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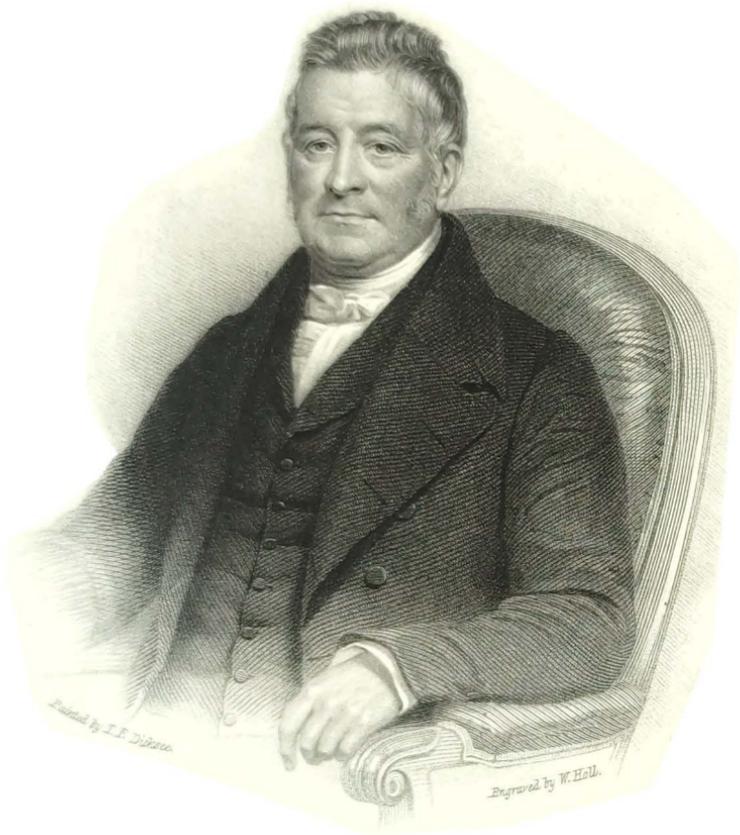
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Yours most truly
W. B. Gurney

THE
BAPTIST MAGAZINE,

FOR

1848.

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

VOLUME XL.

(SERIES IV. VOL. XI.)

"Speaking the truth in love."—EPIHESIANS iv. 15.

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P R E F A C E.

THE fortieth volume of the Baptist Magazine is now completed. How few remain among us of those who forty years ago commenced what was then regarded as an enterprise of doubtful expediency! In the earliest numbers we find the signatures of Francis Augustus Cox, Thomas Edmonds, and James Lister: may their lives be prolonged, and their last days correspond worthily with those which in the plenitude of their strength they have been enabled to devote to the service of the churches! But among the first contributors and founders of the work there were also William Steadman, John Saffery, Samuel Kilpin, Thomas Flint, Thomas Uppadine, and William Gray, with others of the same spirit whose names are less familiar to the public; and these were soon joined by Andrew Fuller, John Ryland, James Hinton, Isaiah Birt, William Fawcett, William Newman, Joseph Ivimey, Thomas Coles, Samuel Saunders, Joseph Kinghorn, and others, who rest from their labours, but who have left memorials in our hands and in our hearts which endear to us their memory. It is a pleasant exercise to turn over the early volumes occasionally, and observe the judicious counsels and encouraging suggestions which they were accustomed to make to their contemporaries. It is an honour to follow them, and assist in carrying on the work which they began. One thing connected with this is peculiarly gratifying: the principles on which the work is conducted are unchanged. No alteration in this respect has taken place—no alteration would commend itself to the judgment of those who are principally engaged in its management. We are decided where they were decided, we are neutral where they were neutral. There is not, as far as we know, the slightest difference between the spirit in which the publication has been carried on during the last few years, and that which is evinced in its early volumes. The amount of good which it has been the instrument of effecting during the forty years in which it has exerted an influence on the churches is, we

believe, immense. The prevalence of a purer theology, of a more active zeal, and of a more cordial spirit of co-operation, will occur to some who remember the times preceding its appearance, and who are able to compare the denomination as it now is with what it then was. A more numerous class, however, will appreciate one tangible, though incidental benefit accruing from its establishment and extensive circulation,—that needy widows of baptist ministers who had “served their generation by the will of God,” have received from its profits no less than five thousand, five hundred, and fifty-four pounds.

The “avowed design” of the Baptist Magazine originally was, and the cherished purpose with which it is now conducted still is, “to cultivate Christian union and affection among the members of the baptist denomination, and to blend with their principles such a portion of firmness, zeal, and liberality, as shall make them lovely and useful members of the general body;” and we cannot conclude the preface to the fortieth volume better than by saying, in the language of the preface to the first, “We never wish any of our readers to forget for a moment our steady attachment to the ordinances of Jesus Christ, and our determination by his grace to keep them as they were delivered. We feel this determination to be fully compatible with our desire to hold a place in the affections of those who love him, who do not possess our views of his ordinances. We have no party principles to promote; we hold the religion of Jesus Christ too sacred to be combined with such a design; but we possess an earnest wish to recommend ALL the truth of God to the notice of our fellow men, and to see all Christians walking in *all* the commandments and ordinances of Jesus Christ.”

WILLIAM GROSER.

24, Acton Place, Kingsland Road,
November 25, 1848.

THE

BAPTIST MAGAZINE.

JANUARY, 1848.

SKETCHES OF EARLY ECCLESIASTICAL HISTORY.

WRITTEN IN ACCORDANCE WITH BAPTIST PRINCIPLES.

NO. I. THE LAST DAYS OF PAUL.

THE only Ecclesiastical History that is worthy of implicit credit terminates with the imprisonment of Paul at Rome. Chronological data, with which we are furnished by notices of events in the book of Acts which are also referred to by secular annalists, enable us to determine with tolerable certainty that A. D. 61 or 62 was the year of the apostle's arrival in the metropolis of the world. There he "dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

In these circumstances, also, there is reason to believe, he wrote his invaluable letters to the disciples at Philippi, Ephesus, and Colosse, including that to Philemon. "During his confinement," Neander observes, "anxiety for the extension of the kingdom of God, and for the prosperity of the churches he had founded, occupied him far more

than the care of his personal welfare. As all persons had free access to him, he thus enjoyed opportunities for preaching the gospel. By the soldiers who relieved one another in standing guard over him, it became known among their comrades, (among the *cohortes prætorianæ*, in the *castra prætoria*, in the *prætorium*); and hence to a wider extent in the city, that he was put in confinement, not on account of any civil offence, but for his zeal on behalf of the new religion; and this tended to promote it, since a cause for which its advocate sacrificed every thing was certain of attracting attention. By his example also many of the Roman Christians were roused to publish the truth zealously and boldly. But while some co-operated with Paul in a oneness of heart and mind, others came forward who belonged to the anti-pauline Judaizing party, in opposition to his method of publishing the gospel. The manner in which he expresses himself respecting these his opponents is worthy of notice on two accounts. We

here see a man who could entirely forget his own person when the cause of his Lord was concerned,—who could even rejoice in what bore an unfriendly aspect towards himself, if it contributed to promote the cause of Christ. We perceive how far his zeal for the truth and against error was from all selfish contractedness; with what freedom of spirit he was able to pass a judgment on all doctrinal differences. Even in the erroneous views of these Judaizers he acknowledged the truth that lay at their basis; and when he compared the errors propagated by them with the fundamental truth which they announced at the same time, it was still a cause of joy to him that this fundamental truth was becoming more generally known, that in every way, whether in pretence (by those who in their hearts preferred Judaism to Christianity), or with an upright intention, Christ was preached, Phil. i. 18. For even by these persons the knowledge of the facts on which the gospel rested was spread to a greater extent; and where faith in Jesus as the Messiah, the founder and king of the kingdom of God, was once produced, on this foundation a superstructure could be raised of more correct and extended instruction.”*

It was in the days of Nero that Paul was brought to Rome, as a Roman citizen who had availed himself of his right to appeal from the local authorities of Judea to the supreme tribunal at which the emperor himself presided. At the commencement of his reign, when only seventeen years of age, Nero had excited hope that his career would be distinguished for justice and beneficence. When Paul pronounced the words, “I appeal unto Cæsar,” if he had heard anything of the proceedings of the young prince, he

had probably been informed that Nero had abolished the practice of hearing in a chamber of the palace the accuser and the accused, and thereby subjecting the lives and fortunes of men to the influence of a few favourites, avowing a determination that in his court nothing should be venal, nothing carried by intrigue, by bribery, or by secret influence.† Long before the arrival of the apostle, however, Nero had devoted himself to every species of criminal self-indulgence, and had openly renounced all decency. Surrounding himself with the most infamous associates, he gave both day and night to atrocities which excited universal detestation; and he had ready instruments at hand for whatever deeds of madness or cruelty he might be inclined to perpetrate.

A few months after the period to which the last verses of the book of Acts refer, an event took place in which history implicates this monster of wickedness, having so direct an influence on the circumstances of the believing residents at Rome, that it is desirable to give a full account of it. Our knowledge of it is derived principally from heathen historians, and is therefore free from suspicion that their representations were intended to favour the real or supposed interests of the Christian church. Tacitus, to whose Annals we are indebted for the following facts, is writing what had taken place in his own early days. Speaking of a conflagration which occurred in the year of Rome 816, A. D. 63, he says, “Of all the disasters that ever befell the city of Rome from the rage of fire, this was the worst, the most violent and destructive. The flame broke out in that part of the circus which adjoins, on one side to Mount Palatine, and on the other, to Mount Cælius. It caught a number of shops stored with combustible

* History of the Planting and Training of the Christian Church, vol. i. book iii. chap. ix.

† Tacitus: Annals, book xiii. c. 4.

goods, and gathering force from the winds, spread with rapidity from one end of the circus to the other. Neither the thick walls of houses, nor the inclosure of temples, nor any other building, could check the rapid progress of the flames. A dreadful conflagration followed. The level parts of the city were destroyed. The fire communicated to the higher buildings, and again laying hold of inferior places, spread with a degree of velocity that nothing could resist. The form of the streets, long and narrow, with frequent windings, and no regular opening, according to the plan of ancient Rome, contributed to increase the mischief. The shrieks and lamentations of women, the infirmities of age, and the weakness of the young and tender, added misery to the dreadful scene. Some endeavoured to provide for themselves, others to save their friends, in one part dragging along the lame and impotent, in another waiting to receive the tardy, or expecting relief themselves; they hurried, they lingered, they obstructed one another, they looked behind, and the fire broke out in front; they escaped from the flames, and in their place of refuge found no safety; all were involved in one general conflagration.

"The unhappy wretches fled to places remote and thought themselves secure, but soon perceived the flames raging round them: which way to turn, what to avoid, or what to seek, no one could tell. They crowded the streets; they fell prostrate on the ground; they lay stretched in the fields, in consternation and dismay resigned to their fate. Numbers lost their whole substance, even the tools and implements by which they gained their livelihood, and in that distress did not wish to survive. Others, wild with affliction for their friends and relations whom they could not save, embraced a voluntary death, and pe-

rished in the flames. During the whole of this dismal scene, no man dared to attempt anything that might check the violence of the dreadful calamity. A crew of incendiaries stood near at hand denouncing vengeance on all who offered to interfere. Some were so abandoned as to heap fuel on the flames. They threw in firebrands and flaming torches, proclaiming aloud that they had authority for what they did. Whether in fact they had received such horrible orders, or under that device meant to plunder with greater licentiousness, cannot now be known.

"On the sixth day the fire was subdued at the foot of mount Esquiline. This was effected by demolishing a number of buildings, and thereby leaving a void space, where, for want of materials the flame expired. The minds of men had scarce begun to recover from their consternation when the fire broke out a second time, with no less fury than before. This happened, however, in a more open quarter, where fewer lives were lost; but the temples of the gods, the porticoes and buildings raised for the decoration of the city, were levelled to the ground. The popular odium was now more inflamed than ever, as this second alarm began in the house of Tigellinus, formerly the mansion of Æmilius. A suspicion prevailed that to build a new city, and give it his own name, was the ambition of Nero. Of the fourteen quarters into which Rome was divided, four only were left entire, three were reduced to ashes, and the remaining seven presented nothing better than a heap of shattered houses, half in ruins."*

After describing the re-building of the city, the improvements made, and the care taken to propitiate the gods, Tacitus adds, "But neither these religious ceremonies, nor the liberal donations of the

* Tacitus: *Annals*, book xv. c. 33 and 40.

prince, could efface from the minds of men the prevailing opinion, that Rome was set on fire by his own orders. The infamy of that horrible transaction still adhered to him. In order, if possible, to remove the imputation, he determined to transfer the guilt to others. For this purpose he punished, with exquisite torture, a race of men detested for their evil practices, by vulgar appellation commonly called Christians.

"The name was derived from Christ, who in the reign of Tiberius suffered under Pontius Pilate, the procurator of Judæa. By that event, the sect, of which he was the founder, received a blow, which for a time checked the growth of a dangerous superstition, but it revived soon after, and spread with recruited vigour, not only in Judæa, the soil that gave it birth, but even in the city of Rome, the common sink into which every thing infamous and abominable flows like a torrent from all quarters of the world. Nero proceeded with his usual artifice. He found a set of profligate and abandoned wretches, who were induced to confess themselves guilty, and on the evidence of such men, a number of Christians were convicted, not indeed upon clear evidence of their having set the city on fire, but rather on account of their sullen hatred of the whole human race. They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts, and left to be devoured by dogs; others were nailed to the cross; numbers were burnt alive; and many covered over with inflammable matter, were lighted up when the day declined, to serve as torches during the night. For the convenience of seeing this tragic spectacle, the emperor lent his own gardens. He added the sports of the circus, and assisted in person, sometimes driving a curricule, and occasionally mixing with the rabble in his

coachman's dress. At length the cruelty of these proceedings filled every breast with compassion. Humanity relented in favour of the Christians. The manners of that people were, no doubt, of a pernicious tendency, and their crimes called for the hand of justice: but it was evident that they fell a sacrifice not for the public good, but to glut the rage and cruelty of one man only."*

From this testimony—a testimony it will be observed quite independent of statements made by either inspired or uninspired Christian writers—we learn that in the days of Nero there were at Rome a great number of people called Christians; that they were so denominated from one who was called the Christ, who had been put to death in Judea, in the reign of Tiberius, by Pontius Pilate; that they were objects of general dislike on account of their peculiarities; and that on false accusations and perjured evidence, they were subjected to the most cruel treatment. The real offence of which Tacitus regarded them as guilty was a dangerous superstition (*exitiabilis superstitio*); which different translators render, "destructive superstition," "dire superstition," and "pernicious superstition." Especially he attributes to them "a sullen hatred of the whole human race." Respecting the original phrase of Tacitus (*odio humani generis convicti*) Mr. Gibbon says, "These words may either signify the hatred of mankind towards the Christians, or the hatred of the Christians towards mankind."† The former they experienced, and with the latter they were generally charged. This is not surprising, considering the testimony they maintained against the prevailing practices and maxims of the world. Mr. Gibbon himself explains this when he says, "By embracing the faith of the

* Tacitus: *Annals*, book xv. c. 44.

† *Decline and Fall of the Roman Empire*, chap. xvi.

gospel, the Christians incurred the supposed guilt of an unnatural and unpardonable offence. They dissolved the sacred ties of custom and education, violated the religious institutions of their country, and presumptuously despised whatever their fathers had believed as true, or had revered as sacred. Nor was this apostacy, if we may use the expression, merely of a partial or local kind; since the pious deserter, who withdrew himself from the temples of Egypt or Syria, would equally disdain to seek an asylum in those of Athens or Carthage. Every Christian rejected with contempt the superstitions of his family, his city, and his province. The whole body of Christians unanimously refused to hold any communion with the gods of Rome, of the empire, and of mankind. It was in vain that the oppressed believer asserted the inalienable rights of conscience and private judgment. Though his situation might excite the pity, his arguments could never reach the understanding, either of the philosophic or of the believing part of the pagan world. To their apprehensions it was no less a matter of surprise, that any individuals should entertain scruples against complying with the established mode of worship, than if they had conceived a sudden abhorrence to the manners, the dress, or the language of their native country. The surprise of the pagans was soon succeeded by resentment; and the most pious of men were exposed to the unjust but dangerous imputation of impiety. Malice and prejudice concurred in representing the Christians as a society of atheists, who by the most daring attack on the religious constitution of the empire, had merited the severest animadversion of the civil magistrate.*

In respect to the fire, and the persecution of which it was made the occasion, it is admitted by Mr. Gibbon—

* Decline and Fall of the Roman Empire, chap. xvi.

of the most subtle and unrelenting enemies to Christianity—that “the most sceptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage of Tacitus. The former,” he adds, “is confirmed by the diligent and accurate Suetonius, who mentions the punishment which Nero inflicted on the Christians, a sect of men who had embraced a new and criminal superstition. The latter may be proved by the consent of the most ancient manuscripts; by the inimitable character of the style of Tacitus; by his reputation, which guarded his text from the interpolations of pious fraud; and by the purport of his narration, which accused the first Christians of the most atrocious crimes, without insinuating that they possessed any miraculous or even magical powers above the rest of mankind.”†

Suetonius, who was secretary to the emperor Adrian, and of whom it has been said that he wrote the lives of the emperors with the same freedom with which they led them, has given a far less copious account of Nero's reign than that of Tacitus. In specifying measures that were adopted to restrain luxury, and suppress dissolute habits, Suetonius says, “The Christians were punished, a sort of people given up to a new and mischievous superstition.”‡ In referring

† Ibid.

‡ Sueton. in Neron. c. 16. “*Afflicti supplicii Christiani, genus hominum superstitionis novæ et maleficæ.*” Lardner and others having rendered the word *maleficæ* magical. Gibbon says, “The epithet of *maleficæ*, which some sagacious commentators have translated magical, is considered by the more rational Mosheim as only synonymous to the *ex-tiabilis* of Tacitus;” but Dr. Watson of Llandaff, answering him, in his Apology for Christianity, says, (Letter v.) “I am sensible that you laugh at those ‘sagacious commentators’ who translate the word by magical; and adopting the idea of Mosheim, you think it ought to be rendered mischievous or pernicious: unquestionably it frequently has that meaning; with due deference, however, to Mosheim and yourself, I cannot help being of opinion, that in this place, as descriptive of the Christian religion, it is rightly translated magical. The Theo-

to the conflagration, however, he not only confirms the account of Tacitus, but mentions some additional circumstances. He tells us that it being said in conversation, "When I am dead, let fire devour the world," Nero replied, "Nay, let it be while I am living." "And he acted accordingly," adds Suetonius; "for pretending to take offence at the unsightliness of the old buildings, with the narrowness and winding of the streets, he set the city on fire in so barefaced a manner, that a great many consular gentlemen found those of his bed-chamber with tow and torches, in their own houses, but durst not meddle with them." "This fire he beheld from a tower on the house of Mæcenas, and being greatly diverted, as he said, by the beauty of the flame, he sung meanwhile the Destruction of Troy, in the dress used by him on the stage."*

But while these transactions were taking place, where was the apostle of the gentiles? Was he brought forth from his confinement to die, among the multitudes who suffered as belonging to the sect every where spoken against? or did the Master whom he served interpose by his providence to rescue him from the impending danger and preserve him for further labours in his church? These are questions to which opposite answers have been given, after careful examination of the subject, by men of

dosian Code must be my excuse for dissenting from such respectable authority, and in it, I conjecture, you will find good reason for being of my opinion. Nor ought any friend of Christianity to be astonished or alarmed at Suetonius applying the word magical to the Christian religion; for the miracles wrought by Christ and his apostles principally consisted in alleviating the distresses, by curing the obstinate diseases of human kind; and the proper meaning of magic, as understood by the ancients, is a higher and more holy branch of the art of healing." Dr. Watson cites in confirmation of his opinion, ix. Cod. Theodos. tit. xvi. "Chuldæi, ac Magi, et cæteri quos vulgus *maleficos* ob facinorum magnitudinem appellat."—"Si quis *magus* vel magicis cantaminibus adsectus, qui *maleficis* vulgi consuetudine nuncupatur."

* Sueton. in Neron. c. 38.

equal learning and penetration. The opinion that prevailed in the fourth century was, that Paul had been liberated before these public calamities took place; that he performed some journeys which he had previously contemplated; that he became a prisoner at Rome a second time; and that there he was ultimately beheaded. Reliance cannot be placed on the representation of Eusebius, written as it was nearly three hundred years after the event, yet it contains so much that accords with intimations in the epistles that it may be pleasant to peruse it. Having observed that Paul having pleaded his cause before Festus was sent a prisoner to Rome, Eusebius adds, "But Aristarchus was his companion, whom he also somewhere in his epistles calls his fellow-prisoner; and here Luke, that wrote the Acts of the Apostles, after showing that Paul passed two whole years at Rome as a prisoner at large, and that he preached the gospel without restraint, brings his history to a close. After pleading his cause, he is said to have been sent again upon the ministry of preaching, and after a second visit to the city, that he finished his life with martyrdom. Whilst he was a prisoner he wrote his second epistle to Timothy, in which he both mentions his first defence and his impending death. Hear on these points, his own testimony respecting himself. 'In my former defence no one was present with me, but all deserted me. May it not be laid to their charge! But the Lord was with me and strengthened me, that through me the preaching of the gospel might be fulfilled, and all the nations might hear it. And I was rescued out of the lion's mouth.' He plainly intimates in these words, on the former occasion he was rescued from the lion's mouth that the preaching of the gospel might be accomplished, that it was Nero to whom he referred by this expression, as is probable on account of

his cruelty. Therefore, he did not subsequently subjoin any such expression as, 'he will rescue me from the lion's mouth,' for he saw in spirit how near his approaching death was. Hence, after the expression, 'and I was rescued from the lion's mouth,' this also, 'the Lord will rescue me from every evil work, and will save me unto his heavenly kingdom,' intimating the martyrdom that he would soon suffer; which he more clearly expresses in the same epistle, 'for I am already poured out, and the time of my departure is at hand.' And indeed, in this second epistle to Timothy, he shows that Luke alone was with him when he wrote, but at his former defence not even he. Whence, it is probable, that Luke wrote his Acts of the Apostles about that time, continuing his history down to the time that he was with Paul. Thus much we have said, to show that the martyrdom of the apostle did not take place at that period of his stay at Rome when Luke wrote his history. It is indeed probable, that as Nero was more disposed to mildness in the beginning, the defence of the apostle's doctrine would by him be more easily received; but as he advanced to such criminal excesses as to disregard all right, the apostles also, with others, experienced the effects of the measures pursued against them."*

Neander has examined this subject with his usual care and diligence. The following abridgment of his language is sufficiently extended to show the principal conclusions at which he has arrived:—

"It agrees, with the chronological data which we have before discovered, that after more than a two years' imprisonment, he regained his freedom between the years 62 and 63, a result of the proceedings against him which in

itself, and in connection with existing circumstances, is by no means improbable. The accusation of raising a tumult at Jerusalem had been proved to be unfounded; but the opposition of Christianity to the state religion had not then attracted public attention, and though this fact could not have passed altogether unnoticed, yet no definite law existed on the subject, and under the emperor Nero, who ridiculed the established religion, and gave himself little concern about the ancient Roman enactments, such a point might more easily be waived. The friends whom Paul had gained by his behaviour during his confinement, and by the manner of conducting his defence, would probably exert their influence in his favour. Thus he might regain his freedom; and the ancient tradition that he was beheaded and not crucified like Peter, if true, favours his not having suffered death in the persecution of 64; for had he been put to death in that persecution, so much regard would not have been paid to his Roman citizenship as to spare the hated leader of a detested sect from the more painful and ignominious mode of execution.

"Before his confinement, Paul had expressed the intention of going into Spain, and the testimony of the Roman Clement favours the belief that he fulfilled this intention. But during his confinement at Rome he had altered his views, and was determined, by reasons which we have already noticed, to visit once more the scene of his early labours in Lesser Asia. The second epistle to Timothy contains hints of his returning by his usual route through Achaia.

"We, therefore, are of opinion that Paul first fulfilled his intention of returning to Lesser Asia. Now the first epistle of Paul to Timothy and the epistle to Titus, by the peculiarities of their mode of expression, and the peculiar references to ecclesiastical re-

* Cruse's Ruseblus, book ii. chap. xxii.

lations, connect themselves so closely with the second epistle to Timothy, and exhibit so many marks of the later apostolic age, that it appears reasonable to assign both these epistles to this period.

“ Paul therefore executed his intention of going into Lesser Asia, and found such disturbances in the churches there, arising from the influence of the unevangelical tendency we have noticed, that he held it to be absolutely necessary to remain longer in those parts. He left Ephesus for reasons unknown to us, to visit the churches of Macedonia, but soon returned thither, and in the meanwhile left Timothy behind for the special purpose of counterworking these false teachers, which he considered an object of the first importance; to this he added a subordinate concern, the new organization of the church at Ephesus, and perhaps also the superintendence of some others in the neighbourhood, which had since been formed.

“ If we regard the geographical position of the places, it agrees very well with Paul’s residence in Lesser Asia, and his travelling thence to Macedonia, that at this time he visited the island of Crete, and there left behind his disciple Titus, to whom he addressed an epistle.

“ When Paul wrote this letter to Titus he had the prospect of spending the winter at Nicopolis, where he wished Titus to join him. As there were so many cities in different parts which having been built on the occasion of some victory were called Nicopolis, and we have no exact information respecting the travels of the apostle in this last period of his ministry, and the exact dates are wanting, we cannot determine what city is here intended, whether we are to look for it in Cilicia, Macedonia, Thrace, or Epirus. We might suppose that the city built in the last named country by Augustus to commemorate the

sea-fight at Actium was intended; but at all events, it appears from the plan of his journey indicated in the second epistle to Timothy, that Paul was come from Lesser Asia into the West, and that he had probably taken farewell of his beloved Timothy at Ephesus.

“ As soon as he had returned to the West, he fulfilled his purpose of publishing the gospel in Spain. But there he was soon seized and sent as a prisoner to Rome. After he had been in confinement a long time, and had been subjected to one judicial examination, he wrote his last epistle to Timothy, whom (as we have just said) he probably had left behind at Ephesus. His situation at this time was evidently very different from that in which he found himself during his first confinement after his examination. It was *then* universally allowed that he was a prisoner not on account of any moral or political offence, but only for publishing the gospel, and his example gave many courage boldly to confess their faith. But *now* he appeared in his fetters, as an ‘evil-doer,’ ii. 9, for all Christians in Rome were considered as *malefici*. Only a few had the courage openly to show themselves as his friends and companions in the faith. *Then* he was in a state of uncertainty between the expectation of martyrdom and of release, though the latter was more probable. *Now*, on the contrary, he looked forward to martyrdom as the more probable event.

“ We cannot determine with certainty the year in which Paul’s martyrdom occurred. We can only place it in one of the last of Nero’s reign.”*

It was A. D. 68, on the eleventh day of June, that Nero, after being condemned by the senate as a public enemy, filled all Rome with joy by becoming his own executioner.

* History of the Planting and Training, vol. i. book iii. chap. x.

THE CHILDREN OF GOD.

A SERMON DELIVERED AT MAZE POND, OCTOBER 30, 1796, BY THE LATE
REV. ABRAHAM BOOTH.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.”—1 JOHN iii. 1.

THAT there is in that system of divine truth which is contained in the scripture a variety of arguments which at once impress the conscience and interest the heart, none can doubt who have any tolerable acquaintance with it. That the apostles and primitive disciples of our Lord Jesus Christ felt their consciences relieved by what the gospel says concerning Jesus, and that they found their heart very deeply interested in what the same gospel testifies concerning the glorious God and his way of saving sinners, are things extremely plain to every one who reads the immortal writings of those apostles. The passage which is now before us is manifestly the language of one whose heart was engaged in the Christian cause, whose heart was delighted with Christian truth, whose heart rejoiced in Christian privileges, and who was filled with the expectation of immortal felicity in the presence and enjoyment of Christ. Oh, that each of us were so acquainted with evangelical truth, so possessed of the blessings of grace, and so influenced by what we know and what we enjoy, as to have our hearts turned towards God and towards the heavenly state, as the heart of the penman of these words was.

In making a few remarks on the leading ideas of this text, I would take notice first of the blessing, the great blessing of which the apostle speaks, and of which he speaks with a degree of rapture; the blessing to which I refer is expressed in these words, “That we should be called the sons of God,”—the children of God, so it is literally. The apostle saw something in the character

of a child of God which was delightful, which was to him matter of great joy, inasmuch as he had the happiness to know that he was of the number—a child of God. In the writings of the apostle John, in this epistle and in this chapter, a child of God and a child of the devil are the two general denominations under which mankind are classed. All by nature are the children of wrath, so the apostle teaches in the second of Ephesians, and being prone to serve Satan, to perform his will, to obey his commands, to promote his interest, they are with great propriety, according to the ancient Jewish way of speaking, denominated his children. Such is the situation in which mankind universally lie considered as in the fall, as in an apostate state. Of these things you have all of you doubtless often heard; of this awful fact that mankind have universally apostatized from God, that they are without one exception guilty before God, and that they all without exception deserve condemnation and ruin. But whether the truth, whether the awful fact as stated by the divine word has ever affected your conscience, has ever awakened apprehensions or stirred up desires to flee from the wrath to come, is another question, for persons may hear the doctrine of human apostacy a thousand times, and yield a cool assent to it, without having their consciences penetrated with the awful truth, without having much concern excited in their minds about escaping final ruin. Now, it is of such characters, naturally apostates from God and disobedient to him, that the apostle speaks when he tells us of persons who were constituted

or who were called and made the children of God. God in his eternal counsels predestinated some of those to the adoption of children by Jesus Christ. It is out of the ruins of the fall, it is out of the human mass sunk in wretchedness and deserving of ruin that God selected in his own eternal mind a number to be his children, to bear his image, to enjoy his favour, and to be co-heirs of an everlasting inheritance. The apostle, as I have just hinted, when writing to the Ephesians, speaks of men being predestinated to the adoption, children by Jesus Christ. There he has reference to God's own eternal purpose, referred to in the words of our text, but if I mistake not, the apostle here has in view his own regeneration as consequent upon that eternal purpose, that we should be called the children of God. The apostle himself was a believer, a real disciple of Jesus Christ, born of God, who had passed from death unto life, and he speaks of others along with himself, as coming within the same description. He speaks not of himself as having any prerogative in point of being a child of God above others whom he mentions as being participants with him, sons of God. The New Testament teaches us that God, when he enlightens the mind, impresses the conscience and renews the heart, or in other words, begets such to a lively hope; he does it by means of evangelical truth revealing Christ's death and Christ's resurrection from the dead, and his intercession. Peter speaks of being "born again, not of corruptible, but of incorruptible seed." So the apostle James and other apostles. Such then is the blessing, the blessing of adoption attended with regeneration. Regeneration gives the nature of children, the disposition of children; adoption makes no alteration simply considered in the heart, in the temper of the soul, but it ascertains regeneration in due season; with this privilege

the apostle was acquainted, in the enjoyment of it he rejoiced.

Now, my brethren, whether it be thought of with that attention and regard which become it or not, it is of the highest importance that we all of us be the children of God. We cannot enter the heavenly state, we cannot enjoy the blessedness of that world where holiness and happiness are perfect and perpetual, unless we are children of God. It is evident to every one that knows the nature of heaven, and of the felicities of that state, that no one under the character of a child of Satan, a servant of sin, can ever participate in them, and it is equally plain from scripture that no one can enjoy that celestial happiness unless he be made an heir of it through Jesus Christ. Consider then how it is with you, whether you are a child of God, an heir of heaven, whether you have a filial regard for God, whether you treat him as a Father, as a Friend as well as a Sovereign. Oh, how great the change from that state which is natural to us, into that of which we are now speaking.

But I proceed to take notice of a second idea, and that is, the source of this privilege, this blessing, this exalted honour; whence does it proceed? The apostle informs us in our text that it proceeds from love—from the love of the eternal Father. It is very remarkable, my brethren, that the apostle should speak of the Father loving such wretched creatures as mankind all of them are. His love must as it is here represented be of a nature peculiar to itself—to be a child of God, to be interested in the blessings connected with such a character and such a state are great things indeed, and it must necessarily follow that this proceeds not from human desert but divine favour; not from human performances and their worth, but from divine love and its wonderful efficacy. The Father hath

loved us, says the apostle ; he speaks of himself, and he speaks of others as equally partaking with him in that divine love, and he speaks of it as we shall see by and by more particularly, in strains of gratitude and joy. It is natural for persons when they become awakened to a sense of sin and of danger by sin, to think that as it is their trespass which has offended God, so their duties must please him, must obtain his favour, must excite on the one part his mercy to pardon past offences, and on the other his love to make them happy. But natural as such ways of thinking are to mankind, to the generality of those called Christians, the New Testament teaches us a different kind of doctrine. The New Testament teaches us that it is love, that it is divine love, that it is eternal love whence all spiritual blessings flow in the channel of a Mediator.

But the word "bestowed" must in this connexion by no means be overlooked : "What manner of love the Father hath bestowed upon us,"—"what manner of love." The singular nature of this love, in its unparalleled qualities and its infinite extent, seems to be denoted by the phrase "what manner of love;" and the freeness of it, its absolute freeness is denoted by the word "bestowed." It is not often that we hear people speak of bestowing their love ; it is an uncommon way of speaking, but the apostle is speaking of an uncommon love ; he is speaking of the glorious, the ever blessed God, and the manifestations of his own gracious will respecting the happiness of sinners, the indications of his own gracious will respecting the rendering holy and blissful to eternity those who deserve condemnation for ever. If his love is such, it must be love bestowed, not deserved ; it must be love bestowed, freely granted without any means exterior of himself. Well may we exclaim, "Behold what

manner of love the Father hath bestowed upon us."

My brethren, the apostle teaches by this kind of language, that those who are born of God, those who are Christians indeed, have their hearts more or less engaged from time to time in meditating on the richness, freeness, and glory of that love by which they have any hope, by which they have any holiness, by which they have any spiritual joy, by which they are what they are as Christians. Let not any of you imagine that you have tasted of the grace of God, if you do not sometimes admire that grace as manifested to yourself. Let none of you think that you are the followers of Jesus Christ in earnest, if you have not hearts to admire the displays of the Father's love in Christ. It is not the assenting to the doctrine of divine love as true, that is a proof that you are a child of God, if in your secret meditation, in your solemn and secret prayer, and when you are in your closets reading your bibles, you do not sometimes admire the love of God which has given you hope. If you do not sometimes admire the riches of the Father's love to such a wretched creature as you are, it does not seem as if you followed the apostle's path, or had a taste of the same grace ; for the apostle does not mention it as the peculiar privilege of an apostle, but as the privilege of others who are born of God, "What manner of love the Father hath bestowed on us."

But I proceed to a third idea, and that is, what is included in the word, "Behold." "Behold," says the apostle, "what manner of love the Father hath bestowed on us." Now, this term "behold," in this connection is to be considered first as a note of asseveration, as pointing out the certainty of the fact. It may be considered in the next place as a note of admiration, or as expressing the surprise, the delightful surprise of

the apostle's mind; and who can contemplate the riches of the divine favour in redemption by Jesus Christ, in adoption into the heavenly family, in regeneration by the Holy Spirit, who can contemplate the Father's love as thus manifested, without a degree of holy surprise, and especially when he has an undoubting persuasion of his own interest in that love? It may be considered further as denoting a disposition in the Christian's heart to converse about this love, to speak of it to his fellow Christians, that their hearts may be warmed by the consideration of it; that their passions may be raised in gratitude and joy to God for such discoveries of his glory, for such manifestations of his eternal favour. And are not all these particulars natural? Do they not seem to follow naturally from the source here pointed out? Can we consider ourselves as having been made partakers of sovereign grace, as having had the love of God at all shed abroad in our hearts by the Holy Spirit, if we hardly ever in secret, hardly ever when in conversation with Christian brethren say anything about it? Surely not. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Oh, my brethren, that there were a disposition in each of our hearts so to admire divine love as to speak of it as the apostle teaches us in this passage.

The apostle informs us that notwithstanding the honourable and the happy state in which the children of God are they do not stand fair with the world—that they are not favourites of the world; that they have nothing of which to boast with regard to that honour they receive from men, or the complacency with which they are treated by their carnal acquaintance; for thus he speaks, "Therefore the world knoweth us not, because it knew him not." "The world." This term, as here used and

in many other parts of the New Testament, is to be understood as denoting ignorant and ungodly persons. "The world," says our Lord, "will love its own." He there uses the term in the same sense. Now, the term "the world" when used in this sense stands in direct opposition to the term "church," to the terms "believers," "Christians," "disciples," "children of God," and so on, all which titles are used in the New Testament. The New Testament writers point out a direct opposition between the world and the church, between the world and saints, between the world and real Christians. Now, says the apostle, the world, the ungodly, the ignorant, the carnal know not the Lord, therefore, says he, "they know not us;" therefore, that is because we are the sons of God. The character we bear, the state in which we are is such that the ungodly do not know us.

The term knowledge in this place may be understood in two different senses. First it may be understood as referring to their not knowing their character; barely that they are ignorant of the true character and spiritual state of the disciples of Jesus Christ, and this doubtless is a truth. Those who are themselves in a state of spiritual darkness, whose minds are enveloped with pernicious error, whose hearts are full of prejudices against the truth, against the doctrine of divine grace, and against the true character of Jesus Christ, it is no wonder that they cannot form any correct notions of the new character and the new state of the saints of God. They know us not—they do not know anything about us. But I rather think that the term knowledge, or the want of knowledge here is to be understood of their dissatisfaction—the want of approbation. So the term knowledge is repeatedly used in the New Testament. Our Lord tells us that he will say to some at the last day,

“Depart from me, I never knew you.” The term “knew” in that place must be understood not of his having no perception of their persons, their character, and their state, but of his having no approbation of them, no delight in them. So here, “Therefore the world knoweth us not, because it knew him not.” Carnal and ungodly men, the apostle informs us, are disaffected to the children of God, because they are the children of God, because of the fruits of their sonship in their course of temper and in their course of conduct. If it were possible for a sinner to be born of God to the enjoyment of the honour and the happiness of a child of God, and still live as the ungodly do, the ungodly would know them, would approve of them, would love them. The world loves its own, but in proportion as a child of God bears the image of Christ, performs the will of Christ, lives in a state of subjection to Christ, seeks to promote the interest of Christ, and so on, the world knows him not, has no approbation of his conduct, of the course of his behaviour, but on the contrary, has a disaffection and a secret enmity. “The world knoweth us not, because it knew him not.” It is of the Lord Jesus Christ that the apostle here speaks: “knew *him* not.” “If you were of the world, the world would love its own, but because I have chosen you out of the world therefore the world hates you: marvel not if the world hate you, it hated me before it hated you.” If they call the Master of the house Beelzebub, much more will they call them of his household by the same infamous name. Such was the language of Jesus Christ; the world did not know him, did not approve of his claims, his doctrine, his conduct; the world was set against him, and at last the world brought him to the cross. My brethren, I very seldom think seriously on such a passage as this,

“wherefore the world knoweth us not, because it knew him not,” without standing convicted before God. If I had more of the image of Christ, if I had more heavenly-mindedness, if I had more zeal for God, if I were more crucified to the world, if I had less regard to visible objects, less attachment to those things which are to be enjoyed here of an earthly kind, I should know more fully by experience than I do, probably, the meaning of this passage; I should be much more despised, much more hated by carnal and ungodly men than I have ever yet been. Oh, that we may be ambitious of bearing the image of Christ to such a degree as that we may be more and more distasteful to the world. Assuredly, he who drinks deepest into the spirit of the gospel, who has most of the power of the truth dwelling in his heart, who has most of heavenly-mindedness, who is most conversant with celestial objects, and most zealous to promote the Divine Redeemer’s cause, has no reason to fear what any exercise of enmity from the world, or any opposition from the world may attempt against him. Had we but a sense of the divine favour, a prospect of the divine glory, had we but that crucifixion to the world and the world to us, of which the New Testament speaks, we should have abundantly more happiness, and we should probably be abundantly more useful. May the Lord help us to be what we aim at.

Let me address a word to those who have never been conversant with these things, who have never considered them with reference to their own souls. My dear friends, are you thinking of being Christians and at the same time of enjoying the friendship of carnal and ungodly men to as great a degree as if you had never named the name of Christ in an evangelical way? Take care lest any of you deceive yourselves, for Christ is the same that he ever was,

the world is the same, and Christianity is the same. If we had an equal degree of holiness and conformity to Christ, and of zeal for Christ that the apostle John had, we should have, I am persuaded, more opposition from the world.

To conclude. As it is apparent that

there is true solid happiness to be enjoyed in an acquaintance with Christ, in an experience of his love, and in the hope of his glory, let us all seek to be proficient in that acquaintance, and to glorify the Lord Jesus Christ with our bodies and spirits, which are his. Amen.

ON DIVINE ORDINATION.

BY THE REV. JOHN ROBERTSON, M.A.

IN contemplating this very grave and serious subject, we make this remark, that many causes may be at work to produce a single result. The death of Christ was a result or an effect. What were the causes? Among the causes which led to the death of Christ we may enumerate the following. The appointment of Jehovah, the love and justice of God, the love of Christ for sinners, our state as sinners, the covetousness of Judas, the envy and hatred of the rulers, the worldly policy of Pilate, the fickleness and wickedness of the people. An individual is in a state of grace, and how do you account for this? We reply that the individual has believed in Christ, has repented of sin, and turned to the Lord. A sermon, a tract, the conversation of a friend, an affliction, may have awakened him, and made him an anxious inquirer; the Spirit taking of the things of God; and last, God's ordination, for "as many as were ordained to eternal life believed." Hence it may be said that a man is in a state of grace, in consequence of his faith and repentance, and the agency of the Spirit, and it may also be affirmed that he is in that state in consequence of God's election or ordination. He would have never been in that state unless he had believed and repented, and he would never have been in that condition had he not been an elect vessel. While an

Arminian maintains that an individual is saved as the result of certain causes, a Calvinist frankly admits with the Arminian the influence of those causes, but affirms that there is another cause which the Arminian does not recognise,—election. Volitions or acts of will are in my opinion the effects of motives, *generic volitions*, instinct and the temperaments of the body. To explain a *generic volition*. At fifteen years of age I resolve to study medicine, and this generic volition produces thousands of specific volitions. I study anatomy, physiology, &c. In course of time *I pass*, and then I become a regular practitioner; I mix and compound medicines, I visit the sick, and am constantly engaged in all the duties of a surgeon. And all those actions and all those acts of will have originated from a generic volition, formed by my mind when fifteen years of age. I am disposed to view election as a generic cause, and faith and repentance as specific causes, originating from the great generic one of God's ordination. Or we may say, that causes are either occasional or efficient. The salt I put into my mouth is an efficient cause, producing the sensation of a saltish taste; the hand and spoon which raise the salt to my mouth are occasional causes, without which or similar occasional causes I could have never felt the taste of salt. In accordance with

this distinction let us view ordination and the influences of the Spirit as efficient causes, and faith and repentance as occasional or instrumental causes.

All believe that God ordains in creation. He says, Let there be light, and light exists; let there be a sun, a moon, and stars, and these luminaries do instantly appear; let man be created, and Adam is formed from the dust of the ground, in the image of his Maker. Readily do all allow, that in creation God's power cannot be limited, doing according to his will, and that he controls the winds and the storms, and the tumults of the sea, saying, let thy proud waves be stayed. In the history of providence and also in prophecy, we cannot but notice many evidences of a divine arrangement and ordination. Joseph is the second man in Egypt: what causes have led to his elevation? We might answer the partiality of his father towards him, the envy of his brethren, the Ishmaelites, Potiphar's dreams, the butler, Pharaoh's dreams. Other causes might also be assigned. But Joseph, overlooking all these, addresses his brethren thus: "Now therefore, be not grieved or angry with yourselves that ye sold me hither, for God did send me before you to preserve life. So now it was not you that sent me hither, but God." Joseph thinks only of the generic cause. Reference might also be made to Job, to the sons of Eli, to Jeroboam, and Ahijah of Shiloh, and to Ahab, as illustrations. But if it be true that Joseph's being in Egypt was entirely of God, then the envy of Joseph's brethren was no sin, and their selling him no crime. These were sins, and the sons of Jacob felt that they had grievously sinned against their brother, notwithstanding all that Joseph had said about being sent by God. Seventeen years after this, when their father Jacob was dead, did his brethren ask that Joseph "might forgive their trespass." And

when Peter on the day of Pentecost did declare that Christ suffered in consequence of being delivered up "by the determinate counsel and foreknowledge of God," in the very same sentence he affirms that they his hearers had taken him, "and by wicked hands had crucified and slain him." And his hearers, instead of sheltering themselves under a divine decree, and exclaiming—we are innocent, cried out, being deeply sensible of their sin, "Men and brethren, what shall we do?" And what are prophecies but divine decrees and ordinations? The kings of the earth give their influence to the beast, for God hath put in their hearts to fulfill his will and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And while God decrees and ordains, man is responsible; he is regarded as such, and he is conscious of his responsibility. The command of God, "Go and preach the gospel to every creature," and the decree of God respecting a millennium, or the complete subjection of the world to Christ for a thousand years, have established all our bible and missionary societies. The decree of God, instead of rendering us indolent, is actually a means of rendering us active and diligent in extending the glory of his name.

In the cases of Jeremiah, Abraham, Jacob, Paul, and others, we have instances of that election and ordination which are according to grace. Speaking to Jeremiah, the Lord says, "Before I formed thee in the womb I knew thee, and before thou wast born I set thee apart for me." And in regard to Paul it is said of him, "The God of thy fathers hath chosen thee, that thou shouldst know his will and hear his voice." "According as he hath chosen us in him, that we should be holy and without blame before him in love." Election is here recognised as the fountain of holiness, not *the effect, but the cause* of holiness.

“Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit.” If God had not chosen us who are believers, we would have never chosen God. As we love him because he first loved us, so we choose him because he hath first chosen us.

On this important subject much more might be said; but I conclude by quoting a few sentences from a sermon of the late Dr. Chalmers, on the doctrine of predestination. (Chalmers' Works, vol. ix. page 151.) “And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. . . Paul said to the centurion and to the soldiers, except these abide in the ship ye cannot be saved, Acts xxvii. 22, 31. In the 22nd verse, Paul announces in absolute terms that all the men of the ship were to be saved. It was the absolute purpose of God, and no obstacle whatever could prevent its accomplishment. Compare this with what we have in the 31st verse. By this time the sailors had given up all hope of the safety of the vessel: they had toiled as they thought in vain; and in despair of doing any good, they ceased from working the ship, and resolved to abandon her. Upon this, Paul told the centurion, that unless these men should abide in the ship, they would not be saved. And the centurion ordered his soldiers to cut the ropes which fastened the boat to the vessel, that the sailors, deprived of this mode of escape, might be forcibly detained amongst them: and the soldiers obeyed, and the sailors were kept on board, and rendered the full benefit of their seaman-ship and exertions. They did what the other passengers could not do; they lightened the ship; they took up the anchors; they loosed the rudder-bands: they hoisted up the mainsail to the wind;

and the upshot of this long intermediate process with all its steps was, that the men escaped safe to land, and the decree of God was accomplished. Now in the first instance, it was true in the most absolute sense of the word, that these men were to be saved; and in the second instance, it was no less true, that unless the sailors abode in the ship, they could not be saved. And the terms of this apparent contradiction admit of a very obvious reconciliation on the known truth that God worketh by instruments. Am I or am I not of the election of God? My wisdom tells me that this is not the business on hand. Did the centurion and his men fall a speculating about the decrees? Did they hug themselves in the confidence that as their safety was a point sure and determined upon, they need to take no trouble at all in the concern? O no! no sooner did Paul give the word, than they acted upon it. They gave themselves up with all the promptitude of men whose lives were at stake, to the business on hand. Do therefore betake yourselves to the business on hand. Let our exhortations to embrace the free offer of the gospel, to rely on Christ, to resolve against all your iniquities,—let this have an immediate and a stirring and a practical influence upon you. Except these things be done, ye cannot be saved.” “There are four links,” remarks Dr. C., in another work, “predestination, calling, justification, and glorification. Predestination is a link in the eternity that is past, and glorification is a link in the eternity to come. God hath let down to earth the links of calling and justification, let us lay hold on these two intermediate links in the great chain, and in due time we shall be drawn up to heaven, and have a name and a place among the elect angels and the glorified saints.”

ONE MORE GLANCE AT THE YEAR EIGHTEEN HUNDRED AND
FORTY SEVEN.

"Look again through the glass," said my guide. I looked, and saw an old man sitting with a huge folio on his knees, over which he was intently poring, and he appeared to be engaged in casting up a sum of considerable length. The page open before him was numbered 365, and beneath was a date, December the 31st, 1847. He had nearly accomplished his task, and only turned from it to look occasionally at the clock on the opposite wall, the hands of which were fast approaching the hour of twelve. They reached it at last. The clock struck with a sound that seemed to penetrate the depths of the earth beneath me; and the old man with a sigh closed the mysterious volume, and was about to rise and place it on its shelf among many others of a similar size and shape, when I observed with astonishment my own name on the cover. "Stop!" I cried with much emotion: "Stop, and let me see."

The old man looked up, and through a countenance of mingled surprise and sorrow, I discerned the features of my own attendant genius. "Say," I exclaimed, "what means that book which you have just closed? and what is the nature of its contents?"

He turned the title full to my view, and I saw inscribed "the Records of the Life of ———, for the year 1847." "Oh suffer me!" I cried, with increasing earnestness, "to look within!"

"It is too late," he replied. "The sight can only harass now. The whole goes on to the registry above, to be opened and read at judgment." "At judgment!" the word thrilled to my inmost soul. "But one glance?" I eagerly and earnestly rejoined, "but one passing glance?"

"Well then," he calmly murmured: "Have your will,—come hither!" and

he replaced the volume on his knees, and suffered me to turn over its pages. I found them to contain a journal of all my aims and wishes, thoughts and feelings, words and deeds, through the past year. I ran my eye hastily over the whole. It was like the book which the prophet beheld in his vision: therein was written lamentation, and mourning, and woe. There was scarcely an entry that was not more or less dark and ominous. Those acts and intentions of which I had hoped the best, were all of them infected; either in the motives that led to them, or the feeling that accompanied them; or in some little matter that was otherwise connected with them, the plague-spot was still discoverable, tainting and poisoning the whole. The wonderful minuteness also of the details utterly overwhelmed me. Things that I had altogether overlooked or forgotten, vain thoughts, passing feelings, words, looks, hopes, fears, matters that I had deemed totally indifferent and unimportant were here carefully recorded and commented on. "What!" I exclaimed, "is it possible that the eye of God can take cognizance of trifles like these?"

"Trifles!" he replied, "there are no trifles among the concerns of man. Nothing can be trifling that affects the glory of God, or the eternal condition of souls; and this is the case with every act and moment of man's life. There is not that difference between the great and little events of earth—between the rise of an empire and the fall of a sparrow, in the eye of the High and Lofty Inhabitant of Eternity, that there is in that of the worm man. Men are always living either well or ill. They are doing either right or wrong through every moment of their being."

"What then," I replied, "shall gross

actual transgression bring no more guilt on us than a mere passing emotion of the heart?" "Not quite so," he rejoined, "but your views I perceive on this subject are very imperfect. God is a Spirit. He sees and hates sin wherever found. Above all, he abhors it in the *heart*. It is there that he desires to establish his own dwelling-place, and thither that he looks for his service and praise. But can the Most Holy dwell with sin? or can he relish a tainted tribute? Words and acts are only the out-gushings of the spirit within; and till the fountain-head is made pure, in vain shall we expect purity in the streams that flow from it."

"I see then," said I, "that on this supposition my case is an alarming one. I may indeed cry aloud, 'My leanness! My leanness! Woe is me!' My very tears need to be washed; my very prayers to be prayed for; my best feeling and doing are not merely imperfect, but often offensive."

"Even so," he mournfully replied: "all that is not done to the glory of God, to the good of mankind, or to the advancement of our own spiritual interests, is a waste of hours and talents which God has bestowed on us."

"Waste of hours! Alas!" I exclaimed, "how large an item must this make in the account against me!"

"It does," he answered, "It does! look here!" and he turned to the general summing up of the past year: "Look," he continued, "at this squandering of precious hours; of hours, the purchase of a Saviour's blood; of hours wrung by Infinite Mercy, from the hand of Eternal Justice for you; of hours, for one of which the spirits now in prison would leap in their chains; of hours which can now never be recalled, and each of which has borne you on nearer to death, to judgment, to eternity."

I looked at the list. What a desolation of privileges and opportunity! A

strong record of duty and devotion appeared here and there, floating like a wreck on the mighty tide, defaced, ah! how defaced! with insincerity and indifference, wandering thoughts, and earthly motives. The world, the flesh, and the devil, and sin and vanity claimed all the rest, and awed me into despair as I beheld them. "And what," said the sage, "if I were to add to these the convictions you have stifled, the awakenings you have hushed, the warnings you have slighted, the persuasions you have rejected, the resolves you have broken, the trials you have been spared, the dangers you have escaped, the respites that have been begged for you again and again, the anxious looks that have been sent forth from heaven for your repentance; and the joy that would even now animate every bosom there, could it but be said, 'Behold, he prayeth!' Oh, God is love! God is love! He waiteth to be gracious. The Saviour of sinners opens his everlasting arms, and says, 'Come unto me, and find rest to your souls.' His blood cleanseth from all sin; and happy for you, for all, if you might begin the entries of the coming year with a record of contrition and faith on your part, and of grace, of pardoning and of sustaining grace on His!"

"Be it so!" I exclaimed, when deep emotion left me the power of utterance: "Be it even so, Lord Jesus! over the records of the past when brought into judgment, let thy name be found inscribed; and for the temptation of the future, let thy grace be imparted, and it will I know be sufficient. Here I would begin the year by giving myself to thee. Dwell in my heart by thy Holy Spirit, and mould me to thy will!" As I uttered these words in the fulness of my heart, strains of joy seemed to break forth around and above me. It was like the joy of angels over a repenting sinner, and it swelled and increased till nature was no longer able to bear it;

and in the violence of my excitement, I awoke.

It was a dream : and morning ushered in the coming year.

The preceding paragraphs were printed, a few years ago, in a publication entitled

the Annual Monitor. A correspondent having been deeply impressed with them, has requested their insertion in this work for the benefit of its readers. The only freedom that has been used with the article has been the alteration of the date.

THE PROPHET THAT COULD NOT PRAY.

JONAH embarked ; with what feelings ? His commission lay upon him as guilt ! He longed for an auspicious gale to carry him to a distance, as he hoped, from the peculiar province of God's dominion ! so that he might say, "Happily here is less, and less of the divine presence !" But what providence did he invoke ? Would he go unprotected over seas and to strange lands, contented with some secondary and dubious providence ? In what terms did he pray before he went to sleep ? Like other men, when conscious they are going about something wrong, he could not pray. And supposing there were some one devout Israelite there, that did pray in his hearing, *he* could not say "Amen !"

He slept, but it is not wise to sleep in guilt. How did he deserve to be awaked ?

He shall not sleep long ; for there is a power that can awake the tempest ! The God that is disobeyed on the land can make the sea avenge him. And here, again, the very first thing is a pointed, direct, infliction on his conscience—for it is a summons to pray ! "Awake, and call upon thy God !" And to think that a prophet of the Lord should be the only one in the company that could not, dared not, do this ! Observe, there is no situation more pitiable than that of a religious man who has disabled himself to take the benefit of his religion. His associates had various gods ; but they could all pray earnestly to their objects of adoration. He could not ; he who knew the real Lord of the land and the ocean.—*Foster.*

RETURN FROM THE GATES OF DEATH.

"MANY a man is brought to the gates of death, and even from sudden death," says Dr. Cheever, "and yet forgets it at once, so soon as he is brought back again. How beautiful is that old ode of Mason, expressing a better purpose in a like deliverance."

Methought death laid his hands on me,
And did his prisoner bind ;
And by the sound methought I heard
His Master's feet behind,
Methought I stood upon the shore,
And nothing could I see
But the vast ocean with mine eyes,—
A vast eternity !

Methought I heard the midnight cry,
Behold the Bridegroom comes !
Methought I was called to the bar
Where souls receive their dooms.
The world was at an end to me,
As if it all did burn :
But lo ! there came a voice from heaven,
Which ordered my return.

Lord, I returned at thy command,
What wilt thou have me do ?
Oh, let me wholly live to Thee,
To whom my life I owe !
Fain would I dedicate to Thee
The remnant of my days :
Lord, with my life renew my heart,
That both thy name may praise.

LAWFORD. C. M.

(The Copyright of this Tune is the property of the Composer, Mr. Thomas Clark, of Canterbury.)

Dear re - fuge of my wea - ry soul, On thee when sor - rows rise,

Dear re - fuge of my wea - ry soul, On thee when sor - rows rise,

Detailed description: This system contains the first two staves of the musical score. The top staff is a vocal line in treble clef with a key signature of one sharp (F#) and a 3/2 time signature. The bottom staff is a piano accompaniment in bass clef with the same key signature and time signature. The lyrics are written below the vocal staff.

On thee, when waves of trou - ble roll, My faint - ing hope re - lies.

On thee, when waves of trou - ble roll, My faint - ing hope re - lies.

Detailed description: This system contains the second two staves of the musical score. The top staff is a vocal line in treble clef with a key signature of one sharp (F#) and a 3/2 time signature. The bottom staff is a piano accompaniment in bass clef with the same key signature and time signature. The lyrics are written below the vocal staff.

CHRONOLOGICAL PAGE FOR JANUARY, 1848.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	S	h m 4 0	. . . . .	Clock before sun, 3 minutes 36 seconds. Moon's age, 24 days.
2	Ld	8 8 4 1	Psalms. Psalms.	Sunday School Union Lessons, 2 Samuel iv., v. 1—10, & Luke i. 1—23.
3	M	8 8 4 2	Genesis i. & ii. 1—7. Luke i. 1—25.	Moon rises, 4 h. 48 minutes, morning. Moon sets, 2 h. 1 m., afternoon.
4	Tu	8 8 4 3	Genesis ii. 8—25, iii. 1—10. Luke i. 26—56.	Moon rises, 5 h. 47 m., morning. Baptist Irish Committee.
5	W	8 8 4 4	Genesis iii. 20—24, iv. 1—24. Luke i. 57—80.	Moon rises 6 h. 42 m., morning. Twilight ends, 6 h. 9 m., evening.
6	Th	8 7 4 6	Genesis v., vi. 1—8. Luke ii. 1—20.	Moon rises, 7 h. 31 m., morning. New moon, 0 h. 8 m., afternoon.
7	F	8 7 4 7	Genesis vi. 9—22, vii. Luke ii. 21—39.	Moon rises, 8 h. 16 m., morning. Moon sets, 5 h. 44 m., evening.
8	S	8 7 4 8	Genesis viii., ix. 1—17. Luke ii. 40—52.	Clock before sun, 6 minutes, 47 seconds. Moon sets, 6 h. 55 minutes, evening.
9	Ld	8 6 4 9	Psalms. Psalms.	Sunday School Union Lessons, 2 Samuel vi., & Luke i. 57—80.
10	M	8 6 4 10	Genesis xi. 1—26, Job i. Luke iii. 1—20.	Moon rises, 9 h. 58 m. morning. Moon sets, 9 h. 24 m., evening.
11	Tu	8 5 4 11	Job ii., iii. Luke iii. 21—38.	Fraternal meeting of the Board at Moorgate St. Moon sets, 10 h. 40 m., evening.
12	W	8 4 4 13	Job iv., v. Luke iv. 1—32.	Quarterly meeting of Bap. Mission Com. Moon sets, 11 h. 56 m., evening.
13	Th	8 3 4 14	Job vi., vii. Luke iv. 33—44, v. 1—11.	Moon's first quarter, 11 h. 47 m., morning. Moon rises, 11 h. 21 m., morning.
14	F	8 2 4 16	Job viii. Luke v. 12—39.	Moon sets, 0 h. 30 m., morning. Proprietors of Baptist Magazine meet.
15	S	8 2 4 18	Job ix., x. Luke vi. 1—19.	Moon sets, 1 h. 11 m., morning. Clock before sun, 9 minutes 33 seconds.
16	Ld	8 1 4 19	Psalms. Psalms.	Sunday School Union Lessons, 2 Samuel vii., & Luke ii. 1—24.
17	M	8 0 4 21	Job xi. Luke vi. 20—49.	Moon sets, 4 h. 45 m., morning. Moon rises, 2 h. 1 m., afternoon.
18	Tu	7 59 4 22	Job xii., xiii. 1—16. Luke vii. 1—23.	Moon sets, 5 h. 44 m., morning. Baptist Home Mission Committee.
19	W	7 58 4 24	Job xiii. 17—28, xiv. Luke vii. 24—50.	Londou Baptist Association, New Park St. Moon sets, 6 h. 38 m., morning.
20	Th	7 57 4 25	Job xv. Luke viii. 1—21.	Moon sets, 7 h. 22 m., morning. Full moon, 0 h. 5 m., afternoon.
21	F	7 56 4 27	Job xvi., xvii. Luke viii. 22—40.	Moon sets, 7 h. 58 m., morning. Moon rises, 6 h. 5 m. evening.
22	S	7 55 4 29	Job xviii., xix. Luke viii. 41—56, ix. 1—6.	Clock before sun, 11 minutes, 46 seconds. Moon rises, 7 h. 15 m., evening.
23	Ld	7 54 4 31	Psalms. Psalms.	Sunday School Union Lessons, 2 Samuel ix. & Luke ii. 25—52.
24	M	7 53 4 33	Job xx. Luke ix. 7—27.	Moon sets, 9 h. 21 m. morning. Moon rises, 9 h. 23 m., evening.
25	Tu	7 51 4 35	Job xxi. Luke ix. 28—45.	Moon sets, 9 h. 44 m. morning. Moon rises, 10 h. 28 m. evening.
26	W	7 50 4 37	Job xx. Luke ix. 46—62.	Moon sets, 10 h. 4 m., morning. Moon rises, 11 h. 31 m. night.
27	Th	7 48 4 39	Job xxiii., xxiv. Luke x. 1—24.	1806, Abraham Booth died, æt. 72. Moon rises at midnight.
28	F	7 47 4 40	Job xxv., xxvi., xxvii. Luke x. 25—42.	Moon's last quarter, 11 h. 59 m., morning. Clock before sun, 13 minutes, 9 seconds.
29	S	7 45 4 41	Job xxviii. Luke xi. 1—28.	Moon rises, 1 h. 32 m. morning. 1820, George III. died, aged 82.
30	Ld	7 44 4 43	Psalms. Psalms.	Sunday School Union Lessons, 2 Samuel xii. 1—23, & Luke iv. 16—44.
31	M	7 43 4 45	Job xxix., xxx. Luke xi. 29—54.	Moon rises, 3 h. 33 m., morning. Moon sets, 0 h. 39 m., afternoon.

REVIEWS.

The Holy Spirit : his Personality, Divinity, Office, and Agency, in the Regeneration and Sanctification of Man. By D. DEWAR, D.D., LL.D., Principal of Marischal College and University, Aberdeen, and Professor of Ecclesiastical History in the said University. Ward and Co. Pp. iv., 332.

At a time when the doctrines of scripture respecting the Holy Spirit and his work are impugned very variously, and with growing zeal, it is pleasant to meet a man in the field girt with the panoply of God, and valiant for his truth. We would indeed that all the Lord's people were prophets, that every prophet were a man of candour, and that with candour were always united zeal; that he "that is feeble among them were as David, and the house of David as God." We would not however forget, that in a field of action so varied as this world, there is room for the exercise of talents equally diversified, and that in their appropriate sphere, moderate abilities may yield good service, while minds of the highest order, consecrated by ardent piety, will find in divine truth, objects of interest and grandeur, more than commensurate with their most fervid action.

It was with feelings of pleasure that our eye fell upon the table of contents prefixed to the volume before us, and now that we have risen from a perusal of the work, we entertain the conviction that its appearance is well-timed, and that it is adapted to render service in the cause of truth. We must, however, allow the professor to state in his own words his object in this work, and the mode of its prosecution.

"The two main objections to the [doctrine of the] inward and special operations of the Holy

Spirit, which have been urged in former ages as well as in the present are, first, that it is incompatible with the exercise of reason and free agency; and secondly, that it tends to foster fanaticism and delusion. These and other objections I have obviated, I trust, in the following pages. At the same time I have studiously avoided giving to these pages a controversial aspect. I have done so for two reasons, first, because I conceive that in ordinary cases, a full and faithful statement of divine truth is the most effectual way of meeting error; and secondly, because it appears to me that truth is more likely to be received, when it is presented free from the controversial spirit, and in the practical form in which it is stated in divine revelation."—*Preface*, p. iv.

It is due to the author to observe that though he speaks of the eager promulgation of semi-Pelagianism as rendering it incumbent to contribute according to ability to maintain the truth, he no less earnestly directs his efforts against the opposite class of errors, which, by reducing man to a passive machine, removes all ground of accountability.

The obligation of man cordially to embrace the gospel forms the principal subject of the second chapter of the second book, which by some singular mischance our author has entitled "Effectual Calling," on which topic we find nothing there. It however springs up afterwards in the fourth chapter of the same book under the name of "Regeneration," reminding us of epitaphs we sometimes see, "*Near this stone lies,*" &c. The argument on that which really forms the subject of the chapter is put we think with conclusiveness under the six following heads:—

"First, every rational and accountable creature is bound to give implicit credit to the testimony of God. Secondly, compliance with the call of the gospel is an act of obedience which the declared will of God demands. Thirdly, there is nothing in the obedience which these commands require, but what accords with

the dictates of reason and wisdom. Fourthly, the required obedience of the gospel is what God may justly demand from mankind as rational and accountable creatures; because there is nothing in it but what such beings, if they are truly willing, may perform. Fifthly, that disobedience to the call of the gospel is represented in scripture as originating in depravity, and as a crime of the most aggravated nature. Sixthly, non-compliance with the call of the gospel is represented as a crime which deserves, and which will meet with the most awful punishment."

It is hoped that these arguments will prove sufficient to lead out of the labyrinths of doubt any candid minds which still linger in those uncomfortable regions. Though we confess that the arrangement which Dr. Dewar has made of the above particulars almost cost us our equanimity. For example, we are told in the third particular that the commands require nothing but what accords with reason and wisdom. But this we suppose to be fully involved in the second argument, that the declared will of God demands the obedience referred to, unless indeed he could require that which does not accord with reason and wisdom. Again, the fourth particular, which states that nothing is required which we, if truly willing, cannot perform, is contained in the third. For how could commands be either reasonable or wise, imposed on persons who, if willing, could not perform them?

On the subject of the first part of his work, "The Personality and Deity of the Holy Spirit," &c. the doctor entertains what is generally known under the name of orthodoxy, but approaches the discussion of these points with apparently a very becoming sense of the profound nature of the mystery which attaches to the distinction existing in the Godhead, and what has been called the order and mode of the divine subsistences in the Deity. On this latter point he offers to his readers but little, and that with great diffidence, adducing

not John xv. 26, so generally appealed to, but the designations, the "Spirit of the Father," and "the Spirit of Christ," by which appellations our author supposes to be indicated the order of the subsistences in the Godhead.

This first part of the work closes with a chapter on the author and unscriptural character of Pelagianism, which is designed as introductory to the second book, the subject of which is, "The work of the Holy Spirit in regeneration." The character of Pelagius is drawn with candour, and his views traced to the immorality of the clergy, and other circumstances of the times in which he lived, which operating on a mind subtle without comprehensiveness, free from disgusting vices, yet without true sanctity, and superficial yet active, awakened a zeal, in some measure commendable, to correct prevailing abuses. His aim was good; we would that it had been higher, and that his mind, penetrated by a more divine theology, had accomplished results worthy the amiability of his disposition and his untiring zeal.

On the other hand, the tenets of Augustine are represented as having had their entrance into his mind prepared by a profound religious experience, which fortified it for ever against the plausibilities of his active antagonist, and enabled him with entire decision to contend for the great doctrine of divine agency in moulding anew the debased spirit of fallen man. This part of the work will be read with interest.

The doctrine of regeneration variously considered, occupies almost the whole of the second book. We have always regarded the evidences of regeneration as a deeply interesting and important topic, and confess ourselves to have been often pained to hear it discussed in a very careless and superficial manner, to the injury of humble inquirers who have been needlessly discouraged, nor less to the detriment of

others, by promoting a blind self-confidence, as though presumption were faith, and an anxious thought a suggestion of the devil. On this subject the reader may find remarks of great practical utility; the humble and sincere, however feeble in the ways of God, will find aid; whilst the insincere may trace the emptiness of his own hopes and the worthlessness of his supposed virtues.

The length of the annexed quotation will, we are quite sure, not offend our readers.

"Another evidence of a regenerate state is, a deep solicitude to obtain peace and joy only in God's appointed way, in contradistinction to an eager grasping at comfort as the chief and ultimate object of desire. Persons who are subjects of mere natural repentance, who are alarmed by a view of the consequences of their sins, desire above all things comfort, that is, relief from their present painful apprehensions, by an assurance of deliverance from wrath and admission into heaven. They are easily made to believe that they have attained to what they so fervently desire; the promises of the gospel are forced to speak to them consolation; their wounds are healed slightly by the soothing voice of an adversary who has transformed himself into an angel of light, and who says, 'Peace, peace, when there is no peace.' They are confident that their sins are pardoned, that they are in a justified state, that they have great enjoyment in religion, and that they must evermore guard against a doubt of their salvation."

... "Real penitents, on the other hand, whose hearts are truly humbled, are deeply solicitous to obtain peace and joy only in God's time and way. They are chiefly anxious concerning their own sincerity, to be delivered from all mistake and deception in a matter of infinite moment, to be divested of a self-righteous and self-sufficient spirit, and to be found entirely relying on the sure foundation laid by the Redeemer's obedience and death. They grieve that their abhorrence of sin is not greater, that they are not more successful in striving against it, that their humiliation is not still deeper, that their consciences are not more tender, and that they have not more of the broken and the contrite heart which God will not despise. Comfort is not that which they above all things else desire: it is to win Christ and be found in him; it is to have the enmity of their hearts

entirely subdued, and to be reconciled to God through the death of his Son; it is truly to attain the penitence and faith in the possession of which, the consolation of the gospel may be administered to them."—*Pp.* 361, 362.

The third book embraces a greater variety of topics than either of the former, and we think that, had the author allowed himself to dwell a little more at length on some of them, it would have enhanced the value of the work. We have, for instance, the anointing, the sealing, and the earnest of the Spirit dismissed in one chapter, occupying less than four pages. We think too that Dr. Dewar has missed his way in supposing "that the idea of sealing believers by the Holy Spirit is, an evidencing to themselves and to the world that they are of God." Without assuming to dogmatize on the question, the persecuting world, from the Pharisaic Saul to the papistical crusader of modern times, have so generally thought themselves putting to death God's enemies, and doing him service, in the destruction of his people, that we cannot entertain the "idea" that sealing the saints "is an evidencing them to the world that they are of God."

Of the importance of the subjects treated on in this volume our readers will not entertain very dissonant sentiments. We confess ourselves of opinion that they have not had that share of consideration which their vital connexion with all that is interesting and saving in divine truth demands; and we should view it as an undoubted earnest of good, if the pulpit and the press were to become more eminently than hitherto expositors of them. Our views of the excellences of Christian character, of the mode of cultivating them, of the state of mind which a recognition of them in our own heart should produce, and of the privileges which Christianity confers on her disciples, must be seriously affected by the apprehensions

we have of the Holy Spirit and his work. On this account we welcome the volume before us. We have passed a pleasant, and we hope not unprofitable hour in the task it has imposed on us ; still we feel it to be a duty that we owe to it and our readers, before we lay aside our pen, to animadvert on some few things which detract somewhat from the worth of a volume in the main truly excellent.

It might be expected that in a work on the Holy Spirit, little would be said on baptism. It is, however, not impertinently introduced, and some things said respecting it are certainly scriptural. Thus Dr. Dewar remarks in his argument to prove the doctrine of the personality of the Holy Spirit :—

“ We are said to be baptized into the name of the Holy Spirit, as well as into the name of the Father and the Son. Does not this clearly imply, that we own the Father, Son, and Holy Spirit to be alike the object of faith and obedience? . . . whom at our very entrance into the Christian church, we are required by divine authority to believe in, to trust, love, fear, honour, and worship.”—*P.* 12.

We humbly conceive that a syllogism excluding babes from baptism might without difficulty be framed out of these statements. Yet in page 120 we find the old notion, that baptism is come in the room of circumcision. But though this appears to be the view which Dr. Dewar himself takes, he is unwilling to bear the responsibility of it. Thus he writes :—

“ As the one [circumcision] was administered to the infants of the people of God by his express command,* so, in the judgment of the great majority of professing Christians, founded upon the example of the apostles, ought the other.”

It will, we think, scarcely escape our readers, that while our author alleges express command of God for circumcision of babes, apostolical example

only is adduced for their baptism. And this example exists only in the *opinion* of a majority of professing Christians. Nevertheless, so earnestly do we desire unison in the practice of the saints, that we will even consent to go with Dr. Dewar's majority, if he will favour us with only one instance of this apostolic precedent. But we already despair of our learned professor's kind aid in this matter, for, (page 122,) we have these later times distinguished from the primitive in these particulars, that now “ the Christian religion has become national, *the people are baptized in infancy*, are trained up in connexion with the church, and have many reasons to influence them to continue in its communion !”

But we have other instances of discrepancy in the work before us. Speaking of regeneration, the doctor tells us that “ This change takes place, we have reason to believe, in innumerable cases in *infancy* and childhood,” page 143 : where he refers *clearly* not to those who die in infancy, since he alleges this early regeneracy of their mind, as a reason why Christians are so seldom able to refer to the time of their conversion. Yet this statement respecting *infant* regeneration does not prevent Dr. Dewar from declaring, “ It is my design to show that *every* person who is regenerate is a believer, in the Lord Jesus Christ, a true penitent, and a lover of God and holiness.”—Page 162.

Thus we have a discovery in theological science. Innumerable babes are regenerate, therefore believers, penitents, and lovers of God. No doubt we shall regard the little ones, if possible, with deeper interest than ever. We shall interpret their very tears of penitence ! But we could wish the author to reconcile with his ideas of infant regeneration the following remarks :—

“ This doctrine [divine influence] is most rational. If indeed it were maintained that

* The italics are ours.

divine influence operated on the mind by sudden impressions altogether unconnected with the scriptures, it might be difficult to reconcile it to reason. But effecting its designs as it does, by means of revealed truth, and leading to the very same results as that truth would of itself produce, but for the depravity of man, its necessity and reality are most accordant to the human understanding."—P. 226.

We have noticed with regret a loose way of quoting texts of scripture in support of doctrines on which they do not directly bear; and at other times the addition of a *gloss* which the connection will not sustain. The style of writing also is open to animadversion: the structure of the sentences is often awkward, making even the sense obscure. But we have already reached the limits assigned to this article.

The Pilgrim's Progress from this World to that which is to come. Delivered under the Similitude of a Dream. Wherein is discovered, the Manner of his Setting out; his Dangerous Journey, and Safe Arrival at the Desired Country. By JOHN BUNYAN. Accurately printed from the First Edition, with Notices of all the Subsequent Additions and Alterations made by the Author himself. Edited for the Hanserd Knollys Society, with an Introduction by George Offor. London: Printed for the Society, by J. Haddon, Castle Street, Finsbury. 1847. 8vo. pp. clxviii., 379.

THE third production of the Hanserd Knollys Society having been delivered to the subscribers within the last few days, we hasten to lay before our readers some account of it.

To many persons it may appear surprising that the council should have determined to re-publish so common a book as the *Pilgrim's Progress*. It will be found however on examination that the contents of this volume are materially different from those of any book that has previously appeared. During Bunyan's life-time improvements were made; the second edition containing

passages which were not in the first, and the results of a careful revision of the performance; and subsequent editions having a few other corrections which he thought it proper to make. But since his death the work has been deteriorated by blunders and editorial conceit. Early editors made mistakes which have been followed by their successors generally; while modern editors perceiving that something was wrong, but not knowing what, have made conjectural emendations, which rendered the matter worse. Some ludicrous specimens of this, given in the introduction to the present volume, had previously appeared in our pages. The design of the council has been, then, correcting all mistakes and rejecting all improvements, to furnish their friends with a copy of the *Pilgrim's Progress* such as Bunyan himself gave to the world when he had finished it, and at the same time to enable them to trace the several alterations that he made in bringing it to perfection. With this view, the present edition is carefully copied from Bunyan's first edition, which is followed literally in the orthography, capitals, italics, and punctuation; every alteration that the author made afterwards being noted, and the edition specified in which such alterations first appeared. Details respecting all the early editions are given in the Introduction, from which the following particulars are extracted:—

"The first edition of the *Pilgrim's Progress* was published in a foolscap 8vo. in 1678. This volume is of extraordinary rarity; only one copy being known to exist, and that in the most beautiful preservation, in the original binding, clean and perfect. It was discovered in a nobleman's library, and judging from its appearance had never been read. It is now in the cabinet of H. S. Holford, Esq., of Weston Birt House, Tetbury, Gloucestershire. To that gentleman the public are deeply indebted for his liberal permission, not only to copy it, but also to correct the proof sheets of this edition. We are also under great obligation to his very intelligent bookseller, Mr. Thomas Rodd, for the

facilities he afforded, both in copying and in correcting the proofs. As the edition now presented to the subscribers is an accurate reprint, not merely verbal, but literal, including the punctuation, and the use of capitals and italics, it will only be needful to point out wherein it differs from the later editions. The volume contains 253 pages, with a black letter headline. It has no portrait or cuts. It contains some words and sentences which were omitted in all the subsequent editions. As all these omissions and alterations will be seen in reading the text and are explained in the notes, they do not require any particular remarks. The most important of these omissions are on pp. 69 and 131, and these were, very probably, occasioned by typographical errors in printing the later editions.

"The second edition was published also in the year 1678. The title is nearly similar to the first, with the words: "The second Edition, with Additions." And to this, very considerable additions had been made; more particularly on our pages 1 to 4, 12 to 22, 25, 26, 56 to 58, 85, 117, 128 to 131, 136 to 141, and 192. As these are all printed in the present edition between commas, the reader will easily trace them. A copy of this book, wanting the verses at the end, is in the British Museum, and a very fine and perfect one is in the library of W. B. Gurney, Esq., Denmark Hill. It is comprised in 276 pages, has no portrait or cuts. It has many more typographical errors than the first edition, but the spelling is greatly modernized and improved.

"The third edition appeared in the following year, 1679, by the same publishers. A most beautiful copy of this rare volume, bound in olive morocco, to all appearance new, is in the library of the Rev. * * *

"It contains 287 pages, with a portrait of the author, engraved by R. W. f. marked upon the rock, but no other cut or illustration. In this a considerable addition was made, as will be seen by referring to our page 119 to 126; and this completed the allegory. From that time, every edition presents some little additions of side notes or references, all of which are carefully noted in this reprint."—*Pp.* cxix., cxx.

"At length, in 1684, Bunyan published the Second Part of his Pilgrim's Progress in a similar volume to his first. It has 224 pages. For the use of a fine copy of this rare book, we are indebted to the kindness of the executors of the late Lea Wilson, Esq. In this volume seven pages are in a larger type than the rest, from p. 100 to 106 inclusive; p. 106 is numbered 120. It has only one cut, the dance round the head of Giant Despair. The next edition, which we have been fortunate enough

to obtain, has a similar title to the first; it has no indication of what edition it is, but bears the date of 1687. These two editions were published by N. Ponder in the Poultry. The sixth edition appeared in 1693, by Ponder and Boddington in Duck Lane; the ninth is by N. Boddington, at the Golden Ball, in Duck Lane, 1708."—*P.* cxxvi.

The admirers of Bunyan are under great obligations to Mr. Offor for the trouble he has taken to procure copies of scarce editions, collate them, and bring together facts of various kinds elucidating the history of Bunyan's admirable performance. He has shown, in his Introduction, even to the satisfaction we hope of Mr. Philip, who astonished the world some time ago by disputing it, that the first part of the Pilgrim's Progress, the journey of Christian, was actually written in Bedford jail. He has illustrated the qualifications for the production of the work which the author derived from the mental exercises through which he passed and the persecutions he endured. He has thrown light on several parts of Bunyan's history; and, especially, he has with great labour, examined and analyzed all the works to which it has been guessed by critics, at different times, that Bunyan was indebted for his plan. In fifty pages, which will be a lasting monument of his patient research, Mr. Offor has shown clearly that Bunyan was no plagiarist or imitator, but that his book was in every respect original. Every work that has been mentioned or could be thought of as having afforded assistance to the Bedford Dreamer passes under review, and the futility of the supposition is satisfactorily shown.

We are glad to meet with the following paragraph, which corresponds with our own decided opinion:—

"Before taking a walk with the pilgrims, to point out a few peculiarities not noticed by commentators, it may be well to answer the inquiry so often made—Is the narrative that of the author's and his wife's own experience? My humble opinion is that he did not so intend

it. His first wife had been for years an inhabitant of the Celestial City, and his second was a decided Christian long before his Pilgrim was written. At the pillar to commemorate Lot's wife, Hopeful calls to Christian, 'for he was learned,' a title, so far as lettered lore was concerned, Bunyan could not have given to himself, nor would he have applied it as to his own spiritual knowledge. In other places he is called 'good Christian;' the appellation 'good' he would not have given to himself. It appears not to be intended to portray the experience of any one man or woman, but the feelings, doubts, conflicts, enjoyments of the Christian character. The whole household of faith embodied and described from the sacred pages, enlarged by his own experience, and that which he discovered in his Christian intercourse; from the first fearful cry, 'What shall I do to be saved?' until the crown of glory and immortality is put upon his head with the anthem, 'It is finished,' 'Blessed are the dead who die in the Lord.'—*P.* cxlvii.

There are two or three trivial inaccuracies which, in the absence of graver faults, it may be proper to notice. The spurious "second part" is said to be "in

the library of the Baptist Mission House." It is in "The Baptist Library, deposited in the Baptist Mission House; but there is also there a library belonging to the Baptist Missionary Society; and, as donations are made to each, it is important that they should not be confounded together in the public mind. Dr. Cary is mentioned as the translator of the Pilgrim's Progress into Bengalee; it should be Dr. Carey. Several quotations are made from the preface to an edition of Bunyan's Works, "by Dr. Ryland;" if we are not greatly mistaken, Mr. Ofor will find on re-examination that the preface was not by Dr. Ryland, but by Dr. Ryland's father, John Ryland, M.A., then of Northampton. But these are minor blemishes; and in the boldness with which Mr. Ofor deals with Bunyan's oppressors and assailants—a boldness which pervades all his pages—we cordially sympathize.

BRIEF NOTICES.

The Typology of Scripture, or the Doctrine of Types investigated in its Principles, and applied to the Explanation of the Earlier Revelations of God, considered as Preparatory Exhibitions of the Leading Truths of the Gospel. By Rev. PATRICK FAIRBAIRN, Salton. Edinburgh: T. and T. Clark. 12mo. pp. viii., 556.

This is the title of a work which we introduced to the attention of our readers in August, 1845. We reviewed it at considerable length, and gave it our most hearty recommendation. It is not often that we find a volume on which we can lavish praise so freely with a good conscience. We have had the satisfaction of knowing that in consequence many of our friends purchased the book, and some of them have thanked us cordially, expressing the satisfaction they have derived from it. Mr. Fairbairn himself, however, has now adopted the unusual course of publishing another volume under the same title. He does not call it the second volume, or furnish means by which one work can be easily distinguished from the other. The new work is however a kind of continuation of the former: the author says respecting it, "Though the present may be regarded as in a great measure a separate and independent production, yet, in any estimate that may be formed of its bearing on the general interpretation of the word of God,

the author trusts it will be viewed in connexion with the principles laid down and illustrated in the previous volume." We are anxious that some means should be adopted to enable persons to order the former work without danger of having it confounded with the latter; and the more, as we are unable to give the same warm commendation to this that we gave to that. There is much valuable matter in this; much that a diligent and discriminating theologian will peruse with pleasure and advantage; but there is much also, especially in the hundred and fifteen pages devoted to the decalogue, that does not accord with our views. The present work is divided into three parts: the first, on the historical transactions connected with the redemption from Egypt; the second, on the direct instruction given to the Israelites before the erection of the tabernacle; and the third, on the symbolical institutions and services of the Mosaic dispensation.

"It is Written?" or Every Word and Expression contained in the Scriptures proved to be from God. By Professor L. GAUSSEN. London: Bagster and Sons. 12mo. pp. xviii., 312.

Dr. Gausсен is one of the associates of Dr. Merle d'Aubigné at Geneva, and like him is earnestly endeavouring to disseminate evan-

gical truth in that part of the continent in which the French language is spoken. He was pastor of the parish of Santigny till about thirty years ago he became dissatisfied with the catechism imposed by the national church, and for the crime of substituting the bible for it in instructing the children of his flock, he was first censured and finally deposed. He is now professor of systematic theology in the School connected with the evangelical Society of Geneva. His design in the treatise before us is to prove the existence, universality, and plenitude of divine inspiration. It contains many impressive and beautiful passages; but we feel some difficulty in forming an estimate of its worth. It is not only a translation of a work of which we have not seen the original, and a second and amended edition of a work of which we have not seen the former edition, but a work accompanied with notes respecting which we are not sure, in many cases, whether they express the sentiments of the author or those of the translator. We believe however that it is the annotator, not the author, who speaking of "the happy dream of the conversion of the world," exclaims (p. 153), "Alas! poor church, meditating the conversion of the world, instead of considering whence thou art fallen, and strengthening that which remains, blinded to thy true condition before God!" The preface to the present edition states that "considerable additions and an entire revision of the translation have been made from the latest French edition, with some valuable notes from other sources. The verbal distinctions and criticisms in the chapter on 'Various Readings' and 'the Catechetical Essay on the Principal Point of Doctrine,' (the latter being merely repetition and a detail of heresies in different centuries,) with some other paragraphs, are omitted, as of less value to general readers."

Wanderings of a Pilgrim in the Shadow of Mont Blanc and the Jungfrau Alp. By GEORGE B. CHEEVER, D.D., Author of "Lectures on the Pilgrim's Progress and on the Life and Times of John Bunyan." Glasgow and London: Collins, 12mo. pp. 367.

This is a delightful book, and we regret that we have not told our readers so before. The reason was that we had not ourselves ascertained the fact, the volume having been jostled aside by others not better than itself, if so good. It must be admitted indeed, as the author suggests, that there is neither political economy, nor geology, nor botany, nor musical, nor theatrical, nor statistical information; but there are the overflowings of a warm heart and an enlightened mind, lessons of the most salutary tendency inculcated in the most entertaining manner. There are sentences which would not bear rigid criticism, but the reader is too much pleased to be disposed to criticise; and while he is enjoying the narrative he is acquiring instruction. The cordial attachment of the writer to divine truth appears in his continual references to it; and his love of liberty is discreet, strong and uniform. The state of Switzerland is at this time unusually interesting, and in Dr. Cheever the reader will find a safe guide to knowledge of its social and spiritual, as well as its natural

aspect. He sums up the religious history of Geneva thus:—"At first it was the state and Romanism—the fruit, intolerance; next, it was the state and unitarianism—the fruit, intolerance; next it was the state and Calvinism—the fruit, intolerance; in the Canton de Vaud, it is the state and democratic infidelity—the fruit, intolerance."

Sketches of Protestantism in Italy, Past and Present, including a Notice of the Origin, History, and Present State of the Waldenses. By ROBERT BAIRD, D.D., New York. Glasgow and London: Collins, 12mo. pp. x., 334.

The author of this work deserves thanks for having collected and condensed into a small compass a great deal of interesting information. The first part contains a history of true religion in Italy, in which he shows that from the beginning there were some of the inhabitants of that country of which Rome was the capital who did not submit to the ecclesiastical despotism of Rome. The second part is yet more valuable, because less trodden, illustrating the state of Italy since the Reformation, particularly at the present time. He says that there are no less than eight English and ten Swiss and German chapels in Italy, for the benefit of the foreign protestants who visit that country or reside for a longer or shorter time in it. The third part is on the History, Present State, and Prospects of the Waldenses. Here he has given much information in a small space; though we regret his evident want of acquaintance with the writings of the late William Jones on the subject. If Dr. Baird had been acquainted with them, we are sure that he would have quoted them. He does say, with more frankness than some others have evinced, when adverting to the baptism of children among the present Waldenses, and the opinions of their pastors, that this was the practice of their ancestors, "It is due to candour to say, that we deem it quite probable, if not certain,—though we have never examined this point with much care,—that there were other branches of the Waldenses, for they were numerous, which did neither hold nor practice infant baptism. It would be difficult, upon any other hypothesis, to account for the opinion, confidently maintained, and, without doubt, most honestly too, by the excellent brethren who reject prebaptism, that the Waldenses were baptists."

Passages in the Life of an English Heiress; or Recollections of Disruption Times in Scotland. London: Bentley. Small 8vo. pp. 429.

If the reader is not impeded by the objections which lie against all controversial religious tales, he will find much to admire and enjoy in this volume. It is the work of a writer who understands and loves evangelical truth, and is anxious that it should have free course. The heroine is a young English lady, who on the death of her father visits relatives in Scotland at the time when the facts which occasioned the formation of the Free Church are developing themselves and coming to a crisis; and the occurrences and conversations recorded in the narrative throw much light on the events which took

place, and the principles which led to the final disruption. Residents in the southern part of our island who have indistinct notions of what the contest was about, will probably learn its nature and bearings more readily from this story than from graver treatises. The writer herself—for we have no doubt that it is the work of a lady—is strongly attached to the Free Church of Scotland, and would like to see a Free Church of England; but though she does not see clearly to the end of the road down which she would lead those who listen to her, we doubt not that her work will do much good among classes who would not be accessible to its principles if presented to them in another form. The descriptions of Highland scenery and manners which are introduced, and the humour, pathos, and knowledge of the human heart which many passages exhibit, render the perusal a pleasant exercise. The author, it may be added, speaks of the work as “a faithful record of personal experience;” and says, “In the earlier chapters I have not introduced a character which I had not familiarly known, and scarce an incident which did not occur in real life.”

Sketches of Eminent Medical Men London: R. T. S. Monthly Series. Pp. 192. Price 6d.

We have read with great pleasure these biographical sketches. General readers will find them interesting, and they are peculiarly adapted for an important, and not very accessible class—medical students. The volume contains information which young medical men will be glad to acquire; it has an evident tendency to encourage assiduity and diligence in their profession; while there is incorporated much evangelical instruction, and this not obtruded, but brought out naturally and discreetly. The lives are those of Harvey, Sydenham, Boerhaave, Hey, Bateman, Jenner, Good, Gooch, Knighton, and Hope.

The Pictorial Bible. Part X. London: 8vo. pp. 191.

If we mention this work often, it is because we take so strong an interest in its circulation that we should be sorry that any one who pays attention to our opinion of books should overlook it. It gives us pleasure to corroborate our own view of its usefulness by advertizing to the fact mentioned by Dr. Hanna, that this was one of the five books which Dr. Chalmers had at hand when writing his “Daily Scripture Readings,” the five books which constituted what he called his “biblical library.” Dr. Kitto greatly improves the work, as he proceeds with this, the Standard edition, which is now completed to the end of Ezekiel.

Notes on the Scripture Lessons. For 1847. By the Committee of the Sunday School Union. London: 12mo. pp. 144.

The Notes of which a large number of sabbath school teachers have wisely availed themselves during the year that has just closed, collected and done up neatly in cloth.

The Sunday School Union Magazine. Conducted by the Committee of the Sunday School Union. Vol. IV. 1847. London: S.S.U. 12mo. pp. 476.

— If any sabbath school teachers are not ac-

quainted with this magazine, we beg to inform them that it is published every month specifically for their use, that they will find in it much to assist and improve them, and that it is to be obtained henceforward at the reduced price of one penny per number.

The Child's Own Book. 1847. London: R. Davis. S. S. U. Depository. Pp. 192.

Published in monthly numbers, and very suitable for children from five to twelve years of age, whether taught at home or in sabbath schools.

Marriage with a Deceased Wife's Sister not forbidden by the Law of Nature; not dissuaded by Expediency; not prohibited by the Scriptures: including an Examination of Professor Bush's Notes on Leviticus. By the Rev. J. F. DENHAM, M.A., F.R.S., Rector of St. Mary-le-Strand, and Lecturer of St. Bride's, Fleet Street. London: 8vo. pp. 69. Price 2s.

This pamphlet bearing date Nov. 20, 1847, the very day on which the judges of the Court of Queen's Bench pronounced their decision that marriage with a deceased wife's sister is invalid, must have been written before that decision, and does not of course advert to it. It is, however, a pamphlet with which all should make themselves acquainted who wish to master the very important subject to which it refers. We could not maintain all Mr. Denham's positions, but we agree with him in thinking that the restriction which, it appears, is the present law of the land, is highly immoral in its tendency; as well as one which neither any civil legislature, nor the ecclesiastical law-givers followed by our legislature, ever had any right to make.

RECENT PUBLICATIONS

Approved.

A Selection of Scripture Lessons, for use in Sunday Schools, for Morning and Afternoon Reading, Teaching, and Repetition, for the year 1848. Arranged by the Committee of the Sunday School Union. Price 2s. per 100.

Notes on the Scripture Lessons for 1848. Arranged by the Committee of the Sunday School Union. Published monthly. Price 1d.

The Sunday School Teachers' Class Register, Almanack, and Diary for 1848. Bound in cloth, 1s. 4d., half-bound, 1s. 6d.

The Sunday School Teachers' Class Register and Almanack for 1848. In stiff covers. Price 4d.

A Paded Flower Gathered from the Sabbath School. By SAMUEL HEORINOTHAM, Hon. Sec. Sunday School Union, Stockport. London: Johnstone, pp. 8.

Going Home. A Brief Memoir of James Cowell, with a Preface by W. B. COLLYER, D.D., LL.D. London: B. L. Green. 10mo. pp. 48.

The Eclectic Review. December, 1847. Contents. I. George Fox the Quaker. II. Morell's History of Philosophy. III. The Scotch Sabbatarian Controversy. IV. Memoir of Henry Francis Cary. V. History of Image Worship. VI. The Colonial Office and South Africa. VII. Improvement of Ireland—Facts from Gweedere. VIII. Progress of Discredit—Commercial Failures in 1847, &c. &c. &c. London Price 2s. 6d.

I N T E L L I G E N C E .

EUROPE.

GERMANY.

Mr. Andrew Arthur, one of the pastors of the baptist church meeting in Bristo-street, Edinburgh, visited some parts of Germany last September. He has kindly transmitted to us a detailed account of his journey; and though it did not reach us as early as he intended that we should receive it, we doubt not that even now extracts from it will be acceptable to many of our readers.

Hamburgh.

On arrival I found Mr. Oncken from home. This was to me a matter of deep regret. But having gone on a tour in the service of his Master, this engagement was an object of far greater importance than meeting with me.

Being most kindly received by Mrs. Oncken, I was speedily introduced to the teachers and deacons, in whose spirit and society I saw most prominently marked the lineaments of the one common family of God. One of the latter was early connected with brother Oncken, shared in his persecutions, and has evidently been a partaker of those peculiar consolations promised to such as 'suffer for righteousness' sake.'

The chapel in which the church assembles, I need not describe. It is a neat, simple, and commodious building, capable of being enlarged to double its present dimensions, if necessary. Although fears were entertained that the opening of this new place of worship might lead to renewed molestation, the Lord graciously extended over them the shield of his divine protection, and they continue to meet in their own house, 'preaching the kingdom of God and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding them.'

It is considered by well informed parties in Hamburgh, that the magnanimous and Christian act of Mr. Oncken in throwing open the former place of worship for the reception of those who suffered during the great fire, had very great influence in disarming the opposition of the rulers.

But I must now come to the spiritual edifice. It was indeed most refreshing to behold on Lord's day so large a company of believers, assembled at the early hour of nine o'clock of the morning for the worship of the God and Father of our Lord Jesus Christ.

They were almost all present at the appointed hour, and the house was well filled. The number of the church is 300.

Brother Shanffler, son of the pastor of the church at Stuttgart, and one of the stated teachers here, presided; after commencing with a short prayer, he gave out a German hymn and read the scriptures. Then the other preacher, Mr. Röbbner, engaged in prayer, who, together with the whole church, kneeled while so employed.

The supplication seemed to breathe much earnestness of spirit, and in conclusion, the whole body audibly sounded *Amen*. The sweet melody of praise was especially well conducted. Harmonious sounds in the various parts forming one united concord, were well attuned to the state of the inner man, being all joined to the divine Saviour as the common bond of holy brotherhood and the centre of everlasting love and joy.

Another hymn being sung, I made a few observations on the design of my visit, the unity of heart that marked all God's people of every language and tongue, and the deep and growing interest felt in their prosperity by the church from whence I came, and also on the part of many others in Edinburgh and Britain.

Mr. Shanffler translated this short address, and then Mr. Röbbner preached what appeared to be a discourse delivered with much unction. The services concluded at half-past ten.

While the church remained to deliberate, in their own language, about applications for fellowship, Mr. Oncken's labours, and other matters, I departed, and preached to the English congregation in the independent chapel. There was a very good audience on the whole. The pastor of the church, Mr. Smith, is very acceptable, and desirous of being useful. It indicates however, a lamentably low state of of religion in Hamburgh amongst the English population, when it is stated that there are 5000 of our nation there, and that not above one-tenth of these attend where they can hear the gospel in their own tongue.

Many entirely throw off all outward forms of profession when they arrive in this country, and proceed to a greater extreme of worldliness than the German inhabitants. Those who are Christians must be decided, and consequently know and love one another. I heard but one testimony from the Lord's people belonging to different parties, in re-

gard to brother Oncken and the work of grace accomplished through his instrumentality and that of his coadjutors; and on the other hand, he himself, while adhering to every part of the Lord's will, as he understands it, has, while disengaged on part of the sabbath preached the words of divine grace to the English church.

Our brethren of the baptist church again met for worship at five o'clock, at which service it was arranged that I should address them. The house was well filled, brother Rübner presided, and after the usual preliminary exercises, my discourse was delivered, and translated very readily as I proceeded by brother Shanffler.

The concluding exercises of praise and prayer being finished, the greater number of hearers retired, and the church remained to commemorate the dying love of Christ. On this occasion, Mr. Rübner presided, commenced with giving out a hymn, and a short address, then read the New Testament directory, and acted accordingly. A very suitable hymn of praise was then sung, bearing reference to the cross of Christ and their union in him.

In one of the stanzas they promise by divine grace to abide faithful to Jesus and to one another; and while singing these lines, they all joined hands in token of mutual love, and holy resolution to cleave unto the Lord.

In all these exercises, I perceived a striking manifestation of spiritual life, and of fervent love for the truth's sake.

It is usual for the church here to hold an occasional tea-meeting for promoting brotherly intercourse and love.

They resolved to have the first in their new chapel on Monday evening. We assembled at six o'clock of the evening. Nearly the whole church were present. After appropriate hymns and prayer, all were in motion, divided into many small circles, and engaged in communion with and inquiring for one another.

Another hymn being sung, I was called to address them, and give what words of exhortation might be suitable to their circumstances, and information respecting the churches and state of religion in my native land.

Having warmly expressed their Christian affection for their foreign brethren, a very interesting letter was read from brother Oncken then at Ellerfeldt on the Rhine, detailing his labours, and the many doors now opening in various parts of the Continent for the entrance of the pure gospel of Jesus Christ and scriptural views of his spiritual kingdom. Mr. Shanffler then engaged in prayer. A hymn being sung, and the blessing pronounced, we dismissed at about ten o'clock.

The meeting altogether was one of sweet

Christian fellowship, and I had an opportunity, so far as my want of the German language would permit, of holding some interesting conversation with the friends. The topics were those which referred to their own conversion, to their happiness in the gospel, and joy in seeing a visitor from Scotland, and to the progress of the cause of Christ among themselves.

Pinneberg.

There has been a small church existing at Pinneberg, a town situated about ten to twelve miles distance from Hamburg, and under Danish authority.

The disciples are in number twenty-five, and brother Mar has officiated as leader. The government of Denmark interfered and interdicted their meetings. The pastor proceeded to the seat of government, and had first an audience of his majesty, who received him graciously. The king stated, that there was a contest going on in Europe in regard to religious truth, which would probably terminate in important changes, that he could not alter the law which governed the kingdom, and kindly told him to go home and act as quietly as possible. Our brother was afterwards, however, introduced to one of the ministers of the crown, who maintained that he and his friends ought to abide by the church established by law. Mr. Mar pleaded for liberty of conscience, and in his reply firmly stated, that on the principle contended for by the Danish minister, Jesus Christ would not have suffered for the testimony he bore to the truth, nor the apostle Paul been subjected to martyrdom for the gospel's sake.

This was a noble answer calculated to produce conviction of mind. The ultimatum of the government arrived on the day before my departure. It was unfavourable, and our brother will be necessitated to seek some other sphere, where he can hold forth the word of life.

Berlin.

On the 16th of September, I travelled by the train to Berlin. Nothing of any importance occurred during this journey. I handed a few tracts to my fellow passengers, who read and returned them, all acted very politely and discreetly to the English stranger. On arrival at the Prussian capital, I found our esteemed brother Lehmann, pastor of the baptist church, Berlin, waiting for me, and in compliance with his request, addressed a temperance society which was to be held that evening in the chapel. There is certainly a very marked difference between the external aspect of the German people, and the population of our own country in regard to the sin of intemperance, that desolating evil of Great Britain. I did not observe one single instance of open intoxication during

all my journeyings, and have reason to believe that such rarely occurs.

Previous to sabbath, Mr. Lehmann conducted me to Potsdam, which is twenty miles distant from Berlin. This has been called the Prussian Versailles, it lies on the right shore of the Havel, and has 26,000 inhabitants. We visited 'Sans Souci,' a place built by Frederick the Great. Here the old eccentric Prussian monarch occasionally lived, and endeavoured at least to banish care while in the society of one allied to him in infidel principles and literature, the noted Voltaire of France, who flourished during the first French revolution. The soul-ruining influence of those opinions is now, it is hoped, in the way of being counteracted by the late dissemination of evangelical truth. There are a few Christian friends who reside here, whose number I trust shall be increased.

In returning to take our place in the train, we met an evangelical Lutheran minister, to whom Mr. Lehmann introduced me; he could not speak English, but took hold of both my hands, and then laying one of them on his heart, he said, with much warmth of affection, 'Though belonging to different nations, and speaking a diversity of tongues, we are 'one in heart, one Lord, one faith,' &c., he rather halted in sounding the last unity, 'one baptism; but not,' added he, 'in your way.'

There are now nearly two hundred members in the church at Berlin. As in Hamburg, so here, it is usual to assemble for worship at nine o'clock of the morning, and it was arranged that I should preach to them after the ordinary devotional exercises, and reading of the Scriptures. Their forms in attending to prayer and other duties are similar to those in the first church I visited.

On entering the place of worship they each seemed to engage in a short petition to the throne of grace, looking for the divine blessing, and depending on Him who is the author of ordinances for spiritual benefit. I addressed them from the words of Paul to the Romans, 'and I am sure when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ,' the pastor translating. The service was concluded by prayer and praise in the German language. The church remained for mutual deliberation; then the sabbath school teachers met with Mr. Lehmann to consider the lesson for the day, others proceeded to the distribution of tracts, and some time after the services connected with the school closed, the church again assembled, it being now five o'clock. On this occasion the pastor preached with evidently much fervency, and at the conclusion, the Lord's supper was observed by the church exclusively, with a very few who seemed to remain behind as spectators.

VOL. XI.—FOURTH SERIES.

I was much pleased with the solemn manner in which the ordinance was conducted. All seemed to enter into it, and with the remarks of the pastor, and time allowed for meditations, the service appeared to be one of real earnestness of desire towards Christ, and love to him. This sacred institution is too apt to become a mere formal affair. The elements sometimes pass through the hands of partakers, with great rapidity; and scarcely is time given for devout reflection on the scenes of suffering which are intended to be brought to the view of the Christian. Surely it is the sincere, the deliberate, the penitential remembrance of Christ's dying love that produces the designed effect on the soul, and not the mere hurried participation of the bread and wine.

After the supper a hymn was given out by the pastor, similar to that at Hamburg, on which occasion they joined hands in token of their fellowship in the sufferings of their common Lord, and faithfulness to one another in him.

I observed the pastor and others saluting each other, and the sisters among themselves.

As from the engagements formed for visiting one or two distant churches, the church at Berlin could not hold a social meeting on a week evening, it was resolved to assemble at eight o'clock, P.M. of sabbath, for mutual communication. After several spiritual songs and prayer, we held intercourse through Mr. Lehmann as interpreter, and I answered the queries they put in regard to the churches in Edinburgh and the general state of religion in my native land. The pastor then addressed me in the name of the church in a most warm and affectionate manner, and laded me with Christian salutations to the churches of Christ. I caught a German phrase with which I closed my address, and which excited a smile of cordial satisfaction; it was one of the exhortations of the amiable John, 'little children, love one another.' I think, I observed very much of the spirit of this injunction among them. They seemed to have 'been taught of God to love one another with a pure heart fervently,' and towards one from a far country they poured out the warm effusions of Christian affection. How sweet and sacred is that bond formed by the dying love of our blessed Emmanuel! it creates emotions which themselves tell of their celestial origin. It is a heaven-born love, and points to the source from whence it has descended as the region where its perfection and blessedness shall be eternally enjoyed.

Spandau.

On Monday afternoon, we went by train to Spandau, a city famous in the annals of the career of Napoleon. In this town and the neighbouring village of Seegefeld, there

are gathered together about twenty-five disciples who regularly meet for the worship of God. At the latter station, it had been previously intimated, we were to assemble; but a person converted to the faith of Christ, was to be baptized before the meeting. As there had been persecution in this place, and obstacles cast in the way of observing divine ordinances, we departed in different parties, until after leaping several ditches we came to 'a certain water'; after kneeling down on the grassy margin of the lake while prayer was offered up by brother Lehmann, he led the candidate into the water, whispering words of encouragement to confess Christ before men, and then baptized him in the name of the triune Jehovah. The service was concluded by prayer, and all returned to the place of worship, where the baptized was affectionately received, and the evening spent in attending to the ordinances of divine grace.

As it was late when we commenced, the meeting was prolonged until midnight. The symptoms of spiritual life and love were also very manifest here. On the morrow, after suitable exercises, brother Lehmann and I took our leave. The departure reminded me of the scene described in the Acts on the occasion of Paul's visit to Tyre. The wives and children accompanied us a little way, along with the brethren, when we bade one another an affectionate farewell. May this 'little one soon become a thousand,' through the efficacious grace of God!

Stettin.

After arriving at Berlin, I took my place in the train for Stettin, a large maritime town situated nearly one hundred miles north-east of the capital of Prussia. Here the Lord has graciously prospered his cause. The church now numbers 100 members. Their pastor, Mr. Henrichs, was formerly a teacher in another continental town, but having embraced the gospel, and scriptural views of the kingdom of Christ, he was expelled from his situation.

Divine Providence directed his way to Stettin, and by the aid of our American brethren he is enabled to give himself wholly to the work of the Lord. His faithful and godly labours have been much blessed. Though on a week-night evening, the church very fully assembled, and the chapel was crowded with attentive hearers. Mr. Henrichs interpreted, as I delivered, the discourse, and the brethren afterwards remained for receiving special communications from my native land.

The movement of Rongé.

I shall now furnish you with some information in reference to the state of religion generally on the continent, so far as time

permitted me to ascertain. The movement of Rongé is to be regarded in no other light than that of an infidel secession from the Roman catholic church. His mind and that of others opened to the superstitious mummeries of 'the man of sin,' but, as might be expected, not betaking themselves to the only satisfying provision for the soul to be found in the gospel of the grace of God, a renunciation of all religion followed.

It may be hoped, however, that this is a precursor to the reception of heavenly truth on the part of not a few who have recently discovered the fooleries of Rome.

The Jews.

It will I am sure be interesting to know some particulars of the state of the Israelites in the places which I visited.

Very soon after arriving at Hamburg, Dr. Craig kindly called on me, accompanied by his colleague Mr. Givan. They were both sent out by the presbyterian body in Ireland to labour among the Jewish population. The former especially has been engaged for a year or two in endeavouring to show the house of Israel the true character of 'Jesus of Nazareth.' He is a devoted and affectionate Christian, with whom I had much sweet intercourse, and it delighted me to hear the loving manner in which he spoke of the labours and person of our brother Oncken, assuring me that there were none to whom he felt more knit in spirit and doctrine.

There are 11,000 of the Hebrew nation in the city of Hamburg, and other 7,000 in Altona. They are now divided into two parties. The old sect, who adhere to all the customs of their ancestors, maintain not only the divine authority of the Hebrew scriptures, but the binding obligation of the Talmud, or the rabbinical commentaries. The new sect, who are very numerous and denominate themselves rationalists, renounce both the pentateuch and the glosses and interpretations of their ancient rabbis. They harmonize with the neologists of Germany, who exalt reason above revelation, and receive what is contained in the bible only in so far as it accords in their judgment with the dictates of rationality. This class constitute a large proportion of Israelites here, and include many of the most wealthy. They affirm that the great object of the supreme Being in preserving them separate from the rest of mankind is to diffuse and maintain the doctrine of *one God*, in opposition to the views entertained by Christians on the one hand, and heathen mythologists on the other. As the neology so prevalent around them disowns the supreme divinity of our blessed Lord, they say that Germany has nearly embraced that doctrine, and that when universally acknowledged, the Hebrews will no longer remain a distinct people, but merge

into the general population of the earth. In fact this latter body has relapsed into infidelity. The best informed Christians seem to consider that this schism may be overruled for leading them to the faith of Christ in God's appointed time.

Their superstitious attachment to Mosaic and rabbinical ceremonies is broken, and they must now be dealt with in the same way as other unbelievers.

I must now give a brief narrative of what I witnessed in the worship and doings of this singular people. Joined by brother Lunge, deacon of the baptist church, we visited on Saturday the synagogue of the old sect.

Their place of worship is as capacious as many of our dissenting chapels of England. It had two galleries. In the middle of the low floor stood a square seat elevated one step, which seemed to be 'the chief seat of the synagogue.' Directly fronting this, at the inner end of the house, was an apartment closed by doors and a curtain. Here they keep a copy of the Hebrew scriptures in rolled parchments, resembling the ancient copy of their fathers, and which appeared to be regarded with much veneration.

The time of our entrance was nine o'clock, A.M. The area below, and the gallery immediately above, were completely filled with the men, the Hebrew bible, commentaries and hymns being spread before them. The highest gallery, with an iron railing in front, contained their youthful females. It so happened that this day was the first of their year. They designate it in German, 'the lang night,' meaning that before the year now commenced closes the long night of death may have overtaken them. I was surprised to find them all attired in their grave clothes, consisting of white linen robes, with girdles and caps. This is designed to remind them of their latter end, and that the year on which they had entered may, ere it passes away, find them sleeping in the grave. They all stood at worship with their books on the tables of the pews; and while following the leader in reading their prayers and chanting their hymns, they unremittingly bended the head and chest. This bodily prostration, I supposed, was an act of homage to the Hebrew word Jehovah.

Amid the sable garb of the tomb we beheld some jovial looking faces. That affairs pertaining to this life had not altogether escaped from the mind, was made evident to us, from the language of one Jew to another as they passed, 'the bombazett you sent me wo'nt do, it will not answer the purpose, I must return it.'

Altogether the whole service was formal and irrational, very remote indeed from spiritual and acceptable devotion, and exactly resembled that of their fathers of old,

to whom the Lord said, 'who hath required this at your hands?'

On retiring from the synagogue, we went to the temple lately erected by the rationalistic party. Here we observed a splendid building very similar to an episcopalian place of worship in Edinburgh.

The men were all in the low floor of the house clad in their ordinary respectable attire, with their heads covered. The gallery is appropriated to Jewish females, and was quite crowded with those who seemed to be fashionable looking ladies. The pulpit was beautifully and tastefully constructed, and there were two officiating ministers.

After chanting one or two hymns, accompanied by the tones of a large and handsome organ, one of the rabbis ascended the rostrum, prayed in his own way, and delivered a discourse.

The great object of the speaker was to show that there is, 'one King and one God, to whom we were indebted for our being and preservation—that we ought to please him by living a moral and virtuous life—and that the grand end of existence was answered by being happy ourselves and making others happy.'

These, with various other things which 'the natural man' can say, composed the substance of the address. Amid the chanting of the hymns which immediately followed, we retired from the scene, earnestly desiring that 'the Lord would appear in his glory to build up Zion,' and give to this people his good Spirit to enlighten and convert their souls. What must be the wonderful effect of removing the veil from the blinded minds of Israel! It shall indeed be 'as life from the dead,' when 'the Redeemer shall come to Zion, and turn away ungodliness from Jacob.' They are in all countries; and if changed, would be qualified by their means, and talents, and intimate knowledge of the languages of the earth, to be most efficient promoters of the gospel of Christ. 'Oh, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad.'

One of our brethren in Hamburg had been engaged to devote one half of his time to the instruction of his kinsmen according to the flesh, by the Glasgow Jewish Society. He showed me one or two Hebrews whom he regarded as persons opening to a conviction of the truth.

Dr. Craig told me that, when labouring to show that 'Jesus is the Christ,' the Jews are in the habit of putting questions, which bring vividly before his mind the state of religious opinion and feeling among their ancestors at the time the Saviour himself lived; and perceives with much interest the appropriateness of Christ's answers to their queries, and the train of thought and teaching thereby suggested, as exhibited in the discourses of the Great Prophet of the Christian church.

German writers.

While at Berlin I called on Dr. Hengstberg, but found him from home. He is well known among biblical students as the author of several very evangelical works which have been translated into the English language. I found that he was much disliked by the rationalists, on account of his piety and firm adherence to gospel truth.

We had an interview with Dr. Krumacher, the author of 'Elijah the Tishbite' and other works, and who had lately been translated from Elberfeldt on the Rhine to the Prussian capital.

I learned from him some particulars respecting the manner in which Strauss's work had operated in Germany, and which were concurred in by brother Lehmann and others. The book referred to contains an insidious and daring attempt to prostrate the wisdom of God before the puny and erring wisdom of men; and thus aims at the destruction of all that is held dear by the people of God, as the basis of their immortal hopes.

The argument of Strauss is regarded by continental Christians as having been scientifically demolished, and has not affected the stedfastness of any enlightened disciples of Jesus Christ. But it is now working much evil among the lower classes of society, in the same way as the works of Paine and the wretched speculations of Robert Owen have done in our country.

I trust that our friend Dr. Alexander of this city, who wrote an able critique on that German work in 'The North British Quarterly,' will be induced to republish it in a separate pamphlet, that it may be more extensively useful in counteracting the deadly errors it exposes and confutes.

General observations.

Such are the influences now in operation abroad, besides those that arise from national establishments and the priesthood connected with them, which oppose the reign of our Lord and his Christ.

The true church of the Saviour in this world presents us with the spectacle of holy and heavenly principles contending with darkness, and error, and sin, with the antagonism of all that is 'earthly, and sensual, and devilish.' But amid this continued warfare, the holy weapons of heavenly truth are made successful by the energy of the Holy Spirit in subduing a people to the Lord.

Many spots of spiritual verdure now exist on the continent. The minds of not a few within the pale of the national church are beginning to feel that they are not where they ought to be; and were more devoted and faithful labourers planted in Germany, the churches would, by the divine blessing, be greatly increased.

As it respects liberty of conscience, I

found, so far as my information extended, that the crowned heads of Europe generally, and not a few of the ministers of state, would grant all the freedom our brethren could require, *but the clergy will not permit.* Their system is dear unto them, and the civil rulers cannot yet afford to want their influence. All circumstances conspire to prove that a state church is essentially persecuting in its nature and tendency, and therefore ought the efforts and prayers of believers to be combined for the removal of that most powerful obstacle to the advancement of the kingdom of Christ.

Let us not cease to bear our brethren abroad on our spirits at the throne of grace, and pray that Jehovah may send down the good Spirit of light and life, that he may descend 'like rain on the mown grass, and as showers that water the earth.' 'Then the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.'

SWITZERLAND.

A civil war has been raging in Switzerland, between parties, the triumph of neither of which could be contemplated with satisfaction. Had the party which has been defeated proved victorious, the influence of the Jesuits would have been paramount; whereas the infidel party who are at present in possession of supreme power are as hostile to evangelical religion as the Jesuits themselves. The council of state of one of the principal cantons, the Canton de Vaud, on the 24th of November last, issued a decree prohibiting all dissenting worship. It will show how little the followers of Christ have to hope for from infidel declaimers against intolerance.

Canton de Vaud. The Council of State.

"Considering that religious meetings, out of the pale of religious worship guaranteed by the constitution, or authorized by law, namely, meetings of the church called 'independent,' continue to be the occasion of troubles and disorders:

"Considering that under the difficult circumstances in which the constitution is at present placed, these disorders are the more serious, and may bring about future mischief (*des malheurs*) in consequence.

"Considering that in the localities where the meetings in question have been prohibited by special decrees they have, nevertheless, continued, and that the pastors and ministers who have resigned their pastoral functions (*démissionnaires*), and others have, in contempt of those decrees, persisted in officiating at these meetings:

"Seeing the complaints that have reached the Council of State from different parts of the Canton against these meetings, which are under the direction principally of the said (*démissionnaires*) pastors and ministers, meetings which have seriously compromised public tranquillity:

"Considering that the executive authority is charged by the constitution and the law with the maintenance of public order:

"Seeing, also, that the extraordinary powers which have been conferred on the Council of State by the decree of the 5th February, 1847, under Article 1, viz., 'The Council of State is invested with all the powers necessary to put a stop to the assemblies or religious meetings of worship not recognized by the constitution or the law, which may be the cause of trouble, or whose existence may run the risk of seriously compromising public order:'

"Bearing in mind that the Council of State is authorized, by the powers which have been conferred on them, to take such steps as the circumstances may require in inflicting penalties:

"Taking into proper consideration public opinion, and seeing the urgent necessity of fixing a limit to disorders constantly recurring, and which threaten to assume a character alarming for public order and general security:

"Decree as follows:—

"Art. 1. All religious meetings without the pale of the national church, and not authorized by the law, are, from this day and until further orders, prohibited in the Canton.

"Art. 2. In case of disobedience or resistance to the prohibition of Art. 1, the meeting therein mentioned shall be dissolved, and the persons who shall have resisted the authorities shall be brought before the courts of law, to be punished in conformity with the penal code.

"Art. 3. The said (*démisionnaires*) pastors and ministers, or others who shall have officiated at these meetings, shall be sent back to their respective parishes, if not already settled there.

"Art. 4. If amongst the persons mentioned in Art. 3, as officiating in the prohibited meetings, there should be any foreigners not belonging to the Canton, they shall be immediately expelled the Canton.

"Art. 5. The order for sending back shall be given by the Council of State, upon a report of the local authorities and of the mayor.

"Art. 6. The mayors and the municipalities are charged with the execution of the present decree, which shall be printed, published, and officially notified."

British Christians of every class will doubtless feel indignant at this outrage on the rights of conscience by men who represent themselves as the friends of universal liberty. The committee of the Southern Division of the British Organization in connexion with the Evangelical Alliance have already addressed the pastors and members of evangelical protestant churches in the Canton, expressing their sympathy with them, and saying, "While disclaiming all intention to interfere with political measures, we embrace the first opportunity afforded us since the publication of that decree, to record our astonishment and profound regret that a government, professing to be based on a just recognition of human rights, should show themselves so unmindful of those which are the most sacred of all—the rights of conscience, as to persecute the lovers of truth, and peace, and charity, the obedient followers of Him who was 'meek and lowly in heart.' In this sentiment we feel persuaded, not only all the members of the Evangelical Alliance, but all Christians in this and other lands, who, in common with them, solemnly

avow 'the right and duty of private judgment in the interpretation of the Holy Scriptures,' will unanimously concur; while all enlightened men will deprecate the tyranny which aims to crush the freedom of soul with which it is the birthright of every human being to worship God."

The General Body of Dissenting Ministers residing in and near the cities of London and Westminster has also been summoned to take the subject into consideration, and adopt such measures as may seem advisable.

NEW CHAPEL.

PORTSEA.

On the site on which baptists of successive generations have been accustomed to assemble for worship in Portsea, and known as Meeting-house-alley, a commodious and elegant structure has been erected in the gothic style, which was publicly opened on the 29th of September. The Rev. C. Birt, M.A. of Wantage, formerly pastor of the church assembling there, preached in the morning of the day, and the Rev. Dr. Morison of Chelsea in the evening. A great number of neighbouring baptist and independent ministers took part in the devotional services. The collections then and on the following Lord's day amounted to £157, and £140 were promised conditionally towards the discharge of the remaining obligations. The building will accommodate about a thousand persons. The present pastor of the church is the Rev. Charles Room.

NEW CHURCH.

CLIFTON, BRISTOL.

On sabbath afternoon, Nov. 21, an interesting service was held at Buckingham chapel, Clifton, for the purpose of forming a new church in connexion with the baptist denomination. The Rev. T. S. Crisp presided, and after an introductory address gave the right hand of fellowship to the members constituting the new church, and who had been honourably dismissed for this purpose from the churches at King-street and Counterslip. The chapel was filled to overflowing, about 400 members of other churches, baptist and independent, manifesting their fraternal regard by sitting down at the Lord's table on this occasion. The Rev. Mr. Stovel of London, and the Rev. Messrs. Davis and Fuller of Bristol, took part in the service. Appropriate sermons were preached in the morning and evening of the day by Rev. C. Stovel.

ORDINATIONS.

PRESTON.

Mr. William Walters of Horton College, Yorkshire, has accepted the cordial and

unanimous invitation of the baptist church and congregation worshipping in Leeming Street Chapel, Preston, Lancashire, and he will enter upon his stated labours in that large and populous town, the first sabbath in the new year.

SALFORD.

The Rev. Henry Dunckley, B.A. of Warwick, has accepted the invitation to become the pastor of the baptist church, Great George-street, Salford, and is expected to commence his stated labours there on the completion of his studies at the Glasgow University, in May next.

RECENT DEATHS.

MRS. SAUNDERS.

Died at Barton Mills, Suffolk, Sept. 22nd, 1847, in the 83rd year of her age, Mrs. Saunders, widow of the late Rev. Robert Saunders. She was one of nine who were baptized and organized into a church at the formation of the baptist interest at Barton Mills, on the 2nd of May, 1811, and she sustained a consistent and honourable membership till the day of her death. Her funeral took place Sept. 22nd, and was attended by a long train of relatives and Christian friends; when a sermon was preached on the occasion, by Mr. R. Tubbs, of Ashdon, Essex, from the words, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord." The intimate connexion of the deceased with that venerable man who was the chief agent, under God, in the origination of the cause at Barton Mills, and who for so many years sustained, with Christian fidelity the pastoral office, entitles her name to be recorded in these memorials of the saints.

MRS. FRYER.

Died on Tuesday, Nov. 31st, at Kingsbridge, Devon, Mrs. Fryer, aged 33, a useful and consistent member of the baptist church in that town. Her end was peace.

MRS. SARAH MARIA HOBSON.

The lady whose name heads these lines, was the only daughter of Mr. Henry Gamble, whose decease was inserted in the Number of this magazine immediately preceding the present. The family, when complete, consisted of four persons, father and mother, son and daughter. Within a month it has been reduced one half: father and daughter have been called hence; mother and son only remain.

Mrs. Hobson, who departed this life on the 9th of December, 1847, aged only twenty-six years, was the wife of the Rev. Jesse Hobson, pastor of the baptist church, High Wycombe, by whom she had three children, all surviving her, and the youngest but four months old. Her constitution was not robust; but there is reason to attribute her death, proximately, to cold caught in discharging the offices of filial piety at her father's death-bed; from which she had no sooner withdrawn to her residence at High Wycombe, than she was seized with the illness which has so speedily come to a fatal termination. From the time when it assumed a dangerous character, she was attended not only by her sorrowing husband, but also by her widowed mother; and her brother, the Rev. H. J. Gamble, was likewise present at the closing scene.

For some years before her marriage, Mrs. Hobson had been a member of the baptist church at Hackney, in which her father held office. Her piety was simple and unostentatious; and she took delight in the religious instruction of the children of the poor. Her name deserves to be held in honourable remembrance as the foundress, and, till her last short illness, the indefatigable conductress, of the first school instituted for the education of the daughters of Christian ministers of all evangelical denominations. To find a young and delicate mother applying herself with so much zeal and intelligence to an object involving a vast amount of labour and anxiety, is surely an instance of benevolence more worthy of imperishable record than many of the deeds that have been emblazoned in history. How near this successful creation of Mrs. Hobson's beneficent ingenuity lay to her heart, the writer of this brief testimony can bear witness: the welfare of its inmates, and of the numerous candidates for admission, seemed to be the only subject which had power to divide her attention with her dying father. Speaking of her interesting charge, she observed to the writer, that, seeing how uncertain health and life were, it behoved us, while they remained, to be doing all we could for the glory of God and the benefit of our fellow creatures. Of one who, acting in this spirit, disregarded her own delicacy of constitution, and, superadding to her maternal cares the tuition and maternal superintendence of the children of others, fell into an early grave in the midst of these self-denying labours, may we not emphatically say: "Blessed are the dead who die in the Lord! Yea, saith the Spirit; for they rest from their labours, and their works do follow them?"

MISS M. B. MEREDITH.

On Wednesday, the 22nd December, aged twenty years, Miss Martha Bult Meredith, third daughter of John Meredith, Esq., Lambeth Road. She fell asleep in Jesus.

MISCELLANEA.

COLLISION BETWEEN CHURCH AND STATE.

Events have taken place within the last few weeks of which it is incumbent upon us to give our readers some account, that they may be prepared to understand the merits of a struggle which may probably produce consequences of vast importance. Lord John Russell, as prime minister, has nominated a man to a vacant bishopric, who appears to be too good for the office. Dr. Hampden who was appointed Regius Professor at Oxford by Lord Melbourne about eleven years ago, had then to encounter a furious opposition, in which Dr. Pusey and Mr. Newman, now an avowed Romanist, were leaders, on pretence that his opinions were unsound, especially in reference to the authority of the church, the standard of truth, and the manner in which some articles of faith should be discussed. Their allegations, combined with strong political feeling, induced the convocation at Oxford to condemn some of Dr. Hampden's writings, and deprive him of some of the official honours which Regius Professors are accustomed to enjoy. Lord John Russell has now, however, nominated him to the bishopric of Hereford; and a violent outcry has been raised. Thirteen bishops have united in remonstrating against his appointment. The premier has replied with dignity and firmness. The queen has issued her *Congé d'Elire*, which is a virtual command to the Dean and Chapter of Hereford, enjoining Dr. Hampden's appointment. The Dean and Chapter hesitate—beg for the adoption of courses which will delay if not frustrate the arrangement—and put off the election to the last day allowed by law, the 28th of December. If they do not then act in accordance with the queen's recommendation, they will incur the tremendous penalties of the statute of *premunire*. What will then be done, at the time at which we write remains to be seen, but our readers will like to see Dr. Hampden's own language in reference to several important points, as it appears in a letter which he addressed to the premier, on the 9th of December, from which we extract the following passages:—

"Let me then I would say, my Lord, be instructed and encouraged, by those and other like examples, to submit with patience to His will, who, in the mystery of his providence, has appointed for good that I, humble servant of his as I am, should pass through this ordeal of calumny. What is most afflicting in it, that I am accused of detracting from his glory and the infinite merits of his blessed atonement. He knows, however, that I have not done so. I am solaced and strengthened with this thought. I hope, therefore, calmly to address myself to the objections which my importunate adversaries, with all the vehemence of an electioneering contest, are recklessly throwing out against me. Let me endeavour to silence that conflict of feelings within my own heart which so unmerited and so base a charge naturally excites."

"First, then, my Lord, I most solemnly deny the scandalous imputation. As an honest man I say I

do not, and never did for one moment of my life, in thought or word, hold or maintain any other doctrine respecting our Lord's most holy person and his blessed work of redemption, than that which is plainly set forth from scripture in the articles and formularies of our church. I hold, too, and have ever held most firmly, the full doctrine of the holy Trinity, as stated on the same authority in the same documents of the church."

"But my Lord, whilst I fully believe that there is but one catholic faith, I am not required by this persuasion to treat disrespectfully or uncharitably all that differ from us, or that conscientiously declare that they, for their part, cannot learn that faith from the bible. I would do nothing to encourage dissent from the church. It grieves me whenever I see it. But at the same time, I am for a full toleration, if dissent be only open and avowed; a toleration, that is, extending not only to the grant of civil privileges to dissenters, but to the equitable and kind consideration of their statements and arguments, as well as of their feelings. I would try to win them over—I would not exasperate them. I would not presume to surrender God's truth, which is not mine to give away, or to call error and falsehood by the sacred name of truth. But as for candid and indulgent consideration for the persons of those who are in error, this is in every man's power, and is every Christian man's bounden duty to give. This, then, I would not withhold even from those who have departed the furthest from the true faith."

"I have insisted, indeed, my Lord, constantly on the supremacy of scripture as our rule of faith; and what consistent member of the church of England does not? But this very assertion of the supremacy of scripture has been taken up invidiously by some, as if I rejected altogether the authority of the church, and undervalued its importance as a visible institution of Christ's religion. This, however, cannot by any means be justly said of me. I have ever taught that a deferential respect to the authority of the church, as it is laid down and explained in the formularies of our church, was most incumbent on Christians, though certainly not that high and transcendent respect which is due to the inspired word alone. But the fact is, that many of those who are now objecting to me will be satisfied with no view on this subject which is not virtually the same as that of Rome,—ascribing to the church not only an authority of order, such as is claimed in our articles, but an absolute authority for propounding matters of faith, and requiring its decisions to be received with unquestioning submission by its members. The church, in their view, is not simply 'the witness and keeper of holy writ,' but the depository of revealed truth, the authoritative interpreter of scripture, without which scripture is conceived by them to speak an uncertain sense."

"But what is this but to suppose that the church is endued with an infallible authority? For, unless it can pronounce infallibly, how can the Christian be required to receive its decisions as divine truths obligatory on his faith?"

"This notion, however, of church authority will be found to be the root of the objections of this class of theologians to the teaching of all who require that all doctrines should be drawn from the scriptures. With them the reference to scripture is an 'heretical principle,' because it holds up the authority of scripture over that of the church in all questions of doctrine. Hence that animosity against all who thus establish the articles of faith, and their unchecked boldness in repeating charges of heresy against any confession of faith, however sound in itself, which claims to be simply scriptural in its authority. A person in their view is no believer, who does not hold their 'church principles,'—that is, who does not build his faith on the church in their sense."

We have been favoured with a sight of an able article on this subject, which will appear in the Oxford Protestant Magazine for Jan-

uary—a work which has peculiar access to information respecting tractarian movements, and which every one who desires to trace those movements to their source and understand their bearings should read. This article, after giving a history of the case, and describing the parties who have been most active in decrying Dr. Hampden, adds, “One other fact remains: the bishops, following the suggestions of the tractarians, intimate in their letter, that the relations between the clergy and the state may be disturbed by the nomination of Dr. Hampden. A very large subject is here opened; but we now give only a single fact; the tractarians pretend, and the bishops seem to intimate, that this nomination is *the occasion* of a feeling in the minds of the clergy against the union of church and state. Now we proclaim the fact, and we appeal to Mr. W. Palmer,—as the least disingenuous of the first tractarians,—in confirmation of our statement, that one of the articles of their original constitution—one of the objects they first proposed to themselves, was, *The repeal of the union of the church with the state*. This was essential to their system, and inseparable from it. On ‘church principles,’ the church *must be over* the state. This new thing, then, of the tractarians and the bishops was part of the original conspiracy; and has never been lost sight of for a moment, though reserved, by agreement, on the ground of expediency.”

In these circumstances, The Record is of course full of anxiety. Its much-loved union of church and state is at length in danger! Parliament, pious and enlightened as it has been—an assembly replete with spiritual discernment—may degenerate alas!—*may* become such that it cannot be safely trusted to provide for the religious interests of the community! “This new state of things,” observes the Record, “clearly constitutes a new peril to the church of this country. While the dissenters urge her severance from the state, on the ground of the inability and incompetence of the state to deal with religion, the tractarians are glad to help forward a design which seems to promise a free and independent church, acting in *synod*, framing *canons*, and expelling all impugners of baptismal regeneration: and the minister, not meaning to join with either the dissenter or the tractarian, practically co-operates with both, by introducing so much liberalism into the legislature, as may, one day, render it palpably unfit for dealing with any religious question.”

SPALDWICK, HUNTS.

The foundation of this new chapel, forty-three feet by thirty inside, was laid in June, 1846; and an account of it was presented to the readers of this Magazine in the following month. In December following it

was opened for public worship, and on the anniversary of that event, Dec. 2, 1847, a meeting was held for thanksgiving to the God who “multiplies the silver and the gold,” for the delightful success with which he had crowned the efforts of the church and congregation. A statement was made by Mr. R. Edmonds the pastor, that the entire cost of the building, including all necessary improvements to the premises, £652 10s., had been raised by the zealous co-operation of all interested in the undertaking, and that the bills of the various workmen employed, had been all discharged; so that their beautiful house of prayer was now a free, unburdened inheritance for them and their heirs for ever.

LONDON MATERNAL ASSOCIATION.

The subjects for conference for the ensuing year at the meetings held in the vestry of New Broad Street Chapel, Bishopsgate, which are open to ladies from the country, and the wives of missionaries, beginning at half-past eleven o'clock, are as follows:—

Wednesday, January 12th. Address to children, by Rev. T. James.

Wednesday, February 16th. What is implied in the command to Abraham, Gen. xvii. 1, “Walk before me and be thou perfect?” compared with Gen. xviii. 19.

Wednesday, March 15th. What are the most certain indications of piety in early life, and how should religious parents conduct themselves towards children who are considered to be hopeful?

Wednesday, April 19th. What are the chief points to be observed in early training, so as to lay a good foundation for a large amount of usefulness and happiness in after life?

Wednesday, May 17th. What are we to understand by the expression, “Of such is the kingdom of heaven?”

Wednesday, June 21st. How to impress upon children, from five to ten years of age, the importance and the value of improving time?

Wednesday, August 16th. The limit to be observed with regard to the extent of anxiety for the temporal welfare of our children; and the best preservative against excess.

Wednesday, September 20th. In referring to the perilous times alluded to by the apostle Paul, are there any characteristics which demand special attention from Christian parents?

Wednesday, October 18th. In what way can we as wives and mothers best promote the revival of piety in the church?

Wednesday, November 15th. How may a mother overcome the irritability of temper so apt to be excited by the ill behaviour of her children?

Wednesday, December 20th. What re-

creations may be considered innocent and beneficial, and what diversions should be avoided?

RESIGNATION. The Rev. W. Gough, who

has been nearly eight years pastor of the baptist church at Wythall Heath, King's Norton, Worcestershire, has resigned his charge. He is at present disengaged.

CORRESPONDENCE.

THE PROTESTANT UNION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Your magazine is one of my regular periodicals; but I have only just stumbled on page 813 in the Supplement. I am obliged by your notice of the Protestant Union. But permit me to say that the statement, very unintentionally I am sure, conveys an erroneous impression. The income for the year ending April 30, 1846, is put down at £1977 11s. 6d., which is correct, the person who prepared it having properly deducted the balance in hand at the commencement of the year. The expenditure is stated as £1959 4s. 10d., the balance being again deducted, which is so far correct. But in a general statement, showing the *actual expenditure* as compared with the receipts, there should be another deduction of £965 5s., being the cost of £1000 consols. purchased in the course of the year, and thus showing the actual expenditure to be £993 19s. 10d., and leaving a balance in favour of the receipts of £983 11s. 8d. instead of £18 6s. 8d.; the one account showing a state of great prosperity, the other barely a state of solvency. The number of members is said to be sixteen, it should be 164; perhaps the 4 dropped out of the form.

The receipts for the year ending April 30, 1847, were £2004 10s. 11d., and the expenditure, including several extraordinary items, among which is the sum of £692 1s. 8d. paid to orphans, was £1741 12s. 8d., still leaving a balance on the year in favour of the receipts of £262 18s. 3d. £700 consols. have just been added to the stock, so that the dividends are now £768, which will still be increased before the close of one year.

At a recent meeting of the board the Baptist Magazine was placed in the list of publications for advertisements in the ensuing months. If you will kindly rectify the mistake I have pointed out in January, I will take that month for the advertisement intended for your magazine, and you can, if you think proper, refer to it. I enclose a copy of our last report, and trusting you will excuse my troubling you so much at length,

I am, my dear sir,

Yours cordially,

JOHN HUNT.

Brixton Rise, Dec. 10, 1847.

VOL. XI. — FOURTH SERIES.

THE OPIUM ABOMINATION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Permit me through your pages to direct the attention of your readers to the evils of the cultivation and smuggling of opium in India and China. This is a subject in which you have long cherished a deep interest, and I have now before me your valuable piece, "What can be done to suppress the opium trade." 1840. How pungent is the language of a Chinese minister to Sir H. Pottinger in July, 1842! "We have been united by a friendly commercial intercourse for two hundred years. How then are our old relations so suddenly changed as to be the cause of a national quarrel? It arose most assuredly from the spreading opium poison! Opium is neither pulse nor grain, yet multitudes of our Chinese subjects consume it, wasting their property and destroying their lives; and the calamities arising from it are unutterable! How is it possible to refrain from forbidding our people to use it?"* Commissioner Lin declared, "were we to push our investigation to the fullest extent, we should find that opium constitutes the common sink of almost all iniquity."

It is very painful to every philanthropic mind, to think that this evil appears to increase, and without some very effective remonstrance from the mother country, may continue to increase to a most awful and deadly extent. The "Friend of India," Oct. 7, 1847, has a short editorial article upon the subject, entitled, "The opium sales of the ensuing September." A notification in the "Calcutta Gazette," Sept. 27, announces the arrangements for the opium sales of the ensuing year. The plan of monthly sales has been found so beneficial in excluding a spirit of gambling, that it has been further extended, and this present notice fixes the number of sales at eleven, at each of which about 2,610 chests were brought forward and exposed for sale. The supply of the year has been increased from 22,000 to 28,705 chests! Government has evidently adopted the opinion, that the empire of China is capable of taking a larger

* "Voice from China and India," on the evils of the cultivation and smuggling of opium. Harvey and Co. Gracechurch-street, p. 65.

quantity than has hitherto been exported, and the supply of the season has been increased "nearly one-third, or 6,000 chests!" This augmentation will produce the effect of diminishing the selling price; but even if it should fall to 1,050 rupees the chest, the aggregate return of the year will equal three millions sterling, of which two millions may be considered clear profit. If it should be discovered that the increase of the investment, by more than one-third, does not affect the price of the drug to an injurious extent, it is not improbable that the government may be tempted to make a further and gradual increase to 40,000 or 50,000 chests. If we add the revenue derived from Malacca opium at Bombay, the net income of 1848 from this single source will probably be £2,500,000. The increase of the supply of this drug, will doubtless 'sharpen the sensibilities of those in our native land, who have pledged themselves to demolish the monopoly, in the hope that they would extinguish the trade;' but the progressive magnitude of the revenue derived from this article will in an equal degree increase the reluctance of those who are charged with the responsibilities of the administration, to cripple the operations of government, by relinquishing so large a source of income."

It is impossible to reflect upon these statements without deep regret. Truly it is written, "the love of money is the root of all evil." And are myriads to be destroyed in China for the sake of the revenue of India? Might not that revenue be derived from a less exceptionable source? As Mr. Brotherton justly observed in the debate, "he could not see how the opium trade could be considered as any other than as a great moral evil. What right had the East India Company, or any other body, to spread a poison amongst a people which was calculated to produce disease and immorality, crime and death. As Mr. Fox said, 'what is morally wrong can never be politically right.' Where is the caustic pen of the "Friend of India," to write so coolly upon the increase of this monster evil? I entreat him not thus to tremble before this giant abomination.

What an almost insuperable obstacle does this state of things present to the progress of the gospel in China. The following extract speaks volumes: "Our own vessel, though not engaged in the opium trade, carried 750 chests of opium as a part of her freight, which were discharged on board one of the receiving ships at Woosung. My Chinese boy more than once on the voyage asked me whether I knew that there was opium on board, and what I should say to the Chinese, if after hearing me speak about *Ye soo tu'onle*, "Jesus' doctrine," they should ask, "why I had come in a ship that brought opium, of which so many of his countrymen ate and

perished."* The question will naturally arise,—what can be done to abate and remove this evil pregnant with poverty, misery, and death? Is there not a great want of information upon the nature and extent of this abomination, and the responsibility of the true friends of India and China? Would not lectures in our principal cities and towns do much good? Surely 50, or 100, or 500 petitions to parliament during the present session might be easily promoted and the evil thus pressed upon the attention of the legislature.

"Whose heart is trembling for the ark
And for his country dear?"

Sir G. Staunton in the debate upon the opium question, April 4, 1843, declared, "if there had been no opium, there had been no war! Withdraw your bounties from the cultivation, and your protection from the trade, and you will find that both the one and the other will soon subside within innoxious limits." Haste happy day!

Yours very truly,

JAMES PEGGS.

Burton-on-Trent, Dec. 9, 1847.

ON THE WEEKLY OBSERVANCE OF THE LORD'S SUPPER.

To the Editor of the Baptist Magazine.

DEAR SIR,—May I call the attention of your readers to one of the resolutions of the Western Association recorded in your December number, "that the churches of the association be requested to consider the propriety of adopting the practice of weekly communion at the table of the Lord," and entreat their candid consideration of the following pertinent observations of the late Dr. Carson?

"A church, in its meetings for its own edification, ought to have constantly in view the conversion of sinners. It is necessary that churches be taught all things that Jesus has commanded. All the doctrines, and laws, and ceremonies of the house of God are to have due attention in their proper places. But it ought never to be forgotten, in any meeting of the saints that the gospel, in one way or other should be exhibited for the salvation of those who have not yet believed. Without this how can sinners be brought to a knowledge of the truth! How can we be clear of their blood, if we allow them to depart without showing them the way of the remission of sins. To-day I may be discoursing of some duty or ordinance of Christ. Let me then keep to my subject. But if in some part of the sermon I cannot find an opening to tell sinners the way to heaven, I am but a bungling workman. Why is a church called the pil-

* Smith's Narrative of a visit to China, 1844, p. 46.

lar of the truth, if it is not a finger-board, constantly pointing to heaven? 'Refuge, refuge,' ought to be so plainly inscribed on it, that he that runs may read. In this view there is an admirable wisdom in the appointment of Jesus in the observance of the Lord's supper every first day of the week. In this ordinance, 'Jesus Christ is evidently set forth as crucified for us.' Here the gospel is presented to the eyes as well as to the ears; would it be any loss to them, if all the churches of Christ were to return to this primitive practice?

"If a church of Christ is thoroughly alive and active, the gospel will sound out from it even among those who have never been present at its meetings. Many will be brought to the knowledge of the truth, and die in the faith of the Lord Jesus who will never be united with the church on earth. We ought to be careful, then, that while we are not ashamed of any part of the will of God, nor backward to teach it on proper occasions, the truth that saves the soul be the chief object of our zeal. The most scriptural order will not profit, without a clear and pure gospel. Let us aim to be more distinguished for our profound views of truth, than for zeal for our own peculiarities however scriptural they may be. Our finger should ever point to the new and living way into the presence of God through the blood of his dear Son. This is the only thing that can ever make true converts."

The value of this extract from Dr. Carson's jubilee sermon will excuse its length, as an extract, and its length will be a sufficient reason for my saying no more, than that, as many brethren and churches are directing their attention to this subject, such a testimony, from one who for nearly forty years was committed to the teaching and practice of what he here commends to "all the churches of Christ" is deserving of a candid consideration. Above all, the command of our Lord should meet, in all the churches, a prompt and cheerful obedience.

I am, dear sir, yours very truly,
SPENCER MURCH.

PRIVATIONS OF MINISTERS' WIDOWS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Your devoting a few lines of the December Magazine to give an insight into the privations of ministers' widows will, I hope, be found of advantage in 1848; and possibly the information may do good in more ways than one.

A lady, a member of our church, and accustomed to do good by purchasing articles and converting them into clothing, mentioned to me that in some cases, according to her own knowledge, a minister's widow would hail some little kindness in that way,

if a number of ladies were to become of one mind in giving energy to a plan that would be sufficiently elevated in its object to meet the truly respectable character of those who once shared the joys and sorrows of men engaged in the most honourable work under the sun.

Being therefore unwilling that the hint should be lost, I forward it, and leave it in your hands.

I am, yours very respectfully,
JOHN FREEMAN.

P.S. The lady I refer to adds in a postscript, "I should with much pleasure send my mite."

Maryland Point, Stratford, Essex,
Dec. 7, 1847.

QUERIES AND ANSWERS.

"A Young Man" asks, "Is any credit to be given to statements which I have heard that the eastern shepherds name their sheep, and that the sheep know their names; to which it has been supposed that the Lord Jesus alludes in several parts of the tenth chapter of John?"

The fact is fully established by the testimony of many travellers; but in the "Researches in Greece and the Levant," by the Rev. John Hartley, there is a passage illustrating the subject so beautifully that we cannot refrain from quoting it. Mr. Hartley says, "Having had my attention directed last night to the words, John x. 3, 'The sheep hear his voice and he calleth his own sheep by name,' &c. I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country that 'a stranger will they not follow, but will flee from him, for they know not the voice of strangers.' The shepherd told me that many of his sheep were still *wild*; that they had not yet learned their names; but that by teaching they would all learn them. The others which knew their names, he called *tame*." Mr. Hartley adds, "How natural an application to the state of the human race does this description of the sheep admit of! The good Shepherd laid down his life for the sheep, but many of them are still wild: they

know not his voice. Others have learned to obey his call, and to follow him, and we rejoice to think that even to those not yet in his fold the words are applicable: 'Them also I must bring; and they shall hear my voice, and there shall be one fold and one shepherd.'—Ed.

"What is the right name of the popular historian of the Reformation? In some connexions he is called D'Aubigné, in others Dr. Merle. I should be glad to know which it is proper to follow."—*Omicron*.

We have no difficulty in answering this question, as the eloquent writer has himself furnished the desired information. In a note prefixed to his recent work entitled "The Protector," he says, "The author having observed that in England he is frequently called *Dr. d'Aubigné*, takes the liberty of reminding his readers that his name is *Merle d'Aubigné*; the latter appellation being assumed by his grandfather to prevent a name from becoming extinct which had deserved well of protestantism. As it proceeds from a matrimonial alliance, it is not sufficient of itself to designate the author."—He signs himself J. H. Merle d'Aubigné. The title of doctor of divinity was conferred upon him some years ago by the College of Prince Town, New Jersey, United States, and more recently by the Theological Faculty of the University of Berlin.—Ed.

EDITORIAL POSTSCRIPT.

The meeting of the General Body of Dissenting Ministers in and near London, in reference to the persecutions in the Canton de Vaud, adverted to on page 37, was held on the 23rd of December. A series of resolutions on the subject were adopted, and it was agreed to memorialize the Secretary of State for the Foreign Department.

In the list of the General Body in our Supplement last month, (page 820), the names of our brethren Russell and Fishbourne were marked among those who are not yet members, but are to be returned as such to the Body at its next annual meeting. This was an oversight. Those brethren were both reported to the body at its last annual meeting, and therefore 1847 ought to have been affixed to their names. The editor discovered this with great regret, when it was too late to rectify it, and begs to apologize, the error having been his own, and no one else being in any degree to blame for it.

It affords us great pleasure to learn from the communication of the Rev. John Hunt, Secretary of the Protestant Union, (page 41), that the affairs of that society are in a

yet more prosperous state than the notice of it in our Supplement indicated. It is, we believe, a society of which it is quite desirable that those ministers should avail themselves whose income is sufficient to enable them to meet its requirements.

A friend who takes a lively interest in the success of Mr. Wilshere's labours at Athlone, suggests that it is desirable that it should be understood that though the station was formerly under the patronage of the Baptist Irish Society, to which the chapel belongs, Mr. Wilshere is supported by the late Mr. Thomas Boyd's trustees and executors, by whom also he was selected for the post.

We have received a letter from Mr. Milligan, pastor of the baptist church in Dublin, alleging that he and the church under his care have been grievously misrepresented in recent numbers of the "Primitive Church Magazine," and requesting permission to state the real facts in our pages. It may be due to Mr. Milligan to mention this; but he must excuse us, and others who have made similar applications must also excuse us, if we decline entering upon the particulars of their cases. If we did it in one instance, we should naturally be expected to do it in others; and so many of the representations that are made in the Primitive Church Magazine are declared to be misrepresentations by persons to whom they relate, that we could not do this without making our own Magazine a vehicle for altercation and strife. It is our desire to promote harmony and unity in the baptist denomination: to admit such articles would frustrate our efforts. Any individual who thinks himself calumniated in the Primitive Church Magazine may now console himself with the reflection, that a great number of ministers and private Christians have themselves experienced treatment in that work which leads them to withhold credit from every thing to the disadvantage of others that appears in it; and that many respectable brethren who adhere firmly to the principles which it professes to advocate, make no secret of their disapprobation of the manner in which it is conducted.

Mr. Seacombe Ellison has recalled our attention to his friend Mr. Reynoldson's disclaimer of certain sentiments respecting the necessity of immersion in order to salvation, which we published at his request in February last. Mr. Ellison has forwarded extracts, from which it will be seen, he says, that the differences said to be between Mr. Reynoldson, the several churches, and himself, are more ideal than real. This notification will be sufficient for his purpose, we trust, and he will excuse our unwillingness to revive what is little more than a personal question, after it has been permitted to slumber ten months.

THE MISSIONARY HERALD,



ARRIVAL OF MR. PAGE AT MADRAS.

W. H. P. S.

ASIA.

ARRIVAL OF MR. PAGE AT MADRAS.

After a voyage of thirteen weeks, Mr. and Mrs. Page landed at Madras, in good health, on the twenty-ninth of September. They were kindly received; and when Mr. Page wrote a few days afterwards, he had been welcomed by letters from different parts of the Presidency, bearing as many as fifty-eight signatures. Twenty-three of these were from Secunderabad, where the 84th Regiment now is, about four hundred miles up the country, and others from Bangalore, Arnee, and other distant places.

CALCUTTA.

In a letter dated Calcutta, October 7th, Mr. Thomas says, "We have had some ailments, but on the whole we have great cause for thankfulness. We are all alive and able to prosecute our respective labours. The news from the country stations is on the whole encouraging." It appears, however, that the state of Mr. Robinson's health is far from satisfactory, occasioning frequent interruptions to his work. Mr. Thomas adds—

The time for the association is drawing near, and several of our brethren are inquiring about the means of coming to Calcutta for the purpose of attending it. I feel some perplexity. The expense will be considerable, but in one or two instances it will probably be in the end clear gain, as without a change the brethren are likely to be laid aside from labour from a failure of health. This is the case with Mr. Smylie, whose health, and that of his wife, have suffered so much that they have been urged by the doctor to proceed to the Hills. A visit to Calcutta may to some extent answer the same purpose.

MONGHIR.

Our brethren at this station persevere in their self-denying labours, not seeing much present success, but relying on the apostolic principle, "In due season we shall reap if we faint not." Mr. Parsons writes thus, September 29, 1847 :—

The general obduracy and levity so apparent among the heathen is very distressing to witness. We find many who stand and listen, and many who give a formal assent to what we say, as well as many who oppose us by discussion, sneers, or abuse, but alas! we find none who appear to feel a sincere and personal interest in the great question, "How can man be just with God?" Hence it is that they see no beauty or importance in the glorious gospel of the blessed God, and the most insignificant objections or absurd doctrines, which they have heard answered or exploded a hundred times over, are sufficient for them to urge as their reason for rejecting the invitations of divine grace. Our statements are declared to be false, our exhortations are replied to by scorn and jesting, our motives are impugned, and the dear name of our precious Redeemer is blasphemed, almost every time we go to the bazar. These things make up the greatest part of our experience, in our chief work of preaching to the heathen, but these form but a dismal tale to transmit to you. Still we would not complain or be weary in well-doing. Neither our duty nor the approbation of our Master depends on the measure of our present visible success. Our commission is, like the prophet's, to make known the truth, whether men will hear, or whether they will forbear. And we cannot believe it will be always so. The seed we now sow seems to be hidden, lost, and forgotten, but if we have only faith, patience, and fortitude to wait the Lord's time, he may, and who can doubt but he will? by the combined influence of his providence and his Spirit, cause the "wilderness to become a fruitful field," and then we, or our successors, will be compelled to admit, that the efforts

now made amidst discouragement and barrenness, have not been in vain, but are plentifully rewarded.

You have often heard, perhaps, that the latter months of the rainy season are particularly trying to European constitutions. This year the season has been remarkably unhealthy, here as well as in Calcutta. Fevers have much prevailed. Many of our church and congregation have suffered, and some are still suffering; among the rest, our native brother, Nainsukh. I have to be truly grateful on my own behalf, and that of my beloved family. I had myself a short, but sharp, attack of fever, from which, by the Lord's goodness, I soon recovered, and was only detained from labour one Lord's day. My beloved wife has been quite exempt, and our dear child is now gathering strength, after a long and debilitating illness, first fever, then cough. O for gratitude and grace, that these undeserved mercies may bind my heart more firmly to my Redeemer's service!

It is since the date of my last that our dear brother Hurter returned from Calcutta with his partner. He does not enjoy very good health, though generally sufficiently well to engage in missionary labour. He has deter-

mined to take up his abode in Bhagalpore, which is the course dear brother Lawrence and myself united to recommend to him when he wrote from Calcutta to ask our advice about his future proceedings. To endeavour to reside near the hills is, in the judgment of all his friends, unwarrantably to entangle his life, and Bhagalpore, therefore, besides being itself an important field, affords the greatest facilities for intercourse with the hill men, not only those who are taken into the service of the Company as soldiers, who are a most unpromising set, but also very many who are continually coming down from the hills for various purposes. Some delay is occasioned in his removal by the difficulty of obtaining a small house to rent or purchase which would come within brother Hurter's means. As brother Hurter, of course, wishes some native brother to be with him, I have proposed to my Christian bearer, Bunlho, to go, and he is willing to do so. He is of a peculiarly quiet, mild, and serious disposition, and very pleased to be engaged in making known the gospel, whether in addresses or conversation. For some time, I have frequently taken him with me to the bazar, and I hope he will prove a very suitable companion to brother Hurter.

Mr. Lawrence's letter is a fortnight later, October 12, 1847.

Several months have elapsed since I wrote last, during the greater part of which time, I am happy to say, the several members of our mission circle have been privileged to enjoy a goodly share of health. There have been some exceptions, however. Dear brother Parsons had an attack of bilious fever for several days in the middle of last month, but by a kind providence he was quickly restored, and is now quite well. During the greater part of last June I was prevented from attending to any employment by a severe inflammation in my right eye. Unable to bear the light, I was compelled to keep myself confined in a dark room until the inflammation was subdued. For a time I was fearful that I should not recover the sight of the inflamed eye, but I am thankful to say, that except a slight weakness, the sight is now as well as ever it was. My dear partner also has been suffering more than usual for the last month or two, but through the blessing of God on the remedies used, she is now feeling somewhat better. Our native brother, Nainsukh, was prevented, by a fever, from engaging in his beloved employment of preaching the gospel to his countrymen for several weeks; but through mercy he is now, I hope, in a fair way of recovery. So that though we have not been without afflictions, still we have had to rejoice in more abundant mercies.

With respect to the progress of our work, I have but little that is pleasing to communi-

cate. For many months we have not been privileged to witness any conversions, or any very hopeful cases. Some of those members who at the beginning of the year gave us much anxiety and trouble by their unbecoming conduct, and who were consequently suspended, have repented of their folly, and have been restored to the fellowship of the church. But there are still several under church censure. Our congregations, as to number, have continued much the same for some months past, but the word preached seems to have produced little or no effect. A lamentable deadness in regard to spiritual things prevails. Unbelievers come to the house of God and listen to his word, but go away unimpressed, or at least unchanged. We visit the bazars, and preach the gospel to crowds of the heathen, but are still constrained to cry, "Who hath believed our report?" All our brethren have been engaged in their usual labours, except when laid aside by sickness, with their accustomed zeal and diligence, but at present we see not the fruit. That our feeble labours should be in vain is by no means surprising; they are at least most unworthy; but that the cause of God and truth should not progress, that no souls should be saved from such vast multitudes who are hastening on to eternal ruin, is sufficient cause for the most serious reflections and deepest sorrows. The subject often presses heavily on my heart; but in the face of much that is painful

and depressing, this conviction sustains me, the cause in which we are engaged is from Heaven, it is maintained by infinite wisdom and almighty power—it must therefore prevail. Though at present a gloomy night hangs over us, still there is hope that ere long the darkness will disappear, the day will dawn, and the clear shining of the sun will cheer and refresh us.

You probably remember that during the month of August, when the Ganges and other streams have overflowed their banks, and the country is flooded to a very considerable extent, we are accustomed to visit the villages around us, as we are then likely to find the villagers at home and more at leisure to listen to our preaching. On the 29th July I left home in a small boat, accompanied by Sudin, our junior native preacher, and visited a number of villages to the north-east of Monghir. Some of the villages we had visited several times before, but in others of them we could not learn that a European missionary had ever been. In the former we met with a less friendly reception than in the latter. In some instances those who had frequently heard the gospel, showed much opposition and bitterness of spirit: unwilling to hear themselves, they would do all in their power to prevent others from listening to us. Once or twice we were insulted, and ordered to leave the place. Such instances, however, were rare; and by firmness and mild persuasion we generally prevailed, so far at least as to obtain a hearing from the crowds around us, to the no small vexation of our bitter opponents. In several places where, it is probable, the gospel had not been preached before, and the people were ignorant of our object, they regarded us with surprise and suspicion. Supposing us to be servants of the Company, they concluded that we went about the country giving away books and preaching because we were paid for so doing, just as any other servant would do; and they supposed our object was to persuade all the different sects of the country to become of one caste with Europeans. These persons would treat us with great deference, and sometimes appear very attentive, but understand nothing of what we said to them. In spite of all our endeavours to teach them the truth, and to explain our object, they would still retain their own opinions about us and our message. Although they would profess great respect, express much admiration of what was said to them, and declare they considered themselves highly favoured that we had visited them, we could perceive that they wanted not our instructions, and were glad when we left them. The brahmins were generally our greatest opponents; the wealthy treated us and our message alike with

contempt, and seldom could we obtain a patient hearing from a rich zemindar. The poorest and the lowest of the people were so debased in mind as well as in outward estate, that it was a rare case to find an individual who would venture to think for himself in reference to the concerns of religion. The cultivators of the soil, not of the lowest class, and shopkeepers, were the people among whom we found the most encouragement. The most distressing apathy and indifference to religion were manifest amongst all classes; still there were some here and there who appeared better disposed than their neighbours. Wherever we went we obtained some hearers. In some of the villages large crowds both of men and women came to hear what new thing was proclaimed among them, and often our congregations would continue with us for several hours, until we were really tired of speaking. Very few attempted to defend idol-worship, and many we found who appeared much dissatisfied with the prevailing superstitions. Some there were who listened with much interest to the gospel message, and who seemed desirous of understanding it. Two or three cases were particularly encouraging, in so far as that the parties seemed to obtain a clear understanding of what was said to them, were desirous of being better informed, requested portions of our scriptures, and promised to read them, and inform others also of their contents. Impressions of the right kind, it is hoped, were made on the minds of these persons, and though impressions are not conversions, yet by the grace of the Holy Spirit they may lead to it. Such at least is my hope and prayer. After spending nearly a month in the villages, we came to Bhagulpore, where there is no missionary (though, as you are probably aware, a chaplain has been appointed to that station and to Monghir, by government, to officiate half the year at one station and half at the other). Here we spent six days, visiting the different bazars, and preaching among the natives the gospel of Christ. The congregations were generally large, and the attention on the whole encouraging. It is exceedingly desirable that a missionary should reside there constantly, and I believe brother Hurter has decided to make it the place of his residence, intending to labour among the Hindoos and Mohammedans, but more especially to endeavour to do something for the poor hill people, who visit Bhagulpore in great numbers. We reached home in safety on the 3rd of August, having been absent just five weeks, thankful to our God for having preserved us in our going out and coming in, and permitted us again to meet our families and our friends in life and in the enjoyment of usual health.

CEYLON.

COLOMBO.

The following general view of the exertions and prospects of our friends here is given in a letter from Mr. Davies, dated August 16, 1847.

I am happy to say that our schools and stations are at present more encouraging than I have ever seen them. From the first I have felt the importance of improving our schools, and so have given a good deal of attention to them. I have prepared a new set of books, and introduced a new system of teaching the native language, as well as communicating instruction generally, and the success has far exceeded my expectation. As far as I know, no effort had ever been made to analyse and simplify the Singhalese language so as to render its elements intelligible to children. The old mode of teaching in all our schools was but little fitted to train or instruct the mind. I expected great difficulty in getting the teachers to deviate from the old track, but did not experience very much, and now they prefer the new plan. A small manual, which I wrote for the improvement and guide of teachers, catechists, and preachers, has been very useful. I have lately been in several districts, where additional schools could be opened with great benefit. One school will cost from £6 to £9 per year.

Our native mission work is also encouraging, although we have had in some places much opposition from the bishop, catechists, and others. About three months ago we had a general meeting of all our native helpers and others, at one of the central stations. The attendance was large. Many addresses were delivered, and many prayers offered. Although the meeting continued for several hours, there was such a spirit of attention, solemnity, and earnestness manifested throughout as I had never witnessed before in a Singhalese assembly. The meeting has had a very salutary effect in encouraging and stimulating our assistants. Occasional gatherings of the kind will be useful in various ways. It has often struck me that a letter from you expressly to our native brethren, to be read on such occasions, would greatly strengthen their hands. One native brother says he has had a weekly prayer-meeting since, which has been attended

by about sixty persons, which is a most unusual number there.

I am very grateful, dear brother, for your kind sympathy, but am thankful to say that my health is upon the whole very good, and has been so since I returned from the hills the early part of last year. I complain occasionally for a day or two, but am never prevented from attending to my duties, which are frequently both numerous and arduous. Because I am very thin, and drink nothing but water, my friends often try to persuade me that I must be ill. I believe I can go through as much labour as any other European in the colony. Whenever I go into the jungle, I am obliged to walk through the sun from six to ten, and even twelve or fourteen miles, and preach three, four, or five times, but with the exercise, and care and prudence, I do not feel I am the worse for it. Indeed, my native brethren almost invariably get tired first. I do not think it wise to walk too much in the sun, but in my case it is unavoidable. I leave home early in the morning, ride in my bandy six or twenty miles, as it may be. By that time the sun is powerful. Then I have to leave my bandy and the main road, and walk from one station to another through the villages, till I return to the road again in the evening, and ride home, so that I am obliged to walk in the worst part of the day, for the people can be seen at no other time. Still I think occasional change and relaxation absolutely necessary for permanent health. Almost all the Europeans of Colombo spend a month or so in the year at Newer Ellia, or elsewhere. As to the health of my dear wife, I can hardly give so good an account. Her strength is greatly exhausted by her incessant labours in the school, in addition to her domestic duties, which in this country are by no means few, but I am thankful to say that hitherto she has had strength to go through all. At first she had an assistant in the school, but she found the expense great and the help but little, that now for several months she has taken it all upon herself.

In a more recent communication, October 21, Mr. Davies says—

The new marriage ordinance, which has cost us so much trouble and anxiety, has just passed the Council. It is upon the whole satisfactory, and will be of great advantage to us. We failed to carry it on the ground of perfect religious equality; yet practically it will amount to this. The inajority of the

Council conceded all we asked but two points, 1. That all places of worship should be alike, either licensed or not licensed; but it was carried that all consecrated places should be exempted from license. The licenses, however, will be granted free of expense. 2. That licences to solemnize marriage without bans

should be granted by the civil power exclusively, or by one minister appointed in each denomination; but it was carried that the bishop should retain this power, and that the district judge should have the same power to grant licences to those who would not apply to the bishop. In all other respects there is a perfect equality. It is now sent to the home government for approval.

KANDY.

Mr. Allen writes thus in reference to this station:—

There is a little encouragement to labour on in sowing the seed, though next to none that the fruit will be seen by the missionary. To gather a church seems almost impossible, from the migratory character of the people. They sojourn for a time, and then disappear. I scarcely think there are ten of those in Kandy to whom I used to preach twelve months ago.

By the time you receive this, the connexion that exists between the government and idolatry will have ceased. This is a step in the right direction. The priests are alarmed. Would that the separation between church

and state might come next. The wet season still continues. It has rained almost continuously since May, and has proved a trial to health. We have had a good share of sickness, though I am thankful to have been able to discharge my duties, with the exception of one sabbath. Mrs. Allen and the children are yet very unwell, and must seek change of air as soon as practicable.

The governor has visited Kandy, and has ordered some improvements in the town. The swamp at the back of the premises is to be filled in, which will greatly improve the property.

MATURA.

To this station, it will be remembered, Mr. Dawson removed from Kandy about a year ago. He writes, October 16th, as follows:—

A residence of eleven months at Matura has enabled me to form something like a definite opinion of the people here, and the nature of the work most needed among them. I am not disappointed at finding in this district the same obstacles that retard the progress of the gospel in other parts of the island; the same natural hostility to revealed truth, the same obstinate adherence to Buddhistical atheism, and the same fearful prevalence of immorality. But I confess I am disappointed in not finding one redeeming feature, which from appearances when brother Davies and I visited the station sixteen months ago, we imagined to exist; viz. a general readiness to assemble and listen to the preaching of the gospel. This sign is far from being conspicuous in the Matura district. In bazars, and other places of public resort, it is true the assembled multitudes will listen for a short time, and eagerly receive as many tracts as we can afford to give away. On particular occasions, also, people will assemble out of curiosity in considerable numbers; but the average attendance, both of adults and children, in the villages, is not above that of the Colombo neighbourhood. For some months my time was occupied in daily visits to the out-stations, by which means I became acquainted with the condition of the schools and the capabilities of the teachers. It was soon evident that

all the schools (as in our other stations) were suffering for want of qualified masters, and it consequently became with me a matter of serious inquiry whether I ought not to devote a portion of time to the education of a few youths, with a view to their becoming efficient teachers. Accordingly, after much deliberation both in the formation of a plan and in the selection of suitable persons, I commenced an institution of the kind on the 1st of September, and I continue to devote to it four hours a day during four days of every week. The village stations, however, are not neglected. They are all visited regularly every week by brother Silva, the intelligent and laborious native missionary, and by myself once a month. As I deemed it hopeless in these days of retrenchment to expect adequate funds from England for the normal school, I have provided for the present by receiving a few day-scholars at ten shillings a month, to be educated with the mission students. The education is in English and Singhalese, the object being to make them equally well acquainted with both languages. When they are sufficiently advanced for the purpose, a knowledge of Pali will perhaps be added.

As the institution, though in its infancy, is one calculated to benefit the mission in future years, I may refer somewhat more definitely to its nature and importance. It differs in

several respects from the one we had formerly at Colombo, not because that was defective in its principle, but because it was found to be impracticable. It was limited to young men of decided piety—members of our churches—who knew enough of English to enter upon theological studies. Of this class a few were at first obtained, but when they left none could be found to fill their places. Pious young men there are, but not one of them has thought it his duty to leave a lucrative situation for a course of study, during the prosecution of which he would not only be receiving no salary, but be required to provide himself with clothes and some other necessities. It is matter of regret that the love of Christ and the love of souls should not in any case have proved strong enough to break such earthly bonds; but those who know the exact circumstances of the young men cannot wonder at it. In many cases they have relatives dependent on their salary for support; and there are other obstacles not easily overcome by any who are accustomed to “confer with flesh and blood.” In the Matura normal school steady promising youths from ten to sixteen years of age are received on being given up entirely to the Mission by their parents. They are then boarded, educated, and clothed gratuitously, with a view to their becoming schoolmasters, catechists, interpreters, or preachers, according to their qualifications. Kept entirely away from heathen associates, accustomed to attend family devotions and public services, and familiarized with the employment of distributing tracts and examining schools, it is hoped they will become pious, useful labourers among their countrymen. That this may be the case, we in Ceylon and the friends of missions in England will not, I trust, omit to pray.

In speaking of their destination it is

necessary to remark that, inefficient as the present race of schoolmasters are, they are almost without exception men of influence in the villages wherein they reside and teach; and if any attempt were made to supplant them by other teachers of higher qualifications in the native language, a certain failure would be the result. But such the thirst for English education in every quarter, that a Singhalese schoolmaster capable of teaching English in addition, would find no difficulty in collecting and retaining a school. Against him a teacher with a mere knowledge of Singhalese, however great his influence, would stand no chance of competition. It is on these accounts chiefly that the youths are taught English; for their primary destination is that of schoolmasters. Should they become qualified for higher duties, there will be ample spheres for their exertions. It will, I think, be seen from what I have said, that the object of the institution is an important one. To realize it in its full extent would require more funds than I can hope to obtain here, though in addition to the profit on private scholars, some monthly subscriptions are received. I can calculate on raising enough for six or seven scholars, but should like to be able to take twelve. Even that number would be very inadequate to the wants of the mission. The number at present received is only four, but two others are shortly expected. When it is known that the expense of one student, exclusive of clothes, will be only five pounds a year, is it too much to hope that some friends in England, who are able to render such assistance to the Mission, will engage to forward yearly such a sum? A few slates, quills, and other school materials, would be an acceptable present from any one so well disposed; and calico or fast colour prints for clothes would be very valuable. I will thank you to make this known.

JAVA.

Mr. Gericke, an agent of the Amsterdam Bible Society, who has been twenty years in Java, studying the Javanese language and translating portions of the scripture, is now in Holland. A letter from him, dated November 23rd, 1847, refers to our aged brother Brückner, at Samarang, in the following terms:—

Ever since I had the pleasure to be acquainted with Mr. Brückner I admired in him a true Christian character, a humble mind, an active promoter of the kingdom of Christ, a patient sufferer of many and grievous disappointments, and a constant confessor of the faith of Christ crucified. Among all the missionaries who have been sent to an unconverted nation, perhaps none have met with as many and great difficulties as Mr. Brückner. Though until now no church has been established among the Javanese, yet

may the labours of Mr. Brückner be considered to have prepared the ground of the vineyard of Christ in that part of the world.

Mr. Brückner is, until now, the only missionary in Java who is tolerated by the Dutch government. He is about sixty-four years old, and cannot do much more. It would be desirable that a few young missionaries of your Society could be sent to assist our old brother in promoting the cause of our heavenly Master among a nation of more than eight million souls.

Many years I lived in Java with the intention to study the Javanese language, to write a grammar, to compose a dictionary, to publish original books in that language, and in the later years, to translate the holy scriptures into it. At present I am engaged to have them printed. In the next year I intend to return to Java, and to distribute the gospel among the Javanese. I hope the time to be near, that the Javanese will come to the knowledge of Christ, and will find in him their Redeemer and Saviour.

AFRICA.

The following passages from a letter of Mr. Clarke's, dated Kingston, Nov. 6th, though written in Jamaica, relate to African affairs; this, therefore, seems to be the place for them:—

I hope to be able to visit a few more places, but I am so completely broken down, that I dare speak of nothing at present. My hue is still quite yellow, though this morning my eyes show less of it than they have done for the last week or two. I have been to Port Royal, and Mr. Rouse has kindly taken me upon the sea, morning and evening, for two days, and brought me up to the doctor this morning. I go down again on Monday (D.V.), and hope to regain at least some degree of health once more. My liver and stomach are still sadly out of order; a slight spasmodic affection comes on almost daily. I bless God that Mrs. Clarke has recovered wonderfully, and seems as if her constitution was not yet quite gone. The attention we have had shown to us here is just what we required.

Mrs. Fuller died in July, and a little before I gave her £10. This, with the money she had of her own, would pay her doctor's bill, funeral expenses, &c. Death seemed a merciful deliverance to her, for she was found to be affected with leprosy. Poor William White, who came back with us from Africa, died October 26th, at his own house, near Bethany, of fever. Of Mr. Duckett, Dr. Macfajder says, "He may live two or more years, but his lungs are affected, and he will never recover."

My letters from Africa are many, and of a most pleasing character. Indeed, I think since I got them I have daily been improving in health. Still the mission is low, and help is greatly required.

MR. NEWBEGIN.

Successive accounts of the state of Mr. Newbegin's health have prepared our readers to expect that he would be compelled to return to this country. He left Cameroons River on the 28th of September, where he had a narrow escape from shipwreck, the wind falling in a dangerous spot, in consequence of which half a cable and an anchor were lost. After a quick passage, he reached Liverpool on the 24th of November. He did not derive any perceptible advantage from the voyage, but since his arrival his health has improved rapidly.

FERNANDO PO.

The church at Clarence has sent a letter to the Committee, signed Joseph Wilson, deacon, earnestly imploring that a pastor may be provided for them. They say, in their imperfect English, which our readers will excuse,

We owe to this Society with whom we are now connected much, and which we find daily advances, and surmounts all that we can ever do, and for which we will never be able to repay. Our benefit has been much. What has been done for us through the instrumentality of the word of life preached to us by the servants of God, from this Society! Ah! it is enough that we should never be at a stand still. We need, and never could do without help from the dear beloved people in Britain.

They lament greatly the loss of Mr. Sturgeon, expressing resignation to the will of God, but saying,

Our late pastor relinquished what was near and dear unto him, and all good comforts in his land, thus to enter, with his life in his hands, caring for nothing, and that though bonds and afflictions awaited him, yet all those (and much more) did not so much as move him, neither deter him from the errand on which he was sent. We behold him on the shores of Africa proclaiming "Unto you a child is born, unto you a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." As he endeavoured to water us, he himself was watered, and thus onward, even to his last moments, and in which he did express, "Love ye one another." That he loved us, he manifested from the time he entered our community, and until he left it. His desire for sustenance was as much as he felt within himself would answer for himself and his partner, and in these he frequently expressed himself, "My people, a piece of yam would justly satisfy me, and as much as you yourselves are willing to give, as long as I find I had to labour for Christ, who would at last reward me for more than what I have done." This he said perceiving our entire weakness to support him; and which we did evidently see to be words breathed out with a sincere and deep affection, and which did so much encourage us still to give as far as we were provided for by God. It is therefore, good sir and beloved people, our firm endeavour to carry out the same towards him that should be granted unto us, and which we will ever observe to be our strictest duty; and observing at the same time to do to him, in every thing, as we did for our late pastor. We are nothing to speak of, and our abilities are not much to speak with any applause, for we are indigent; but we rest assured in faith that the same God that did provide for us then, will ever again, and again, meet us in all our wants, for all our help must come from him, he being the same God yesterday, to-day, and for ever.

Here it may be proper to point out a few of the more prominent traits in the character of our late pastor.

First. His personal piety was genuine and deep. The spirit of devotion rested upon him in a pre-eminent manner, and he was the man of God in all his intercourse. In a word, if piety consist in suitable affections to God, resemblance of his moral perfections, and a constant obedience to His will, then bad our pastor genuine and deep piety.

Secondly. His godly sincerity was conspicuous and proverbial. He was allowed by all of us, and others that knew him, to be a genuine "Israelite, in whom was no guile." Hence he was a man of God, and in all things was open and undisguised.

Lastly. His Christian zeal was ardent and unabating. He ardently longed for the prosperity of the Redeemer's kingdom universally; indeed, he "preferred the prosperity of Zion to his chief joy." With that Christian faithfulness and zeal did he minister reproof, admonition, instruction, and comfort to those committed to his care. Perhaps there was scarcely any person in the town of Fernando Po who had not, at one time or another, been either reprov'd by him for the commission of sin, or admonished concerning the salvation of his soul. His faithfulness, in the particular, will long be remembered by his surviving neighbours, while many who are gone to a better world, had cause to thank God for his zeal and diligence in leading their minds to a view of the evil of sin, and the advantages of piety. Hence, if Christian zeal consists of sound knowledge in the things of God, strong faith in the promises of the gospel, and disinterested regard for the cause of religion, manifested by self-denial, patient endurance, and constant exertion for the glory of God, and the spiritual welfare of mankind, then had our highly esteemed pastor Christian zeal. He was indeed a burning and shining light, and for a season, many enjoyed the privilege of rejoicing in this light; for though he was by no means ostentatious, he could not be hid. And among the people over whom he was a pastor, and in Christian fellowship with, established in our community numerous claims on his aid could not fail to present themselves.

Thus we would say to him who will freely enlist himself, "Come! come! for we all bid you welcome."

BIMBIA.

Some of the difficulties with which our brethren engaged in this mission have to contend, and the privations they experience, are illustrated in the following paragraphs of a letter from Mr. Merriek, dated Jubilee, September 9:—

The land on which this station has been established was, at the time of its purchase, a complete thicket, interspersed with timber and large cotton trees. To clear off much

ground at once would have been too expensive. We have therefore cleared off a little every year; and a great deal yet remains to be done to promote the healthfulness of the station. The weeds, grass, and underwood grow up so rapidly in this country, that the removal of them at least once a year is indispensable. They might be allowed to remain, but the tracts and roads would be covered, and in passing from one house to another in the morning, our feet would be wet by the dew or rain, and before midday we should perhaps be lying in bed with fever, induced or accelerated by wet feet. Hence the necessity of labourers on the station. Besides this we have to preach at villages too distant from Jubilee to be visited on foot, especially during the rainy season, which lasts for six months, and are therefore compelled to go by sea. We must have labourers to take us to these places, or stop at home. During the rainy season, which is just coming to a close, we managed to instruct a school three days every week, at a distant village called "Dikolu," where I am happy to say the children attend well. This we could not have done without a boat and labourers. The possession of a boat involves not only expense of repairs, but a boat-house, or soon the boat will fall to pieces. We have hitherto had so much to do in the building way, as not to be able to erect a boat house, but notwithstanding our anxiety to economize, we must erect one without delay, or suffer loss not only of property, but of the means of carrying on the work which you have sent us here to do, and to which we have devoted our lives.

Expense is also connected with our little settlement at "Prospect." With the origin of this settlement you are perfectly acquainted, but perhaps it will not be unnecessary to state again the circumstances which induced its establishment. In February, 1846, while Dr. Prince, our departed brother Thompson, and myself, were travelling inland in order to fix on some desirable locality where brethren Prince and Thompson might settle, and commence operations, my family, as well as brother Newbegin's, sickened, and my little boy died the very day I returned from my inland journey. Soon after Mrs. Newbegin became so seriously ill, and our children were so completely emaciated by constant fever, that we resolved on seeking out some elevated spot to escape fever and death. After fruitless efforts to obtain a fine hill in the Dibanda district, where we hoped not only to seek health, but to commence an inland station, we had to purchase from King William the highest point of land connected with Bimbia,

where we erected a few native huts just sufficient to afford us shelter in the dry season. Humanly speaking, but for the salubrious and bracing climate of Prospect, our brother Newbegin would long since have been in the grave, as well as my surviving child, and Mrs. Merrick would perhaps have been so emaciated as necessarily to demand much of that time in attending upon her which I now spend on my difficult but delightful work. To prevent this little health-hill from falling to rain, we must spend upon it at least £15 or £20 annually.

Another fruitful source of expense has been the erection of houses, and earnestly do I wish I could tell you that my labours in this respect were at an end. By my last half year's account, which I forwarded in July last, you will perceive that I have lately been compelled to enlarge both brother Duckett's cottage and my own. Brother Duckett's precarious state of health rendered the step indispensable, as the rain used to beat into his bedroom. For the want of better materials, we were compelled, when erecting our cottages here, to wall them with a sort of narrow batten (not sawn, but split by the axe) called "lap-boards," which are so uneven as to admit rain and wind. During the rainy season of 1846, the wind blew so furiously that our little sitting-room was every day flooded. A severe cold in my chest, which lasted some time, was the consequence of this. This circumstance, united with much inconvenience arising from the smallness of our cottage, led me to enlarge, which work the carpenters are now engaged in.

A similar alteration must take place in brother Clarke's cottage, if he is to reside in it on his return, in the hope of being sheltered from rain and wind. I promised brother Clarke on his departure to make such alterations to his house as he himself had contemplated, and which are essential to its salubrity, but your letter has raised a doubt in my mind as to the course I ought to pursue. A few days before brother Clarke left for Jamaica, while he was dangerously ill, the rain beat most furiously into his bedroom, and wetted the bed on which he was lying. When I think of this, and remember that the same circumstance may happen soon after brother Clarke's return, you will not be surprised to hear that I feel painfully embarrassed between the probability of incurring the censure of the Committee for building without first obtaining their concurrence, and neglecting that which, if performed, might perhaps prevent the serious illness of one of our most valuable missionaries.

HOME PROCEEDINGS.

At a meeting of the Committee of the Baptist Missionary Society, held at 33, Moorgate Street, December 16, 1847, S. M. Peto, Esq., in the Chair, it was resolved that the following paragraph be inserted in the next Herald:—

“The Committee of the Baptist Missionary Society having learned that their acceptance in 1845 of the resignation of Mr. Henderson, late missionary at Belize, has been said to have been prompted or influenced by a consideration of ‘the doctrines and discipline established in the church’ there (referring more particularly to the question of communion), think it due to their friends generally to state, that the principles and practice of that church, with respect to open or close communion, were not mentioned in the correspondence as the ground of difference, nor were they known to the Committee till after Mr. Henderson’s connexion with the Society had closed, and of course had no influence whatever in their decision.”

GENERAL BAPTIST MISSIONS.

The Annual Report of the General Baptist Missionary Society for the year 1847 has just reached us, and we think that it will gratify many of our readers to see a brief abstract of its contents.

A Christian contemplating India and China beholds two immense regions where death reigns on every hand. The millions are dead in trespasses and sins—a deathlike apathy to immortal interests fills every breast. The conviction of this mournful fact should waken in Christian hearts earnest concern for that effusion of the Holy Spirit’s influence, which shall make these regions of death become the dwellings of life.

If the measure of success has not equalled the expectations of some sanguine minds, nor the desires of any pious heart, yet such are the obstacles to be encountered that the power of the gospel is gloriously apparent in the success already enjoyed.

BERHAMPORE.

At this station have been witnessed some eminently interesting displays of the power of the glorious gospel of the blessed God. A goodly number of converts has been added to the church. Though one has been excluded, fourteen have been baptized and one restored.

Besides twelve Hindoos added to the church, several others have appeared hopeful inquirers. The language of some of these has borne impressive testimony to the worth and excellency of the gospel.

In reference to the church and the nominal Christian community, the brethren state that there have been many things to yield them true pleasure, while they are pained to admit that there have been also some things that have distressed them. Some who seemed promising as inquirers never became decided; and Luke, a

member of the church, had been excluded from its communion, though subsequently he seemed to be brought again into a very hopeful state of mind.

ESTABLISHMENT OF A CHRISTIAN VILLAGE.

An important event in the progress of the Christian cause at Berhampore, during the year, is the establishment of a small Christian village. Let it not be forgotten that this is the first Christian village that ever existed in that part of India. A brother observes, “It is as a newly risen star in the hemisphere of densest darkness. Our unceasing prayer is that this little one may become a thousand, that its light, though feeble, may dispel the darkness of many a weary wanderer after rest, and prove an abiding place for souls travelling to Zion—souls which shall be our and your joy and crown of rejoicing.

During the cold season, the brethren Stubbins and Buckley travelled extensively to make known the glad tidings of salvation. Their first journey was cheered by each other’s company, but afterwards for the sake of diffusing truth more widely, they went in different directions. Mr. Stubbin’s last tour occupied two months. During that time he made known the gospel in more than one hundred and thirty different places, besides visiting several large markets, at the last of which about six thousand persons were assembled.

Mr. Buckley’s first journey was with Mr. Stubbins. During this journey he was twice thrown from his horse into the Ganjam river, but was mercifully preserved from suffering

material injury. A few days after the Conference he set out on a second journey. An attack of fever, however, compelled him to return home. At this time the affectionate anxiety which Denabundoo and Damudar displayed, and the fervent supplications they offered to God on his behalf were very gratifying to his feelings. After a few days' rest and quiet, he commenced another tour, and was able to travel and labour for several weeks. They had some excellent opportunities for preaching, and with a few exceptions the villages in which they preached were places where "Christ had not been named."

It is well known that the missionaries seldom obtain access to heathen Hindoo women. Their instruction devolves upon your female missionaries, and if not instructed by them, they would usually continue in all the dense darkness of idolatry. To promote the objects of the mission among this unhappy and neglected part of the Hindoo population, Mrs. Stubbins and Mrs. Buckley arranged that when the brethren go on their cold season journeys, one of them should alternately continue at Berhampore to attend to the concerns of the station, while the other would accompany her husband for the sake of labouring among heathen women.

ASYLUMS.

These Institutions have remained under the care of those kind friends who had previously superintended them. Mrs. Buckley has continued her labours in the female asylum during the year, interrupted by only a few days of sickness. Two of the elder girls have been suitably married, and seven little girls have been admitted. The number of scholars at the close of the year was twenty-two. Reading, writing, accounts, plain sewing, and so much knowledge of domestic economy as may fit them for their future situations in life, constitute their chief instruction. But their moral training is watched over with affectionate solicitude. Most read the scriptures. Further to train them to industry they spin cotton, and thirty-six rupees have been received for the product of their labour.

The Male Asylum is under the superintendence of Mrs. Stubbins. The instruction imparted is substantially the same as mentioned last year. In addition, several boys are learning trades. There are eighteen scholars dependent on the Institution, and four who are the children of native Christians attend as day scholars. During the year two have been admitted, one a poor destitute boy without a home. Five of the scholars are members of the church. John Wherry, one of these, is an industrious, persevering, and well behaved youth. Andrew is quick and amiable; Khumbo was found lying by a dead sister on the Pooree sands, a diseased little sufferer,—he is now a most healthy, active, and energetic youth. Daniel was rescued from the Khunds; his general good conduct and dread of sin are very pleasing. Musta is also a rescued Khund victim. He is promising, and is training for a schoolmaster. He has been in the Asylum several years. He was

rescued by Captain Mackenzie, and entrusted by him to Mr. Sutton.

POOREE.

As in former years, the brethren, both English and Hindoo, have visited this high place of the horrid Moloch of the East, whom the East Indian Government still supports. This atrocity a highly respectable Indian journal states to be continued through the interference of Lord Auckland when governor-general, in opposition to the wishes of the Court of Directors. If, as is to be feared, this account be correct, that nobleman thus pandered to idolatry in a way which ought to stamp his memory with eternal infamy.

With what indignation must the God of heaven, who so abominates idolatry, behold a British ruler prostitute his short-lived power to strengthen and support, from the funds of the British treasury, a system of such infernal crime and abomination!

While Lord Auckland and his colleagues would thus, by a donation of thirty-six thousand rupees a year, promote the glory of Juggernaut, your brethren as usual have laboured for the destruction of the horrid Moloch.

At the Orissa Conference the subject of the wicked support offered to idolatry was considered, when the missionaries once more protested against this connexion between the church and state in Hindostan; for such, a few years ago, was the description given of this union by Lord Denman, in a letter to your secretary.

PIPLEE.

The design mentioned in the last Report, of establishing a minor station here, seems about to be realized. Referring to the importance and desirableness of the effort, Mr. Lacey remarks that the native brethren could divide their time between Piplee and Pooree. Bhobaneswar is only five miles from Piplee, there is a thick population, many markets, many festivals, and innumerable pilgrims passing through the place. On visiting Piplee, Mr. Lacey and his fellow labourer looked round for a spot on which to erect preachers' houses, &c., and presently found a piece of land containing about fourteen acres; it is a most convenient spot. Fifteen pounds he considered would be sufficient to make a beginning, and of this sum about ten pounds were promised. Mr. Miller, referring to it, states, "We selected a most beautiful site, which is available for a Christian village, missionary bungalows, &c. I presume the land will shortly be secured."

KHUNDITA.

The little flock of Christ at this place have passed the year chiefly under the pastoral superintendence of Hindoo ministers. Its distance from Cuttack has prevented the European brethren from visiting the place frequently. In the last cold season, Mr. Lacey and the brethren that accompanied him spent a little while there.

As they approached the neighbourhood of its ministers, in abusive language. To man-
 heathen recognized them, and vented their festations of this enmity the little band of
 enmity against the gospel, and against them as Christians at Khunditta are often exposed.

(To be continued next month.)

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Merrick, J.....	Sept. 7 & 9.
	CLARENCE.....	Prince, G. K.....	August 24.
		Wilson, J., & ors.....	Sept. 1.
	GRAHAM'S TOWN	Hay, A., & ors.....	Sept. 22.
AMERICA	MONTREAL	Cramp, J. M.....	Oct. 29.
ANTIGUA		Daniell, M. H. J.....	Oct. 26.
ASIA	AGRA	Williams, R.	No date.
	BENARES	Small, G.	Oct. 2.
	CALCUTTA.....	Thomas, J.....	July 3, Oct. 7.
	COLOMBO	Davies, J.	Oct. 16 & 21
	MADRAS	Page, T. C.	Oct. 11.
	MATUBA.....	Dawson, C. C.	Oct. 16.
	MONGHIR	Lawrence, J.....	Oct. 12.
		Parsons, J.....	Sept. 29.
	SAMARANG.....	Brückner, G.....	January 18.
BAHAMAS	GRAND CAY.	Rycroft, W. K.....	Sept. 22.
	NASSAU	Capern, H.	November 3.
		Littlewood, W....	November 1.
BRITANNY	MORLAIX.....	Jenkins, J.	November 13.
HAITI	JACMEL	Webley, W. H.....	November 9.
JAMAICA	BETHSHEPHIL.....	Pickton, T. B.	October 26.
	BROWN'S TOWN	Clark, J.....	Oct. 20, Nov. 6.
	FALMOUTH	Milbourn, T.....	October 21.
	FLINT RIVER.....	Armstrong, C.....	November 2.
	JERICO	Bloomfield, H.	October 21.
		Clarke, J.	October 12 & 20.
	KETTERING	Day, D., & ors....	November 4.
		Dexter, B. B., & ors.	November 4.
	KINGSTON	Clarke, J.	November 6.
		Oughton, S.....	October 21.
	ST. ANN'S BAY ...	Millard, B.....	October 21.
NETHERLANDS...	HAGUE.....	Gericke, C.....	November 23.
TRINIDAD	PORT OF SPAIN.....	Law, J.	Oct. 20.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Juvenile Baptist Missionary Association, Haverfordwest, for a box of clothing, for *Rev. J. Merrick, Western Africa*;
- Moravian Missionary Society, for several numbers of the "Periodical Accounts;"
- Mrs. Gouldsmith, for a parcel of books, for the *Montreal College*;
- A friend, by Mrs. Payne, for a brooch;

A friend, for sundry articles of jewellery and trinkets;
 Rev. E. Hoole, for his "Year-book of Missions;"
 British and Foreign Bible Society, for a grant of 200 French Bibles, and 500 French Testaments, for *Haiti*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of November, 1847.

£ s. d.	£ s. d.	£ s. d.	
Annual Subscriptions.			
Gladding, Mr. R.	1 0 0	CORNWALL. CORNWALL, on account, by W. H. Bond, Esq. 22 17 1	
Lindop, Mr. T.	1 1 0		
Osborne, G., Esq., jun. 2 2 0			
Paine, John, Esq.	1 1 0		
DEVONSHIRE.			
Donations.		Sunday School Boys, for <i>Haiti</i> 0 8 6	
Anon., by "Record" ...	1 0 0	Budleigh Salterton—	
Howard, John, Esq., Tottenham, for <i>Africa</i>	2 0 0	Contributions, for <i>Debt</i> 0 2 0	
Howard, Miss E., ditto, for <i>Schools</i>	0 10 0	Chudleigh—	
X. Y. Z.	10 0 0	Rouse, W., Esq. 20 0 0	
		Devonport, Pembroke Street—	
		Collection 1 9 2	
		Paington 9 7 0	
LEGACIES.			
Cleere, John, Esq., late of Thavies' Inn, by W. J. Wood, Esq., free of duty	50 0 0	ESSEX. Epping— Contributions 1 10 0 Rayleigh— Collections 4 5 0 Contributions 5 17 9 Waltham Abbey— Collection 3 7 3 Contributions 6 5 3 Do., Sunday School 0 11 0	
Harris, Mr. E., late of Bristol	19 19 0		
LONDON AND MIDDLESEX AUXILIARIES.			
Artillery Street	2 5 4		
Batterssea—			
Collections	6 16 10		
Contribution	1 0 0		
Do., Sunday School 2 11 7			
Brixton Hill, Salem Chapel—			
Contributions	14 12 5		
Heptinstall, Mr.	10 0 0		
Cauberwell, on account 23 0 0			
Devonshire Square, on account	12 0 2		
Henrietta Street—			
Collection	1 10 10		
Contributions	22 14 8		
Do., Sunday School 0 7 6			
Do., for <i>Entally</i> ...	0 13 9		
Mazepoud, on account 24 18 0			
Salters' Hall, on account 7 18 9			
Shacklewel, on account 35 5 9			
BERKSHIRE.			
Reading—		HAMPSHIRE. Ashly— Peckham, Mr. 0 12 0 Lymlington— Collection 6 5 7 Contributions 3 2 0 Do., Juvenile 9 8 9 Do., Sunday School 9 5 7 Do., for <i>Africa</i> 7 10 7 Winchester 3 5 1	
Collections	19 12 2		
Contributions	13 5 2		
Do., Juvenile 10 1 2			
Do., Sunday School 2 4 0			
Do., for <i>Africa</i>	0 11 0		
BUCKINGHAMSHIRE.			
Haddenham—		HERTFORDSHIRE. Watford— Contributions, Juve- nile, on account .., 12 16 0	
Sunday School, for <i>Dove</i>	1 11 0		
Mursley—			
Collection	0 15 6		
Seer Green—			
Collection	0 13 0		
HUNTINGDONSHIRE.			
		HUNTINGDONSHIRE, on account, by Mr. Thos. Coote 75 0 0	
KENT.			
		New Romney 1 10 0	
LANCASHIRE.			
		Manchester, on account, by T. Bickham, Esq 294 5 0	
		Rochdale—	
		Juvenile Bazaar, by Miss Bartlemore, for <i>Dove</i> 8 10 6	
		Kelsall, H., Esq. 200 0 0	
		Sabden—	
		Foster, G., Esq. ... A.S. 50 0 0	
LEICESTERSHIRE.			
		Leicester, Charles Street—	
		Collections 24 1 0	
		Contributions 25 14 0	
		49 15 0	
		Acknowledged before and expenses 30 13 0	
		19 2 0	
NORTHAMPTONSHIRE.			
		Middletton Cheney—	
		Collection 2 10 6	
		Contributions 0 12 6	
NOTTINGHAMSHIRE.			
		New Basford—	
		Collection 5 0 0	
		Newark—	
		Collection 3 12 0	
		Contributions 3 3 6	
		Do., for <i>Dove</i> 1 2 0	
		Nottingham—	
		Collections—	
		George Street 23 12 2	
		Park Street 6 11 0	
		Contributions 35 9 0	
OXFORDSHIRE.			
		Henley—	
		Contributions 7 14 0	
SOMERSETSHIRE.			
		Minehead—	
		Contributions 1 12 0	
		Do., for <i>Africa</i> 1 10 0	
		Taunton—	
		Collection 3 7 0	
		Contributions 11 4 9	
		Do., Sunday School 0 7 3	
		Winscombe 3 6 0	

	£	s.	d.
SUFFOLK.			
Aldborough	2	8	0
Bildstone	3	7	6
Botesdale	0	13	0
Bury St. Edmunds—			
Collection	15	18	9
Contributions	13	10	11
Do., Sunday and			
Day Schools	5	7	10
Charsfield	1	0	0
Eye—			
Collection	3	14	2
Contributions	9	9	5
Do., Sunday School,			
for Schools	2	1	0
Grundisburgh	2	17	0
Horham	6	7	6
Ipswich—			
Collection, Public			
Meeting	6	11	10
Stoke Chapel—			
Collection	11	12	0
Contributions	14	1	2
Rattlesden	2	12	0
Stradbrook—			
Collection	2	15	6
Contributions	3	10	6
Walsham	1	10	2
SUSSEX.			
Brighton—			
Collection, Public			
Meeting	6	7	7
George, Mrs.	1	0	0
Bond Street—			
Collection	12	12	0
Contributions	21	12	4
Do., Sun. Schools			
Do., for Transla-			
tions	0	5	0
Lewes, Eastgate Chapel—			
Collection, &c. (two			
thirds)	17	6	9
Contributions	4	14	0
Uckfield—			
Collection	2	5	6
Contributions	3	18	0
Do., for Translations			
.....	1	0	0
WARWICKSHIRE.			
Birmingham, balance,			
by Mr. J. H. Hop-			
kins	7	18	10
Contributions, by Rev.			
P. J. Saffery	4	7	6
Do., by do., for			
Translations	1	0	0
Stratford on Avon—			
Collection	3	8	8
WILTSHIRE.			
Trowbridge—			
Page, Mrs. A.S.	20	0	0
WONCESTERSHIRE.			
Ath Lench—			
Collections	3	5	8
Contributions	1	6	10
Pershore—			
Collections	17	4	8
Contributions	28	2	11
Upton on Severn—			
Collections	4	17	3
Contributions	2	9	7
Do., Sunday School			
.....	0	2	6
Westmancote—			
Collection	1	12	1

	£	s.	d.
YORKSHIRE.			
Bedale—			
Atty, Mr. J. W. A.S.	1	1	0
Bingley—			
Collection	3	18	8
Haworth, First Church—			
Collection, &c.	4	15	0
Contributions	12	4	0
Shipley—			
Collection	3	10	6
Contributions	14	5	4
SOUTH WALES.			
GLAMORGANSHIRE.			
Abercannaid—			
Collection	2	5	0
Contributions	0	15	0
Cardiff, Tabernacle—			
Collection	4	8	4
Contributions	5	7	2
Do., Sunday School			
.....	0	4	6
MONMOUTHSHIRE.			
Magor—			
Contributions, for			
Dove	0	10	0
PENBROKESHIRE.			
Blaenllyn—			
Collection	0	14	5
Contributions	6	12	6
Croes Goch—			
Collection	1	6	1
Haverfordwest, on ac-			
count	100	0	0
Contributions, for			
Printing Press for			
Trinidad	25	0	0
Molestone	0	14	3
Narberth	6	0	0
Pembroke—			
Collection	0	18	0
Contributions	0	14	0
Pembroke Dock—			
Bethel—			
Collections	6	10	0
Contributions	9	10	0
Bethany—			
Collections	3	15	8
Contributions	3	11	2
Pisgah	0	16	4
South Dairy	0	10	4
Tenby—			
Collection	1	15	9
Contributions	0	14	11
SCOTLAND.			
Edinburgh, Duncan Street,			
Newington—			
Collections, &c.	16	5	0
IRELAND.			
Abbeyleix—			
Collection, &c.	1	0	7
Athlone—			
Collection	1	0	4
Contributions	1	10	0
Ballina—			
Collection	3	16	0
Banbridge—			
Collection	2	8	0
Contributions	1	2	6
Belfast—			
Collections	3	19	4
Contributions	7	9	0
Birr—			
Collections	2	3	6
Contributions	0	16	0
Borle—			
Collection	0	5	2

	£	s.	d.
COLERAINE—			
Collection	5	10	0
Contributions	2	4	6
Cionmel—			
Collection	1	0	6
Conlig—			
Collection	1	16	0
Coolaney—			
Collection	0	14	2
CORK—			
Collections—			
Public Meeting	2	0	2
Baptist Chapel	1	1	6
Independent Chapel			
.....	1	2	0
Contributions	2	10	0
Dublin—			
Collections—			
Public Meeting	2	0	0
Lower Abbey St.	7	0	2
Dr. Urwick's	1	10	0
Contributions	28	6	6
Ferbane—			
Collection	1	0	0
Contributions	2	7	6
Londonderry—			
Collection	3	0	2
Contributions	3	19	10
Moate—			
Collection	1	3	0
Tubbermore—			
Collection	1	15	0
Waterford—			
Collection	2	2	6
Contributions	8	5	0
FOREIGN.			
INDIA.			
Contributions towards			
the liquidation of the			
Debt	694	11	3
JAMAICA.			
Bethany	3	4	8
Bethel Town, Short-			
wood, Mount Carey,			
Watford Hill	10	4	7
Bethsephail	4	0	0
Boyce's Mount	0	9	9
Brown's Town	5	0	0
Conlart's Grove	0	10	6
Fuller's Field and Sa-			
vanna la Mar	6	2	6
Green Island	2	0	0
Hampton—			
Collection, Preshy-			
terian Church	10	10	0
Hastings	5	9	6
Lucea	4	0	0
Maldon—			
Collection	3	7	5
Contributions	2	11	0
Do., Juvenile So-			
ciety, by Mr. Clay-			
don, for Transla-			
tion of Scriptures			
Do., do., by do., for			
Translation of			
First and Second			
Class Books	3	11	2
Montego Bay	6	8	6
New Birmingham	2	9	0
Pedro Vale	2	11	7
Providence	2	5	0
Rio Bueno	4	0	0
Salter's Hill	6	1	7
Stacey Ville	2	5	6
Stewart Town	4	0	0
The whole of the foregoing			
contributions from Jamaica are			
for the African Mission.			

SOUTH AFRICA.		£ s. d.	Graham's Town—	£ s. d.	Do., for Jubilee Fund	£ s. d.
Cradock—			Collections.....	14 15 9	.....	1 0 0
Contributions	7 17 2		Contributions	112 11 1	Port Elizabeth—	
Port Beaufort—			Do., Sunday School		Contributions	2 17 6
Contributions	9 1 6		Bible Classes.....	2 17 0		

The following are the particulars of the contributions from

SOUTH AFRICA.

SOUTH AFRICA.		£ s. d.	£ s. d.	£ s. d.
Graham's Town—			McDonald, Mrs.	0 10 0
Adeock, C.	0 10 0		Maynard, C.	1 1 0
Amos, H.	0 10 6		Muirant and Franklin...	1 1 0
Baines, J. J.	1 0 0		Minto, Dr.	1 1 0
Blaine, H.	1 1 0		Nash, Mr.	1 0 0
Blaine, G.	1 0 0		Nelson, Thomas	25 0 0
Bible Class Boys, S. S. ...	2 2 0		Nelson, J. E.	2 0 0
Do., Girls, ....do.	0 15 0		Nelson, C. H.	1 0 0
Caldecott, C. H.	0 10 6		Orsmond, C.	1 1 0
Cannell, W.	1 0 0		Orsmond, Mrs., sen....	1 1 0
Crouch, R., sen.	0 10 6		Pitt, Thomas.....	0 10 6
Crouch, R., jun.	0 10 6		Pote, C.	0 10 6
Collett, J.	1 0 0		P. C. W.	1 0 0
Dell, E.	0 10 0		Rodger, W.	0 10 6
Dicks, B.	1 0 0		Rutherford, H. B.	1 1 0
Dicks, Mrs. B.	1 0 0		Shepherd, W.	1 0 0
Dicks, Samuel	0 10 0		Smith, W. C.	1 0 0
Dixie, Mrs.	1 0 0		Sparks, H., jun.	0 10 6
Every, Mr.	1 1 0		Shaw, Rev. W.	1 1 0
Edkins, J., sen.	0 10 0		Smits, Rev. H.	0 10 0
Friend, a	1 0 0		Stone, G. R.	0 10 6
Friend, a	0 10 0		Thackway, J.	0 10 6
Geard, J.	1 0 0		Temlett, James.....	3 3 0
Gilbert, G.	0 10 0		Temlett, Mrs. J.	2 2 0
Haw, E.	1 1 0		Temlett, J. B.	2 10 0
Harvey, Mrs.	1 0 0		Temlett, John	1 0 0
Hay, Rev. A.	2 2 0		Trotter, W.	1 0 0
Hay, Mrs.	1 1 0		Tudhope, F.	0 10 6
Hayton, J.	0 10 0		Thompson, W. R.	1 1 0
Hoole, Mrs., sen.	1 1 0		Webb, Mr. & Mrs. R. ...	1 10 0
Hoole, Mrs. W.	0 10 6		Webbin, John	0 18 10
Hoole, J. C.	0 10 0		Walker, Thomas	0 10 6
Hockey, Mr. & Mrs. B. ...	1 0 0		Wright, W.	1 1 0
Hockey, W.	0 10 6		Yarborough, Major ...	0 10 2
Howse, J.	0 10 6		Y. H. F.	0 10 6
Hudson, H.	0 10 6		Small sums under 10s. ...	24 11 9
Jarvis, G.	1 0 10		After sermon by Rev. J.	
Locke, Rev. J.	0 10 6		Locke	10 7 2
			Public Meeting.....	4 8 7
				130 3 10
			Port Beaufort—	
			Humphrys, Mr.	0 10 6
			Humphrys, Mrs.	0 10 6
			Ralph, R.	1 1 0
			Shepperson, H. B. M. ...	1 1 0
			Trollip, —	0 10 6
			P. R. J.	0 10 0
			Wright, Charles	0 10 6
			Friend, a	1 0 0
			Small sums	3 7 6
				9 1 6
			Port Elizabeth—	
			Geard, C., and family...	1 17 6
			Billingham, J. & J.	1 0 0
				2 17 6
			Cradock—	
			Dennison, G.	1 0 0
			Dennison, H.	0 10 0
			Friend, a	0 10 0
			Green, Rev. G.	0 10 0
			Hockley, A.	0 10 6
			Monro, Rev. J.	1 0 0
			Taylor, Rev. J.	1 0 0
			Thackway, J.	1 0 0
			Small sums	1 16 8
				7 17 2

The contributions acknowledged as from "Golcar, Yorkshire," in the Herald for December, should have been from "Polemoor."

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

A CAUTION.

WHILE you are reading these lines remember, dear reader, that another year has passed away, and a new year has begun. This is one of those times when all who are earnest and thoughtful are disposed to review and resolve. Accept our sincere thanks for all your past encouragement and support, and let both, if possible, be increased; and may rich blessings of mercy and divine influence descend upon you, to increase your religious joy and usefulness.

But what mean those words, "a caution?" Just this. The outrages which have been recently committed in Ireland, and the language of some of her public men, indicating a want of all right feeling towards those in this country who so nobly contributed to the relief of the Irish poor, are too commonly put down to the credit of the whole population. Hence some have said, "It is of no use to assist this people. They are incorrigibly bad. We will never give another penny to Ireland."

This is a great mistake every way; and our caution goes to prevent its becoming general. Supposing, however, the case were as bad as the preceding quotations represent it; what then? Is that a reason for withholding the only effectual means of reaching a case so desperate? The more depraved people are, the more they need the gospel. And those who use this language believe all the while that though legislation may be incompetent to remove the evil, the gospel is the effectual remedy after all.

But the Irish orators do not utter the sentiments of the Irish people, who are most deeply affected by British generosity. They have no one to speak for them. But your missionaries know their feelings, and all of them bear the strongest testimony to the gratitude of the poor.

Besides, these outrages are confined to a small portion of Ireland. Westmeath, King's County, Tipperary, *parts* of Limerick, Clare, *small portions* of Roscommon, Longford, and Queen's County, all in the centre of Ireland, constitute the scene of these frightful crimes. Kerry, Cork, Waterford, Wexford, Wicklow, Kilkenny, Dublin, Louth, Down, Armagh, Antrim, Derry, Donegal, Mayo, Sligo, Galway, Tyrone, Monaghan, Leitrim, Cavan, and the *greater* portions of Limerick, Clare, Roscommon, and Longford, are, with exceedingly few exceptions, exempt from these atrocities. Would it be just to blame all the Irish for them? Against such an injustice is our "caution" directed.

Moreover, they seem to be the consequence of a conspiracy on the part of, comparatively speaking, a few desperate men, who, by spreading terror through the more peaceful districts, hope to get the property in them on their own terms. We doubt not but that the vigour, gentleness, and impartiality of the present lieutenant will soon put down these marauders.

Meanwhile our duty is clear. The wretched immorality of Romanism must strike all observers. Some of her priests have denounced innocent men from the altar, and ere many hours have passed away they are barbarously murdered. Yet the hierarchy are silent. If the priesthood had the real welfare of Ireland at heart, they would, to a man, declare all murderers excommunicate, and proclaim their intention to withhold the rites of the church from the perpetrators or abettors of these atrocities. But they have done no such thing. They will denounce opinions, be they ever so harmless, and condemn to endless woe all, however virtuous and good, who hold doctrines at variance with the dogmas of their church. Yet the profligate, the thief, nay even the murderer, may receive absolution for their crimes, when every Christian church would instantly expel the guilty parties.

When we consider the oppressions which the vast majority of the Irish people constantly suffer, their recent dreadful privations, and most of all the true charac-

ter and influence of popery, we can scarcely feel surprise at the perpetration of these crimes, however we may deplore the folly and wickedness of those who commit them.

Surely a relaxation of effort *now* would be impolitic and criminal, and a fearful abandonment of duty. In the hope of preventing the spread of such an evil, for it does exist, and because we have recently received such cheering tidings of the progress of the good work, particularly in Connaught, we have written these words of "*caution*."

Mr. HAMILTON, writing from Ballina last month, where so much good has been accomplished, still has to speak of success.

The work of the Lord seems to prosper here still. I have the inquirers divided into five classes, all of which are increasing. A good many have applied for baptism; but under present circumstances we think it necessary to be very cautious in the admission of members. I have not baptized any since the 23rd ult. I think, however, there are five or six whom we may receive shortly.

STATE OF THE POOR.

The condition of the people is very trying, and I fear will continue so throughout the winter, owing to the want of employment. I trust their trials will be the means of turning many of them to the Lord.

PERSECUTION.

Some of our poor people have been much abused, and their lives threatened lately. But I expect this will be put a stop to, as one of the ringleaders will shortly be tried before the bench of magistrates.

And again, in his last letter, Mr. H. says,

We are going on. The congregation is as good as we could expect this weather. Many of the poor are badly clothed, and cannot come when the cold is severe.

PROSPECTS.

There are six of our inquirers anxious for baptism and fellowship; but we are acting cautiously, lest we should receive any improper persons.

Mr. ECCLES writes in encouraging terms of the state of things in the new cause at Belfast.

SHORT BUT INTERESTING.

I have again the pleasure of reporting to you continued prosperity. Since I last wrote we have received two accessions to our number. I am to baptize another this week. Two others have applied for membership. The congregation becomes more and more steady, and there is always a respectable sprinkling of strangers. May the Lord, with whose cause in this place I am identified, increase my fidelity and zeal.

It is often objected to Irish oratory and Irish reports, that they are highly coloured, and that there is a tendency to exaggeration. We think we may claim exemption for the reports of our agents from this fault; on the contrary, they are unostentatious, and distinguished for simplicity and truthfulness. It is, but justice to our brethren to say, they are anxious to maintain the strictest accuracy. Mr. BATES's report respecting his station is a good illustration.

THE CAUSE AT BANBRIDGE.

I trust we are still favoured with tokens of the Divine favour. During the past month two have been baptized on a profession of their faith in Jesus.

The congregation still keeps up. Last night we had about 120 persons present. The Sunday school is thin; but this is on account of the winter, and partly owing to our not having a place sufficiently large to conduct it in.

We must, however, be prayerful and active. Since I came here, the methodists have sent an additional minister. The Socinians are trying to form a second congregation, and are bringing some of their ablest men to preach on the Lord's day. I have commenced a course of lectures on the Deity of Christ. May the Lord smile on our efforts, and grant us his blessing.

I have received a parcel of clothing from some unknown friends in Scotland, which I desire thankfully to acknowledge through the Chronicle.

RICHARD MOORE's report for November contains an interesting account of a journey into a dark and barren mountain region, where he found proofs that the seed, though often scattered in an apparently unpromising soil, springs up and brings forth fruit.

A MOUNTAIN WALK.

As I travelled I observed a small cottage at the foot of a hill, and having entered it I saw a small Irish book on the table. I asked the woman, who was able to read this book? She replied, "my husband;" and one of the children was sent out to call him. On his entering, he seemed overjoyed to see

me, and told me he had heard Mr. H. preach a few times in Tully, and had also attended my meetings. Many more came in, and as I did not know where they came from I read many parts of holy writ, and explained them, as I best could, in their mother tongue; then they seemed to hear with double attention.

A GOOD REPORT.

After remaining with them about two hours, I went out. The man followed me to say he had a bible these many years, that his priest had often asked for it, but that he had kept it and continued to read it. He also told me that the people, when they got together, *are often talking of the goodness and liberality of our English friends.*

Mr. BERRY writes from Abbeyleix encoringly. He speaks of fresh openings for preaching the gospel, and only regrets he cannot enter them all.

REASONS FOR A MISSIONARY'S JOY.

I have great pleasure in reporting progress, progress in the best cause. I have referred before to new stations for preaching. I have now to report another in the house of an episcopalian, in the country. These three new stations are well attended, and already fruit is appearing. I could preach in other stations if I could attend to them; but I find that five sermons during the week nights are as many as I can well manage. Though almost every night is wet and stormy, yet these places are filled before I get to them. I have to be thankful, that though often drenched with rain, my health does not suffer.

A DOUBLE FIRE.

The protestant curates are indefatigable in their efforts to keep the people from hearing me, and the priest of course, who had one of his people under penance for attending my ministry. You will judge of the success of the former of these efforts, when I tell you, that four of their hearers regularly attend our place, and one of them has proposed for fellowship. The latter case aptly illustrates

THE SPIRIT AND CUNNING OF POPERY.

M—, though still a Romanist, has often come. For this offence the priest summoned her. At first he swaggered and threatened, then reasoned and entreated, and ended by inflicting only the minor penance, viz., the

repetition of a prayer (by the bye, a good one, too), every day for a fortnight. Her artlessness astonished him, for, at the confessional, she put among others the following

STARTLING QUESTIONS.

"I wish to know if Jesus Christ was baptized by immersion, why is it not practised now? If God delights in worship, why may I not worship sometimes with those who worship and love him?" These and similar questions startled the priest, and from the light penance, it is clear he considers the case a nice one. If the next time she goes, the public penance be inflicted, disobedience will be the result. I have no doubt she is near the kingdom of God. These and many other indications of the divine goodness and love are a cause of devout thankfulness to God.

Mr. Berry is in the disturbed district, and sees much of the effects of outrage and crime, and of the temper and conduct of those who are influenced by the reckless and lawless spirit which prevails in it. This will account for what follows, and will show

THE FIDELITY OF OUR AGENTS' REPORTS.

I will not conceal from you, and I make the statement with shame, that this part of the country is such as to make the strongest faith waver, and the warmest heart cold. I am sometimes so bewildered, that I am inclined to say, Send me away, even among the rudest barbarians.

How can it be otherwise, when I see so much idleness, disaffection, and cowardly assassination? But thank God, the greater the difficulty, the greater the honour of contending with them; and when they are overcome, the greater glory to God.

After all, it is cheering to be gaining any ground, and to find that neither the altered tactics of the priest, nor the open opposition of the ministers of the endowed church can close a door against me. The largeness and promptitude of your charities, last year, have, without doubt, been the means of opening so many places for me. Indeed, could I sustain the work, scarcely a town or village around me, would refuse admittance, or withhold a congregation. But it is of no use to multiply stations if we have not the power to occupy and sustain them well.

POSTSCRIPT.

WHAT an eventful year the past has been! In Ireland, want, fever, and death, have swept off multitudes; and now crime and outrage spread terror and alarm through several populous districts. At home we have seen, for many months, commercial credit shaken to its foundations. Merchants living in affluence reduced

to poverty; vast schemes of aggrandisement frustrated; and numbers of Christian men severely rebuked for a spirit of ambition and inordinate desire of riches, which had obtained fearful power over their minds.

Amidst these changes, and the deep anxiety they occasion, it is gratifying to find that many churches who have longest and most freely supported the mission have increased their contributions. Others most affected by the pressure of the times have done better than might have been expected; and some who, until a recent period, never did anything, have taken up the cause warmly. Let but this spirit spread itself through the denomination, and the regular income of the society will soon equal the demands upon it, and enable the committee to strengthen and increase the agency already employed.

A generous and steady friend to the society, seeing in our last number, some statements by Mr. Mulhern, respecting the Ballina district, and how much an agent was needed at Easky and Coolaney, has offered *fifty pounds* to meet the expense. This is encouraging, and we hope the committee will be able to respond to the offer, by at once appointing an agent to help Mr. Hamilton in his increasing labour. A suitable person has offered, but the offer was declined solely for the want of funds. Perhaps this difficulty may now be removed.

CONTRIBUTIONS SINCE OUR LAST.

GENERAL PURPOSES.

	£	s.	d.		£	s.	d.
London, Francies, Rev. G.	0	10	6	Amphill, Mr. Claridge.....	0	10	0
Swinstead, Mr. W.	1	1	0	Royston, Mr. Goodman (2 years)	2	0	0
Devonshire Square	18	3	6	Edinburgh, Boyd, Miss, by Miss Haldane	0	5	0
Ipswich, collections and subscriptions at—				Tenterden, collection at Rev. Dr. Pledge's	4	6	0
Stoke, per Rev. W. Gray	£17	6	1	Canterbury, ditto after Lecture.....	1	14	0
Turrett, by ditto	7	8	8	Chatham, ditto ditto	2	3	5
	24	14	9	Nottingham, Subscriptions by J. Heard, Esq.	13	8	0
Norwich, collection and subscriptions.....	55	11	3	Ashton-under-Lyne, contributions, by Rev. D. Mulhern.....	4	0	
Ingham, ditto.....	14	0	0	Rochdale, ditto, by Henry Kelsall, Esq.....	67	6	6
Yarmouth, ditto ditto	5	0	1	Bradford, ditto, by Rev. D. Mulhern.....	10	4	6
Stoke, Friend, by J. Colman, Esq.....	2	0	0	Shipley, ditto, ditto	5	7	9
Worstead, collection and subscriptions....	11	3	0	Halifax, ditto, ditto	7	0	0
Diss, ditto ditto	2	16	6	Huddersfield and Lockwood, ditto, ditto....	6	16	0
Cambridge, subs. per Rev. R. Roff 10 11 0				Salendine Nook, ditto, ditto.....	5	6	1
W. E. Lilley, Esq.....	30	0	0	Bramley, ditto, ditto.....	1	10	0
	40	11	0	Farsley, ditto, ditto	1	0	0
Limerick, moiety of collection, by Rev. G. N. Watson.....	1	11	8	Eye, ditto, by Rev. J. Webb..	3	11	1
Seven Oaks, contribs. by Rev. T. Shirley .	9	11	0	Horsham, ditto, ditto.....	3	18	6
Chulmadstone, by Rev. W. Gray	1	0	0	Troweden, ditto, by Rev. W. Gray	2	1	8
Lewes, contributions by Mr. Button	8	0	0	Stowmarket, ditto, ditto.....	2	10	0
Thrapstone, ditto by Rev. B. C. Young ...	4	0	0	Wattisham, ditto, ditto.....	2	5	2

RELIEF FUND.

	£	s.	d.		£	s.	d.
London, Friend, by Rev. R. W. Overbury	1	0	0	Sutton, St. James's, Friend at, by Rev. W. Brock.....	3	17	0
Norwich, Newbegin, by Rev. W. Brock....	0	4	0				

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq. 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
31, GLOUCESTER STREET, QUEEN'S SQUARE.

BAPTIST MAGAZINE.

 FEBRUARY, 1848.

SKETCHES OF EARLY ECCLESIASTICAL HISTORY.

WRITTEN IN ACCORDANCE WITH BAPTIST PRINCIPLES.

NO. II. THE SUBVERSION OF THE JEWISH STATE.

THROUGHOUT the ministry of the apostle Paul, his exertions and those of his colleagues were impeded, and the faith of believers generally was severely tried, by the continuance of the Jewish establishment. This was perhaps the greatest of all obstacles to the progress of Christianity. The persecutions raised by heathen opponents, in the cities of Europe and Asia to which the gospel was brought, were generally tumultuous in their character: they speedily subsided, and the ministers of Christ when driven from a city could generally console themselves with the thought, that at the expense of some personal suffering they had been the instruments of collecting a church of new and promising converts. The persecution excited by Nero was confined apparently to the city of Rome; it was but one of the manifestations of that habitual cruelty which caused him to be universally detested, and it had nothing in it systematic. But the hierarchy of Judea was a compact,

energetic, and determined body, whose influence was extensive, and whose hostility was constant and unmitigable. The continued presentation of the sacrifices prescribed by the Mosaic law, was the perpetuation of a system which ought at the coming of the Messiah to pass away. The magnificent temple-worship and its concomitants seemed to furnish demonstration that Jesus was not the Messiah for whom the fathers had looked, who was to subdue the foes of Israel, place all things on a new and permanent basis, and reign in unprecedented prosperity. The epistle to the Hebrews was written to Jewish Christians whose faith was exposed to peril from these discouragements; it was intended principally to preserve them from that apostacy to which the ascendancy of Judaism, and the national homage rendered to it were adapted to lead. It showed them therefore the superiority of Jesus, the Son of God, over all other objects of hereditary veneration; the superiority of his

priesthood, of the new covenant ratified by his blood, and of his sacrifice, over the sacred institutions and rites of that dispensation which was about to vanish away; and the importance of an enduring faith, which could sustain trial and surmount difficulties, the whole argument issuing in the pertinent sentences, "We have an altar, whereof they have no right to eat who serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp; wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

At length the time came for the subversion of that system the design of which had been accomplished, and which could now only mislead and injure. The performance of the rites which were no longer acceptable to God or beneficial to men was to be rendered impossible. The sign of the Son of man in heaven was to be seen—the evident token that the insulted and crucified King of Israel was in the possession of sovereign power—in conformity with his own prediction exercising his judicial and royal authority, saying, "Those mine enemies who would not that I should reign over them, bring hither and slay them before me."

It was not however by the agency of his own avowed and obedient subjects that this was effected—his servants do not fight, as he intimated to Pilate—but in accordance with his usual plan, by the instrumentality of his foes. Eight centuries before the Assyrian had been unconsciously "the rod of his anger," and now the Romans were induced to depart from the usual line of their policy towards a conquered nation, and set themselves to lay desolate a territory which it

appeared impossible to govern. It may be acceptable to the reader to see the Roman account of the origin of the war, which harmonizes remarkably in all important particulars with the brief notices of public affairs which we find in the New Testament.

It was in the reign of Tiberius that our Lord exercised his public ministry, and that the Jewish rulers consummated the tremendous crime of delivering over their Messiah to the Romans to be crucified. "During the reign of Tiberius," says Tacitus, "things remained in a state of tranquillity. Caligula ordered his statue to be erected in the temple. The Jews rather than submit had recourse to arms. Caligula was assassinated, and the contest died with him. In the following reign, the Jewish kings being either dead, or their dominion reduced to narrow limits, the rest of Judea was converted into a Roman province. Claudius committed the administration to Roman knights, or to his favourite freedmen. Antonius Felix was of the latter description; a man who, from low beginnings rose to power, and, with the true genius of a slave, exercised the tyranny of an eastern prince. He married Drusilla, the granddaughter of Antony and Cleopatra."*

It was this Felix who trembled when Paul reasoned before him "of righteousness, temperance, and judgment to come;" and who "hoped that money should have been given him by Paul that he might loose him;"—one of whom Tacitus says in another of his works, "This man did not think it necessary to prescribe any restraint to his own desires. He considered his connexion with the emperor's favourite as a licence for the worst of crimes. The Jews, it is true, with a spirit little short of open rebellion, had refused, in the

* Tacitus: History, book v. c. 9.

reign of Caligula, to place the statue of that emperor in the temple. Intelligence of his death arrived soon after; but even that event was not sufficient to allay the ferment. Future princes might have the same ambition, and the dread of a similar order kept the province in agitation. Felix inflamed the discontents of the people by improper remedies; and Ventidius Cumanus, to whom a part of the province was committed, was ready to cooperate in any wicked project. The Galileans were under the control of Cumanus; Felix governed the Samaritans. Those two nations, always fierce and turbulent, were at variance with each other, and now when they despised their governors, their animosity broke out with redoubled fury.

"They waged a predatory war; laid waste each other's lands, rushed from their ambuscade to sudden encounters, and, at times, tried their strength in regular engagements. The plunder of the war was given up to their rapacious governors, who therefore connived at the mischief. The disorders of the province grew to an alarming height, inso-much that the two governors were forced at last to have recourse to arms in order to quell the tumult. The Jews resisted, and numbers of the Roman soldiers were massacred in the fray. Quadratus, who commanded in Syria, saw the danger of an impending war, and to restore the public tranquillity, advanced at the head of his forces. The insurgents, who rose in arms against the Roman soldiers, were punished with death. That measure was soon decided; but the conduct of Felix and Cumanus held the general in suspense. Claudius, duly apprised of the rebellion, and the causes from which it sprung, sent a commission directing an inquiry with power to try and pronounce judgment on the two provincial ministers. To make an end of all difficulties, Quadratus placed Felix

on the tribunal among the judges, and, by that measure, sheltered him from his enemies. Cumanus was found guilty of the crimes committed by both, and in this manner the peace of the province was restored."*

To Felix succeeded Porcius Festus, of whom the Roman historian says nothing; but he proceeds with his narrative thus:—

"The Jews, though harassed by various acts of oppression, continued to give proofs of their patient spirit, till Cassius Florus, in the character of procurator, took upon him the administration of the province. Under him a war broke out. Cestius Gallius, the governor of Syria, endeavoured to crush the revolt. He fought a number of battles, in most of them unsuccessful. After his death, which was perhaps hastened by disappointment and vexation, Vespasian, by the appointment of Nero, succeeded to the command. Supported by his great military character, and the good fortune that attended his arms, with the additional advantage of able officers under him, that general, in two summer campaigns, overran the whole country, and made himself master of all the inferior cities. Jerusalem was the only place that held out. In the following year, the war with Vitellius engaged his attention, and the Jews enjoyed an interval of repose. The peace of Italy being at length restored, foreign affairs demanded his immediate care. The Jews were the only nation that refused to submit. The obstinacy of that stubborn people filled Vespasian with resentment. But what sudden emergencies might involve a new reign in difficulties, could not be foreseen. In order to be prepared for all events, Vespasian judged it the wisest measure to leave his son Titus at the head of the army. The prince, as already mentioned, encamped under the

* Thecitus: *Annals*, book xli. c. 51.

walls of Jerusalem, and drew out his legions in the face of the enemy.

“The Jews appeared in force on the plains under the ramparts, determined, if successful, to push their advantage, and if obliged to give ground, sure of a retreat within their fortifications. The Roman cavalry, with a detachment from the light-armed cohorts, advanced to the attack. A battle was fought, but with doubtful success. The Jews took shelter within their walls, venturing however for several days afterwards, to sally out in small parties, till, tired by repeated losses, they resolved to shut themselves up within their fortifications. Titus prepared to carry the place by storm. To linger before it, till famine compelled a surrender appeared unworthy of the Roman name. The soldiers were eager to brave every danger: courage, ferocity, and the hope of gaining the rewards of victory, inspired the whole army. Titus had his private motives: Rome was before his eyes; wealth and magnificence dazzled his imagination; and pleasure had its allurements. If the city was not taken by assault, a siege in form would detain him too long from the splendid scene that lay before him. But Jerusalem stood upon an eminence, difficult of approach. The natural strength of the place was increased by redoubts and bulwarks, which even on the level plain would have made it secure from insult. Two hills that rose to a prodigious height, were inclosed by walls constructed with skill, in some places projecting forward, in others retiring inwardly, with the angles so formed that the besiegers were always liable to be annoyed in flank. The extremities of the rock were sharp, abrupt, and craggy. In convenient places near the summit, towers were raised sixty feet high, and others on the declivity of the sides rose no less than a hundred and twenty feet. These works presented a spectacle

altogether astonishing. To the distant eye they seemed to be of equal elevation. Within the city there were other fortifications inclosing the palace of the kings. Above all was seen, conspicuous to view, the tower Antonia, so called by Herod, in honour of the triumvir, who had been his friend and benefactor.

“The temple itself was a strong fortress, in the nature of a citadel. The fortifications were built with consummate skill, surpassing in art as well as labour, all the rest of the works. The very porticos that surrounded it were a strong defence. A perennial spring supplied the place with water. Subterraneous caverns were scooped under the rock. The rain-water was saved in pools and cisterns. It was foreseen by the founders of the city that the manners and institutions of the nation, so repugnant to the rest of mankind, would be productive of frequent wars; hence so many precautions against a siege. Since the reduction of the place by Pompey, experience taught the Jews new modes of fortification; and the corruption and venality that pervaded the whole reign of Claudius favoured all their projects. By bribery they obtained permission to rebuild their walls. The strength of the works plainly showed that in profound peace they meditated future resistance. The destruction of the rest of their cities served to increase the number of the besieged. A prodigious conflux poured in from all quarters, and among them the most bold and turbulent spirits of the nation. The city by consequence was distracted by internal division. They had three armies and as many generals. The outward walls forming the widest extent, were defended by Simon: John, otherwise called Bar-gioras, commanded in the middle precinct: Eleazar kept possession of the temple. The two former commanded

the greatest number of soldiers; the latter had the advantage of situation. The three parties quarrelled among themselves. Battles were fought within the walls; stratagems were practised; conflagrations destroyed parts of the city, and a large quantity of grain was consumed in the flames. Under colour of performing a sacrifice, John contrived to send a band of assassins, to cut off Eleazar and his whole party in one general massacre. By this atrocious deed he gained possession of the temple. From that time two contending factions threw every thing into confusion, till the enemy at their gates obliged them to unite in their common defence.

"Portents and prodigies announced the ruin of the city: but a people, blinded by their own national superstition, and with rancour detesting the religion of other states, held it unlawful by vows and victims to deprecate the impending danger. Swords were seen glittering in the air; embattled armies appeared, and the temple was illuminated by a stream of light, that issued from the heavens. The portal flew open, and a voice more than human announced the immediate departure of the gods. There was heard, at the same time, a tumultuous and terrific sound, as if superior beings were actually rushing forth. The impression made by these wonders fell upon a few only: the multitude relied upon an ancient prophecy, contained, as they believed, in books kept by the priests, by which it was foretold that in this very juncture the power of the east would prevail over the nations, and a race of men would go forth from Judea to extend their dominion over the rest of the world. The prediction however, couched in ambiguous terms, related to Vespasian and his son Titus. But the Jewish mind was not to be enlightened. With the usual propensity of men ready to believe what they ardently wish, the

populace assumed to themselves the scene of grandeur which the fates were preparing to bring forward. Calamity itself could not open their eyes. The number besieged in Jerusalem, including both sexes and every age, amounted, according to the best accounts, to no less than six hundred thousand. All who were capable of serving appeared in arms. The number of effective men was beyond all proportion greater than could be expected, even in so vast a multitude. The women, no less than the men, were inflamed with zeal and ardour. If doomed to quit their country, life they declared was more terrible than death itself. Against a city so strongly fortified and defended by such an obstinate race, Titus saw that nothing could be done, either by surprise or a general assault. He threw up mounds and ramparts, and prepared battering-engines. He stationed the legions at different posts, and assigned to each a distinct share of the duty. For some time no attack was made. In the interval, the Romans prepared all the machines of war, which either the ancients had employed or modern genius invented."*

Here, unhappily, the history of Tacitus terminates, the rest being lost, including his account of the siege of Jerusalem, and the reigns of Vespasian, Titus, and Domitian. This, however, is the less to be regretted, as we possess a full account of the Jewish war, from its commencement to its close, written by one who was the latter part of the time in the Roman camp, and in constant intercourse with its commander. Josephus, a priest, a pharisee, a man well acquainted with Roman and Grecian literature, furnished to the conquerors a narrative written as fairly, perhaps, as it could have been written by any fallible historian. "He was a Jew,"

* Tacitus: History, book v. c. 10—13.

says a late lamented author,* "so far as not to deny the verities that had been consigned to the custody of his nation; and yet, we must think it, he was profoundly affected by none of them. He was not an apostate from Judaism, for he made himself spontaneously its apologist; and, unless we allow him the praise of sincerity, it will be impossible to discover any motive which should have impelled him to spend the latter years of his life in the irksome toil of exhibiting Judaism to Gentilism in fair colours; for this, in fact, is the one reason, and the end of his voluminous writings! In looking toward the overthrown greatness of his country—and he did so mournfully—he would fain have shed upon its desolations a last beam of glory." We cannot follow Josephus, however, in his affecting details of the horrors suffered by the besieged, from the sword and famine, anarchy and rapine; we cannot even copy his account of the storming of the temple and the conflagration which ensued; but we must transcribe a few paragraphs descriptive of the final catastrophe.

The Jewish leaders having retired to a citadel which was deemed impregnable, "as soon as a part of the wall was battered down," says Josephus, "and certain of the towers had yielded to the impression of the battering-rams, those that opposed themselves fled away, and such a terror fell upon the tyrants as was much greater than the occasion required; for before the enemy got over the breach they were quite stunned, and were immediately for flying away. And now one might see these men, who had hitherto been so insolent and arrogant in their wicked practices, to be cast down and to tremble, insomuch that it would fill one's heart with pity to observe the change. Accordingly,

they ran with great violence upon the Roman wall that encompassed them, in order to force away those that guarded it, and to break through it and get away. But when they saw that those who had formerly been faithful to them had fled away, and when those that came running before the rest told them that the western wall was entirely overthrown, while others said the Romans had entered, and others that they were near and looking out for them, which were only the dictates of fear that imposed upon their sight, they fell upon their faces and greatly lamented their own mad conduct, their nerves being so terribly loosed that they could not flee away.

"So they now left these towers of themselves, or rather they were ejected out of them by God, and fled immediately to that valley which was under Siloam, where they recovered themselves out of the dread they were in for a while, and ran violently against that part of the Roman wall which lay on that side; but as their courage was too much depressed to make their attacks with sufficient force, and their power was now broken with fear and affliction, they were repulsed by the guards, and dispersing themselves at distances from each other, went down into the subterraneous caverns. So the Romans being become now masters of the walls, they both placed their ensigns upon the towers, and made joyful acclamations for the victory they had gained; for when they had gotten upon the last wall without any bloodshed, they could hardly believe what they found to be true; but seeing nobody to oppose them, they stood in doubt what such an unusual solitude could mean. But when they went in numbers into the lanes of the city with their swords drawn, they slew those whom they overtook without mercy, and set fire to the houses whither the Jews were fled, and

* Dr. Traill: On the Personal Character and Credibility of Josephus.

burnt every soul in them, and laid waste a great many of the rest; and when they were come to the houses to plunder them, they found in them entire families of dead men, and the upper rooms full of dead corpses, of such as had died by the famine. They then stood in horror at this sight, and went out without touching anything. But though they had this commiseration for such as were destroyed in this manner, they had not the same for those that were still alive, but they ran every one through whom they met with, and obstructed the very lanes with their dead bodies.*

"Now when Titus was come into the upper city, he admired not only some other places of strength in it, but particularly those strong towers which the tyrants in their mad conduct had relinquished; for when he saw their solid altitude, and the largeness of their several stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the manner following: We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines do towards overthrowing these towers!"

"And now, since his soldiers were already quite tired with killing men, and yet there appeared to be a vast multitude still remaining alive, Cæsar gave orders that they should kill none but those who were in arms, but should take the rest alive. But, together with those whom they had orders to slay, they slew the aged and the infirm; but for those who were in their flourishing age and who might be useful to them, they drove them together into the temple, and shut them up within the walls of the court of the women; over which Cæsar set Fronto, one of his

friends, who was to determine every one's fate according to his merits. So this Fronto slew all those who had been seditious or robbers, who were impeached one by another; but of the young men he chose out the tallest and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines. Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon their theatres, by the sword and by the wild beasts; but those that were under seventeen years of age were sold for slaves. Now during the days wherein Fronto was distinguishing these men, there perished for want of food eleven thousand; some of whom did not taste any food, through the hatred their guards bore to them; and others would not partake of any when it was given them. The multitude also was so very great, that they were in want even of corn for their sustenance.

"Now the number of those that were carried captive during this whole war was computed to be ninety-seven thousand; as was the number of those that perished during the whole siege, eleven hundred thousand, the greater part of whom were indeed of the same nation, but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first, occasioned so great a straitness among them, that there came a pestilential destruction upon them, and soon afterward such a famine as destroyed them more suddenly.

"Now this vast multitude was indeed collected out of remote places, but the entire nation was now shut up by fate as in prison, and the Roman army encompassed the city when it was crowded

* Josephus: Wars of the Jews, book vi. c. 8.

with inhabitants. Accordingly, the multitude of those that therein perished exceeded all the destructions that either men or God ever brought upon the world; for, to speak only of what was publicly known, the Romans slew some of them, some they carried captives, and others they made a search for under ground, and when they found where they were, they broke up the ground, and slew all they met with. There were also found slain there above two thousand persons, partly by their own hands, and partly by one another, but chiefly destroyed by the famine.

“And now the Romans set fire to the extreme parts of the city, and burnt them down, and entirely demolished its walls.”* This was in the second year of Vespasian, A. D. 70.

The prophet Micah had long before warned his countrymen that Jerusalem should become heaps, and Zion be ploughed as a field. This was now literally fulfilled. “It was an insulting act of ancient conquerors,” observes Dr. Kitto, “to pass a plough over a conquered and ruined city, to express that the site should be built upon no more, but be devoted to agriculture. Horace mentions it as a Roman custom:—

‘From hence proud cities date their overthrow,
When, insolent in ruin, o’er their walls
The wrathful soldier draws the hostile plough,
That haughty mark of total overthrow.’

Carmin. lib. i. Ode xvi. Francis.

And these very Romans did draw the hostile plough over Jerusalem. For we are told by various old Hebrew writers, whose testimony is confirmed by Jerome, that after the city and temple of Jerusalem had been by them destroyed, Turnus Rufus, or, as Jerome calls him, Titus Annius Rufus, passed the plough over the site, according to an order which he received from the emperor; and in consequence

of which the site remained for many years utterly desolate.”†

But in the midst of these desolations, those Jews who believed the words of Jesus of Nazareth, and complied with his directions, were preserved. He had pointed out to his disciples the signs of the end of that dispensation which was to be superseded, and said, “Then let them who are in Judea flee to the mountains; and let them who are in the midst of it depart out; and let not them that are in the countries enter thereinto.” No further revelation was necessary; though, as there were then Christian prophets in the church, it is possible that the statement of Eusebius may be perfectly correct, who says, “The whole body of the church at Jerusalem, having been commanded by a divine revelation given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella.”‡

A learned author who has given to the history of the Jews great attention, observes § that “it is certain that since the destruction of Jerusalem, the Jews have never had a Mosaic or Theocratic government. Attempts have indeed been made to re-establish their independence; but they have always failed, and the nation has existed only to be the scorn and contempt of other nations. At different times men have appeared, who pretended to be the Messiah, and promised to lead the people back to Palestine and restore their ancient constitution; but their undertakings have always terminated to the disadvantage and disgrace of the nation who suffered themselves to be so grossly deceived.”

† Pictorial Bible, Micah iii. 12.

‡ Cruse's Eusebius, book iii. chap. v.

§ Jahn, History of the Hebrew Commonwealth, chap. xv. section 163.

* Josephus: Wars of the Jews, book vi. c. 9.

BELIEVERS RISEN WITH CHRIST.

A SERMON DELIVERED AT MAZE POND, DEC. 6, 1801, BY THE LATE REV. ISAIAH BIRT.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.”—COLLOSSIANS iii. 1.

OUR text exhibits to us a fact which must afford pleasure to every benevolent mind,—the exaltation of our Lord Jesus Christ. There are circumstances attending him which awaken strong affection, tender regard, and peculiar interest; the excellence of his character, the troubles of his life, and the conflict of his death. Who ever, with anything like benevolence of mind, directed his attention to these things without feeling a deep interest? Follow the Saviour through the history of his life; witness his grace as it is displayed as the friend of man, the friend of sinners! Everything is calculated to endear him to our hearts, and, blessed be God, our interest in him does not terminate with his death. Our text opens his tomb, and we see him arise and ascend to his Father and our Father, to his God and our God. The blessed Jesus survived all his troubles, he rose triumphant from the grave, he who bore the chastisement of our peace, he who suffered the just for the unjust, he who was put to an ignominious death for the offences of man, he who endured more sorrows than any of the sons of men, when he had accomplished his great work, burst the bonds of death, ascended on high, and is set down on the right hand of God; he is exalted far above all blessing and praise, and is in possession of eternal glory. Surely to the benevolent mind nothing can be more pleasing, nothing more interesting, than this.

But the subject contained in our text is not merely a matter for speculation; it is not intended merely to excite our benevolence and awaken our joy; but it brings consolation home to every heart, and is calculated to awaken in us the most realizing view of our own personal

interest. Does the fact appear interesting and important that Christ rose from the dead from a consideration of his own excellent character? How much more so must it appear to us when we consider our own personal interest in it! “If ye then,”—or, since ye then,—“are risen with Christ, seek those things which are above.” Ah! this is a subject which belongs to men. I hope, my dear friends, that it belongs to you and to me. I bring it before you with a view to encourage those who through grace believe, and to awaken concern in the minds of those who have not yet turned their attention to the Lord Jesus Christ. How pleasing, how majestic the scene of the Saviour’s rising from the dead and ascending to his Father! I trust there are in this assembly many who have risen with Christ. They are called upon by that to consider their own personal interest in the transaction; to look for a participation of that glory and happiness of which the Saviour is put into the possession.

There are two things which demand our attention. The first is the privilege of believers in relation to the resurrection of Jesus Christ. They are risen with Christ. The next is the obligation which arises from the consideration of this fact, “Seek ye those things which are above, where Christ sitteth on the right hand of God.” God grant that we may not only hear, but believe; not only read of his grace, but be partakers of it; contemplate it with pleasure now, and possess its blessedness for evermore.

Believers are risen with Christ. What is said of the Colossians may be said of believers in the present day. There is a community of privileges among all be-

livers in Jesus Christ, and the scriptures lead us to some such reflections as these relative to this privilege—a privilege of the most exalted nature—that there is nothing in the world so great or so good as that presented in the text.

The scriptures speak of our relation to Christ, first, as he was a public character. The blessed Saviour did not appear in our world as a private individual. The whole tenor of his life, the whole of his doctrine, whatever he said of himself and whatever his disciples said of him, whatever was predicted concerning him by the prophets and the declaration of his Father, all point him out as a public character, as one who acted for others. He assumed our nature, became bone of our bone and flesh of our flesh, he associated himself with all our circumstances, he interested himself in all our concerns, and he suffered in our stead. This is stated by the apostle in the most pleasing manner in the Epistle to the Ephesians, ii. 4. "But God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ (by grace ye were saved), and hath raised us up and made us sit together in heavenly places in Christ Jesus."

The blessed Saviour appears a public character, not only in relation to his people in the assumption of their nature, in carrying their sorrows, in bearing their grief, in having the chastisement of their peace laid upon him, but also in his resurrection from the dead. He is risen to the right hand of God in the nature of man; he has carried human nature to the right hand of God, and placed it in the most elevated, in the most glorious and happy circumstances. It is the man Christ Jesus that hath risen from the dead and ascended on high, and not only in the nature of his people, but in their name; like the high priest under the Mosaic dispensation, on

whose breastplate were inscribed all the names of the tribes of Israel, and he was in this respect a type of Christ, the Saviour bears engraven upon his heart the names of all his people; he has entered as their forerunner, he has risen as their representative and head.

But the scriptures not only speak of our being risen with Christ as a public character, but as it relates to the feelings of the believer's mind. "You hath he quickened, who were dead in trespasses and sins." That particular disposition which the believer has, bespeaks him to be risen with Christ. The believer founds his hopes on the sufferings and death of Christ, and if you inquire of him the ground of his confidence, he directs you to the cross of Christ. It is there he reposes himself. But, then, the cross alone would not become the ground of his confidence. Calvary would not be the place where he could repose confidence, were it not for the resurrection, the rising of Jesus Christ from the dead. Had the Saviour only died, had he remained in the tomb, there would have been no ground of confidence for the believer. But it is "Christ that died, yea, rather, that is risen again, and is now at the right hand of God." The believer's confidence in his sufferings is connected with his resurrection from the dead as testifying the Father's acceptance of the sacrifice he presented. Did we hear the Saviour saying only, "I am he who am dead," all confidence would be gone; but we have our blessed Saviour's assurance, "I am he who was dead, but am alive, and live for ever more." It is on this firm ground that he reposes his confidence. He is risen with Christ in the exercise of faith. He has communion and intercourse with the risen Saviour, the Son of God, who took upon him our nature, who sojourned among men, who suffered, and bled, and died, and who is now present with God, and also present with his people; for

wherever two or three are gathered together in his name, there he is in the midst of them. Is he not here this morning? The believer does not see him, but he realizes his presence; he pours out all his sorrows before him; he seeks his direction; he applies to him for the supplies of his grace; he has the most intimate and friendly intercourse with him; he enters into his views, feels interested in his cause, and is concerned to promote his glory, and there is an interchange of feeling with the blessed Saviour. The believer is one with him.

As it relates to his duties and encouragements, the believer is risen with Christ; he views him as present, giving him direction, affording him countenance, and, though arduous in itself, the duty becomes easy when he feels himself to be aided in its performance by His grace, when he hears, as it were, the Saviour saying, "My grace is sufficient for thee, for my strength is made perfect in weakness."

In all his anticipations the believer is risen with Christ. Christ is set down on the right hand of God, and he has received gifts for man, even for the rebellious. The believer anticipates rich supplies of grace while yet on earth from his glorified Lord, and a fulness of glory in heaven. This is all from the risen Saviour, and his views and feelings in relation to these blessings bespeak him risen with the Saviour.

The apostle here evidently makes an allusion to the circumstances of the Colossians in that they had been buried with him in baptism, wherein also they were risen with Him through the operation of God, who had raised him from the dead. The text is a deduction from the preceding chapter. The Colossians had attended to the holy institution of baptism. They had thus been planted in the likeness of his death and the likeness of his resurrection, and so they had exemplified their belief in the death and

resurrection of Jesus Christ. They had declared the change which had taken place in their minds; they thus expressed that they reposed all their confidence in Him who had died for sinners.

This is the privilege to which the text directs our attention. Every reflecting mind will feel that it is all-important to know to whom this privilege belongs, who are interested in this delightful subject. Let us pause for a moment, and ask, Are we risen with Christ? Are we brought to repose confidence in him? Are we living in communion with him? Have we subjected ourselves to his authority? Are we the expectants of his glory? These questions may address themselves to our ears and yet have little effect upon our hearts; but there is a period approaching when these questions will be all-important, when this world, which occupies so much of our hearts and is so much esteemed, will be no more. All its fascinations will have ceased; all its joys, all its pleasures, such as they are, will be over, and will have left only an aching void. Oh, my dear friends, let us not remain in uncertainty as to our state! Surely it becomes a matter of the deepest concern to every one of us to know that we are risen with Christ.

But our text leads us to speak of the obligation on those who are risen with Christ; those to whom God has been gracious; those who live in communion with him. "If ye then be risen with Christ, seek those things which are above." This is our obligation; a very natural and a very blessed obligation. He is gone to glory, and we are his followers and the expectants of his glory. "Those things which are above."—Ah! who that sojourns here below can tell what they are? Our ears have never heard celestial music; our eyes have never witnessed the glories of the heavenly state. They are such as the apostle found it impossible to describe.

No language he could employ which could furnish an adequate description, could have been understood by his readers. "It does not yet appear," says the apostle, "what we shall be, but we shall be like Him, for we shall see Him as he is." Alas! many are seeking the state, but not the things. They wish to go to heaven, but they have no desire for the holiness of heaven. Mistaken men! they are not aware that the bliss of the inhabitants of heaven consists in their being like God,—holy even as he is holy. Those who are not desiring to be holy while here are only deceiving themselves if they fancy that, remaining in that state, they shall ever attain to heaven. God grant that they may be delivered from so awful a delusion!

But though it is impossible for us to form adequate conceptions of these things, the scriptures give us some ideas suited to our limited capacities. The knowledge which will be possessed above has no reference to the low and mean things of this perishing world. It is the knowledge of God and of Jesus Christ,—godly knowledge,—the knowledge of divine and spiritual things in its full perfection. There every thing divine and spiritual will command our attention and excite our utmost regard. Anger, and wrath, and bitterness, and every evil thought, will be for ever banished from those regions, and every thing which is kind and lovely will be cultivated; the whole atmosphere will be love. The mind which was in Christ Jesus will be found in every one there. Those holy dispositions, that kindness, that grace, which become the saints, will be manifested there. The celestial regions are characterized by this. "They serve Him day and night in His temple;" and while the angels and the saints are absorbed in the will of God, all their spirits are united in the most entire subjection to him; all is in perfect conformity to his will. "Thy

will be done" is the feeling of every heart. The happiness above is a happiness distinct from any in this world: it will not be enjoyed till death has unclothed us of every thing earthly. The gratifications of sense do not constitute a particle of that happiness; but it is the enjoyment of God's presence they seek, and they find their happiness in communion with him. Love to the Redeemer will fill every breast; and one united chorus from all the ransomed will ascribe glory to Him who has washed them from all their sins in his precious blood.

We are to *seek* those things which are above, and to this end use the various means which God has put within our power. The perusal of the holy scriptures, meditation, prayer, stated seasons for public worship, indeed, all the means of grace, are calculate to promote this end; to lead us up to the things which are above, away from those which are insignificant and transitory, to glory and immortality. And how encouraging is the thought that our divine Lord has carried our nature to glory. There he appears on our behalf. Have we communion with him? He is our elder brother; he has taken possession of the good land. What we possess here is not our inheritance; it is intended only for our accommodation while on our pilgrimage. We could not be content to remain here always while He in whom our affections centre is in heaven. There is nothing on earth which will satisfy the soul; still the men of the world seek their portion here; this present world bounds their desires and their expectations; they mind earthly things; but the Christian feels that he cannot be satisfied with anything the world contains. He looks to heaven, and he exclaims, "O Lord, I shall be satisfied when I awake in thy likeness."

The purposes of God with respect to you will not be accomplished till you

are put into possession of those things which are above. You are hastening to them, and as the traveller, approaching the end of his journey, realizes the pleasure he hopes to enjoy when he shall reach his home, so do you anticipate the joys of the eternal state. Your complete redemption is nearer than when you first believed. You know not how near it may be. The world is retiring from us, and shortly eternity, with all its glories, will burst upon your sight.

But are there any here who are not seeking the things which are above? who are still grovelling with the things which are below? Oh, consider their

transitory nature! Reflect upon the uncertainty of life! Perhaps you may be on the eve of quitting these scenes. This night your soul may be required of you, and then of what little consequence it is what you may have enjoyed, or what you may have amassed. There will be nothing before you but a fearful looking for of judgment and fiery indignation. Oh seek the Lord while he may be found; call upon him while he is near. Those who seek the Lord will never be disappointed: he will receive all who approach him with a contrite heart, and those who put their trust in him will experience joy and peace in believing.

PRESENT DUTIES OF DISSENTERS.

It has often been said that the present day is one of great religious excitement. It is doubtful, however, whether it is equally so with the days of the Puritans. Who can read the history of their labours and sufferings in defence of the truth, without being convinced that their spirit must to a considerable extent have diffused itself through all parts of the same body? The present is a day of peculiar agitation in science, literature, and politics; but religion appears to be by no means the all-absorbing subject now, as we are sure it must have been in some past ages. Lately indeed the pretended successors of the apostles have astounded serious men of all denominations by the announcement of certain dogmas which, if received, would not only rob us of the right of judging for ourselves in religious matters, but overthrow the authority of the bible itself. This announcement has occasioned a great deal of indignation, and the more as these revolting dogmas have been so generally embraced by the state priest-

hood; but it is remarkable that determination has not been more deeply awakened among those who reject all human creeds, and take the bible as their only standard of religious truth, to strengthen themselves in their own position. Vituperation has not been wanting; but that is a carnal weapon, and ought never to be used in the vindication of the truth; it should always be left to them who have no better arms to contend with. It is doubtful whether the writers of the celebrated "Tracts" have gone one step beyond what their ritual, if literally construed, will warrant: all possible efforts, therefore, should be used, in a spirit of Christian calmness and dignity, to exhibit the evil and danger of a system which may be so construed.

It is obviously the duty of dissenters at the present time to instruct their children thoroughly in the principles of nonconformity. Impressions received in childhood and early youth are seldom forgotten; they remain to exert an in-

fluence on the life and character long after the impressions of more mature years have been erased. It would be well to have the great principles of dissent reduced to a few general aphorisms, expressed in as few and simple words as possible, to be so inculcated on the minds of our young people, that they cannot forget them. The churchman is careful to have his children fully instructed in the principles of his catechism; why should not the dissenter be equally careful to have his children taught the evils of that catechism? It is a fact that cannot be denied, that the children of some of the most sterling nonconformists of the last generation are going over to the church, or looking with a favourable eye on her assumptions. Men who bore the burden and heat of the day in defence of liberty of conscience; men who endured persecution and trial of cruel mocking for the sake of principle; men who wept much in secret over a system which tells the blasphemer he was regenerated in his baptism, have left behind them children who set at naught their example, and approve and support what it cost their fathers so much to reject. How is this? Is it because such young persons have weighed well the claims of the establishment against those of dissent, and found them sufficiently weighty to sway their decision? If they have done this, if they have given to the subject that prayerful, scriptural, and fixed attention which its importance demands, there can be no complaint. This is the right course to pursue, whatever results it may lead to. But have they done this? in very few cases, if any, has this been done, as their answers when questioned on the subject sufficiently prove.

Another duty of dissenters at the present time is to be very careful in the election of their ministers. It is one of the great advantages of their system that they can choose whom they think

proper to be their spiritual instructors, but it is lamentable to observe the want of caution and care which is often manifested in making their choice. A man appears before them as a candidate for the pastorate. His voice and manner in the pulpit are pleasing; the urbanity of his behaviour out of the pulpit is winning; his doctrine is particularly palatable to some and not repulsive to others. These are his recommendations, and they take such hold on the people as to exclude most other considerations. On account of these things chiefly he is chosen to be their pastor; and how often has it been found after the novelty of his first appearance has passed away that he is altogether unsuited to his position! Yet it is found no easy matter to break the union which has been, to say the least, so prematurely formed. The qualities above mentioned are very good in their places, but after all they are but secondary considerations, when a people are about to make choice of a man to be over them in the Lord for a series of years. The questions which should be proposed in such circumstances are these:—What are the real spiritual wants of this church and congregation? What is the moral and intellectual state of the population in this locality? What is the position we may fairly expect to occupy in relation to other religious bodies around? Is the man whom we are about to choose likely from the strength of his piety and his intellectual furniture to answer our expectations in future years, after the novelty of his appearance has passed away and he has become one of us? What is the cause of his leaving his former station? Does he appear here with a character unstained with a moral blot, and even above suspicion? Is the probable motive of his coming here the increase of his pecuniary resources, or the hope of being more useful to souls? If such questions as these were made primary considerations

in the choice of a minister, there can be no doubt but that there would be more prosperity among dissenters than there now is.

Another duty of dissenters at the present time is to cultivate mutual love. Every man has a right to form his own opinions on all theological subjects, and to unite in religious observances with those whose opinions accord most with his own; but no man has a right to dispense with the Christian law of love. Talk of uniformity in sentiment as we may, it never can be, so long as men are constituted with different mental calibre. It was not found even in the apostolic times, why then should we look for it now? It is remarkable that there is nothing the Redeemer more frequently

and more powerfully enforced, both by his example and his precepts, than love. He held it forth to his disciples as the grand distinguishing mark by which they were ever to be known; the least departure from it met with his most prompt and stern rebuke. The first Christians did not lack zeal for the truth, but love mixed itself with and mellowed all they did and said. Let a man now live with his heart thoroughly imbued with that noble *agape* described by Paul, 1 Cor. xiii., and he will be in his individual person a host in defence of the truth. Let all the churches be equally imbued with the same, and soon all their breaches will be repaired, and the universal reign of Messiah will be evidently at hand.

X.

ON THE NECESSITY OF A DEVOUT AND DAILY STUDY OF THE SCRIPTURES BY CHRISTIAN MINISTERS.

ADDRESSED TO THE BRETHERN.

BY THE REV. HENRY BURGESS.

IN our public ministrations there is perhaps no duty we more frequently inculcate on our people, than the daily and devout study of the word of God: a practice which is enjoined by the bible itself, and the benefit of which has been attested by the simultaneous and successive experience of the church. If we succeed in our attempt, and our hearers become practical lovers of the bible, we know that our work is rewarded, and that private and public consistency is the sure result; but if we fail, and our congregations confess that the scriptures *should* have their daily attention, and at the same time neglect them, we are equally certain that no valuable fruit will crown a religious profession. Instability, half-heartedness, and a quick yielding to temptation will disappoint our hopes, and if apostasy is

not the result, at least declension and backsliding are inevitable.

As we are men of like passions with those whom we seek to instruct, we need all their stimulants to a vigorous piety, and all their appliances for a prosperous and happy course. Even if any of us should, by an erroneous training, have undue notions of ministerial authority, extending even in some cases to priestly arrogance, we are not allowed to exempt ourselves from the common duties connected with final salvation, since St. Paul brought himself and Timothy within their blessed and salutary circle. The former eminent minister of Christ says of himself, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway;" and in writing to Timothy

he exhorts him to the practice of every religious and self-denying duty. But any *argument* here is confessedly out of place, since we all acknowledge, that whatever is necessary for the humblest believer, is at least as necessary for ourselves. To search the scriptures daily is doubtless an imperative personal duty with all of us ; never attended to without sensible benefit, never neglected without manifest loss. But still, we may become negligent in attending to what we acknowledge to be of vital importance. The judgment and the affections may not always be accordant, and while the hand and the eye are reverentially engaged with the holy volume, the thoughts may wander far away. Perhaps therefore it will not be taken ill, if the advice of a brother is affectionately given on this important subject, and the results of his experience thrown into the common stock.

1. If we are sincere in pressing on our hearers a devout and daily reading of the scriptures, we must be guilty of suicidal folly when we neglect them ourselves. We tell those committed to our trust, that their joys will be enhanced and their sorrows alleviated, their sins subdued and their graces established by this practice. Have *we* no joys which a halo of divine light may make brighter ? no sorrows which the rainbow hues of hope may partly dissipate ? Have we not to wrestle with the fiend within ourselves, sometimes with such a sense of our own weakness, that "the sword of the Spirit, which is the word of God," is needed to secure the victory ? Do not our languishing and fading graces call for heavenly dew to refresh them ? Dear brethren, who can be more sensible of all this than we are ? and when we say from the pulpit, "Neglect not the daily, devout reading of the scriptures," where can we find more proper subjects for the exhortation than ourselves ? Can we think without

grief and alarm, of the possibility of blessing the poor, and the unknown, and the afflicted by this advice, while *we* experience not its blessedness ? To avoid this loss, let us be ourselves mighty in this use of the scriptures.

2. Our own conscientious performance of this duty can alone enable us to enforce it properly upon others. The worst sermon indeed is that which is the utterance of neither the judgment nor the heart ; but the next worst is that whose statements we believe but do not act upon. Few preachers, probably, are ignorant of the damping, cooling effect produced by the remembrance, in the midst of some energetic enforcement of a duty, *that we are neglecting it ourselves !* Eloquence is stopped in its flow, a blush suffuses the cheek, and a sense of shame oppresses the heart. If in any place the fine heathen maxim is to be observed, the pulpit preeminently demands that its spirit should be obeyed by those occupying that responsible and honourable position :—

"Nil conscire sibi, nulla pallescere culpa."

How dishonest would it be on our part to urge the man of business and the labourer to devote a portion of their valuable time to a duty, which we, with more opportunities, are neglecting !

3. Although, at first sight, a minister of the gospel appears more favourably situated than his hearers for the cultivation of the spirit and practice of devotion, a nearer investigation will show that he is surrounded with peculiar dangers. Ecclesiastical life has temptations more severe and fiery in proportion as its duties are more honourable and exalted ; and it should not therefore excite so much surprise, nor occasion so much scandal, when ministers unhappily fall from their high position. The danger alluded to arises from the indifference and formality generated by

mere ex-official performances. A surgeon is well aware of the tendency of his pursuits to produce a callousness to the emotions of pity and tenderness in relation to physical suffering; and every minister ought to know that his daily official acquaintance with the great themes of salvation, tends to blunt his feelings, and produces an undue prominence of the exercises of the head over those of the heart. Turning over the bible to find texts for sermons and topics for their illustration, is a process of mere mental mechanism, which may be sanctified indeed, as was the work of the tabernacle by the solemn feelings of the priests. But, on the other hand, we may so transact these formal applications to the scriptures, that our situation may be like that of Uzzah at the ark of God. A daily and devout reading of the bible in connexion with personal meditation and prayer, will be the best defence against this evil; for that which has been associated with our own experimental religion, we shall not be likely to profane.

4. The scholar-like habits which should distinguish the Christian minister, and the critical investigations which his office requires him to pursue, are eminently perilous, and demand every guard which piety and devotion can give. Surprise has often been expressed that celebrated biblical scholars should sometimes have been men of little personal religion, or should so frequently have been lost in the labyrinths of doctrinal error. But a little consideration will not only render this phenomenon explicable, but will also diminish our surprise at its occurrence. Biblical learning is not biblical religion. As Smith says,* "When the tree of

knowledge is not planted by the tree of life, and sucks not up sap from thence, it may be as well fruitful with evil as with good, and bring forth bitter fruit as well as sweet." We must all have felt the influence of critical studies *when exclusively pursued*, in deadening our religious affections, and making us for a time dull and inert in the exercises of the divine life. What is the obvious remedy for this? Not, certainly, to avoid such studies, for they *must* be pursued by every right-minded and upright theologian. A sincere inquirer after truth *cannot* rest in uncertainties, and he feels that in blinding himself to the existence of various readings, and doubtful and disputed interpretations, he is acting on the principle that discretion is the better part of valour. That preacher is not to be envied who would *fear* to read carefully Strauss's *Leben Jesu*, although he might decline to do so on various grounds. The motto of our bibles should be the maxim of Luther, "*Optimum grammaticum, eum etiam optimum theologum esse.*" Our real safeguard is to look upon critical labours as our daily duties, and to seek in their performance those aids which we press upon our hearers in the discharge of theirs. The man who habitually reads his bible as one who needs himself its saving and consolatory truths, will never be led into indifference by the critical study of its contents. Our course then is clear. We have dangers, but they are those arising from the honourable and arduous nature of our profession, and are to be met and overcome by a daily and devout reading of the word of God.

The Bury, Luton,

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* Select Discourses, Cambridge, 1673.

USEFUL DREAMS.

Dr. Abercrombie states the following fact, of which he says, "there seems no reason to doubt its authenticity."—"A clergyman had come to this city (Edinburgh) from a short distance in the country, and was sleeping at an inn, when he dreamt of seeing a fire, and one of his children in the midst of it. He awoke with the impression, and instantly left town on his return home. When he arrived within sight of his house he found it on fire, and got there in time to assist in saving one of his children, who in the alarm and confusion had been left in a situation of danger."

He adds, "The following anecdotes I am enabled to give as entirely authentic. A lady dreamt that an aged female relative had been murdered by a black servant; and the dream occurred more than once. She was then so impressed by it, that she went to the house of the lady to whom it related, and prevailed upon a gentleman to watch in an adjoining room during the following night. About three in the morning the gentleman hearing footsteps on the stair, left his place of concealment, and met the servant carrying up a quantity of coals. Being questioned as to where he was going, he replied, in a confused and hurried manner, that he was going to mend his mistress's fire; which at that hour in the middle of summer was evidently impossible; and on farther investigation, a strong knife was found concealed beneath the coals.—Another lady dreamt that a boy, her nephew, had been drowned along with some young companions with whom he had engaged to go on a sailing excursion in the Frith of Forth. She sent for him in the morning, and with much difficulty prevailed upon him to give up his engagement. His companions went, and were all drowned."

We may observe, that in one of these instances the preservation of life was attended by the prevention of crime. Other signal cases of this kind might be adduced; together with some in which the detection of crime already perpetrated, and the punishment of the criminal, are attested to have been brought about by the same secret indication.

In all these instances it should likewise be not forgotten, that the great collateral object appears to have been always intended, and doubtless often fulfilled, of impressing one or several minds with a more intimate and lively conviction of powers and agencies supernatural and divine. Even in dreams which, though they have had a surprising coincidence with events, remain obscure as to any special design, this general object may yet be discernible.

The poet Simonides, when the ship in which he had sailed touched at a certain shore, humanely caused the interment of the corpse of some shipwrecked person which he found there. He was warned in a dream that night by the vision of the mariner, that, if he should embark the next day, he himself would perish. Simonides obeyed this warning: the ship sailed, and all on board perished within his view. Grateful for this deliverance, he consecrated it to enduring remembrance in a highly elegant poem. Simonides lived to his ninetieth year; and is mentioned by Cicero as not only a delightful poet but a learned and wise man.

Cicero narrates, that two Arcadians travelling together to Megara, the one lodged in a friend's house, the other at an inn. The former saw in sleep his companion entreating him to come to his help, for that the host was about to murder him. The sleeper rose, alarmed,

but thinking the dream an illusion, lay down and slept again. He was revisited, however, by the appearance of his fellow traveller, imploring that as he had not come to succour him while yet living, he would at least avenge his death;—that he had been killed, cast upon a cart, and covered with soil;—that he prayed of him to be very early at the town gate, before the cart should leave it. Impelled by this second dream he went thither at dawn, and questioned the peasant what was in his cart; who fled in terror. The corpse was discovered, and the innkeeper capitally punished. Now these we may judge to have been quite obscure persons. The narrative does not even give their names; though it happens to have found place in the works of a great writer, and to have come down to us. But how many may have been such incidents, some never recorded, all now vanished from every mind on earth, which yet had influence, in their day and in their sphere, to impress the thought of foreknowledge, justice, and compassion exercised by a hidden yet supreme Power!

The following is the abridged letter of an esteemed relative:—

“Our dear young friend F— was staying with us. She had left her father in good health at home, and neither his age nor a chronic indisposi-

tion to which he was liable gave reason for apprehension. On a Sunday morning she came down to us looking unwell, and to my inquiries answered, ‘I have had a restless night, with painful dreams.’ Nothing more was said, for it passed from my mind. The next morning my husband brought me a letter from our friend’s brother, begging us to announce to her, as gently as we could, her father’s sudden death from rapid inflammation on the Saturday evening.

“I went down to her, and said, ‘My dear, we have some anxious tidings to communicate.’ I said no more, for she laid her head on my shoulder, and exclaimed, ‘I know all; my dream was true; my father is dead.’

“When the first anguish was past, she told me that she had dreamt of *home*; and going in unexpectedly, had seen a group in bitter sorrow. All were there but her father, and the sons were gathered round the mother as if they were now all that remained to her. That very scene was then passing in the bereaved home, and the dream must be regarded as sent in kindness to prepare the heart of the affectionate child for her bitter and unexpected loss.”

The foregoing paragraphs are selected from among others of the same kind in Mr. John Sheppard’s recently published volume on Dreams.

EXTRACTS FROM A DEACON'S SCRAP BOOK.

A NATIVE preacher in India, connected with the General Baptist Missionary Society, in preaching from 1 Peter v. 8, dwelt specially on the thought that Satan had not so much concern among idolaters as he had about believers. He illustrated this by putting the case of a jailer—would he be more concerned about those prisoners who were secure in prison, or those

who had escaped? No doubt the latter. So Satan did not need to look so much after idolaters, with whom he did as he pleased, as after Christians, who had been released from his dominion, but whom he was anxious to recover.

It is a difficult thing to carry a full cup without spilling its contents.

"I WILL ARISE AND GO UNTO MY FATHER."

WHEN burdened is my breast,
 When friendless seems my lot,
 When earth affords no rest,
 And refuge I have not :
 Father ! if thou wilt suffer me,
 I will arise and come to thee.

When conscience thunders loud,
 When sins in dread array
 Upon my memory crowd,
 And fill me with dismay ;
 E'en then, there yet is hope for me,
 Father ! I'll rise and come to thee.

When I have wandered far,
 Along the downward road,
 And mountains seem to bar
 My turning back to God ;
 Yet glancing once on Calvary,
 Father ! I'll rise and come to thee.

And if I am a child,
 But have backslidden still,
 And, filled with projects wild,
 Have followed my own will ;

Yet, penitent, resolved I'll be
 Father ! to rise and come to thee.

With broken heart and sad,
 I will retrace my way,
 And though my case is bad,
 Thy mercy is my stay :
 With Jesus' blood my only plea,
 Father ! I'll rise and come to thee.

And thou in love wilt turn
 To thy poor rebel child ;
 Nor let thine anger burn,
 Though sin my heart beguiled :
 Thy voice shall greet me graciously,
 Arise ! arise ! and come to me.

And when my cheek turns pale,
 And when I sink in death,
 Though heart and flesh may fail,
 With my expiring breath
 I'll whisper, Jesus died for me :
 Father ! I rise and come to Thee.

Wokingham.

ELIZABETH.

WINTER.

BY THE REV. BENJAMIN COOMBS.

"He giveth snow like wool : he scattereth his hoar-frost like ashes. He casteth forth his ice like morsels : who can stand before his cold ?"—PSALM cxlvii. 16, 17.

"Vides, ut alta stet nive candidum
 Soracte : nec jam sustineant onus
 Sylvæ laborantes : geluque
 Flumina constiterint acuto?"—HÆR. CARM. lib. i. 9.

Now Winter stern, with rimy breath
 And snow-crowned brow appears ;
 In Boreas' battle-car he drives,
 With sharp storm-scythes and spears
 Of piercing cold, spreads death around,
 And desolation rears.

List to his voice—the avalanche
 That thunders through the air !
 Whose echo frights the feathered throng—
 Startles the shaggy bear ;
 And lest he feel the next ice-bolt,
 The traveller fills with care.

O hapless fate, to lose one's way,
 By doubts and snow-drifts crossed,
 While night draws near with frowning face
 And wild contortions tossed ;
 Ah ! then to make with bootless cry
 The welkin ring—"lost ! lost !"

So error's frigid zone the mind
 Betrays to wildering gloom ;
 No ray of full-orbed truth divine
 His devious steps to illumine,
 The sceptic knows nor faith nor hope
 To cheer of death the doom.

Yet winter yields not pain alone,
 It brings its pleasures too ;
 How grateful now the vigorous walk
 While frosts their strength renew ;
 Or youthful glee, 'mid snowball sports
 And skating freaks, to view !

O yes ! in this dark world of storms
 And ice-bound selfishness,
 'Tis sweet to see young life so free
 From cares that manhood press ;
 More sweet when soreened and trained aright
 By learning's mild address !

The beautiful vicissitude
 Of cold, heat, pleasure, pain,
 Fulfils the Almighty's wise designs,
 Whose mercies ever reign,
 Educating good from every ill,
 And turning loss to gain.

Though stripped the trees and bare the fields,
 From winter's tomb shall rise
 A lovely race replete with life,
 And hues dipped in the skies,*
 Thus from death's cold domains shall spring
 The plants of Paradise !

Bridport.

* "Colours dight in heaven."—*Milton*.

ABBOTSFORD. I. M.

(The Copyright of this Tune is the property of the Composer, Mr. John Campbell, of Glasgow.)

Be this my glo - ry when I rise To yon bright world a - bove the skies,

Be this my glo - ry when I rise To yon bright world a - bove the skies,

The first system of the musical score consists of four staves. The top staff is a vocal line in G major, 4/4 time, with lyrics. The second staff is a vocal line with a triplet of eighth notes. The third staff is a piano accompaniment with a triplet of eighth notes. The fourth staff is a bass line. The music is in common time and features several triplet markings.

For ev - er there this song I'll raise, Thou art my God, and Thee I'll praise.

For ev - er there this song I'll raise, Thou art my God, and Thee I'll praise.

The second system of the musical score consists of four staves. The top staff is a vocal line in G major, 4/4 time, with lyrics. The second staff is a vocal line. The third staff is a piano accompaniment. The fourth staff is a bass line. The music continues in common time and features several triplet markings.

CHRONOLOGICAL PAGE FOR FEBRUARY, 1848.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	Tu	h m 4 47	Job xxxi. Luke xii. 1—21.	Moon rises, 26 m. after 4, morning. Baptist Irish Committee.
2	W	7 40 4 49	Job xxxii., xxxiii. Luke xii. 22—48.	1841, Dr. Olinthus Gregory died, aged 67. Clock before sun, 13 minutes 58 seconds.
3	Th	7 38 4 50	Job xxxiv. Luke xii. 49—59, xiii. 1—9.	Moon rises, 9 m. after 6, morning. 1798, France declared war against Britain.
4	F	7 36 4 52	Job xxxv., xxxvi. 1—21. Luke xiii. 10—35.	1555, Hooper and Rogers burnt. Saturn near the west, in evening.
5	S	7 34 4 54	Job xxxvi. 22—33, xxxvii. Luke xiv. 1—24.	New moon 42 m. past 1, morning. Clock before sun, 14 minutes 17 seconds.
6	Ld	7 32 4 56	Psalms. Psalms.	Sunday School Union Lessons, 2 Samuel xv. 1—30, Luke vii. 11—35.
7	M	7 30 4 57	Job xxxviii. Luke xiv. 25—35, xv. 1—10.	Twilight begins 36 m. after 5, morning. 1832, Falmouth Chapel, Jamaica, destroyed.
8	Tu	7 29 4 59	Job xxxix., xl. 1—5. Luke xv. 11—32.	1834, Joseph Ivimey died, æt. 61. Fraternal meeting of Ministers at Moorgate St.
9	W	7 27 5 0	Job xl. 6—24, xli. Luke xvi.	Clock before sun, 14 minutes, 31 seconds. Twilight ends 53 m. after 6, evening.
10	Th	7 25 5 2	Job xlii. Luke xvii. 1—19.	1840, Queen Victoria married. Clock before sun, 14 minutes, 33 seconds.
11	F	7 24 5 4	Genesis xi. 27—32, xii. Luke xvii. 20—37, xviii. 1—14.	Moon's first quarter, 56 m. past 7, afternoon. Mars south-west in evening.
12	S	7 22 5 6	Genesis xxix. 1—30. Luke xviii. 15—34.	Venus a beautiful morning star. Clock before sun, 14 minutes, 33 seconds.
13	Ld	7 20 5 8	Psalms. Psalms.	Sunday School Union Lessons, 2 Samuel xviii., Luke ix. 37—62.
14	M	7 18 5 10	Genesis xv., xxi. Luke xviii. 35—43, xix. 1—27.	Moon sets, 14 m. after 3, morning. Clock before sun, 14 minutes, 31 seconds.
15	Tu	7 16 5 12	Genesis xxii. 1—19, xxiii. Luke xix. 28—48.	Baptist Home Mission Committee. Moon rises, 47 m. after 1, afternoon.
16	W	7 14 5 14	Genesis xxiv. Luke xx. 1—26.	Moon sets 14 m. after 5, morning. 1835, John Broadley Wilson, Esq. died, æt. 70.
17	Th	7 12 5 16	Genesis xxvii. 1—40. Luke xx. 27—47, xxi. 1—4.	Moon sets 52 m. after 5, morning. Moon rises, 56 m. after 3, afternoon.
18	F	7 10 5 18	Genesis xxvii. 41—46, xxviii. Luke xxi. 5—38.	1546, Martin Luther died, æt. 64. Clock before sun, 14 minutes, 16 seconds.
19	S	7 9 5 20	Genesis. xxix. 1—30. Luke xxii. 1—38.	Full moon, 57 m. past 3, morning. Moon rises, 5 m. after 6, evening.
20	Ld	7 7 5 21	Psalms. Psalms.	Sunday School Union Lessons, 2 Samuel xix. 1—30, Luke x. 21—42.
21	M	7 5 5 23	Genesis xxxi. 1—29, 43—55. Luke xxii. 39—65.	1831, Robert Hall died, æt. 67. Moon rises, 11 m. after 8, evening.
22	Tu	7 3 5 25	Genesis xxxii., xxxiii. 1—17. Luke xxii. 66—71, xxiii. 1—25.	Stepney College Committee. Moon rises, 22 m. after 9, evening.
23	W	7 1 5 27	Genesis xxxv. Luke xxiii. 26—49.	Moon sets, 34 m. after 8, morning. Moon rises, 16 m. after 10, evening.
24	Th	6 59 5 29	Genesis xxxvii. Luke xxiii. 50—56, xxiv. 1—12.	Moon sets at 9 morning. Moon rises, 18 m. after 11, night.
25	F	6 56 5 30	Genesis xxxix., xl. Luke xxiv. 13—53.	Moon sets 26 m. after 9 morning. Clock before sun, 13 minutes, 25 seconds.
26	S	6 54 5 32	Genesis xli. 1—52. Acts i.	Moon rises 19 m. after 12, morning. Moon sets, 57 m. after 9, morning.
27	Ld	6 52 5 34	Psalms. Psalms.	Moon's last quarter, 22m. after 8, morning. S. S. U., 2 Samuel xxiv., Luke xiii. 1—30.
28	M	6 50 5 36	Genesis xli. 53—57. Acts ii. 1—36.	Moon rises, 14 m. after 2, morning. Clock before sun, 12 minutes, 55 seconds.
29	Tu	6 48 5 38	Genesis xlii. 1—28. Acts ii. 37—47, iii.	Moon rises, 7 minutes after 3, morning. Quarterly meeting of Baptist Board.

REVIEWS.

An Essay on the Philosophical Evidence of Christianity; or the Credibility obtained to a Scriptural Revelation, from its Coincidence with the Facts of Nature. By the Rev. RENN D. HAMPDEN, M.A., late Fellow of Oriel College, Oxford. London: Murray. 1827. 8vo. pp. xxxi., 314.

A Course of Lectures introductory to the Study of Moral Philosophy, delivered in the University of Oxford, in Lent Term, 1835. By RENN DICKSON HAMPDEN, D.D., Principal of St. Mary Hall, Professor of Moral Philosophy. London: B. Fellowes. 1835. 8vo. xvi., 277.

The Scholastic Philosophy considered in its relation to Christian Theology, in a Course of Lectures delivered before the University of Oxford, in the year 1832. At the Lecture founded by John Bampton, M.A., Canon of Salisbury. By R. D. HAMPDEN, D.D., Regius Professor of Divinity in the University of Oxford; Canon of Christ Church, &c. Second Edition, with Introduction. London: B. Fellowes. 1837. 8vo. pp. xci., 548.

EVENTS which have occurred in the last few weeks have made the name of the author of these volumes familiar to every man who reads a newspaper or converses on public affairs. The appointment of Dr. Hampden to the bishopric of Hereford has interrupted the concord which previously subsisted, or seemed to subsist, between the ruling powers of the state and that church which the state patronizes. The episcopal church has been accustomed to acquiesce in the appointment of its bishops by the sovereign; every dean and chapter submissively obeying the *congé d'élire* which authorized them to elect a bishop, at the same time naming authoritatively the man they were to choose. Dissenters might laugh, but deans and chapters had substantial reasons for treading in the legal and well-beaten track. The

right person being thus elected, and the fact of his election duly certified, the government has been wont to issue letters patent, under the Great Seal, directing the archbishop of the province to confirm the election; and on the receipt of these letters, the practice has been for many centuries for the archbishop to hold a court at which this business of a confirmation has been performed. This having been done, the uniform course is to issue a mandate to the archbishop, for the installation, enthronement, and final consecration of the new-made dignitary. In the present case, however, an influential party in the church has determined to oppose the will of the crown and its officers. Legal proceedings have been commenced by them in the Court of Queen's Bench. Great excitement is felt not only among the partisans and opponents of the bishop elect, but also among all who take an interest in ecclesiastical affairs. What will be the issue of the struggle is a question continually asked, but which nobody is prepared to answer. It may be the triumph of the tractarians, to whom Dr. Hampden is preeminently obnoxious; it may be a new manifestation of the bondage of the episcopal church under the protectorate to which it clings; it may be, and this is perhaps the most probable, the dissolution of the present ministry. Important consequences, of one kind or other, may be fully expected, and, in these circumstances, many of our readers will naturally desire exact information respecting Dr. Hampden and his alleged heretical publications.

Respecting the first volume on the list, it may suffice to say that the author's primary inducements to undertake it

were, "admiration of the celebrated treatise of bishop Butler,—The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature—and a desire to obtain a full comprehension of the character and force of the particular evidence exemplified in that work." His design was to show that "as our Lord told the Jews that if they had believed Moses, they would have believed him, for Moses wrote of him; so may it be said to the infidel, that, if he believes the instructions concerning God which are contained in the natural world, he ought to believe the truth of that supernatural revelation of God to whose authenticity the natural world gives its suffrage."

The second volume on the list was written after the author's elevation to the chair of Moral Philosophy. It originated in his persuasion that the highest classical honours had not unfrequently been attained, in the University, "by persons who in fact were ignorant of the very nature of Moral Philosophy, who had read through the ethics of Aristotle, and made themselves masters of his text, without knowing the connexion of that work with Moral Philosophy, much less its bearing on any of the questions discussed in modern speculation." His desire was therefore to furnish the student with what would be, at once, "a supplement and an introduction to his more exact studies; to assist him in making his familiarity with the text of Ancient Philosophy subservient [to a more enlarged knowledge of the interesting matter contained in it."

But the third volume, containing the Bampton Lectures, is the most important production, and that which has occasioned, in a great degree, the commotion to which we have adverted. It may not be known, perhaps, to all our readers, that every year some man of eminence, chosen by the heads of

colleges, delivers from the pulpit of St. Mary's church, before the university, a series of theological lectures, which are afterwards published, and are called "Bampton Lectures." It is a lucrative as well as an honourable engagement, and, in pursuance of the will of the founder it is never devolved on the same person twice. Dr. Hampden was appointed to deliver these Lectures in the year 1832; and he chose for his subject, *The Effect of the Scholastic Philosophy in modifying Theological Language*. It must be observed that it is primarily in reference to theological *language*, not theological *opinion*, that he treats of the effects of Scholastic Philosophy: "I have had this difference in view throughout," he says, "these discussions having to do, not with any explanations of the Christian verities or doctrines, as such,—as they exist,—as they are revealed,—but with the Language and Forms of Expression in which they are conveyed in Theological Systems." There is, he observes, a technical system of phraseology, by which religious truth is expressed. He specifies the terms Substance, Person, Justification, Election, Regeneration, Conversion, Corruption, terms restricted to a peculiar sense in theological discussion, and constituting a part of what is called a Technical System. "Nor even in regard to the Statements of Christian truths," he says, "have I had any design of explaining them away, or condemning them as wrong and untrue. As for explaining away language that we have solemnly adopted and still retain, I consider such a proceeding as dishonest. And so far from condemning them, I conceive the adoption of them by the church as fully defensible." "If the history of these terms were known generally," he adds, "I am convinced that many who now object to the statements, for example, of the Athanasian Creed, would find their objections re-

moved, so far as their objections applied to these statements." He quotes Foster's Essay "On the Aversion of Men of Taste to Evangelical Religion," as illustrating the abuses to which technical terms in theology are liable, and observes justly, "The very solemnity attaching to religious terms as symbols of divine truth, is apt to awaken a feeling of mysticism, which diverts some from the task of defining and explaining them to themselves. Thus do these terms become mere sounds, or little more than sounds to many. And thus has been perpetuated, through successive ages of the church, that fruitful mother of controversy, —Logomachy." "Owing to these circumstances," he adds, "the retention of an unvaried phraseology is far from being a certain means of retaining the same doctrines."

In pursuing his inquiry, the author is led to speak of the truths of religion as *Facts*. This is by no means a novelty. Many years ago, we remember hearing the late Mr. Kinghorn, in the pulpit at Eagle Street, at a missionary meeting, clearly and impressively showing that all the truths of revelation were *facts*. A unitarian regards them as doctrines only, brought to light by the Great Teacher; but to us they are facts, which for our salvation have been brought about, and which revelation makes known as facts. Dr. Hampden quotes Robert Hall's sermon on The Glory of God in concealing a thing, in which he enforces the same statement. The true meaning of the statement Dr. Hampden illustrates thus:—"This term is not to be restricted to mere events or occurrences, or what may be called historical or singular facts, but denotes, as I have elsewhere said, WHATEVER IS,—universal as well as particular truths, whether founded on experience, or on the authority of divine revelation; and it is opposed to theory or hypothesis. Thus

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the Divinity of our Lord is a fact: his consubstantiality with the Father and the Holy Spirit, his atonement, his mediation, his distinct personality, his perpetual presence in his church, his future advent to judge the world, the communion of saints, the corruption of our nature, the efficacy of divine grace, the acceptableness of works wrought through faith, the necessity of repentance,—though stated in abstract terms, are all Facts in God's spiritual kingdom revealed to us through Christ. So I might proceed to enumerate, one after the other, all the Christian verities."

Dr. Hampden consistently maintains that no deductions or consequences drawn from scripture language are to be received as matter of divine revelation. He acknowledges the use both of deductive and inductive reasonings in making out and expounding the meaning, but he does not acknowledge the human deduction as equal in authority to the revealed fact. "I insist," he says, "on Scripture truth as distinct from Human truth,—the doctrines of God's word as distinct from the commandments of men. In short, I would have Christian doctrine rested on Scripture Evidence, and not on Human Argumentation. I would have all the acuteness of the skilful logician applied to elicit the evidence contained in Scripture; but I would not have any portion of Christian doctrine made to stand upon abstractions!" These principles, which are laid down clearly and fully in the Introduction, pervade the Lectures. The first sentence is this:—"Christianity had its beginnings amidst obstructions of a two-fold character; the self-righteousness of the human heart, and the presumption of the human understanding." Throughout the whole, the reader finds expressed such sentiments as these:—"The tendency of the whole system which we have been reviewing was to erect

Theology into a perfect Science. . . . Assuming that matters of faith might become matters of understanding to those who believed, it attempted to establish, by processes of reasoning from given principles of theology, each doctrine of religion independently of the sacred authority on which it rests in the scripture." (P. 77.) "What I would point out now is, the disparagement of Revelation, as a code of moral discipline; and the exaltation of theology, in the sense of a theoretic science, as the appropriate subject of the inspired volumes." (P. 93.)—"The only ancient, only catholic truth is the scriptural fact. Let us hold that fast in its depth and breadth—in nothing extenuating, in nothing abridging it—in simplicity and sincerity; and we can neither be Sabellians, or Tritheists, or Socinians." (P. 149.)—"Disputation has not suffered the plain method of religion to take its course. Speculative statements have been made; and from these certain consequences have been deduced: and the scripture has been searched to verify these deductions. In the pursuit of these discussions a technical phraseology has been introduced: and, to systematize the whole, definitions and explanations have been drawn from the physical and moral sciences, and woven into theology by the subtleties of logic." (P. 256.)—"The history of the sacraments, in the scholastic system, is, God working by the instrumentality of man. The theory is of the divine causation; but the practical power displayed, is, the sacerdotal: the necessary instrument for the conveyance of divine grace, becoming in effect the principal cause." (P. 341.)—"Is it then for a moment to be supposed, that the simplicity of the faith can be held, where such a principle of theology is recognized? Is it not evident rather, that the faith as it is in Christ must be corrupted? The conclusions of human reason will naturally

be intruded on the sacred truth. The fact will be accommodated to the theory; and exactness of theological definition will usurp the place of the plain dictates of the Holy Spirit." (P. 367.)—"The real state of the case then is, that the spirit of scholasticism still lives amongst us: that, though we do not acknowledge submission to its empire, we yet feel its influence." (P. 387.)

All this must have been gall and wormwood to those of the lecturer's audience who were combining to promulgate those sentiments which were soon after published in "Tracts for the Times." There sat Mr. Newman, Mr. Pusey, Mr. Sewell, and others, in astonishment and chagrin, and "doubted whereunto this would grow." Nor was their complacency in the lecturer increased by his bringing out soon afterwards, *Observations on Dissent*, advocating the admission of persons to the University who were not willing to sign the thirty-nine articles. This publication we have not been able to procure. The booksellers say that it is entirely out of print, and no friend to whom we have applied has a copy of it in his library. We regret this the less, however, as the question to which it refers is one in which we take no interest. There is nothing that we desire less for the sons of wealthy dissenters, than their admission to the colleges of Oxford. But when, in 1836, Lord Melbourne made Dr. Hampden Regius Professor of Divinity, a violent outcry was raised, in which many who were not Tractarians, but who were averse to the Professor's liberal views or to Lord Melbourne's politics, heartily united. A great number of the Resident Members of Convocation issued a Declaration denouncing Dr. Hampden's publications, as abounding "with contradictions to the doctrinal truths which he is pledged to maintain, and with assertions of principles which necessarily tend to

subvert not only the authority of the church, but the whole fabric and reality of Christian truth."

Appended to this Declaration, which lies before us, is a long series of sentences, entitled, "Propositions maintained in Dr. Hampden's Works." When we received this document a few days ago, we set ourselves to peruse it with some eagerness. Exercising habitually, as we think, more candour towards the different parties in the church of England than they exercise towards each other, and being quite inclined in this case to hold the balance with an even hand, we set ourselves to weigh the evidence of Dr. Hampden's heterodoxy. The first five propositions related to the Trinity; then followed several relating to the atonement; afterwards a great number on different topics. Reading onward, we confess that we were surprised to find so much evidence of the doctor's unsoundness, and felt that it was quite reasonable that devout believers in the thirty-nine articles should have opposed him. We were particularly struck with the propositions relating to the atonement. They stood thus:—

The application of the term punishment to the *sacrifice* of our Saviour belongs to the Aristotelic philosophy.—P. 250.

The bane of this *philosophy of expiation* was, that it depressed the power of *man* too low.—P. 253.

Christ is emphatically *said* to be our atonement, not that we may attribute to God any change of purpose towards man by what Christ has done, but that *we may know* (sic) that we have passed from the death of sin to the life of righteousness by *Him*. (sic)—*Ib.*

"Atonement," in its true practical sense, expresses the fact, that we cannot be at peace without some consciousness of Atonement made, not that God may forgive us, but that we may forgive ourselves.—P. 252.

Poor theology this, we thought, for a Regius Professor! No wonder that many of "the evangelical party" denounced

him as heterodox! We proceeded, however, with the list of "propositions," till we came to one for which we determined to look in the book itself, that we might see the context. We turned to the page that was indicated, but sought in vain for the sentence. At length, however, we discovered *some* of the words. Turning then to the title of the list, we for the first time perceived that it did not *necessarily* imply that the words were Dr. Hampden's words; and turning again to the sentences, we for the first time observed that they were not generally within inverted commas. We proceeded to examine other "propositions" in the list, and found that they were not often exact quotations without alteration or supplement. Sometimes a sentence was inverted, the latter part being placed before that which in the original was the former part. Sometimes a few words were introduced which were not Dr. Hampden's, or which belonged to a previous sentence. Sometimes words were in italics which the author had not so distinguished. Very generally, whether the compilers were aware of it or not, the impression made by the sentence in the list was materially different from that made by the paragraph from which it was professedly deduced.

Let the reader take, as a specimen, the second sentence of the four which we have already quoted, which speaks of "the bane of this philosophy of expiation." Let him read it, in connexion with that which precedes, and those which follow, and ask himself what expiation is referred to. Is he ready? We will tell him. The author is treating of the doctrine of *Repentance*, as exhibited in the theology of the schools. The philosophy to which he refers is, "the *pœna*, the satisfaction or requital, due for the offence, voluntarily taken on himself by the offender, as distinct from the infliction of it by a judge." To this he has been tracing "the sacramental character

with which repentance has been invested under the name of penance, the application of a penal code of religion demanding the ministrations of the priest." To this he has been tracing "the notion that self-mortification would recommend us to the favour of God." The bane of *this* philosophy of expiation he proceeds to illustrate in the following paragraph, which is that from which the "proposition" is derived:—

"The bane of this philosophy of expiation was, not that it exalted human agency too highly, but that in reality it depressed the power of man too low. It was no invigoration of the mind, no cheering of the heart, to masculine exertion, in working out the great work of salvation, by exaggerated, yet noble views of what man could accomplish. But it checked the aspirings, both of the heart and of the intellect, by fixing them at a standard, that had only the mockery of Divine strength, and not the reality. It brought men to acquiesce in a confession of impotence, without carrying them at once to the throne of grace. The ecclesiastical power stood between the heart and heaven. Atonement was converted into a theory of commutation, degrading to the holiness of God, whilst it spoke the peace of God in terms of flattering delusion to the sinner. The value of confessions and rites of penance was acknowledged; and accepting this vain substitute for that assurance of Atonement, which alone can satisfy the longing soul with goodness, men looked no further: their proper power was exchanged for a servile dependence on the ministrations of the priest—the presumed all-sufficiency of a man like themselves."—*P.* 253.

But what shall we say of the two succeeding "propositions?" Are not these essentially unitarian in their tendency? Far from it. They are in the same connexion as the former passage, and the author is shewing the insufficiency of *Repentance* to give peace to the conscience, and the necessity for faith in the work of the Saviour to satisfy the heart.

"It is to be remarked, however, how strongly the inefficacy of *Repentance* to wipe away guilt, and restore the sinner to his lost state, has impressed the minds of those, who have thought on human nature with any depth of philosophy.

It is of little purpose, to urge the natural placability of the Divine Being, his mercy, his willingness to receive the penitent. God, no doubt, is abundantly placable, merciful, and forgiving. Still the fact remains. The offender is guilty: his crime may be forgiven, but his criminality is upon him. The remorse which he feels—the wounds of his conscience are no fallacious things. He is sensible of them even whilst the Gospel tells him—'Thy sins be forgiven thee—Go and sin no more.' The heart seeks for reparation and satisfaction: its longings are, that its sins may be no more remembered, that the characters in which it is written may be blotted out. Hence the congeniality to its feelings of the notion of Atonement. It is no speculative thought which suggests the theory: speculation rather prompts to the rejection of it: speculation furnishes abstract reasons, from the Divine Attributes, for discarding it as a chimera of our fears. But the fact is that we cannot be at peace without some consciousness of Atonement made. The word Atonement, in its true practical sense, expresses this indisputable fact. Objections may hold against the explanations of the term. They are irrelevant to the thing itself. Turn over the records of human crime; and, whether under the forms of superstition, or the enactments of civil government, the fact itself constantly emerges to the view.—All concur in showing that whilst God is gracious and merciful, repenting him of evil, the human heart is inexorable against itself. It may hope—tremblingly hope—that God may forgive it, but it cannot forgive itself.

"This material and invincible difficulty of the case, the Scripture Revelation has met with a parallel fact. It has said, we have no hope in ourselves; that looking to ourselves, we cannot expect happiness; and at the same time, has fixed our attention on a Holy One who did no sin; whose perfect righteousness it has connected with our unrighteousness, and whose strength it has brought to the evil of our weakness.

"Thus Christ is emphatically said to be our Atonement; not that we may attribute to God any change of purpose towards man by what Christ has done; but that we may know, that we have passed from the death of sin to the life of righteousness by Him; and that our own hearts may not condemn us. 'If our heart condemn us not,' then may we 'have peace with God,' but without the thought of Christ, the heart, that has any real sense of its condition, must sink under its own condemnation."—*Pp.* 251—253.

We need not proceed any further to show that persons who have trusted to the list of "Propositions" appended to

the Oxford Declaration of March 10, 1836, and recently reprinted in different forms, have been grossly deceived. These are but specimens of the difference between the impression made by the Propositions as they stand in the list, and the impression made by the passages in the Bampton Lectures on which they are founded.

Let it not be supposed, however, that we are prepared to justify every thing in Dr. Hampden's works. He is not orthodox according to *our* orthodoxy. He is neither a baptist nor a Calvinist. He is too much inclined, in our view, to those systems of philosophy, the evils of which, in their influence on the Christian church, he has partially but with great ability traced. He defends the retention of Articles which he would not undertake wholly to vindicate. He uses formularies in conducting the worship of the common people which, according to his own showing, cannot be rightly understood without a knowledge of philosophy. He adheres to an establishment in which a man of his magnanimity can neither enjoy the liberty to which he is entitled, nor exercise the brotherly kindness towards Christians of other creeds to which his heart and his judgment would prompt him. The loftier his position, the greater will be the restrictions it will impose. We can easily imagine him sitting on the bench, and sighing for a lower station. For such a man as he, the church of England is not a home. He may continue in it till death—most probably he will ;—but, unless he alter greatly, his spirit will not harmonize with what must ever be the spirit of an established clerical hierarchy. It may be his destiny, however, to be useful in ways that he has never thought of: he will be eminently useful if his history should teach pious and liberal-minded young men to form a just estimate of what is likely to be the treatment of pious and liberal-minded ministers of

the established Church, even if possessed of great talents, unblemished character, and extensive erudition.

Sketches from the Cross: a Review of the Characters connected with the Crucifixion of our Lord. To which is added, a Notice of the Character of Balaam. By JOHN JORDAN DAVIES. London: Ward and Co. 12mo. pp. 361.

THE title of this volume was probably suggested to the author by the beautiful lines so often sung in our worshipping assemblies,

“ My Saviour! on mount Calvary
And near thy cross I stand,
The most delightful place to me
In all Judea's land.”

It is at least in the spirit of the hymn that these sketches have been taken. The Illustrious Sufferer is not merely the object of contemplation in some of them, his cross is also the central point from which all other persons concerned in the scene are viewed, and it is their relation to Him which imparts interest to them and their actions. About three months ago, when the work was announced as about to appear, a respected correspondent addressed us on the painful violation of good taste which he conceived the title involved; but we confess that we do not participate with him in the objection, and we are persuaded that when he reads the book, whatever he may think of the title, the contents will have his approbation. These sketches are, in our judgment, remarkably correct, impressive, and adapted for general usefulness. They are thoroughly evangelical, they display great knowledge of the human heart, and their practical tendencies are admirable. They exhibit to us Judas who betrayed him—Peter who denied him—John who adhered to him—the Apostles who deserted him—the Women who ministered to him—the Chief Priests

and Rulers who persecuted him—Pilate who condemned him — Herod who mocked him—the People who demanded his death—the Soldiers who crucified him—the Centurion who believed in him—the Malefactors who suffered with him — Joseph and Nicodemus who buried him.

The following observations occur in the sketch of "The Betrayer :"—

"It is, we believe, an undeniable fact, that certain persons, well known to those who require their services, and to others connected with them, may be hired at any time, in the metropolis of England, for half-a-crown, deliberately to perjure themselves. It is not that they have any interest in the case, or that they have any wish to injure one party, or to benefit another; like Judas, they do it simply for what they can get by it.

"These illustrations, it must be confessed, are taken from the very dregs of society—the lowest depths of social degradation. But if we look to higher regions, we shall find illustrations in abundance, and of a character scarcely less affecting.

"It is, we believe, a fact that there are persons employed in Christian England in casting idols for the Indian market. Christian people make these gods and ship them out to India for sale. There they work amongst the teeming millions of that vast continent, deceiving, degrading, destroying the souls of men. It is not that these idol makers have any faith in the gods which they make; it is not that they have any interest in the prevalence of idolatry, or any wish that it should continue to curse the world; as in the case of Judas, their only object is what they can get by it.

"We are informed also that there are persons in this country engaged in the manufacture and disposal of articles known to be of use only in immediate connexion with the slave trade. Collars and chains are made in England for the unhappy victims of European cupidity; and various other articles are manufactured here, which are intended for the African slave-market, to be disposed of there in exchange for human beings, or in any other way which may facilitate the horrid traffic. It is not that the makers of these articles have any enmity towards the children of Africa; it is not that they have any wish that her soil should be dyed with the blood of her sons, or that they should be carried into captivity, and doomed to pine away in wretchedness in distant lands; their only object in the traffic is what they can get by it.

"Nay, it appears there are persons in this country engaged in the slave trade itself. It is not that even these, wicked as we think them to be, have any desire to perpetuate the horrors of the middle passage; still less that they are indifferent to the perils of various kinds to which they themselves are exposed. Like the man whose money purchased the 'field of blood,' they have an eye simply to the wages of iniquity.

"The persons engaged in these infamous transactions are not found amongst the dregs of society; they belong, many of them, to what are called the respectable classes; they are 'respectable men,' who perpetrate these villainies."—*Pp. 15—17.*

This extract shows that appending the character of Balaam to the Sketches is not so unnatural as at first sight it might appear. "The notice of the character of Balaam is added," says the author, "as it appeared to harmonize with the prevailing spirit of the volume, and to deserve very serious consideration, in an age in which the simple idea of duty, of doing that which is right—leaving the consequences with Him whose will is law, is dying out of the public mind, and every thing is sacrificed to worth and worldly respectability." Mr. Davies sees in Balaam, a man of great mental endowments, of varied spiritual gifts, and of extraordinary illumination;—great apparent deference to the divine will, an anxious solicitude to know it, and to act according to it;—a melancholy instance of an attempt to reconcile a sense of duty to a vicious inclination, to conform the unyielding rule of right to the designs of avarice;—the rapid and fearful progress of sin;—the deceitfulness of the human heart;—and an illustration of some very important principles of the divine government.

To families in which a portion of the Lord's day is spent in reading aloud, this volume is peculiarly suitable. The average length of the Sketches is fifteen pages; and their intrinsical qualities will make them acceptable, both to the young and to persons who are mature in years and experience.

BRIEF NOTICES.

Short Discourses to be read in Families. By WILLIAM JAY. In Two Volumes. London: Bartlett. Pp. xxx., 686, and xx., 676.

The greater part of these discourses have been before the world more than forty years, and their circulation has been very extensive. The verdict of the public has been pronounced in favour of their excellence, and we are far indeed from wishing to impugn it. If we do not enlarge on their simplicity of language, ingenuity of illustration, and richness of scriptural wisdom, it is because they do not need our eulogy. These volumes constitute the eleventh and twelfth of the series, and it is with mingled pleasure and pain that we read the author's language in an advertisement prefixed to the latter, "This volume ends the entire edition of my works." We are glad that he has been permitted to revise his publications, and leave them in a state so well adapted to please and instruct future generations, while we feel a regret somewhat similar to that which the Ephesian elders felt when Paul told them that they should see his face no more. Mr. Jay's works will long occupy a place upon the book-shelves of many judicious Christians of all evangelical denominations.

The Footsteps of Messiah, a Review of Passages in the History of Jesus Christ. By the Rev. W. LEASK, Author of "Our Era," "The Evidences of Grace," &c. London: Snow. 12mo. pp. viii. 351.

Mr. Leask is already favourably known to our readers. We are gratified to be able to add that the present work will increase his reputation as an author. The title it bears is not more striking and euphonious, than adapted to convey a correct idea of the volume it designates. Without being detained by any critical investigations, or arrested in his career by speculative profundities, the reader is conducted from stage to stage in the history of Jesus Christ, and is supplied at every halting-place with a variety of pious, pertinent, and profitable reflections. The principles involved in the recorded facts of the Saviour's history are variously applied; and with peculiar earnestness to the circumstances of the present times. The style is flowing and popular, and presents a pleasing specimen of the combination of simplicity with elegance.

The Philosophy of Religion, or an Illustration of the Moral Laws of the Universe. By THOMAS DICK, LL.D. London: Collins. 12mo. pp. 384.

The book before us is a moral and religious treatise from the pen of a man of science, with strong, if not passionate predilections in favour of the science of astronomy, well known by his writings, and held in high estimation on account of their utility and excellence. Its illustrations are extensively drawn from scientific, and especially astronomical, sources. Thus we see in it what we wish more generally to have

the opportunity of observing, science fulfilling her highest vocation, as the handmaid of true religion. The style of the work, like that of most of Dr. Dick's productions, is popular, and the price exceedingly low; the volume forming one of a cheap series of new and original works publishing by Collins. It may be perused with interest and advantage by a numerous class of readers, but for our own part we like our author better as a Christian philosopher than as a philosophic Christian, and his books of Christianized philosophy better than those professing to treat of the philosophy of Christianity. It appears to us that his style both of writing and thinking is much better suited to the statement of the plain facts of *physical*, than to the close analysis necessary to the discussion of *metaphysical and moral* science. Of the justness of this opinion numerous proofs might be adduced from the volume upon our table. Still, for general correctness of religious sentiment, for truly Christian spirit and aim, and for the aptitude and force of many of its illustrations, Dr. Dick's Philosophy of Religion has our cordial recommendation.

The Life of Martin Boos, a Roman Catholic Clergyman in Germany. London: R. T. S. Monthly Volume. Price 6d.

Boos, who died in 1824, aged 63, was born on the confines of Upper Bavaria and Suabia. Soon after his entrance on his work as a Romish parish priest, he imbibed the principles held by a small evangelical party of German Roman Catholics, who were endeavouring to combine obedience to the church with a rejection of its errors and mal-practices. He consequently believed and taught the doctrine of justification by a living faith in Christ, and for this he was constantly persecuted by his ecclesiastical superiors. The narrative is interesting, and the remarks which accompany it are judicious. There are two classes of persons especially among whom it is desirable that it should be circulated: the first consists of accessible Roman Catholics; the second of protestant ministers. Among some of the latter class it will probably excite this inquiry:—If I approve of the steadfastness of this man in determining to preach the scriptural doctrine of justification constantly and plainly, in the midst of such painful opposition, ought I not to make the same doctrine more prominent than it has been, in my own ministrations?

The Sacred Psalter, in Four Vocal Parts, consisting principally of Original Psalm and Hymn Tunes, in various Metres, and other Sacred Pieces, including an Original Anthem from the 33rd Psalm, with Orchestral Accompaniments: and an Accompaniment to all the Music for the Organ or Piano Forte. The whole arranged and chiefly composed by JOHN CAMPBELL of Glasgow. London: Hart, Hatton Garden. 8vo. pp. 60.

We need some new tunes, for editorship has

spoiled many of the old ones. The standard compositions which have been sung with delight in Christian congregations from our earliest remembrance, and which every body knew and admired, have appeared in so many collections, compiled by editors of different tastes, and have undergone so many "improvements," that unless the music is before a worshipper, as given in the selection that happens to be used, it is almost impossible for him to sing an old tune without the danger of creating discord. We welcome, therefore, a collection like that before us, containing a considerable number of original tunes, exceedingly well adapted to congregational use. One, we have placed on an earlier page as a specimen, in full expectation that it will enforce the advice which we give to our musical friends, to obtain the volume from which it is extracted.

The Six Days of Creation: a Series of Familiar Letters from a Father to his Children, describing the Natural History of each Day's Mercies, with particular reference to the illustration of Scriptural Truth. By W. G. REIND. Third Edition. London: Bagster and Sons. Square 8vo. pp. 354.

The design of this work is threefold. First, in order to illustrate the Mosaic account of the creation, plates are given exhibiting to the eye the result of each day's work, with explanatory remarks. Secondly, combined with these is much information respecting the natural history and uses of the things created. Thirdly, it has been the aim of the author to introduce as frequently as possible reference to the truths of the gospel, and to the renovation of that world which sin has spoiled, under the government of him who is "Heir of all things:" under this head, there are a few observations which do not entirely accord with our views; but, looking at the volume as a whole, we can cordially recommend it as instructive and interesting. Prefixed to it are, A Geographical Clock for the comparison of London Time with that of the principal places in various parts of the world, and the Terrestrial Hemisphere, showing London as the centre of the Habitable Globe.

A Basket of Fragments; being the Substance of Sermons by the late Rev. R. M. McCheyne, Minister of St. Peter's Church, Dundee. Second edition, considerably enlarged. Aberdeen: G. and R. King. London: Ward and Co. 24mo. pp. 376.

Notes of thirty-seven sermons, taken by Mr. McCheyne's hearers, and published as an exemplification of the remark that "the notes of some men's sermons are better than the finished performances of others."

Concio ad Clerum. A Voice from the Laodicean Churches to the Pastorate. A Luy Suggestion as to some of the causes of "the Comparative Inefficacy of Preaching." London: B. L. Green. 24mo. pp. 24.

There are suggestions in this tract which the pastors of churches would do well to consider.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Knights Standard Edition of the Pictorial Bible. Part XI. First half. Price 2s.

Lessons for the Living, from the Experience of the Dying. By WILLIAM BLATCH, Author of "Lectures on the Historical Confirmation of the Scriptures," &c. Second Edition. London: Johnstone, pp. 109.

Bright Clouds and Dark Shadows; or Sketches of Lowly Life. London: Johnstone. 16mo. pp. 204.

The Fruits of the Spirit. By the Rev. WILLIAM HENRY ELLIOTT, Ebenezer Chapel, Shoreditch, London. Second Edition. London: Ward, pp. 102.

The Good Man Serving his Generation; A Sermon occasioned by the Death of Thomas Caddick, Esq., preached in the Baptist Chapel, Tewkesbury, December 19, 1847, with a Sketch of his Life. By JOHN BRIGGS. Published by Request. London: B. L. Green, 8vo. pp. 32.

The Service of Song in the House of the Lord; An Oration and Argument. By THOMAS BINNEY. London: Jackson and Walford, 8vo. pp. 58.

The Anxious Inquirer after Salvation Directed and Encouraged. By JOHN ANGELL JAMES. London: R. T. S. Price 6d.

Guide to the Saviour. For the Young. London: R. T. S. pp. 96. Price 8d.

Memorials of Bertie, the Taught of God. By his Mother. London: Ward. 16mo. pp. 170.

The Eclectic Review for January, 1848. Contents. I. The Presbyterians of Ulster and the Regium Donum. II. Duncan's Travels in Western Africa. III. Greenleaf and Strauss—Credibility of the Evangelists. IV. James II. and the Protestant Bishops. V. Ranke's History of Servia. VI. English Schools of Art. VII. Hutton's Five Years in the East. VIII. The Crisis of Popular Education, &c. &c. &c. London: Price 2s. 6d.

Lowe's Edinburgh Magazine, and Protestant and Educational Journal, for January. London: Price 1s.

The Herald of Peace for January, 1848. London: Ward. pp. 16.

The Teacher's Offering for 1847. London: Ward. pp. 208.

The Teacher's Offering, or Sunday School Monthly Visitor for January, 1848. London: Price 1d.

The Life of John Wickliff. Reprinted from the "Teacher's Offering" for 1847. London: Price 6d.

Questions and Lessons on Scripture Portions, for Every Sunday, for the use of Sunday Schools, Bible or Catechumen Classes, and Families. No. I. for January, February, and March, 1848. To be published Quarterly. Arranged and Published by the Rev. JOHN STEPHENSON. London: Mason, pp. 36.

INTELLIGENCE.

AMERICA.

BAPTIST CHURCH POLITY.

Mr. Crowell, the editor of the Boston Christian Watchman, has done us the honour to reprint the whole of the long Review of his work on Church Government and that of Mr. Wenger of Calcutta, which appeared in our number for November last. In introducing it to his readers he observes that as it presents some points in regard to which there is not an entire agreement between the baptists in England and in America, he thinks they will both excuse him for inserting it and derive benefit from the perusal. He adds some remarks which, as they are intended to elucidate the opinions and practices of our brethren in the United States, and correct what he deems misconceptions on our part, we have great pleasure in laying before our friends.

“It is not our design to say a word by way of parrying any of the criticisms in the above article so far as they relate to the book, but as most, if not all of them, bear with equal directness on the principles and practices of the great body of American baptists, we may be allowed a word by way of explanation. The editor of the magazine says, ‘The American baptists do not understand religious liberty. They have no notion of the right of private judgment. Their associations control their churches, and their churches control their members, in ways that impede the progress of truth, and interfere with the free discharge of duties arising from our responsibility to the One Master.’

“Many baptists in this country will be surprised at this opinion of them, coming from an English baptist. But we think that the opinion arises from a misapprehension of our position and practices. Our meaning will be understood by referring to the totally different political and social positions of baptists in England and America. An English baptist is necessarily a *protestant* and a dissenter. He lives under the shadow of a national church establishment; richly endowed by law, from whose doctrines and practices he dissents, yet which he is taxed to support. Against this he *protests*. He is hemmed in on every side by vexatious disabilities and restrictions. Worldly and lordly bishops, prating about their ‘apostolic succession,’ living on the labours of a people for whose spiritual good they do not labour, look scornfully upon them, and continually de-

nounce them as schismatics. No wonder that English baptists should think nothing so desirable as liberty. Smarting as they do, every day, under the tyranny of ‘*THE CHURCH*,’ it is not strange that they should be driven to the opposite extreme, when speaking of the proper powers of a church. We are not surprised that they imagine evil lurking in some of our practices, nor that they mistake the real import of some of our expressions.

“In this country the state of things is entirely different. We have no church and state, no form of religion established by law. We are not *protestants* nor dissenters. So far as the baptist church polity is concerned, we may be called the established churches—for we have, certainly, a large majority of the American people with us. Methodism, presbyterianism, papacy, episcopacy, are all dissenting bodies in the United States, if there are any such. It is true that one or two newspapers, like the N. Y. Churchman, try to ape the tone and manners of British episcopacy, but it only reminds us of the toad in the fable, who aspired to the size of the bull. Our danger does not arise from the want, or the restriction of liberty, but from the excess of it. Freedom of opinion in this country is so rampant, and Christianity is so popular, that every body wishes to be recognized as a Christian, whatever he believes. We do not claim for the churches the power to limit freedom of opinion, or the right of private judgment, but we do claim that they must declare what doctrines and practices are consistent, and what are inconsistent with membership in the church of Christ. Our churches all maintain that each individual person is separately and individually accountable to the Lord Jesus Christ, as strongly as our English brethren can do, but we also maintain, that because he is so accountable, it does by no means follow, that a church must sanction all he believes and practices as consistent with a credible profession of discipleship.

“As to the ‘creeds’ or ‘confessions of faith’ used by our churches, they are generally confined to the fundamental principles of our faith, and designed, not to limit private judgment, nor as the tests of orthodoxy, or of heterodoxy in the members; but as a general expression of the leading doctrines of the church, for the information of all. We have never known a member to be tried by the creed of the church for any alleged unsoundness in the faith, nor to be excommuni-

cated for rejecting its creed or articles. They are used for other purposes. American baptists allow and maintain the right of private judgment to the fullest extent,—they would not abate a tittle of what the editor of the magazine claims. Yet they believe that there is a wide difference between truth and error, which churches are required to mark, and they believe that God is a God of order and not of confusion: and that they are bound to preserve order in the churches, by rejecting those who reject the laws and the doctrines of Christ.

“Baptists in this country will smile to be told that ‘their associations control their churches, and their churches their members, in ways that impede the progress of truth,’ &c. Our English brethren may rest assured that baptist associations in this country are very harmless things, so far as *control* is concerned. They have in fact, no power at all over the churches. As to churches controlling their members, our brother must be aware that they have none but moral and spiritual power. It is probable that the power of public opinion is much greater in this country than in any other. This is one fruit of free institutions. It may be that individual opinion is sometimes controlled by public opinion, and this may be the case to some extent in our churches. But the only remedy is an increase of knowledge, piety, moral courage, zeal, and activity in the churches.

“Our English brother seems to be surprised at a written licence to preach the gospel. Whether Paul or Peter ever saw such a document or not, it is certain that the former, in writing to a church, tells them that whomsoever they shall *approve by their letters*, he will send with their contribution; and it is quite probable that he would use equal caution in regard to the credentials of a candidate for the ministry. At any rate, we find, in an extended country, the necessity of written credentials, and we believe that whether Paul and Peter ever made use of them or not, they would, if they were residents of this country at the present day. Baptists in this country believe ‘that every man who understands the religion of Jesus Christ has a right to teach it,’ but they also believe that the Christian ministry is an *office*, on which no one should enter without having been called thereto internally and externally—by the Spirit and the church.

“As to those parts of the above review which have special reference to the book, we leave every reader to his own opinion. Although the article, with our remarks appended, is a long one, we have thought it might be sufficiently instructive to repay a perusal. It gives us great pleasure to know that the important subject of church polity is exciting increased attention among baptists in all parts of the world. The circumstances in which Mr. Wenger’s book originated are

deeply interesting. If the corrupt and oppressive ecclesiastical establishments of the old world, including popery with its countless abominations, are to be broken down and destroyed, as we assuredly believe, the baptist principles of ecclesiastical polity are to have no small share in the work. We hail, therefore, with joy, every new ray of light on this subject, from every quarter, even if the effect should be to make our own darkness visible.”

ASSOCIATIONS.

IRELAND.

The following churches constitute this body:—

Abbeyleix.....	T. Berry.
Athlone.....	T. Wilshere.
Ballina.....	W. Hamilton.
Banbridge.....	John Bates.
Belfast.....	W. S. Eccles.
Carrickfergus.....	
Clonmel.....	R. J. Wilson.
Clough Jordan.....	M. Mullarky.
Coleraine.....	J. Browne.
Conlig.....	D. Mulhern.
Coolaney.....	
Cork.....	R. Bentley.
Dublin.....	J. Milligan.
Easky.....	
Ferbane.....	J. M’Carthy.
Kilcooly.....	R. J. Wilson.
Limerick.....	
Moate.....	W. Thomas.
Parsonstown.....	M. Mullarky.
Rahue.....	J. M’Carthy.
Tubbermore.....	
Waterford.....	

The annual meetings were held in Dublin on the 24th, 25th, and 26th of August. Mr. Trestrail presided. Mr. Milligan was chosen secretary. Mr. Bentley preached. The circular letter, prepared by Mr. Bates, is on the State of the Churches. The following resolutions were adopted:—

“That this meeting, in recording the death of their late valued secretary, the Rev. C. Hardcastle, desire to express their deep regret at his death, while they devoutly acknowledge the hand of God in it. They unite with other Christian bodies, in testifying to the extraordinary personal worth, devotedness and piety of their departed brother, and sincerely condole with the bereaved church and orphan children, and earnestly commend them to the care and blessing of Almighty God.”

“That this meeting desire to convey to the committee of the Baptist Irish Society, and its respected secretary, and through them to the baptist churches in particular, and to kind friends in general, a deep sense of their obligations, for their opportune, cordial, and abundant liberality in grants of money, food, and clothing for special and general relief, during the past year.”

“That the very cordial thanks of this union be presented to the committee of the British and Foreign Bible Society, for their generous and liberal supply of bibles and testaments, for the use of the day and sabbath schools in connexion with this union.”

Statistics.

Number of churches furnishing reports...20	
Baptized.....	97
Received on profession.....	6
By letter, and restored.....	23
	— 126
Removed by death.....	14
Dismissed and withdrawn.....	58
Excluded.....	9
	— 81
Clear increase.....	45
Number of members.....	771

The next annual meeting is to be held in Dublin on the second week in August.

LONDON STRICT BAPTIST ASSOCIATION.

The following churches constitute this body:—

Alie Street.....	P. Dickerson.
Cumberland Street.....	H. Killen.
Stratford.....	W. Ward.
Trinity Street.....	B. Lewis.
Westminster.....	Betts.
Wild Street.....	C. Woollacott.

The second general meeting was held in Cumberland Street Chapel, on the 19th of October, 1847. Mr. Dickerson presided; Messrs. Lewis and J. C. Woollacott were chosen secretaries. The circular letter is on the Relative Duties of Church Members.

Statistics.

Number of churches furnishing reports... 5	
Baptized.....	39
Received by letter.....	25
Restored.....	4
	— 68
Removed by death.....	16
Dismissed.....	13
Excluded.....	17
	— 46
Clear increase.....	22
Number of members.....	859
Scholars.....	478
Teachers.....	44

NEW CHURCH.

SUNNYSIDE, LANCASHIRE.

On the 5th day of September, 1847, a new church was formed at Sunnyside, near Rawtenstale, consisting of forty-eight members, who have unanimously elected Mr. Abraham Nichols as their pastor, late minister of the congregation assembling in the Higher Chapel, Goodshaw. Mr. Nichols and his friends meet for divine worship in a chapel recently occupied by the Roman catholics, and kindly appropriated to their use by Marshall Brooks, Esq., of Sunnyside House.

ORDINATIONS.

HARTLEPOOL, DURHAM.

Services connected with the settlement of Mr. James Smith, jun. with the church in

this place were held on the 25th of November in the presbyterian chapel, kindly lent for the occasion. In the afternoon, the Rev. S. Lewin, the independent minister, opened the service; the Rev. W. Campbell, M.A. of Stockton, delivered the introductory discourse; the Rev. J. D. Carrick, M.A. of North Shields, asked the usual questions and received the confession of faith; the Rev. W. Leng of Stockton offered the ordination prayer; the Rev. Jas. Smith of New Park Street, London, delivered the charge from Prov. xxvii. 11. "My son be wise, and make my heart glad," and concluded the service. In the evening, the Rev. J. Douglas, the presbyterian minister, opened the service; the Rev. G. Sample of Newcastle-upon-Tyne preached to the church and congregation, from 1 Thess. v. 12, 13; the young minister concluded the service by a short address and prayer. Ground for the building of a chapel has been secured.

ORFORD HILL, NORWICH.

Mr. William Welch, formerly of South Street, Exeter, having upwards of six months supplied the pulpit of the baptist church, Orford Hill, Norwich, has received and accepted an invitation to the pastorate, and entered on the discharge of his duties on Lord's day, Nov. 14th.

LONGTOWN, HEREFORDSHIRE.

On January 19th, the ordination of Mr. D. Jeavons took place, over the baptist church at Longtown. Mr. J. H. Hall of Hay commenced the service by reading the scriptures and prayer; Mr. W. Stanley of Peterchurch delivered the introductory discourse, Mr. D. Wright of Cosely, Staffordshire, offered the ordination prayer and addressed the minister; and Mr. T. Wright of Lays Hill preached to the people. The services were interesting, and the young minister appears likely to be very useful in that dark neighbourhood.

LIVERPOOL.

The Rev. Hugh Stowel Brown having accepted the invitation of the church, Myrtle Street, Liverpool, to become its pastor, commenced his official duties on the first Lord's day in January, 1848.

LEWES, SUSSEX.

Mr. Henry Lawrence of Stepney College, having accepted an invitation to become pastor of the baptist church at Lewes, entered upon the duties of the office on the 16th of January.

TIVERTON.

The Rev. Edward Webb, late of Cheddar, having accepted the very cordial invitation of the baptist church, Tiverton, entered upon his pastoral engagements there the second Lord's day in the past month.

RECENT DEATHS.

FOUR MEMBERS OF THE CHURCH AT TUTHILL STAIRS, NEWCASTLE-ON TYNE.

An all-wise Providence having seen fit to remove from this vale of tears within the last few months, four members of the baptist church at Tuthill Stairs, Newcastle, viz.,

MR. JOHN LEECH,
MRS. MARTHA HALL,
MRS. M. E. ANGUS,
AND MRS. THOMPSON,

the following brief notice of these events may not, it is hoped, be deemed an unsuitable communication for the Baptist Magazine.

The first mentioned of these departed ones, Mr. John Leech, was the son of pious parents, who were members of the church, and who, though they have been gathered to their fathers several years since, are still pleasantly remembered, as persons of much simplicity and godly sincerity, adorning the doctrine of God our Saviour. Not long after the Sunday school connected with the place of worship where his parents were accustomed to attend was established, their son John became one of its pupils, and throughout life evinced a deep interest in the spiritual welfare of the rising generation, being for many years a teacher, and for some time a superintendent, in the same school in which he had been a scholar. At the age of nineteen he joined the church, and from that period till the time of his death he continued a steady adherent to the cause of Christ, enduring no small share of adversity, and evincing, it is believed, no small measure of submission to the divine will. A few years since he engaged himself in the employment of Mr. — of Sandfyord, near Newcastle, and it bespeaks the estimation in which he was held by this gentleman when it is stated that, during his protracted illness, his salary was regularly continued. For several months previously to his dissolution, the health of our brother manifestly declined, until, after struggling with various and alternating symptoms, on the 28th of August last, at the comparatively early age of forty-eight, he sank into the arms of death, leaving a pleasing testimony to the power of religion to support the mind under trying circumstances, and to direct the upward aim of the spirit to the regions of unclouded and ever-growing felicity. May He who has said, 'Leave thy fatherless children, and let thy

widows trust in me" be the support, the stay, and the guide of the numerous family thus painfully bereaved.

Mrs. M. Hall, the beloved wife of Mr. George Hall, now of Darlington, was the daughter of highly estimable parents, one of whom still survives, namely, Mrs. Barrett of Bishop's Auckland, her husband having very recently followed his daughter into the eternal world. A few years ago Mrs. H. joined the church at New Court, Newcastle, but subsequently was dismissed to the church at Tuthill Stairs; and it may be confidently affirmed that in both connexions she ever displayed "the ornament of a meek and quiet spirit, which in the sight of God is of great price." Retiring in disposition and unobtrusive in manners, Mrs. H. might have been deemed unfitted to tread the more rugged paths of life; nevertheless, she hesitated not to bear with patience and fortitude the yoke, whether of affliction or of duty, which her heavenly Father saw fit to impose. From an affectionate regard for the comfort of her partner in life, she occasionally accompanied him on his voyage to foreign lands, and ever appeared cheerfully to adapt herself to those varying circumstances of her life to which the leadings of divine providence seemed to conduct, enjoying, it is believed, much of that calmness and quietness which are the portion of the humble believer. Removed to Darlington, whither business had called Mr. H., she there again became a mother, but alas, the interesting event was quickly covered with a cloud, by the dangerous and, as they turned out to be, fatal symptoms that ensued. During those lucid intervals which alternated with delirium, the mind of our beloved sister in Christ was kept in perfect peace, and on one of these occasions her enjoyment strongly partook of the bliss into which she was so soon to enter; thus illustrating the faithfulness of Him who has said, "As thy days so shall thy strength be." She died on the 26th of September, aged 30, and thus "her sun went down while it was yet day," but "the Lord," we humbly trust, "has become her everlasting light, and the days of her mourning are ended."

Mrs. M. E. Angus, the wife of Mr. George Angus of Barrington Place, Gateshead, the third person mentioned in this list, was the daughter of Mr. J. Bell of Newcastle; and, having suffered the loss of her mother at a very early period of life, she was chiefly brought up under the care of an affectionate aunt, who now painfully deplores her removal. At the age of eighteen, Mrs. A., then Miss Bell, was baptized by Mr. Pengilly, for many years pastor of the church at Tuthill Stairs; and her case affords a pleasing specimen of consecration to God in youth, and an example which it would be well if all her young acquaintance and relatives would follow. Few

persons ever possessed a larger measure of domestic happiness than did the subject of this brief sketch, and few ever inspired a greater degree of corresponding affection. Her disposition was naturally kind, and her manners agreeable. Allied to the object of her choice, favoured with temporal comforts, the parent of an interesting family, and surrounded by a circle of relatives and friends, it might have been concluded that her cup of earthly happiness was full, and that succeeding years as they rolled away, though not altogether unchequered, would but have served to multiply and perpetuate her sources of enjoyment. But alas, "this is not our rest,"

"When we expect to pluck the rose,
A pricking thorn we meet."

A cold, caught not many weeks after her last confinement, produced effects issuing in rapid consumption, and, in spite of every expedient that human skill could devise, at the early age of twenty-five she was numbered with them who have slept in Christ. At the commencement of her illness, the mind of our young friend was not devoid of distressing doubts and fears. These however gave place to a more settled state of peace, and ultimately, to that entire freedom from the fear of death which alone springs from faith in Jesus. As her end approached she evinced much concern to be preserved from impatience, presented the ejaculation, "Come, Lord Jesus, come quickly," and uttered as her dying testimony, the words of an apostle, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Very different from either of the foregoing instances of mortality is the case of the venerable individual whose name is the last mentioned at the head of this article. Mrs. Thompson, relict of Mr. Henry Thompson, formerly of Paradise, near Newcastle. Mrs. T. had attained the good old age of seventy-four, and for more than fifty of these years had honourably supported the Christian profession. Though living at a distance from the sanctuary, it was remarked that her family presented a pleasing example of early and regular attendance, a practice to which no doubt her own good management in no small degree contributed. Of late years, increasing infirmities had greatly interfered with the enjoyment of the public means of grace, and when, on the demise of her husband, she removed to Newcastle, the powers of nature seem gradually to have sunk, until, on the 11th of December, after enduring much suffering, she at length "languished into life." The nature of our dear sister's complaints precluded much communication in the immediate prospect of death, but to the writer of these lines she expressed her sense of settled peace, and at his last interview, made an in-

effectual attempt to repeat the words, "Rock of ages, shelter me," &c. Mrs. T. was a person of mild and benignant manners, and it is hoped her prudent and consistent conduct will leave a salutary impression on the minds of her surviving family and friends, inducing them to be "followers of them who through faith and patience inherit the promises."

"Friend after friend departs!
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.
Were this frail world our final rest,
Living or dying, none were blest."

Montgomery.

G. S.

MR. T. BARTLETT.

On Friday, the 3rd of December last, in the 66th year of his age, Mr. Thomas Bartlett, senior deacon of the church in the New Road, Oxford, formerly under the pastoral care of Dr. Godwin, and now of the Rev. Edward Bryan. He was called to his rest and his reward after a short illness, having faithfully served that Christian church, first as an individual member, and afterwards in the office of deacon, for nearly forty years.

MR. R. STOCK.

Died, on the morning of Lord's day, the 12th of December, 1847, Mr. Robert Stock of Maddox Street, London, son of the late Mr. Robert Stock, treasurer to the Baptist Irish Society.

MR. H. PERKINS.

Died on Monday, Dec. 20, 1847, in the 74th year of his age, Mr. Henry Perkins of Great Fransham. He was for more than fifty-seven years a consistent member, and for many years a very valuable deacon of the baptist church, Necton, Norfolk. He attended chapel and read the hymns as usual on Sunday, Dec. 19, though he complained of being unwell. On the Monday after dinner, he fell asleep in his chair, soon after which it was discovered that he was insensible. A medical gentleman attended, but it was of no avail. He continued in a similar state till between six and seven that evening, when he ceased to breathe. His death is a severe loss to his family, the pastor, and the church.

MR. J. PEARCE.

Mr. John Pearce, the worthy and indefatigable deacon of the baptist church, South Molton, Devon, entered into rest on Monday, Dec. 27, 1847, aged forty-one years. His end, though almost sudden, was peculiarly peaceful, and his surviving and sorrowing

friends entertain the fullest assurance that he is now "absent from the body and present with the Lord."

MRS. E. PEET.

Died in holy serenity, on the 2nd of January, 1848, Mrs. Elizabeth Peet of Newark, aged eighty-seven years. She was one of the first members of the baptist church in that town. She experienced the renovating influences of the Holy Spirit fifty years ago, and her deep and uniform piety, her edifying conversation, her liberality to the cause of God, her kindness to the poor, and her zeal in doing good, endeared her to the hearts of her fellow members, and of all others who had the privilege of her acquaintance. Her experience demonstrated the excellency of evangelical religion, for she was constantly cheerful, and her cheerfulness arose from a consciousness of an interest in the great atonement, and an assurance of everlasting life through her precious Saviour, whose righteousness and grace, faithfulness and love, she was always extolling. No one could be more zealous of good works, and at the same time place less dependence upon them than she: Jesus Christ, in the efficacy of his blood, the strength of his arm, the freeness of his grace, and the perfection of his righteousness, was the foundation of her hope and the joy of her heart. The church has lost in her a valuable member, and the poor a true friend, but the fragrance of her godly example is left behind. Her death was improved by the pastor the following sabbath, from words of her own choosing (viz. Eph. ii. 8—10), which were very expressive of her views and experience.

MRS. HARRIS.

Died of influenza on the 12th January, at Husbourne Crawley, Bedfordshire, aged eighty-one, Mrs. Sarah Harris, relict of the late Mr. Samuel Harris. She had been a member of the baptist church at Ridgmount for nearly half a century, and was much respected for the consistency of her conduct with her Christian profession. The deceased has left seven children, thirty-four grandchildren, and three great-grandchildren, for whose spiritual welfare she always felt much concerned, and was consequently accustomed to speak to them separately on the importance of personal religion. This was done by this excellent woman on her dying bed to those of her children who were able to visit her.

REV. T. LEAVER.

Died on the 23rd of December, 1847, at Concord, New Hampshire, America, the Rev. Thomas Leaver (formerly a student at the Baptist College, Stepney), leaving a wife and

five small children, with an addition expected shortly, to deplore their heavy loss.

MR. D. SALTER.

Died, Jan. 6, 1848, aged seventy-seven, Mr. David Salter, many years a deacon of the baptist church at Watford, Herts.

MISS S. FOWLER.

Died, on Thursday, January 20th, in her twenty-eighth year, Miss Sarah Fowler, for twelve years a consistent and useful member of the baptist church at Weymouth. Her efforts in her Master's service were unwearied; in tract distributing, visiting and administering to the wants of the sick, and leading them to the Great Physician of souls. As a sabbath school teacher she was punctual and constant in her attendance, and by example as well as by instruction led the young in wisdom's ways. A short time before her illness she had completed a volume of hymns adapted to the young, which will continue as a monument of her talents and piety. She had established in connexion with her sister a class which numbered about forty, to whom she gave religious instruction during the week. She laboured continuously until discharged from her work on earth by her Master whom it was her delight to serve; and is now "entered into the rest which remaineth to the people of God."

MISCELLANEA.

KINGSTON, SURREY.

This chapel having been closed for alterations and enlargement, and the erection of a vestry, was re-opened on Tuesday, Dec. 7, 1847, when sermons were preached; in the afternoon by the Rev. J. Sherman of London, and in the evening by the Rev. J. Aldis of London, and on the following sabbath by the Rev. W. Collings, the pastor of the place. The outlay is about £300, towards the defraying of which collections were made after each of the services.

THE NONCONFORMIST.

It is not our opinion that an increase of newspaper reading is one of the principal things which the present state of the churches demands. It is desirable, however, that every man should know something of public events; and it is exceedingly important that those who know but little respecting them should derive their knowledge from the purest sources. We willingly comply therefore with a suggestion that we should announce that an addition of eight pages is about to be made, without any increase of price, to the Nonconformist; which is published weekly, and con-

ducted, we think it right to add, with great ability and consistency. It is an entire mistake to suppose, as some do, that it is a violent and reckless paper; it is firm in adherence to its principles, but remarkably free from personalities and intemperance.

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WALTHAMSTOW FEMALE SCHOOL.

We have received from one of the secretaries of the institution at Walthamstow for the education of the daughters of missionaries, an appeal on its behalf to the pastors of our churches. When it arrived, our space was nearly all pre-occupied or pre-engaged; but by displacing other matter we are enabled to commend to attention the following paragraphs:—

About nine years since, some ladies to whom Christ was precious, and his cause and servants dear, commenced this undertaking in the hope of relieving, in some measure, the anxieties and difficulties of those devoted agents of our several missionary societies, who in distant heathen lands were "bearing the burden and heat of the day." The design then was, and still is, to receive, without any restriction as to sect or denomination, those children, regard to whose physical and moral state renders it absolutely incumbent on their parents, though at a painful sacrifice of feeling, to send them to the purer and more healthful atmosphere of their own native land. But in many cases such children arrived in this country, and there was no home to receive them. Often it was found that the near relatives of the absent missionary had died, or they were unable to take charge of his children, and but few friends could or would burden themselves with the responsibility of the little strangers. Then the means of the missionary seldom could avail to obtain for his child a really good school, and even where this was practicable, the holidays, sickness, and home advantages remained to be provided for. To meet these difficulties, the present institution was founded, where the amount of payment required is such as all missionaries can meet, and where the advantages of school and the social enjoyments of home are carefully sought to be combined. The children are not required simply to pass the usual routine of ordinary education, but in each case the character, abilities, and probable future circumstances and destination of the child are taken into consideration, and the course of training adapted to them.

It has been most encouraging to those friends who are devoted to this work of love, to receive from time to time the most gratifying assurances from the parents of those confided to their care, of the delightful relief which has thus been afforded to their minds, by enabling them to labour in their distant spheres of exertion, comparatively free from carelessness as regards their dear children; while the results already manifested in many of their youthful charge, enable the committee to rejoice in the happy conviction that their labour has not been in vain in the Lord. Some of these have now returned to aid their parents in missionary work, others have married in those distant lands, and are filling stations of considerable influence, on which their consistent Christian profession sheds a bright and hallowed light, while others still under the fostering wing of the institution give cheering promise for the future.

A considerable amount of kind interest has been already shown by many friends before whose notice these circumstances have been placed, but its claims are yet made known only to a limited extent, and a decided increase in the annual subscriptions is still necessary to meet its regular and necessary expenditure. This entails constant anxiety and effort on the part of those most interested in its welfare, and it is earnestly hoped that this appeal will enlist the sympathies of many on its behalf, so that a stability may be given to its funds, which they have not yet attained.

It would not perhaps be impracticable to find in almost every congregation throughout the country, two ladies or young friends who, under the kind encouragement of the minister, might be able to collect annually in small sums, according to the size and ability of the congregation, from one to five pounds, or in some cases even more. This would not only be a most material aid to the funds, but it would create a much more general and widely extended interest regarding an institution whose claims are not local, but equally pressing on all those who cherish the cause of missions. One church in London and a few in the country have acted on this plan, and find it both pleasant and practicable.

The committee will be most grateful to hear as early as possible from any who may be disposed to make a favourable response to this appeal.

Communications may be addressed to Mrs. Foulger, Walthamstow, Essex; or to Mrs. Eustace Carey, 3, Eastcott Place, Ferdinand Street, Camden Town.

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CORRESPONDENCE.

MENTAL IMPROVEMENT SOCIETIES.

To the Editor of the Baptist Magazine.

SIR,—Through the medium of the Baptist

Magazine I am anxious to invite the attention of pastors, deacons, and other leading friends to a consideration of a few of the advantages attending the formation and sus-

tentation of the literary societies connected with many places of worship, and also to meet some of the objections urged against them. There are many of these institutions established here and there, and yet but few can be said to live. Past experience has shown that these institutions struggle on for a time, and in the very limited periods of two, three, or four years they cease to exist. Only a few members joined them; the leading men in our churches and congregations looked coldly or indifferently upon them, and in many instances the indiscretions of some of the younger members provoked opposition, and severe criticism was largely dealt out to them by those in authority amongst us. That this premature decay does not result from utter inefficiency, I think must be admitted, but rather from the indifference of those whose countenance is sought in every movement, and from the too limited means possessed by these societies for their own benefit.

I beg to solicit attention to a hasty consideration of the subject in the hope that all our influential friends may be induced actively to establish and support mental improvement societies in connection with our places of worship.

Amongst the many advantages of these institutions must be prominently placed, the *necessity of thinking*. Nine-tenths of the world pass through their duties without thinking—in an enlarged sense of the word; like a horse in a mill, they have certain duties to perform and they do them, not by thinking at every step, but by the influence of habit. In very many trades and occupations this is enough; and in many others where contrivance and ingenuity are requisite the thinking powers are still but little tested. Certain rules have been laid down for the guidance of the artisan by past experience, and he only applies them. The same remark will apply even to many members of what are called the learned professions. Certain principles and details are taught, and a line of conduct is marked out for them, and they simply put them into practice and wait the result. But a mind accustomed to think and to inquire is not thus satisfied. It seeks for a reason for every line of conduct, and wants to know how and why such results have followed. This spirit is preparatory to what may be termed the creative spirit. Having discovered something of the *modus operandi*, and having found out a reason for his result, he applies the same thoughts to new objects and operations, and is able to deduce from them general rules by which he may create new figures and designs. We know how important this is to the artist, whether in our manufactories and foundries, or in our painting schools. Every evidence of taste and design we see about us marks the creative spirit. The same rule applies to the minister,

the pleader, and the poet. They are assumed not to be contented with old ideas nor with ancient modes of thought, but it is expected that they shall produce new thoughts and clothe them in other robes. How important then is this habit of thinking, of reflecting, of creating, and not to act by instinct or habit only. And yet how difficult it is; how deeply rooted does every habit become—as it were, stereotyped; every year it becomes more faithfully marked in our demeanour and engraved on our souls. It is a wise provision that we do and can perform most of our duties by the influence of instinct and habit alone, and that we do not need to wait the slow process of reasoning. Were it not so our world would assume a very different aspect. I wish to move my arm and I do it; but to effect it, my will must be exercised, and must send a message to my brain to perform it: this is conveyed through the nerves of my arm, and its muscles move it. If you tickle the sole of the foot, the foot is instantly snatched away, and yet the sensation caused by the tickling must have been carried to the brain by the nerves of sensation telling it that some mischievous spirit was meddling with the extremity of the nerves of the foot. A council must have been called in some dark corner, and it must have determined to draw away the foot, since it had no control over the intruder. These commands must have been carried by the nerves of motion to the whole leg, with more than railway speed, and a message left at every crossing on the line, and the requisite power excited in and used by the muscles of the leg to withdraw it from danger. All this is done instantly, but if we had been so constituted that every action must have been cognizant to us whilst it was being performed, our life would have been spent in *determining* to act, and no time would be left in which to act. So in every trade; having performed any action a few times, a habit is induced, and we continue to do it without any notice being taken of it by the brain. This is the influence of habit, and it is so strong and so necessary that it must ever grow. But this is precisely the case with the lower animals; and therefore, so far we are not better than they, except that we can learn more habits than they can learn, and can therefore be more extensively useful. But we ought to use our reason, the great distinguishing feature of man. It teaches the mechanic to discover new contrivances and designs; the minister and pleader to find new arguments, and the physician to discover new diseases and new plans of cure. The man of habit merely, ends his life nearly as he began, but the thinking man grows wiser daily; furnishes to the world all its improvements, and leaves mankind better than he found them. Now, it is this habit of thinking which these societies are intended to induce; by their

essays and discussions, and their classes and lectures, the members learn new thoughts, increase their knowledge, and strengthen their minds.

But now, an observation is very commonly made, "Cannot they get this habit of thinking in their ordinary avocations, and will it not thus be more likely to serve them?" My reply is, that the influence of habit tends to restrain this. The excitement and unquiet of the workshop retard it, and whilst it is not impossible to learn to think by sitting at the work bench, it is anything but the most favourable position. Then it is asked, "Can they not stay at home after work hours, and read and think?" Doubtless they can, but after the toils of the day it is not easy to set the mind to continuous thought, and much then read is only half understood, and is speedily forgotten. Whilst this may be practised at home, it healthily excites the spirits to come to and take part in a discussion, and to hear the opinions and views of others; and I am of opinion that more thoughts would get into the mind by occasional meetings of this nature, and that these thoughts would be more powerful. It is again objected, "That it is better for young men to attend to their business, and leave alone other pursuits." It is doubtless every man's duty to give his best and first attention to perfect himself in that occupation by which he is to live, and I cannot think any man does his duty who does not give his best and most frequent thoughts to this. But there is a time for all things. If he be desirous to improve his knowledge or his capability in his trade, surely ten or twelve hours daily may suffice; surely he may with some advantage spend two or three hours daily in improving the other faculties of his mind. Man was made not merely to gain bread by the sweat of his brow, but also to learn something of the works and of the providence of God in him and about him, and this I take to contain all knowledge. To earn his bread in this manner was intended to be a punishment for sin, and although a bountiful Creator has so arranged that activity both of body and of mind yields pleasure, yet this is still a punishment, as the weary foot and aching head too often tell us. If therefore we rest with this, we neglect the most exalted and pleasure-giving part of our nature, and shall be rightly called to account at a future day for laying up our talent in a napkin. These societies are intended to stimulate our higher powers, and also, by inducing habits of thought and inquiry, to put into the hands of their members more effectually the means by which they may acquire the necessaries of life.

In necessary association with the above remarks must be mentioned the facilities which these societies offer to a greater or less extent for the *acquisition of information*. By their meetings for discussions an interchange of thoughts amongst themselves is

permitted, and by their classes and public lectures the thoughts of others are brought and developed before them. Thus many opportunities are afforded to each member to enlarge his stock of knowledge and to enlarge and liberalize his mind. We complain much of the ignorance of our members, and the misunderstandings which are frequently induced by them. This may probably be owing to contracted modes of thought, induced by a deficiency of ideas, and they thus seeing only part of a subject, yet thinking they see the whole, form erroneous deductions and opinions. These societies at any rate tend to give to our members and hearers greater capabilities, by which they may be made useful to others, and also in many cases so to enlarge their notions of men and things as to form fewer erroneous opinions, and be less frequently the source of mischief to many. Their discussions I think should have another beneficial result upon them, and through them upon others. *The practice of extemporaneous speaking* gives to them a quickness in catching the most important and tangible points in the addresses they may hear, and even in their less formal intercourse with others, and it also gives them a degree of tact in arranging their thoughts, so as best to explain their meaning, and therefore to make their abilities more useful. I think this a matter of no small moment. How few men of much prominence are now existing, or ever have lived at any one period of the world's history; and yet they have lived amongst tens of thousands of men having minds equally powerful, and who have had in every respect equal advantages. It does seem more than probable that these prominent men have not been the only persons then existing who had so much knowledge, or whose powers of mind were to their extent great. And it is more than possible that thousands of persons have lived in obscurity, with powers of mind and extent of knowledge far beyond many of those whose light has shone far brighter. I think, if this be admitted, that this may to a great extent be attributed to the want of tact in well arranging their ideas, and to the want of practice in developing them. Let every man not only try to get knowledge, but also try to publicly show it.

But now comes the great and far-stretching objection to these societies. "True, it is said, the members may have a more favourable opportunity to gain some information; but how little information do they get, and how useless to them is the kind of information. And yet how much more elevated they are now than formerly; how little disposed are they to learn either from elders or superiors, and how impatient of reproof; but yet how much disposed are they to give advice, and to offer their countenance to new, and the so-called, improving tendencies of the present day. True, they gain a facility in speaking—

would they have talked less." I cannot even attempt to deny that much unnatural feeling and imprudent behaviour has been felt and exhibited by some members of these institutions, and that many have become far less settled and useful from their connexion therewith. But I think I may take upon myself to say that such conduct does not of necessity result from these societies, and also that it is unwise to look at the follies and errors of the few rather than to the increased knowledge and more useful conduct of the many; and I think it is found that the follies some times exhibited frequently are lost in subsequent years, and the information the members had previously obtained, having become more practical and having left a thirst for increase, has eventually been a great blessing to them. I am sure many a member has become a useful teacher in sabbath schools and in many other modes has been a right hand to the minister and deacons who, but for these societies, had not felt his capacity for usefulness nor improved his powers by practice. Many of our ministers have trained themselves, in their early development, in these institutions, and have become blessings to thousands. I would earnestly request our deacons and others having influence in our churches and congregations well to weigh the value of "Mental Improvement Societies," and rather to remember the many members who have assisted them in their duties, than the very few who have been a source of great sorrow and trouble. Let them countenance them so as to increase the opportunities of gaining information; let classes be established for the study of the lower branches of mathematics, history, and geography, and have public lectures delivered periodically on instructive as well as interesting subjects. Nobody objects to another having *much* knowledge; many fear that "a *little* knowledge is a dangerous thing." Help these young men then to gain *much* knowledge rather than by the want of your support compel them to be content with a smattering of information. If ignorance be to the damage of the church, and if a *small* amount of knowledge yield much inquiet, it is much to be attributed to the indifference of those who know the value of knowledge, and who could if they would, remove the ignorance and supersede the smattering by a good acquaintance with knowledge. This is a day imperatively calling upon our leading men to advance the intellectual as well as the spiritual welfare of our young and rising people. I am, Sir,

Your most obedient servant,

EDWARD SMITH, M.D.

Birmingham, Dec. 16, 1847.

EFFORTS FOR THE DIFFUSION OF POPERY.

To the Editor of the Baptist Magazine.

DEAR SIR,—Some thirty years since I

well remember the pastor of one of our village churches expressing his fears that at no distant period popery would struggle for power in this country, and probably for a short season gain its object.

To quiet his fears and for the maintenance of a contrary opinion, well do I recollect too urging the increasing liberality and intelligence of the age.

With respect to the re-assumption of the papal authority for a short period in this kingdom, that I think; under God, will mainly depend on the integrity of purpose and conduct of the nonconformist body. With reference to the struggle for power, the signs of the times seem to indicate that it has already commenced.

With your permission I will place before the readers of the Baptist Magazine, one or two facts of which I happen to have personal knowledge, that will furnish proof at least of one kind of effort now in general use.

The publisher of "Dolman's Magazine," the well-known avowed organ of Roman catholic opinions, is at present, by means of the post, extensively distributing amongst the clergy of the established church, the "Advertising Circular" of his house, with which, on a separate sheet, is forwarded the following notice of a forthcoming literary work:—

"At press, to be ready early in 1848, in one large volume, octavo, dedicated by permission, to the Rev. Dr. Wiseman, bishop of Melipotamus. The canons and decrees of the sacred and œcumenical council of Trent," &c.

With this notice is given the preface of the work; in which the writer says:—

"The council of Trent has been first prepared for press, because that council is of more immediate use for the present times; the errors of the innovators of the sixteenth century are there condemned, and the catholic doctrine is there also stated, on the chief points which still unfortunately separate so many from our communion; and also because the decrees of discipline and reformation published by that council embody the leading principles of canon law, by which the government and polity of the church are in a great measure now regulated." The writer then proceeds as follows,—"*This latter consideration weighed much with the editor, in inducing him at once to proceed with this last of the general councils. The times were said to be ripe for a restoration in this country of the ordinary discipline of the church as regards bishops and clergy; or at all events it appeared to many that the day could not be far distant when such a consummation must be looked for; and when, therefore, it would become or was becoming necessary, to enable all, readily and easily, to study the new duties and rights which they would, perhaps soon, be called upon to exercise.*"

Now looking at this movement, in connexion with the well-known policy and subtlety of the advocates of the papal superstition, I can but fear there is too much reason to conclude that they have strong grounds to believe that many of the clergy are ready to receive their literary communications.

Is not the time come then, when the watchmen upon the walls of our Zion should sound the alarm, putting the church upon its guard, and calling upon all the friends of protestant principles and religious liberty to come out of the kingdom of antichrist, whatever may be the external form it assumes, lest they partake of the plagues which sooner or later assuredly await her?

That this has not already been done by many of my respected brethren in the ministry is not for me to determine; as far however as my own observation has extended it has rarely been attempted.

In time past, Christian charity, and a commendable desire to avoid giving prominence to sectarian distinction, perhaps fully justified us in pursuing this course.

For the future, if I mistake not, what with the claims of Rome on the one hand, and the conduct of the established church on the other, it should be our care, while we endeavour to live in peace with all men, to "earnestly contend for the faith which was once delivered to the saints," and with all diligence instil into the minds of the rising generation New Testament principles pertaining to the nature and government of the church of Christ.

Yours truly,
A CAMBRIDGESHIRE PASTOR.

QUERIES AND ANSWERS.

"Is the passage in the gospel of Mark xvi. 15, 16, parallel to that in the gospel of Matthew xxviii. 19, 20? If it is, what may be the reason for connecting the promise of working miracles with the former more than with the latter? and is there some difference between the belief with which this promise is connected in Mark xvi. 17, and the belief mentioned in the previous verse, with which baptism and salvation are connected?"—*Inquirer*.

The words recorded in Matt. xxviii. 19, 20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world," appear to have been spoken by our Lord on a mountain in Galilee. Where he was when he gave the instructions recorded by Mark is not so certain. Gresswell and Robinson, who have examined such questions with great care and

discrimination, independently of each other, both regard them as having been addressed to the eleven at Jerusalem. They agree in considering the interview referred to by Mark as the same as that recorded by John (chap. xx. 19—23), on the evening of the day of the resurrection. There is no reason to suppose that Matthew and Mark refer to the same occasion, as the probability is that during the forty days that our Lord continued on the earth, "speaking the things pertaining to the kingdom of God," he would repeatedly give in substance the direction to preach the gospel every where, and baptize the converts.

There being no evidence that the evangelists Mark and Matthew refer to the same occasion, it is scarcely necessary to enter upon the question, "What may be the reason for connecting the promise of working miracles with the former more than with the latter?" A natural answer is that our Lord in giving directions to the apostles, at one time enlarged more on one part of the subject than he did at another time. This is in accordance with his habits as a teacher; before his resurrection we find him delivering similar discourses at different places, and introducing particulars at one time which he did not mention at another.

The writer sees no reason to suppose that there is any difference between the nature of the belief referred to in the two passages; or, between the belief of verse 16 and that of verse 17. He does not suppose however that the promise of miraculous powers and miraculous preservation referred to every believer; but thinks that from all that is said in the New Testament on the subject, it is evident that miraculous powers were confined to the apostles themselves and those upon whom the apostles personally laid their hands, with a view to the communication of miraculous gifts. The power for which Simon Magus made a pecuniary offer, was not the power of working miracles, but the power of conferring the gift on others: a power possessed, the writer believes, by the apostles exclusively. It may be remarked that the promise of salvation is made to every believer individually: "He that believeth and is baptized shall be saved;" but the promise of miraculous powers, in the next verse, to believers collectively: "These signs shall follow them that believe." Had it been intended that every believer should possess these gifts it would have been most natural that the language should have run on thus: And he that believeth shall in my name cast out devils; he shall speak in new tongues, &c.; but instead of this, the form of expression is changed thus: "And these signs shall follow them that believe." The promise is not to the believer individually, but to the believers collectively.—Ed.

"Having recently adopted the views held by baptists with regard to baptism, I wish to possess a work in which the question is discussed in all its bearings, in order to be enabled to defend my principles. I have just been lent a work by a member of the church of England, assailing those views and containing a clever defence of 'infant baptism,' as it is termed. I should like a work in which the subject of circumcision, &c., is fully discussed, and in which there is not too much Greek, as I am incapable of arguing on a question in which that language is the point. I have been recommended 'Carson on Baptism,' 'Craps,' &c. Will you kindly give me your valuable advice?—*J. W. M.*"

We do not remember any book more likely to suit the writer of this query than one entitled "Infant Baptism Unscriptural and Injurious," by John Craps. Its price is, we believe, two shillings. It is a work which cannot be too widely circulated, and we are glad of an opportunity to refer our readers to the warm commendation of it which they may find in our number for July, 1841. On circumcision and the Abrahamic covenant, *J. W. M.* may find some remarks of our own in our number for December, 1846. We had occasion to write pretty fully on some topics connected with the baptismal controversy in the last three numbers of the magazine for that year.—*E. D.*

EDITORIAL POSTSCRIPT.

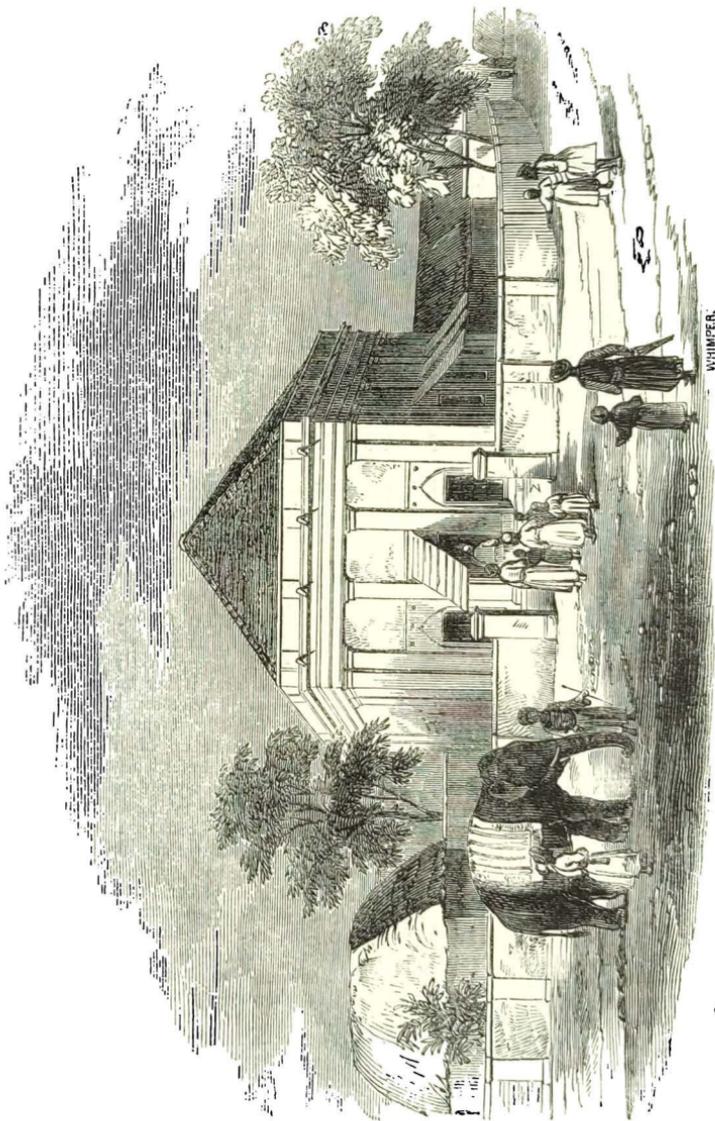
The Report of the Baptist Theological Institution at Calabar, which will be found in the *Missionary Herald*, deserves serious attention. Some of the statements contained in it are impressive; but yet more impressive are letters which we have seen, written to friends in this country by the experienced and faithful brother who presides over it. Unless help from England be afforded immediately, *Mr. Tinson* assures them that it must be given up. A student who has just finished his course is about to settle over a destitute church, to which he has often preached, the invitation to him being, it is believed, unanimous. The remaining students are all young unmarried men, who have given decided evidence of piety and talent, and who are likely to make acceptable preachers. "It will be sad," *Mr. Tinson* observes, "just as the institution is beginning to work with some degree of efficiency, to shut all up, and send these young men, after a years' successful study, back to their labour, with little chance of their ever returning, and especially when we have no prospect of men from England." What is needed is pecuniary aid for the support of the students. This the committee of the Baptist Missionary Society are not, under the existing arrangements, at liberty to give.

Some individuals are, however, disposed to render assistance themselves, and are anxious that the wants of the institution should be brought before the Christian public.

A paragraph has appeared in some of the dissenting newspapers containing news to which it is probable that some who have seen it will expect to find reference either in the *Magazine* or the *Missionary Herald*. It represents the committee of the Baptist Missionary Society as busily engaged in reconstructing that institution, and specifies certain important changes which are to be made. *Cowper's* story of the Three Black Crosses might be appended to it advantageously. The fact is, that a sub-committee is sitting which has under its consideration some of the subjects referred to, and when that sub-committee shall have determined what report to make—and when that report shall have been made—and when the committee shall have received and decided upon it,—then we shall probably have something to tell worthy of the credence of our readers. It is a pity, however, that expectations should be excited in the interim which cannot possibly be realized.

We learn from the French paper, *L'Espérance*, that the baptist appeal from the decision of the Royal Court of Amiens came on before the supreme court at Paris on the 8th of January. The Court of Amiens had declared the worship of the baptists of *l'Aisne* illegal—they were guilty of unlawful association—and we regret to say, that the Court of Cassation has now confirmed the decree. The appeal is dismissed, and the fines are to be paid. *M. Delaborde*, the advocate for our baptist brethren, urged powerfully the right of unlimited freedom of worship as declared in 1789, recognized in article V. of the Charter, and inherent in the moral nature of man, and argued that the law against illicit associations applied only to associations for political purposes; but the court decided in favour of the advocate-general. The editor of *L'Espérance* says, "The condemnation of the baptists of *l'Aisne* afflicts us deeply. It shows how little the great and holy principles of religious liberty which the charter has consecrated are understood; and amidst these legal rigours we ask with anxiety, What can conscientious and upright men do in France, who, like these, only desire to unite in serving God according to their wants and convictions? Ought they to renounce their convictions and be converted, after the fashion of *Louis XIV.*, or must they resolve to take, like our fathers, the dolorous road to a foreign land?" It came out, on the trial, that the whole proceeding originated with the Romish clergy. A letter was read from the bishop of *Soissons* addressed to the prefect of *l'Aisne*, formally denouncing the baptist meetings, and begging him to take measures to prevent their recurrence.

THE MISSIONARY HERALD.



BAPTIST CHAPEL, AGRA, HINDOSTHAN.

ASIA.

No letters have been received from India this month containing intelligence that would interest the public. The following information, as far as it relates to the east, is derived principally from the Calcutta Oriental Baptist.

DINAJPUR.

We understand that eight or nine professed believers were baptized on the 8th ultimo at this station—may they all have grace to continue stedfast in the course on which they have entered, and then receive the crown of life.

We believe baptisms have recently occurred at some other stations, particulars of which pleasing events have not yet come to hand.

BENARES.

On the 2nd September two native young women, brought up by our aged missionary brother, Mr. Smith, were baptized on a profession of faith in the Lord Jesus Christ.

JESSORE.

Mr. Parry gives in the following paragraphs information respecting native Christians at Satberiya in Jessore, and the district of Barisal. The date is September 2nd, 1847.

SATBERIYA.

I lately visited Sâtberiyá, and spent about a week with the native Christians there. The cause of our Lord is silently gaining ground amongst the Mohammedans. I met several Mohammedans, who have cast away Mohammedanism, which they seem to think is a false religion. They approve of Christianity, and many are in the habit of praying secretly, but from the love of the world they are not able to make an open profession of Christianity. Some of them told me that they hoped soon to do so. When I was at Sâtberiyá in May last, a Mohammedan who had been reading portions of our scriptures for some years, asked me over to his house for the purpose of getting me to conduct divine service. I gladly complied with his request—he appeared to me to be near the kingdom of heaven. About a month ago the poor man was taken ill, and left the world, and I should hope that he died in the faith of the gospel. He has left a widow and three children. She left Sâtberiyá, and went to reside with her parents in a distant village. She has a desire to embrace Christianity. She called to see me, and I had a long conversation

with her about divine things. Her late husband had taught her to read, and she can manage to read imperfectly our scriptures. She told me that if her husband had been spared, he would have sought to be baptized, as he told her after I saw him in May last, that he had made up his mind at once to make a public profession of Christianity. The widow was not yet decided, but I have some hopes of her taking a similar step ere long. May the Lord turn her heart, and may she soon take refuge in Christ, and thus save her own soul, and be the means of saving the souls of her three children. One is a boy of about ten years old—he is a sweet child—he can read fluently, and weaves to support himself, sister, a little brother, and his poor mother. I asked him if he wished to stay with us—he answered in the affirmative.

The little church at Sâtberiyá will, I hope, ere long become a great one. All the members act consistently, and walk according to the gospel. One poor brother has fallen into the sin of sabbath-breaking, but has repented.

BARISAL.

The last accounts from Barisál are encouraging; several new persons wish to join the Christians. The two native preachers whom I have stationed in the Barisál villages, went to Digalyá. The converts of Dhándobá took the native preachers to a shop, and they had worship there, as they could not obtain per-

mission to assemble in the chapel. None of the converts side with Mr. Bareiro, as far as I am aware.

Schools ought to be immediately established. If we do not, the people will think us indifferent about the interests of their children.

DACCA.

Mr. Robinson gives the following account of occurrences which have recently taken place in the district in which he labours.

I went one day with the native brethren to Sudder market, about ten miles from Dacca, hoping that the river air would so refresh me, that I should be able to preach; but I was disappointed. On our way home, our native brethren visited a village called Ráyabazar, a place to which I went by land last February. At that time there was a man in the village who showed himself a little friendly to Christianity, and we have had our eye upon him ever since. Our native brethren, on our return from the market, left the boat and walked up to his house. He received them in a very friendly manner, and subsequently came down with them to the boat to see me. I had some conversation with him on the main points. His mind seemed very unsettled and agitated; he does not like Hinduism, yet he does not seem quite prepared to become a Christian; not prepared, I think, to bear the loss of caste and all its concomitant evils. Still, as the poor man will hear, and has he evidently reflects on what he hears, I thought it good to direct two of our native brethren to visit the village on the sabbath, to try to establish regular preaching there. Last sabbath two of them went, and had a regular service, as in a chapel, on this poor man's premises. He and several others attended, and seemed much pleased. When our brethren proposed visiting them three sabbaths in the month, they appeared highly gratified,

and invited them to do as they proposed. I would fain hope, that if we are enabled to carry this measure into effect, some good will be the result.

The box of books mentioned as reserved for Bikrampore has been taken thither, and all the books distributed. Rámjiban and Jaynáráyan undertook the journey, but, four days after, they returned, because Jaynáráyan was ill; Rámjiban, however, much to my satisfaction, and without any prompting on my part, left Dacca the next morning alone to return to Bikrampore, and we saw him not again for sixteen days, when he returned with a smiling countenance, saying, that he had preached in many places, and that the books were all gone. I told him that I had felt much concern about him, on account of his long absence. "There is no fear," said he, "every body treats us well, and is glad of the books."

I think I may say, that, generally speaking, things are now wearing a more favourable aspect than formerly. The desire for books is by no means diminished, and we have never seen so much attention paid to the word as at present. Several natives have, of late, made apparently serious inquiries, and we have one inquirer, a brahman, who now eats with Chánd. Our English congregation keeps up better than I expected it would do, under so many depressing circumstances.

DELHI.

In this city, Mr. Thompson has lately had opportunities of sowing the good seed very extensively, of which he has availed himself; but, with what result, it must be left to future days to disclose.

Daily, since my return home, or rather from the commencement of the year, I have been enabled to go among the city people,

reading striking chapters out of the Psalms, Proverbs, and New Testament, as also tracts, discoursing with and preaching to them, in

conspicuous parts of the city, and having from fifty to a hundred people attentively to hear me every morning, and in mild weather in the afternoons also. I have thus addressed, from the 16th of January to the 12th of July, 3480 persons abroad, and 1918 persons at home and in the lines, chiefly attendants on Christian worship, on Sundays and Wednesdays at home, and on Thursdays in the lines, when the Christian drummers and their families have been well enough to attend. For the last few weeks sickness has been very prevalent among them, so that the worship has been interrupted. Among the attendants on Christian worship at home, have been

numbered some hundreds of Sás, or followers of Dádu, who attended expressly to witness, and, as far as may be, join in our worship. On departing they took away Testaments, Psalms, and hymn-books. The multitudes that stand to hear me every morning, are in general very attentive; but as they begin to comprehend the meaning of the word, they show an aversion to its doctrines. Several stumble at the sounship of Christ; one showed his acquaintance with the writings of the prophets by affirming that the rider on a camel was Mohammed, and he on an ass our Saviour!

CHURCH IN THE ARMY.

A good work appears to be going on among the troops in the north of India. A correspondent writes to Mr. Thompson thus:—

As yet we have not any chapel to meet in, as the major of the barrack department has been absent for some time from the station, and he would not allow any thing to go on except under his observation: so that I cannot tell when the chapel will be finished. But there is a serjeant of artillery that has four small rooms, and we meet in one of them in the

evening: so that we are very comfortably situated at present, and staff-serjeant Luffman, an old standard, conducts the means himself, and he is able to instruct us in the way of salvation. He administered the Lord's supper to us on the 7th of this month, as he is an old experienced Christian.

Another correspondent writes as follows, April 19th 1847:—

I have service twice a day: in the morning in English, and in the evening in Hindustani. I have the New Testament in the Roman character, and Hindustani language, and I have a little congregation almost every day. Some are become very anxious to hear the word of God, and some much affected by their constant attendance. I have hopes of one man in particular, he is never absent, and cannot rest content if he does not hear some portion of the word of life explained. In fact, only a few nights ago I was reading and explaining the crucifixion of our Lord, and I observed him constantly wiping his eyes, which I deemed to be from impression and tears. Nothing is impossible to the Lord. How happy would I feel if only one soul was brought to Jesus! This is a post in life in which no person may be idle, if not so inclined. The Lord forbid that I who have

found the greatest of mercies, should hold my tongue: for I far exceed the thief on the cross in sin, from which I hope the same fountain will wash me.

From the same, 25th May.—We have our worship twice a day, and are enabled to read the word of God, and pray, and sing in the country language; and we are seldom or never without attendance of from six to seven, which increases and decreases, as their circumstances allow, or duty interferes.

From the same, 22nd July.—We are never one evening without our little congregation of natives, some of whom have attended for a whole year nearly, and are not content when duty calls me from home, that they have no service. I hope through the blessing of God that one of these men will offer himself for baptism before I leave this post.

SINGAPORE.

The Calcutta Oriental Baptist contains the following account of missionary operations in Singapore, extracted from a communication of a Christian friend who lately visited the island.

Rev. B. P. Keasberry, of the London Missionary Society, has been a long time at

Singapore, and is labouring among Malays, in whose language he is in every way quali-

fiel, and is do doubt doing much good amongst them. "The kingdom of heaven cometh not by observation." He is the only missionary in the whole island, and has, besides a chapel where he preaches on the Sunday and Friday evenings, a boarding school consisting of Malay boys placed under his sole management for a certain number of years, whom he clothes, feeds, and boards. He has about twenty-eight boys under his care, two of them the sons of a neighbouring raja, and the progress the boys have made is very creditable, and the care taken to instil into them the sweet doctrine of love to God for Christ's sake, and instruct them in the scriptures as the basis of their knowledge, must develop fruit in due time. Family worship with the whole school is conducted every morning, when the elder boys read in Malay a portion of scripture, and Mr. Keasberry explains it. They sing delightfully. The society affords nothing towards its support, and it is kept up by local subscriptions.

Mr. Keasberry represents the Malays to me as a very indolent race, having no desire to cultivate land, most difficult to rouse from their lethargic state, and content to obtain a livelihood by fishing. Desirous to be instrumental in waking them out of their long slumber, he is endeavouring gradually to create in them a taste for agriculture or some useful trade, and for that purpose he has a piece of land, a printing establishment, a lithographic press, and book-binding establishment, all in active operation, under his sole daily superintendence, without any assistant. A number of his boys, as they grow up, follow out his advice by assisting in printing or lithographing, which ever they fancy. I believe the whole of his business in the three departments of work, is conducted by his pupils, with the exception of one of the book-binders and two men in the printing-office. To show how much they love Mr. Keasberry, these boys could at any time obtain employment with the merchants for high salaries, but they remain with him and feel quite contented with a small salary, plainly showing that they have a knowledge of discerning between serving worldly persons and Christians; and will not the Lord, by his marvellous grace, help all that are endeavouring, however faint their conceptions may be, to walk in the fear of God, and bring them in due time to feel their miserable state and accept of the finished work of Christ? It is the day of small things with Mr. Keasberry, but he can rejoice in having fruit from his labours, the church numbering altogether

about twenty-five or thirty members, and some of his hearers are in a very hopeful state. I think it was Burder's saying, "The Lord commanded his servants to be faithful, not to be successful;" and laying hold of his promises, that strengthens hope, and wrestling with him in prayer, a blessing must be the result.

Mr. Keasberry very much needs a person qualified to instruct youth, and who would take the entire management of his school, a person possessing the love of God and the interest of Christ at heart, that would work with singleness of eye, "diligent in business, fervent in spirit, serving the Lord." The society with which he is connected is willing to afford a liberal salary to such a person, if he can be found on the spot. Mr. Keasberry must feel the weight of so many duties very much, but as he mourns over the neglected state of so many villages and towns around the island, and is very anxious to proclaim to them the "unsearchable riches of Christ," and which he now cannot do, unless to the neglect of his hopeful school, I hope some one may be raised by the Lord to help him. Mr. Keasberry used to have a Wednesday evening English service at the Mission Chapel, but as the chaplain had chosen the same evening, for the same purpose, and in so small a community, Mr. Keasberry closed his. When I was in Singapore the chaplain had also discontinued the meeting, and as a remnant of God's people is on the island, and they feel the need of it, Mr. Keasberry has again commenced it.

I must not forget to mention that Mr. Keasberry has a "helper" in his lovely pilgrimage, in Mrs. Keasberry, who is always employed in teaching the boys to knit and work in worsted during their play hours. This is voluntary work, and it was pleasing to see a number of the boys engaged in learning what may, some future day, be turned to advantage. This shows that they feel grateful for the love shown them in instructing them and taking care of them; and who would not devote their time to useful purposes when such ample reward as appreciating your motives and acknowledging them is bestowed? but when doing good in the hope of gaining a smile from our Father in heaven, oh what joy to work from love to Christ for what he has done for us! There is a school on the island for female children supported by the "Society for Promoting Female Education in the East," and conducted by Miss Grant.

AFRICA.

BIMBIA.

The following illustrations of the debased condition of the Isubus are furnished by Mr. Newbegin.

I lately called on the head Njiengo man (we should call him a high priest) of the district. He was a harmless, inoffensive kind of man, utterly ignorant of truth, but wrapped up in superstition. He it was who once warned me against cutting down two trees, alleging for his reason, that all the Isubus would immediately die. The trees are certainly a fine ornament, and for that reason I should not cut them down. I found that he had applied to me for relief during a previous visit to Cameroons, and not finding me at home, he was taken by his friends to a renowned man at a distance. He obtained no relief, and, after a month, returned exhausted and near to death. I administered relief to smooth his path to the grave; I could do no more. The disease of his liver had extended to such a length, there was no hope of restoring him. This has been the character of most that I have yet had under my care. In order to confirm their very slight confidence, I think for a time I shall give what they may require gratuitously. I went to this man's house as the mourning was going on. No sympathy was manifested by his neighbours when he was sick, nay, the necessaries of life were often wanting; but as soon as he was dead, oh, they all remembered he was a

great man. Immediately guns began to fire, the women were all gathered to his house, one or two cannons were loaded and fired, all the people near came together, the drum was calling all to cry. I visited the house. The emaciated body was laid out on a kind of bier; a wrapper round the middle, the head covered with a red cap, the eyes painted all round with white paint, and a feather stuck in the ears. As many as fifty women were in the house, ranged at the head and feet, all howling and mourning, their hair all dishevelled, the tears running down their cheeks, and uttering the most extravagant expressions of grief. Nothing but conviction to the contrary would persuade a stranger from the belief that scarcely any of the grief is real. Women have often been known to burst out laughing in the midst of their grief for the dead. Imagine the hideous hody, and the howling all around, an interminable din from the drum, and you may have an idea of an African funeral. The men show their grief for the dead by copious draughts of rum, often ending the day in a drunken fit. Oh, that the time may come when they shall not sorrow without hope! How do we need to be upheld by the prayers of our brethren and sisters every where!

WEST INDIES.

JAMAICA.

The general tone of the letters which have been received of late from this island is by no means of a cheering character. Many of the pastors are suffering greatly from pecuniary difficulties. The want of success, which is lamented in so many other parts of the world, is also felt. One who has laboured many years in the island says, "Our young people are giving themselves up to dancing and vain amusements, while those of riper years are, many of them, encased in worldly-mindedness, or led astray by the abominations of Obeah and Myalism. There are some, but they are comparatively few, who sigh and cry over the wickedness of the land, and long for the outpouring of the Holy Spirit upon our congregations. Nor is this state of things confined to one church or one denomination. It appears to be universal. Brethren of every society make precisely the same complaints, and to as great an extent as we do."

By a letter from Mr. Clarke, of Africa, written at Mount Hermon, December 4th, we learn that his health continues to be in a very unsatisfactory state. A voyage to England is thought to be desirable, but his medical adviser will not consent to his undertaking it till the danger of his encountering sharp weather in the channel is past. His own opinion is, very decidedly, that a temporary residence in England is necessary to render him equal to African service.

Mr. Cornford, who has resigned his charge of the church at Montego Bay, has been unanimously chosen to the pastorate of the church at Jericho.

CALABAR.

The Baptist Theological Institution under the care of Mr. Tinson appears to be prosperous and useful, though greatly embarrassed by the want of funds. It will be remembered that according to the arrangements made at the time of its establishment, and ratified subsequently, the support of the tutor devolves on the Society, and that of the students on the Jamaica churches. The following Report for the year has been printed in Jamaica, and forwarded to the Committee.

By the good hand of our God upon us, we have been brought to the close of another year, the history of which, like the general history of the Institution hitherto, has been a mingled scene of light and shade. For a long time our hopes and fears continued to alternate in anxious suspense, as to the final success of the enterprise; but cheered as we now are by the past interpositions of divine Providence, and the present aspects of the Institution, the Committee cannot but repeat their grateful acknowledgment, that "having obtained help of God they continue to this day." Yet while encouraged, they dare not boast, but feel as those who are only putting on the harness.

The undertaking has been attended with difficulties, both with regard to the obtaining of men and means, difficulties which none can conceive but those conversant with our churches, and the altered condition of society in the island. These difficulties are yielding to perseverance. Men have been obtained of the right kind, and we cannot but think that others may be found, who with a fair amount of suitable instruction, shall become workmen that need not to be ashamed.

Native agency in our churches had been previously called into operation for a long time, and to a great extent, but only in a subordinate capacity; and there had been imaginings that the time had scarcely arrived for its healthy action in any other form. It remained, therefore, to be tried. The experiment has been made, and the possibility of success is no longer left to conjecture, for though it is as yet but the day of small things, from what has been done your Committee would indulge the conviction that from the

churches in Jamaica a native ministry may ultimately be raised up to carry on the work of God among us.

During the past year, one of the students, Mr. Francis Johnson, has received and accepted an unanimous invitation to settle over a church at Clarkson Ville, in the parish of St. Ann. Mr. Johnson was ordained in January last, at Brown's Town, where he was formerly a member. And it is with much pleasure the Committee refer to the fact, that the deputation from the Baptist Missionary Society in England, the Rev. Messrs. Angus and Birrell, were present and took part in the service on that occasion. The satisfaction felt by our friends may be seen in the opinion expressed after their return, at the annual meeting of the Society, held in London, on the 29th of April last. The number of students now in the Institution is seven. They are men of sterling piety and fair promise, and their conduct during the past year has been characterized by educational diligence and domestic harmony. Of their progress in study, the following report will testify; it bears date the

"30th June.

"The annual period for the examination of the students in this Institution having returned, we have been occupied yesterday and to-day in ascertaining the result of their labours during the past year, and we feel much pleasure in bearing testimony to the progress made by them during that time in the various departments of knowledge necessary to qualify them for the great work to which they have devoted themselves. Their acquisitions in English grammar and composi-

tion, in ancient and modern history, theology, and biblical exposition, were highly creditable to their diligence and ability, and the assiduous and earnest labours of their respected tutor. We were highly gratified in receiving a most satisfactory report of all, as to their Christian department, during the whole session. Nor would we omit to mention, an able and interesting paper on regeneration, read by one of the senior students. And in conclusion, we cannot but express our sincere delight at the manifest progressive efficiency of the Institution, and the healthful character of its operations. At no former period has it afforded such pleasing indications of future success. We do, therefore, most earnestly implore a continuance of the divine blessing on this undertaking, and heartily commend its interests to the sympathies and liberality of the Christian public.

“THOMAS F. ABBOTT.
JOHN CLARK.
JOHN E. HENDERSON.
BENJAMIN MILLARD.
ROBERT GAY.”

It has been viewed as a matter of surprise that our churches have not earlier yielded competent men for the ministry. And this apparent defect has constituted, in the opinion of some, “a grave element in the missionary question,” why missionary churches in any part of the world now, should not supply men of character and capacity to sustain the pastoral office, as well as in the days of the apostles.

To persons conversant with the state of society in this island, and the previous condition of our peasantry, nothing can be more obvious than the contrast in point of mental culture, between the members of our churches and many in the apostolic assemblies. For, admitting that the first Christians were, for the most part, of the middling and lower ranks, there were in many of the churches planted by the apostles, whether Jewish or Gentile, persons of education and influence. The gospel was first propagated in countries where civilization had attained its height, in some of the most learned and polished parts of the globe, and among the converts were Jewish rulers—men full of wisdom, a great number of priests, honourable men not a few, converts among the literati of Athens, and some in Cæsar’s household. Here, the poor have had the gospel preached to them, and from such *only* have our churches been formed; and while we admit that the gospel is calculated and designed to produce a succession of ministers as well as private Christians, and that it enlightens, elevates,

and refines, more or less, all whom it converts, it does not transform the illiterate into scholars, or necessarily impart a capacity for public teaching. Men must usually be fitted for such labour by the slow process of human instruction; this is going on, and we cannot but cherish the hope, that young men will be found in our churches with sufficient piety and talent to become, with proper training, useful ministers of the New Testament, although we have none at present to fill the vacancies which death and other causes have created. While we lament this, and lament that “to obtain a supply of pastors from England is obviously impossible,” we would, therefore, on account of that impossibility, the present paucity of ministers, and the aspect of affairs generally, most earnestly and affectionately urge on our brethren, the imperative duty of looking out for the most intelligent and pious young men in the churches, and where there is manifest evidence of piety and talent, to encourage such to think on the work of the ministry. We are not ignorant that fears may be entertained of pursuing such a course, lest pride should be engendered, and more evil than good result. That all needful prudence should be exercised, none can doubt; but who so likely or so proper to practise that care, as the pastor whose mature judgment and best sympathies are engaged in the business? By a judicious and well timed encouragement many a valuable servant of the church has been brought forth, and in the dispensations of Providence, fitted for eminent usefulness, who, but for such fostering care, would have lived and died unknown, beyond his immediate acquaintance.

We have again to mourn over the loss of helpers, in the death of one, and the departure of others from the island. Our esteemed brother Dutton, whom God has been pleased to remove from us, was an active member of the managing committee, and one who ever felt a very lively interest in the prosperity of the Institution.

In conclusion, the committee desire to express their most grateful acknowledgments to those generous friends in England who have kindly and liberally come forward to their aid. But while the committee tender them their warmest thanks, it is with sincere regret they again state, that without the continuance for a time of foreign help, there is not the slightest prospect of continuing the seminary. And they would entreat the Committee and their friends in England, to consider whether it would be wise to abandon the enterprise after such an outlay, the urgent necessity of such an institution, and the fair prospect there now is of final success.

HAITI.

Mr. Webley has been laid aside by bodily indisposition, but when he wrote last, November 23rd, was so far recovered as to be able to resume his public work. He continues to receive encouragement. His Lord's day morning congregation, he speaks of as very delightful, being composed of the mission family, the baptized, and about twenty hopeful inquirers. The evening congregation includes with these an attentive auditory of more promiscuous character.

CANADA.

The Montreal Register of December 23, contains a pleasing account of accessions to the church at Pickering, under the care of Mr. Davidson. Our friend, the editor, remarks that the communication will be read with interest, especially by the friends of the Baptist College, from which institution Mr. Davidson proceeded to Pickering in June last. He adds, "May it please God to grant similar success in all the churches!" Mr. Davidson, addressing the editor, says,

You doubtless remember, that at the last meeting of the Haldimand Baptist Association, held with the church in Markham last June, the low state of religion was deeply felt and deplored, and that a day of humiliation and prayer was recommended by the Association, to the various churches of which it is composed. The church in this place, prior to the Association, and indeed for a short time afterward, was in a very low state. The day of humiliation was observed by the church, and it proved a most precious and glorious day. There was a spirit of confession and humility manifest in all the members of the church, and some faint breathings of desire to God that he would revive his own work in the midst of the years, and save perishing sinners. The exercises seemed to betoken that God would still be gracious, and bless his people, so that the work of God seemed visibly to commence with the services in the evening, when a sermon was preached from Jonah iii. 10.

Shortly afterwards I had the happiness of baptizing two youthful converts. Meanwhile the brethren and sisters became more and more desirous of seeing sinners snatched as brands from the burning, and made heirs of the grace of life. The preaching of the gospel had its desired effect on the hearts of some, and we soon saw other four groaning under the weight of their sins, and then rejoicing in Christ Jesus as their Saviour. These last were baptized on the 27th September, when an immensely large and unusually solemn and attentive audience listened to a discourse from those thrilling words of the Prophet Jeremiah, viii. 20, "The harvest is past, the summer is ended, and we are not saved." That day will not be soon forgotten by those who were present. All around seemed solemn as the grave: the sombre appearance of na-

ture, the falling leaves, and the setting sun, gave effect to the scene, while adown the cheeks of the impenitent the big tears of compunction rolled to the ground, and, as they chased one another to the earth, seemed to say, "The harvest is past, the summer is ended, and we are not saved." One of the candidates who that day was immersed, was a person of great interest, who had been brought up in the church of Scotland, and was much respected by all who knew him. The news of his going to be baptized brought out a host. A very powerful work followed from that day, so that in a month five others were brought to yield to the power of divine grace.

Another month rolled away, and brought to our communion seven others, who were baptized on sabbath, November 28, in the presence of a vast assemblage. The wilderness and the solitary place rejoice and blossom as the rose. The church, which in June numbered only fifteen, now numbers forty-two, having received eighteen by baptism and nine by letter.

There have been but few special exercises, and little or no excitement, but a spirit of earnest and agonizing prayer. The work has not ceased, as we have several hopeful inquirers after salvation. The congregation has increased in such a manner of late, that we have been compelled, at this infelicitous season of the year, to erect a new chapel, which, God willing, we hope, will be ready for worship in a month. Our sabbath school, also, has received large accessions of late, and is in a prosperous state. The church in Markham has also received an addition of four members, and the new chapel there in course of erection is closed in. "The Lord has done great things for us, whereof we are glad."

HOME PROCEEDINGS.

ANNUAL MEETINGS.

Though the arrangements for our April Meetings are at present incomplete, it may be convenient to our friends to know that they will commence (p. v.) on Thursday, April 20th, on the evening of which day a Sermon on behalf of the Society will be preached at Surrey Chapel, by the Rev. James Sherman. The 23rd of April is the Lord's day for the simultaneous sermons in the baptist chapels in London; and Thursday, April 27th, the day for the Annual Meeting in Exeter Hall. It may be inconvenient, in some respects, that the meetings happen to occur this year at the time called "Easter;" but it is in pursuance of standing arrangements which regulate the meetings of societies of other denominations as well as our own, and the Committee, after deliberating on the subject, felt that they were not at liberty to deviate from the regular course.

CORRESPONDENCE.

To the Secretary of the Baptist Missionary Society.

MY DEAR SIR,

I have heard that the income of the Society is likely to be much less than it was last year. I have thought of a plan, which, if adopted, would bring it up, if not over what it was last year, and I hope I have thought of the plan in time, viz., if every subscriber whose circumstances are as good as they were last year will give half as much again as they did then, and if their circumstances are better, that they will double their subscription. The times demand it, and you know that our motto is, "Attempt great things, and expect great things." Christians must expect to support Christian institutions; the people of the world have no sympathy with missions, and therefore it will not do to expect much from them.

Let the question, "How much owest thou unto my Lord?" have its due effect upon our minds, and I think we shall begin to make sacrifices. I am sure that those who think on what Christ has done for them will be anxious to show their love to him, and how can they show it better than by endeavouring to extend his reign?

I have enclosed a post-office order for £1, as I think my circumstances are something better than last year; and when we think how many who were then in affluent circumstances, are now quite destitute, we ought to present something as a thank-offering. Praying that Christians may feel this to be a privilege, and not merely a duty,

I am, my dear Sir,

Yours very truly,

S. G.

GENERAL BAPTIST MISSIONS.

According to our promise, we continue the abstract from the Report of these missions which we commenced last month. Much interesting information will be found below respecting that immense empire which occupies the whole of the north-eastern portion of the globe.

CHINA.

The last Report announced that Mr. Hudson had reached Ningpo, and commenced his labours

there by the distribution of religious publications. Mr. Jarrom, who had wintered at Hongkong, sailed thence on May 24th, reached Chusan on Friday June 12th, and soon after-

wards arrived at Ningpo. He states that in their voyage, though they sailed near the coast, they seldom saw the mainland, which was hidden from them by an astonishing number of islands, that appeared like formidable barriers against undue approach to the mainland.

You have thus two brethren in the midst of the immense population of China, and hope may be entertained that a third, in the person of Joseph Hudson, the only surviving child of your senior missionary, may ere long be added to that number. He is young, appears a convert to the Lord, though when the last accounts were sent from China, he had not actually joined the church. Mr. Jarrom bears honourable testimony to the consistency of his conduct—states that his knowledge of the colloquial language of Ningpo is considerable, as is his readiness to express himself in it, and that he is daily improving. His desire seems to be, to be useful in China, in making known among the people the glorious gospel. He manifests great interest in the mission, and already enters into all the plans of usefulness that the missionaries adopt. He adds, "Nor do I think he is more useful to his father now, than, under God, I trust he will become to the mission in a short time, when his understanding is more matured, his knowledge enlarged, and his piety becomes deeper and stronger."

Ningpo, your first station in China, is situated in nearly thirty degrees north latitude, and in about a hundred and twenty-two degrees east longitude. The province is reckoned to contain thirty-five millions of inhabitants.

MORAL AND RELIGIOUS STATE OF CHINA.

The accounts given by your brethren of the moral state of the unnumbered myriads of China, is like Ezekiel's roll, full of mourning, and lamentation, and woe. Idolatry, though not with such horrid obscenity and bloody rites as in India, exerts the same deadly sway. Like the Hindoos, the people are without God, without Christ, without hope, without the sabbath, without all that cheers, and sanctifies, and elevates the mind. Duplicity, deceit, fraud, and worldly-mindedness, and selfishness in their most intense degree, cover all the land. China, through its length and breadth, presents the awful spectacle of a vast Golgotha, where all are spiritually dead; yet with that infatuation which distinguishes the natural man, and renders him akin to a madman, "the Chinese," writes Mr. Hudson, "have no notion of human depravity, and they say man is naturally virtuous."

He remarks, at another time,

"We desire to feel, as the heralds of the church of Christ, in proclaiming to this godless people, the unsearchable glories of our Redeeming Lord; for multitudes of the literati have no god at all; a large proportion are led captive by a material fancy and the dreams of an irresisti-

ble fate, and the vast majority have gods many and lords many, to whom they daily give the homage of their hearts. At times, you would almost imagine, from the scepticism and indifference which prevail, that there was no religion in the land; and at other times, and other seasons and circumstances, you would suppose them to be the most religious people upon earth, as in all things they are truly superstitious, and the whole land seems wholly given to idolatry. At the close of the Chinese year, for instance, and the beginning of a new one, which is just at hand, the whole city, indeed the whole land, appears moving with superstition, the people become mad upon their idols, and from the imperial throne to the peasant's cottage, probably there is not a family that does not pay the most devout homage before a senseless block, or to the departed spirits of their ancestral line.

TOLERATION.

"All religions are tolerated here, if you will behave yourselves well, and not interfere with government affairs. The imperial family has adopted the maxim to leave every man to believe what he pleases, and to practise what he likes, if he will be a good subject. This toleration consolidates the emperor's power over the different nations which live under his sceptre.

POPULAR WORSHIP.

"In China, 'the three precious ones' are adored by the Buddhists, while by the Taoists 'the three pure ones' are worshipped. Go to the temples which abound in the land, and you may hear hundreds of voices repeating the prayer, 'O me too fuh! O me too fuh!' 'O precious Buddha!'—a prayer which they will repeat with some degree of variety, hundreds and thousands of times, hoping to escape calamity and enjoy protection and supreme bliss. The 'shaven-headed priests' of Buddhism abound, and you frequently see them going, a number together, through the street to receive the thank-offerings of their followers. Sometimes you may see them with a written paper on their back, stating the temple to which they belong, the regions over which the god of that temple extends his influence; the meritorious services which they have performed, and soliciting the charity of those to whom they apply. This religion, though not at all popular with the literati, is the religion of the vast majority, and the masses are thus deluded and ruined. The Chinese, however, are a very accommodating people; all the religions agree together; excepting in some few particulars, they blend their doctrines, ceremonies, and deities pretty much into one system, and go contentedly, in one delusive harmony, down to the regions of everlasting woe. In times of distress and seasons of calamity, the god, the priest, and the offerings, with various accommodations, are called in to exert their influence.

to calm the guilty mind, and give repose to the troubled soul. "Their sorrows shall be multiplied which hasten after another god."

WANT OF A SABBATH.

Mr. Hudson often insists on the painful fact that they have no sabbath. This of course is the case in every heathen land, yet it involves a mass of evil not easily conceived. A country without a sabbath must be a province of Satan's empire, and such alas is China.

"The Chinese have no sabbath, and can form at present no correct idea of the Lord's day. On the first and fifteenth of every month the government officers meet to worship the native deities, and give imperial instructions to the people; but God is dishonoured, and the people are uninstructed and unblessed; they have no sabbath. At the opening of the new year, they have several days of holiday to settle accounts, to visit friends, and repair to idolatrous temples; but they have no regular sabbath. The time is spent in festivities, idolatrous processions, and amid the scenes of iniquity and guilt; for they have no day of rest. At the various seasons of the year they have the most splendid idolatrous processions, and the priests of various temples frequently get up placards announcing days of special worship; but they have no sacred day or holy service for the true God. I have frequently seen these placards, and been to the temple on these occasions, and have generally found them crowded to excess.

TEMPLES.

"In the neighbourhood of our former residence there are six temples, all of which we visited while living in that place. Some of them are large ones and in good condition, and others are rather small, and in a dilapidated state. We gave tracts to persons whom we saw in the temples, and had an opportunity of giving to the priests themselves some Christian books. I have only met with one priest who refused a book. On three occasions, when we visited these temples they were crowded to excess. There was no preaching, no singing, but chanting of prayers, counting of beads, the beating of drums and gongs, the burning of paper, and firing crackers. In the court yard of the larger temples, there is generally a stage upon which some priests and others are placed in front of the gods, performing the required services, while the people in every part of the temple are bowing before the idols, and performing their idolatrous worship. Were our friends at home to witness such a scene, their hearts would glow with gratitude, that they had the privilege of doing something to destroy such works of darkness, and restore the people to knowledge and peace. We were allowed to pass through every part of the temple, which we did, occasionally giving away our books, which were always received with apparent pleasure. When we had retired to some distance we gave away many books. We found it difficult to restrain

the people from tearing away from us the tracts, such was their eagerness to possess them. We have visited many parts of the city, and have frequently collected together numbers of persons to whom we have given books. May the seed sown produce abundant fruit!

EXCITEMENT.

"The Chinese being thus sunk in ignorance and deplorable superstition, and from their own character utterly unable to appreciate true benevolence, it needs not excite surprise that the presence of Christian missionaries should excite wonder and even alarm. At Ningpo your brethren have uniformly received respectful treatment, and been allowed to pursue their work without the least opposition, yet for a time the city was filled with popular excitement on their account. There was an earthquake, the heat was very intense,—the gods were now supposed to be angry, and the demons roused to fury. The people said that little demons visited their houses and rooms, and scratched their faces. Immense quantities of spells or charms were now printed and circulated. And as the Christians in ancient times were persecuted as the cause of all the evils that befell the Roman empire, so the missionaries were regarded as the cause of all the evils, fancied or real, which the people felt or feared. Still no insult or injury was offered to them, and by degrees the excitement subsided."

AMERICAN TESTIMONY RESPECTING THE STATE OF CHINA.

A Report issued by some American missionaries at Ningpo, presents a concise and affecting description of the state of the millions of China:—

"There is no written standard of religious belief in China to fix the popular creed. The Taoist and the Buddhist priests—especially the latter—understand but little of their own religious books, and others of course are ignorant of their contents. The vulgar superstitions float at random upon the popular mind, and are handed down by tradition from generation to generation. The writings of the philosophers treat to some extent of the principles of morality, but their religion, if it may be called such, embraces only the present life. As to the great problems of human existence and human destiny—the end for which we were brought into being, and the future state which awaits us—they are silent. The foundation of their system is the original purity, and the perfectability of human nature. The highest virtue is attainable by the unassisted efforts of the moral faculties; and the attainment is urged only because it secures present happiness. If there be any regard to the favour of heaven, or the Supreme Ruler, it has reference to that favour chiefly, if not entirely, as experienced in this world. The foundation of this morality is humanity, not deity. Humanity, therefore, is exalted into deity. This principle extends

through all grades of society. That most men sometimes do wrong cannot be denied, but the depravity of our nature is an idea so opposed to all the notions of the Chinese, that it cannot even be understood. Few will admit their own hearts to be wicked. The aged will commonly acknowledge that in youth they have committed indiscretions, but an appeal to a white beard is considered a sufficient guarantee that the heart is pure from sin. The necessity of an atonement, therefore, is not dreamed of, and the doctrine will of course be received with contempt.

"The worship of ancestors, which indeed is made almost the whole of religion, is but a deification of human nature. The same principle may perhaps account in part for the very general prevalence of hero worship, and the great number of deified men. Of the numerous temples which meet the eye in every direction, a large proportion consists of those which have been erected by families or individuals in honour of their own immediate ancestors, or by the people of the district in honour of men who for eminent services to the country have been elevated to the rank of gods. These temples are but little frequented, and are commonly closed except on the special occasions on which the god receives his appointed honours. An instance of such a deification is of recent occurrence. The streets of Shanghai are now adorned by a temple, dedicated to the worship of a distinguished commander, who fell near the city, in an engagement with the English troops, during the late war. It is a little singular that while countless names of lesser note are honoured with the title of deity, Confucius is never spoken of as such, though in every district a temple is erected to his memory.

"The gods of the Chinese pantheon for the most part bear a national character. But a small part can be considered as the exclusive property of either of the religious sects. Every district has its gods of the land and grain, of the hills and valleys, of the springs and fountains of water, and every city its tutelary deity, known as 'the god of the city wall and ditch.' The prominent objects in nature are regarded as proper objects of worship. It is no uncommon sight to see an aged man placing a stick of burning incense at the door of his dwelling, and then bow reverently towards the four points of the compass, in worship of the material heavens, and the earth. A generally prevalent notion is, that if a man is faithful in the worship of the Chinese trinity, of heaven, earth, and ancestors, it is not of much importance whether he worship any other god or not. In ordinary conversation, the sun and the moon are commonly spoken of as Ta Yang poussa and Ta Ying poussa—or great male and female deities. At the period of the winter solstice, there is a general thanksgiving in each family, to the god of fire, for the preservation from the ravages of the terrible element during the year. An expression of thanks, printed on a slip of paper, is pasted over the door of each house for several days. The god of thunder is feared on account of his powers of destruction, and is supposed to visit merited vengeance upon those

who, having been guilty of high crimes, have been able to escape punishment from men. Thus, as in every land where man has been left to grope in the dimness of the light of nature, God is forgotten, and the creature is honoured more than the Creator.

"But the god who of all others is most worshipped in China, as every where else, is *Mammon*. The Chinese are emphatically a worldly people. To the world they give the real homage of their hearts. They live *avowedly* for the present life. What is to be their state after death they know not, nor do they care. The doctrine of the metempsychosis is very commonly received, but there are few, if any, who entertain any fixed or definite views. It is a prevalent notion that man is possessed of three souls, of which at death one enters the place of departed spirits, another enters the tomb with the body, and the third remains with the tablet of the deceased, which is worshipped. Accordingly when a death takes place at a distance from the family, priests are employed to call back the wandering spirit to the family abode, and the tablet of the dead. Yet there is a general belief in some kind of future rewards and punishments, and when a death occurs, priests are almost always called in to offer prayers for the soul of the departed."

PREPARATORY WORK.

The first work of missionaries in China is that "preparatory schooling in the knowledge of the language and the people, which must constitute the foundation of successful labours." To this your brethren devote their principal energies.

Mr. Jarrom refers to his efforts to acquire the language, and observes—

"I trust that in a few months I shall be able to send you word that I have opened a room for preaching. I am encouraged in my attempts to become acquainted with the colloquial of this place, and trust that ere long the principal difficulties will be overcome. Brother Hudson has the advantage over me in knowing so much before he left home. Mrs. Jarrom is getting hold of the language in a very encouraging manner. If it please God to spare her, and O that it may, I think she will be useful among the women."

Mr. Hudson, referring to his studies in Chinese, exclaims,

"O the language! the language is really difficult. Learning to speak for me is no sinecure, and I suppose most find that it requires intense application. But then what a privilege when you can do it! what news you can tell! what multitudes you may reach, and by the blessing of Heaven what good you may do! China is the field for missionaries, and in years to come, China will be a land of bibles, schools, and churches."

The sacred volume declares that "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." This senti-

ment applies with all its emphasis to the spiritual husbandman labouring to cultivate and "gather fruit unto life eternal" in the deserts of heathenism. Much fruit could not be expected from such a land as China, within twelve months from the missionaries landing there. It might seem sufficient encouragement that they had applied laboriously to the acquisition of its difficult language, had begun to address its benighted crowds, and in the form of religious books scattered much sacred seed, which had been thankfully received. The brethren, however, have enjoyed more encouragement than this. Already one intelligent and respectable Chinaman appears a convert to the gospel. He is a learned man, and is Mr. Hudson's Chinese teacher.

FOREIGN LETTERS RECEIVED.

AMERICA	MONTREAL	Cramp, J. M.....	Nov. 26.
ASIA	AGRA	Dannenberg, J. C. A.	Nov. 11.
	CALCUTTA.....	Aratoon, C. C.....	Oct. 6.
		Thomas, J.....	Nov. 5.
	COLOMBO	Davies, J.	Nov. 15.
	MADRAS.....	Page, T. C.	Nov. 10.
	PATNA.....	Beddy, H.....	Nov. 15 and 20.
	SEWEY.....	Williamson, J....	Nov. 1.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Dec. 11 and 23.
HAITI	JACMEL	Wehley, W. H....	November 23.
HONDURAS	BELIZE.....	Buttfield, J. P....	Nov. 8 and 13.
		Kingdon, J.....	Oct. 23, Nov. 12.
JAMAICA	ANNATTO BAY	Jones, S.....	Nov. 18.
	BROWN'S TOWN	Clark, J.....	Nov. 20
	CALABAR	Tinson, J.	Nov. 19, Dec. 4.
	FOUR PATHS	Hands, T.	Dec. 4.
	KETTERING	Knibb, M.	Nov. 19.
	KINGSTON	Clarke, J.	Nov. 18.
	LUCEA.....	May, J.....	Nov. 18.
	MOUNT HERMON	Clarke, J.	Dec. 4.
	POINT HILL	Tunley, J.	Oct. 29.
	ST. ANN'S BAY ...	Millard, B.....	Nov. 22
	SALTER'S HILL	Dendly, W.....	Nov. 19.
	SPANISH TOWN.....	Phillippo, J. M....	Nov. 18.
	SPRINGFIELD.....	Tunley, J.	Nov. 30.
	STEWART TOWN	Dexter, B. B.....	Nov. 25.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Rev. J. Jenkinson and friends at Kettering, for a parcel of books, for *Rev. W. K. Rycroft, Bahamas*;
- A friend, for a parcel of magazines, &c., for *Dr. Prince, Fernando Po*;
- Mrs. Eyres, for a parcel of magazines;
- Mrs. Gouldsmith, for a parcel of magazines and reports;
- British and Foreign School Society, for two cases of school materials, for *Rev. H. Caper and Rev. W. K. Rycroft, Bahamas*;
- Mr. J. Mainwaring, Brimfield, for a parcel of magazines;
- A friend, for a parcel, for *Rev. J. Merrick, Bimbia*;
- Mrs. S. Hobson, Lambeth, for a parcel of magazines, for *Africa*;
- W. B. Gurney, Esq., for a parcel of Montreal Registers, &c.;
- Mr. F. Nicholson, Plymouth, for a parcel of Patriots, &c., for *Africa*;
- Mrs. Palmer, Lyme, for a parcel of magazines;
- Mrs. Moore, Hackney, for a parcel of magazines;
- Messrs. Partridge and Oakey, for copies of "Evangelical Christendom."

		£ s. d.			£ s. d.			£ s. d.
Meopham—			Broseley—			Melksbam—		
Collection		1 10 0	First Church—			Juvouille Society, by		
Sevenoaks—			Collection		1 15 8	Mr. Smith		2 13 0
Collections (part).....		13 9 9	Contributions		0 12 8			
Contributions		21 4 9	Second Church—			YORKSHIRE.		
Town Mailing—			Collection		1 6 9	Barnoldswick—		
Collection		4 17 9	Contributions		0 6 6	Collection		2 0 0
Contributions		2 17 4	Pontesbury—			Meltham—		
LANCASHIRE.			Collection		1 7 6	Collection		1 17 0
Haslingden—			Contributions		2 6 6	Contributions		0 18 0
Collection		6 0 0	Shiffnall—			Millwood—		
Sunday School, for			Collection		1 10 0	Collection		1 0 0
Dove		1 0 0	Shrewsbury—			Contributions		0 10 5
Liverpool—			Collections.....		14 0 11	York—		
Cropper, J., jun., Esq.		100 0 0	Contributions		13 8 1	Ladies' Negroes' Soci-		
Spark Bridge—			Do., for Dove.....		0 7 6	ety, by Mr. J. Cand-		
Fell, John, Esq., for			Do., Sunday School,			ler, for Brown's		
Indie		10 0 0	for do.....		2 3 6	Toten Schools.....		6 0 0
LEICESTERSHIRE.			Snailbeach—			SOUTH WALES.		
Husbands Bosworth—			Collection		2 10 0	South Wales, on ac-		
Collection		1 7 8	Wellington—			count, by Rev. B.		
Contributions		1 6 6	Collections.....		9 4 0	Price		40 0 0
NORFOLK.			Contributions		6 4 0	Do., do., by Rev. John		
Great Ellingham—			Do., Sunday School,		0 12 0	Jones		16 0 0
Contributions		6 3 6	Hadley, for Dove			GLANORGANSHIRE.		
Do., for Dove.....		0 13 6	Welsh Hampton—			Newbridge—		
Do., Sunday School			Collection		0 12 6	Collection		1 7 6
for do.....		0 17 8	Wem—			Contributions		7 10 10
Norwich, on account,			Collection		1 18 1	Do., Sunday School		0 4 0
by J. Colman, Esq. ...		75 0 0	Contributions		0 10 0	MONMOUTHSHIRE		
NORTHUMBERLAND.			Whitchurch—			Chepstow—		
Newcastle on Tyne, Newcourt—			Collection		1 19 0	Collection		2 9 6
Collections.....		4 1 1	Contributions		2 6 0	Contributions		1 15 6
Contributions		7 11 11	SOMERSETSHIRE.			PEMBROKESHIRE.		
Do., for Translations		2 1 0	Bristol, on account, by			Bethlehem—		
Do., for Female			R. Leonard, Esq.....		200 0 0	Collection		1 1 0
Education		1 7 6	Burnham—			Contributions		0 10 0
NOTTINGHAMSHIRE.			Contributions		1 3 3	Haverfordwest, on		
Sutton on Trent—			Do., for Debt		1 0 0	account, by W. Rces,		
Collection		2 10 0	SUFFOLK.			Esq.....		20 0 0
Contributions		4 0 0	Ipswich, Stoke Green—			IRELAND.		
Do., Sunday School		1 10 0	Contributions, for			Ferbane—		
SHROPSHIRE.			Dove.....		0 16 4	King, Rev. W.....		1 0 0
Bridgnorth—			SURREY.			Letterkenny—		
Collections.....		14 16 3	Dorking—			Contributions		6 18 6
Contributions		10 9 0	Contributions, by Miss			FOREIGN.		
Do., Sunday School		1 6 1	L. Vitou, for Africa		5 10 0	Patna—		
Do., by Miss R. V.			WILTSHIRE.			Juvenile Society		3 17 4
McMichael, for			Bradford, Zion Chapel,					
Dove		0 10 0	on account.....		5 0 0			
			Bratton—					
			Collection		4 3 9			
			Contributions		10 10 6			
			Devizes—					
			Austic, Mr. P.		3 0 0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

BETTER THAN WAS EXPECTED.

It will be remembered, that in the postscript to the last Chronicle it was stated that a generous and steady friend to the Society had offered fifty pounds towards the expense of stationing an evangelist at Easky or Coolaney, to help Mr. Hamilton in the labours of his large district. The opinion of the Committee had not been taken then, but a hope was expressed that this offer might lead to such an appointment, as a most eligible person had offered his services, backed by the highest testimonials, and whose offer was set aside, simply for want of funds.

The Committee, however, thought it to be their duty, at their last meeting, to appoint Mr. McKee, the person before alluded to. On this being communicated to the friend who had offered the fifty pounds, a remittance to nearly double that sum was at once made for this object. The expense of this new arrangement is met, by this act of liberality, for the next two years.

The applications for relief are neither so numerous nor so pressing as was anticipated. The missionaries are exercising the greatest caution. In every way possible they are guarding against abuse, while they are endeavouring to make their efforts to relieve the really necessitous, bear on the great work. Wherever it is practicable, they are giving employment; but this is a great difficulty in their peculiar position. Night-schools have been again established in Mr. Berry's district; and while a considerable number of children are receiving instruction, several members of the church, living in remote districts, are usefully employed, and what they are paid for such employment affords great relief to them, and in the best form.

And, considering the state of commerce, the contributions are more regular and to a greater amount than was at all expected three months ago. We do not mean they are equal to the current expenditure; but a great falling off was anticipated. We hope those churches who have not yet had their collections will speedily arrange for them; especially some of those in London. Here there *has* been a falling off. Two months yet remain before the accounts close. There is yet time to do what is necessary. We trust the hint will be taken. But we entreat all our friends to forward their contributions as early in this month, and in March, as possible.

Our readers are aware that the Clonmel station has required great perseverance and labour. Having been given up for a time, and then resumed occasionally, as some brother could be detached for a week or two from his sphere, it has been prosecuted under great disadvantage, which Mr. Wilson has scarcely yet been able to remove. His last report assumes a more cheerful tone, and he evidently is somewhat encouraged.

THE OUT-STATION.

I have just returned from Kilcooley hills, having held three services, one at Ranaghane,

and two at Bonley. The congregations in the latter place were much larger than at any former visit. There is a spirit of inquiry awakened both among nominal Protestants and Romanists.

CLONMEL.

In this place some of the most regular attendants are Romanists; one of these, though still bearing the name, comes every Lord's day evening. About a fortnight ago, while explaining [the passage, *I say unto thee, that thou art Peter; but upon this rock, &c.*, he listened with profound attention.

On the whole our congregations are steadily increasing, especially on the sabbath evenings. Several families are beginning to

come regularly who used to come only occasionally; and though we have had no addition by baptism this quarter, yet there is good reason for thankfulness and hope.

The removal of a pastor, and the settlement of another, are often trying events to a church. From Coleraine Mr. ECCLES has removed to Belfast, with the cordial good feeling of all his friends, and Mr. BROWN, A.M., of Glasgow University, has taken the oversight of the church, at the unanimous request of all the members.

A GOOD INCREASE.

With respect to the church, Mr. BROWN writes, Dec. 16, I am glad to inform you that I have had the pleasure of baptizing another candidate. This is the *eleventh* since I came here, rather more than six months ago.

JOHN NASH still goes on with his work diligently, notwithstanding advancing age. Placed at Tarbert, in Kerry, he is very far away from any missionary, since Mr. Thomas's removal to Moate, and has to labour wholly alone, and unsupported by the sympathy and counsel of a superintendent.

A PRIEST'S PLEA FOR MONEY.

In a recent journey I went into a house at G——, where I found many people waiting for a heavy rain to pass over. I pulled out my Testament, and began reading Luke xxiv. One man said, "that is fine reading;" another asked, "why does not the priest tell us those things?" One replied, "his sermon last Sunday was that we all should give money according to our ability, to forward to the pope to celebrate so many high masses to liberate the great Mr. O'Connell out of purgatory, and to build a monument for him." We had a long argument on this subject, some left to go to Limerick in a boat, but some waited to hear more reading.

A SUDDEN AND AFFECTING CALAMITY.

While I was reading and making remarks, one of those present exclaimed, "Listen to the cries from the shore, there is some alarm!" We hastened down to the sea-side, which was only two fields distant, and there we found that one of the boats, after having her passengers on board, had pulled her anchor from the effects of a strong gale, struck against a rock, was upset, and all her passengers, except one who was picked up by a boat, which had pushed off to render help, met a watery grave.

The reports from the readers still speak of the eagerness of many Romanists to hear the scriptures, and to compare the doctrines of the church of Rome with the word of God. In many cases the sole authority of the scriptures is freely admitted.

NO PURGATORY.

In the neighbourhood of B——, says J. M. I entered a cabin where there were several Romanists. At the request of one I read 1 Cor. iii. He wished for some conversation on purgatory. After remarking on the chapter, all said those views were satisfactory, and there was no need of further argument. One observed, "I disbelieve purgatory, for I see no right proof of it in the scriptures, and it seems to me to be only brought into the church for money-making purposes." After a long and I hope profitable conversation, all readily joined with me in prayer.

The following communication from Mr. BATES will be read with interest. He and his friends are doing their utmost to get up a meeting-house. In the mean time he is pushing on the work with devotedness and zeal.

A MISSIONARY VISIT.

Banbridge.—A short time ago a friend came eight miles from the country, and requested that I would go and preach in his neighbourhood. Arrangement was made, and I went.

The day was very wet, but a good congregation assembled in a school-house. They expected to have a sermon on baptism, but I preached the gospel. When the service was over I asked, "Would you like to hear something about baptism?" They said, "Yes." I had some conversational intercourse, distributed tracts, and promised to be back that night month.

CLERICAL OPPOSITION.

The tracts spread, the people were reading, talking, and inquiring on the subject, anxiously waiting for the next visit. But, lo and behold, the clergyman hears of it, gets hold of some of the tracts, visits the people, charges them not to come, and will not allow another convictee to be held in the school-house.

INDEPENDENCE OF MIND.

The day arrived and I was early on the spot. A barn, without seats, was opened, and as the people had to stand, it held the more. They listened with attention. A lady who was either sent by the clergyman or came of her own accord, was there to take notes of the sermon. After service I asked, "Have you any objections to make, if so, I will an-

swer them?" One man inquired, "If repentance, &c. goes *before* baptism, what will those do for baptism who never repent at all?" I stated the gospel and asked him in return, "What will such a person do for heaven?" He thought mine the more important question of the two.

I distributed about 300 tracts on the gospel, popery, baptism, and dissent. The lady was very desirous to have a few, and I gave her a supply. The people still lingered. "I will come this night month again, if I can get a place to preach in," I said. One of the company said, "You may have my barn." Thus we ever learn that state churches are opposed to a spirit of free inquiry, love the regions of darkness, cherish a spirit of persecution, and dread nothing so much as the spread of the gospel, the light of heaven, and the energy of Divine truth.

MISS HAMILTON, who cheerfully assists her father in distributing relief, and visiting and inspecting the schools, and whose self-denying exertions we are glad to have an opportunity of properly noticing, speaks in a recent letter of

THE SATISFACTORY STATE OF THE SCHOOLS.

Generally speaking the condition of the schools was very encouraging. I was agreeably surprised to get such clear statements of the way of salvation from some of the most uncouth-looking children I ever beheld.

Our Sunday-school goes on pretty steadily, considering the great severity of the weather.

Among the many striking facts which the reports of our agents continually supply, there is no one so prominent as the growing distrust of priestly power, and efficacy of forms, to secure salvation. The readers who mingle so much among the poorer classes find this feeling increasing. PAT. BRENNAN'S letter supplies, with many more, the following

EXAMPLE OF THIS SPIRIT.

I find many of the Romanists dissatisfied with the old system. They think but little of what the priests say, and as they had the keeping of their consciences, we may expect good will be more extensively done.

A man named C—— has been in the habit of coming to my house, for some time past. On his last visit, he said his object in coming so often was to hear the scriptures read; "for," said he, "I did not go to mass for two years, and now I think it is time for me to go to some place of worship." I told him that changing from place to place would be of very little value unless the heart was changed by the

Spirit of God. I gave him tracts, and promised to get him a bible. He told me there were many Romanists whom he knew would gladly leave the church of Rome, but for the dread of priestly persecution and violence.

A GOOD RESOLUTION MAINTAINED.

On my return from C—— I called to see a man named S——, to whom I had given a Testament about twelve months since. He and his wife were glad to see me. When the priest found out he was reading the Testament, he came to him, and asked if it were true. "Yes," said S——, "I do read a little." "But you must not," said the priest. "Why is that?" asked S——. "You know that you, and such persons as you, are not able to understand it." "I beg your pardon," said S——; "God has not given a revelation of his blessed will to us, which we cannot understand." "Oh," replied the priest, "I see you are determined to persevere." "Yes," said S——, "I will read the word of God as long as he is pleased to give me life to do so."

THE SCHOOLS.

I found the children making good progress. It would do credit to some members of a Christian church to be able to give such scriptural answers as some of these little ones did to questions I put to them respecting the leading truths of the gospel.

MR. M'ADAM refers to several parties who have openly avowed their surrender of Romish doctrines. The views and feelings of these parties may be chiefly referred to the conduct of the priests during the late famine, and the zeal and benevolence of Christian missionaries in visiting, relieving, and instructing the poor.

A NATURAL CONCLUSION.

M. C—— has declared his intention of quitting the church of Rome. I asked his reasons. He said the priests were hard-hearted, and were abusing and tyrannizing over the people. And seeing the tenderness and charity of Protestants, he was led to believe that the difference must be in their opinions.

Last night another of the same class came to me and said the priest came into the village, and sent his men into the garden, who took up some of his best oats; but his wife tore it from their backs, and said, "You shall have no more here."

As so many have come to me recently with similar statements, I conclude that God has overruled these trials we have had for good; and that a great work is silently going on.

MR. THOMAS lately took a tour from Moate among his old stations in the Limerick district. He seems to have experienced a cordial reception from his old friends, and his letter shows that he had

A PROFITABLE JOURNEY.

I had great pleasure in preaching, last week, the unsearchable riches of Christ. Eight services were held, and I enjoyed my work much. On the Monday I preached at Ferbane to a good congregation. The next

day I was off to Clonola, and Mount Shannon in Galway, and preached twice. The people filled three rooms. Many came considerable distances across the ditches. On Thursday I had a good congregation at Banagher, county Tipperary.

Of the school at Clonola I can speak very highly, as I carefully inspected it. The children were much improved in every department. There were forty-eight present, twenty-four of whom could read the scriptures well, and thirteen repeated ninety-seven chapters, which they had committed to memory during the quarter.

POSTSCRIPT.

WE are very anxious to have the collecting arrangements which belong to the present year, financially, which closes in March, determined as soon as possible. Gloucestershire, Warwickshire, Birmingham, and Liverpool, are among the chief. Will our brethren in these districts get this matter settled speedily? We beg them to do so, for reasons which we need not specify, but which are *both obvious* and important.

CONTRIBUTIONS SINCE OUR LAST.

GENERAL PURPOSES.

	£	s.	d.		£	s.	d.
Nottingham, sundries, by J. Heard, Esq...	1	6	0	Halstead, collection	4	16	0
London, Mr. Cockshaw.....	0	5	0	Earls Colne, ditto	2	2	6
Regent Street, by Mrs. Bennett.....	1	5	9	Bures ditto	4	0	0
F. M., by Rev. Geo. Pritchard.....	0	5	0	Leeds, Subs., per Misses Gresham and			
Cadby, S., Esq.....	1	1	0	Woodhead	17	13	0
Norwich, Miss Davy.....	5	0	0	Harlow, collection.....	3	0	0
Collingham, Mrs. Nicholls	1	0	0	W. C., donation.....	0	5	0
Cupar, Fife, Mr. Sharp.....	1	0	0	S. M.....	95	0	0
Cambridge, W. J.	5	0	0	Canterbury, Ladies' Weekly Society,			
Berwick-on-Tweed, collection ...	£8	6	0	by Mrs. T. Flint	£10	8	6
Missionary Society.....	2	0	0	Flint, Mr. A.....	1	0	0
Ford Forge, by Mr. Black...	4	0	0	Flint, Mr. B. F.	1	0	0
		14	6	Flint, Miss	1	0	0
Newcastle-on-Tyne, collection...	7	9	0	Flint, Mr. T.....	0	10	0
Subs., per Rev. G. Sample.	6	0	0	Howland, Mr.	1	0	0
		13	9	West, Mr.....	1	0	0
South Shields, subscriptions	3	1	0	Carter, Mr.....	0	10	0
North Shields, ditto	3	10	0				
Braintree, collection.....	5	3	6				16 8 6

Thanks to Mrs. Cozens for a parcel for Ballina.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq. 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
31, GLOUCESTER STREET, QUEEN'S SQUARE.

THE
BAPTIST MAGAZINE.

MARCH, 1848.

SKETCHES OF EARLY ECCLESIASTICAL HISTORY.

WRITTEN IN ACCORDANCE WITH BAPTIST PRINCIPLES.

NO. III. THE TWELVE WITNESSES.

THE infinitely wise and gracious Spirit under whose guidance the scriptures of the New Testament were written, has not seen fit to furnish us with much information respecting the latter days of the apostles. Had he done so, it would have counteracted, in some degree, his own principal design. His object was to glorify Christ; and this was the object of the humble and devout men whom he employed: not to attract admiration to the witnesses, but to Him concerning whom it was their business to testify. It is remarkable that the only apostle whose decease is mentioned in the inspired writings is James; and his death is adverted to in the briefest manner: no details are given, it is merely said, "Herod the king stretched forth his hands to vex certain of the church, and he killed James the brother of John with the sword." Respecting the labours, sufferings, and successes of any other apostle than Paul—whose case was peculiar, on account of his original unbelief and opposition—very

little is recorded. With regard to the greater number of the apostles, all that we know of their history after they received power from on high is comprised in Mark's last sentence: "They went forth and preached every where, the Lord working with them, and confirming their word with signs following."

The same wisdom which withheld inspired information has so overruled events as to leave us destitute of authentic accounts from uninspired writers. Naturally as we might have expected that the biography of the apostles should have employed the pens of Christians of the next succeeding generation, very little can be found which was written till after a sufficient time had elapsed to impress upon the statements the character of *traditions*. The anecdotes had passed from hand to hand before they were recorded. They were then circulated, for the most part, by those who were endeavouring to extend the authority of the church and its officers, and to direct public opinion against

persons whom they regarded as heretics. The circumstances of the times in which they were published render them suspicious.

Legendary tales respecting the men who had accompanied our Lord during his personal ministry were multiplied in after centuries, and they have been inserted in many modern works on church history. It may be interesting to the reader, therefore, to see the conclusions at which the learned Mosheim arrived, after the laborious investigations which had employed his thoughts for many years, and in which he displayed equal diligence and candour. In his "Enlarged View of the Ecclesiastical History of the first Three Centuries," published some time after the completion of his more widely circulated work on Ecclesiastical History in general, he expresses himself thus :—"In the accounts which have been given by various writers, of the labours, the travels, the miracles, and the deaths of the apostles, there is little that can be altogether depended on, except what is recorded in the books of the New Testament, and a few other monuments of great antiquity. In this case, as in most others of doubt and uncertainty, a difference of opinion prevails as to what ought to be received, and what rejected. For my own part, I think that we cannot well withhold our credit from such particulars as stand supported by the clear and positive testimony of Origen, Eusebius, Gregory Nazianzense, Paulinus, Jerome, Socrates, and certain of the more ancient writers who are cited with approbation by Eusebius ; but as to anything that is to be met with merely in the writings of uncertain authors, or those of a later age, I should ever feel inclined to receive it with considerable hesitation and distrust, unless it should happen to be corroborated by documents that admit of no dispute. For when once certain of the Christian writers had been un-

fortunately tempted to have recourse to fiction, it was not long before the weakness of some and the arrogant presumption of others carried forgery and imposition to an extent, of which it would be difficult to convey to the reader any adequate idea. Amongst various other things that I consider as having been too readily received upon trust respecting the apostles, I cannot help including those accounts which have been handed down to us of their having, for the most part, undergone violent deaths ; although I am well aware, that the fact of their having suffered in this way is commonly considered as established beyond dispute.

"Amidst all the uncertainty, however, in which the history of the apostles is involved, it appears to be placed beyond a doubt that they travelled throughout the greatest part of the then known and civilized world, and within a short time, either by themselves, or with the assistance of certain of their disciples who accompanied them in their travels, and shared their labours, established churches dedicated to Christ in almost all the provinces. But even here we are precluded from giving scarcely anything beyond this general statement of the fact : the great obscurity which hangs over nearly every part of the early history of Christianity, not only preventing us from marking with precision the extent of the apostles' progress, but also rendering it impossible for us, with any degree of confidence, to name any particular churches as founded by them, except such as are mentioned in the writings of the New Testament. Throughout the world there is scarcely, not to say a nation or people, but even a city of any magnitude or consequence, in which the religion of Christ may be said to flourish, that does not ascribe the first planting of its church to one or other of the apostles themselves, or to some of their immediate and most

intimate disciples. But no reliance whatever can be placed on traditions of this sort; since it has been pretty clearly ascertained, that the same spirit of vain glory which prompted ancient nations to pronounce themselves the offspring of the soil, or the descendants of the gods, found its way into the churches of Christ, and induced many of them to suppress the truth, and claim for themselves a more illustrious origin than in reality belonged to them.”*

After some argument on the subject, Mosheim says further: “Influenced by these and other considerations, I am induced to think that the accounts which have been handed down to us, respecting the martyrdom of our Saviour’s apostles, were invented subsequently to the age of Constantine the Great. That such accounts should have been invented, may readily be accounted for on two grounds. First, the incredible veneration in which the martyrs were held;—a veneration which had been carried to a great height even in the earlier ages of Christianity, but which increased beyond all measure upon the restoration of tranquillity to the Christian commonwealth by Constantine. For when the martyrs came to be worshipped almost like gods, and to have all those honours paid to them which it was customary for the Greeks and Romans to offer to their demigods and heroes, it might of course be thought necessary to include the apostles within this class, lest they should appear to want that which was considered as the most distinguishing and infallible mark of sanctity and glory. Secondly, the ambiguity attached to the word *martyr* might occasion ignorant men to invent accounts of their tragical deaths.”†

An epitome of the little that is known is given by Professor Gieseler in his

Compendium of Ecclesiastical History. After speaking of the death of Paul, he adds, “The history of the other apostles, and their early pupils, is involved in great obscurity, and has frequently been much disfigured by mistakes and fabrications. Among these distortions may be reckoned principally, the traditions respecting the apostles determining by lots to what countries they should go from Jerusalem, the joint composition of the *Apostles’ Creed*, and their unmarried state, as well as the tradition that they all suffered martyrdom except John. And when the apostles, who continued a long time in single churches, were considered as the first bishops of them, the fact was liable to be misunderstood. Peter was still found in Jerusalem in the year 52 (Acts xv.), then in Antioch (Gal. ii. 11), also in Babylon (1 Peter v. 13), and according to other ancient testimonies, he suffered martyrdom in Rome, (67 A. D.) Since the end of the fourth century, the fabrication of the Clementines, that Peter was the first bishop of Antioch, and then of Rome, obtained more general currency. Philip spent the last years of his life in Hieropolis in Phrygia, (Polycrates about 190 ap. Euseb. l. c. iii. 31, and v. 24). John also went to Asia Minor, but a great part of his life belongs to the following period. The traditions are ancient respecting Thomas preaching the gospel in Parthia, Andrew in Scythia (Origines ap. Euseb. iii. 1), Bartholomew in India (Euseb. v. 10), and it is reported that John Mark, first the companion of Paul and Barnabas, then of Peter, was the founder of the church in Alexandria (Euseb. ii. 16). The later traditions respecting the apostles, and apostolic men, which have been partly indebted for their origin to the wish of many nations to trace their Christianity up to the apostolic age, are, to say the least, uncertain, and in part so marvellously forged, that

* Vidal’s Mosheim’s Commentaries, vol. i. pp. 139—140.

† Ibid. p. 144, nota.

they sufficiently prove their own falseness."*

Respecting two of these apostles, Peter and John, there is more recorded which has some claim to attention than can be found at an equally early date respecting their brethren. As it may interest the reader to advert to some of the most current traditions concerning them, we will quote some passages relating to them in the writings of the erudite Neander.

Of *Peter*, he says, "Since the second half of the second century, a report was generally circulated that Peter died a martyr under the emperor Nero at Rome. According to a later tradition, when Peter was condemned to crucifixion, he scrupled, from a feeling of humility, to be put to death exactly in the same manner as the Saviour, and therefore requested that he might be crucified with his head downwards, and his feet upwards. Such a story bears on its front the impress of a later morbid piety rather than simple apostolic humility. The apostles exulted and rejoiced in all things to imitate their Lord, and the tradition thus formed does not appear to have been known to Tertullian, for though his peculiar turn of mind would have disposed him to receive such an account, he says expressly that Peter suffered in the same manner as Christ.

"With respect to the tradition according to which Peter at last visited Rome and there suffered martyrdom,—it does not well agree with what we have mentioned above respecting his residence in the Parthian empire, for since this is supposed to have been after the Neronian persecution, and since the martyrdom of Peter, according to ancient accounts, must have happened at the same time as Paul's, Peter must within a short

period have changed the scene of his labours from one very distant region of the globe to another. And it appears strange that he should have relinquished his labours in a region where so much was to be done for the spread of the gospel, and betake himself to one at so great a distance, where Paul and his associates had already laid a good foundation, and were continuing to build on the foundation already laid. But so many circumstances unknown to us might conspire to bring about such an event, that with our defective knowledge of the church history of these times, what we have stated cannot be considered a decisive evidence against the truth of the tradition, if it can be sufficiently supported on other grounds. We can also easily imagine a particular interest which would induce Peter to change his scene of labour to Rome, the same interest which was the occasion of his writing his first epistle, that of healing the division which in many parts existed between his own adherents and those of Paul. This division would find a rallying point in the opposition between the Gentile Christians and Judaizing elements in the church at Rome, and the movements in the metropolitan church would exert an influence over the whole church; and this might be a consideration of sufficient weight with Peter to induce him to undertake a journey to Rome."†

Neander mentions a tradition preserved by Clement of Alexandria, in the latter part of the second century, that Peter's wife being led to martyrdom, he called out to her, "O remember the Lord!" The historian adds, "We have no reason for casting a doubt on the truth of such a simple tradition. But that characteristic traits of this kind were in circulation, agrees best with

* Gieseler's Compendium. Translated from the German by Samuel Davidson, LL.D. Vol. I pp. 76—77.

† Neander's History of the Planting and Training of the Christian Church. Translated by Ryland. Book iv. chap. ii.

the supposition that his last years were not spent in the Parthian empire, between which and the Roman there was little intercourse. In the existing circumstances of the Parthian empire in reference to the mixture of native and foreign religions, it would be difficult to account for the martyrdom of a Christian woman. Hence, we are led to refer it most naturally to the effects of the Neronian persecution at Rome.*

John, who apparently outlived most men of his generation, seems to have resided for some years in that district on which Paul had bestowed a large portion of his attention, and to whose Christian inhabitants Peter had addressed his first epistle. "All the ancient traditions, which may be traced back to his immediate disciples, agree in stating that Lesser Asia was the scene of his labours to the end of the first century, and Ephesus its central point."†

"According to a widely spread ancient tradition," says Neander, "the apostle John was banished to the island of Patmos, in the Ægean Sea, by one of the emperors who was hostile to the Christians, but by which of them is not ascertained. Only Irenæus leads us to suppose that Domitian was the emperor, for he says that John, at the end of Domitian's reign received revelations, which he committed to writing; and since, according to the Apocalypse, this must have happened in the isle of Patmos whither he was banished, it follows that he was sentenced by that emperor. But owing to the uncertainty of the traditions of that age, we cannot acknowledge this account as sufficiently accredited."‡

A man named Cerinthus, to whom many erroneous views are imputed, is said to have given the apostle some

trouble. Irenæus, who died about the end of the second century, reports an account which he had received in his youth, that on one occasion when John was about to bathe, and heard that Cerinthus was in the bathing-house, he retired with abhorrence, and exclaimed, "Surely the house will fall in ruins, since the enemy of the truth is there!" "We can perfectly reconcile it with his character," says Neander, "and find in it nothing unapostolic, if, in a momentary ebullition of feelings naturally lively and ardent, proceeding from holy zeal, he expressed in such strong terms (in which, nevertheless, every thing is not to be taken quite literally) his displeasure against a man who threatened to rob the churches, over whose salvation he watched with fatherly care, of what was dearest and holiest to him, the foundation on which his whole Christianity rested, and to destroy the root of the Christian life; still the pledge for the credibility of this anecdote is very slight, and it may easily be attributed to an extravagant hatred of heretics."§

"Various traditions respecting the labours of John in these regions, which he continued to a very advanced age, perfectly agree with that image of fatherly superintendence presented to us in his epistles. In a narrative attested by Clemens Alexandrinus, we see how he visited the Christians in the parts round about Ephesus, organised the churches, and provided for the appointment of the most competent persons to fill the various church-offices. On one of these occasions, he noticed a young man who promised to be of much service in the cause of the gospel. He commended him to one of the overseers as a valuable trust committed to him by the Lord. The overseer carefully watched him till he received baptism."

* *Ibid.* book iv. chap. ii.

† *Ibid.* book v.

‡ *Ibid.*

§ *Ibid.*

But he placed too much reliance on baptismal grace. He left him to himself, and the youth, deprived of his faithful protection, and seduced by evil associates, fell deeper into corruption, and at last became captain of a band of robbers. Some years after, when John revisited that church, he was informed to his great sorrow of the woful change that had taken place in the youth of whom he had entertained such hopes. Nothing could keep him back from hastening to the retreat of the robbers. He suffered himself to be seized and taken into their captain's presence; but he could not sustain the sight of the apostle; John's venerable appearance brought back the recollection of what he had experienced in earlier days, and awakened his conscience. He fled away in consternation; but the venerable man, full of paternal love, and exerting himself beyond his strength, ran after him. He called upon him to take courage, and announced to him the forgiveness of sins in the name of the Lord. By his fatherly guidance he succeeded in rescuing his soul, and formed him into a worthy member of the Christian community. Another tradition, preserved by Jerome, bears also the impress of the apostle's spirit. When the venerable John could no longer walk to the meetings of the church, but was borne thither by his disciples, he always uttered the same address to the church; he reminded them of that one commandment which he had received from Christ himself as comprising all the rest, and forming the distinction of the new covenant, '*My children, love one another.*' And when asked why he always repeated the same thing, he replied, 'That if this one thing were attained, it would be enough.'

"Thus the aged apostle laboured to the close of the first century; and the spirit that diffused itself from the churches of Lesser Asia during the first

half of the second century, testifies of his protracted ministry in those regions. The Lord made use of his instrumentality to prevent the foundation of the faith here laid by the apostle Paul from being buried under a heap of heterogeneous speculations—and to preserve the unity of the Christian faith and life from being distracted by various extravagances; that the glorious body of the Christian church might not be divided into a multitude of sects and schools, and especially that a schism might not be produced by the increasing opposition of the Judaizing and Hellenistic elements. His peculiar tendency, which served to exhibit rather the fulness and depth of a heart filled with the spirit of Christ, than the sharpness and distinctness of doctrinal ideas, was adapted, while it rejected with ardent love whatever threatened to endanger the foundation of faith in the Son of God, to conciliate subordinate differences, and to promote the formation of a universal Christian communion out of heterogeneous elements. The extent of his influence is marked by the simple practical spirit, the spirit of zealous love to the Lord, and the spirit of Christian fidelity in firmly adhering to the original apostolic traditions, even though not perfectly understood, which distinguished the Christian teachers of Lesser Asia in their conflict with Gnosticism which was then beginning to prevail.

"With John the apostolic age of the church naturally closes. The doctrine of the gospel which by him had been still exhibited in its original purity was now exposed, without the support of apostolic authority, to a conflict with a host of opponents, some of whom had already made their appearance; the church was henceforth left to form itself to maturity without any visible human guidance, but under the invisible protection of the Lord."*

* *Ibid.*

GOD OUR EXCEEDING JOY.

A SERMON DELIVERED AT CARTER LANE MEETING HOUSE, TUESDAY, JUNE 24, 1800,
BY THE LATE REV. JOHN RYLAND, D.D.

“Then will I go unto the altar of God, unto God my exceeding joy.”—PSALM xliii. 4.

THE structure and tenor of this psalm are very similar to those of the preceding. Some have supposed it to be a continuation of the forty-second, by the same author, and that they were originally one; but I remember a very eminent Dutch commentator offers some very plausible reasons for concluding it was written by Judas Maccabeus, or one of the godly reformers in the days of Antiochus Epiphanes, to which time the next psalm seems more clearly to refer. If it be so, the scope of this is an application of the former to the then state of the godly Jews under the persecution of Antiochus, teaching them to adopt David's petitions in the forty-second psalm, for their encouragement in their dependence on God in times of imminent danger. In this way we are undoubtedly authorized to accommodate the requests of the ancient saints to our circumstances, and to imitate them in fleeing to the same refuge, using similar means of encouraging ourselves by which they were encouraged to draw near to God.

Let us, however, now confine ourselves to this verse, in which we have two principal ideas. First, the expression by which the psalmist speaks of his delight in God—he calls God “his exceeding joy;” and secondly, his suitable resolution to attend to public ordinances, “I will go unto the altar of God, unto God my exceeding joy.”

We will consider first, the interesting appellation by which the psalmist describes God—“my exceeding joy.” The general meaning of the expression is obvious; he meant hereby to express his delight in God, to speak of his preference of God to all other objects, thus

in effect suggesting that the pleasures of true religion far exceeded all others—God was his exceeding joy. How often does he who was a liar from the beginning suggest that a religious life is a gloomy life, but how can this be if God is the exceeding joy? It is not every person that can justly profess that he makes God his exceeding joy, but they who know his name and put their trust in him have infinitely greater reason for joy than all other people in the world. It is to be lamented that even in a land blessed with divine revelation—a land in which the gospel of Christ is abundantly and faithfully preached, there are so many of those who come under the joyful sound that never did rejoice in God, that never did seek after God. Perhaps it may be the case even with some of my hearers to-night that they never have practically treated God as their exceeding joy. There are many of whom it is said with truth that “God is not in all their thoughts.” Oh, how many are there that dislike to entertain thoughts of God; how many are there whose language is described by the prophet: the language of their hearts is “Cause the Holy One of Israel to cease from before us.” They do not like faithful representations of the Holy One of Israel to be made to them; they do not like to retain him in their knowledge. Perhaps indeed his name may be taken up on their lips, but it is in a trifling and profane manner; and it is to be lamented that in this land of bibles there is no name so often lightly spoken of as that of God. Those who thus vainly and idly use his name would be constrained to tremble if they had but

an impressive sense of his adorable majesty, his righteousness, his abhorrence of sin, and his determination to punish all transgressors of his holy law.

In order to our delighting ourselves in God, and making him our exceeding joy, there are two or three things which are indispensably necessary. It is necessary, first, that we should entertain just ideas of him. We cannot find out the Almighty to perfection, but we may have a true sense of his moral character, and this must be the case, or we cannot justly be said to delight in him; for if our view of God be essentially erroneous, it is not God that is our joy. Whatever pleasure we may take in contemplating that imaginary being we present to our mind, it is a creature of our own imagination—it is not the true God whom we pretend to love. But if our hearts are made right with God by renewing grace, the more we know of him the better we shall be pleased with him, and there will be nothing appertaining to his character that will damp our joy; there will be that complacent view of his character that will lead us to rejoice in him; that view which will inspire us with awe, and confidence, and delight. The great thing is to know him as he has delineated his own character in his ever-blessed book, to know all his glorious perfections, and to see all his moral character perfectly in unison. “God is light, and in him there is no darkness at all.” Happy they who have seen the glory of the Lord, the excellency of our God; happy they who can contemplate the divine perfections with delight; but in order to our making God our exceeding joy, we must see him to be “glorious in holiness, and venerable in praises, a God doing wonders.”

Again, in order to our delighting in God, we must have some room to hope in his pardoning mercy. God’s dis-

pleasure against sin is no excuse for disaffection towards him. God forbid that any one should ever so conceive it. Supposing a man to be guilty of treason without any provocation against an earthly monarch of unblemished character, whose government was perfectly just; supposing he were to pretend that he could not forgive the king, the judge, the prosecutor, because he was condemned to die, should not we labour to convince him that what was coming upon him, which was only the just punishment for his crime, was no cause for his continuing in enmity against a righteous and equitable governor? And if this be the case with reference to an earthly governor, how much more so is it with reference to the divine Governor. Yet, still the terror of God’s wrath would preclude all approach to joy, if there had been no discovery of pardoning mercy. But blessed be God he has revealed his forgiving love in the gospel of his Son, and though there is no inconsistency in the exhibition of the divine character made in the law, and that made in the gospel—though the same perfections that were displayed in the law are as clearly displayed in the gospel, God’s love to righteousness and hatred of iniquity are in fact displayed in a more affecting light in the gospel. The ministration of condemnation is glorious, but the ministration of righteousness exceeds in glory. But while the gospel displays God’s infinite abhorrence of sin in the sufferings of his Son, and sin is condemned to the utmost, God displays the riches of his pardoning mercy, and assures us that the greatest guilt is no obstacle to the return of the sinner; that the blood of Jesus Christ is able to cleanse from all sin, and that the Saviour has declared that he will cast out none who come to him. Here then is the only source of hope and comfort, the only foundation for holy joy, and God, righteous, and

holy, and inviolably true as he is, can yet receive sinners into his favour. He has encouraged them to return to him in the name of Jesus Christ, and sinners may enter into the holy of holies by the blood of Jesus, and may view God as possessing all the righteous severity of a holy and impartial Judge, and at the same time as a reconciled Father, delighting to show mercy in consistency with justice.

Thirdly, a renewed nature is also necessary to our making God our exceeding joy. The way of salvation suits our necessities, but it by no means suits the temper of the carnal mind. The plan of salvation by Jesus Christ is worthy of all acceptance, but the proud sinner who is more disposed to arraign the law of God than himself will never return to God till God humbles his heart. The way of salvation by Christ is too humiliating in its nature and too holy in its tendency for the sinner to accept of it, unless under the influence of divine grace. Our mental taste must be conformed to the holy character of God, or we cannot rejoice in him. Could the unrenewed sinner be assured that he would be delivered from eternal wrath, he would be well pleased; but if he were assured that he should go to heaven, if at the same time he had a correct idea of the nature of heaven, he would dread the thought of it. Heaven would be to him a place of confinement; it would never be chosen but as the least of two evils; he might prefer it to hell, but he would like this world better than either. There must be a similarity in taste to the inhabitants of that blessed state. That is a beautiful similitude which our Lord uses: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Persons cannot sup together with any comfort, unless they have a

similar taste. If one would like to feed on food which would be loathsome to the other, how can they feast together? There are many to whom it would be a grievous burden to be obliged to hear one sermon, or to live for a week in the same house with men who were engaged perpetually in holy conversation and holy acts; how much more repulsive would it be for them to live to all eternity in a world where there were no unholy creatures but themselves. If the renewed nature be possessed, our joy in God will increase the more we study his holy word, in which he has discovered his glorious perfections. Every discovery he has made of himself in his word, is pleasing to the renewed soul. The language of his heart is like that of the Psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." As the divine glory is infinite, so there is room and will be room to eternity for our knowledge of the divine excellencies to increase, and that increase will be attended with an increase of joy. As soon as we enter heaven every wrong idea will be banished, but it will be impossible for an infinite being to all eternity fully to comprehend an infinite God, and as the more we learn of the glorious character of God, the more we shall delight in him, so the more we realize his superintendence of all our concerns, and those of the whole universe, the more will our joy in him increase. "I will go," says the Psalmist, "in the strength of the Lord God." In times of the greatest distress there is abundant cause for joy, since our best Friend is at the head of the universe. Christ hath ascended far above all heavens that he might fill all things, and has all power in his hands, therefore he performs all that he has appointed, and we may look

to him as the Psalmist did, as God most high, who performeth all things for us.

And when we look forward to that inheritance which he has prepared for those that love him, what cause have we to rejoice in him! God is not ashamed to be called our God. While he has provided for the transgressor a state of eternal pains, he has provided for his saints pleasures the most endearing and the most exalted. What a prospect opens before the Christian—that of being for ever with the Lord, freed from every stain of pollution; no more to feel any sinful defect; no more to find our hearts roaming from him, but to have his glory beaming on us; to have his love manifested to our souls, and to find our love drawn out towards him; to find love flowing and reflowing from heart to heart. Oh, how delightful to live in a world where all are full of love to God and to one another, and to think that of the many millions that will be before the throne, there will not be one whose happiness will not make a sensible addition to the happiness of the rest, for we shall love our glorified neighbour as ourselves. It is not like an earthly inheritance, where the more there are, the less there is for each; so far from there being any diminution of the happiness of one on account of the number of recipients, there will be a sensible addition to the bliss of each. Well then may the joy of the Christian exceed that of others; well might the Psalmist speak of God as his exceeding joy.

The Christian has not merely ground for some joy, but it is "joy unspeakable and full of glory." His joys are as much superior to the pleasures of sin, as the pleasures of an angel are above those of an insect. They are the same in kind as the blessedness of the happy God. Men often make their honourable or agreeable connections the ground of

joy: the bridegroom rejoices over the bride, the parent rejoices over his child, and the child rejoices in an illustrious parent, but what connection on earth can be such matter of joy as that of a member of the family of God, an heir of the heavenly kingdom—to have an interest in that astonishing declaration in which God thus expresses his love to the church: "Thy Maker is thine husband, the Lord of Hosts is his name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Men often rejoice in their large and extended possessions, but can the miser's useless hoard, or can all the immense stores of the whole human race be compared for one moment with the "unsearchable riches of Christ?" I think it was by meditating on that expression in reading the Greek Testament, that the mind of Dr. Conder was first impressed; he was convinced that he was a stranger to the gospel, for he had never known any idea that could correspond with such a strong and emphatical expression. Happy, my dear friends, is it if you can say with the apostle, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

But some circumstances occur in the experience of every Christian which tend to enhance his joy. Christians, you were once made to view yourselves as lost, as undone, as condemned justly and righteously—condemned by the holy law of God. You once viewed yourselves as in danger of hell, now you are exalted to heaven. Well may God be your exceeding joy. If the captive rejoices in the attainment of liberty, how much more cause has the Christian to rejoice who was once the captive of Satan, but is now made a partaker of the liberty of the kingdom of God! If he who has been sick rejoices in the reattainment of health, how much more the

man who has known the pains of a guilty conscience, but has been delivered from them by the Physician of souls! If the man who has been condemned by a sentence of the law rejoices in the pardon of his crime, how much greater is the cause for rejoicing of one who has been condemned already, and under the sentence of eternal wrath, but who is now delivered from that sentence of condemnation, through the blood of the Lamb! The mariner, long tossed with tempests, rejoices at the sight of the desired haven, and God makes use of this illustration to represent the joy of the Christian. The Christian rejoices not merely in the blessings communicated to him by God, but he rejoices in these things as the means which secure to him the everlasting enjoyment of good and of God himself in such a way as that God shall be glorified in the way of his salvation. He rejoices not merely in impunity or in the hope of future exaltation, but he rejoices in the hope of having the image of God, of being filled with all the fulness of God, and being made as much like God as it is possible, and where this is the case God is his exceeding joy.

Let us take notice, secondly, of the Psalmist's suitable resolution to attend on the public ordinances of God. As God was his exceeding joy, he resolves that he will go unto the altar of God. If God be your exceeding joy, I am persuaded you will make the same resolution. The Psalmist expressed himself agreeably to the dispensation under which he lived. If you possess the same mind it will manifest itself according to the change of dispensation, and that disposition which led a man under the Jewish dispensation to say, "I will go unto the altar of God," will lead a man under the Christian dispensation to attend on the ordinances of the New Testament, in the hope of meeting with God who is his exceeding

joy. He who makes God his exceeding joy will never be backward to attend his worship; he will desire to draw near to him; he will adopt the language of the psalmist Asaph, "It is good for me to draw near to God." It is the chief thing which the true saint desires, to be brought near to God in every respect, to have his ideas of God come nearer the truth, to have his heart drawn forth in love to God, to be conformed to the image of God and to the will of God, that his will may be swallowed up in the will of God.

He who treats God as his exceeding joy will publicly avow his attachment to him and to true religion; he will say, God forbid that I should be ashamed of him; it is an honour to belong to God. I will go to the altar of God, however foolish and ignorant men may despise divine institutions and slight the ordinances of God. He will say with David, "I was glad when they said unto me, let us go into the house of the Lord." He who treats God as his exceeding joy will submit to the divine authority and conform to the divine will as far as he understands it. The same principle which led the godly Jew to attend to a multitude of costly ordinances, will lead the Christian to attend to the few plain, easy, and significant ordinances of the gospel. It is strange that any who call God their exceeding joy should neglect any of his ordinances, that they should tell us they do not think it essential that they should attend to this or the other ordinance, in order to be safe at last. God forbid that this should be our resolution. Let us consult the scriptures for ourselves, leaving others the same liberty, and having satisfied our minds what are the ordinances of Jesus Christ, let us act conscientiously up to our convictions.

The man who treats God as his exceeding joy, will so draw near to God

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as becomes the true penitent, and express that acknowledgment of guilt which is implied in the sacrifices offered on the altar. Under the Jewish dispensation God appointed numerous sacrifices, and while those institutions were in force it was the duty and the privilege of the godly to attend to them. The principal of those were intended as an acknowledgment of sin. When he brought forth the lamb to be slain, he treated him as his substitute, and by burning a part, and in other cases, the whole, on the altar, he confessed himself a sinner deserving the wrath of God. And though we are no where directed to bring sacrifices, we must have reference to that Sacrifice which has effected that which the Jewish sacrifices could only typify. We must come owning our demerit, acknowledging our guilt. There is no acceptable approach to God unless it be with the consciousness expressed by the poor publican, when he exclaimed, "God be merciful to me a sinner!" The man must feel that he has offended against God without excuse, and that he deserves to go to hell, and that if God were to deal with him according to his own personal character, he must cast him off for ever. At the same time, he who approaches aright unto God as his exceeding joy, will rejoice to commemorate that atoning sacrifice by which alone guilt is removed. Our Lord assured his disciples that kings and prophets, and righteous men had desired to see the things which they saw: David was among the number, and he introduces the Messiah as saying, "Sacrifice and offering thou didst not desire, burnt-offering and sin-offering hast thou not required. Then said I, Lo! I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." And accordingly, he gave himself a ransom for lost souls; he

"bore our sins in his own body on the tree." In his name is preached unto men the forgiveness of sins; he is "the way, the truth, and the life." He who attempts to approach in any other way will find God to be a consuming fire. But since we have an altar on which every believer may present his sacrifice, "let us come boldly to the throne of grace;" let us adopt this language, "I will go unto the altar of God, unto God my exceeding joy."

Again, he who has acknowledged God to be his exceeding joy, will desire that his general conduct may correspond with his acknowledgments and his expectations. You confess that it was needful that the Son of God should sacrifice himself for you, or that divine justice would have required that you should yourself have been sacrificed. Oh, broken-hearted and penitent sinner, be ready to display your forgiveness to others. You profess to be reconciled to God through Jesus Christ, surely you do not need to go begging to the world for happiness. Contemplate the scenes which were transacted at Bethlehem and at Calvary, and while these scenes which engaged the contemplation of angels employ your thoughts, you will not need the transitory and unsatisfying pleasures of the world. Think of your obligations to him who gave himself for you that he might redeem you from your vain conversation, and might purify you as one of his peculiar people, zealous of good works—as zealous for the practice of good works as you can be for the doctrines of divine grace. Set your affections on things above; mortify your members which are upon the earth; make it manifest that old things are done away, and all things with respect to you have become new. Heaven is before you; show that you are seeking a kingdom which cannot be moved, that your treasure is in heaven, and your heart there also.

THE BEST WAY OF READING THE BIBLE.

BY THE REV. CORNELIUS ELVEN.

THE excellent article in the last month's number of this magazine on the "Devout and Daily Study of the Scriptures" is deserving of our most serious consideration, especially as addressed to us who profess to be ministers of the word; feeling, as we surely must, the danger to which we are exposed of gliding into a perfunctory observance not only of this but of every other religious exercise; for, if the seraphic Payson could say, "I find it requires almost constant rubbing and chafing to make the blood circulate in my frozen soul, and [after all it avails nothing if the Sun of Righteousness does not shine," how much occasion have many of us who are fallen on these degenerate days to humble ourselves, and to seek for a revival of the power of vital godliness in our hearts. I do not know that I can suggest any thing in connexion with the subject announced at the head of this paper but what was involved or implied in the article referred to. But my design is to recommend to your readers of every class, THE READING OF THEIR BIBLES INTERSPERSED WITH PRAYER. That is, (to be more specific) to read the bible daily on our knees; to read a verse or two, if the sense require it, and then to turn it into prayer. There are who have found this method a blessed means of revival to their souls. Before they adopted this method, the bible was a sealed book, but these devout interlineations have been as a golden key which has unlocked the heavenly treasury and enriched the soul. Some sweet truth may thus be elicited, not only from every verse, but often from even a word, when, like the "little busy bee," alighting on every blossom of every tree, it fetches honey out of each. Such surely must have been the devout

method of the Psalmist, and which enabled him to say, "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth," (Psalm cxix. 103.) Similar advice is that which Luther gives: "To pause at every verse of scripture, and to shake as it were every bough, that if possible, some fruit may fall into our lap." It is hoped this suggestion will not merely be read and passed by, but that it will be *tried and proved*. At first it may seem a method only suited to the studious and more intelligent; but experience, the writer can testify, has shown it to be equally profitable to the most simple-minded and unlearned Christian. Only come to this well of salvation with the conviction that although "the well is deep," the water of life is there, and you only want the bucket of prayer to bring it up. We need no prayer-book but the bible; spread it before you, read it on your knees, and you will never want matter for communion with God. Is it a *psalm*? Well, the psalms are for the most part prayers, inspired prayers, on which you may enlarge and pour out your desires unto the Lord. To how many a penitent, unused to pray, have I recommended the fifty-first Psalm, and it has been to them like Jacob's ladder, by which, although the first stave has been down in the valley of humiliation, they have yet ascended with softened hearts and weeping eyes to the very gate of heaven. Is it a *doctrine* you have been reading in that verse? Bless God for it, and pray that you may not only know this doctrine of grace, but that you may also know the *grace* of the doctrine. Is it a *promise*? Plead it, aye, and again and again, till you obtain the blessing, and many a time one verse will give you matter for many minutes' prayer: while you are musing the fire

will kindle. Is it a *precept*? There is matter for confession that you have broken it, or for grace and strength that you may keep it. In a word, whether it be a narrative, a miracle, a parable, or any other portion of divine truth, prayer is the true philosopher's stone that will turn all into gold. Should this method at first appear difficult, and no thought present itself immediately to the mind capable of suggesting a

short ejaculation, persevere, try another, and another branch of the tree of life, and invoking the aid of the Holy Spirit, you will not be sent empty away, but soon be enabled to say, "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet unto my taste."

Bury St. Edmonds.

AN AMERICAN PASTORAL TALE.

REPRINTED FOR THE USE OF BRITISH VOLUNTARIES.

It looked dark in the Pastor's study as he entered it one Friday evening not long since. And well it might look dark, for his meditations were gloomy, and he saw no star of hope to cheer him in the distance. The truth was, his scanty supper had been closed with a conversation between himself and wife on the pressing and immediate wants of the family. There was not flour enough to make another loaf of bread; the last piece of butter was on the table, and to say nothing of other necessaries in this line, it was plain enough that several additional articles of wearing apparel were loudly called for to render the family even comfortable for the winter.

The Pastor did not reproach his wife for calling his attention to these things. Neither could he accuse her of ignorance or insensibility in regard to their true condition. No, for she had just told him of her resolution to appropriate her ten dollars of "wedding fees" to the unavoidable wants of the family, and fix up her old cloak for another year's service.

But still it was dark in the Pastor's study. And yet not *so* dark, literally, as to prevent him from tracing distinctly, the outlines of an empty pocket; not

so dark as to obscure the record on his memory that the last barrel of flour had not yet been paid for, and that this formed only one item in a bill at Mr. D——'s store which had been running for some time. Nor was it so dark that he could not recognise brother B., who just then passed in his wagon on his return from the city.

The Pastor sat down and thus held communion with himself. How can I live here with my present means of support? And yet, with my limited congregation, and the usual amount of salary paid in neighbouring parishes, I cannot have the face to ask for more. Shall I then seek another field of labour? This I dare not think of doing. The congregation has been gradually increasing under my ministry; the church seem united and prosperous. I cannot doubt that Providence has assigned me this post. I have every reason to believe, from the kind expressions of the people, and their regular attendance on my ministry, that it would be a grief to them for me to leave.

And yet, there is one thing that I cannot disguise—a fact that I cannot account for. I have received far less *in presents* this year than formerly. While there is no apparent diminution

in the confidence and love of my people, there has been a great diminution in such marks of their favour as called forth the gratitude of my pockets as well as my heart. Year before last we had butter enough sent in by one and another, to last through the winter. This year we have received but one small box as a gift. And what makes it still worse, one pound costs now nearly as much as two did then. One year I recollect we had so much fresh meat sent in about thanksgiving time, that our chief source of anxiety was to know what we should do with it. Our anxiety this year has been of a nature entirely different.

The Pastor felt that the people were under no obligation to continue such favours, and that he had no reason to complain. He did not complain. Still he could not conceal from himself the fact, that what was not a gratuity in the necessaries of life must be paid for; and that a bushel of neighbour E.'s chengoes, with the "best wishes" of the donor, would go quite as far in his family as a bushel for which he had to pay a round half-dollar. The chine of pork for which he paid 48 cents that very day, was no sweeter—no more nourishing than those that came in during the year of plenty almost as often as a porker died in the parish. But it was useless to think of these things now. Something must be done to meet present emergencies. There must be some flour, or before Monday the family would be destitute of bread. Could he with a clear conscience ask Mr. D—— for another barrel, while the last remained unpaid for, and while he had but small hopes of being able to meet his present debts at the close of the year?

In his perplexity he fell on his knees and commended himself and family anew to Him who hears the young ravens when they cry. Long and fer-

vently he prayed, until his feelings were calmed, his faith was invigorated, and a cluster of rich promises told him to cast all his care on the Lord and go forward. He seemed to feel an assurance that God would provide—but in what way he was utterly ignorant.

Just as he was leaving the study to go out on his trying mission, he was summoned by the announcement that the clerk of Mr. D—— wished to speak with him at the door. He had long been expecting such a call, and no inference could be more natural under the circumstances, than that the bill at the village store was sent in for payment. No wonder that his faith wavered, and that he went to the door with a heavy heart.

We have already mentioned that farmer B., a member of the church, and a true friend of the Pastor, had returned from the city in the early part of the evening. It is only necessary to relate the substance of a conversation that took place at the fire-side that evening, to account for the call of Mr. D——'s clerk on the afflicted Pastor.

Not long after Mr. B.'s return, Mr. A., another member of the church, called in to hear the news, and especially to inquire about the state of the markets. After Mr. B. had named the prices at which he had disposed of the different articles of his load, Mr. A. remarked, that whatever other folks might say about hard times, the farmers had certainly no cause of complaint. Seventy cents for potatoes, twenty-two cents for butter, nine and ten cents for pork, &c., didn't sound much like the prices at which these things ranged a few years ago.

"Very true," replied farmer B., "and now as you have introduced the subject, I will give you some of my reflections on my way home, and some of their practical results." He then stated, that he had been comparing the fruits or

rewards of his labours the past year, with those of some former years. Three or four years ago he sold his potatoes for twenty and twenty-five cents per bushel. Then butter was ten and twelve and a half cents—now twenty and twenty-two cents per pound. Pork then brought six or seven cents—now it was quick at eight and nine. And this same proportion held in most articles. It had cost him but little if any more to cultivate his farm this year than in former years. And now look at the result :—

	Dollars.
100 bushels of potatoes at 70 cents...	70 00
75 lbs. butter at 20 cents	15 00
150 lbs. cheese at 10 cents.....	15 00
375 lbs. pork, at 9 cents.....	33 75
	133 75

According to the prices of some former years, the following result would appear :—

	Dollars.
100 bushels potatoes at 25 cents.....	25 00
75 lbs. butter at 12½ cents.....	9 37½
150 lbs. cheese at 7 cents	10 50
375 lbs. pork at 7 cents.....	26 25
	56 37½

Now, said Mr. B., add to these beef, hay, grain, apples, poultry, &c., &c., and I think with you, brother A., that we farmers ought not to complain of hard times."

"But," he continued, "these calculations have let me into another secret which it may be important for me as well as you to know." He then mentioned that with the same number of cows as formerly, and the same family to provide for as in former years, he found that his butter and cheese not

only commanded a larger price, but there was more in *quantity*. This he was about to ascribe to the superior economy of his wife, when it flashed upon him that *he had sold the whole, and given none to the minister*. He could hardly account for it; certainly it was not that he prized him less highly than in former years. No, no, his heart could not deceive him here. But why was it? Could it be possible that because every thing was quick in the market, he had forgotten to save a cheese and a few pounds of butter for their good pastor? Such a thing had never been known with him before. Perhaps others in the parish had done the same thing. And then, to think that their pastor must not only buy, but buy at a high price also. No wonder that Mr. D— refused to pay his subscription for preaching the other day, because, as he intimated, "Ministers are not over punctual in paying their debts." He saw, also, that his pastor meant something, when in a late conversation he said that "*salaried* men fared worse than any other class in these times."

The result was, Mr. B. said his mind was made up at once—and passing Mr. D—'s store on his way home, he left an X, with instructions to send a barrel of flour, and the remainder in groceries to their pastor. "And now," said he, "brother A., you may have the benefit of my example, and before the first of January, we will see to it that the whole parish are prepared to wish their minister 'a happy new year' with a clear conscience."

CONTRIBUTIONS IN TIME AND CONTRIBUTIONS IN MONEY.

In the second series of Lectures delivered at Broadmead Chapel, Bristol, by John Foster, there is one on the words, "What do ye more than others?"

Part of it is on equity in making the comparison; at the conclusion of which he says, "I would pointedly notice one, I believe, very common failure of equity

in the comparative estimate of services ; I mean, the estimate set on tribute to a good cause in money, by those who can well afford it, as compared to what persons who cannot afford it, render in labour and valuable time. One has known persons (there are many such) not able to take any high rank in a list of subscriptions, but who have toiled patiently, and indefatigably, and

gratuitously, month after month, and year after year, in various modes of exertion, to do good ; and yet, in the view of unthinking persons, this has stood for far less than a handsome donation of money. Not, assuredly, that we are depreciating pecuniary aids ; but our subject has turned on comparisons, and we plead for justice in the manner of making them."

FACTS AND OBSERVATIONS.

WE have seen in the rich mines of Cornwall, masses of ore first roughly broken, then pulverized by hammers, then washed repeatedly, in order to detach the metal from the earths, then heated to remove the glittering mundic combined with it, which becomes the most deadly of mineral poisons ; and lastly, we have watched the pure residue, small in comparative amount, but sterling in quality, smelted and "delivered into the mould." In their proportions of foreign matter, those first crude fragments greatly differed. Sometimes but a few grains of pure metal can be severed. And this may hitherto be but too just and humbling an emblem of your Christianity and my own.—*J. Sheppard.*

ANTICHRIST was once an infant, small in size, and apparently gentle and manageable in disposition : but when his stature and vigour attained their maturity, all his supposed docility disappeared. He acquired his popularity and power by deviating from the directions of the gospel ; and when he had established his throne, he pleaded these deviations as the laws of his kingdom.—*J. Kinghorn.*

IT is at once painful and amusing to observe the extremely pious unbelief

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with which the generality of religious men, including the large majority of the disciples of willinghood, set about arrangements for giving perpetuity to their sentiments. Posterity, they seem to fear, will have no chance of knowing the form and structure of the fly, unless a fly in amber is bequeathed them. Their form of faith must be engrossed on parchment deeds, and must go down to future generations preserved by something more trustworthy than its own essential vitality. They will encase it in legal *caveats* and provisions—affix it to brick walls, or append it to endowments—hide it from peril in forms of subscription—crystallize it in catechisms—and, in ways which expose both it and them to reproach and contempt, invoke civil law to watch over its destiny, henceforth and for ever. And so it has come to pass that religious opinions of a by-gone age, have, in our time become wards in chancery ; and errors, which increased light has driven forth from every intelligent mind, are petrified into lifeless and unchangeable forms by the action of influences which ought never to be felt in the realms of conscience.—*E. Miall.*

MELANCTHON says, "That scripture cannot be understood theologically, unless it is understood grammatically."

By this I believe he meant the same thing with Ernesti, when he says, that we must interpret by the words. But in the way in which it is expressed, it recognizes a distinction between theology and the grammatical meaning of scripture. Now, theology is nothing but the grammatical meaning of scripture. Strictly speaking, theology is not *founded on*, but is the meaning of scripture; which has not one meaning theologically, and another grammatically.—*A. Carson, LL.D.*

Two monks live near each other at the same time. They both profess to be students. Only one, however, does anything towards disciplining his mind. One uses language and lamentation as follows:—"They have invented a new language, which they call Greek; you must be carefully on your guard against it; it is the matter of all heresy. I observe in the hands of many persons a book written in that language, and which they call the New Testament. It is a book full of daggers and poison. As to the Hebrew, my dear brethren, it is certain that whoever learns it becomes immediately a Jew." The other monk seizes the New Testament, and applies his habits of study and diligence to it; and with that bible he shakes all Europe; he shakes the world; and in a day opens upon Christendom the light of thousands of years. Need I say I mean Martin Luther? Nothing but his disciplined mind, and his habits of using that instrument, could have led him through the thick darkness which surrounded him, to the clear light in which we see him.—*John Todd, D.D.*

If professors of the religion of Christ receive and pay visits on the Lord's day,—if they take the opportunity it gives of serving God, to go a few miles to see a relative or friend, for which in some cases a conveyance must be

hired, an inn resorted to for refreshment, excepting of course cases of necessity, they become verily guilty of conforming to the world. Or if the day be spent in reading novels, newspapers, and hosts of frothy periodicals,—or in a lazy pampering of the flesh for a great part of the day in our private habitations, neglecting the assemblies of the saints, there is conformity to the world. The world on this day does its own work, seeks its own pleasure, speaks its own words; but Christians must keep it in a devout remembrance of our risen Saviour, learning and doing his will.—*T. Dawson.*

WHEN Lord Teignmouth, governor-general of India, was toiling up the steep ascent of learning and fame, an old gentleman chanced to say to him, "*Make yourself useful and you will succeed.*" It became the text on which the young civilian preached many a discourse to others and himself; and this following what was useful, carried him at length to the throne, for so it may almost be called, of our eastern empire. So I say to you, follow what is useful, and you will succeed; and begin at once.—*J. A. James.*

Several species of vetch yield good herbage for cattle; and as they all have legums, or pods, full of seeds, they afford food for birds. The vetches were formerly called fetches: thus in Milton's '*Comus*,' the lines which now stand,

'If all the world

Should, in a fit of temperance, feed on pulso,'

stood originally, 'feed on fetches.' The red pottage for which the weary hunter Esau sold his birthright to his brother Jacob was made of the seed of a species of vetch, or tare, the lentile (*ervum lens*). The lentile is still highly prized in eastern lands; and in Egypt, and throughout Syria, the bean is parched

in frying-pans and sold in shops. The mess of red pottage is still an esteemed dish, as it was when Esau coveted it, and sinned by undervaluing his birth-right in order to procure it; and it is now, as it was then, a very important article of diet to the labouring classes, and often cooked, too, for the rich. Dr. Shaw relates, that 'lentiles dissolve easily, in boiling, into a mass, and form a pottage of a red or chocolate colour, much valued in Egypt and Western Asia.'—*Wild Flowers of the Year.*

THE modern Cæsar twice safely traversed the whole Mediterranean without protection, amidst hostile armaments; and while he, as infidel as Julius, only

invoked his Fortune, the providence of God forbade his capture till a mysterious and unhappy course should be fulfilled. And cannot and will not the same hand direct (not in judgment, but in mercy) the course of those whom parental love continually commits into his keeping?—*J. Sheppard.*

IT has sometimes been made a question, whether *faith* essentially includes *trust*. *Trust* always accompanies the faith of the gospel. But this is not from the nature of belief, but of the thing believed. The belief of a threatening produces dread; the belief of a promise produces trust.—*A. Carson, LL.D.*

THE UNREAPED HARVEST.

BY THE LATE REV. W. H. PEARCE OF CALCUTTA.

Lines written on seeing a plenteous harvest near our missionary station at Lakhyantipur, situated in the midst of a dense population of Hindus and Muhammadans, Dec. 4, 1836.

SEE what a beauteous sight accosts our eyes!
The neighbouring valleys wave with ripening corn,
Which calls aloud for reapers. What regret
Would fill our minds, were there no labourers here
The treasure to secure! But 'tis not so:—
Fast as the corn is ripened, we shall find
Some friendly hand will pluck the precious grain,
And bear it to the garner. Look again!
Behold, these thousands ripening for the tomb!

What a great harvest of immortal souls
Invites the reaper's sickle!—but alas!
Invites almost in vain. Ye British saints!
Think of the harvest which we see around,
And to its Lord direct your fervent prayer,
That he in mercy will send out a host
Of labourers for its gathering. British youth!
Think of this harvest, till you feel its worth,
And to its rescue consecrate your lives.

LIVE TO DO GOOD.

BY GEORGE W. BETHUNE, D. D.

Live to do good: but not with thought to win
From man reward of any kindness done:
Remember Him who died on cross for sin—
The merciful, the meek, rejected One:
When he was slain for crime of doing good,
Caust thou expect return of gratitude?

Do good to all: but, while thou sarest best,
And at the greatest cost, nerve thee to bear,
When thine own heart with anguish is opprest,
The cruel taunt, the cold avorted air,
From lips which thou hast taught in hope to pray,
And eyes whose sorrows thou hast wiped away.

From an American periodical.

Still do thou good: but for His holy sake
Who died for thine, fixing thy purpose ever
High as his throne, no wrath of man can shake:
So shall he own thy generous endeavour,
And take thee to His conqueror's glory up,
When thou hast shared the Saviour's bitter cup.

Do nought but good: for such the noble strife
Of virtue is, 'gainst wrong to venture love,
And for thy foe devote a brother's life,
Content to wait the recompence above;
Brave for the truth, to fiercest insult meek,
In mercy strong, in vengeance only weak.

LEAMINGTON. L. M.

*Composed by Mr. Thomas Jarman.**Harmonized by Dr. Gauntlett.*

The first system of the musical score consists of four staves. The top staff is a treble clef with a key signature of two flats (B-flat and E-flat) and a 3/2 time signature. It contains the vocal melody. The second staff is a treble clef with the same key signature and time signature, containing a harmonic accompaniment. The third staff is a treble clef with the same key signature and time signature, containing a second vocal line. The fourth staff is a bass clef with the same key signature and time signature, containing the bass line. The lyrics are: "We bless the Lord the just the good, Who fills our hearts with joy and food ;".

We bless the Lord the just the good, Who fills our hearts with joy and food ;

We bless the Lord the just the good, Who fills our hearts with joy and food ;

The second system of the musical score consists of four staves. The top staff is a treble clef with a key signature of two flats and a 3/2 time signature, containing the vocal melody. The second staff is a treble clef with the same key signature and time signature, containing a harmonic accompaniment. The third staff is a treble clef with the same key signature and time signature, containing a second vocal line. The fourth staff is a bass clef with the same key signature and time signature, containing the bass line. The lyrics are: "Who pours his bless-ings from the skies, And crowns our days with fresh sup - plies.". The word "supplies" is hyphenated across the end of the line.

Who pours his bless-ings from the skies, And crowns our days with fresh sup - plies.

Who pours his bless-ings from the skies, And crowns our days with fresh sup - plies.

CHRONOLOGICAL PAGE FOR MARCH, 1848.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	W	h m 5 39	Genesis xlii. xliii. 1—14. Acts iv. 1—31.	Moon rises, 57 m. after 3, morning. Clock before sun, 12 minutes 32 seconds.
2	Th	6 44 5 41	Gen. xliii. 15—34, xlv. 1—13. Acts iv. 32—37, v. 1—16.	Moon rises, 43 m. after 4, morning. Mars seen in the south-west in evening.
3	F	6 42 5 43	Gen. xlv. 14—34, xlv. 1—15. Acts v. 17—42.	Moon rises, 20 minutes after 5, morning. Jupiter in the south-east in the evening.
4	S	6 40 5 44	Genesis xlv. 16—28, xlvi. 1—7. Acts vi., vii. 1—8.	Moon rises, 52 m. after 5, morning. Clock before sun, 11 minutes 53 seconds.
5	Ld	6 38 5 46	Psalms. Psalms.	S. S. U., 1 Kings i. 15—40, Luke xiv. New moon 17 m. past 1, afternoon.
6	M	6 36 5 43	Genesis xlvi. 29—34, xlvii. Acts vii. 9—43.	Venus, a morning star, in the south. Moon sets 21 m. after 7, evening.
7	Tu	6 33 5 50	Genesis xlvi. Acts vii. 44—60, viii. 1—4.	1823, Ward of Serampore died, aged 54. Baptist Irish Committee.
8	W	6 31 5 51	Genesis xlix. Acts viii. 5—25.	Clock before sun, 10 minutes, 56 seconds. 1702, William III. died, aged 52.
9	Th	6 28 5 53	Genesis i., Exodus i. 1—14. Acts viii. 26—40.	1825, John Saffery died, aet. 63. Twilight ends 45 m. after 7.
10	F	6 26 5 55	Exodus i. 22, & ii. Acts ix. 1—31.	Length of day, 11 hours, 29 minutes. Moon sets 15 m. after 11 evening.
11	S	6 24 5 57	Exodus iii., iv. 1—18. Act ix., 32—43.	1812, Fire at Serampore. 1548, Council of Trent suspended.
12	Ld	6 21 5 59	Psalms. Psalms.	Moon's first quarter, 17 m. past 4, morning. S. S. U., 1 Kings iii., Luke xv.
13	M	6 18 6 0	Exodus iv. 27—31, v., vi. 1—9 Acts x. 1—23.	Clock before sun, 9 minutes, 36 seconds. 1815, Treaty of Vienna signed.
14	Tu	6 16 6 2	Exodus vi. 28—30, vii. Acts x. 24—48.	Moon sets, 15 m. after 3, morning. Annual Meeting of the Board at Moorgate-st.
15	W	6 13 6 4	Exodus viii. Acts xi. 1—21.	Moon rises, 44 m. after 1, afternoon. 44 b. c. Julius Cesar assassinated.
16	Th	6 11 6 6	Exodus ix. Acts xi. 22—30, xii. 1—19.	Moon sets 32 m. after 4, morning. Moon rises, 43 m. after 2, afternoon.
17	F	6 9 6 8	Exodus x. Acts xii. 20—25, xiii. 1—13.	Clock before sun, 8 minutes, 27 seconds. 1840, W. H. Pearce died, aged 46.
18	S	6 7 6 9	Exodus xi., xii. 1—20. Acts xiii. 14—43.	Moon sets, 29 m. after 5, morning. Moon rises 57 m. after 4, afternoon.
19	Ld	6 5 6 11	Psalms. Psalms.	[1—18. S. S. U., 1 Kings viii. 12-30, 54-61, Luke xvi.
20	M	6 3 6 12	Exodus xii. 21—51. Acts xiii. 44—52, xiv. 1—7.	Total Eclipse of Moon. From 8 o'clock to 10. Moon sets, 14 m. after 6, morning.
21	Tu	6 1 6 14	Exodus xiii. 17—22, xiv. Acts xiv. 1—28.	Moon rises, 4 m. after 7, evening. Baptist Home Mission Committee.
22	W	6 15 5 59	Exodus xv. Galatians i.	Moon rises, 6 m. after 8, evening. Moon sets 4 minutes after 7 morning.
23	Th	6 15 5 57	Galatians i. Exodus xvi.	Moon rises, 8 m. after 9, evening. Clock before sun, 6 minutes, 33 seconds.
24	F	6 17 5 54	Galatians ii. Exodus xvii.	Moon rises, 9 m. after 10, evening. 1603, Queen Elizabeth died, aged 69.
25	S	6 18 5 52	Galatians iii. 1—18. Exodus xviii.	1840, Bible Translation Society formed. Moon sets, 23 m. after 8 morning.
26	Ld	6 20 5 50	Galatians iii. 19—29, iv. 1—11. Psalms.	Clock before sun, 6 minutes. Sunday School Union Lessons,
27	M	6 22 5 47	Psalms. Exod. xix. 1-9, 16-25, xx. 1-21.	1 Kings x. 1—13, Luke xvi. 19—31. 1625, James I. died, aged 58.
28	Tu	6 24 5 45	Galatians iv. 12—31. Exodus xxiv. & xxxi.	Moon rises at 1, morning. Moon's last quarter, 19 m. after 1, morning.
29	W	6 26 5 43	Galatians v. Exodus xxxii. 1—29.	Stepney College Committee. Moon rises, 33 m. after 2 morning.
30	Th	6 28 5 41	Galatians vi. Exodus xxxii. 30—35, xxxiii.	Clock before sun, 4 minutes, 46 seconds. Moon rises, 16 m. after 3, morning.
31	F	6 30 5 38 6 31	Acts xv. 1—31. Exodus xxxiv. Acts xv. 32—41, xvi. 1—7.	Length of night, 11 hours, 11 minutes. Moon rises, 50 m. after 3, morning. 1814, W. Winterbotham died, aged 65.

REVIEWS.

Germany, England, and Scotland; or Recollections of a Swiss Minister. By J. H. MERLE D'AUBIGNÉ, D.D. Edinburgh: Oliver and Boyd. London: Simpkin and Marshall. 8vo.

CERTAINLY there is no reason at the present time to complain of a dearth of books of travels, tours, visits, rambles, sketches, and recollections. Whether business, or pleasure, or curiosity, or ennuï, has led the travellers to other countries, all seem animated with a benevolent desire to give the public the full benefit of whatever they have seen or heard during their excursions. There are none of these works, we suppose, which do not find some readers, who, prevented by uncontrollable circumstances from wandering themselves, delight in tracing by their own fire-side, the movements of others, and in learning what is thought of other countries and other people, by those who have visited them; and though works of this kind differ exceedingly in their merits, and but few of them are of a high order, we see no reason to regret their number, or the frequency with which they become candidates for public patronage. The worthless soon sink beneath the waves of oblivion; and neither fine paper nor beautiful type, nor the aristocratic pretensions of the solemn quarto, can, without intrinsic worth, render them long buoyant. One after another they disappear, till but a very small proportion are left to float onward to instruct or amuse another generation. Every one knows, who can look back on half a century, how greatly, during that period, a taste for reading has been extended, rising upwards to the highest stations, where pleasure formerly engrossed the whole life, and reaching

downwards to the cottage, where a listless indolence was wont to succeed the hours of toil and labour. And few productions are, when fairly entitled to attention, more generally read than the class to which we now refer. We are glad therefore when works of this kind appear, of sound information, of good taste, and of a healthful moral tendency; especially when, while they do homage to Christianity, they are adapted to subserve its interests. Of such a nature, we do not hesitate to say, is the work before us, and that in no ordinary degree.

The author, Dr. Merle, is already well known to the British public, especially by that most interesting work, his *History of the Reformation*. The present is of a very different kind; its scope is not so large, its pretensions are not so high. It is neither a history, nor a delineation of national character, nor a philosophical disquisition, nor a theological essay; but it has somewhat of all these. It embodies the observations of a man of intelligence, and piety, and experience, who has long been accustomed to study human nature, and to view all the developments of man's life, individually and socially, in their relation to his highest destiny. To know the impressions which such a mind receives from the various phases of society which different countries present, the light in which their respective forms and usages, in private life and public business, in things civil and ecclesiastical, appear to such a person, must be interesting and instructive.

The object of our author's visit to those countries, the recollections of which he now publishes, was neither

pleasure nor gain; it was not to save himself from ennui, or to satisfy the cravings of a restless mind, but it was to accomplish a most benevolent and pious design, of which this was the origin. Geneva, identified with the name and labours of one of the most illustrious of the reformers of the sixteenth century, where a protestant church had been formed, embodying the views of Calvin, both of Christian doctrine and church government, had gradually departed from evangelical truth, and sunk into a state of lifeless formality and undisguised Socinianism. Of late years, "pure and undefiled religion" has in some measure revived, but its teachers and abettors, with that intolerance which is the genius of state churches, have been persecuted and driven to nonconformity. Among others who received the light of the gospel, and felt the power of its saving truths, was our author, who, thus speaking of himself says, "After having remained in the cheerless principles of unitarianism until nearly the conclusion of my studies at the academy of Geneva, I had been seized by the word of God, I had believed in the divinity of the Saviour, in original sin, the power of which I had experienced in my own heart, and in justification by faith. I had experienced the joys of the new birth."—Page 11. By the labours and sacrifices of such men as Dr. Merle, spiritual religion began happily to revive, and an Evangelical Society was formed. "In the spring of the year 1845, the author was called upon to undertake a journey into Germany and Great Britain, for the purpose of drawing closer the bonds of union between those countries and the Christians of Geneva, and in particular with the Evangelical Society of this town." After his return to Geneva, at the request of his friends, he delivered a course of lectures, which comprised his "Travelling Recollections." In the

following year he delivered another course, relating to the ecclesiastical history of Scotland, from the Reformation to the present time, which he calls "Historical Recollections."

The work before us is the substance of both these courses. It is characterized by those peculiarities of thought, and style, and manner, which rendered all the former works of our author so generally acceptable. A spirit of fervent piety, an ardent attachment to evangelical truth, prevail throughout. We may occasionally differ from the opinions which are expressed, but we always admire the candour with which they are stated. His style is not only remarkable for its clearness, but it often sparkles with animation. There is a poetry of feeling which imparts to all his descriptions a peculiar charm. The colouring of his scenes is bright and vivid, but not glaring. History at his touch becomes instinct with life; the personages of which come before us with such distinctness, that we seem to hear their voices and see all their movements.

Our author's first visit was to Germany, of which his "Travelling Recollections" occupy about sixty pages; and melancholy and depressing is the picture which is drawn, even of *protestant* Germany. How distressing is the fact, that the birth-place of the Reformation has become the hot-bed of scepticism—and in too many cases, a scepticism of the most dishonourable kind, which disguising itself under the forms of Christianity, has occupied the professor's chair, and disseminated its errors from the pulpit. Dr. Merle is well qualified to speak of the religious state of Germany, having spent six years in it, first as a student, and afterwards as a pastor. On his arrival in Germany in 1817, Dr. M. says, "I was stunned—almost overwhelmed, by the tempest of rationalism and infidelity which was then raging. Every theological journal

I read, every book I looked into, almost every one, both ministers and laymen, whom I met, were affected with rationalism, so that the poison of infidelity was presented to me on all sides." —Page 11.

That strange compound of infidelity and Christianity which was then prevalent, was called "rationalism," not on account of its reasonableness, but because it substituted reason for revelation; professing indeed to receive with reverence the Christian scriptures, but rejecting every thing which reason could not explain, a new and ingenious mode of interpretation was employed, thence called "Neology," which stripped Christianity of all that was supernatural and divine. This species of rationalism, which, for the sake of distinction, our author calls "rationalismus vulgaris," he does not think it necessary to describe. For the sake of those of our readers who may not be familiar with this system of ingenious perversion, we shall give a few specimens of the manner in which common sense is outraged, and plain statements are tortured, in order to extract from them a sense and meaning of which the sacred historians could never have thought. The divine attestation given to Christ at the time of his baptism, when "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased," is thus rationalized. The opening of the heavens was nothing more than an apparent rending of the clouds, from which issued a flash of lightning which irradiated the face of Christ, as he ascended from the water; the tremulous agitation of the air was compared to the fluttering motion of a dove; and a peal of thunder being heard, which, in popular belief, was regarded as the voice of God, the whole was received

by those who were already prepossessed in favour of Christ, as a proof that this must be the Messiah, the expectation of whose appearance was cherished by the Jewish nation. In a similar way, the temptations of Christ in the wilderness are explained to mean only wicked thoughts which occurred to his mind, when in retirement he was preparing for his entrance on public life, and pondering on the difficulties before him, which he virtuously withstood and repressed; and the "angels" which "came and ministered to him" were pious thoughts and holy resolutions! Paulus, however, "one of the fathers of the infidel church," offers, it seems, a still more ingenious solution of the case, by supposing that one of the chief priests, probably the high priest himself, called in metaphorical language, "the devil," endeavoured by various artifices to discover whether Jesus was the Messiah who should deliver the Jewish nation from the Roman yoke! The transfiguration is thus neologically expounded. One evening, after the toils of the day, Jesus went up into a mountain, with three of his disciples, who, while their master was praying audibly, fell asleep; and Jesus having mentioned in his prayer the names of Moses and Elias, the sounds mingled with their dreams, and brought before their minds these illustrious men. Suddenly it thundered and lightened, and they, awaking in confusion, saw Jesus surrounded with a blaze of light, and supposed the presence of those men whom they had seen in their dream; at the same time the thunder sounded in their ears as a voice from heaven, which they interpreted to mean that Jesus was the Messiah! According to Paulus, the miraculous cure of the leprous man, (Matt. viii.) was in fact no cure at all; the evangelist meaning no more than that Jesus, having carefully examined the leper, whose disease was already

nearly or quite healed; pronounced him clean, at least, in a fit condition to go and show himself to the priest.*

But it is needless to pursue farther these revolting exhibitions of learned and profane puerilities; even these were succeeded by something still worse. "This worn-out rationalism has been succeeded by a new one." Another great philosopher arose, who proposed by a new system to expound, or rather to explain away, the facts and doctrines of Christianity. Hegel "sought to regenerate the people by the most profound speculations. To *know*, instead of to *believe*, was the grand principle enthroned by the great gnostic of the nineteenth century; and thus he arrived at three great denials,—the denial of a personal God, the denial of a personal Christ, and the denial of the personality of man after death."—Pages 16, 17.

The Christology of Hegel is comprehended, according to Dr. Merle, in the following propositions. "Christ is merely the first who acknowledged in himself this unity of God and man, (i. e., that God has his being within man).—A man must believe in the unity of God and man in the person of Christ, in order that he may recognise the same unity within himself.—Christ is not the only God man, he is not even so in any especial manner. The idea of God-man belongs to all mankind.—There is a universal incarnation of God which does not proceed from Christ, and which renders all men essentially equal with Christ."—Page 18.

* It is much to be regretted that this mode of interpretation has sometimes been adopted by English commentators. In the commentary of the late excellent Dr. A. Clarke, who, if his judgment had equalled his learning, would have been one of the greatest theologians of his age, we have this explanation of the miraculous effusion of the Holy Spirit on the day of Pentecost. The *sound* or *thunder*, the *rushing mighty wind*, the *fire*, were all electrical phenomena. The scintillations, coruscations, or flashes of fire, which were at first frequent, became at last more defined, and appeared like a lambent flame on the head of each disciple.

Such are the oracles pronounced from the tripos of Germanic wisdom! Such is the transcendental nonsense, the blaspheming mysticism, which is dignified by the name of philosophy, before which we are to bow in lowly adoration, and on whose altars we are to sacrifice all the glorious objects of the Christian faith!

"The mystical lucubrations of the Berlin professor were dispersed abroad in a thousand different channels—in pamphlets, newspapers, ladies' books, novels, and poetry. The followers did for Hegelism in Germany what is doing for Puseyism in England, and it soon became the gospel of the day."—Page 19. On this "pantheistical gospel" Strauss improved by "stripping Christianity of every positive and historic element," and making the whole of the evangelical history "one great myth—an allegory, whose meaning is to be sought out." Bauer, a theologian, went still farther, and held up Christianity to the ridicule of his countrymen. Feuerbach "undertook to deliver his nation from the 'illusions of religion;' and scarcely had the wretched man arrived at this pitch of atheism, when he was overtaken by another still bolder than himself, Max Stirner, who as he passed on, jeered at him, calling him a priest (pfaffen), a superstitious man, seeing that he had allowed one *idol* to subsist—*the love of mankind!* 'Down,' he cries, 'down with this superstition also! Egoism, selfishness! that is all that is left. Behold the supreme ruler of the world.'"—Page 21.

But still there is hope for Germany. A movement in the right direction has commenced. There are symptoms of great dissatisfaction with the various phases of rationalism and infidelity, and longing and looking out for something more satisfactory.

"Neander, Nitzsch, Ullman, Tholuck, Hundeshagen, and many more, have marched forward,

and are still pressing on towards this object by different roads. In this learned school some of the doctrines upon inspiration are rather lax; they still incline a little through exegesis towards rationalism, and a few of the sad consequences of this system are now evident. But we find in these illustrious men a real faith in Christ, and an efficacy of the Holy Spirit working in them and by them. They may be called, and I think they call themselves, Rational Believers. One of their chief characteristics is their opposition to a faith determined and limited by confession and creed; or, at least, if they should admit a confession of faith, it will not be that of the sixteenth century. They would draw up their own, setting out from this principle, that a confession of faith should represent the expression of evangelical piety, and reject the more positive determinations of theology.—Pp. 29, 30.

In advance of these, according to our author, though some perhaps may think differently, is "the symbolical school, of which Hengstenberg of Berlin is the representative," which "holds essentially to the creeds, the confessions of faith of the sixteenth century, the orthodoxy of the Reformation," and which is, in the view of Dr. Merle, "more pure than the preceding school, both in its principles on the inspiration of the scriptures, and also in its doctrines." The ecclesiastical school, which designates a movement onward, but in another direction, is founded especially on an opposition to the scheme of the late king of Prussia, to unite the Lutheran and the Reformed churches, who himself, in the true spirit of state churchism, "undertook, in 1822, to compose, with the help of his aide-de-camp, a liturgy, or book of common prayer."

"The Germans are willing to admit into the church the popular, lay, or presbyterian element, yet they would retain that which is consistorial, governmental, or regal. They want an ecclesiastical constitution somewhat similar to those political ones, in which the people speak through their representatives, and the crown through its ministers. I also am averse to abrupt leaps, and in favour of successive developments, so long at least as God does not hasten the course of events; yet I am persuaded that in these new ideas of ecclesiastical consti-

tutions, we are making a fatal admixture of politics and religion, of faith and infidelity, and are sacrificing to ancient prejudices, the purity, life, self-regulation, and independence of the church."—P. 44.

There is, as it appears to us, a vagueness, an indistinctness, and indecision, in the views of Dr. Merle respecting the union of church and state, of which the last sentence which we have quoted is a specimen. He sees and deplors the evils of such a connexion, and yet appears reluctant to abandon the idea of its possibility. Such a connexion has always had its abuses, but, in some sort of way which the world has never yet seen, it may have its uses. And even in removing enormous abuses he is fearful of sudden "leaps." We are induced to think, however, that any leap, however "abrupt," from "a fatal admixture" destructive of "the purity, life, self-regulation, and independence of the church," would not only be preferable to any "successive developments," but would also be far more practicable.

Of the "New Catholicism" Dr. Merle does not form a high opinion. "It is not a church, but an anti-ecclesiastical movement."

"The most probable destiny of German catholicism is a union with the protestant rationalism of the Friends of Light. The old reformation and the new will thus cross each other. While the many rationalists in the protestant church will leave it to unite with the new catholicism, the three or four Christian congregations of the new catholicism will come out from it to join the evangelical church, then purified from the infidel elements it yet contains. There will be thus in Germany three great communions, with well marked and well defined characteristics—evangelism, or the religion of God; popery, or the religion of the priest; rationalism, or the religion of fallen man."—P. 61.

The remarks of our author on England are, as usual, lively, and his descriptions graphic; but he was scarcely so well qualified to estimate the condition, the relations, and the various movements of society in the British em-

pire, as he was to judge of those of Germany. He had, no doubt, that knowledge of England and the English people which reading could supply; but to observe carefully all the workings of the social machinery where it is so vast and complicated, so as to form a just conception, not only of the whole, but of the various parts separately, their adaptation to each other, their excellences, their defects, and what alterations are necessary, requires not only a mind acute and comprehensive, but much more of means and opportunities than could be furnished by a residence of five or six weeks, and a rapid transition from town to town, and from one circle of society to another. It is but just, however, to admit that Dr. Merle only professes to give his own thoughts as "travelling recollections," such as they occurred to him during his welcome visit. England has certainly no right to complain that he has underrated her importance among the nations, or taken a depreciating view of her institutions, or the general character of her population; but still we think that on some points he is mistaken.

"I confess," he says, "that on setting my foot on the soil of England a thrill came over me:—Hail to thee, ancient land of Wickliffe, Latimer, and Tindal; for ages thou hast been the bulwark of the Reformation! Within thee have been wonderfully preserved, for these three hundred years, the holy doctrines of grace! More than once hast thou proudly stood forth among the nations a representative of the religion of the Word of God! Thy mighty hand has scattered the sacred writings over every country of the earth, and thy ships have carried to all nations, even to the most distant isles of the sea, the messengers of peace! No, we will not forget thee! Who could ever forget the children thou hast brought up, quickened by the Spirit which comes down from the Head; Owen, Flavel, Baxter, Bunyan, John Newton, Scott, Cecil, Simeon, and so many more in whom the church of God rejoices? Surely the fount of blessings which has sprung from thee, can never be dried up, and the whole world may still joyfully come and drink of it!"—*Pp.* 66, 67.

After a warm eulogy on "all that is admirable in those mercantile and manufacturing towns, which sixty years ago perhaps were mere villages, and which are now amongst the most powerful cities in the world," and adding, "not without great virtues could such prosperity have arisen," he says,—

"Yet here, also, there is a reverse to the medal; let us then turn it. What a contrast is exhibited between the smiling meadows of England and the fresh Highlands of Scotland, with the manufacturing cities! When we walk through these dirty towns covered with coal-dust, whence, instead of the elegant spires of our Gothic steeples pointing to the skies, nothing but gigantic chimneys soar towards heaven; when we are surrounded by a stifling atmosphere, incessantly fed by volumes of smoke vomited forth from the blackened mouths of these tall and formal pyramids, and heavily descending again in clouds upon factories and houses, and obscuring the light of day; when we see the population of the country crowding into these narrow and unwholesome streets; oh, we would rather a hundred times that these poor families should have remained in the fields, cultivating and enlivening them, peopling them with a healthy and vigorous youth, and making them resound with their pious hymns!"—*Pp.* 95, 96.

Now there is, we believe, much more of poetic fancy than simple truth in all this. Whatever may be the case in the "fresh highlands of Scotland," which the poor do not always, we suspect, find to be a paradise, we know that among "the smiling meadows of England," poverty, misery, and starvation very commonly render their poor happy to escape from these Arcadian delights into the region of "gigantic chimneys." It is in the agricultural districts that ignorance is most prevalent; there the mind stagnates; no sphere of exertion is open but the drudgery of the fields, and scarcely an enjoyment is known or thought of by the labouring poor, which does not relate to the mere animal part of our nature. It is in the manufacturing districts that you must look for the activity of mind, the vigour of

thought, the energy of purpose, and the independence of principle. And notwithstanding all the "smoke" and "coal-dust," and what is still worse, the poverty and vice which will ever mingle with the better elements of manufacturing society, it is in these same "manufacturing towns," so dismal in the eyes of Sir James Graham* and Dr. Merle d'Aubigné, that schools, mechanics' institutes, mutual improvement societies, infirmaries, charitable institutions of every kind, and churches and chapels are multiplied, and that from crowded congregations and myriads of children with their teachers, "pious hymns" resound.

Our author, after applauding the "numerous Christian and philanthropic societies" which exist in England, affording aid to all kinds of misery, and by which, with the addition of "legal charity," which "perhaps even goes too far," more is done for the poor in England "than on the whole of the continent put together," somewhat to our surprise states that "yet the evil is not checked!" What, is all the legal provision made for the poor, the sick, and the destitute — are the "numerous charitable and philanthropic societies," with the immense sums expended by them, productive of no result? If he had said that the evil is not entirely removed, that it still exists to a large extent, he would have said truly; but to affirm that poverty, and vice, and wretchedness receive no check from an apparatus of charitable effort constantly in action, surpassing in extent and power all that is to be found "on the whole of the continent put together," seems to us a rash and startling inaccuracy.

"You may sometimes see one of those rich and brilliant streets of London slowly traversed by a human form, pale, dirty, frail, and totter-

* We mean, of course, Sir James Graham the protectionist, not the free trader.

ing: is it man or woman? one can hardly tell. This phantom, a type of the lowest wretchedness, has come from its abode, perhaps only a few paces off, in some close alley hidden behind those stately mansions, and made its appearance in another world, as if to accuse it the more fearfully from its very silence. I remember one day passing through the Strand, one of the busiest streets of the capital, when I saw stopping before a splendid provision warehouse, in which all the most tempting delicacies that luxury could furnish were displayed, one of those human forms, dressed in a coat which had once been black, with shapeless hat and listless arms, trembling legs and hollow cheeks, and eyes, though sunken, yet fixed with longing look on those exquisite dainties, from which only a thin plate of glass separated him. The rich display in its gilded frame, and that living skeleton! here in two strokes is the picture of London."—Pp. 96, 97.

Now is this only a careless way of writing, in which a love of the sentimental predominates, or is Dr. Merle so completely unacquainted with the subject on which he touches, as seriously to mean that "these two strokes" faithfully give "the picture of London?" Between the overflowings of abundance and utter destitution, does London afford no medium? It is true that in the metropolis of England, as well as in other capitals, and indeed in most large cities, there are the extremes of wealth and poverty; but is it true that these extreme cases are a correct description of the whole? The publishers of this work might as well have given the outline of our author's forehead, and the curvature of his chin, and have then announced that they had "in two strokes" given to their readers the portrait of Dr. Merle D'Aubigné. Between extravagant profusion and "the lowest wretchedness," between luxury and starvation, are there not innumerable gradations, comprising a very large portion of the inhabitants of London? Are there not in the metropolis thousands and tens of thousands of respectable artizans, industrious, intelligent, and moral? to say nothing of the

middle class who occupy a large breadth of position, touching on the one hand the working classes, from which it is constantly receiving additions, and reaching on the other the aristocracy, into which some of them are constantly passing.

Of our nobility Dr. Merle gives a very flattering picture, more beautiful we fear than true. "There is in the great ones of England, a nobleness, a grace, a simplicity, an exquisite perfume of sociability, and a regard for their inferiors in the social scale, which wins every heart." No doubt there are individual cases of this kind, and we could name such, but the description is, we think, far too glowing to apply to them as a class. We have been accustomed to think that among the French nobility there is much less of hauteur, and of the *procul este profani* to "their inferiors in the social scale" than characterize ours.

During the sojourn of our author in England, he seems to have been thrown principally, almost entirely, into the society of members of the established church, and he speaks with much delight of episcopal attentions, of the hospitality and kindness which he received from deans and clergymen of different grades, and the pleasant intercourse he had with them. Occasionally, it appears, he mingled with great cordiality in the society and public meetings of nonconformists; but the church of England is the principal object of his attention. There is but a very slight and passing reference to the ecclesiastical polity, the piety, the efforts of the various bodies of evangelical dissenters, and still less notice is taken of that large and zealous, and influential community, the methodists. The distinguished preachers and public speakers introduced by him are churchmen. It is the evangelical piety and zeal of clergymen that delight him. We cannot

but think that he very greatly overrates the amount of evangelical religion in the establishment; and he seems not to be aware that by a large portion of the professedly evangelical clergy, and by some of those whom Dr. Merle speaks of with almost rapture, the dissenters, whose views of doctrinal truth are identified with their own, are treated with more reserve, looked upon with more suspicion, and shunned with greater caution than the Puseyites within the church, who denounce and anathematize evangelical protestantism.

The author's views on church government are decidedly presbyterian; he "would place the church power in the assembly of the faithful, and the exercise of it in the council of ministers and elders," and expects that the "Genevese system will go round the world;" but his disapprobation of the English church system seems but slight. He cannot, we think, have viewed it comprehensively, or considered it closely, or he would scarcely speak of it as "evangelical episcopacy." We have looked with some degree of care and no small interest, for the express views of Dr. Merle on that great question of the day, the separation of church and state, but we cannot, we confess, catch his precise idea. He is explicit as to the enormous evils which have resulted from an alliance of the church with the civil power, he would not have the state interfere with the concerns of the church, nor even, as it would seem from one passage, should it identify itself with any particular denomination; and yet the state or government must be, in some sense which we cannot exactly understand, religious or Christian.

"We do not require the state to be either episcopal, presbyterian, or congregationalist; we do not see what advantage it could gain by this. But we wish that the essential principles of Christianity should be within the soul of every individual, of every family, of every institution, of the whole people; and among the

people we reckon in the first place, those who govern them. We do not think that either the episcopal, the presbyterian, or the congregational form, can impart a superior influence to the state,—that is, taking the word in its widest sense, to the people at large. No, it must be the very essence of Christianity—divine life, true evangelism. Now this may be found in any of these forms.”—*P.* 71.

“Hitberto, in England, the state has been Anglican, episcopal; it has attached itself to one special confession, has espoused all its interests, and during a long period has protected it by oppressing and persecuting all other Christian confessions. Thus, in the very midst of protestantism, scenes of intolerance have been witnessed, similar to those exhibited in the middle ages. It is felt that this narrow and sectarian system can no longer be the system of the state; but what can be substituted for it? an equal favour of the state towards all religions, even the most opposed and the most contradictory. The state would thus alike maintain protestantism and popery, Judaism and Islamism; perhaps, even all kinds of paganism. If politicians do not proceed quite so far in their application, the principles they profess would lead to this. If the state seemed at first too narrow-minded, it now appears too latitudinarian. What then should it be? There is one solution for which some on the continent, at least, loudly clamour. It is proposed that the state should be atheistical. That, indeed, removes every difficulty; but we can no more admit of this solution than of the other two. We believe that the more a people and its government are brought under the influence of Christianity, the more their prosperity, both moral and temporal, will be found to increase. We demand the self-regulation of the church; we claim her independence of all the powers of the world: yet we would not have the atheism of the state, which finds defenders, on the continent at least, among men who are eminently religious.”—*Pp.* 69, 70.

On this statement of our author's views we have a few remarks and inquiries to make, which we must compress into the briefest possible space. By a state being “atheistical,” we presume Dr. Merle does not mean that it denies the being of a God, but simply that, as a state, it has nothing to do with the religion of its subjects. We most decidedly object to the use of the term in any such sense, as only tending to mislead, and to convey obloquy. The warmest advocates for the separation of

church and state can unite in the pious wish that “the essential principles of Christianity should be within the soul of every individual,” &c., and—“of those who govern them,” but this has nothing to do with the union or separation of church and state. Can the state or government become truly Christian, possessing “divine life—true evangelism,” otherwise than by the possession of such religion by every member of it individually? And does Dr. Merle mean by requiring a government to be Christian, that personal piety is to be demanded as an essential requisite in the prime minister and all his coadjutors and subordinates? But they are all under the control of parliament; is the same qualification to be demanded at the hustings? The government must have something to do with religion or it will be atheistical. But how?—with religion in the abstract?—a religion without a creed or a form? If the government should connect itself with any form of Christianity, it is sectarian; if with all denominations, it is latitudinarian; if with none, it is atheistical. There must, we suppose, be some beau ideal before the mind of Dr. Merle which we cannot comprehend, some abstract possibility, some hypothetical state of things which has never yet been realized, and which, without pretending to the gift of prophecy, we venture to say, never will be seen, in which the state shall not patronize any one kind of religion, nor all kinds of religion, nor yet leave religion alone!

Dr. Merle seems to be far more partial to subscription to the thirty-nine articles than we should have supposed a man of his high principle, unbending integrity, and sensitive conscientiousness could be. He admits that “in certain cases they do harm,” but thinks that it is to them that the church of England owes its preservation. And yet these same articles are signed by

men of any religion, and of all religions, by evangelicals and Puseyites, by Calvinists and Arminians, by protestants and Roman catholics, by young profligates who neither know nor care what they mean, and by preferment hunters, "whose godliness is gain." Nor can we at all sympathize with our author in his fervent admiration of the Athanasian creed, with its damnatory clauses. In reforming the church of England, Dr. Merle would, as we understand him, while retaining a modified episcopacy, reduce it, by the representative system, to something like presbyterianism. We have no hesitation in saying, leave the church to itself. Let the incubus of state patronage and its invariable concomitant, state control, be removed, and she will reform herself. She will then, at least, be at liberty to make whatever changes may, in the view of her own members, conduce to her spiritual interests.

In the "recollections" of Scotland, Dr. Merle seems most at home. While he awards no small commendation to the state church, it is with the Free Church

that he especially fraternizes. On the late struggle he dilates with enthusiasm. The "Historical Recollections," which occupy more than one half of the work, give a lively sketch of the severe conflicts which the kirk of Scotland has had with the persecuting powers of the state, from the Reformation to the formation of the Free Church. These are interesting, as related by one who views all changes, political and ecclesiastical, through the medium of evangelical religion. This portion of the work contains many beautifully graphic descriptions of the most prominent persons and events of those trying times, and closes with a succinct but very clear narration, of all the particulars connected with the late disruption of the church of Scotland.

We have occupied more than our allotted space, or we should have touched on many other topics of this interesting work. We now part with our author with a hearty shake of the hand, and sincerely thank him for the gratification which he has afforded us.

BRIEF NOTICES.

Immortality: its real and alleged Evidences: being an endeavour to ascertain how far the Future Existence of the Human Soul is discoverable by Reason. Second Edition, revised and enlarged, with Observations on Future Punishment. By J. T. GRAY. London: 8vo. pp. 70. Price 2s.

The author of this pamphlet observes that "the sources from which unassisted reason has professed to deduce the immortality of the soul are principally six;—the nature and mutual relations of things considered abstractedly; the constitution of the soul itself; its known instincts; its capacities; the analogies of the external creation; and the aspects of the moral world." Some of these six sources of evidence he pronounces unsatisfactory; they are those drawn from abstract relations—those derived from the capacities of the soul—that from the alleged universal desire for immortality—and that derived from the indestructibility of bodily elements. He allows some weight to

the instances in nature of resuscitation after apparent death; the instinctive expectation in human minds of a future life; and the constitution of the human soul, the grand fact taken notice of here being, of course, the soul's immateriality. The argument derivable from the present aspects of the moral world, he deems the most powerful which reason can furnish. "An earthly government which should reward rebellion would speedily become the contempt of its subjects; under the divine government, multitudes who virtually both deny and defy providence, live and die its apparent favourites." "Instructed by conscience, reason may rest in the conclusion, that a day of adjudication is approaching; that this life is only a passage to another, when all perplexities will be unravelled, all irregularities adjusted, and their proper lot and portion assigned to all; that the Supreme Governor has an eternity before him in which to redress every disorder. As the present evils of society bespeak the necessity for such a retribution, our confidence in the divine rectitude assures us of its certainty."

Who will Live for Ever? An Examination of Luke xx. 36. With Notes. By JOHN HOWARD HINTON, M.A. London: 8vo. pp. 32. Price 1s.

Several publications having appeared within the last ten or twelve years, having a general agreement in this that the authors of them call in question the usually received doctrine of man's proper immortality, and inculcate in its stead the sentiment that immortality is the gift of Christ to his people, Mr. Hinton observes that a text of scripture has presented itself to his mind which, notwithstanding its obvious applicability to the subject, has not, so far as he can find, been cited in either of them. Without at present entering any further into the controversy, he wishes in this pamphlet to illustrate that single passage. After explaining the occasion on which it was uttered, he says, "I am led to consider our Lord's words, 'Neither can they die any more,' as exhibiting an essential feature of the future life of mankind, namely, its deathless character." "To my mind," he adds, "they constitute a direct and positive assertion of the immortality of the human race." He offers some criticisms on the phrases which are apparently in favour of restricting our Lord's answer to the righteous, and arrives at this conclusion, "If all men be by nature immortal, the immortality of the righteous cannot in any peculiar sense be said to be the gift of Christ to them. It is a possession which they inherit from the bounty of their Creator, in common with the rest of the species; and whatever the life in Christ, or by Christ, announced in the gospel, may be,—of which, while fully admitting its excellency and glory, it is not for me here to say anything—it must of necessity be looked for in some other quarter."

Aids to Public Worship; consisting of an Exposition of its Nature, and the Manner in which it ought to be conducted; together with an arrangement of Prayers and Chapters, Psalms and Doxologies for every Sunday throughout the Year. By PHILIP CATER, Minister of Alfred Place Chapel, Brompton. London: Jackson and Walford. 32mo. pp. 64.

To facilitate and render interesting the public services of his own congregation is Mr. Cater's principal design. The order he adopts in the morning or evening of the Lord's day is, 1. The singing of a psalm or hymn. 2. The reading of the psalm for the day, as indicated in this little book. 3. The offering up of a short prayer. 4. The singing of the proper verse for the sabbath of the year, indicated in this small volume. 5. The reading of a chapter out of the Old or New Testament, 6. General praise and supplication. 7. A psalm or hymn. 8. The sermon. 9. Singing. 10. A short prayer. 11. The doxology indicated in this little book. 12. A benediction. The work commences with some good practical observations on divine worship.

Posthumous Works of the Rev. THOMAS CHALMERS, D.D., LL.D., Edited by the Rev. William Hanna, LL.D. Vol. II. Published for Thomas Constable, by Suther-

land and Knox, Edinburgh. Hamilton, Adams, and Co., London. 8vo. pp. 478.

The second portion of "Horræ Biblicæ Quotidianæ," or "Daily Scripture Readings," of which we gave our readers an account in December, constitutes this volume. It contains the observations which the venerable author thought it desirable to record on every chapter from the first of Judges to the last of Job. The unanimity of the public press in regard to the former volume is singular, and proves the interest in Dr. Chalmers felt in various classes of the community: appended to this volume are favourable "Critical Notices" of its predecessor, extracted from fifty-eight different publications!

The Bible not of Man; or the Argument for the Divine Origin of the Sacred Scriptures, drawn from the Scriptures themselves. By GARDINER SPRING, D.D. of New York. London: R.T.S. 12mo. pp. viii., 280.

There is no class of books an increase of the number of which is regarded by us with greater satisfaction than that to which this volume belongs. In proportion as any Christian community is habituated to the study of carefully written works on the divine inspiration and authority of the Holy Scriptures, will its members advance in general intelligence, and become distinguished by a vigorous and manly piety. Of the many books on this subject which are already before the public, we are not acquainted with any so well adapted to the requirements of the members of our congregations as the one now before us. The question of the divine origin of scripture is discussed as only a man of superior mind could discuss it, whilst the thoughts are expressed in language which no reader would fail to understand. The titles of the chapters will serve to indicate the nature and extent of the ground which is traversed. They are the following:—The fitness of the time selected by Divine Providence for the introduction of the Christian dispensation—The Bible above the invention of the human intellect—The spirit of the Bible a superhuman spirit—The moral rectitude of the Bible—The peculiar and distinguishing doctrines of the Bible, evidence of its divine origin—The religion of the Bible a proof of its divine origin—The unity of the Scriptures—Adaptation of the Scriptures to the character and wants of man—The divine origin of the Scriptures attested by Christian experience—The Bible accordant with human reason—Concluding observations.

Man's Right to God's Word. Translated from the French Prize Essay of M. BOUCHER. With a Recommndatory Preface by the Hon. and Rev. H. Montagu Villiers, M.A., Rector of St. George's, Diomsbury. London: Shaw. 18mo. pp. xl, 128.

An admirable little work, the perusal of which should follow that of the book last noticed. It is polished in style and philosophical in general character. Its arguments are conclusive and its language easy to be understood. To such as are called on to answer Roman catholic objections to the general circu-

lation of the word of God, it will be especially valuable. While Dr. Spring proves the scriptures to be divine in their origin, M. Boucher shows that being so, they are intended for the perusal and adapted to meet the requirements of all mankind.

Ethics of Nonconformity and Workings of Willinghood. Reprinted from the "Nonconformist." By EDWARD MIALL. London: Aylott and Jones. 18mo. pp. 153.

We are inclined to claim this book as one written on baptist principles. It does not indeed advocate immersion, refute misapplications of the Abrahamic covenant, or treat professedly of any of those topics which are prominent in the controversial works of Gale, Booth, or Carson; but it enforces the determined pursuit of truth, in the face of custom, fashion, and worldly interest, and the bold avowal of convictions whatever that avowal may cost. How many baptizing sermons have been preached from the words, "Buy the truth, and sell it not!" This is the text which might stand, better than any other, as a motto to these essays. We cordially recommend the volume: it contains much profound thought, condensed into a small compass, and illustrated by similes which are both apposite and uncommon.

The Convent: a Narrative founded on Fact. By R. M'CRINDALL, Authoress of the "School Girl in France," "The English Governess," &c. London: 16mo. pp. 273. Price 5s.

Miss M'Crindall having spent several years in Roman catholic countries, and being anxious to guard the youth of Britain against the deceptions which Romanism practises on the simple-minded, and to illustrate the value of privileges which are often undervalued by their possessors, employed great part of the last year of her life in preparing this narrative for publication. It is said to be substantially true; and though it is deeply interesting, the representation it gives of the Romish system, and particularly of convent life is, we believe, by no means exaggerated. We do not often recommend to young people the perusal of exciting tales, but we feel justified in expressing our desire that this should be generally read. There are convents in Great Britain, Ireland, and America; much effort is made to represent them as attractive and useful institutions, and it is quite desirable that education should include such instruction as should put those who are liable to be misled on their guard.

Sketches of Primitive Methodism. Compiled by T. CHURCH. First Thousand. London: 18mo. pp. 127. Price 1s.

The Primitive Methodists are a body of Christians whose first leaders began soon after the commencement of the present century to adopt measures for the conversion of sinners, corresponding with the original efforts of Mr. Wesley and his coadjutors, but not generally pursued by the denomination of "Wesleyan Methodists." In their camp-meetings, love-feasts, watch-nights, and other arrangements, they are accustomed to evince a degree of excitement which does not accord with our

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predilections, and to exceed what we deem the bounds of prudence; but while it would be wrong for us with these views to imitate them, it would be equally wrong to judge them harshly. There are classes of the community to which their modes of operation are perhaps better adapted than our own, and on which in fact we make very little impression. It certainly does not become us, in these circumstances, to impede their labours or disparage them. As candid observers would wish to form their opinions of a denomination from authentic sources, and to hear the testimony of its adherents respecting its views and practices, we heartily welcome this publication, which describes in a temperate spirit, though with freedom of speech, the origin, doctrines, discipline, worship, character, progress, and present position of Primitive Methodism. A correct epitome of the statistics of this connexion may be found in our last year's Supplement.

An Address to Youth on the Right Formation of Character. By THOMAS SWAN. Second edition. Birmingham: Showell. London: A. Hall and Co. 24mo. pp. 36.

This address, dedicated to the members of the Cannon Street Mental Improvement Society, and to the Young People in the church and congregation generally, is "designed," says the author, "for their spiritual benefit;" and we will take the liberty to add, is well adapted to promote it.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Standard Edition. The Pictorial Bible: being the Old and New Testaments according to the authorized version: illustrated with steel engravings, after celebrated pictures, and many hundred woodcuts, representing the Landscape Scenes from original drawings or from authentic engravings; and the subjects of Natural History, Costume, and Antiquities from the best sources. To which are added Original Notes, chiefly explanatory, in connexion with the engravings, of such passages connected with the history, geography, natural history, literature, and antiquities, of the sacred scriptures, as require observation. By JOHN KITTO, D.D., F.S.A. A new edition, of which the notes are much augmented, and completely revised. In four volumes. Vol. III. London: Charles Knight, 90, Fleet-street. 1848.

The North British Review, February, 1848. Contents. I. Female Characters of Goethe and Shakspeare. II. The Art of Angling. III. Mariolatry of the Church of Rome. IV. Settlement and Poor Removal. V. Criticism's Christmas Carol. VI. Dr. Chalmers's Posthumous Works. VII. Colonization from Ireland. VIII. The Scottish Marriage Bill. IX. Sir John Herschel's Astronomical Observations. X. The Hampden Controversy. *Edinburgh: Kennedy, pp. 90.*

A. The Eclectic Review for February, 1848. Contents! I. The Church of the Future. II. Medwin's Life of Sholley. III. The Navigation Laws—National Defence. IV. Cantu's Reformation in Europe. V. Results of Emancipation—The Immigration Scheme. VI. The Case of Dr. Hampden and the Episcopal Movement, &c. &c. &c. London: Ward, pp. 128.

INTELLIGENCE.

AMERICA.

REVIEW OF THE YEAR 1847.

In an editorial article on the close of the year, in the New York Recorder for December 29th, we find the following paragraphs:—

The condition of our churches during the past year has been retrograding. Death has taken away more than have been baptized. Nor are our baptist churches peculiar in this. The statistics of other denominations tell of the same sad result; and we have seen the strangest theories of "Christian nurture" brought forward to show that all our past methods of building up the kingdom of Christ have become old and effete, and that new methods must be adopted, or the cause of Christ would die out with this generation. For ourselves we have no such fears, and have no faith in any new discoveries of the sort we refer to. What we need is a revival of the piety of the fathers of Puritanism—the theology of Baxter, of Bunyan, and of Howe. It was the truth so held and so preached which made the race of men of those days "giants in the land," and whose noble sacrifices for God and the truth, led the pilgrim fathers to plant Christ's church on this then waste howling wilderness. We have reason to rejoice that the recent indications in various parts of our land are every way cheering, of a revival of the piety of the churches and of the success of the gospel ministry.

But if our churches have been at a standstill, our missions have prospered. God has not left his dear missionary servants without his presence as manifested by a blessing on their labours. Their usefulness has in some instances been painfully restricted by want of means, and it is to be hoped their cries for help will be heard by those to whom God has given the riches of this world.

BAPTIST MISSIONS.

Our readers will learn with regret that the causes which have straitened the resources of missionary societies in Britain have operated in a similar way in the United States. The Recorder of January 5, contains the following announcement:—

One of the secretaries of the Baptist Missionary Union, it is expected, will spend a part of this month and February in this city and vicinity, to facilitate the good work of

collecting funds for carrying forward the missionary work. The receipts thus far have fallen off very considerably, and a vigorous effort will be required on the part of the friends of missions in this quarter. We do not suppose that these abridged receipts indicate any lessening of missionary interest, or that they indicate any ill augury for the future. The diminution has been the result of several causes which we trust will be of temporary influence,—among which causes not the least has been the calls of the suffering Irish. A very considerable amount of the sums contributed for the Irish, would but for that remarkable appeal to American benevolence, have gone into the funds of our own and other missionary boards. The interest of Christ's disciples in the work of missions, is identified with their own personal hopes of heaven, and will be as permanent as their lives. They will come cheerfully to its rescue in every unpromising hour, and with God's blessing, carry it forward to its promised and glorious triumphs. We have no doubt that the secretary will be received among us with great cordiality, and that his mission will be largely successful.

It may be of service for us to state in this connexion the amounts which have been paid into the treasury of the Union for a few years past, by churches and individuals in this State, and the amount which it is important for us to raise for the current year. For the year ending April 1, 1844, the sum was 13,239 dollars, 52 cents,—1845, 12,600 dollars, 68 cents,—1846, 29,679 dollars, 38 cents,—1847, 20,191 dollars, 46 cents. Eight months of the present financial year have passed, and the sum raised has been only 12,120 dollars, 27 cents. Will the churches of the State raise this sum in the next four months to 25,000 dollars? We have very little doubt that New York, Brooklyn, Williamsburgh, and the regions immediately adjacent, will do their part nobly and readily; will the remainder of the State do the same?

BAPTIST STATISTICS.

The Baptist Almanac and Annual Register for 1848, gives the following grand total of baptist organizations, ministers, &c. in the United States:—

Ministerial associations, 564; churches, 9,880; ordained ministers, 5,657; licensed

preachers, 1,109; the number of baptisms during one year, 36,509.

In the entire world there are said to be 12,804 baptist churches; 8,468 ordained ministers, and 1,031,836 church members, and the number of baptisms in one year is set down at 57,605. Hence, it appears that more than half of all the baptist churches, ministers, and members in the world, are to be found in the United States.

OHIO.

If the population of Ohio has increased since 1840 in the same ratio it did previously, which is probable, says the Recorder, it must now amount to about three millions. It may be somewhat less.

Connected with the baptist denomination in that State are 463 churches, 294 ordained ministers, 63 licentiates, and 24,612 members. These churches and ministers are spread over a larger proportion of counties and villages than those of Illinois or Indiana, nevertheless the deficiency is affecting. In nine of those counties there is no church or settled minister. Of upwards of eighty county seats, only about half are provided for, and not less than sixty villages of considerable importance are without the settled or stated labours of our ministers. At the seats of justice of seven counties within a compass of forty miles around the capital of the State there are but three feeble churches, only one of which is supplied with a pastor. The Scioto valley is one of the richest and most important in the state. The river which flows through it is navigable for boats 130 miles, and is inferior to but one other whose course is entirely within the state. Upon the banks of this river are several promising villages, but at the time of writing this article, there is not a baptist minister settled in one of them.

Besides Chillicothe, on that river, we may mention, in other portions of the state, Hillsborough, Springfield, Sandusky, Toledo, and many other villages, all destitute, all seeking ministers qualified to supply them, some able and ready to furnish a good support, all willing to do what they can for that purpose, and all enjoying sufficient confidence of the State Convention and Home Mission Society to expect deficiencies to any reasonable amount will be made up from their treasuries.

MICHIGAN.

The population of Michigan in 1840 was 212,276. According to the ratio of increase the previous ten years, it will now exceed a million.

In that state we have 165 churches, 106 ordained ministers, fourteen licentiates, and 8,632 members. There are, therefore, forty-five churches (the organization of all which is regarded as necessary) which cannot enjoy

the exclusive labours of a pastor. But as the same obstacles to an entire devotedness to the ministry exist to a certain extent among the ministers of Michigan, which are found in other western states, it may be set down as probable that not more than seventy are employed exclusively in that work. Not half the churches therefore are thus supplied; and although, except in the northern frontier counties, there is a less proportion of destitution than in some other western states, it is probable that not less than fifty of those churches are denied the preaching of the gospel except occasionally, or at distant stated periods.

It is certain that many villages are left without our efforts to improve their religious condition. In an application to the Home Mission Society for the appointment of an itinerant preacher in an association, it was stated that not less than six interesting points in a single county were destitute of those efforts, and in six others in an adjacent county there were but three churches partially supplied.

Such a deficiency of our ministers in a state filling up with such rapidity, deserves serious attention from ministers and churches in the eastern part of our country, and claims the prayers of all praying souls that the Lord of the harvest would send forth labourers into the harvest of those fields.

MISSISSIPPI.

The Mississippi Baptist says, "The additions to our churches during this year, and especially this fall, are not less than two thousand. The additions have been mainly to interior churches, yet there has been a steady growth in nearly all the churches throughout the state."

ALABAMA.

The Alabama Baptist says there are of our denomination in that state, as follows: missionary baptists—ordained ministers, 220; licentiates, thirty-six; baptized during the year, 2,900; total number of members, 34,523.—Anti-missionary baptists—ordained ministers, fifty-two; licentiates, four; baptized during the year, thirteen; total number of members, 7,482.

CAMPBELLISM.

A correspondent of the Recorder says, "In the infancy of Cincinnati the cause of the baptists was rich in promise, and bade fair to enjoy a growth proportionate to the prosperity of the city. But an unlooked for frost brought a blight over these budding hopes. The rise of Campbellism marks a dismal era in the history of the denomination, not only in Cincinnati but in large sections of

the west. In Alexander Campbell, Scotland gave to this country a man of extensive learning, of accomplished manners, of great activity, and of the most extraordinary power to command his knowledge, and to bring it to bear upon a point. Had he gone to the west with the principles and spirit of an Andrew Fuller, his memory would have been fresh and fragrant among the churches of this land for centuries to come. But unfortunately his power was exerted to destroy rather than to build up. He disseminated among the churches new and disorganizing doctrines. Hailed by the baptists at first as the champion of what was peculiar to them, he gained over them a power for evil with which there was no man prepared successfully to cope. Very wide was the devastation which he spread, and nearly all that had been wrought in Cincinnati seemed to be swept away before him.

Now, however, Campbellism there and elsewhere is on the wane. It had in its nature no elements of permanence. It can stand no longer than the state of things shall permit it to draw recruits from the old churches; it can never be extended by conversion from the ranks of the world. When it comes to depend for an organized existence on converts who have been drawn to make their first profession of religion under its banner, it will find only churches without spirituality, without harmony, and without zeal.

Nevertheless, as it is "after the manner of God" to bring good out of evil: Campbellism has, in some respects achieved a mission of good to the western baptist churches. It has done much to awaken them to thought, to rouse them from the torpor of a dead orthodoxy; it has led to the diffusion of religious knowledge, and has aided to drive out from them that paralyzing antinomianism, which, where it fully prevails, renders the Christian religion of no more worth to mankind than was the old stoicism of the pagan Greeks. Defective as Campbellism is in regard to the doctrine of the Holy Spirit and of regeneration, extravagant as it is in its estimation of the power of the human will in the work of conversion, yet it has done some good as the antagonist of that awful antinomian fatalism which had become so widely intertwined with the doctrines of western churches."

STATISTICS OF ROMANISM.

"The number of the laity of the catholic church," says the New York Recorder, "can only be estimated—their number is doubtless increasing more rapidly than any other sect, both by birth and emigration. The number of conversions we presume does not compensate them for the losses they sustain in this way, though we, as protestants, have little reason to be satisfied with our success in this

particular. But protestantism, if it does not convert the new comers to our shores greatly modifies the power that priestcraft has on the souls of men on the continent. Emigrants soon learn that *heretics* are very good sort of people—that blessed candles are not so safe protections to their dwellings as Franklin's *conductors*—that amulets are not so certain of curing disease as cleanliness and temperance are of preventing it—and in this way light is let into their darkened souls through a thousand crannies, and no efforts of bishop Hughes can put out the light.

"We gather the following particulars from the Metropolitan Catholic Almanac. Within the territory of the United States the number of dioceses, bishops, &c., &c., is represented as follows:—Dioceses and archdioceses, thirty; archbishops, three; bishops, twenty-four; priests, 919. Total number of bishops and clergy, 946. Churches, 907; other stations at which the clergy officiate, 562. Increase of priests during the year, eighty-five; increase of churches, ninety-five. Clerical students, 217; ecclesiastical seminaries, twenty-two; religious houses for females, fifty-three; religious houses for males, nineteen; colleges, twenty-five; female academies, seventy-four; orphan asylums, hospitals, and other charitable institutions, ninety-five."

POPULARITY OF THE POPE.

The people of this country have been filled with enthusiasm at the prospect of the Pope of Rome having become a convert to the cause of freedom; as if religious despotism and liberty were by any possibility compatible and could live upon the same soil at the same time. We have seen a great public meeting of "sympathy with the pope" in this city, and more recently the Roman bishop Hughes seated at the right hand of the President of the New England Society on Forefathers' day; and too, the President of the United States proposing to send a *chargé des affaires* to the court of Rome.

It is somewhat surprising that there should exist in this land so much ignorance of the papacy, and that history has taught our people and our president so little knowledge of the past!

The arrival of the last steamer has brought us the speech of the pope, in which he speaks as a despot, and says, the "Sovereignty of the Pontificate shall be inviolate," that the Council are gathered not to legislate but to advise. The fact is, the pope wants the aid of the people only so far as it suits his ends—beyond that he will tread them down with the iron heel of power, as resolutely as any of all the long list of popes who have preceded him—a list of criminals, some of whose crimes are unspeakable.

DESIRE FOR PEACE WITH MEXICO.

This subject commands the attention of the people of the United States, as one of the highest interest. Whatever may be the opinions entertained of the justice of the war, there is, in the hearts of our nation, as we confidently believe, an earnest wish that peace should be obtained at an early day. The wail of the widow and orphan extends from Maine to Texas. The loss of life in battle and by disease has been very great; of this we shall have official returns in a few weeks, when the answer of the adjutant-general is received, in obedience to a call of Congress for the information. The cost of the war is great, and can only be carried on by an increase of the public debt. We deem it due to our readers to present them with the following copy of the various propositions on this subject, already submitted to the consideration of the House of Representatives. The resolution offered by the Hon. Mr. Toombs of Georgia, is simple and obvious, and, if adopted, would disembarass the President in at once meeting the question of peace, on terms already offered by the Mexican Commissioners. Col. Toombs is a baptist, a man of eminent talents, and whose piety has won for him the confidence and affectionate love of our southern brethren. And we believe he represents on this question the denomination to which he belongs.

AMERICAN HABITS.

"A few great and prominent evils," says an American writer, "are still incorporated in our system; and the greatest of these is unquestionably the existence of slavery amongst us. Few are so blind, or wilful, as not to see and acknowledge it; but to remove it, to remove it successfully, to remove it judiciously, to remove it expeditiously—there's the rub. Americans cannot consent to do things with moderation; whatever they undertake must be done at the top of their speed. The peculiar character of the Americans in this respect is seen in the history of improvements in locomotion. Though not exclusively so, yet in most respects Americans have been in advance of other nations. When they had tolerably good roads in New England, they were dissatisfied, and made turnpikes, in which they cut through hills, raised valleys, and filled up swamps, for the expedition of business and rapid locomotion; then the people became dissatisfied at the slow rate of travel, and steamboats began to shoot their way through the watery channels, and for a while they were content with the picture of their fancy, verified in real life; but soon the restless spirit must have something faster. The steamboat was too slow; the railroad car was invented, and what State of the Union now exists without its railroad? This was all very well for a while. But at length

complaints were made of the time] required to transact business in neighbouring cities. Says the Philadelphian, it requires six long hours to go to New York, and to go and return, at least fourteen hours! what a sacrifice of time. To meet the views of the time-saving Americans the telegraph was invented. On the 15th day of January, 1846, I was in the Philadelphia Exchange, and witnessed the opening of the first telegraphic line for the public from that city to New York. Not two years have yet elapsed and what State of our Union is there that has not its telegraph contemplated, in progress, or in operation. I see in a paper now before me the sum of the distances already in operation and contemplated.

Finished and in operation.....	3,047 miles.
In progress.....	2,812 "
Contemplated.....	2,000 "
In all.....	7,859 "

"Such is the zeal and intensity with which Americans enter upon any enterprise, whether it be legislation, military operations, extinction of slavery or anything else. If it is decided to be done at all, it must be done now, it must be done quick. This feeling manifests itself in all our business; it is seen in our members of Congress, but especially in the members of the House."

ASIA.

CHINA.

The Rev. W. M. Lowrie, missionary of the Presbyterian Board, on the 19th of August was murdered by Chinese pirates, while on his way from Shanghai to Ningpo. He had been spending some weeks at Shanghai, with others, in revising the New Testament; and taking the inland route, was crossing the Chapoo Bay, and near to Ningpo, when he was attacked by pirates, by whom he was thrown over board and left to perish! Mr. Lowrie was the son of Walter Lowrie, Esq., secretary of the Presbyterian Board, was 28 years old, and had been in China since 1842. By this mournful event, the mission at Ningpo has lost one of its brightest ornaments and strongest supports. Mr. Lowrie was a man of more than ordinary promise and piety, and all who labour and pray for the salvation of the Chinese will feel his loss. The surviving members of the mission there were in usual health. Mr. and Mrs. Lord had arrived in safety, and commenced their work.

NEW CHAPEL.

ASHTON-UNDER-LYNE.

The new baptist chapel, Welbeck Street, Ashton-under-Lyne, was opened on the 19th

of January last. The Rev. Hugh Stowell Brown of Myrtle Street, Liverpool, preached in the morning, the Rev. James Sherman of Surrey Chapel, London, in the evening. The following Lord's day the Rev. F. Tucker, B.A., of Manchester, preached; in the afternoon, the Rev. J. Stacey, new connexion, Ashton; and in the evening, the Rev. D. Griffiths, theological tutor of Accrington College. On Monday evening, the 24th, the Rev. R. Halley, D.D. of Manchester, preached. Collections amounting to £114 19s. 3d. were made, and also subscriptions promised to the amount of £146, making a total of £260 19s. 3d. as the result of this effort. The chapel is a modern structure of bricks, with stone portico and ornaments, seventy-two feet by forty-three, and thirty feet high; will seat near 600 persons. The school is fifty-six by thirty-one, and fifteen high; will accommodate near 500 scholars. Total cost, exclusive of materials used from a former rented room, £2,050, towards which £1,130 had been previously subscribed; a balance of £660 will still be owing, but expectations are held out that so soon as improvement in trade will warrant an appeal, considerable help will be given by friends in the country to this young and interesting cause. Mr. A. Pitt, late of Horton College, commenced his labours at Christmas, chosen by the unanimous vote of the church, and it is hoped that he will be happy and useful in this important sphere of labour.

NEW CHURCHES.

STUDLEY, WARWICKSHIRE.

Some ten years ago a home missionary was engaged by the Worcestershire Baptist Association, and sent to labour amidst the moral desolation in the neighbourhood of Studley. Tracts were distributed, the gospel was preached, and various means were employed in humble and holy reliance upon Him who hath said, "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 which shall not be cut off." And so it was; "the labour was not in vain in the Lord," but one and another were brought to the knowledge of the truth as it is in Jesus, some of whom united with the church at Cook Hill (a village a few miles distant), and others "fell on sleep," rejoicing in hope of the glory of God.

In the course of last year a neat and commodious chapel, with vestries, was erected; a church has been formed, and a zealous and devoted man of God ordained as pastor, and it is pleasing to add, that the congregations are large, steady, and attentive. The interesting services connected with the formation of the church, and the ordination of Mr. W. Maizey from London, as the pastor, were

held on Wednesday, February 2, 1848. Mr. Bottomly of Henley read 1 Cor. ii. and supplicated the divine blessing. The nature of a gospel church was described in a judicious and clear manner by Mr. A. G. Fuller of Evesham. At the close of his address, he inquired the leadings of Divine Providence attending the introduction of the cause into the neighbourhood; in answer to which a very pleasing statement was read by one of the friends, Mr. F. P. Hubbard, the concluding part stating that the persons about to be united in church fellowship had applied for and received their dismissal from the church at Cook Hill. Mr. Fuller then gave to them the right hand of fellowship, and thus the holy bond of union was formed. After the formation of the church, Mr. D. Crumpton of Atch Lench, requested that their choice of Mr. Maizey as their pastor might be publicly signified; which was done with one accord; he then proposed the usual questions, desired Mr. Maizey's public acceptance of the call of the church to the pastorate, and offered the ordination prayer. The Lord's supper was afterwards administered by Mr. M. Philpin of Alcester. At the close of this service a public tea meeting was held, which was respectably and numerously attended. Being thus refreshed, the congregation re-assembled for divine worship, when an excellent charge to the pastor was given by Mr. T. Davis of Bromsgrove, pointing out the difficulties and supports of the Christian ministry. Mr. Crumpton then gave an affectionate and suitable address to the church, illustrating and enforcing their duty to one another, to their pastor, and to the world at large; Mr. Maizey closed the delightful services of the day with prayer.

Notwithstanding the inclement season of the year the attendance was large; the spacious chapel being crowded during the whole of the services.

The church was composed of twenty-seven members, and four others were added by baptism on Lord's day, February 6, 1848, and more are inquiring the way to Zion with their faces thitherwards.

WESTON-SUPER-MARE.

Several baptized believers in this place who wished to worship God according to their own convictions, feeling also that there was an opening for usefulness, there being a standing population of about 5,000, besides a great influx of visitors in the season, rented a spacious room in March, 1847, in which they have held divine service on Lord's days ever since. In August last a church was formed, consisting of eighteen members, six of whom were newly baptized, when services were conducted by the Revs. E. Webb, late of Cheddar, and H. Trend of Bridgewater. A sabbath school and tract society have since

been raised through the help of the Rev. W. F. Cross of Clifton. Hitherto their place of worship has been occupied for other purposes during the week; but they have now determined to set it apart exclusively for divine worship, until they are enabled by divine help to erect a more suitable structure. Weston-super-mare being "the Brighton of the West," they hope that their efforts in such an interesting place will meet with sympathy among friends at a distance.

ORDINATIONS.

BRIDPORT.

On Tuesday, February 8, 1848, three interesting services were held in this town to recognize the settlement of the Rev. C. Sharman, late missionary in Ireland, as the pastor of the baptist church in this place. The Rev. Mr. Smith, independent minister of Chadwick, opened the morning service by reading the seventy-second Psalm and praying; the Rev. J. W. Wyld, independent, gave a scriptural description of a Christian church; the Rev. S. Thomson, M.A., Wesleyan minister, offered the recognition prayer; and the Rev. Joseph Price of Montacute faithfully and affectionately addressed the newly elected pastor from Matthew xxi. 28, "Son, go work to-day in my vineyard." In the afternoon, the Rev. A. Wayland of Lyme addressed the church and congregation from Hebrews xiii. 7, "Remember them which have the rule over you." At five o'clock about 270 persons of all denominations took tea in the spacious Town Hall, kindly lent for the purpose by the mayor. In the course of the evening spirited and appropriate addresses were delivered to a crowded and attentive audience on the following subjects, and by the following ministers:—

Primitive preaching.....Rev. T. Wallace, Bridport.
 Primitive devotedness...Rev. S. Pearce, Crewkerne.
 Primitive unity.....Rev. J. Price, Montacute.
 Primitive prosperity.....Rev. E. Edwards, Chard.

MONMOUTH.

The ordination of the Rev. Henry Clark, A.M. took place at the baptist chapel, Monmouth, January 18, 1848. In the morning, the Rev. T. Thomas of Pontypool stated the nature of a Christian church, the Rev. John Clark of Folkestone asked the questions, the Rev. James Clark of Edinburgh delivered the charge. At night the Rev. Evan Probert of Bristol preached to the people. The devotional parts of the service were conducted by Messrs. Berg, Butterworth, Jones, Penny, Elliott, Nicholson, Copley, Owens, and Hume. The weather was unfavourable, but the attendance good and the prospects encouraging.

LEICESTER.

The Rev. Thomas Lomas, late of Salendine Nook, Yorkshire, has accepted the cordial invitation of the church assembling at Upper Charles Street, Leicester, and entered upon his labours on the first sabbath of the year, with encouraging prospects of success.

ISLINGTON.

The Rev. Thomas Pottenger, late of Sion Chapel, Bradford, having accepted the charge of the church at Islington Green, entered on his pastoral engagements there on Lord's day, February 20th. In the evening, after the public service, a meeting was held, which was attended by the whole congregation, to supplicate the divine blessing on the union.

SUDBURY, SUFFOLK.

The Rev. Spencer Murch, late of Tubbermore, Ireland, has accepted the unanimous invitation of the baptist church, Sudbury, Suffolk, and commenced his pastoral labours there on Lord's day, February 20th, with very encouraging prospects of usefulness.

BROADMEAD, BRISTOL.

The Rev. Nathaniel Haycroft, M.A., pastor of the Upper Meeting baptist church, Saffron Walden, Essex, has accepted a unanimous invitation to the pastorate of the church and congregation, Broadmead, Bristol, and proposes entering upon his stated labours at Midsummer next. Mr. Haycroft will leave his present scene of duty amidst the deep regret of a numerous and prosperous church and congregation, who are devotedly attached to his person and ministry.

RECENT DEATHS.

REV. J. BIRD.

The esteemed pastor of the baptist church at Hammersmith entered into rest on the 27th of January. Mr. Bird had been laid aside from labour three weeks; but his disease being one from which he was accustomed to suffer at that time of year, no apprehension of his death was excited till, in consequence of the functions of the heart being interrupted, the event took place almost suddenly.

MR. JOSEPH WICKFENDEN.

This venerable servant of Christ, whose departure took place at Leamington, Warwickshire, December 29, 1847, was born at Lymington, Hants, April 26, 1763, of eminently pious parents, whose faith each of their children

have followed. In the year 1780, being then seventeen years of age, the subject of this brief notice made a public profession of his faith, joining the church (under the pastoral care of Mr. Lacey) meeting at Portsca, where he remained until dismissed to the church at Maze Pond, London. In the ministry of the Rev. James Dore, their pastor, he took a deep interest, and was by it built up in the faith of Jesus. After Mr. Dore's death, Mr. Wickenden lived for a considerable period at Brentford, assisting the baptist church with which he was there in communion in carrying on the worship of God. For the last twelve years he resided at Leamington, "bringing forth fruit in old age."

He was singularly distinguished by kindness of disposition, cheerfulness under every variety of circumstance, and an ardent attachment to the works, the ways, and the house of God. His end was peace. The appropriate text selected by his esteemed pastor, the Rev. Octavius Winslow, was Job v. 26, "Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season." Oh, to be "followers of them who through faith and patience now inherit the promises."

MR. H. POCOCK.

On Wednesday, December 29th, died at Melksham, Mr. Harry Pocock, aged seventy-seven years. He was baptized and added to the church in Melksham in 1801, and was elected to the office of deacon in 1825. His wife, Mrs. Esther Pocock, who commenced her public religious course contemporaneously with her husband, was called to her eternal rest several years since, having died in 1836. As a Christian, a member of the church, and a mother, she was held in high esteem; and to her holy example, tender concern, and fervent prayers, several of her children look back with grateful interest, as the means, under God, of their spiritual benefit. When deprived of this valued partner, Mr. Pocock deeply felt his great earthly loss, but it is thought that this heavy trial was graciously sanctified, and that his last days, which were spent in comparative seclusion from worldly engagements, were his best days. In the illness which preceded dissolution, he manifested much submission to the divine will; his peace was ever sought in reliance on the atoning work and faithful promises of the Lord Jesus Christ, and he expressed a lively solicitude for the eternal salvation, as well as the temporal welfare, of his numerous posterity. His sons and daughters, with their partners and offspring, constitute more than a hundred individuals. Of these, several are walking in the ways of the Lord, and some are active and useful in his service. May each of the descendants of our departed friend have grace to say, "The Lord is *my*

strength and song, and he is become *my* salvation; he is *my* God, and I will prepare him a habitation; *my* father's God, and I will exalt him."

MRS. MILLER.

Mrs. Mary Miller, the wife of Mr. F. Miller, baptist minister, late of Cranfield, Bedfordshire, died at Oakham, Rutland, December 29, 1847, aged eighty-two. She joined the particular baptist church at Spalding, July, 1791, then under the pastoral care of the Rev. J. Craps. She always filled up her place in the house of God and the table of the Lord. Although she passed through many scenes of trial and affliction, yet she persevered in an honourable profession of religion unto the end of her days. For the last six months she was confined in the house, and the last two months to her bed. She was a great sufferer, but quite resigned to the will of God, often saying she longed to be gone and be with Christ, which was far better. Her end was peace.

MISS HESNAMAN.

Miss Elizabeth Hesnaman was a native of the town of Appledore, North Devon. There she began and there she ended her valued life. She descended from a reputable family in Devon. Her father, Capt. Thomas Hesnaman, was for many years a seafaring man, having the alternate command of several large trading vessels. I cannot exactly say the date of her birth, but at her death, which took place December 31, 1847, at about an hour before midnight, she must have been about seventy-seven years of age. Her mother was pious, an independent, and, according to her views, dedicated this first of five daughters (two of whom only survive) to God by sprinkling. Her mother departed at an early age, and left her children young. The subject of this account was I believe about fifteen years of age. She was naturally short-sighted, and a severe attack of the small-pox rendered her sight more defective. At the early age of seventeen she commenced a school, in which occupation she continued up to within a short time of her death. She was qualified, had it not been for her constitutional nervousness and timidity, for a much superior school than that she attempted. She however gave the first rudiments of education to no less than three generations, and we can scarcely converse with any of the older inhabitants of the town, who have not at some period enjoyed her instruction, and whose children and grandchildren have not been under her care. She always refused to teach the church catechism, and I believe never lost any one's confidence or support on account of it.

With regard to her religious character,

that was sterling. Whoever might be carried away with the vanity or novelty of new opinions or systems, she was not. Having set her foot on the scriptures, there she remained, and was as immovable as a rock. Yet she was no bigot; her candour and sympathy to all who loved the Saviour was decided. At what period of her life she was brought to Christ I know not. Being religiously educated, and always enjoying a gospel ministry, the work on her heart was probably gradual. During the whole period of her Christian profession, she seldom expressed confidence in the safety of her state, but her life and conversation was a standing evidence of the genuineness of piety in her heart. About the year 1800 her attention was directed to the subject of baptism. At that time the baptist denomination was not known in the district; our principles were not understood, and consequently were misrepresented. There was a gentleman and his wife in the neighbourhood, the late Mr. John James, brother to Mr. Isaac James, late tutor at Bristol Baptist College. But our friend always attributed her convictions on the subject to the scriptures alone. There was no baptist minister or baptist church with which she could associate. She had a friend at Devonport whom she visited occasionally, and there she heard the late venerable Isaiah Birt, then in the prime of his days; was attracted by his preaching, and I believe on her next visit, about 1801, proposed herself for baptism and church fellowship, and was admitted to both ordinances by Mr. Birt. The baptism, as soon as it was known at home, produced no small stir among all classes in the town, and the most unbounded astonishment was created. It was said she had "been to Plymouth, and renounced her baptism, and had been dipped!" but no one doubted the rectitude of her motives. No one had ever before ventured to examine the scriptures on the subject, and abide by their decision. The aged, respected, and beloved pastor of the independent church, seemed inclined at first to be much displeased with her, but this was soon buried in oblivion. She was the first; two of her sisters some years afterwards followed her example; another would, had she lived, and the other still remains a consistent member of the independent church. As there was no baptist church in the neighbourhood, she had occasional communion with the independent church, until a baptist church was formed in the town, to which she then attached herself.

It was but a few years after her baptism, when another ventured to follow in the same path. This was a young female about twenty years of age, who had endured opposition from her friends, was sent to Brixham to be kept out of the way of the dissenters, but was baptized before her return by Mr. Roberts, late of Bristol. That female is the wife of

the writer. A few years afterwards he also followed the same course; travelled to Exeter, and was baptized by Mr. Edmonds, now of Cambridge, in company with our late dear friend's youngest sister. The writer and his wife had a wise counsellor in our deceased friend. Her piety was so sterling, and her judgment so sound, that the words of her lips were always instructive. She was able to reprove, and we could say of her reprofs, "faithful are the wounds of a friend." We have both had reason to be grateful to God for her acquaintance. There was not much incident in the general life of our dear friend. For several years past she had been afflicted by erysipelas, but though she endured great pain in consequence, she had never been confined to her bed, till the last week of her life. December 24th she was helped up stairs, and then said she should never come down again, and so it proved. I have received from her niece some account of her dying moments. Those who were about her esteemed it a privilege to listen to her conversation, and witness the entire resignation of her soul to the will of her Lord. I cannot do better than give an extract from this interesting letter.

"On the day she kept her bed, she was a good deal agitated and distressed in mind; she would however at any time talk of death with composure; and it was not long before she would gratefully and joyfully speak of the loving-kindness of the Lord. At one time in particular, when asked if Jesus was precious to her soul, and if she could rest securely on him? she replied with great emphasis, 'Yes, yes.' The day before she died, her sister in the morning remarked to her, that she had had a painful night. 'Yes,' she said, 'but,

* From sorrow, sin, and pain,
I soon shall be set free;
And perfect love and friendship reign
Through all eternity.'

She then repeated, 'perfect love, perfect love.'

"During the last night of her life she requested the person who was sitting up with her, to give her some water. After she had taken it, she said, 'Whosoever drinketh of the water that I shall give him, it shall be in him a fountain of water, springing up into everlasting life,' and repeated 'everlasting life!' These were her last words. She neither moved nor spoke afterwards. Surely every one that knew her may be permitted to mourn that her eminently valued life is ended; at the same time, who but must rejoice that from sorrow, sin, and pain she is indeed set free; that she has entered into that perfect love and friendship of the skies, joys innumerable, and eternity stamped on all!"

In contemplating the consistent life and peaceful death of such a friend, who but must say, "Let me die the death of the righteous, and let my last end be like hers?" J. H. M.

MRS. UPTON, SENIOR.

Died, January 24, 1848, Mrs. Martha Upton, relict of the late Rev. James Upton of Church Street, Blackfriars. This venerable saint completed her ninety-second year on the first of January in the present year, having survived her husband thirteen years. She was baptized by the Rev. John Davis of Waltham Abbey, January, 1781, and was dismissed from the church there when her husband became pastor at Church Street in 1786. During her protracted course of Christian profession, she was in all the relations which she sustained, a most exemplary pattern of pious excellence, although her deep humility, combined with a constitutional timidity, frequently prevented her enjoyment of the peace and confidence which she might scripturally have indulged. The years of her widowhood were much cheered by the kind arrangements made for her temporal comfort by the Church Street friends at the time of Mr. Upton's death, and by those of other friends who voluntarily and liberally came to their assistance when some difficulty was found in maintaining them. By these kind and liberal attentions she was enabled to finish her days in the dwelling which with her late husband she had occupied more than forty years. She retained her mental and physical powers to a wonderful degree, and at length calmly and almost imperceptibly "slept in Jesus." She was interred with her husband in Bunhill Fields; and her funeral sermon preached by the Rev. G. Cole, the present pastor of Church Street, from Hebrews xiii. 14.

MRS. SARAH FLANDERS.

Sarah, the affectionate wife of Matthew, and mother of the Rev. M. W. Flanders, was born at Little Staughton, in the county of Bedford, in the month of January, 1791. It is not known by what means, or through whose instrumentality she became the subject of saving impressions; but it deserves to be recorded that she became a member of the baptist church in her native village, then under the pastoral care of the Rev. J. Knight, at the comparatively early age of seventeen. From that time till her death, a period of forty years, Mrs. F. was enabled to adorn her Christian profession by a life of undeviating consistency. For some years prior to her decease, her path was one of peculiar trial—rough and thorny; but she was mercifully kept from sinking. In the midst of the storm and the tempest she was generally calm, and sometimes even cheerful.

In the autumn of last year Mrs. F. was visited with a severe attack of a dreadful fever, which, like a fell destroyer, hurried many of her neighbours to the silent tomb, sparing neither age nor sex; and although

the means employed were so far blessed as to produce a partial recovery, this distressing malady left her in such a state of weakness as to induce the fear that she would not be able to struggle through the winter. On the sabbath immediately preceding her decease, it became evident to all around her that she was rapidly sinking into the arms of death. Monday passed, and "the weary, worn out wheels of life" still moved. On Tuesday evening, January 25th, about three hours before she drew her last breath, and just after the arrival of her eldest son, she told her beloved pastor, the Rev. T. Robinson, that she had "a good prospect." At a later period, she faintly exclaimed, "Happy! happy!" and attempted to give expression to her feelings in the closing language of the Apocalypse: "Come, Lord Jesus, come quickly." Utterance failed, and her ransomed spirit winged its way to a brighter and happier world. Thus calmly and peacefully terminated the pilgrim life of another of "the excellent of the earth." M. W. F.

MRS. MARY BOMFORD.

Died at Evesham on Saturday, January 29th, 1848, Mary, the wife of Mr. John Bomford, in her thirty-ninth year. She was a woman of distinguished piety, and was endeared to a large circle of friends by her benevolent and amiable character. Her loss to her numerous family, to the church of Christ, and to the town will be long and severely felt. Her death was improved by her pastor, the Rev. A. G. Fuller, to a very crowded and sympathizing auditory.

MR. T. D. KNIGHT.

Died on Lord's day, January 30th, Thomas Dunscombe Knight, aged seventy-two. He was connected with the baptist church at Battersea, Surrey, for fifty years, during the last five of which he filled the office of deacon. "He was a faithful man, and feared God above many."

MR. W. STAPLEDON.

On the same day as Mr. Knight, and in the same house, died also his son-in-law, William Stapledon, aged forty-eight. He had been a member of the church at Battersea about nine years, but a few months ago, having removed to Pentonville, he was dismissed to the church meeting in Vernon chapel.

MRS. HALL.

Died 1st of February, 1848, at Carlton, in Bedfordshire, in the twenty-seventh year of her age, after a painful and protracted affliction, which she endured with much

patience and Christian resignation, Mrs. Hall, wife of the Rev. G. Hall, baptist minister of the above place.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

The half-yearly meeting of the proprietors of this magazine was held on the 14th of January, when the following sums were voted to widows of baptist ministers. The initials alone of each widow are given, with the name of the contributor by whom she was recommended.

Recommended by

E. M.	Rev. John Mills	£4
S. W.	Dr. Cox	3
E. C.	James Puntis	3
A. M.	Thomas Swan	3
J. E.	John Jukes	3
J. F.	H. W. Stenbridge	3
M. A.	J. H. Hinton	3
A. D.	Henry Betts	3
A. M.	Eliel Davies	3
C. F.	George Pritchard	3
A. P.	George Pritchard	3
H. P.	Stephen Price	2
E. R.	James Richards	2
J. W.	Daniel Davies	2
S. D.	James Richards	2
R. E.	J. W. Evans	2
M. C.	Thomas Morgan	2
M. J.	David George	2

THE REV. E. WEBB.

The Rev. Edward Webb having resigned his pastoral oversight of the baptist church at Cheddar, December 25, 1847, to take charge of the church at Tiverton, the church at Cheddar presented to him Kitto's Biblical Cyclopædia and several other useful works, with the following inscription:—"Presented to the Rev. Edward Webb, from the baptist church at Cheddar, as a small, but affectionate testimonial of their deep sense of his sincere and enlightened piety; of their obligation to him for his faithful, acceptable and unwearied efforts in the promotion of their welfare, during a pastoral oversight of eight years at Cheddar."

LONDON SOCIETY FEMALE ORPHAN INSTITUTION, PARK STREET, ISLINGTON.

The Committee of this estimable institu-

tion, founded in 1830, for the maintenance and education of the orphan daughters of gospel ministers, an account of which may be found in our last year's Supplement, has just issued an

Appeal to all the Congregational and Baptist Churches, and their pastors, [in London and its vicinity] :—

At the election of candidates to this excellent institution, in October last, a very strong effort was made (which proved unsuccessful) to introduce the orphan child of one whom the Lord graciously made the founder of the London City Mission. There was, also, another unsuccessful candidate, the orphan daughter of one who had been a minister in the Baptist Home Missionary Society, and had laboured diligently and efficiently in his Master's vineyard, until he was called to his heavenly home. These two men of God have left behind them orphan children, whose situation loudly calls for the sympathy and help of the Christian church.

So peculiarly pressing are the cases of the orphans of evangelical ministers, that the members of committee are grieved that the funds of the Orphan Institution are not sufficient to admit all the applicants; and, immediately after the last election, the committee met, and came to the unanimous resolution, of making an appeal to each and all of the congregational and baptist churches, and their pastors, in London and its vicinity, or elsewhere, to raise a small sum each, which would enable the committee at once to proceed to an election, and thereby give another opportunity for an effort to introduce the before-mentioned orphans into the institution. If even the small sum of £2 could be obtained from each individual church, the object would be easily and fully accomplished, and a merited mark of respect be shown to the memory of good men, who when living were esteemed very highly for their works' sake.

Christian churches and pastors, come forward! and by your benevolence and your influence, visit the fatherless and widows in their affliction. Come forward! and take up these lambs in the arms of your protection, and lay them in the bosom of your Christian compassion. Come forward! and the blessing of Him who is the Husband of the widow, the Father of the fatherless, and the Stay of the orphan, will rest upon you!

CORRESPONDENCE.

CHAPEL DEBT EXTINCTION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Many months have elapsed since any public demonstration was made in

your magazine on the subject of our chapel debts; not it is hoped from any indifference to the matter, nor from a fatal habit of procrastination, but rather from the absence of a well-concerted plan, effectually to remove

this 'most humiliating' and exhausting incubus.

It is desirable that churches should attain this object by their own independent exertions, at the same time availing themselves of such measures as are calculated to facilitate the process.

Omitting any allusions to the propositions which have appeared in your pages, the respective merits of which can be compared, but which do not appear to have been brought into practical operation except on a very limited scale, I would merely submit to your readers a brief exposition of a plan which I think eminently adapted to effect the important object now contemplated, and which is free from the conclusive objections to which they are open. It is by a system of TERMINABLE ANNUITIES.

We will assume that four per cent. is a rate at which ample funds could be raised for this object. The present value of £1 per annum at four per cent. for a period of twenty-one years is rather over £14—£14 0s. 7d. exactly. The present value of £5 per annum (the amount now paid for interest only, without redeeming a fraction of principal) is therefore £70. Increase the payment from £5 per annum (the amount now paid for interest alone) to £7, and you have £98 as the present value of the payment of an annuity of £7 per annum for twenty-one years. To make this matter more intelligible to those unacquainted with figures, we will say, that if a party has £98 to lend to be repaid in twenty-one years by equal annual instalments, and wants to make four per cent. of his money in the meantime, then £7 per annum is the proper sum which he should receive back. This plan is simply that which is followed in all calculations affecting assurances, annuities, and the various other affairs of life in which the payment of interest for money lent is an element of calculation. The following sketch will it is hoped still more forcibly illustrate the position.

A chapel is in debt on mortgage £500. On this is paid £25 per annum for interest alone, and this £25 per annum must be paid for ever unless the principal is paid off. In twenty-one years £525 will have been paid for interest, and the chapel debt just where it was—still £500.

On the plan proposed, the payment would be annually, principal and interest for twenty-one years, £7 3s. 4d. per cent., or in the gross, £752 10s. The difference is then,

At present. Debt.....	£500	
21 years' interest.....	525	
	£1025	0 0
Proposed. Debt and interest....	752	10 0

Saving to the chapel, supposing
the debt to be paid in 21 years,
by the proposed plan.....£272 10 0

This saving is effected, and yet the investment pays four per cent., by the difference between

£7 3s. 4d. the amount proposed, and £4 the rate of interest assumed as a sufficient inducement for capitalists to advance money, or £3 3s. 4d. per annum being immediately lent out again on the same terms; in other words, the value of £15 16s. 8d. per annum (five times £3 3s. 4d.) accumulated for twenty-one years at 4 per cent. is £500—indeed, a trifle more.

The plan resolves itself into this; that in place of paying to a large number of private mortgagees an amount of interest hardly to be borne, that a society be formed to raise within a period of two or three years a capital sufficient to liquidate the whole of the chapel debts. The chapels increasing their payments for a period to be chosen by themselves. Any other than twenty-one years will answer the purpose as well, so far as the principle suggested is concerned; being themselves the accumulators of the excess of payment, instead of being for ever feeders to the power of capital. The expenses of such a society need be but very small, and these could be more than covered, and even the suggested profit of four per cent. greatly increased, by combining the operations of the society suggested with other most important objects which need not be enumerated here, though equally allied to the interests of Christians.

This subject has been under the consideration of an experienced accountant, Mr. Campbell, of Trigon Road, Kennington, who is willing to offer full explanation of the working of the plan, and to assist in carrying it out, which may be effectively realized by that zealous co-operation which the urgency of the case demands from our ministers and churches.

I am, my dear sir,
Yours truly,
J. R. QUINTON.

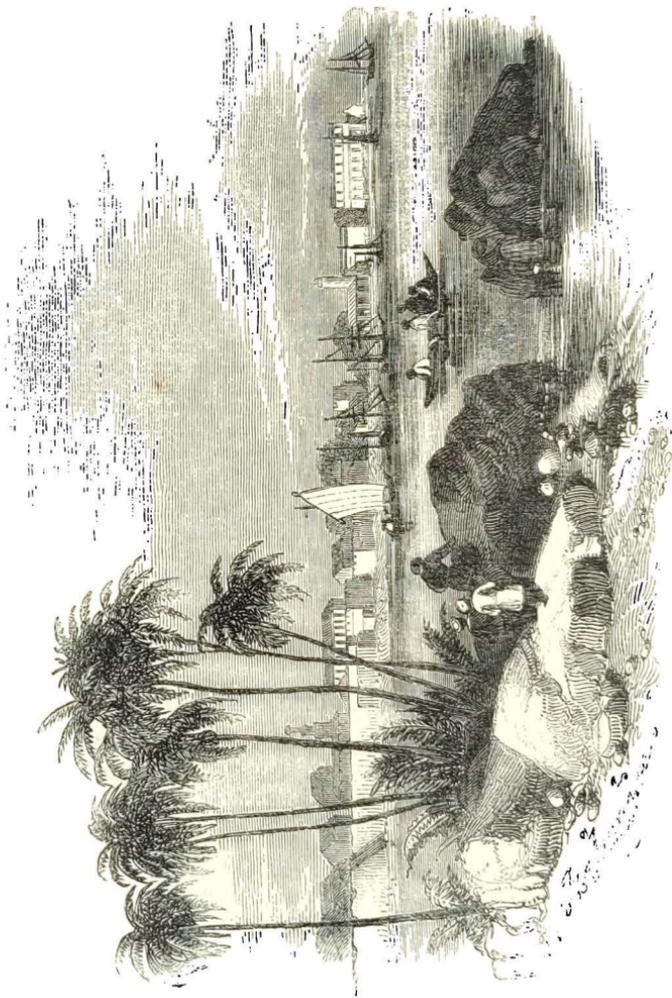
4, Howley Villas, Maida Hill West.

EDITORIAL POSTSCRIPT.

In the *Missionary Herald*, a paragraph will be found on the financial state of the Baptist Missionary Society, which we hope will not be overlooked. It may be proper to add that none of the arrangements which have been thought of for increasing the efficiency of the executive are in such a state of maturity as to warrant a reference to them in print. There are rumours in circulation we are aware; but we can assure our friends that if they rely upon them, they are likely to find eventually that their confidence has been misplaced.

Mr. and Mrs. Buttfield, who with the concurrence of the committee of the Baptist Missionary Society have retired from Belize, arrived in London on the 21st of February.

THE MISSIONARY HERALD.



COLOMBO, CEYLON.

ASIA.

CALCUTTA.

On the eighth day of December last, Mr. Thomas wrote in haste, the mail being about to leave, and the pressure of his usual duties being increased by the illness, and consequent absence from the office, of one of his principal assistants. The mail from London had arrived the day before, and brought intelligence the effects of which were disastrous to some mercantile establishments. Mr. Thomas gives the following information:—

The "Haddington," with the London Mail, came in yesterday, and sad indeed is the commercial news it brings. The arrival of the previous mail was followed by the immediate failure of several of the Calcutta firms, and more have now gone. What will be the end of these things? Oh, what a relief to think that God's government is stable, as well as wise and just, and to feel the assurance strong, that he will overrule these terrible events for the ultimate good of man.

I am not aware that the extensive failures among the mercantile houses in Calcutta will directly affect us; indirectly they probably will, in some measure, but I hope not to any great extent. Perhaps we shall suffer as much in the decrease of local contributions as in any thing.

Our esteemed friends, Mr. and Mrs. Sutton, from Cuttack, are here; their passage is taken in the "Wellesley," which is to sail next sabbath day. Mrs. Yates and Dr. Yates's two daughters, leave by the same vessel. I feel confident you will show our dear brother Sutton every kindness, and will no doubt be delighted with his company. He possesses a true missionary spirit. As Mrs. Yates and

daughters, I feel confident you will do what you can for their comfort and welfare, for the sake of the honoured dead.

The association meetings were held in Calcutta last week; the services were solemn and, I trust, profitable, the reports from the churches afflictive, the decrease greater than the increase. What will be the result when the letters from all the stations come in, I cannot say, but hope there will be a balance in favour of the churches. Lately there have been repeated additions to some of the churches, and more are expected. On the other hand, there is much, very much, to try, and to urge all to pray, "Revive thy work, O Lord." Brother Pearce is just gone to the Lakhyantipore station, where trouble has sprung up. He expects to return on Monday, and on Wednesday he and brother Wenger, and their families, intend to start for the Barisal district. They expect to be away six weeks, or more. Brother Page has started in another direction. May all our dear brethren be guided, protected, and abundantly blessed, in their missionary tours. I must manage somehow to have a few days on the river, but when or how to secure this little relaxation I really know not.

BENGAL BAPTIST ASSOCIATION.

The sixth Annual Meeting of this body having been held at Calcutta on the 29th of November and three following days, the Calcutta Oriental Baptist for January gives an account of it which will undoubtedly be acceptable to our friends.

The delegates assembled on the evening of Monday, November 29th, at the Lal Bazar Chapel, at which place of worship the introductory prayer meeting had been appointed to be held. The acting pastor, the Rev. J. Thomas, presided; brother Morgan of Howrah prayed, after which the circular letter, prepared by brother Williamson of Birbhum, on "the Duty of our Associated Churches in regard to the cause of God in this country,"

was read, unanimously adopted, and recommended for publication with the records of the meeting and of the Association. It was impressive and affectionate, a composition well fitted to awaken prayerful and active desires among the members of the churches, that the "saving health" of the gospel might be known and its influence spread in this heathen nation. We forbear particular notice, as the letter itself will be in the hands of the

greater part of our readers shortly. The services were closed with prayer by brother W. H. Denham of Serampore.

The following morning was spent in the usual routine of business; brother Williamson of Birblum was appointed moderator for the year 1843, and was requested to preside over the ensuing meetings. The letters from the churches were read; the statements were less encouraging than those of the preceding year, though perhaps the churches are not in a less prosperous condition: much good appeared to have been wrought in many localities; still the numbers failed to show the proportionate and hopeful increase we had been led to anticipate—it must, however, be remembered that the churches at Jessore, Dacca, Cuttack, and Balasore omitted to forward the usual letters, so that even now we are unable to give the statistics of the denomination for the last year. Two churches, one at Dum Dum, the other on the borders of Bengal—Berhampore, Orissa, solicited union with the Association, which was cheerfully granted. The brethren at the last mentioned station begged to call the attention of the Conference to the circumstance of the government peons wearing their badges and exercising their authority at idolatrous festivals “*when off duty*,” and, secondly, to the subject of dissenters’ marriages and general registration. A statement in a letter from one of the churches led to a conversation on absentee members, with especial reference to those of our native Christians, who are or may be employed as teachers in schools, where the “*Church catechism*” is the medium of religious instruction. It was the opinion of the Conference that for any of our members to be thus employed, teaching sentiments which we cannot in conscience regard otherwise than unscriptural and erroneous, is a violation of the principles of the New Testament of our Lord and only Legislator, Jesus Christ.

In the evening the Conference was resumed. The meeting was held at the Circular Road Chapel. The details, though depressing will not, we are assured, fail to produce many and salutary effects. The state of the churches received a careful, prayerful, and patient examination. The practical experience of the missionary ministers and delegates enabled them successively to point out and to lay before the meeting some of the causes which for the present retard the work in India. Trials were specified which inevitably attach themselves to all infant communities gathered from among the heathen, and from which the apostolic churches were not exempted, and others which are peculiar to the condition of the people of this country. A union of mind and sympathy, of hopes and fears, had brought the members of this Association together. Common labours connected with similar trials, difficulties, and disappointments, affected

them all; that so many good men were brought together and led to consider the low state of religious feeling in India and the spiritual destitution of the people, is to us a token for good. The language of the speakers betrayed no lack of confidence in the promises of God, nor of the assurance of the ultimate success with which the Most High would crown their united labours; the details were, as we have observed, affecting, yet associated and brightened with a strong and generous emotion, a proof we trust that God is with us as a people, and will pour out his Spirit and revive his work in the churches. Among the topics to which the subject gave rise, were the following: Do our people walk in the fear of God? How is it with them and with ourselves in respect of home-religion? Do we realize our ministry aright, preaching *what* we ought and *as* we ought? Are we, the ministers of the churches, alive to the claims of the generation around us? Let us “*examine ourselves*,” and seek to awaken our churches to these claims. Have we taken these things into consideration on our knees? If we have not, let us do so without delay. Circumstances at present tend strongly to impress us, though the causes be felt and are in a measure understood, we rather admit them than seek to meet them from the resources available to the Christian church. Prayer is able to call forth new forces, and lead to vigorous and efficient exertion, to give new strength to act and suffer in the Saviour’s cause and for the Saviour’s sake. The propriety of each pastor laying these topics before his people was affectionately suggested. The moderator closed with prayer.

At the business-meetings letters were read from brethren Stevens of Maulmain, Brown of Sibságar, Assam; Parsons of Monghyr, Phillips of Muttra, and others. On the subject of education a paper was read from Messrs. Denham and Marshman of Serampore. Resolutions were passed congratulating brother Sutton on the completion of his arduous undertaking, the translation of the whole bible into the Oriya language—expressing thankfulness to the God of all grace for continuing life and health to his servant—and sympathizing with him under the circumstances which render his return to his father-land necessary.

Thanks were also forwarded, through the secretaries, to the editor of this magazine for the superintendence of its interests during the past year, requesting him to continue in this labour of love: the brethren were urged to make strenuous efforts to increase its circulation. One hundred rupees were given from the profits of the sale of the magazine, and one hundred more from the funds of the Association, toward defraying the expenses of the Bengáli Upadeshak.

The religious exercises were characterized by a spirit of devotion; brother J. C. Page

preached the Association sermon in Bengali, from Canticles iv. 16; and brother Sutton delivered a farewell address from 2 Cor. xi. 14; it was full of Christian counsel, and admirably adapted to the condition of the churches during the past year. The closing meeting was in the Bengali languages. Brother Lál Chánd prayed, Hárádhán of Birbhú, read the circular letter, and Rám

Krishna, of Intally, closed with prayer. Brother Williamson invited the ministers to hold the next annual meeting at Sewri, Birbhú, which was accepted. Brother Morgan was appointed to write the circular letter, brethren Pearce and Denham were re-appointed secretaries, and the whole of the services closed with prayer by brother Leslie.

MONGHIR.

The removal to a better world of a Christian teacher who had charge of one of the three "Bazar schools," has rendered it necessary to close it. Mr. Lawrence gives a pleasing account of the deceased.

He died about a month ago, after several months' illness, which he endured with much Christian resignation. He was for many years a member of the church, and I am not aware that he was ever brought under censure for inconsistent conduct. At the close of life he expressed his thankfulness that it had pleased God to call him out of heathen darkness into the light of the gospel; his entire acquiescence in the will of God concerning him; and his sole confidence in the Lord Jesus Christ as his only Saviour. He may be regarded as one of the fruits of the bazar schools, for it was while teaching in one of these schools as a heathen Lorlor, that he became acquainted with the way of salvation, and was led to accept of Christ. One of the two Christian teachers still employed is another instance of the same kind. So that the bazar schools, at this station, have not been without fruit, which, I hope, will appear to the glory of God in the great harvest of the world.

Since the early part of November brother Parsons has been from home. He first spent three weeks, or more, at Bhagulpore, and

afterwards about fourteen days in another direction. He returned home on the 14th instant. I am thankful to say that he, Mrs. Parsons, and their little boy, are quite well. Next week I hope to go out for a month itinerating in the villages to the south of Monghir. Our native preachers, Nainsukh and Sudin, have both been ill with fever. The former has been to Patna for a change, which I am happy to say has been beneficial to him. He has just returned much better, and I hope he will be able to accompany me on my intended journey. Sudin is still very weak through the fever, and unfit for work, but I am thankful to say, he is better than he was. Shujatali is still here, but he is often ill, and very infirm, so that he is unable to do much. Huridas is a very old man, and has become superannuated, so that it is but very little that he can do as a preacher among the heathen. Thus, while we have reason to be thankful that our native preachers have been spared, we have also to lament that their labours have been much hindered by sickness and infirmities of old age.

CEYLON.

At the commencement of the year, Mr. and Mrs. Davies were both suffering from indisposition arising from unhealthy weather and exhausting labour, and were about to visit some of the colder districts in the interior. Mr. Dawson, who was in Colombo, was to occupy Mr. Davies's post during his absence. Mr. Davies states that he has been much gratified by some of the converts who were baptized in the latter part of eighteen hundred and forty-seven; that in some of the districts a spirit of inquiry appears to be excited; and that a few of the children, in some of the schools, appear to be under serious impressions. He mentions two encouraging cases.

The first is that of a young boy, who attended our school at Yackadurra, a sub-station of Byamville. The people of this village had been lamentably debased by superstitution and ignorance; but a few years ago we began to preach the gospel to them, and opened a school for their children, and this boy was one of the scholars. He learned

to read in a short time, and from his bible and his teacher he soon acquired a knowledge of the elementary truths of Christianity; but he was particularly interested in the life of Jesus Christ, which seems to have made a deep impression upon his mind. He had felt a strong desire for some time to make a public profession of his love to the Saviour, but for some reason had never expressed it. At length he was taken ill, and all means of his recovery were tried in vain, which greatly distressed his parents. One day he said to his father, "If the Lord, who has given me to you, intends to spare my life, he will bless some means to heal my sickness; if not, he will take me to himself by washing me in the Saviour's blood." As he grew worse, he often repeated that Christ who had died on the cross, would pardon his sins, and take him, although a little heathen boy, to heaven. The missionary had once told the children in the school how the children in England collected money to send the gospel to the heathen; from that time this boy began to lay by his quarter farthings, which at the time of his illness amounted to fourpence. One day he told his parents of this money, and wished them to give it to the missionary cause, saying, although it was very little, yet it was all he had, and God would not despise it. A short time before his death, his uncle came to see him, and entreated his father to have devil ceremonies performed for his recovery—the last resource of the Buddhists; but when the boy heard of it, he firmly prohibited any thing of the kind being done, saying he was in God's hands, and if it did not please God to spare him by proper means, he had no confidence in the healing powers of the devil or his priests.

This was a noble triumph of faith in a heathen boy, for it is a common thing for men who have faith to overcome all other difficulties, to yield on occasions like this. All their early impressions suddenly gain a giant's strength; all their relatives and friends excite their fears to the highest degree, so that they eagerly perform ceremonies in sickness, that they would despise in health. A few hours before his death, he sent for all his schoolfellows, and told them he was going to heaven, and exhorted them all to believe and obey the same blessed Saviour, that they might soon follow him to glory. His death produced for a time a strong sensation in the village. The people all talked of it with wonder. They said they had never seen a person die in this manner before. Its influence has been most salutary in confirming the faith of the converts in that place. This was the first Christian's death in that village.

The other is the case of a very old man, a member of the church at Byamville. In his early days he had been a Buddhist priest,

but renounced the yellow robes while he was a young man, and became a nominal Christian and a Goot schoolmaster. In process of time he met with Mr. Chater, who explained to him the nature of Christianity, and urged upon him the necessity of a change of heart. This was the means of leading him to genuine repentance, and earnestly to seek an interest in Jesus Christ. Soon after Mr. Daniel's arrival he was baptized, and appointed teacher of a school at Byamville, which office he held for about sixteen years. In the year 1839 he was sent by the late Governor Mackenzie to ascertain the spiritual condition of the Veddas—an uncivilized and very wretched tribe in the interior—and having spent a few months among these people, amid many privations and perils, he returned to give an account of his mission. His excellency expressed himself highly satisfied with the information he communicated. He always manifested more zeal for the Redeemer than the majority of his fellow Christians in this country, and frequently went among his neighbours explaining to them the gospel, and exhorting them to believe in Christ. Having been a priest, he was well able to expose the absurdities of Buddhism, as well as the popular superstitions, and this he frequently did with good effect. His last illness continued for several months, during which time he enjoyed in a high degree the consolations of the gospel. He frequently spoke to those about him of the blessedness of being a Christian—his not being afraid of death—and of the love of Christ in saving one so unworthy as himself. He also dwelt with peculiar pleasure on the conversations which he had with Mr. Chater, Mr. Daniel, and other brethren, and experienced intense happiness in anticipating the time when he should meet them all in heaven. A short time before his death, his son said to him in the presence of a great number of friends and relatives, "Father, now tell us in your dying moments what you think of the Christian religion." To which the old man replied, in a very emphatic manner, "I cannot express the happiness I now feel. Christ is a most blessed Saviour. I shall soon be in heaven. I would not now exchange the Christian religion for a thousand worlds." While he was thus addressing them his soul departed. The Singhaese are accustomed to such solemn hypocrisy, that they place no confidence in the most sacred testimony of one another through life; but they are greatly influenced by the declaration of a dying man. They see that worldly interest cannot then have much weight, and that if any testimony can be relied upon as sincere, it is that which is given on a death bed, consequently this impressive testimony of the old teacher has not only confirmed and strengthened the faith of the believers, but led the whole village to confess the superiority of the Christian religion. It has had a very beneficial effect upon the neighbourhood generally.

A GENERAL MEETING.

In the early part of the year I proposed holding a yearly or if it should be found useful a half yearly meeting of all the native helpers and converts, for the purposes of consultation, prayer, and exhortation. The want of some means of mutual encouragement, of exciting one another to renewed zeal, of giving an opportunity for cultivating and manifesting brotherly love, and of creating a more decided devotional spirit in the churches, was much felt, and I thought a general meeting of this kind would in some measure answer the end. The first meeting was held at Byamville about the middle of the year, a short account of which you have already received. The second meeting was held at Kottighawatta, on the 15th of December. The previous days had been very rainy, and much of the country was inundated, yet the chapel, which is the largest we have, was well filled. There could not have been less than 500 persons present—the largest Singhalese

congregation I have ever seen. Several of the native preachers spoke very warmly, and several others engaged in prayer. The people were remarkably attentive, and seemed to take deep interest in the proceedings. I have often felt greatly dispirited in my labours, but on this occasion I experienced an unusual sense of the divine presence, and a confidence that God was in our midst, and that he would bless us and revive his work. Some members from all the native churches were present, and after the public meeting we partook of the Lord's supper together. Two of our European friends who went over with me from Colombo, expressed themselves highly delighted with the conduct of the people. I hope the good effects of the meeting will be permanent, and may God cause his Spirit to work amongst us. It is impossible for any candid mind to become acquainted with the scenes and characters with which we are familiar, and to expect any great change to be effected by any power less than that which is divine.

WEST INDIES.

TRINIDAD.

The following narrative, furnished by Mr. Cowen, containing the history of a negress named Maria Jones, who was formerly stolen from Africa but is now an esteemed member of the baptist church at Port of Spain, will afford pleasure to many of our readers. It is one of many cases which afford evidence that missionary labours are not in vain.

The humble individual who is the subject of the following sketch is, at present, a much esteemed member of the baptist church at Port of Spain, Trinidad, and an ardent follower of the dear Redeemer, whom she most passionately loves. For a long period of her existence she was far from righteousness, and a stranger to the grace and love of the Saviour. The greater part of a life of threescore years and ten was spent in physical and spiritual bondage. From both she was rescued about the same time, being a poor blind slave in every sense till about the date of West Indian emancipation. Very early in life Maria was stolen from her parents on the west coast of Africa, by some inhuman wretches, while playing in the bush not far from their hut. She was then about seven years old, yet she distinctly recollects the occurrence, and many other circumstances of her infantile state. From the land of her fathers she was transported to the island of St. Vincent, where she was sold from the abominable slave ship, to the captain of a small trading vessel, and with whom she commenced her career of suffering and degradation as a slave. She was sullen and self-willed for a length of time, and did not understand why she, who was free and happy in Africa, should have been so unceremoniously torn from her parents at that tender age, and deprived of the liberty she then enjoyed. During the absence of her master from home, Maria used to indulge her volatile disposition as most children of her age are wont; for which she was invariably most severely punished on his return. She possessed an indomitable spirit, which was not easily brought into subjection; and which, indeed, was never entirely tamed, till brought under the influence of the grace of Christ. All through her life of slavery she manifested a comparatively strong, independent mind, and would frequently give expression to sentiments and feelings which proved she did not tamely submit to the yoke imposed upon her. For a few years she remained the unprofitable slave of her first owner, but was afterwards sold to a Trinidad planter, by him

placed with his other negroes in the Palmiste estate, and with them driven to her daily toil in the cane piece. When she arrived on this estate, she was placed under the care of a young Scotchman, who was then manager on the property, and just commencing his career as planter. Often has Maria contrasted her condition with his, since emancipation. She, a poor worn-out negress, after a life of unrequited toil, and entirely destitute of any provision for old age—while he, in the same period, from the humblest commencement, rose to the possession of several valuable sugar plantations; but then she would add, "I more rich than he for a that; he poor blind buckra sinner, while Father make me rich for ever." This man was not over cruel to the slaves under him. Discerning in Maria a noble independence of character, not often manifested by poor, crouching, timid, and overawed slaves, he relieved her from the labour of the cane piece, and employed her in washing and other domestic duties. This may also have been an act of policy on his part, lest she should cultivate a similar spirit in the gang, as he had discovered in her. While it was confined to one, he was in no way alarmed; indeed, he often took pleasure in holding converse with her, and to him she was wont freely to express herself in a manner he would not allow in general, as being incompatible with slavery. Maria was not, however, the worse slave because she was an honest, independent, out-spoken person; but while addicted to most of the vices of the system, was nevertheless faithful and constant in the performance of the duties assigned her; on which account she could indulge frequently a greater liberty of expression than would be tolerated in others of her class, who, while they smothered or concealed their abhorrence of slavery, were at the same time often detected in low cunning and scheming, in order to deceive the overseer, and to which Maria would not often stoop. From the *Palmiste*, Maria was in the course of time transferred to the Mount Pleasant estate, in the northern part of the island. It was here she was emancipated in 1838, after a life of slavery that often proved galling to her noble spirit; and here she still lives, but in the enjoyment now of both temporal and spiritual liberty. Here, also, it was, that she first enjoyed the means of sound religious instruction, which to her were so wonderfully blessed, and which wrought such a remarkable change upon her life. At the date of emancipation a school was opened on the Mount Pleasant estate, where poor Maria resided, by the Mico Charity, for the instruction of the negroes in that neighbourhood. The teacher devoted himself during the day time to the instruction of children, and in the evenings had classes of adults. On sabbath days his pupils were of a mixed character, varying in age from six to sixty. Among the

most aged and infirm, and I may say also apparently unpromising, of the evening scholars, was Maria.

Curiosity brought many to witness the operations of a school for "nigger," as well as to see the "buckra gentleman who came so far for teach em." But Maria was a person of sounder and more sober understanding than many of her degraded class, and her noble mind sympathizing with the efforts being made in their behalf, at once resolved with all the energy of her character, let others do as they would, that she would, though aged, improve herself all she could. While many of those who accompanied her to the school simply looked, and laughed at what they considered "buckra's" foolish attempt "to make nigger know book," Maria manifested determination enough to present herself to the teacher, at the age of sixty years, with her head white and her eye dim, to learn the alphabet. Having taken the first step, it was not in her character to go back from her purpose, or to grow weary of learning, which many of the negroes do. There was a native energy of mind in her which secured closeness of application, and perseverance, even at her advanced age, which has been rarely witnessed in younger negroes. The teacher eyed her with surprise, as she limped forward, thinking her a most unlikely pupil on whom to operate, and one from whom little credit might be expected for the labour bestowed. He did not like to reject or discourage her, however, but thought he would gratify her for once, supposing she would shortly tire in receiving book instruction. But he did not know Maria, neither did any of her compeers, who laughed at what they considered her folly in attempting to "larn book wha for bukra no more." And what wonder? for she did not know herself. She possessed a strong, masculine, craving mind, a deep desire to know; and was now determined to gratify the promptings of her desires, and improve the opportunity she had for doing so. The more she acquired, the more she desired; the eagerness with which she sought instruction, not only from the school teacher, but on every hand, from any one she could press into her service, it is impossible to describe. As though determined to redeem, as much as possible, lost time, she made it the sole business of her days, and nights too, to make progress. Being already nearly worn out with toil, and not able to engage in regular field labour, she had more time to give to her improvement than many her juniors in years. It was, therefore, no uncommon thing to see her as constantly in the day-school among the children, as in the evening class with the adults. She was not long in outstripping her class-mates in acquiring the alphabet, and made equally rapid progress through other elementary classes, till at length her noble ambition was in a great measure gratified, by

entering upon the perusal of the New Testament. Indeed, she was about the first, of all under instruction, to gratify the teacher thus. She had not been long attending the evening school, where she received gratuitous instruction, till she manifested a desire to attend the day-school also. To this the teacher was not quite agreeable at first, telling Maria she must be satisfied with the measure of attention she received in the evening class, and not trouble him during the hours in which he was engaged with the children. But she was not by this to be turned aside from her purpose; and in order fully to qualify herself for entering the day-school, she presented the teacher with the weekly sum of money usually paid by the day scholars. He could no longer urge any objection to enrolling her name with those of the children; and no pupil he had was so importunate and troublesome as she. Long before school hour in the morning, would Maria present herself; and although she would not press for a regular lesson till the business of the school commenced, she would nevertheless put questions innumerable to the teacher, chasing him from place to place, even to his chamber door. When she had him there, she would seat herself on the floor, and commence spelling or reading to herself, but seeking at the same time, an explanation for every word she did not fully comprehend. She had often heard the teacher read the scriptures in the school, by which her dark mind became gradually enlightened, and her hard heart impressed.

Her soul, therefore, became fired with an ardent desire to be herself able to read the wonderful stories and sublime truths therein contained. Almost from the commencement of her course of instruction, she aimed at this, and never did she rest, nor allow others to whom she had access, to rest, till she had the happiness with her own aged and dim eyes, to read the book of life. In order to perfect herself in this art, she would take under her arm her Testament wherever she went for miles around her home, as indeed she does still, for the purpose, if she met any persons on the way who could instruct her, that she might get them to do so,—nor was she ever backward in asking them both for books and lessons, as occasion offered,—as well as to read herself, in her way, to any she might meet, who were unable to read themselves. She would invariably press upon the latter, their duty to attend to instruction, would place before them in the strongest light the advantages afforded them since freedom for improving their minds, and to encourage them, would dwell upon her own acquirements, and the gratification it afforded her to be able to read “good book.” The teacher to whom reference has been made was from Scotland, and connected with the Presbyterian church in Trinidad. His pastor, the Rev. Mr. K——, paid him occasional visits, and

while there, generally preached to the negroes on the Mount Pleasant estate. Among those who attended on such occasions, was Maria. The Lord opened her heart, by previous religious instruction, so that she gave heed to the things spoken at such times, and learned the way of God more perfectly.

The various means she enjoyed for religious improvement were greatly blessed to her soul, so that to all was visible the moral and mental change that had taken place in her. This change appeared first in a desire she expressed to be married, “after free fashion,” to the man Jones, with whom for years she had lived as wife, according to the negro, or rather the slave custom.

She made known this wish to the teacher, who arranged with the worthy minister referred to, and soon after it was consummated, to the great delight of the aged bride. It had only been done a few days, when I first saw Maria at a sabbath school. She was pointed out to me by the teacher, as a most remarkable woman, quite an original character, of a strong, sound understanding. I spoke to her, and received a hearty shake of the hand, and a warm welcome as a friend “come from the queen for show poor nigger what good.” She soon informed me of the change that had recently taken place in her condition, remarking at the same time, with evident pride, that now “she called Mrs. Jones, and not Maria, as beforetime.” This she said purposely, in the hearing of several other females present, turning to them as she spoke, as though anxious to improve the occasion by provoking them to go and do likewise. She seemed to move among them like a queen, as though conscious of some superiority over them in point of character. I was greatly struck with her at this first interview; and have not ceased to admire her in an increased degree ever since, as her character became more fully developed, under the sanctifying teaching of the Spirit of God.

For several years she maintained a holy walk in connexion with the Presbyterian church, Port of Spain, into which she was received shortly after her marriage. Though living at the distance of fourteen miles from her place of worship, aged and crippled as she was, she rarely ever absented herself from communion with the church; in which seasons her joy was peculiarly great. In order to be present on such occasions, and other previous gatherings of the members for prayer, she would leave her home early in the week, spend the term of her stay in town in visiting Christian people, in whose society she now delighted; and early in the following week would return to her home, rejoicing in the Lord. To me her visits were never omitted. She would generally drop in about the time for family worship, both morning and evening, on which occasions she must have a lesson also in her Testament, which she had

ever at hand, go where she would. One morning she was with us at worship, as was also a female member of the baptist church, Port of Spain. With the latter I entered into a short conversation before leaving us, in which Maria seemed much interested. When this friend left, Maria inquired if she were a baptist? I said she was. I should like to know "sontin about dis batist," she said, "What it mean?" adding, "how you never tell me notin about dis batist!" I said, "Maria, perhaps I should have told you something about it, but you know I have told you about something of greater importance, even about Jesus Christ, who came into the world to save sinners." "Yes," she said, "but I like for hear of batist too." "Well," I said, "you have your Testament with you, and I will make it tell you all I know about it myself." "Eh! eh!" said she, "how dat?" expressing thereby her surprise that she had never seen it in her reading. After pointing out to her several passages of scripture which she read most carefully and with deep attention, she was still more surprised, but said little. On these passages she said her eyes never before rested: "How come I no see dem 'fore dis?" she said several times to herself, "how come dem never show me dis?" referring to the Christian friends with whom she stood connected. I said but little to her, wishing rather that the truths she had read might operate upon her heart, and have all the glory. I knew, moreover, her honest, candid nature; how sincerely she was devoted to the Saviour, and attached to her excellent pastor. She loved most ardently the church with which for years she had been united; and nothing but the moral force of her Saviour's words, dealing with her conscience, could separate her from them. But I knew she would honour the truth, and therefore contented myself with simply bringing her mind into contact with the scriptures in her own Testament, read with her own eyes. And this was done, not so much with a view to proselyte, as at her own request to give her as brief and satisfactory an explanation as I could, of my views as a baptist. At the close of our conversation, or rather scripture reading, Maria left me, and I saw no more of her for two months, when she as usual came to commune with her church, and during her stay, called on me, as at other times. She said since last she saw me she "hab no rest, she read plenty time dem places I show her, and somtin seem for take her by de hand, an say, *Come, Maria, batise same fashion as blessed Saviour.*" She said, moreover, that she desired to be immersed, and asked me if I would do it. I advised her to think and pray further on the subject, and also to open her mind regarding it to her minister, that she might have the advantage of his counsel, and if, in the end, she desired immersion, I would attend to it. I said, also, that probably he

would immerse her himself, as I had heard him say on one occasion that he would so baptize adults, if requested; and I begged her to propose it to him before applying to me again. To all this she attended. She opened her mind to her minister, whom she greatly esteemed, and pressed him to immerse her "same fashion as Jesus he own self." The good man said he would do so, had he never baptized her, but that were he now to immerse her, after sprinkling her some years before, it would be baptizing her *twice*, which would be wrong. But this sort of reasoning did not satisfy Maria's honest and practical turn of mind; her heart was set on "Massa Jesus" as her bright example in this, as in other respects, and, much as she loved her minister, she loved the Saviour more, even as Mary of old. She, therefore, returned to me, repeating and pressing, with increased urgency, her former request. I begged her, however, to let the matter lie over for two months longer, till next she came to town, when, if she still desired it, I should baptize her. At the end of the time specified, I met Maria, firm as at first in her resolve to honour the Saviour whom she loved so much. I reminded her that I had used no sort of influence to produce this change of sentiment. She clasped her hands, raised her eyes to heaven, and said, "No, it my blessed Saviour, it Fader, it him, it him; he every ting for me. O what him do for me, what him do for me heart ebry day, no one know but myself; he do for me what nobody can do; it him I love more dan all; him I want for 'bey. Me no batize for please you, nor for vex nobody; me love me minister plenty, he teach me good ting, when me know notin tale; but me love blessed Saviour more dan all, me want for go same way he go, for do tame ting he do; me never yet go *down into de water* for batise same fashion he go, 'cause me not know it for do. Now me know it for do, me must do it; me have no rest till me *come up out of the water* same way he own self." My feelings were strongly moved by this simple and sincere expression of the motives by which she was prompted. I found the truth had had the effect anticipated, and she now was restless till she honoured it. Myself and wife walked through the town with this devoted disciple of our Lord, to the water side; where, in the presence of a crowd of spectators, she was "buried with Christ by baptism," rejoicing that she had such an opportunity to testify her affection for him who endured for her the reproach and sufferings of the cross. "There," said she, as she came from the water, "I baptise *four* times now, but only one time right! Fore dem tief me in Africa, dem priests dere do somtin for batize, when I came to buckra country, dem entholic priests"—for Maria was originally a Roman catholic—"do wha dem call bapti-m; dem put oil on my head, salt in my mout, an

A GENERAL MEETING.

In the early part of the year I proposed holding a yearly or if it should be found useful a half yearly meeting of all the native helpers and converts, for the purposes of consultation, prayer, and exhortation. The want of some means of mutual encouragement, of exciting one another to renewed zeal, of giving an opportunity for cultivating and manifesting brotherly love, and of creating a more decided devotional spirit in the churches, was much felt, and I thought a general meeting of this kind would in some measure answer the end. The first meeting was held at Byamville about the middle of the year, a short account of which you have already received. The second meeting was held at Kottighawatta, on the 15th of December. The previous days had been very rainy, and much of the country was inundated, yet the chapel, which is the largest we have, was well filled. There could not have been less than 500 persons present—the largest Singhalese

congregation I have ever seen. Several of the native preachers spoke very warmly, and several others engaged in prayer. The people were remarkably attentive, and seemed to take deep interest in the proceedings. I have often felt greatly dispirited in my labours, but on this occasion I experienced an unusual sense of the divine presence, and a confidence that God was in our midst, and that he would bless us and revive his work. Some members from all the native churches were present, and after the public meeting we partook of the Lord's supper together. Two of our European friends who went over with me from Colombo, expressed themselves highly delighted with the conduct of the people. I hope the good effects of the meeting will be permanent, and may God cause his Spirit to work amongst us. It is impossible for any candid mind to become acquainted with the scenes and characters with which we are familiar, and to expect any great change to be effected by any power less than that which is divine.

WEST INDIES.

TRINIDAD.

The following narrative, furnished by Mr. Cowen, containing the history of a negress named Maria Jones, who was formerly stolen from Africa but is now an esteemed member of the baptist church at Port of Spain, will afford pleasure to many of our readers. It is one of many cases which afford evidence that missionary labours are not in vain.

The humble individual who is the subject of the following sketch is, at present, a much esteemed member of the baptist church at Port of Spain, Trinidad, and an ardent follower of the dear Redeemer, whom she most passionately loves. For a long period of her existence she was far from righteousness, and a stranger to the grace and love of the Saviour. The greater part of a life of threescore years and ten was spent in physical and spiritual bondage. From both she was rescued about the same time, being a poor blind slave in every sense till about the date of West Indian emancipation. Very early in life Maria was stolen from her parents on the west coast of Africa, by some inhuman wretches, while playing in the bush not far from their hut. She was then about seven years old, yet she distinctly recollects the occurrence, and many other circumstances of her infantile state. From the land of her fathers she was transported to the island of St. Vincent, where she was sold from the abominable slave ship, to the captain of a small trading vessel, and with

whom she commenced her career of suffering and degradation as a slave. She was sullen and self-willed for a length of time, and did not understand why she, who was free and happy in Africa, should have been so unceremoniously torn from her parents at that tender age, and deprived of the liberty she then enjoyed. During the absence of her master from home, Maria used to indulge her volatile disposition as most children of her age are wont; for which she was invariably most severely punished on his return. She possessed an indomitable spirit, which was not easily brought into subjection; and which, indeed, was never entirely tamed, till brought under the influence of the grace of Christ. All through her life of slavery she manifested a comparatively strong, independent mind, and would frequently give expression to sentiments and feelings which proved she did not tamely submit to the yoke imposed upon her.

For a few years she remained the unprofitable slave of her first owner, but was afterwards sold to a Trinidad planter, by him

placed with his other negroes in the Palmiste estate, and with them driven to her daily toil in the cane piece. When she arrived on this estate, she was placed under the care of a young Scotchman, who was then manager on the property, and just commencing his career as planter. Often has Maria contrasted her condition with his, since emancipation. She, a poor worn-out negress, after a life of unrequited toil, and entirely destitute of any provision for old age—while he, in the same period, from the humblest commencement, rose to the possession of several valuable sugar plantations; but then she would add, "I more rich than he for a that; he poor blind buckra sinner, while Father make me rich for ever." This man was not over cruel to the slaves under him. Discerning in Maria a noble independence of character, not often manifested by poor, crouching, timid, and overawed slaves, he relieved her from the labour of the cane piece, and employed her in washing and other domestic duties. This may also have been an act of policy on his part, lest she should cultivate a similar spirit in the gang, as he had discovered in her. While it was confined to one, he was in no way alarmed; indeed, he often took pleasure in holding converse with her, and to him she was wont freely to express herself in a manner he would not allow in general, as being incompatible with slavery. Maria was not, however, the worse slave because she was an honest, independent, out-spoken person; but while addicted to most of the vices of the system, was nevertheless faithful and constant in the performance of the duties assigned her; on which account she could indulge frequently a greater liberty of expression than would be tolerated in others of her class, who, while they smothered or concealed their abhorrence of slavery, were at the same time often detected in low cunning and scheming, in order to deceive the overseer, and to which Maria would not often stoop. From the *Palmiste*, Maria was in the course of time transferred to the Mount Pleasant estate, in the northern part of the island. It was here she was emancipated in 1838, after a life of slavery that often proved galling to her noble spirit; and here she still lives, but in the enjoyment now of both temporal and spiritual liberty. Here, also, it was, that she first enjoyed the means of sound religious instruction, which to her were so wonderfully blessed, and which wrought such a remarkable change upon her life. At the date of emancipation a school was opened on the Mount Pleasant estate, where poor Maria resided, by the Mico Charity, for the instruction of the negroes in that neighbourhood. The teacher devoted himself during the day time to the instruction of children, and in the evenings had classes of adults. On sabbath days his pupils were of a mixed character, varying in age from six to sixty. Among the

most aged and infirm, and I may say also apparently unpromising, of the evening scholars, was Maria.

Curiosity brought many to witness the operations of a school for "nigger," as well as to see the "buckra gentleman who came so far for teach em." But Maria was a person of sounder and more sober understanding than many of her degraded class, and her noble mind sympathizing with the efforts being made in their behalf, at once resolved with all the energy of her character, let others do as they would, that she would, though aged, improve herself all she could. While many of those who accompanied her to the school simply looked, and laughed at what they considered "buckra's" foolish attempt "to make nigger know book," Maria manifested determination enough to present herself to the teacher, at the age of sixty years, with her head white and her eye dim, to learn the alphabet. Having taken the first step, it was not in her character to go back from her purpose, or to grow weary of learning, which many of the negroes do. There was a native energy of mind in her which secured closeness of application, and perseverance, even at her advanced age, which has been rarely witnessed in younger negroes. The teacher eyed her with surprise, as she limped forward, thinking her a most unlikely pupil on whom to operate, and one from whom little credit might be expected for the labour bestowed. He did not like to reject or discourage her, however, but thought he would gratify her for once, supposing she would shortly tire in receiving book instruction. But he did not know Maria, neither did any of her compeers, who laughed at what they considered her folly in attempting to "larn book wha for bukra no more." And what wonder? for she did not know herself. She possessed a strong, masculine, craving mind, a deep desire to know; and was now determined to gratify the promptings of her desires, and improve the opportunity she had for doing so. The more she acquired, the more she desired; the eagerness with which she sought instruction, not only from the school teacher, but on every hand, from any one she could press into her service, it is impossible to describe. As though determined to redeem, as much as possible, lost time, she made it the sole business of her days, and nights too, to make progress. Being already nearly worn out with toil, and not able to engage in regular field labour, she had more time to give to her improvement than many her juniors in years. It was, therefore, no uncommon thing to see her as constantly in the day-school among the children, as in the evening class with the adults. She was not long in outstripping her class-mates in acquiring the alphabet, and made equally rapid progress through other elementary classes, till at length her noble ambition was in a great measure gratified, by

entering upon the perusal of the New Testament. Indeed, she was about the first, of all under instruction, to gratify the teacher thus. She had not been long attending the evening school, where she received gratuitous instruction, till she manifested a desire to attend the day-school also. To this the teacher was not quite agreeable at first, telling Maria she must be satisfied with the measure of attention she received in the evening class, and not trouble him during the hours in which he was engaged with the children. But she was not by this to be turned aside from her purpose; and in order fully to qualify herself for entering the day-school, she presented the teacher with the weekly sum of money usually paid by the day scholars. He could no longer urge any objection to enrolling her name with those of the children; and no pupil he had was so importunate and troublesome as she. Long before school hour in the morning, would Maria present herself; and although she would not press for a regular lesson till the business of the school commenced, she would nevertheless put questions innumerable to the teacher, chasing him from place to place, even to his chamber door. When she had him there, she would seat herself on the floor, and commence spelling or reading to herself, but seeking at the same time, an explanation for every word she did not fully comprehend. She had often heard the teacher read the scriptures in the school, by which her dark mind became gradually enlightened, and her hard heart impressed.

Her soul, therefore, became fired with an ardent desire to be herself able to read the wonderful stories and sublime truths therein contained. Almost from the commencement of her course of instruction, she aimed at this, and never did she rest, nor allow others to whom she had access, to rest, till she had the happiness with her own aged and dim eyes, to read the book of life. In order to perfect herself in this art, she would take under her arm her Testament wherever she went for miles around her home, as indeed she does still, for the purpose, if she met any persons on the way who could instruct her, that she might get them to do so,—nor was she ever backward in asking them both for books and lessons, as occasion offered,—as well as to read herself, in her way, to any she might meet, who were unable to read themselves. She would invariably press upon the latter, their duty to attend to instruction, would place before them in the strongest light the advantages afforded them since freedom for improving their minds, and to encourage them, would dwell upon her own acquisitions, and the gratification it afforded her to be able to read “good book.” The teacher to whom reference has been made was from Scotland, and connected with the Presbyterian church in Trinidad. His pastor, the Rev. Mr. K——, paid him occasional visits, and

while there, generally preached to the negroes on the Mount Pleasant estate. Among those who attended on such occasions, was Maria. The Lord opened her heart, by previous religious instruction, so that she gave heed to the things spoken at such times, and learned the way of God more perfectly.

The various means she enjoyed for religious improvement were greatly blessed to her soul, so that to all was visible the moral and mental change that had taken place in her. This change appeared first in a desire she expressed to be married, “after free fashion,” to the man Jones, with whom for years she had lived as wife, according to the negro, or rather the slave custom.

She made known this wish to the teacher, who arranged with the worthy minister referred to, and soon after it was consummated, to the great delight of the aged bride. It had only been done a few days, when I first saw Maria at a sabbath school. She was pointed out to me by the teacher, as a most remarkable woman, quite an original character, of a strong, sound understanding. I spoke to her, and received a hearty shake of the hand, and a warm welcome as a friend “come from the queen for show poor nigger what good.” She soon informed me of the change that had recently taken place in her condition, remarking at the same time, with evident pride, that now “she called Mrs. Jones, and not Maria, as beforetime.” This she said purposely, in the hearing of several other females present, turning to them as she spoke, as though anxious to improve the occasion by provoking them to go and do likewise. She seemed to move among them like a queen, as though conscious of some superiority over them in point of character. I was greatly struck with her at this first interview; and have not ceased to admire her in an increased degree ever since, as her character became more fully developed, under the sanctifying teaching of the Spirit of God.

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make cross on me face ; but now I read bible for my own self, I no find dis dere. When I join Cotch church, dem take me 'gain and *prinkle* water in my face for baptist, but neder dis right, when I came for know better ; no more one way, same fashion blessed Saviour he self do ; he go right down in de water, an came up 'gain same I do now. O ! tankee, tankee, Fader, for show me dis 'fore I go fra

here for good." Of Maria Jones it may in all truth be said, that after she came out of the water, she "went on her way rejoicing." She was subsequently received into fellowship by the baptist church at Port of Spain, where she is ripening for glory, honour, immortality, and eternal life, through her crucified and risen Lord.

HAITI.

Mr. Webley continues to derive encouragement from the promising state of the schools, and the determination of some of his hearers to profess allegiance to Christ. He writes thus, Jan. 7, 1848:—

In writing to you to-day, I shall commence with the examination of our school by the commissioners appointed by the government to inspect the schools of this town, and which took place on the 21st of December last. The children were principally examined by Miss Harris, in the presence of a great number of the parents, and that of the commissioners, who subsequently questioned the children themselves. These went through a process of examination in their writing, arithmetic, reading, grammar, history, geography, and English.

They excelled certainly in their writing, arithmetic, grammar, and geography, whilst in every department they conducted themselves in every way worthy of their valuable teachers—Miss Harris and Miss Clark. Indeed, so much so, that the commissioners and all present, testified their approbation, not only by the high eulogies given to teachers and children, but by the numerous presents sent to the former in the following week. I cannot but hope that this intelligence will be highly gratifying to your Committee, as tending to prove to them that a firm foundation is laid for their mission here by the existence of such a school as that which we already have. You will allow me, too, I am sure, to add, that I am firmly convinced that, if we can succeed in raising a boys' school on an equal footing, humanly speaking, their mission will be immovably established in this dark and benighted island. I trust, too, from my heart, that your Committee have not forgotten us in their researches after a schoolmaster, as a great many of the principal and more wealthy part of the inhabitants of the town have not only expressed their warmest sympathy in the establishment of another school, but have also promised every aid in their power.

The next thing which I have to apprise you of, is our recent baptism of six more Haitian converts. I have already told you that we have recently experienced some little opposition here on the part of ignorant, though in some cases, wealthy men. On account of

this we had deemed it advisable to have the ordinance administered in as private a way as possible upon a week day. We had, therefore, chosen new year's day, as being the most appropriate season, it being the Saturday prior to the first sabbath in the month. To our great annoyance, however, our opponents had got scent of our intention full a week before the appointed day, and had prepared their horses, donkeys, cows' horns, &c., &c., to have, as they expressed it, some rare fun. As soon as I heard of this, I went to all the candidates, who reside, one fifteen, and others four miles from town, and begged them to assemble at La Hate, a village nearly fifteen miles from here, and be ready to be baptized the following morning, which was the Wednesday morning before new year's day. There and then I performed the ceremony, the solemnity and beauty of which I know not how to describe to you. You will, however, form some little idea of it when I tell you that at four o'clock in the morning, after a short prayer meeting, we descended to the river side, entered the water, and in the name of the Trinity immersed the willing converts by as beautiful a moonlight as that of any harvest moon that ever shone on our own beautiful England. There was no audible voice save that, if I may be allowed the expression, of the deep stillness and calm that surrounded us. There were no chapel walls save those of a majestic mountain which towered almost perpendicularly to the heavens. There was no baptistery, save that which the waters of the gently flowing river had made in winding its course around a small bend at the foot of the mountain. There were no spectators of this solemn ceremony save the candidates, the members of our own family, those beings who in the transport of their glorified spirit watch over the advancement of the kingdom of their Lord and of ours, and that adorable Being who, whilst he fills immensity with his presence, was certainly in a peculiar way there present with us. Do not think, however, that because the ordinance

was administered thus privately, there was any shame on the part of the converts to own their Lord, as this was by no means the case. On the contrary, they were willing to brave opposition, and had determined to be baptized even in the case of their adversaries being present, and of their being an uproar. Besides which, their consistent deportment towards these very parties, and their present walk as professing Christians, gives us reason to hope that they will be bright examples of the religion we are attempting to propagate. I should like to tell the many interesting things about them, if time would permit, but as I have already told you much of their conversion and subsequent conduct, you will not deem it necessary that I should now add more. Their names are Mr. Rithere Domond and his wife, Mr. Jean de Sage and his son, Miss Josephine Charette, and De Chapelle, a young man who is yet unmarried, intelligent, and tolerably well educated, and who I trust will one day be of essential service to your mission.

There are, also, four others, who for a short time will stand over. Two of them are wives of yet unconverted men, who will not suffer them to be baptized; another is an aged man

who is yet unmarried, who proposes to be married as soon as the person with whom he lives consents, and the other is the dear child Corine, who has expressed a wish to be baptized, but who I think must wait for at least a short time.

Our congregations are still numerous, and our chapel is now altered so as to accommodate more than three hundred people, but its great inconvenience is its being almost out of the town, so that multitudes cannot attend on account of the distance.

Some accounts of the out-stations you shall have in my next.

Thus, then, you see that our heavenly Father is with us, and though we have not as much success as our fervour would lead us to wish, yet we have very much cause to be grateful. For here the work of evangelization will be arduous, and require an immense amount of time and labour. However, our confidence reposes on the assured mercy of our Redeemer, who, we feel assured, desires yet more ardently than we possibly can do, the extension of his glorious kingdom. Still we much need your prayers and sympathies, and feel confident that we share largely in them.

HONDURAS.

In the Report for 1847 it is said in mistake that Mr. Henderson, when he resolved to remain at Belize, had broken up and divided the church. It seems that this is incorrect. Of those who were members when his resignation was accepted by the Committee all went with him. The statement that gave rise to this error was to the effect that some who had been members with him had joined Mr. Kingdon. They joined Mr. Kingdon irrespective of the acceptance of Mr. Henderson's resignation.

HOME PROCEEDINGS.

THE STATE OF THE FINANCES.

The friends of the Society have probably heard that the state of its finances has been occupying the attention of the Committee for some time past. In common with all kindred Institutions, its receipts have fallen off during the last nine months to a very serious extent.

Up to the end of December the receipts available for the support of missionaries were less than those for the corresponding part of last year by about £5000. This deficiency consists of the following items:—

In legacies, which last year were unusually large,	£3400
In receipts from Auxiliaries (including Scotland)	1400
And in Donations about	300

In the mean time with the utmost rigidity of economy it is found impossible materially to diminish the expenditure.

The Committee trust that the receipts of this month may do something to supply this serious deficiency. They will be glad too if the generosity of a few friends, who have promptly contributed in extra donations about £700, should prompt others of their friends to render special aid in the present emergency.

Upwards of 200 agents are to be sustained, and for their support the entire amount received in nine months is under £10,000!

NOTICE TO AUXILIARY SOCIETIES AND CONTRIBUTORS.

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. All payments, therefore, intended to appear in the Appendix to the next Report, must be made in the course of this month.

It is requested that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.

ANNUAL MEETINGS.

Though the arrangements for our April Meetings are at present incomplete, it may be convenient to our friends to know that they will commence (D. V.) on Thursday, April 20th, on the evening of which day a Sermon on behalf of the Society will be preached at Surrey Chapel, by the Rev. James Sherman. The 23rd of April is the Lord's day for the simultaneous sermons in the Baptist chapels in London; on Wednesday, 26th, a sermon is to be preached at the Poultry Chapel by the Rev. C. M. Birrell of Liverpool; and Thursday, April 27th, is the day for the Annual Meeting in Exeter Hall.

DEPARTURE OF MR. AND MRS. COWEN.

Mr. and Mrs. Cowen embarked for Trinidad from Bristol, on the 17th of February, in the *Pomona*, commanded by Captain Watkins, for which they had long been waiting. A valedictory meeting had been held at the Counterslip, Bristol, on the last day of January, at which Mr. Crisp delivered an encouraging address, and Messrs. Gray, Probert, and Winter commended our friends to the protection and blessing of the Almighty. Before his departure, Mr. Cowen addressed to the Secretary a letter, the perusal of part of which will doubtless excite the sympathy of many, and their hearty good wishes for his success in labour.

To the Secretary of the Baptist Missionary
Society.

MY DEAR BROTHER,

With your leave I beg to make known,

through the *Herald*, the immediate wants of our stations at Savanna Grande, Trinidad, for which the Committee are unable to provide, in the hope that assistance may be afforded by

some kind friends to this new and interesting mission. Our operations at Savanna Grande have been commenced among a very destitute and interesting people, known as American refugees. These people, to the number of 600 or 700, escaped from slavery in the States of America during our war with that country; and after serving this country as marines for about two years, were discharged at Bermuda, and from thence removed to Trinidad, where they were located in 1816, each man receiving a royal grant of sixteen acres of land. I may mention here, that this land was never regularly conveyed to them, but in consequence of efforts made by the Baptist missionaries of the island, I am happy to say the Governor, Lord Harris, is now on the eve of conveying it to them in due form.

Here we have three interesting churches, consisting of about eighty members, at the following places—Indian Walk, New Grant, and Montserrat; and besides these, two more preaching stations of some promise. But we have no convenient place of meeting at some of these stations, and the people of themselves are quite unable to provide the accommodation requisite. They are willing, however, to do *what they can*, and only need assistance. Last year we put up a small wooden building at Montserrat, they affording gratuitous labour to the value of £50, and the Committee supplying the money necessary to complete it. At all the stations they have given sites freely, in addition to the labour bestowed where buildings

have been erected. In a letter I had from Mr. Law recently, he refers to the two places where I am anxious to put up little chapels thus: "The friends at New Grant say they are about to collect the materials for their chapel;" and as to the other place, "Mr. G. has offered his *hill* for a chapel." Here, then, is our immediate want at Savanna Grande—these two little wooden chapels.

In connexion with the Savanna Grande stations, there are three coloured brethren engaged every sabbath day in making known to their fellow men the salvation there is in Christ Jesus. One of these brethren, Mr. Hamilton, was flogged in America thirty years since, for conducting a prayer meeting with his fellow slaves! Mr. Law, speaking of the Savanna Grande stations in a recent letter, states, "Proctor or Hamilton preaches every sabbath at the Mission to a good attendance." The former brother is an intelligent and valuable man, whom I baptized a little before I left Trinidad. Thus, had we erected the little places we require, they could be all supplied every sabbath, besides keeping in them sabbath and day-schools for the surrounding youth.

But I cannot close without thanking thus publicly some half-dozen friends who kindly gave me as many pounds for any purpose to which I may choose to appropriate their gifts. To the ladies of Suffolk, Devon, Hants, and other places, I am also under obligation, for their readiness to assist our educational operations by boxes of clothing, &c.

FOREIGN LETTERS RECEIVED.

ASIA	CALCUTTA.....	Thomas, J.....	Dec. 8.
	COLOMBO	Davies, J.....	Dec. 24.
	KANDY	Allen, J.....	Dec. 14.
	MONGHIR	Lawrence, J.....	Dec. 16.
BRITTANY	MORLAIX	Jenkins, J.....	Jan. 20, Feb. 4.
HAITI	JACMEL	Webley, W. H.....	Jan. 7.
HONDURAS	BELIZE	Kingdon, J.....	Dec. 10.
JAMAICA	CALABAR	Tinson, J.....	Dec. 20.
	JERICHO	Bloomfield, H.....	Dec. —
	KINGSTON	Milbourn, T.....	Dec. 23.
		Wood, J. H.....	Jan. 7.
	MONTEGO BAY	Payne, S. E.....	Dec. 15.
		Vaughan, S. J.....	Dec. 16.
	MOUNT HERMON	Clarke, J.....	Jan. 4.
		Hume, J.....	Jan. 4.
	SALTER'S HILL.....	Dendy, W.....	Jan. 1.
TRINIDAD	PORT OF SPAIN	Law, J.....	Dec. 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Mrs. Keyes, for a parcel of books, for *Rev. W. H. Denham, Serampore*;
 Friends at Stony Stratford, for a box of clothing, for *Rev. J. Merrick, Bimbia*;
 E. and G., for a parcel of clothing and useful articles, for *Trinidad*;
 Mrs. M. L. Hope, Bootle, for a box of clothing;
 Friends at Devonport, by *Rev. T. Horton*, for a package of clothing and books, for *Rev. J. May, Lucea*;
 Mrs. McAll, Tottenham, for a parcel of magazines;
 Ladies of Kent Street Chapel, Portsea, for a case of clothing, for *Rev. G. Cowen, Trinidad*;
 Friends at St. Mary's, Norwich, by *Mrs. Brock*, for a package of clothing, &c., for *Miss Knibb's school, Kettering, Jamaica*;
 Miss Jacobson, for a parcel of magazines.

Mr. Cowen returns his cordial thanks to ladies at Stoke Green Meeting House, Ipswich, for a box of useful articles;—also to the Baptist Tract Society, for a package of tracts.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of
 January, 1848.*

£ s. d.		£ s. d.	£ s. d.
	<i>Annual Subscriptions.</i>		
B. Birmingham	1 1 0	Pewtress, T., Esq.	1 1 0
Baker, Mr. T. N.	0 10 6	Powell, G., Esq.	2 2 0
Beddome, W., Esq.	1 1 0	Priestley, Mrs., Buck- ingham	2 2 0
Bickersteth, Rev. E.	1 1 0	Prosser, E., Esq.	1 1 0
Bousfield, J. R., Esq.	1 1 0	Roe, Mr. F.	2 2 0
Burgess, Mr. J.	1 1 0	Reid, Mr. T.	1 1 0
Burris, C., Esq.	1 1 0	Russell, Miss	1 1 0
Cowell, J., Esq.	1 1 0	Smith, Mr. Eusebius	1 1 0
Danford, John, Esq.	1 1 0	Vines, C., Esq.	5 5 0
Deane, Mr. E.	1 1 0	Waller, Sir Wathen, Bart.	2 0 0
Desbois, Mr. J.	1 1 0	Walters, S., Esq.	1 1 0
Frances, Mr., Welling- ton Street	1 1 0	Warmington, J., Esq.	1 1 0
Fuller, Mr. W. C.	1 1 0	Watson, S., Esq.	1 1 0
Gamble, Rev. H. J.	1 0 0	Waymouth, H., Esq.	2 2 0
Gardiner, B. W., Esq.	1 1 0	Woolley, G., Esq.	2 2 0
Grove, Mr. T.	1 1 0		
Gurney, Joseph, Esq.	15 15 0	<i>Donations.</i>	
Gurney, Thomas, Esq.	5 5 0	Acts xx. 35	2 0 0
Gurney, Mrs. T.	1 1 0	1 Corinthians xvi. 2	1 1 0
Jackson, Abraham, Esq.	1 1 0	Angus, Rev. J., box	1 0 8
Jacobson, Miss	1 0 0	Cobb, F. W., Esq., Mar- gate	20 0 0
Jameson, W. K., Esq.	1 1 0	Dyer, Miss, Collected by, for <i>Haiti</i>	2 1 0
Johnson, Mr. W.	0 10 6	Gurney, Joseph, Esq.	100 0 0
Johnson, Mr. G.	0 10 6	Gurney, Thomas, Esq.	20 0 0
Jones, S. M., Esq.	1 1 0	Knott, W., Esq.	5 5 0
Kemp, G. T., Esq.	3 3 0	Marlborough, E., Esq.	20 0 0
Lemaire, J., Esq.	1 1 0	Peto, S. M., Esq., M.P., and Mrs. Peto, for <i>additional Missiona- ries to India</i>	100 0 0
Low, James, Esq.	1 1 0	Do., do., for <i>Africa</i>	100 0 0
Maliphant, G., Esq.	1 1 0	Peto, Miss S., Collected by, for <i>Dove</i>	3 16 0
Mann, Mr. J.	1 1 0	Smith, Mrs., Brook Green, by Miss Mundy	0 5 0
Merrett, Mr. T.	1 1 0		
Moore, Mrs., Humerton Do., for <i>Colonies</i>	2 2 0		
Napier, Mr. T.	1 1 0		
Olney, Mr. T.	1 1 0		
Payne, Mrs., Penton Row	2 2 0		
		Wilson, Mrs. Broadley	50 0 0
		LONDON AND MIDDLESEX AUXILIARIES.	
		Blandford Street, on ac- count	10 0 0
		Camberwell, on account	23 0 0
		Devonshire Square— Contributions, by Miss and Master French, for <i>Dove</i>	0 16 6
		Lambeth, Regent Street— Contributions, Sunday School, for <i>Dove</i>	3 12 0
		Staines— Collection	4 0 1
		Contributions	2 0 0
		Do., Sunday School, for <i>Dove</i>	0 16 3
		Vernon Chapel— Sunday School, for <i>Dove</i>	1 8 0
		West Drayton— Collections	0 18 11
		Contributions	0 11 1
		Do., Sunday School, Yewsey	0 2 5
		BEDFORDSHIRE.	
		Biggleswade— Contributions, by Miss M. E. Poster, for <i>Dove</i>	1 0 0
		Luton, Union Chapel— Contributions, by Master J. D. Tranter, for <i>Dove</i>	1 1 0

	£	s.	d.
Berkshire.			
Newbury—			
Collections.....	10	5	0
Profits of Tea	1	3	6
Contributions	26	2	11
Do., Sunday Schools	2	9	5
Wallingford—			
Contributions, by			
Misses Hatch and			
West, for <i>Dove</i>	2	6	6
Buckinghamshire.			
Colnbrook—			
Collection	4	0	0
Datchet—			
Collection	1	0	0
Contributions	1	0	0
Do., Sunday School	0	5	0
Princes Risborough—			
Contributions	10	14	9
Do., Juvenile	4	5	3
Weston Turville—			
Deverell, Mr. & Mrs.	2	0	0
Deverell, Master, J. J.,			
Collected by, for			
<i>Dove</i>	0	10	0
Wraybury—			
Collection	2	0	0
Contributions	1	13	6
Cambridgeshire.			
Cambridge—			
Contributions, Special,			
by Rev. P. J. Saffery	188	7	6
Derbyshire.			
Riddings—			
Contributions, for			
<i>Dove</i>	1	4	0
Devonshire.			
Bampton—			
Contributions	1	8	2
Brixham—			
Contributions, Sunday			
School, for <i>Dove</i> ...	0	15	0
Stonehouse—			
Contributions, Sunday			
School, for <i>Dove</i>	1	10	0
Dorsetshire.			
Bridport—			
Contributions, by Miss			
J. E. Swain, for			
<i>Dove</i>	0	15	0
Essex.			
Barnham—			
Collection	1	3	0
Colchester—			
Blacklock, W., Esq.,	100	0	0
Harlow—			
Contributions, by J.			
P. and H. E. Chap-			
lin, for <i>Dove</i>	1	4	0
Loughton—			
Missionary Associa-			
tion (half year) ...	4	10	3
Waltham Abbey—			
Contributions, by Mas-			
ter W. P. Saffery,			
for <i>Dove</i>	0	10	6

	£	s.	d.
Gloucestershire.			
Coleford—			
Sunday School, for			
<i>Dove</i>	1	3	3
Fairford—			
Collection	1	6	9
Contributions	1	15	10
Thornbury—			
Collections, &c.....	4	2	7
Contributions, for			
<i>Dove</i>	1	1	3
Hampshire.			
Andover—			
Collections.....	4	4	6
Profits of Tea Meet-			
ing	2	1	3
Contributions	31	2	9
Broughton—			
Collection	9	2	2
Contributions	4	12	4
Do., Sunday School	0	11	2
Jersey—			
Cornish, Mr. C., First			
Tower	2	0	0
Romsey—			
Collection (1846)	4	3	1
Contributions (do.) ...	3	10	2
Collection (1847)	4	14	4
Contributions (do.) ...	7	9	5
Do., for <i>Dove</i>	0	10	2
	20	7	2
Acknowledged before,			
(1846)	10	0	0
	10	7	2
Wallop—			
Collection	2	12	7
Contributions	1	16	5
Herefordshire.			
Ross—			
Contributions, by S.			
Smith, for <i>Dove</i>	0	11	6
Hertfordshire.			
St. Albans, on account	10	0	0
Contributions, by Miss			
Young, for <i>Entally</i>	2	10	0
Tring—			
Olney, D., Esq.....	5	0	0
Ware—			
Medcalf, Mr. B.....	1	0	0
Medcalf, Miss	0	10	0
Kent.			
Chatham—			
Providence Chapel—			
Contributions	3	11	0
Do., for <i>Dove</i>	0	10	0
Zion Chapel, on ac-			
count	15	6	0
Dover, Salem Chapel—			
Collections.....	5	16	4
Contributions	3	8	0
Eythorne—			
Collections.....	5	15	6
Contributions	7	13	0
Faversham—			
Contributions, by Miss			
Packer, for <i>Khari</i>	10	0	0
Sevenoaks—			
Contributions, by Miss			
H. Baker, Tonbridge	1	5	0
Tunbridge Wells—			
Collection	4	18	0
Contributions, Sunday			
School	0	12	6

	£	s.	d.
Uphill, near Folkstone	2	0	0
Lancashire.			
Liverpool, on account,			
by J. J. Godfrey, Esq.	50	0	0
Manchester, Union Chapel—			
Contributions, Sunday			
School, for <i>Entally</i>	10	0	0
Do., do., for <i>Dove</i> ...	2	2	0
Leicestershire.			
Leicester—			
R.....	2	0	0
Norfolk.			
Family gratitude for			
divine mercy to one			
of their number who			
died in faith	3	3	0
Downham Market—			
Collections.....	9	3	0
Contributions	13	10	0
Do., for <i>Schools</i>	0	10	0
Fakenham—			
Contributions, special			
effort, by Rev P. J.			
Saffery.....	15	0	0
Ingham—			
Contributions, special			
effort, by Rev. P. J.			
Saffery.....	33	2	6
Norwich—			
Gurney, J. H., Esq.,			
for <i>Africa</i>	50	0	0
Swaffham—			
Contributions, for			
<i>Dove</i>	0	13	6
Northamptonshire.			
Middleton Cheney—			
Contributions, for			
<i>Dove</i>	1	3	6
Somersetshire.			
Bath, on account, by			
Mr. E. Hancock	25	0	0
Bristol—			
Contributions, by Miss			
Probyn, for <i>Debt</i> ...	0	10	0
Horsington—			
Contributions, for			
<i>Debt</i>	1	4	0
Staffordshire.			
Burton on Trent—			
Tomlinson, Mr. W. ...	1	10	0
Mining District—			
Proceeds of eleven			
Exhibitions of Dis-			
solving Views (less			
expenses)	7	15	6
Suffolk.			
Eye—			
Gissing, Mr. S.	1	0	0
Warwickshire.			
Rugby—			
Contributions	1	17	0
Wiltshire.			
Trowbridge—			
Salter, S., Esq.....	50	0	0

YORKSHIRE.		£ s. d.	GLAMORGANSHIRE—		£ s. d.	£ s. d.	
NORTH RIDING, on account, by Rev. B. Evans—	60	0	0	Aberavon—	0	16	0
Ripon—				Bridgend—			
Earle, F., Esq., M.D.	6	6	6	Sunday School, for <i>Dove</i>	0	10	0
NORTH WALES.				Conrtown—			
DENBIGHSHIRE.				Collection	1	0	0
Pandyrcafel, on account, by Rev. J. G. Owen...	9	0	0	Cowbridge—			
SOUTH WALES.				Collection	2	0	0
CARDIGANSHIRE—				Cwmafan—			
Bethel, Silian—				Collection	1	0	8
Collection	0	11	1	Cwmgarw—			
Contributions	1	17	6	Collection	0	5	0
Capel Sion—				Lantwit Major—			
Collection	0	2	7	Collection	0	12	0
Contributions, for <i>Brittany</i>	0	5	0	Pisgab, Pyle—			
Cardigan—				Collection	1	0	0
Contributions	4	0	0	Tondu—			
CARMARTHENSHIRE—				Collection	0	6	0
Aberdun—				PENBROKESHIRE—			
Collection	0	17	2	Bethabara—			
Do., Caersalem	0	6	6	Collection	2	13	4
Contributions	1	8	6	Contributions	1	15	0
Do., Sunday School	1	9	4	Do., Sunday School	9	1	10
Bethel and Salem—				Ebenezer—			
Collection	1	0	7	Collection	1	14	6
Contributions	0	17	6	Contributions	3	5	0
Do., for <i>Brittany</i> ...	0	2	6	Do., Sunday School	3	13	2
Do., Sunday School, Salem	1	5	10	Tabor—			
Bwlchnewydd—				Collection	1	1	0
Collection	1	0	0	Contributions	0	17	6
Bwlchymynt—				Acknowledged before			
Collection	1	13	1		96	10	11
Contributions	1	4	6		46	0	0
Carmarthen, Priory Street—					50	10	11
Collection	2	1	9	SCOTLAND.			
Contributions	5	2	6	Huntley—			
Carreg-Sawdde—				Robertson, Mr. James	1	0	0
Collection	0	2	8	Lochlilthead—			
Contribution, for <i>Brittany</i>	0	2	6	Contributions, for <i>Dove</i>	0	6	0
Cwmdu—				Montrose—			
Collection	2	12	0	Sunday School, for <i>Dove</i>	0	10	2
Contributions	0	10	6	Perth—			
Do., for <i>Brittany</i> ...	0	2	6	Contributions, for <i>Dove</i>	2	11	1
Cwmivor—				IRELAND.			
Collection	1	5	0	Ballina—			
Cwmsarnddu—				Contributions, for <i>Dove</i>	1	13	9
Collection	0	12	0	Dublin—			
Drevach—				Purser, J., Esq...A.S.	4	0	0
Collection	1	0	0				
Ebenezer—							
Collection	2	0	1				
Do., Llanstephan... ..	0	11	0				
Contributions	1	16	6				
Do., for <i>Brittany</i> ...	0	2	6				
Fynnon Henry—							
Collection	1	2	0				
Do., Horeb Rhydar-gane.....	0	6	6				
Hebron—							
Collection	0	17	1				
Do., Ebenezer	0	5	3				
Contribution	0	2	6				
Do., for <i>Brittany</i> ...	0	2	6				
Kidwelly—							
Collection	0	3	4				
Do., Ferry Side.....	0	7	4				
Contributions	0	4	0				
Do., for <i>Brittany</i> ...	0	2	6				
Libanus, Waenelyndaf—							
Collection	0	11	0				
Contribution	0	2	6				
Llandilo—							
Collection	0	13	0				
Do., Pontpren-draeth	0	2	6				
Contributions	0	7	6				
Llandyssil, Penybont—							
Collection	0	8	6				
Llanelly, Bethel—							
Collection	0	12	4				
Contributions	3	2	6				
Llanghydeirn—							
Collection	0	12	6				
Do., Meintre	0	8	0				
Contributions, for <i>Brittany</i>	0	7	0				
Llwynhendy—							
Collection	0	10	0				
Login—							
Collection	1	5	6				
Contributions	0	11	6				
Newcastle Emlyn—							
Collection and Contributions, by Rev. John Jones, for <i>Brittany</i>	0	7	6				
Rehoboth—							
Collection	0	8	1				
Sardis—							
Collection	1	0	10				
Contributions	0	12	6				
Sion, Rhandirwyn—							
Collection	1	0	6				
Contributions	0	5	0				
Smyrna—							
Collection	0	6	0				
Soar, Llandyfaen—							
Collection	1	0	0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON : in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

THE CLOUDS ARE BREAKING.

WHAT clouds are breaking? Those which have so long hung over Erin, and spread gloom throughout the land. Society appeared to some to be near dissolution; and law and order, in some parts, preparing to depart. We never participated in these fears: yet it was difficult to inspire any feeling of confidence, or any hope that the storm would pass away. The tempest has, however, been lulled: the special commission has done its work. There has not only been no difficulty in securing the conviction of guilty parties; but, what is a better sign of improvement, there has been no difficulty in procuring evidence. Meanwhile, Lord Clarendon is not relying solely on the exercise of the extraordinary powers with which he is invested, but employing various means to improve the social condition of the people, and with increasing prospects of success.

Altar denunciations, too, have been rebuked by the head of the Romish church. These denunciations have not been confined to the exercise of ecclesiastical discipline. They would have been bad enough even then, considering the fierceness of them. But when they are directed against parties belonging to other religious communities, and founded on circumstances purely social, or political, they are wholly indefensible. These things show the progress of public opinion in Ireland; and public opinion there, till recently, has been almost worthless, or, more correctly, there has been little or none.

We find, too, that the prejudice against *all* Ireland, owing to the recent outrages which have occurred in a small part of it, is not very obstinate. It gives way before a statement of facts: it has been less strong than we anticipated. Here, too, the clouds are breaking!

It was known that on the gross ignorance of Connaught some gleams of light had fallen. "They will soon vanish," said some: on the contrary, they multiply. The Irish Evangelical Society has strengthened its mission in this district, making Castlebar and Ballinasloe their head quarters. The accounts we have read are similar to those from Ballina. People flock to hear. Hitherto, Dr. McHale has been all in all in Connaught. Who can tell but that Tuam itself may be the next position assailed and won. While our brethren are carrying on the holy warfare in the south of Connaught, let us do likewise in the North. We may help each other. We look upward with hope and joy. It is not all darkness. The clouds are breaking.

Mr. McKEE, who has been appointed to the Coolaney and Easky district, has entered on his work in right good earnest. He writes, Jan. 31,

ABOUT THE NEW STATION.

I was only able to get over here a week or two ago. Yesterday we had very pleasant meetings at Curragh, where I preached to about fifty persons, one fifth of whom were Romanists, who appeared to listen to the message of mercy with attention and apparent interest.

During the month which now ends, I have preached in eleven places, situated in six different parishes. In five of these we have had Romanists present.

I have left a small school at Coolaney in good working order. There are three active, intelligent, pious persons, who assist in conducting it, and who will continue to carry it on. I intend to establish one here.

I find there is more poverty amongst the members than I anticipated. The aid sent me from the Relief Fund will enable me to do something for "the poor saints."

Mr. HAMILTON, is still fully occupied at Ballida. His excellent wife has been near death, but the last accounts were more favourable. Her death would be a great loss to her family and the church.

GOOD HOPES AND PROSPECTS.

All our meetings are as well attended as usual. I trust the good seed will produce an abundant crop. The attendance in the schools is large, owing to the relief given by the British Association. Their agent here is kind and obliging. This has given me additional labour, as I have to make out the returns every Monday, and to get fresh orders for meal and bread, and to send them to those at a distance. *Our communion cup*

is too small now. Could you send me another in the parcel you have for me?

Mr. BERRY, who has recently recovered from a short but severe illness, speaks of the increased facilities for preaching, and the greater readiness of the people to hear. It is quite plain that a change, similar to that observed in other parts of Ireland, is gradually going on among the people in his district. It is slow, and the fruit does not appear at once, nor in abundance; but it were folly to deny that light has entered and diffused itself among large masses of the Irish.

LABOUR PLEASANT.

I am very joyous at the reception I meet with, and the increasing congregations in town and country. I am truly thankful the Committee has voted me a sum from the Relief Fund, sufficient to set up the night schools again. We have six of these in operation now, that is a school at each out-station. I hope a portion of your fund will be retained, for the same object, next winter. These schools are every way most useful.

A few extracts from the journal of MICHAEL WALSH will illustrate many of the previous remarks. His station, Athlone, in the very heart of Ireland, is neither one of the most enlightened nor most favoured. But even here there is a spirit of

INQUIRY FOR THE BIBLE.

About the beginning of last month a Romanist obtained a bible from me. Two more have come for the same purpose this week. I am glad to say that some attend Mr. W.'s preaching, and as the nights are long, they come to my house for instruction. All persons of this description wish for the bible.

A BLASPHEMER SILENCED.

Last week I visited the barracks. By the fire sat an old man, to whom I offered tracts. He swore much; and said such stuff should be pitched to perdition. I asked him whether he believed in the existence of the God in whose name he had been swearing. He said, "No." "Then why swear in the name of a being whose existence you deny?" He was silent. The soldiers, in general, are very willing to receive tracts, and when I get an opportunity of speaking to them, are very attentive.

Mr. BATES has been following up the efforts of which so interesting an account was given last month. His sphere of usefulness widens, and the prospect of success grows brighter.

THE VISIT REPEATED.

During the past month our congregation at Banbridge have been as usual. As regard Moneyslane I have been going again, and the congregation was good. The day was exceedingly wet, and night also; yet I had the largest number that ever attended. The barn was filled, and it was with difficulty that I could stand amongst them. One person fainted, and was carried out; but nothing of an unpleasant nature occurred. The people all stood again as we had no seats. The people told me that they had made arrangement for me to preach in another part of the country, where they had got a larger barn, next month; and they wanted to hear the same sermon again that I preached in January. I told them about my journey, and assured them that if spared I would speedily visit them after my return. I have distributed about 1000 tracts among them these three visits, which are doing good. A few thoughtful persons are reading their bibles with attention and prayer; the clergymen of all sects seem to have new life, and are active in visiting the people, and making opposition, while a general spirit of inquiry has been awakened among the people in general.

A GOOD ACCOUNT.

I finished the course of lectures on the Deity of Christ (nine in number) last sabbath evening. A considerable number of the Socinians attended throughout. The interest, I think, was kept up till the last; for our place was crowded to excess, lobby and all, last Sunday night. Oh that the Lord may command his blessing, for there is little vital religion in this part of Ireland!

The poor people who come in with their turf from Moneyslane, where I have been visiting a few times, say, that the people are all alive, and are beginning to read their bibles on the subject of baptism, and religion too. A gentleman from this town was up there last week, and he says, "The country is all in a blaze." I trust that the Lord will bless these efforts also, for the promotion of his own glory.

THE NEW MEETING-HOUSE.

As regards the meeting-house, we are getting on. Some give more than I thought they would, and others give less; but upon the whole I see no reason to complain. We only think of getting what we can from the church now, and after a while try some of the people around. I suppose that I shall want to beg about £450, or thereabouts.

WHERE ARE THE FUNDS TO BE GOT?

When convenient, after the Committee meeting, please write.—Whether I am to try and get this up in England, or in America. It is time to be moving. For many months

I have thought about America, on account of the depression at home; but I hope the Lord will show us the right path.

The following observations in ENEAS M'DONNELL's journal are striking, because they prove that superstition is most rife where no scriptural knowledge exists, and that it gives way when the bible is read.

THE TRUE INFLUENCE OF POPYERY.

I have observed in my district, that none are so careless of salvation, as the most ignorant and untaught. They, in particular, rest their entire dependence on the forgiveness of the priest, and the anointing when dying. On the contrary, those who can read a little, will not resist the truth, when a passage is pointed out to them from the bible.

A TELLING INSTANCE.

I read, the other day, for a man and his wife, named K—, the 19th of Acts, to show the folly of trusting in idols; and to confirm the statement referred to the 115th Psalm. The man said, "If I am to believe the bible, I cannot believe the priest, when he tells me that he consecrates the wafer into the body and blood, soul and divinity, of Jesus Christ. There must be something wrong, either in the bible or the priest." "And I have remarked," said he, "that for these thirty years, the clergy have been speaking about the false doctrines of the bible; and yet I never knew any one of them give us the true bible, or any reason why they did not."

IGNORANCE GETS ANGRY.

"So then, Brian," said the wife, "you are going to give heed to the preacher's books, after all. I knew when you denied the bible to the priest, there was something wrong. I'll certainly tell the priest as soon as I see him." "Whatever you tell him," said Brian, "I will not part with my bible for him, or any other man, until he gives me one in the place of it." I reconciled the poor ignorant woman to her husband's notions before I left. But the controversy was somewhat sharp.

The following extracts from RICHARD MOORE's journal, will illustrate many points. Short as they may be, their brevity will be no objection, since information is what we are anxious to afford, and that can be often communicated in a few words.

BIBLE INQUIRY.

It is delightful to know that there is in many souls a thirst for the water of life. A

short time ago, you (i.e. his superintendent) gave me six bibles. But what are they to supply all that are craving? Many applications have been made these few days past.

A SIGN FOR GOOD.

Romanists are daily pressing on me to recommend them to your notice for admittance into communion. They require teaching; and that cannot be given in a day. I trust the Lord has begun a good work in their souls.

A YOUNG READER.

In P. D.'s house, where I had read the Scriptures, he told me the testament which I gave him some years ago, was still safe as when it was first given. "And," said he, "my little daughter is every night reading to the family, and to others who may come in. Nor will I bring up my children as my parents brought up me." After she read, he often asked how they liked the reading. They wanted to know where I got such a glorious book. I told them from you, a few years ago. "Oh!" said one, "I could not like anything which came out of the hands of the preachers." "But," said another, "they are the true people of God. See how they kept us alive this year. Would not thousands of us be rotten in the clay by this time, if they had withheld their hand?" "Yes;" replied another, "they opened both their purses and their hands, and supplied our needs."

Mr. M'ADAM, in his report for January, refers to the same state of feeling described in the latter part of the previous extract. It is pleasing to note the signs of good feeling, and the tokens of a sanctified result of the late calamity, even though they be somewhat rare.

A CHANGE FOR THE BETTER.

As for the papists, who heretofore despised and contemned the Holy Scriptures, they will come and hear them read and explained. Their prejudice and bigotry are fast giving way. They are lifting up their voice like a trumpet against the tyranny of their priests. The Romanist chapel near my house is nearly empty. The people from the priests' door are coming to hear the gospel.

ANOTHER EXAMPLE.

Since the rations have been introduced into the schools, (writes ENEAS M'DONNELL,) the attendance has been very regular. It is no fault of the children if they are not instructed; but their teacher will be to blame. I have had four gentlemen and a lady visiting the school this month. They each heard the children read, examined them, and were highly pleased with their replies.

The priest has been trying to empty the schools, by setting up two stations near us, and refusing absolution, unless the parents would remove the children. But it won't do.

Our little prayer meeting is well attended, much better than heretofore. At our last meeting we had twelve Romanists. The people are throwing aside their prejudice by degrees; and I trust many of the rising generation will become obedient to the faith once delivered to the saints.

It has sometimes been hinted that the reports of our agents are somewhat coloured, and that large allowance must be made for the statements of warm-hearted and sanguine men. We confess

that, to our minds, the reports seem moderate, rather than otherwise. We subjoin a few remarks from JOHN MONAGHAN's January letter which will fully sustain these remarks.

We have good reason to hope that the Lord is following his own word with a present blessing. And although we have not "a nation born in a day," or great multitudes suddenly turned from darkness to light, yet we have many instances of good being done. The people are daily starting out from their priest-ridden state of ignorance, and manifesting an increased willingness to hear God's holy word. Religious views and anxious inquiries are increasing.

POSTSCRIPT.

It is with very great concern that we have to announce the resignation of the Treasurer. Circumstances have rendered it necessary, and the Committee have felt it to be their duty to accept it. This is not the place to explain those circumstances; but none can know them without feelings of deep regret both for their occurrence, and the consequences flowing from them. For the present, therefore, all remittances should be made to the Secretary.

It will be seen from Mr. Bates's correspondence, this month, that the friends at Banbridge have resolved on building a place of worship. The ground is purchased, subscriptions are promised; only £150 is required to complete the whole. He has wished either to come to England to raise this sum, or visit America for this purpose. The state of trade, and the large demands made upon this country for Ireland, seemed to render the former plan objectionable. The American churches have manifested a deep interest in Ireland, and it appeared likely that so judicious a representative of the Society as Mr. Bates, and one who has so long laboured in Ireland, would be cordially received there by the denomination generally.

Accordingly, the Committee resolved to commend Mr. Bates to the sympathy and benevolence of the American brethren. We earnestly entreat on his behalf the prayers of our friends, and the blessing of God. He will sail, probably, in about three weeks. His place will not be neglected during his absence; Mr. Alexander Hamilton, now assisting Mr. Mulhern in the Conlig district, will go to Banbridge to take the oversight of the church until Mr. Bates's return. May his journey be safe, pleasant, and prosperous.

N.B. Contributions in our next.—We entreat our friends to remember the accounts close on the 31st March. All sums, in order to appear in the Report, should be in hand on or before that time.

Subscriptions and Donations thankfully received by the Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
31, GLOUCESTER STREET, QUEEN'S SQUARE.

BAPTIST MAGAZINE.

APRIL, 1842.

BAPTIST CHURCHES OF THE FOURTH CENTURY.

DR. THOMAS FULLER, Prebendary of Sarum, whose Church History of Britain has been for nearly two hundred years in high estimation among English episcopalians, makes use of a remarkable expression in speaking of some who suffered martyrdom in the reign of Henry VIII. "*These Anabaptists,*" he says, "*for the main, are but Donatists new dipped.*" The whole paragraph reads thus: "A match being now made up, by the Lord Cromwell's contrivance, betwixt king Henry and the lady Anne of Cleves, Dutchmen flocked faster than formerly into England. Many of these had active souls, so that while their hands were busied about their manufactures, their heads were also beating about points of divinity. Hereof they had many rude notions; too ignorant to manage them themselves, and too proud to crave the direction of others. Their minds had a by-stream of activity more than what sufficed to drive on their vocation; and this waste of their souls they employed in needless

speculations, and soon after began to broach their strange opinions, being branded with the general name of ANABAPTISTS. These Anabaptists, for the main, are but 'Donatists new dipped;' and this year [1539] their name first appears in our English Chronicles; for I read that four Anabaptists, three men and one woman, all Dutch, bare faggots at Paul's Cross, Nov. 24th, and three days after, a man and woman of their sect were burned in Smithfield."*

The reference to the Donatists as the true predecessors of the anabaptists made by a man so learned in Ecclesiastical History as Fuller, is a remarkable corroboration of the opinion which many baptist writers have expressed, that our views of baptism were held and acted upon by many at least of the persecuted heretics, as the prevalent party deemed them, in the times which in-

* Ch. Hist. of Britain, vol. ii. p. 56. Edition of 1837.

mediately succeeded the establishment of Christianity by Constantine.

Crosby, also, in his preface to his History of the English Baptists, adverts to the fact that "the most learned of the pædo-baptists themselves make the first rise of the sect they in contempt term anabaptists to be at least five hundred years before the confusions at Munster, where others would fix their origin. Nor," he continues, "do some stop here, but go still farther back, to find out the authors and founders of this sect, even to the fourth century." He then quotes Mr. Long, Prebendary of St. Peter's, Exon, as saying, "There were great feuds between the Donatists, and others that separated from them, on the like pretences as they separated from the catholics, as Maximinianists and Luciferians who were professed anabaptists." And again, "They did not only re-baptize the adult that came over to them, but refused to baptize children, contrary to the practice of the church, as appears, says he, by several discourses of St. Augustine."*

The quotations from Mr. Long's History of the Donatists naturally excited in the writer a strong desire to get sight of that work; but his inquiries respecting it, whether directed to dealers in the books of past days, or to theological antiquarians, have been uniformly fruitless; and equally vain have been his visits to the British Museum and several other public libraries. At length, however, he has been so happy as to meet with it; and having obtained possession of it for a few hours, he has the pleasure of laying before the reader some extracts showing on the authority of the learned prebendary, not only that baptists, but that baptist churches, existed in Africa and in other places, in considerable numbers, in the fourth century.

* Crosby, Preface, p. xliiv.

The sentence respecting refusal to baptize children, quoted by Crosby, is on the relation to each other borne by the Donatists and the Luciferians—a body so called, from Lucifer Calaritanus, bishop of Sardinia, who in the Nicene council was a zealous defender of the catholic faith against the Arians. Mr. Long's language is, "These Luciferians stood as independent on the Donatist congregations or any of the other factions, which were generally anabaptistical: for they did not only re-baptize the adult that came over to them, but refused to baptize children, contrary to the practice of the church, as appears by several discourses of St. Augustine."†

Crosby so far mistook the meaning of this sentence as to suppose that the latter half related to the Luciferians, but it is quite evident from the tenor of Mr. Long's remarks that it is of the Donatists he is speaking. The Luciferians were, he says, the most moderate of those who separated from the catholic church in those times; while he ascribes anabaptism to the Donatists throughout his book. The pronoun "they," in the middle of the sentence refers to the Donatists: "*they* did not only baptize the adult that came over to them, but refused to baptize children, contrary to the practice of the church, as appears by several discourses of Augustine." The Luciferians were, apparently, what we should now call evangelical independents: the Donatists, evangelical baptists.

In receiving Mr. Long's testimony respecting these ancient anabaptists two things must be constantly kept in view; the first, that he was himself strongly prejudiced against them, believing that "the cruelties and mischiefs that have always followed anabaptistical principles may cause all sober persons to abhor

† The History of the Donatists. By Thomas Long, B.D., &c., Prebendary of St. Peter's, Exon. London: Walter Kettlby. 1677.

them;" the second, that the testimony accessible to him was the testimony of their opponents. None of their own works are known to be extant; when we read therefore representations to their disadvantage we must remember that they are the representations of their antagonists; and especially when we read the reasons they assigned for their opinions and practices we must not forget that we are not reading their own words but the words of the controversialists belonging to the catholic church who had undertaken to refute them. Yet, on the whole, their enemies being judges, it appears that, were it not for their anabaptistical heresies, they might be regarded as tolerably respectable persons. Mr. Long says, "It appears not that they were accused of any false doctrine for a long time, until they began to rebaptize, upon an opinion that there were no true ministers in the catholic church, and by consequence no true sacraments. St. Augustine says, that in his time, they were *pares doctrina et ritibus*, agreed in the chief points of doctrine and in the ecclesiastical rites. And when Optatus wrote against Parmenian, they had generally one creed, one testament, and one baptism, viz., in the name of the blessed Trinity; they prayed to one God, and used the Lord's prayer alike. The controversy was not (*de capite* but *de corpore*) concerning the head but the body of the church: but their schism which divided that body was sufficient to condemn them. *Extra ecclesiam omnia possunt habere præter salutem: possunt habere honorem, possunt habere sacramentum, possunt cantare Hallelujah, possunt respondere Amen, possunt evangelium tenere, possunt in nomine Patris, et Filii, et Spiritus Sancti fidem habere et predicare; sed nusquam nisi in ecclesia catholica salutem possunt invenire.* He granted they had the scriptures, the sacraments, the prayers,

and preaching, materially the same as in the church, but yet salvation was not to be had but within the church. All which is true upon the grounds of St. Paul as well as St. Augustine, because without charity all these gifts and exercises do profit nothing."*

"The bishops of the catholic church did therefore admit of those that were baptized by the Donatists, although the Donatists would by no means approve of the catholic's baptism. Which plainly argues, as well their excess of pride as their defect of charity, both which St. Augustine observed in a Donatist bishop that preached in his city of Hippo, who used this comparison, that the church of God was like Noah's ark, it was pitched both within and without; without, *ne admitteret baptismum alienum*; and within, *ne emitteret suum*; that it might not admit of those that were baptized by others, nor baptize any but such as were of their own persuasion."†

"The cruelties and mischiefs that have always followed anabaptistical principles may cause all sober persons to abhor them, and therefore I shall not repeat any other arguments against this absurd practice, which as St. Augustine says, if it should be repeated as often as it was administered by an unholy person, they need to do nothing else but re-baptize."‡

Among these ancient anabaptists may be traced, it appears, some other points of similitude to those who have been called by the same name in more modern times. Mr. Long says, "Another opinion of the Donatists was that the church of Christ ought to consist only of such as were holy and undefiled. Against this those two fathers pleaded, That the glory of a prince consisted much in the extent of his dominions, and that God had promised to give unto

* *Ibid.* pp. 109, 110.

† *Ibid.* p. 113.

‡ *Ibid.* p. 115.

his Son the heathen for his inheritance, and the uttermost ends of the earth for his possession; and therefore they were very sacrilegious to confine the church of Christ to their own conventicles; especially seeing God had according to his promise planted the Christian faith among all nations, and that Christ had foretold that as the seed of the faithful should be disseminated over the face of the whole earth, so the devil should sow the tares in the same field.”*

Nor is this all: they were opposed to the union of church and state, and advocates for religious freedom in its plenitude. “It is seldom,” says Mr. Long, “that a faction is made in the church but the authors of it do raise sedition in the state: their principles do show what their practices are likely to be: *Quid est imperatori cum ecclesia, et quid nobis cum regibus seculi, quos nunquam nisi invidios sensit Christianitas?* What hath the emperor to do with the church, or what have we to do with the kings of this world, whom Christianity hath always found to be adversaries?”†

“I cannot omit,” says Mr. Long, “to enlarge a little concerning their arguments for liberty of conscience, that there might be no violence or restraint laid upon them, to reduce them to unity in the service of God. Gaudentius, a Donatist bishop, argueth thus: *Scriptum est, fecit Deus hominem, et reliquit eum in manu arbitrii sui*; that is, God made man, and left him in the power of his own judgment, that is, to the liberty of his own conscience, (as the following discourse expounds it) and why should that be forced from me which God hath granted to me? Mark, saith he, how great sacrilege is committed against God, when human presumption takes away what he gave, and boasts itself to act for God, and to defend him with

force and violence, as if he could not avenge the injury that is done to him. *Christi pax, volentes invitat, non cogit invitos*: The peace which Christ teacheth, inviteth them that are willing, and doth not force them that are unwilling. God sent prophets to teach the people of Israel, not kings; and Christ to promote the salvation of souls, sent not soldiers, but fishermen. To which I may add that of Petilian: *Absit, absit a nostra conscientia, ut ad nostram fidem aliquem compellamus*: Far be it from us that we should compel any to be of our persuasion.”‡ To which St. Augustine replied, at considerable length, asking, among other questions, these: “How can you say that murder and adultery ought to be punished by the magistrate, but sacrilegious schisms ought to be permitted? or that it is not the duty of the magistrate to contradict or punish you, when you are injurious to his church and worship?”§

As early as the reign of Constantine himself these ancient dissenters began to feel the weight of the imperial arm. In 313, the bishop of Rome and three other prelates were entrusted by Constantine with an investigation of the Donatist complaints; and in 314 they were formally condemned by what was called the Council of Arles. They appealed to the judgment of the emperor, and were again condemned. Severe laws were passed against them; their meetings for worship were forbidden; violent men took up their cause, and injured it by employing carnal weapons on their behalf; but they were steadfast. They sustained persecution, and when scattered, propagated their sentiments on the continent of Europe. Speaking of their position in the days of Constantine, while their delegates were pleading their cause at Rome, Mr. Long says, “These subtil persons were content

* Ibid. p. 116.

† Ibid. p. 118.

‡ Ibid. p. 124.

§ Ibid. p. 125.

to be baffled abroad, while their party was successful at home, and to animate them they alway sent home false reports of the condemnation of Cecilian ; and when these were refuted, of the partiality of the judges, so that their numbers did still increase ; notwithstanding the anathema of the Council" [of Arles] "against them, they had the far greater part of the people and above two hundred bishops to strengthen them. And whereas they pleaded formerly for themselves, that Christ's flock was a little flock, and did not act, but suffer persecution, their success had furnished them with other arguments, and with arms too, for now they begin to boast, that none are so catholic as themselves ; and their brethren find that none are so cruel as they ; for being much increased they will not be confined to Africa any longer.

"The gangrene begins to spread itself into foreign parts ; they planted their

emissaries in France, and at Rome, where Victor was made a titular bishop, with whom they held correspondence, and had intelligence of all transactions that concerned them."*

The testimony of Mr. Prebendary Long, who was evidently very conversant with the ecclesiastical writings of the fourth century, shows then, that in the days of Constantine there were churches consisting of persons who disapproved of the baptism of infants, who re-baptized those who joined them from churches in which infant baptism was practised, who maintained that churches should consist exclusively of pious people, who pleaded for perfect religious liberty, and who denied the ecclesiastical authority of the prince ; that the number of pastors belonging to these churches present at one meeting exceeded two hundred, and that their principles found adherents in several parts of the European continent.

THE SPIRITUAL APPETITE.

BY THE REV. J. J. DAVIES.

"Blessed are they that hunger and thirst after righteousness."

SUCH is the fourth class of characters which our Lord pronounces happy ; those who hunger and thirst after righteousness.

I. In attempting a delineation of these characters, it will be necessary to advert briefly to the *object of desire* here mentioned. It is righteousness. The righteousness in virtue of which we find acceptance with God is an object of sincere and earnest desire to every humble and enlightened penitent, even the righteousness of God which is by the faith of Jesus Christ.

How can man be just with God ? is obviously a question of the greatest importance in itself ; it is one in which

our dearest interests are involved ; and it is one which in moments of serious reflection we can scarcely fail to propose to ourselves. When aroused from the moral lethargy which so generally prevails amongst men, and which proves so fatal to their highest interests, we cannot fail to think of the relation which we sustain to God and to his government, and of the consequences which must result from it. A moment's reflection must convince us that we are not what we ought to be. Our consciences will not allow us to suppose that we are not guilty in the sight of

* Ibid. p. 33.

God ; and when we think of the infinite purity of the divine character, of the transcendent excellence of the divine law, and of the inviolable rectitude and essential holiness of all the arrangements of the divine government, we feel not only the importance of this question—how can man be just with God ? but also the serious difficulties in which it is involved. It is in vain to tell us of the mercy of God, for who can say what are the limits which unerring wisdom may prescribe to the exercise of mercy ? and do we not know that the mercy of the Holy One must be displayed in harmony with the requirements of justice, and so as to discover his irreconcilable aversion from sin ? It is in vain to tell us of the efficacy of repentance and reformation ; for experience proves that repentance and reformation often avail nothing to avert the consequences of transgression. Nor is it less vain to talk of oblations, and sacrifices, and meritorious services. We may ask with an anxiety amounting to anguish, “Wherewith shall I come before the Lord, and bow myself before the high God ? Shall I come before him with burnt offerings, with calves of a year old ? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil ? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul ?”—but who will give us an answer that will at once soothe and satisfy our troubled minds ? As our views of sin, of law, of government, of God, acquire clearness and consistency, our condemnation appears to us just and inevitable. We appreciate the sentiment,

“In vain we ask God’s righteous law
To justify us now,
Since to convince and to condemn
Is all the law can do.”

And we feel the truth of this further statement,

“Not all the blood of beasts
On Jewish altars slain,
Can give the guilty conscience peace,
Or wash away the stain.”

Every true Christian, therefore, rejoices in the gospel ; it is “the power of God unto salvation to every one that believeth ;” *because* therein the righteousness of God without the law is revealed, “even the righteousness of God which is by faith in Jesus Christ,” offered “unto all,” and rewarded “upon all them that believe.” Unlike the Jews, who being “ignorant of God’s righteousness, and going about to establish their own righteousness, refused to submit themselves to the righteousness of God,” the Christian enters fully into the sentiment, and adopts the language of the apostle, “that I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” For the righteousness of God by faith, every humble and enlightened penitent hungers and thirsts ; he desires earnestly to be “accepted in the Beloved,” to be “made the righteousness of God in him.”

But this is not the only righteousness which the Christian covets ; neither is it that of which our Lord speaks in the passage before us. He speaks, at least chiefly, of the moral righteousness which constitutes our fitness for heaven—the “holiness, without which no man can see the Lord.” Our destitution of this righteousness constitutes a great part of our poverty and wretchedness. When our minds are truly enlightened, we clearly perceive that in us “there dwelleth no good thing.” Prone to wander from him who is the fountain of all good, we are slow to return ; wise to do evil, to do good we are without understanding. We mourn under a deep sense of our weakness and of our defilement ; we often sigh, and say with the apostle, “Oh, wretched man that I

am, who shall deliver me from the body of this death?"

Every attentive reader of the sacred volume must have remarked the importance which it attaches to moral righteousness, or evangelical holiness. Righteousness is not something which some good men may possess, and of which others may be destitute; it is essential to religion; and not only so, but in an important sense it *is* religion; it is the harmony of the spirit and conduct of man with the mind of God; it is therefore common to all Christians, who are often called emphatically in scripture, "the righteous."

The great loss which man sustained by his apostasy was that of his original righteousness. "God made man upright;" his native tendencies were all towards that which is holy and divine; "but he sought out many inventions," and "by transgression fell." He not only forfeited the divine favour, which is the life of the soul, and exposed himself to the curse of the divine law, but he lost the moral image of God in which he was created: he ceased to reflect the lustre of the divine perfections; he lost his perception of the beauty of holiness, his taste for that which is excellent, and spiritual, and divine; his understanding became darkened, his will corrupt, his affections debased, and his whole soul estranged from God. Hence the lamentation of the prophet, "All we like sheep have gone astray, we have turned every one to his own way."

But the great design of the gospel is to bring us back to righteousness and to God; not only to reinstate us in the divine favour, but to restore to our souls the moral image of our Maker. Every true Christian is therefore said to be "born again,"—born after "the image of Him that created him, in knowledge, in righteousness, and in true holiness." The Christian is holy, for his Father who is in heaven is holy. He is "be-

gotten of incorruptible seed by the word of God, which liveth and abideth for ever," and he cannot sin, because this seed abideth in him. He is pure and spiritual, for he is "born of water and of the Spirit." This is the will of God, even our sanctification; and this is our heart's desire, and earnest prayer, that the very God of peace would sanctify us wholly. Thus Jesus prayed on our behalf, "Sanctify them by thy truth, thy word is truth;" and as we enter into the spirit of the gospel, we also watch unto prayer, that we may cleanse ourselves from all pollution of flesh and spirit, perfecting holiness in the fear of the Lord. Where this spirit does not prevail, the design of the gospel is not realised; for "except your righteousness shall exceed that of the scribes and Pharisees"—except that which you practise excel that which they enjoin—"you shall in no case enter into the kingdom of heaven." "The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Spirit."

The true Christian longs for the prevalence of righteousness not only in himself, but also in the world. His daily prayer is, "Hallowed be thy name; thy kingdom come; thy will be done on earth as it is done in heaven." He is earnestly desirous that the cleansing, saving influence of the gospel may be universally felt—that God's way may be known on earth; "his saving health amongst all nations."

We may here remark, in passing, that all the Christian's desires may be said to terminate in Christ. All we can wish is found in him; without him we are nothing, and can do nothing; without him we are completely impoverished we are for ever lost. But if he is ours, we can want no good thing. When we desire the greatest good, if our minds are enlightened we know that we desire only an interest in him. When we

hunger and thirst after righteousness, he is truly the object of our desire; for he is our righteousness and strength. It is in him we are justified, redeemed, sanctified, and saved. "He is made unto us wisdom from God, righteousness also, and sanctification and redemption." "He that hath the Son hath life;" for "Christ is the end of the law for righteousness to every one that believeth;" and "if any man be in Christ he is a new creature."

II. We may now advert to the *intensity of the feeling* described by our Lord: "they *hunger and thirst* after righteousness." This language is evidently intended to express the strength and earnestness of the desire which is felt. Few sensations are stronger or more painful than those of hunger and thirst. We can understand this language; but we cannot enter fully into the spirit of it, as our Lord's hearers could. In the east there is often a great scarcity of water; and the sensation of thirst is common, as well as peculiarly intense and painful. Hence the frequent allusions which occur to it in scripture. "Ho, every one that thirsteth, come ye to the waters." "Let him that is athirst come." "If any man thirst let him come unto me and drink:" and so in the passage before us; "blessed are they that hunger and thirst after righteousness."

The characters described by our Lord desire righteousness, and they desire it most earnestly. They long for acceptance with God through Jesus Christ; and they long for that moral righteousness which is the likeness of God in the soul of man. They "seek *first* the kingdom of God and his righteousness." Before all other things they desire it. In *preference* to all other things they choose it. They long for communion with God, as well as for conformity to his image. "As the hart panteth after the water brooks, so panteth my soul after

thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Many can adopt the language of the Psalmist. Expressive as it is, it indicates the real feeling of every one who has been made sensible of his ruined condition as a sinner, and has tasted but in a measure that the Lord is gracious. "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary."

The language of our Lord appears to me also to indicate a kind of *exclusiveness* in the object of the Christian's desire. Hunger and thirst are sensations which have their appropriate objects, and nothing else can satisfy them. To the thirsty soul nothing is so refreshing, nothing so welcome as the cooling stream. Riches, honours, amusements cannot satisfy him who is athirst; a cup of cold water affords him more real pleasure than all the treasures and distinctions of the world. It is even so here. The humble Christian hungers and thirsts after righteousness. There is an exclusiveness in the object of his desires. Other things cannot satisfy him; compared with this they are as nothing to him. There are who have faint and partial desires after holiness and Christ; but these desires produce only feeble efforts from which they are easily diverted, and they soon die away: opposition alarms them, or disappointment wears them, or other objects present themselves, and other desires prevail. But the Christian "*hungers and thirsts* after righteousness." He has felt the evil of sin, and he must be delivered from it. He has tasted that the Lord is gracious, and without him he cannot live. Christ is all his salvation and all his desire. If he has

Christ, he has every thing ; if he has not him, he has nothing,

The language of our Lord intimates also the *constancy* of the Christian's desires. He continues to hunger and thirst after righteousness. Our Lord indeed has said that whosoever drinketh of the water which he will give him, shall never thirst. But this statement does not contradict that which we have now made. He who drinks of the water which Jesus gives, will not thirst after other things ; having tasted of the living streams which flow from the wells of salvation, he will long no more for the stagnant pools of worldly pleasure ; neither will his desires after righteousness be ungratified, unfulfilled. But the more he enjoys, the more are his desires enlarged ; he continues to thirst, though he receives continued supplies. "The water-lily, in the midst of the waters, stretches out its broad leaves to receive the refreshing shower from which the parched flower in the desert shrinks away, and seems anxious to hide itself." Growing in grace and in the knowledge of the Lord and Saviour Jesus Christ, he sees more of the loveliness of the Redeemer's character, more of the beauty of holiness, more of the fulness and adaptation of the provisions of mercy revealed in the gospel ; he has an increased desire for them, as well as an increased delight in them.

This desire necessarily produces assiduity in the use of those means which God has appointed for the satisfying of our spiritual wants, and that humility of mind which is essential to the cordial reception of the righteousness of God as his free gift. Man labours earnestly for the

meat that perisheth ; and when he suffers from hunger and thirst, what will he not do to allay those painful sensations ! How assiduously will he exert himself ; how cheerfully will he give what he has, or how thankfully will he receive what may be freely given him !

Some desire spiritual blessings as the sluggard desires earthly good ; their desires are not sufficiently strong to overcome their supineness ; they induce no effort, and therefore lead to no result. In others, though there is effort, it is not of the right kind ; it is not in the use of divinely appointed means ; or it is associated with a spirit of self-righteousness, which refuses to submit to the righteousness of God. But it is not so with the true Christian ; in him we find in connexion with profound humility of spirit, assiduous effort in the use of those means which God has graciously ordained for our good. He labours for the bread of life, and yet thankfully receives it as God's free gift. He comes and buys wine and milk without money and without price.

This state of mind is an indispensable condition of salvation ; for not only does God, in the wisdom of his arrangements, confine his richest blessings to those who value them, but without a spiritual appetite, a hungering and thirsting after righteousness, we are not prepared to receive the bread of life and the waters of salvation. The conditions of salvation, of which some are disposed to complain, are as necessary as they are simple ; and do not, in the slightest degree, interfere with the absolute freeness of the gospel.

THE PASSOVER AND THE FEAST OF UNLEAVENED BREAD.

BY MR. JOHN FREEMAN.

In the Baptist Magazine for April 1844, and for October in the same year, the writer adduced reasons for concluding that in A. C. 2, or the year *two before the Christian era*, the Saviour was born on the Jewish day ending at sunset on Wednesday, October the 15th, Julian style,* or October the 13th, in the Gregorian style, which, in all years, keeps the longest and the shortest days in the place they now occupy in our calendar.

In the said communications too the reader may see that in A. D. 33, when the Saviour's age was thirty-three years and a half, he was crucified on Friday the 3rd of April, preparatory to his resurrection on Sunday the 5th, or Sunday the 3rd of April in the Gregorian style we now use, and in which the earliest Easter Sunday is March the 22nd, as in 1818; and the latest Easter Sunday, April the 25th, as in 1886.

In every year, at six months before the feast of tabernacles, there is such a fourteenth Jewish day of the moon's re-appearance as is either the Jewish day of the sun's entrance into Aries, or else the first fourteenth day afterwards, which fourteenth day of the moon's first visibility was, as we may learn from Josephus, the 14th of Abib in the days of antiquity. Thus in A. C. 2544,† the year in which the flood began, as well as in the present year, the Jewish day of the sun's entrance into Aries is

* Where nothing is said to the contrary, the writer uses the Julian style for years before A. D. 1752, and our present Gregorian style for years after that date.

† In various readings an arrival at the cause of error is the discovery of truth: and, by applying this principle to diversities of chronology, as existing in Hebrew, Samaritan, and Greek, and by the results of researches and astronomical calculations made during the last thirty-seven years, the writer obtains the dates given in this paper.

found, by astronomical calculations, to be the fourteenth of Abib. Hence, as Moses and Joshua reckoned time, March the 26th this year, and not April the 23rd, would have been Easter Sunday, if the observance of Easter day, as such, had been enjoined on Christians.

When the posterity of Jacob no longer remained in one territory, "Parthians, Medes, Elamites," and "Jews and proselytes from Rome," could not be simultaneously convened at Jerusalem, but by their being in possession of a computation beforehand. Hence, with regard to the paschal moon, the Jewish day after change being generally the day of first visibility, became a lawful first of Abib to those whose residence precluded their observing the moon's actual re-appearance at Jerusalem. Thus Jerusalem Jewsspoken of in John xviii. 28, having been at the metropolis where the paschal moon's first visibility, in A. D. 33, was observed on the second Jewish day after change, celebrated the passover a day later than Jesus and his disciples did.

The earth's productions keep pace with the sun's evolutions in the starry sky; and, consequently, the month in which the passover was celebrated is called "the month of the abib," according to the Hebrew, a phrase which means "the month of the green-eared," in reference to barley. For barley, being anciently sown before the depth of winter, was *abib* or *green-eared* when wheat was much less forward. Thus, in Exodus ix. 31, 32, the sacred writer says, "The flax and the barley were smitten; for the barley was *abib*, and the flax was bolled: but the wheat and the rye were not smitten; for they were not grown up."

Under peculiar circumstances, however, it was lawful to make the second Jewish month the month of passover, as Hezekiah did, for reasons assigned in 2 Chron. xxx. 3: and, in such an aspect, our April new moon, in the present year, may be regarded as paschal.

In the evening of the 31st of March, in the year 1824, the moon re-appeared throughout England at twenty-eight hours after the change. But in the present year, the moon's first visibility, both in Palestine and England, is in the evening twilight of Wednesday, the 5th of April, making that evening and Thursday, the 6th, till sunset, the first day of the month of passover. The modern Jews indeed, reckoning not from the moon's first visibility, as their more ancient ancestors did, but from Ptolemy's mean new moons given by him seventeen hundred years ago, make Monday afternoon, the 17th of April, the last quarter of their 14th of Abib or Nisan. But, as Moses and Joshua reckoned time, Wednesday afternoon, the 19th, being the true 14th day of the Jewish month, would have been the time of killing the paschal lamb, for those described in Numbers ix. 10, if Christ our passover had not been sacrificed for us, and if Jehovah had not said in Isaiah lxvi. 3, as a consequence, "He that killeth an ox is as if he slew a man; and he that sacrificeth a lamb, as if he cut off a dog's neck."

Nevertheless in Romans xv. 4, Paul lays down a principle which makes it highly important for us to understand the bearings of the solemn feasts of the ancient Jews. For the apostle there says, "Whatever things were written aforetime were written for our instruction, that we, through patience and comfort of the scriptures, might have hope."

The feast of passover, after its first

institution, had two references, the one *retrospective*, and the other *prospective*.

In the *retrospective* reference, Moses says to the Israelites, as recorded in Deut. xvi. 1, "Observe the month Abib, and keep the passover unto the Lord thy God; for in the month Abib the Lord thy God brought thee forth out of Egypt by night." Thus God's ancient people had an annual memorial of the season in A. C. 1593, when the sprinkled blood of the paschal lamb averted death from Israel's first-born, and when unleavened bread was "the bread of affliction," and the result of a hasty departure from the territory of bondage.

In the *prospective* reference, the killing of the paschal lamb on the 14th of Abib, as founded on the observation of the moon's first visibility, was a prediction that on the 14th of Abib thus founded, there would be a slaughter of the Lamb of God that taketh away the sin of the world. Nay, even the year, month, day, and hour of the Saviour's death were foretold in sacred writ. For Daniel's seventy weeks, rightly understood and applied, gave a clue to the year, while the month, day, and hour were supplied by the scriptural injunctions concerning the passover. Thus on Friday, the 3rd of April, A. D. 33, in the last quarter of the Mosaic 14th of Abib, the paschal lambs at Jerusalem were slain from three to five in the afternoon, while in the same afternoon, soon after three, the Saviour said, "It is finished, and bowing his head, yielded up his spirit." John xix. 30.—Thus was Jesus of Nazareth proclaimed the Saviour of the world by an all-convincing proof of his being the antitype of the paschal lamb.

Moreover, in reference to the paschal lamb, the divine injunction, as recorded in Exodus xii. 46, was, "Neither shall ye break a bone thereof." And when the soldiers had broken the legs of the

two malefactors crucified with Jesus, they came to Jesus himself, in order to subject him to the same violence. But, as stated in John xix. 33, "They, seeing he was already dead, did not break his legs." Thus there was an astonishing fulfilment of the prediction annually proclaimed for 1630 years, by myriads of paschal lambs being slain with their bones preserved sacred from fracture, as those of the Saviour were to be. Thus, by facts as well as dates, was Jesus shown to be he of whom saints and angels sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing."

We proceed now to the day after the Saviour's crucifixion, a day of which John thus speaks: "That sabbath-day was a high day:" and in this only whole Jewish day that elapsed between the Saviour's crucifixion and resurrection, we behold a *coincidence* of sabbaths, Saturday morning, April the 4th, at sunrise, being not only the middle of the weekly sabbath, but also the middle of the extraordinary sabbath enjoined in Numbers xxviii. 18. On this Jewish day too, "Christ was divided," his spiritual nature being in paradise, according to his statement in Luke xxiii. 43, and his corporeal nature being entombed in the depths of humiliation. Under these circumstances the weekly sabbath proclaimed the Saviour's rest in heaven, after the manner of Jehovah's resting on the seventh day of creation, while the extraordinary sabbath proclaimed the Saviour's rest in the tomb, where, according to the prediction in Psalm xvi. 9, he could say, "My flesh resteth in hope."

In most years Easter eve and Easter Sunday till sunset are the paschal "morrow after the sabbath," as spoken of in Leviticus xxiii. 11: and, in A. D. 33, this morrow was the 16th of Mosaic Abib, and the second day of unleavened

bread, on which day, early in the morning of Sunday, April the 5th, the Saviour rose from the dead. This "morrow after the sabbath" was the appointed day for offering the sheaf of the first-fruits of barley harvest, while, on the same day, incomparably nobler first-fruits were also presented as the antitype of the wave-sheaf. For "now," says Paul, in 1 Cor. xv. 20, "is Christ risen from the dead, and become the first-fruits of them who have fallen asleep." Nay, in the same chapter, the apostle speaks of the harvest as well as the first-fruits, saying, "Every man in his own order: Christ the first-fruits; afterwards they who are Christ's at his coming." Thus there was, in the offering of the sheaf of the first-fruits, such a prediction as was, after its fulfilment, a wonderful attestation of Jesus being the Messiah, and a strikingly convincing proof of the truth of Christianity.

In the feast of unleavened bread too, its seventh day was a second extraordinary sabbath, which, in six years out of seven, was a day of the week different from the week-day on which the paschal lamb was slain. In the year of our Lord 33, however, there was precisely such a coincidence of days as bespoke foresight and infallibility as the foundation of predictions concealed in types and shadows. The Saviour was crucified on Friday afternoon, April the 3rd; and Friday afternoon, the 10th, was part of the extraordinary sabbath that constituted the seventh day of unleavened bread. Thus, as the fifteenth day of creation was a sabbath commemorating Jehovah's resting on the seventh day of creation, so in A. D. 33, the seventh day of unleavened bread was sabbatical as the first returning week-day of the Saviour's crucifixion. Inasmuch, however, as the Saviour did not cease to be death's captive till Sunday morning the 5th of April, the Lord's day, ever after

the first returning Friday, superseded not only all sabbatical Fridays, but took the precedence even of the Jewish Saturday that commemorated Jehovah's resting from the works of creation, and that anticipated the Saviour's resting from his works also on the Jewish sabbath.

Though in solemn feasts that prefigure Christ before his death, he is represented as "*one bullock*," or one lord of clean beasts; yet, when he becomes two, after the manner of his saints when "absent from the body and present with the Lord," he is represented as "*two bullocks*."

On the day of passover lambs were slain in countless numbers, reference being thus made to the infinite value of the sacrifice of our divine Lord and Saviour. But, on the day of atonement, an extraordinary sabbath foreshadowing, like the day of passover, events of Friday afternoon, April the 3rd, A. D. 33,* the required sacrifice was limited, as is shown in Numbers xxix. 8, reference being made not to *value*, but to *results*. Thus, with Christ both in heaven and in the tomb, as he was on the day after his crucifixion, the required sacrifice for that day, and for each of the following six days of unleavened bread, was "*two bullocks*"

* Thursday evening, September the 25th, A. D. 32, and Friday evening, March the 20th, A. D. 33, were times of the moon's reappearance, as astronomical calculations show. The Jewish civil year, therefore, with its months of thirty days, had the tenth day of the seventh month on Friday afternoon, April the 3rd, A. D. 33, when the Saviour was on the cross, which tenth day coincided with the 14th of Abib. Thus, while there is no apparent event in the Saviour's life to fit the time given in Numbers xxix. 7, when taken ecclesiastically, the tenth day of the seventh month, according to the civil year, was the very day of atonement with Him who is our Great High Priest. We perceive therefore that, under the wise direction of him "whose glory it is to conceal a thing," the prescribed observance of the day of atonement in ecclesiastical time, told the month and the day, as to civil time, when the Saviour himself would make an atonement by which he would be able to save to the uttermost them that come to God by him.

from the herd, in reference to Christ's own nature, beheld as spiritual and corporeal, and "one ram and seven lambs" from the flock, in reference to the Redeemer's great work as attaining its object among the human race.

In the burnt offering then, as prescribed in Numbers xxviii. 19, 24, for each day of the feast of unleavened bread, we behold Christ in two aspects, as we behold the sun. For, as the sun is seen not only in himself, but also in the sunshine with which he clothes the moon and other heavenly bodies in the solar system, so Christ is beheld, not only personally, but also as what he is to the redeemed.

The light of the church militant is Christ. "For Zion's sake," says Jehovah, "I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth," Isaiah lxii. 1.—Thus Christ's work, securing the salvation of a remnant in riper years, is exhibited as the sacrifice of "*one ram*," or lamb of larger growth.

There is also a large portion of the human race who, though "shapen in iniquity," never live to become actual transgressors. Without merits, however, and without a renewed nature, they cannot be perfectly happy in any world. Infants therefore stand in need of salvation. Moreover, if among children suffering affliction with the first Adam and consigned to an early grave, a remnant only had been saved, *one lamb*, corresponding with *one ram*, would have been the appropriate type. But, oh happy contemplation! *one lamb* is not the divinely ordained type, but *seven lambs*, seven being the number of universality. Thus we are brought to the joyful conclusion that the whole race of children that die before they make Adam's sin their own by deliberate choice, "see good according to the days

they have seen evil ;" nay more, that they are clothed with the bright rays of the Sun of righteousness, and thus shine in the heavenly world as stars for ever and ever.

The passover, however, and the days of unleavened bread, carry our thoughts beyond the deeply interesting events of the year of our Lord 33: for Paul, some years after this date, found himself in the midst of the days of unleavened bread. Thus, in 1 Cor. v. 7, 8, he says, "Even Christ our passover is sacrificed for us. Therefore, let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

To God's ancient people it was said, as recorded in Exodus xii. 15, "Who-soever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Hence we perceive that what is called "the old man" is a dangerous leaven when brought to the gospel feast. An individual indeed, or a church, may attempt

to serve God and Mammon, or Christ and Belial, and thus may call the Saviour, "Lord, Lord." But such a procedure is eating leavened bread, the result of which, if grace prevent not, will be an eternal separation from the perfected just.

There are, however, under the Christian dispensation, those who are led by the Spirit of God; and they eat unleavened bread, yea, and "bitter herbs" too, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." When therefore we live by faith on the slain lamb, and, as stated in 2 Peter i. 5, add to faith a train of Christian principles developing themselves in action, we eat unleavened bread. Happy are they who thus keep the feast; for, being pure in heart, they shall see God and their Divine Redeemer in regions where sin and sorrow are alike unknown, and where, saved from eternal woe, they shall have joys beyond description amidst the plenitude of imparted and imputed righteousness.

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THE SUCCESSION OF TRIALS.

PREACHING from the words "Glorify ye the Lord in the fires," Isaiah xxix. 25, Mr. Whitefield said, "When I was some years ago at Shields I went into a glasshouse, and standing very attentive, I saw several masses of burning glass of various forms. The workman took one piece of glass and put it into one furnace, then he put it into a second, and then into a third. I asked him, 'Why do you put this into so many fires?' He answered, 'Oh, sir, the first was not hot enough, nor the second, and therefore we put it into the third, and that will make it transparent.' Oh, thought I, does this man

put this glass into one furnace after another, that it may be transparent? Oh, my God, put me into one furnace after another, that my soul may be transparent, that I may see thee as thou art.

"The workman might have added that it was necessary the fires should be applied in the order in which they were: that if the greater heat had been first applied, it would have destroyed the article which was in the course of being made; that the moderate fire prepared it for one hotter, and that again for one more fierce: and so it is with the dispensations of Divine Providence."

A GOOD HOPE THROUGH GRACE.

It is recorded of Selden, whom Grotius styled, "The glory of England," that in the near view of his death he requested an interview with Archbishop Usher, with whom he freely conversed respecting the ground of his hope. He said that he had in his library, books and manuscripts on almost all the subjects which engaged the attention of literary men, but that out of all the number there was only one which could afford solid support to his mind, and that was the word of God; and that the particular portion of the inspired volume which had most interested him was in Paul's epistle to Titus, "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present

world, looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." These words are indeed very remarkable. What fine views of Christianity do they present to us; of its origin, its progress, and its consummation; of the present dignity, the important office, and the great work of its Author; of the one great design of his atoning sacrifice; of the distinguishing character of his disciples; and of the means by which their character is formed. He "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." — *Dore, MS.*

"WHAT HAST THOU DONE?"

GENESIS IV. 10.

THE late Rev. Rowland Hill was in the Isle of Wight in 1815, and preached at Cowes, from the above words. He commenced his sermon as follows: "In my way to your island, I visited the county gaol at Winchester, and there I saw many who were accused of heavy crimes, but who appeared careless and indifferent, and to have but little sense of their awful situation. But one young man attracted my attention; he kept separate from the rest, and his countenance betrayed

deep emotion. I went up to him and said, 'And what have you done, young man?' 'Oh, sir,' said he, deeply affected, 'I have done that which I cannot undo, and which has undone me.'" "This, my dear friends," said the venerable man, "is the situation of every one whom I address. You have each of you done that which has undone you, and which you cannot undo." Then he proceeded to show their awful state as sinners, and to point them to the Lamb of God.

EXTRACTS FROM A DEACON'S SCRAP BOOK.

THE strait gate of religion is wide enough to admit any sinner, but too narrow for the admission of any sins.—*W. Howell.*

THE reproof of a good man resembles fuller's earth, it not only removes the spots from our character, but it rubs off when it is dry.—*Watts Wilkinson.*

SOME think that a tender conscience is a weak one, but it is a sign of their weakness who think so.—*Beddome.*

KEEP the truth, and the truth will keep thee.—*William Allen.*

THE Arabians enforce patience by the following proverb, "Be patient, and the mulberry leaf though naturally so rough will become satin."

THERE is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces; it is ice still: but expose it to the beams of the Sun of righteousness, and then it will melt.—*Middleton.*

THE sum of that which is revealed of angels is that they serve on earth and sing in heaven.—*Luther.*

THE same fire which softens the wax, hardens the clay.

THE almost Christian is a most unhappy man, having religion enough to make the world hate him, and not enough to make God love him.—*Countess of Warwick.*

THE true measure of loving God is to love him without measure.—*Ibid.*

BY how much the more Christ made himself vile for us, by so much the more precious he should be to us.—*Ibid.*

HE that takes up Christ's cross handsomely, shall find it such a burden as wings to a bird or sails to a ship.—*Ibid.*

WHO would not starve a lust to feed a saint?—*Ibid.*

GOD chastises whom he loves, but he loves not to chastise.—*Ibid.*

THE best shield against slanderers is to live so that none may believe them.—*Ibid.*

A BAPTISMAL HYMN, WITH MUSIC ADAPTED FROM MOZART.

ALMIGHTY Redeemer, whom angels adore,
To thee be dominion and praise evermore.
Thy counsels are wisdom, thy judgments are right,
Thy service is freedom, thy burden is light.
Receive our allegiance, thou Sovereign benign;
Accept us, O Jesus! Acknowledge us thine!

Turn from thee, we dare not; to whom should we go?
For thou and thou only canst save us from woe.
Thou only canst wash us and render us clean;
Thy blood is the only atonement for sin;
Thy Spirit alone can our nature refine;
Accept us, O Jesus! Acknowledge us thine!

On Zion thou reignest, in honour and might,
Though once in the grave thou wast hidden from sight.
Our glory shall be to find grace in thine eyes,
With thee to be buried, with thee to arise,
Henceforward to tread in thy footsteps divine;
Accept us, O Jesus! Acknowledge us thine!

Al - migh - ty Re - deem - er, whom an - gels a - dore, To thee be do - mi - nion and praise ev - er - more.

Almighty Redoemer, whom angels a - dore To thee be do - mi - nion and praise ev - er - more.

Thy counsels are wisdom, thy judgments are right,

Thy counsels are wisdom, thy judgments are right, Thy service is freedom, thy burden is light.

Re - ceive our al - legiance, thou Sovereign be - nign; Ac - cept us, O Je - sus, ac - know - ledge us thine.

Re - ceive our al - legiance, thou Sovereign be - nign; Ac - cept us, O Je - sus, ac - know - ledge us thine.

CHRONOLOGICAL PAGE FOR APRIL, 1848.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	S	h m 6 33	Leviticus ix., x. Acts xv. 32—44, xvi. 1—7.	Moon rises, 24 m. after 4, morning. Clock before sun, 3 minutes 52 seconds.
2	Ld	5 34 6 35	Psalms. Psalms.	Sunday School Union Lessons, Ecclesiastes ii., Luke xvii.
3	M	5 31 6 37	Leviticus xvi. Acts xvi. 8—40.	Mars seen in south-west in evening. New moon 1 m. past 11, night.
4	Tu	5 29 6 38	Leviticus xxiv. Acts xvii. 1—15.	Jupiter in evening, south of Mars. Baptist Irish Committee.
5	W	5 27 6 40	Leviticus xxv. Acts xvii. 16—34.	Clock before sun, 2 minutes, 40 seconds. Moon sets 49 minutes after 8 evening.
6	Th	5 24 6 41	Leviticus xxvi. Acts xviii. 1—11, 1 Thess. i.	1199, Richard I. died, aged 43. Moon sets, 2 m. after 10 evening.
7	F	5 22 6 43	Numbers x. 1 Thess. ii.	1814, Abdication of Napoleon Buonaparte. Moon sets, 13 m. after 11, night.
8	S	5 20 6 44	Numbers xi. 1 Thess. iii.	Clock before sun, 1 minute, 49 seconds. Moon rises 40 m. after 8, morning.
9	Ld	5 18 6 45	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings xii., Luke xviii. 1—30.
10	M	5 15 6 47	Numbers xii., xiii. 1—25. 1 Thess. iv.	Clock before sun, 1 minute, 15 seconds. Moon's first quarter, 50 m. past 2, afternoon.
11	Tu	5 13 6 48	Numbers xiii. 26—33, xiv. 1 Thess. v.	Annual Meeting of Three Denominations. Fraternal meeting of Ministers at Moorgate St.
12	W	5 11 6 50	Numbers xvi. 2 Thess. i.	1837, Dr. Steadman died. Moon rises, 43 m. after 12, noon.
13	Th	5 9 6 52	Num. xvii., xviii. 1—7, 20—32. 2 Thess. ii.	Moon sets, 2 m. after 3, morning. Moon rises, 40 m. after 1, afternoon.
14	F	5 7 6 54	Numbers xx., xxi. 1—9. 2 Thess. iii.	Clock before sun, 12 seconds. Moon rises, 50 m. after 2, afternoon.
15	S	5 5 6 55	Numbers xxii. Acts xviii. 12—23.	Sun before clock, 3 seconds. Moon rises, 54 m. after 3, afternoon.
16	Ld	5 2 6 57	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings xiii., Luke xix. 1—27.
17	M	5 0 6 59	Numbers xxiii. Acts xviii. 24—28, xix. 1—22.	Moon sets 43 m. after 4, morning. Moon rises at 6, evening.
18	Tu	4 58 7 1	Numbers xxiv. 1 Cor. i. 1—25.	Full moon, 31 m. past 2, afternoon. Baptist Home Mission Committee.
19	W	4 56 7 2	Numbers xxxii. 1—33. 1 Cor. i. 26—31., ii.	Quarterly Meeting of Bap. Mission. Com. Moon rises, 3 m. after 8, evening.
20	Th	4 55 7 4	Numbers xxxv. 1 Cor. iii.	Prayer Meeting at 33, Moorgate Street. Sermon for Bap. Mission at Surrey Chapel.
21	F	4 53 7 6	Deut. i. 1 Cor. iv.	Annual Session of Baptist Union. Sermon for Baptist Irish Society.
22	S	4 51 7 8	Deut. ii. 1 Cor. v.	Sun before clock, 1 minute, 38 seconds. Moon rises, 56 m. after 10, evening.
23	Ld	4 49 7 10	Psalms. Psalms.	Sermons in London for Baptist Mission. S. S. U., 2 Chron. xv, Luke xix. 28—48.
24	M	4 47 7 11	Deut. iii. 1 Cor. vi.	Meeting of Subscribers to Bap. Irish Society. Annual Meeting of Bap. Home Mission.
25	Tu	4 45 7 13	Deut. iv. 1—40. 1 Cor. vii. 1—24.	Meeting of Subscribers to Baptist Mission. Annual Meeting of Baptist Irish Society.
26	W	4 43 7 14	Deut. v. 1 Cor. vii. 25—40.	Sermon for B. Mission at Poultry Chapel. Annual Meeting of Bible Translation Soc.
27	Th	4 41 7 16	Deut. vi. 1 Cor. viii.	Ann. Meeting of B. Mission at Exeter Hall. Public Meeting of Baptist Union.
28	F	4 39 7 17	Deut. vii., viii. 1 Cor. ix.	Ann. Meeting of Hanserd Knollys Society. Adjourned Meeting of Baptist Mission.
29	S	4 37 7 19	Deut. xxix. 1 Cor. x.	Moon rises, 50 minutes after 2, morning. Sun before clock, 2 minutes, 49 seconds.
30	Ld	4 35 7 20	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings xvii., Luke xx. 1—18.

REVIEWS.

The Congregational Year-Book for 1847, containing the Proceedings of the Congregational Union of England and Wales, and its Confederated Societies for that year. Together with Supplementary Information, respecting the Associations, Ministers, New Chapels, Schools, and Publications of the Congregational Body throughout the United Kingdom. London: Published for the Congregational Union of England and Wales, by Jackson and Walford. 8vo. pp. viii., 180.

It is not with a design to criticise that we introduce this work to our readers. We see in it a collection of authentic documents illustrative of the recent history and present state of the congregationalists in this country; we believe that it is important that the different denominations into which the servants of Christ are divided should have correct views of each other's proceedings and condition; we know that many of our own body desire such information as is here afforded; and, therefore, without entering at present into discussion respecting the wisdom of measures that have been adopted or proposed, we are persuaded that we shall be rendering an acceptable service to esteemed friends to whom our monthly labours are consecrated, by condensing into a small compass, for their use, some of the most interesting developments contained in these pages.

The number of congregational churches in this island has not been as yet ascertained. A list of independent ministers in England, Wales, and Scotland, now furnished, includes about 1600 names; but, though the places at which they reside are specified, yet as some of them are without charges, through official engagements, advanced years, or other

circumstances, this does not show with precision the number of churches with which they are connected. The statistical information respecting some of the associations connected with the Union is not sufficiently full to render an attempt to deduce from it the aggregate number of churches safe. It has been feared that complete statistical returns are unattainable, through the entire absence in some cases of church records; more has been done towards a supply of the deficiency this year than has ever been done before; and the compiler of this work expresses his hope that in the Year Book for 1848 he may be able to publish a list of congregational chapels, the dates of their erection, the names of their pastors, the places of their education, the dates of their ordinations and settlements, with a list of village stations in which there are chapels, though churches may not be formed or ministers appointed.

The Congregational Union, from which this publication emanates, consists of associations of congregational churches and of individual churches, severally adhering to the Union. The qualification of a church for membership in the Union is connexion with an association; or, where no association is accessible, recommendation by the three ministers already in the Union residing nearest to the applicant church. Every church connected with the Union must make an annual contribution to its funds, neglect of which for two successive years forfeits membership. The tutors of the Theological Colleges of the independents, and the officers of their general public societies, being members of congregational churches, and ministers or deacons in fellowship with churches eligible for

connexion with the Union, may become personal members of the Union by payment of an annual subscription of not less than five shillings. There are some obvious points of difference between the constitution of the Congregational Union and that of the Baptist Union. The Baptist Union does not require that churches connecting themselves with it should belong to an association, if there be one in their neighbourhood, though the reception of an association involves the reception of all the churches belonging to it. The Baptist Union does not require an annual contribution to its funds, though its rules declare that every church connected with it is justly expected to contribute annually, either immediately or through the association to which it belongs. Among the objects enumerated as contemplated in the formation of the Congregational Union, there are also some which the Baptist Union does not include.

The money qualification was adopted for the first time at the last annual meeting: how it may operate, therefore, yet remains to be proved. It was occasioned by a similar want of adequate spontaneous contribution to that of which the Baptist Union has frequently had cause to complain. The report presented on that occasion contains the following remarks on this subject:—

“The finances of the Union continue in a state of extreme difficulty. The ordinary contributed income of the Union has in no one year amounted to one hundred pounds. Some large occasional donations and bequests have alone rendered its continued operations, or even existence, possible. The profits on publications have been leaned on as a resource, but they are very inconsiderable. Your Hymn-book has alone yielded any profits at all, and these have been diminished by losses on all your other publications, the magazines alone excepted; the noble gains on which yield no benefit or relief to the Union, being appropriated sacred and entire to the blessed work of comforting the old age of faithful pastors. This great and constant want of resources has of course brought debt and difficulty in its

train. These accumulated arrears had a year ago reached such an amount as made an effort to obtain five hundred pounds indispensable. That effort was made, and followed up to the utmost verge of propriety, but it failed; the entire sum obtained to the present time being no more than £306 2s. 0d. But though this extraordinary appeal did not realize the object aimed at, it does seem to have diminished for the time contributions in every other form, the whole amount of which for the year now reported, being only £70 2s. 6d.

“If some remedy be not provided for this evil, it must prove fatal to the Union.”

The efforts of the Union on behalf of congregational literature do not appear to have been generally successful. The Wycliffe Society, of which the Report for 1846 spake in desponding terms, is this year passed over in silence. Of the second and third volumes of the Historical Memorials so many copies remain on hand, it is observed, as to prove that many subscribers have not completed their sets. Of the demand for the Tract Series former unfavourable statements are renewed. On the other hand, the sale of the Congregational Hymn Book for 1846 considerably exceeded that for 1845; and the exertions made to procure a large circulation for the Christian Witness and the Christian Penny Magazine have been crowned with eminent success. The profits of the former publication, for 1846, were £745 0s. 5d., and those of the latter £599 14s. 9d.

At the autumnal meeting of the Union held last October at York, a carefully written paper was presented and read by one of the secretaries, the Rev. Algernon Wells, containing “Observations on the first approaches into the Christian Ministry, and on Ordination to the Pastoral and Ministerial Office, intended to introduce a proposal to obtain a Prize Work on these two subjects.” In this paper, which is included in the present publication, it is acknowledged that “the present can hardly be thought a period of rising life, power, and earnestness in the religion

of the nonconforming churches of this land ;" and it is observed that "taking it for granted that upon the whole, at present, the right and best youths in our churches enter the ministry, a deeply interesting question arises—Can the manner of their entrance, can the influence under which their first approaches to the work are made, be so improved as to exert a salutary and beneficial influence on their whole ministerial character and course?" The consideration of the assembly was called to the desirableness, as a practical measure of the production of some able, powerful book, well adapted to guide and impress both young inquirers for the ministry, and no less those called upon to advise them, with salutary seriousness in each and every step leading to that sacred employ. The book, it was suggested, should open with a faithful representation of what the Christian ministry really is, and ought to be;—it should contain a careful examination of the question of a call to the ministry;—the qualifications needful for a minister of Christ should be stated;—then would suitably follow a faithful statement of the motives by which a man should be actuated in desiring the work;—next in order would come advice and warnings on the student life of a candidate for the ministry;—this accomplished, it would still remain to advise respecting probationary services, choice of settlements, purport and plans of early pastoral habits, ministerial labours, hours of study, and manner of life;—and the closing section might relate to ordination services. In accordance with these views, the following resolution was adopted:—

"That the proposal to obtain by competition a manual or hand-book for candidates for the Christian ministry, explained and submitted in the paper now read, is approved by this assembly; and the committee of the Union is hereby instructed to proceed with all the

measures necessary for carrying the design into effect."—*P.* 51.

Education—the measures and proposals of government respecting it—and the course most desirable for the congregational body to adopt, have occupied much attention. The autumnal meeting solemnly put forth as their "deliberate judgment" this resolution: "It is their conviction that the education imparted to the young in day-schools by the various congregations connected with this body, ought to combine religious with secular education; and such, in their belief, is the invariable practice. In accordance with their known ecclesiastical principles, the religious character of these schools determines the source from which alone support to them must be derived, and necessarily excludes all aid from the government."—*Page* 57. A special meeting on the subject was held in December, at Derby, when among other questions discussed, was this: "Whether congregationalists will more effectually advance the cause of religious and voluntary education by establishing some denominational organization for this object—or by uniting with friends to the same great principle among other bodies of Christians, in the formation of a society for the object, on a more open and wider basis?"—*Page* 64. Among the resolutions adopted, on this occasion, were the following:—

"That as this Board is expressly constituted to promote a popular education, partaking throughout of a religious character and influence, therefore, in no instance or circumstances whatever, shall any aid from grants of public money, administered by government, be received to support the operations connected therewith."—*P.* 66.

"That while the schools connected with this Board will be chiefly congregational, in respect both of their support and management—and while the education given therein must always be conducted on evangelical views of religion, yet, neither the learning of any denominational

formulary, nor attendance at any particular place of worship, shall be an indispensable condition of admittance into them; nor will any committee of a school, or of an auxiliary, be acting contrary to the judgment and feeling of this Conference in admitting members of other denominations to share in either the support or management of such schools; and further, no school so constituted shall be, on that account, less eligible to receive any needful help from the central Board."—P. 66.

"That while all schools in which the religious teaching is evangelical, although not entirely congregational, in their management, and no aid from the state is received, shall be eligible for union with this Board; it shall be a fundamental regulation, that all arrangements as to the substance and manner of teaching, with the entire government of such schools, in connexion with the Board, shall be in the hands of the local committee."—P. 66.

"That while this Conference deems it desirable, under all the circumstances, to act denominationally, it is deeply sensible of the difficulties of other friends of religious and voluntary education; and trusts that the proceedings of this meeting afford a practical demonstration of the catholicity of its operations; it also takes the present opportunity of expressing the most respectful and cordial consideration for all other evangelical denominations, which, rejecting government aid, may be willing to co-operate with this body in friendly emulation for the public welfare, as well as to present a firm and general resistance to the interference of government."—P. 67.

Though we disclaimed, at the commencement of our remarks, any intention to criticise, we shall take the liberty to say, in concluding, that this publication affords a remarkable specimen of editorial diligence and skill. Few persons are competent to estimate the amount of obligation which Mr. Blackburn, the compiler, has conferred upon the congregational body by its production.

The Gospel in Advance of the Age: being a Homily for the Times. By the Rev. ROBERT MONTGOMERY, M.A., Oxon. Minister of Percy Chapel, London; Author of "Christ our All in All," "Luther, or the Spirit of the Reformation," "The Messiah," &c., &c. Third

Edition, Revised, Re-arranged, and considerably Augmented. Edinburgh: T. and T. Clark. 8vo. pp. xi., 508.

THE first edition of this work was reviewed in our number for September, 1844. The author has modified, we perceive, some parts on which we commented then; but he has inserted passages on which he has not had the benefit of our counsel, from which we are inclined to make a few quotations.

The first relates to a class of ministers in his own church,—the class denominated "evangelical"—whose retention of emoluments and office, while they are opposed to the doctrine of its formularies, Mr. Montgomery justly reprehends:—

"Yes, the same men who profess to mourn over Romanism and its awful errors, and murderous lies, and above all to expose the sophistries of papal argument,—do not scruple to make the doctrines of our church a mere nose of wax, whensoever it pleaseth them so to do! Especially has this been the case with some parts of the catechism, and the service appointed for infant baptism. It seems, that although in this respect the church of England is in PERFECT CONCORD with the apostle, when he speaks of the incarnation, and the privileges which appertain unto the 'body of Christ,' and members in particular,—certain dissenting churchmen cannot harmonize the offices of the church of England with *their own reasonings and ideas*. What then? Will not a CONSCIENTIOUS DISSENT terminate in their openly and decidedly leaving her communion? If these amphibious churchmen really dislike her doctrines, and cannot reconcile her prayer-book and formularies with *their* scripture and *their* conscience—why not at once come out and be separate? Why eat our church's bread, receive her wages, minister at her altars, and perform the visible orthodoxy of her offices, and yet all this while inwardly deny and reject her doctrines: and when controversy excites them, modify and mutilate her declarations and principles to an extent which nothing but cunning Jesuitry and dishonesty can approve? Better, far better that our beloved church should at once be relieved of these hollow watchmen, who are dissenters in heart, without the bold honesty of the name. They cannot truly serve that church, whose most venerable

formularies they mentally reject, and controversially deny. And indeed, it is questionable whether a Wiseman with his subtle dialectics, or a Maguire with his revolting anathemas, present such lamentable portraits of human error and delusion as they exhibit, who call themselves clergymen of the church of England, yet publish pamphlets against the **PLAIN MEANING** of her services and forms, which a Jesuit might admire for being tortuous, and a priest acknowledge as not unworthy a Romish pleader for his guile."—*Pp.* 393, 394.

The author has had opportunities too which we never possessed of knowing "what generally precedes and follows the baptism of infants." Let us hear his testimony on this subject.

"What then is the kind of exhibition which so-called Christian families often present, on the eve of a baptism? Is the sacramental dignity or heavenly mystery of the rite duly remembered, pondered, and prayed over? Is the glory of the **INCARNATION** (on which transcendent **FACT** the doctrines of our church fundamentally repose) made the subject of adoring thought and devout thanksgiving? Above all, are the sponsors selected from among those who realize the blessedness of their own personal engrafture into the mystical body of Christ, and who intend **FAITHFULLY AND CONSCIENTIOUSLY TO FULFIL** the solemn responsibilities which their suretyship involves? Alas, the questions are almost sarcasms and sneers, so rarely in these days of secularized religion can the reply be in the affirmative. So far from any domestic preparation like unto what we have sketched, at once so reverential, and in harmony with the divine ceremony of receiving an infant into the bosom of the church,—what is substituted in its place is, family banquetings, gay revelries, and jocund parties. Godfathers and godmothers are selected out of those who will consider the selection a **PLEASING COMPLIMENT!** and who, of course, *repay* the 'compliment' by a silver fork, spoon, &c., as may be. It is, too, a grand occasion for *showing off* the poor baby in its best and brightest array; while ladies and gentlemen from different quarters are invited to the evening dance or miscellaneous rout, which is practically a kind of happy wind-up to a '*really interesting occasion!*' But we ask the snarling pamphleteers, who sneer at an apostolical office they are too faithless to appreciate,—is there anything in the language or style of our baptismal service which in the remotest degree encourages all this dreadful misconception?

Is not every truth there enshrined, and every association there awakened, in accordance with the purest feelings and profoundest movements of Christian worship? Does not the serene inspiration and touching solemnity of its prayers and supplications intimate that the baptism of a little helpless babe is indeed a 'spectacle' not unworthy sinless 'angels' to contemplate; and for which parents and sponsors should prepare by religious preludes, and attend with awe-struck joy.

"But now, let us imagine the rite to be concluded; the domestic gala which marks the day to be over; and this proclaimed neophyte of heaven, this shielded firstling of the church, about to enter on its career of **CONSECRATED** existence. Let us remember, it has been dedicated by the majesty and mystery of sacramental water, and through the promised grace of the attending Spirit, **UNTO CHRIST FOR EVER**. Into the service of the Redeemer the infant has been enlisted; to bear his cross, to glorify his name, to battle for his principles, and to contend unto its last pulse and breath for him **AGAINST** the flesh, world, and devil,—this has become the sworn duty of the baptized through its sponsors. And might it not be anticipated, on the ground of obvious consistency, that baptismal privilege and responsibility would be summoned into **INFLUENTIAL ACTION** as educational elements, so soon as reason and conscience began to act themselves forth from the being of this baptized child? Can we reconcile it with the laws of human conduct, under analogous circumstances, that moral training and spiritual nurture should henceforth be carried on, with **NO REFERENCE** to such an **ASSERTION** as this, 'Seeing **NOW** this child is regenerate and grafted into the body of Christ's church?' Or, that his infant character should be allowed to unfold itself, through all its young feelings and interesting forms, without perhaps a single allusion ever being made unto the prayer after baptism,—'That this child may lead the **REST OF HIS LIFE** according unto **THIS BEGINNING?**' Alas! to the shame of parents, sponsors, and guardians, in myriads of cases, except by a most transient allusion,—up till the day of his being examined for confirmation, the child is never **REMINDED** of his baptism at all! From **THENCE** no motive is taken, no principle is derived, no law enforced, no persuasion drawn; never is he reasoned with, in the hour of sin, temper, and discontent, on the ground of his *baptismal entrance into the church and communion with Christ*. Never is he taught by his sponsors and parents, that every sin a baptized creature commits is not only a transgression of God's law, but also a desecration of

his own lofty privileges and membership with Christ. True, he may be corrected and chastened; obedience may be enforced; the Bible set before him; church ordinances explained; and hell's gloom and heaven's glory often brought to bear on his heart and conscience. But, what becomes of 'THIS BEGINNING,' which our church names as a corrective standard and heavenly admonition, WHEREWITH to direct and advance the whole conduct and character of his advancing years?"—*Pp.* 399—402.

The italics and capitals in these extracts are the author's; and so they are in what follows, in which he treats of the authority for infant baptism.

"Again, when other passages which do relate to baptism are quoted, in order to confute the assumed regeneration of infants whose after-life gives no outward proof of regeneracy,—IT IS CONSTANTLY FORGOTTEN THAT SCRIPTURE MAKES NO DIRECT AND AUTHORITATIVE REFERENCE TO INFANT BAPTISM AT ALL. Hence again, those who maintain the positive regeneration of all baptized infants, cannot be confuted by texts of the New Testament which relate to BAPTIZED ADULTS. In truth, there are only three or four ways by which pædobaptism can be maintained and justified. 1. By an analogy drawn from the circumcision of infants in the Judaic covenant. 2. By inferential reasonings on certain allusions and statements in Scripture. 3. By the *supposed* practice of the apostles themselves. Or, 4. By the UNIFORM PRACTICE OF THE CHURCH, from the apostolical age down to the present hour. But still, amid all this, it cannot be shown that scripture gives any open, plain, and decisive precept to baptize infants; or any ABSOLUTE DECLARATION touching the efficacy of THEIR baptism, when applied."—*Pp.* 402.

But if scripture does not authorize infant baptism, or show its efficacy, let us inquire what they mean who practise it. The writer tells us:—

"But, there is another view of the subject, viz., what is the doctrine which the HONEST CHURCHMAN who professes to act out the spirit of his church in her sacraments, and articles, and canons, ought to hold and exhibit? The question is simply this. Does the CHURCH OF ENGLAND consider the efficacy of the baptismal sacrament so contingent a thing, and so barren a rite, as to regard the child in THE SAME SPIRITUAL CONDITION BEFORE BAPTISM, AS IT DOES AFTER IT HAS BEEN BAPTIZED? Now,

we frankly confess the sectarian alchemy which certain low churchmen have applied to our office of baptism, in order to change into another meaning certain terms which obviously imply, A REGENERATION TO ACCOMPANY THE SACRAMENT,—would deserve a description we should be sorry to enforce. Truly, those who have been stricken into horrors at a certain 'NUMBER NINETY,' may begin to tremble at number ONE—that is, themselves! Perhaps the records of the church contain nothing more Jesuitically unfair, than certain attempts to prove this,—namely, that *the church of England, in her office for infant baptism, did not know what she intended; does not intend what she declares; does not declare what she means; does not mean what she can prove; and what she can prove,—is nothing, but what every individual clergyman may EX CATHEDRA OF SELF, choose to assert!* Against this, one simple passage in her service is an ample reply,—'Seeing now, dearly beloved brethren, that this child is regenerate,' &c. But is this regeneration no substantive reality? Is it a mere ideal possibility, a contingent something which faith cannot apprehend? No; we beg you to listen to the following words:—'Let us give thanks unto Almighty God for THESE BENEFITS.' Here, undoubtedly is a return of grateful prayer, not for a fiction, or idea, but for POSITIVE AND ASCERTAINABLE GOOD. But what follows is still more conclusive. 'And with one accord make our prayers unto him, that this child may lead the rest of his life ACCORDING TO THIS BEGINNING.'"—*Pp.* 402, 403.

So then, according to the popular minister of Percy Chapel, though it cannot be shown that scripture gives any open, plain, decisive precept to baptize infants, or any absolute declaration touching the efficacy of their baptism,—though the ceremony is usually an occasion for revelry and dissipation,—though the sponsors are usually selected with a view to worldly gain,—though neither they nor the parents remind the child afterwards of the transaction, or derive from it any motive or argument of religious tendency,—yet, the church of England teaches that the baptism of this infant is a positive and ascertainable good—a substantial reality—an entrance into communion with the Saviour—something that renders the child's spiritual condition

superior to what it was before—something that confers “lofty privileges and membership with Christ,” and warrants the declaration, “Seeing now, dearly beloved brethren, that this child is regenerate”—something that gives propriety to the prayer, “that this child may lead the rest of his life according to this beginning!” Yet of this church our author maintains, Christ is her Head, Apostles her founders, and Scripture her rule of faith. “There stands THE CHURCH!” cries Mr. Montgomery, in his sixty-ninth page, “There stands THE CHURCH!—the one Apostolic, catholic communion of England, and she claims to be the Priestess, and Educatrix, the Spiritual Guide, Moral Teacher, and social Regenerator of the Empire.” Happy Empire, thus taught, and trained, and nurtured! Happy babes, unwittingly regenerated in the midst of jollity! Happy parents, acquiring the silver forks and spoons they coveted for their infants, while angels were contemplating the ecstatic spectacle! Well might Mr. Montgomery entitle one of his chapters, “Our true remedy exists in the Saving Action of the Church.” Surely the State must owe some duties to such a church as this! “And let us boldly add,” says Mr. Montgomery, “that if the State really desires to do her duty towards God and Christ,

towards the nation, nay, towards the Dissenters themselves—she must no longer assume a wavering position, halt, hesitate, tamper with conscience, trifle with principle, and crawl for ever in the vileness of a pitiful expediency,—but at once stand forth in the high majesty and holy rectitude of a Christian constitution, and say to Sectarianism,—We tolerate your existence as a necessary evil and social nuisance not to be avoided; but an External, Positive, and Divine organization like the National Church in this country,—is that Religious Communion which Reason, Revelation, Conscience, and common honesty demand we should *sustain and encourage.*” Yet, constituted as human nature is, we should not be surprised if some who read the foregoing extracts should think that they countenance that language of Mr. Binney which our author declares that no man with a sane head or a sound heart will hesitate to condemn:—“It is with me, I confess, a matter of deep, serious, religious conviction, that the established church is a great national evil, that it is an obstacle to the progress of truth and godliness in the land, that it DESTROYS MORE SOULS THAN IT SAVES, and that therefore, its end is most devoutly to be wished by every lover of God and man.”

BRIEF NOTICES.

The Way of Life, extracted from the Works of the great Reformer, MARTIN LUTHER. To which is prefixed an Historical View of the Doctrine of Justification, by the Rev. J. Milner, author of the “History of the Church of Christ.” London: F. Baisler, 124, Oxford Street. 12mo. pp. 192.

This would be an admirable book for a minister to take into his hand when sitting down in his study to prepare for the coming sabbath, his mind not having fixed as yet on any subject for discourse. He would not read many

pages before his attention would be arrested by some bold saying of Luther's; his thoughts would begin to work—and to work in the right direction—for the topics of these pages are the very topics which are most suitable for pulpit discussion. He would not approve of every sentence that he met with; but his heart would soon become interested in some important truth, and he would feel that this would be likely to do good to his people. The editor, it appears, made these selections from the writings of Luther during the reading of many years. He has now published them in the hope that

they will be acceptable to many who have not leisure or opportunity to consult the voluminous works from which they are taken; and he has kindly set apart five hundred copies for gratuitous distribution to ministers. "Any clergyman or minister will therefore receive a copy gratis, on transmitting an order, with name and address, to the publisher." To ministers, we deem it especially adapted; but many who are not ministers will find in the work ample repayment for the small sum which has been fixed on as the price of the volume, under the influence of a desire to render the circulation extensive, without reference to pecuniary profit.

Notes. Analogical and Expository, on the Book of Revelation. By J. ARNET STOREY. London: Ward. Pp. 169.

One indispensable qualification for an interpreter of the Apocalypse this writer possesses: he has a just view of the unscriptural character of the union of the church of Christ with earthly governments. Without this a man must stumble on dark mountains, if he attempt to elucidate some of the most important parts of this book, and therefore we regard the most popular expositions, which have been generally the writings of churchmen, as utterly delusive. Without New Testament views of the kingdom of Christ, how can a man trace its history in the symbolical representations which were presented to John! There is much in this work, however, which we cannot regard as satisfactory, though its spirit and general sentiment are good. The author has, we think, adopted some fanciful theories of previous writers which involve him in needless difficulties, and on some parts he has not bestowed as much patient attention as he has given to others. Events are at hand, we believe, which will throw a flood of light upon the words of this prophecy, and enable a little child to read them with understanding.

An Epistolary Discourse, containing a new Resolution and Improvement of the Grand Apocalyptic Question, concerning the Rise and Fall of Rome Papal. By ROBERT FLEMING. Reprinted from the first edition in 1701. London: Houlston and Stoneman. 12mo. pp. vii., 133.

This is one of several works on prophecy which were published by a puritan minister above a hundred years ago. Its republication is occasioned, we presume, by the application which he made of some portions of the Apocalypse to the times that are now passing over us. The pouring out of the fourth vial, by which he believed that the French monarchy would be greatly humbled, he thought would terminate in the year 1794. The fifth vial, from 1794 to 1848, was greatly to weaken, but not destroy the papacy; and the sixth vial, commencing in 1848, was "to prepare and dispose the eastern kings and kingdoms to renounce their heathenish and Mahometan errors, in order to their receiving and embracing Christianity." However these dates may be disposed of eventually, the reader will find in this little book more sobriety, consistency, and comprehensiveness of view, than in most works on the same subject.

The Jewish Exile; or Religion exemplified in the Life and Character of Daniel. By the Rev. JOHN KENNEDY, A. M., Stepney. London: Snow. 24mo. pp. 202.

The rarity of firm adherence to religious principle in the midst of seductive influences is one of the most distressing characteristics of the present age; and the correct and impressive representation of the conduct of Daniel during a long life in the heathen court in which he was compelled to reside, given in this small volume, is well adapted to counteract the evil.

Eight Lectures on the Scriptural Truths most opposed by Puseyism. I. Justification by Faith. II. Contrast of Judaism and Christianity. III. Christian and Jewish Worship. IV. Priesthood. V. Baptism and Regeneration. VI. Unity of the Church. VII. Failure of the Church and its Results. VIII. Hopes of the Church. By JOHN ELIOT HOWARD. Second Edition. Bath and London. 18mo. pp. 154.

In the leading principles of these Lectures we entirely concur. That Puseyism is but one form of a disease which has afflicted the nominal church more than seventeen hundred years, and that even the healthiest portions of the church are not quite free from it, are propositions which in our view are undeniable. Very much that is contained in this pamphlet deserves general attention; but we cannot coincide with the author in his conclusion that "the disorder of the house renders needful the return of the Master." This seems to be equivalent to a declaration that the provision which the Master made for the guidance of the house during his absence was not adequate to the exigencies that have arisen. He taught that the want of his corporeal presence would be more than compensated by the presence of one whom he would send, "even the Spirit of truth, whom the world cannot receive, because it seeth him not neither knoweth him." What is now needed, in our opinion, is that the churches should walk universally, and constantly "in the fear of the Lord and under the guidance of the Holy Ghost." Let them "walk in the Spirit," and they will "not fulfil the lusts of the flesh."

Letters to a Mother, on the management of herself and her children in health and disease; embracing the subjects of Pregnancy, Child-birth, Nursing, Food, Exercise, Bathing, Clothing, &c., &c. With Remarks on Chloroform. By J. T. CONQUEST, M.D., F.L.S., Member of the Royal College of Physicians, Consulting Physician to the Stoke Newington and Stamford Hill Dispensary; Physician to the City of London Lying-Inn Hospital, London Female Penitentiary, London Orphan Asylum; and for many years Lecturer on Midwifery and the Diseases of Women and Children at Bartholomew's Hospital. A New and Enlarged Edition. London: Longman and Co. 12mo. pp. xv., 337.

As soon as there is evident probability of a female's becoming a mother, it is desirable that she should receive cautions and counsels which would have been previously unseasonable. Her

own health and that of her offspring may depend on her avoiding mistaken courses, and availing herself of suggestions which medical experience and observation can furnish. For the treatment of an infant also, in its early years, knowledge is required which few parents possess. The eminent physician whose name is prefixed to this volume has written it for the use of readers of these classes; for them exclusively it is designed, and he has steadily kept his object in view. An unprofessional opinion will not perhaps be deemed of much value; but this kind of reading is not quite new to us, and we will venture to say that the treatise is remarkably lucid, practical, and comprehensive.

A Glance at the Globe, and at the Worlds around us. By JEFFREYS TAYLOR, author of "*Æsop in Rhyme*," "*The Young Islanders*," "*Incidents of the Apostolic Age*," &c., &c. London: Houlston and Stoneman. 16mo. pp. xv., 247.

An admirable book for the young, for whom it is principally designed, and scarcely less adapted to interest and instruct persons of riper age. No man could have written it unless he had been at once a philosopher, a poet, and a Christian. Astronomy, the surface and contents of the earth, vegetables, and animals, are common-place subjects, but the manner in which they are treated of here is quite new and very fascinating, while there is throughout a successful endeavour to lead the reader to admire the wisdom, power, and goodness of the great Creator.

Tales about the Sun, Moon, and Stars. By PETER PARLEY, author of *Tales about Europe, Asia, Africa, and America, Tales about Christmas, Black Monday, &c., &c.* With numerous Engravings. The Fifth Edition, with great Additions and Improvements. London: Tegg and Co. pp. 390. cloth. gilt.

Peter Parley is so popular a personage among our juvenile friends that they would rather have astronomical information from him, perhaps, than from any other writer. The sale of four editions of this work, and the demand for a fifth, furnish him with a certificate of extensive approbation which many authors might envy. The purchasers of this edition will, however, have considerable advantage over those who possess the earlier impressions, as it contains accounts of some recent discoveries, and of that gigantic instrument for the acquisition of "news from afar," Lord Rosse's telescope. The plates and other decorations are excellent.

The Bedfordshire Tinker: or, the History of John Bunyan. Written for Young Children. By G. E. SARGENT, Author of "*Letters to Little Children*," "*Little George's First Journey*," "*Trades Described for the Young*," "*The Picture Room*," "*Great Truths in Simple Words*," &c. London: B. L. Green. 24mo. pp. 72.

A friend, desiring to give her children some information respecting the author of the *Pilgrim's Progress*, found it difficult to extract from any of his published lives, a clear, in-

teresting, instructive, and unexceptionable narrative. Mr. Sargent was induced to supply something for the purpose, and he has furnished an account of Bunyan's life for young readers, which they will understand and prize. He will do well to fulfil his purpose of following up the present publication with other biographies of a similar character, written in the same simple style.

Rural Scenes, A Sabbath School Tract. I. The Village Sabbath School. II. The Village Sabbath Scholar. III. The Shepherd and his Lambs. IV. Seed Time and Harvest. V. The Village Youths Admonished. By W. ABBOTT. London and Ipswich.

The preface tells us that "the writer of this little book, in accordance with the wishes of friends composing the baptist church of Christ at Wetherden, and his own deep anxiety for the young friends to whom portions of it were addressed, has committed it to press, in the hope that it may be useful to many others, and, to some extent, assist the sabbath school in the above village." It is well adapted for circulation among those for whom it is designed.

The Magnet of the Gospel. By J. R. BALME, the author of "*The Lever of the Gospel*," "*The Mirror of the Gospel*," "*The Telescope of the Gospel*," and "*The Telegraph of the Gospel*." London: Hamilton, Adams, and Co. pp. 119.

"A magnet," says the author, "is a substance which attracts inferior metals. The gospel may be justly compared to a magnet. It is a source of attraction. The object of its attraction is the world. The centre of that attraction is the cross of Jesus Christ." In this work, as in others by the same author, love to evangelical truth, and desire to diffuse it are apparent in every page.

The British Reformers; or, Selections from the Writings of the British Reformers. Price 6d. Nos. I. and II. London: R.T.S. 12mo.

A cheap edition of a work published by the Tract Society about twenty years ago, in twelve duodecimo volumes, containing selections from the writings of eminent English martyrs of the sixteenth century. Two numbers are to be issued monthly till the series of twelve volumes is complete. These numbers contain fifty-four of the letters of John Bradford, of whom one of his persecutors said that he had done more hurt by his letters and by exhorting those who came to him in prison, than ever he did while abroad by preaching.

Meditations and Spiritual Experiences by the late Rev. W. SHEPARD, M.A., of Emmanuel College, Cambridge, England, afterwards Minister of the church of Cambridge, in New England, with a Preface by the late Rev. David Brainerd, and an Introductory Essay by the Rev. J. R. Anderson, Minister of Knox's Free Church, Glasgow. Glasgow: Bryce. 24mo. pp. 137.

The private thoughts of a worthy man who was driven from place to place by Laud and his coadjutors, till he settled in New England, where he exercised his ministry fourteen years.

The Standard Edition of the Pictorial Bible; Edited by John Kitto, D.D., F.S.A. With many hundred Woodcuts, and thirteen Engravings on Steel. Part XII. London: Knight. 8vo. pp. 281.

The reader will forgive us, we trust, if we reiterate more than seems to be needful, our often expressed opinion that for family use this is the most valuable book that modern times have produced. The part now before us extends from Matthew xix. to John x.

The History of Greece: from the Earliest Times to A.D. 1833. For Schools and Families. London: R.T.S. 12mo. pp. 382. Price 2s. 6d.

In a short preface, the author tells us that this volume differs from any other History of Greece known to him "in bringing the narrative down nearly to the present time, and in presenting the whole course of events in that light which is shed on them by Christianity. Besides attempting to describe the scenery, the persons, and the transactions contained in Grecian history, the writer has aimed at embodying all the information he has found scattered through works which are not strictly historical. With a view to this the labours of the German, as well as English writers have been carefully examined." The work appears to be what might be expected from this announcement; and we are glad to learn that it is the first of a series which the Religious Tract Society is issuing for the use of schools and families, designed to exhibit the details of history "in the light of the word of God and in the recognition of his gracious providence." It could not have undertaken an enterprise of more urgent importance, and we would earnestly entreat all who are engaged in the education of youth to avail themselves of the opportunity now afforded to supersede deceptive and mischievous works which cherish the spirit of this world in their susceptible readers, and excite prejudices against every thing that is in accordance with the kingdom of the Blessed and only Potentate.

The Present Crisis in Switzerland, and the Events which led to it. With Prefatory Remarks by the Rev. EDWARD BICKERSTETH, M.A., Rector of Wolton, Herts. The Profits of this pamphlet will be devoted to the Geneva Evangelical Society. London: Partridge and Oakey, 8vo. pp. 27.

Mr. Bickersteth says, "From all I have been able to gather from persons on both sides, religion had nothing whatever to do with the immediate causes of the war. The conflict has been between revolutionary and anarchical principles on the one side, and conservative forms of government on the other." Now these conservative forms of government are the very things, throughout the continent of Europe, which we think the interests of true religion require should be removed to open the way for the spread of Christian truth, to which they have hitherto been the formidable obstacle. Mr. Bickersteth fears that in the end a party will prevail which desires that Switzerland should become "a sort of radical propaganda which would help the revolutionary spirits of

Germany, Italy, &c., and hasten the new era of liberty after which they sigh." Now, we do not think much better than he does of the men, but we believe that the Prince of the kings of the earth is making use of them, as he made use of Vespasian and Titus, to do work which must be done to open the way for his own triumphs.

A Book for the Cottage, or, the History of Mary and her Family. An Illustrative Narrative. By the Author of "The Female Visitor to the Poor." London: Seeleys, 24mo. pp. 204.

Evangelical adherents of the established church are the only persons for the use of whose children this book can be recommended.

Some Passages from Modern History. By the author of "Letters to my Unknown Friends." London: Longman and Co. 16mo. pp. 304.

The subjects of these sketches are, Catherine at the Battle of the Pruth—the Death of Sir Philip Sidney—Some passages from "La Rentrée Glorieuse"—Maria Theresa of Presburg—the English Column at the Battle of Fontenoy—the Rainbow at Prague—the Death of Gustavus Adolphus—the Queen's Prayer—the Execution of Louis XVI.—the Sleep of Argyle. The spirit is what politicians call Conservative.

The Penitent Female.—The Unwedded Wife.—The History of Sarah S.—The Shropshire Girls.—The Father's Warning, in a Letter to his Son.—The Black and Dark Night. London: 56, Paternoster Row.

Tracts of a special series, the first four of which are intended for young women, and the last three for young men.

A Paraphrase and Commentary on the Epistle to the Hebrews: with Treatises on the Meritorious Ground of Justification, and the Call and Invitations of the Gospel. By ARCHIBALD M'LEAN, one of the Pastors of the Baptist Church, Edinburgh. Volume the Second. Elgin: Peter M'Donald. 12mo. pp. 353.

The latter half of the excellent work on the Hebrews, and the two treatises mentioned in the title page, are included in this volume, which is the third of the series of Mr. M'Lean's writings which the publisher is issuing in a cheap form. It affords us pleasure to learn that the fourth volume may be expected in the course of this month.

Memoirs of Mr. Thomas Tatham, and of Wesleyan Methodism in Nottingham. By the Rev. SAMUEL DUNN. London: Tegg. 18mo. pp. 280.

Mr. Tatham was born in 1761, received the gospel and joined the Methodist Society at Nottingham in 1783, and died in 1846. He appears to have been indefatigable in his endeavours to do good; and his correspondence having been extensive, a great number of letters are inserted in this work, some from men of eminence, and others from persons little known to fame, but all tending to illustrate the spirit and practical working of early Wesleyan methodism.

A Letter to the Right Hon. Lord John Russell, M.P., on the Admission of Jews to Parliament. By the Rev. T. R. BRKS, M.A., Rector of Kelshall, Herts, and late Fellow of Trinity College, Cambridge. Seeleys, Fleet Street and Hanover Street. 8vo. pp. 60.

The author is adverse to the removal of restrictions which prevent the entrance of avowed unbelievers into parliament, if they are of Hebrew descent; and he writes as though he believed that the present members of the House of Commons were Christians.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Dr. Watts's Divine and Moral Songs, set to Music and adapted expressly for the use of children. By Mrs. BAKER. London: Houlston and Stoneman. royal 8vo. pp. 80.

Tears for the Dead. Sung by Mrs. SUNDERLAND; the Words by the Rev. John Eustace Giles, the Music composed and respectfully dedicated by permission to the Right Honourable Lord Viscount Morpeth, M.P., by his Lordship's most obedient servant, T. BASS, Organist, Sheffield, Author of the Song, "Moonlight." London: Price 2s.

The Returning Prodigal: "Who can describe the joys that rise?" An Ode, written by Dr. Watts. The Music composed for One, Three, or Four Voices, with a separate Accompaniment for the Organ or Pianoforte, by JOHN KING, Composer of the Missionary's Requiem, The Missionary Warrior, The World's Jubilee, &c. &c. London: Ward and Co. Folio, pp. 4.

A Pattern and Encouragement for Young Servants and Aged Saints. A Brief Memoir of Jane Dickett of Harlington, Middlesex. By JONATHAN GEORGE, of Walworth, late of Harlington. London: B. L. Green. Pp. 17.

Memoir of Lady Warwick: also her Diary from A. D. 1666 to 1672, now first published. To which are added, Extracts from her other Writings. London: R. T. S. 16mo. pp. xiv., 320. Price 3s. cloth.

The Writings of the Doctrinal Puritans and Divines of the Seventeenth Century. Heaven Opened; or a Brief and Plain Discovery of the Riches of God's Covenant of Grace. By the Rev. RICHARD ALLEINE, A. D. 1665. London: R. T. S. 24mo. pp. 360. Price 1s. 6d.

The Will Forgers; or the Church of Rome. By the Rev. C. B. TAYLER, M.A. London: R. T. S. 12mo. pp. 97. Price 1s.

Christ God and Man; or, a brief exhibition of the Scripture Testimony respecting the Person and Two Natures of Christ. London: R. T. S. 24mo. pp. 120. Price 1s. 6d.

Self Improvement. Monthly Series. R. T. S. Price 6d.

Jane Hudson, the American Girl; or, Exert Yourself. London: R. T. S. pp. 110. Price 1s.

Evenings Improved, or Precept and Practice, by the Author of "Mornings Improved." London: R. T. S. pp. 128. Price 4d.

Life in a Convent. By SAMUEL PHILLIPS DAY, formerly a Monk of the order of the Presentation; Author of "Monastic Institutions, their Origin, Progress, Nature, and Tendency." With an Introduction by Alexander Fletcher, D.D., Minister of Finsbury Chapel, London. London: Hall and Co. 18mo. pp. 52.

Sabbath School Exercises, founded on the Book of Genesis, designed especially for adult classes and family instruction. By WILLIAM MUNSEE, Glasgow, Author of "Evangelical Training." Glasgow: Bryce. 16mo. pp. 107.

Selected Scripture Lessons for a series of three years, for sabbath schools and private families, with explanatory notices. Arranged so as to commence at any period of the year. By the Rev. WILLIAM ARNOT, Minister of St. Peter's, Glasgow. A new and revised edition. Glasgow: Bryce, pp. 31.

Suggestions on Sabbath School Teaching in its principles and practice. Addressed especially to the younger teachers. By the Rev. WILLIAM ARNOT, Glasgow. Glasgow: pp. 32. Price 4d.

The Sabbath School Teachers' Book for one year. Arranged so that it can be commenced at any period of the year. Glasgow: Bryce, pp. 4.

A Letter from ANN JANE to the Parents of Sunday School Children. London: B. L. Green. pp. 14.

Amiable Willie, or "Are you Ready?" By ANN JANE. London: B. L. Green, pp. 16.

Irish Dick. By ANN JANE. London: B. L. Green. pp. 15.

The Eclectic Review for March, 1848. Contents: I. The Alleged Illiteracy of Dissenters. II. Richardson's Travels in the Sahara. III. History of the Girondists—Constituent and Legislative Assemblies. IV. Alpha's Gothic Version of the Bible. V. The Democratic and Aristocratic Succession to Property. VI. Lady Willoughby's Diary. VII. Chalmers' Posthumous Works. VIII. The Jewish Disabilities Bill, &c. &c. &c. London: Ward and Co.

Oxford Protestant Magazine, March, 1848. Contents: I. Hints toward a History of Puseyism, Tract 90, and the Controversy on it. II. Chapters in the Life of an Undergraduate. III. Freedom of Opinion: Religious Exclusiveness: State Establishments. IV. Rest in the Church, a Catholic Novel. V. The Catholic Principle. VI. Oxford Founders: Wolsey, with a portrait. VII. Gown and Town in 1848. Oxford: 8vo. pp. 56. Price 1s.

Lowe's Edinburgh Magazine, and Protestant and Educational Journal. New Series. No. XVIII. March, 1848. Contents: King Robert the Bruce—Literature of the Masses—Edinburgh of the Last Century—Juvenile Englishman's Library—Pestalozzi—National Peculiarities of Intellect and Taste—Scottish Banks, &c. &c. Edinburgh: 8vo. pp. 80. Price 1s.

Evangelical Christendom: its State and Prospects. A Monthly Journal established and conducted by Members of the British Organization, in connexion with the Evangelical Alliance. London: royal 8vo. pp. 40. Price 6d.

INTELLIGENCE.

AMERICA.

It affords us great pleasure to learn that in various parts of the United States, after a long season of depression, the work of conversion is proceeding with renewed frequency. One account says, "Many churches in the western states are now enjoying revivals of religion. They appear to have commenced simultaneously with those which have existed extensively of late in the eastern states." Another account speaks of a church in Illinois in which fifty-four persons have recently been baptized. "This church," it is added, "has risen up amidst much opposition, from the small number of twelve members, who were constituted in 1837, to become a strong body, now numbering over two hundred." The following is from the *New York Observer* :—

"It gives us higher pleasure than we have had in any announcement in many months, to say that the Spirit of God is descending upon many congregations in this region, with converting power. We spent last sabbath in a large village where four or five churches of various denominations are enjoying a precious refreshing from the presence of the Lord. To the house of one of the pastors with whom we were staying, eighteen persons came to inquire of him what they must do to be saved. The work is very noiseless in its progress, and it was desired that no publicity should be given to the facts in connexion with the name of the place. But it will rejoice the people of God in other churches to hear of facts like these, and while they are grateful for the intelligence, they will be encouraged to ask and labour for the same blessings upon themselves and others."

ANTI-MISSION ASSOCIATIONS.

The Rev. P. M. Musgrave, in a letter to the Tennessee Baptist, alludes to an anti-mission association, and gives some very interesting facts. He says :—

"Associations which have declared non-fellowship with the missionaries, show a gradual decrease every year, so that within the last five years, the number has decreased from sixty thousand to forty-five thousand. Look at the missionary associations, reporting their hundreds baptized every year. The Lord works with his people. He will bring dearth and famine on those who will not obey him. Brethren, come up to the help of the Lord

against the mighty, and no longer occupy a back ground ; examine this great subject, and act promptly."

There is more in this paragraph than lies on the surface. If blighting and mildew come upon churches which lift the anti-mission flag, and in neglecting the missionary cause only carry out their professions, what sorer afflictions may those churches expect which profess to love the cause of missions, and yet violate their professions by doing little or nothing to sustain it? If God has linked the special manifestations of his favour with devotion to the missionary work, the fact has in it as important a lesson to "missionary" churches as to "anti-mission" ones,—a lesson of too great practical moment to be lost.—*New York Recorder.*

WEST INDIES.

CUBA.

So little is known to the British public respecting the religious and social state of this large island, that we doubt not that the following summary of information respecting it, which we find in the *New York Recorder*, will be acceptable to many of our friends, especially as it is probable that Cuba may become before long the scene of important events.

Cuba is governed—literally governed; its officers, civil and military, are from old Spain. This is universally true, from the captain-general down to the constable. These officers are adventurers, as much as were those of the sixteenth century, and prey upon the people with equal selfishness, though not with so barbarous excess. The Spanish officials dealt then with the effeminate aborigines; now they deal with their own race. A few illustrations of practical oppression will enable the reader to appreciate the political condition of the inhabitants. The annual products of the island are valued at from forty to fifty millions of dollars; the people pay in taxes from twelve to eighteen millions. The precise sum cannot be determined. The government takes what it pleases, and *never renders accounts*. The duty on a barrel of flour imported into Cuba is ten dollars. If a farmer proposes to kill a hog, he must first weigh him *alive*, and then pay a tax of two dollars per cwt. to the hungry officials. Ho

grumbles a little for the moment, but submits, and waits for another robbery. On all sales and transfers of property, whether real or personal, six per cent. must be paid to the government; and when this burden has led to sales at fictitious prices, and occasioned litigation, why, the officials get another assessment, and are the better gratified. If you want paper, you must pay for the government stamp which is upon it, in prices varying from twenty-five cents to nine dollars, and if you wish to travel you must pay roundly for a passport. The schools are miserable, and if a parent wishes to send his children abroad to be educated, he must either send them to old Spain, or he must smuggle them away. We know of children who have lately been smuggled out of Cuba, and are now in this country. We would tell how the thing was done, but for the hope that the same thing may be done over again.

The American reader, under the impulses which freedom has awakened, asks instantly, why do the inhabitants of Cuba submit to this? Why do they not rise and throw off the yoke? For this there are various reasons. It is easier talked about than accomplished. There is in Cuba a small white population of 500,000, in the midst of 1,000,000 blacks. The white population is widely scattered, and a large part of the whites are comparatively ignorant, and too much accustomed to submission to feel the inspirations of freedom. Besides this, the circulation of ideas is attended with difficulties and dangers. There is in Cuba no free press. The post-office is subject to examination,—a seal has nothing sacred in it. A meeting to discuss grievances would be accounted a conspiracy, and a remonstrance would be downright rebellion. Six thousand officials, Spaniards, and with no interests in common with the people,—with no interests whatever except to grind out of the people what they can, are so many spies, and an army of 24,000 men, twice as large as that with which General Scott has taken Mexico, stands ready to do their bidding. And even if they could surmount these difficulties, there would remain the blacks, who in such a crisis would be induced to join the authorities, and take vengeance on their own oppressors. Tyranny menaces the people on the one hand,—servile retribution on the author.

Difficult as it is under these circumstances for the people to make known their aspirations for relief, it is nevertheless well understood that these aspirations are very general. And this relief is looked for in two sources. There is a Spanish population in Cuba, embracing a few landed proprietors, but made up mostly of petty dealers in the towns, with enough of adventure in their composition to have brought them from old Spain and to make them a little impatient of oppression, but with not enough of intelligence to enable

them to comprehend a true reform; and these turn a hopeful eye to the mother country and the cabinet of Madrid. What folly! Spain cannot take care of herself, much less of Cuba. Her own people are not suffered to maintain even the semblance of freedom, much less will she grant it to her colonies. The *native* population of Cuba have no faith whatever in such a source of relief. They look elsewhere. The more intelligent of them, landed proprietors and large commercial men, turn to the United States. The United States are their market. Their exports to this country amount to some six or seven millions annually. They see us thriving under institutions of freedom, and they desire for themselves the same opportunities for developing their resources. Released from Spain, they would be delivered from that monstrous army. "We want no army," said an intelligent Cuban gentleman to us,—“give us freedom, and every citizen is a soldier. We can at once save 7,000,000 dollars which that army costs us.” Released from Spain, they would have rulers taken from among themselves, the number of them would be diminished, and their monstrous salaries would be cut down. They go further. They say that annexed to us, they should find in the state-sovereignty which is an element of our institutions, a sufficient pledge of their independence, while at the same time their union with us would sufficiently protect them against the world. They regard annexation as preferable to mere independence. They believe that property would rise instantly to double its present value, and that all the general elements of national and social happiness would be more than equally increased. These are the prevailing wishes of the native population.

And they are not without a plan for realising this idea. They argue thus:—Spain, after paying her 30,000 hirelings, including the army, receives not more than two or three millions to her own treasury, annually, from the island. She could therefore afford to sell the island for the sum of which that is the interest, in round numbers for 100,000,000 dollars, and in this way pay her debt to England. Cuba, they say, could well afford to assume this debt rather than to pay the present enormous amount of taxes. They argue hence that it would be a safe public stock, and commend itself to capitalists. They do not propose to fight for freedom, but to buy it.

The moral condition of Cuba is as dark and dismal as its political condition. How could it be otherwise with catholicism for its religion, and slavery so large an element of its social life! Even catholicism in Cuba is weak and inefficient. The government appropriates the rents of the church, and assumes the support of the clergy; but, fishing from the church, just as she does from the

people, she pays the clergy so scanty a pittance, that only the lowest of the sacred order can be procured. The clergy of Cuba, as a general fact, are profligate and without moral influence. The people are consequently indifferent to religion. Their church edifices are suffered to go to decay. The government has stolen the money which should have repaired them, and in the rural districts the people are too poor to raise funds for repairs by voluntary contributions, after having paid their taxes. They are too depraved to care much for such improvement. In some larger towns they raise contributions. In one, of which we have heard, they raised eight or nine thousand dollars for building a church, which the priest pocketed for two or three years, and then, when he was forced to proceed, expended the money in the walls of an edifice, leaving it open to the storms, to which it soon fell a prey. Thus in all shapes is irresponsible authority abused, and thus are the people made to suffer. Such is Cuba.

The reflecting reader will not need to be told that things cannot remain as they are in Cuba. This is the 19th century, and Cuba is under the very shadow of free institutions. She will aspire for freedom until she has it. Her emancipation, her independence, all lovers of their race will desire. Her annexation to this country will not be an equally acceptable idea;—it is required neither by her necessities, nor by ours; it might prove a calamity to both. The addition of a million slaves to our population, would be horrible to a large part of the American people. But this is a question which may never come up for serious consideration, and more appropriately belongs to the department of political discussion. Let earthly authorities define the boundaries of states and kingdoms as they please, the mission of the church of Christ remains the same. In or out of this union, Cuba is a part of the world which is to be evangelized, and to the church, and to us as a religious journalist, her condition is a matter of interest, considered as favouring or repelling this idea. In our view, the condition and prospects of Cuba favour evangelization. The character of her clergy, their profligacy, and inefficiency, have weakened the hold of catholicism upon the people, while at the same time a sense of religious want is not utterly destroyed. Whenever changes of political condition render the Cubans approachable, they will listen to the teachings of a purer and better faith. A true ministry put in contrast, before their eyes, with the ignorant and corrupt priesthood to which they have been accustomed, will arrest their attention and command their respect, and the awakening of a new national impulse will manifest itself in religious inquiry. Protestants will soon find a theatre for successful operations in Cuba.

Many American families are already resident in Cuba; many Cubans have married American wives. In every part of the island, when the day of freedom dawns, these households will form the starting points of evangelization, and Cuba, having received political emancipation, will in due time rejoice in the higher freedom which the gospel of Jesus imparts.

ASIA.

CHINESE PROCLAMATION.

Our readers have seen repeatedly the name of Mr. Roberts, an American baptist missionary. The following curious proclamation has been issued respecting him by Le, the acting district magistrate of Pwan-yu:—

“Whereas an American, named Roberts, having erected a Christian or sabbath-day meeting house in Tung-shih-keo street (near the execution ground) for the purpose of explaining the scriptures and reforming the wicked, it appears that some time ago a number of the rabble endeavoured by force to obtain money from him; but their demands not being complied with, they immediately made a great disturbance, smashing all the doors, windows, chairs, and tables, and carrying off all his clothes and effects: I, the magistrate, having already inquired into the matter, and having apprehended Le-a-shang and eleven others who will be severally prosecuted, as is on record. Now I have examined this Roberts, and find he is still, as formerly, residing in the said hall or Christian meeting-house; and as I really apprehend that lawless vagabonds will assemble under pretence of hearing the scriptures read, and excite a disturbance, it is proper to issue this prohibitory declaration. I publish this that the men of all nations may know that this Roberts (Lo-shaou-tsewen) who resides in the Christian meeting-house, explains the scriptures and exhorts to good actions. You who desire to hear the scriptures explained may go there quietly for that purpose, but those who do not wish to hear, must not, under false pretences, go and create disturbances. If any, therefore, dare to oppose, so soon as the matter is investigated, such persons will certainly be apprehended, and severe punishment will follow. Not the slightest mercy will be shown; let each therefore implicitly obey. Do not oppose a special edict. Taulkwang, 27th year, 9th moon, 30 day, 7th November, 1847.”

NEW CHINESE VERSION.

Dr. Devan has addressed a letter to Dr. Cone, President of the American and Foreign

Bible Society, which contains information in which our readers will feel interested, though it may disappoint hope that an improved version of the Chinese scriptures will be produced that shall be satisfactory to both baptists and pædobaptists. The letter was occasioned by one which had appeared in the New York Observer, from a writer calling himself *Per Fas*. Dr. Devan says:—

“It appears from the remarks of ‘*Per Fas*’ (for such is the signature appended to the article) that he is offended with the address delivered by yourself at the last annual meeting of the American and Foreign Bible Society; and more especially because you declared therein that the word of the Lord was ‘perverted’ in the current Chinese versions. Your declaration was founded upon an extract of a letter written by me from Canton under date of February 20th, 1846. With that letter you received from me full tables exhibiting *all* the passages in *all* the four versions now in use wherein *bapto* or its cognates, are attempted to be translated. My words in reference to those tables were as follows: ‘These prove to you that the distinctive ordinance of our denomination is not merely *veiled* as in the English scriptures, but is truly and clearly *perverted*.’ Having therefore been the occasion of unpleasant remark against yourself, I deem it my duty to reply, more especially since the highly respectable paper in which the article appeared gives such an importance and prominence to the matter that silence might justly be construed into an admission of all therein stated.

“The protestant missionaries in China, both baptist and pædobaptist, were much impressed with the desirableness of a fresh version of the Chinese scriptures: and in the fall of 1843 they in general convention divided the New Testament among them for that purpose—agreeing upon an interchange of manuscripts for mutual criticism in a way hereafter to be noticed.

“At a meeting held subsequently to this arrangement, there was a resolution passed referring to the *mode of publication* of the finally resultant version—a part of the resolution is as follows—‘each section (i.e. baptists and pædobaptists) shall be at liberty to recommend for publication separate editions of the same version agreeing in all other respects and only differing as to the rendering of this term (i.e. *baptizo*) and that the version go forth to the world, not as the work of one party or of the other, but as the result of the combined efforts of the whole.’

“*Per Fas* declares that ‘all the baptists in China joined with their Christian brethren as to the mode of procedure regarding this word’—whereas if we consult the printed official ‘minutes’ page 2, lines one and eleven—it will be found that only *two* of the four baptist missionaries were present when that

resolution was passed, and that at the only other meeting held subsequently to this, the *same two* only were present. Hence it can scarcely be said that ‘*all the baptists in China*’ acquiesced in such an arrangement, unless indeed *Per Fas* possesses more evidence than my residence among the missionaries from 1844 to 1847 has enabled me to find. The influence that the above named resolution has exerted to produce the withdrawal of baptists from the joint effort will be noticed as we proceed.

“The writer ‘*Per Fas*’ then goes on to remark: ‘The mere philological discussion as to the merits of the various modes adopted for expressing this rite (i.e. baptism) need not here be entered into.’ He nevertheless occupies a considerable space by a disquisition upon the words employed by different translators of the scriptures. He observes: ‘The Romanists long ago adopted the term usually employed, viz. *se le*, meaning ‘washing’ or ‘purifying ceremony,’ as the best term they could find. There was nothing in this expression to denote sprinkling or affusion or immersion, or any particular form, while it would equally apply to all of them according as it was practised.’

“So far as my experience goes, and I think that of ‘*Per Fas*’ will coincide, the people of China in their daily intercourse use the word *se* with an almost exclusive signification of ‘wash.’ The command to a servant to *se* the clothes, or the floor, or orders to a patient to *se* a diseased limb were never understood ‘to denote sprinkling or affusion or immersion,’ but the simple idea ‘wash,’ and could not equally apply to all of them, (i.e. sprinkling, affusion, or immersion.) It appears to me that the general acceptance of a term limits as well as defines its true meaning. But not to dwell upon this point, comparatively of small moment, it is necessary to remind ‘*Per Fas*’ and all who care for these things, that the baptists regard baptism as an ordinance typical of a belief in the *death, burial and resurrection* of Jesus. Rom. vi. 3, 4; 1 Peter iii. 21, et al. and *not* as emblematic of purification. Holding such views I wrote from Canton as above stated that the rendering of *baptizo* as in the Romanist or protestant Chinese versions by a ‘washing’ or if you please, a ‘purifying ceremony,’ is a ‘*perversion*’ of the ordinance. And hence also the President of the American and Foreign Bible Society publicly declared in his address that that ‘version can never be received,’ by the baptist denomination.

“Again ‘*Per Fas*,’ in speaking of the words employed by baptist translators of the bible, intimates that the word *tsan* employed by Marshman for baptize, is an ‘unusual’ word, and ‘little known;’ and that the word *guh* adopted by Denn is ‘a good word enough for the purpose,’ but that these as well as *se* require explanation and illustration. A

native Chinese scholar about forty years of age—(his name and address are at the service of any individual) in conversation upon this subject declared to me that the words employed by Marshman or Dean or Goddard are intelligible to *more than half* of the readers among the Chinese as implying immersion. Hence when 'Per Fas' inquires, 'Why does Dr. Cone so strongly object to a transfer?' i. e. to the introduction of a Greek word *pa-pe-ti-zo*, I would simply answer that the employment of a native Chinese word such as is admitted by 'Per Fas' to be 'a good word enough for the purpose,' would, so far as it is in use (no matter how little or how much) lessen the difficulty in securing a general understanding. Besides, every body knows that there is no nation on the face of the globe whose vanity and prejudice would be more aroused than the Chinese, at the attempt to introduce an 'outside barbarian' word into ethics.

"Besides, if, as 'Per Fas' very correctly admits, the baptists have employed 'a good word enough for the purpose,' and yet that all that have ever been employed require equal explanation and illustration—would it not be well—would it not be Christian-like to yield this point to their weak brethren and by the adoption of what would apparently cost no sacrifice to our pædobaptist brethren harmonize *all* the evangelical missions in China?"

"In conclusion,—that the missionaries of the American Baptist Missionary Union have, as a body, withdrawn from the above named joint effort to prepare a version of the scriptures, is indeed true. The motives that induced them or the circumstances that justified them in thus withdrawing were varied and numerous and it cannot be necessary to name them *all*. Let the following suffice."

It would occupy too much of our space to give the whole letter, from which it appears that *baptize* is not the only important word on which difference of opinion subsists; but we add the concluding paragraph, only premising that the society referred to in the last sentence must be the General Baptist Missionary Society.

"Other matters might be adduced as leading to, or as justifying the course subsequently taken by the missionaries of the American Baptist Missionary Union; we suppose, however, that enough has been said. Early in the present year, therefore, the representatives of the said American Baptist Missionary Union in China, did unanimously, in the name of that institution, as well as that of the American and Foreign Bible Society, protest formally and in writing against the publication of the version to be prepared at Shanghai as a work of the combined evangelical missions to the Chinese. In closing, I may add that I

learned through the representatives of the English Baptist Missionary Society, that they also, for reasons satisfactory to themselves, formally declared their non-committal to the anticipated Shanghai revision."

SOUTH AUSTRALIA.

Mr. Stonchouse, formerly pastor of the baptist church at Chipping Norton, in a letter dated Angaston, July 13, 1847, gives the following information respecting the state of this colony:—

"All, or at least the greater part of what is said in England of this colony is true. Its progress, and capabilities, and prospects are truly astonishing. Every thing is advancing rapidly but the cause of Christ. The population is fast increasing; towns and villages are rising; the tone of general society is improving, and all around, that which not long since was a wilderness, is 'rejoicing and blossoming.' The moral state of the colony is comparatively good—good when compared, not with other Australian, but I should think with any other British colony. There are very many well educated settlers, and there is a great amount of intellectual energy, though almost exclusively devoted to the 'things that perish with the using.' Religion is not in a prosperous condition generally. I believe that the independents in Adelaide, under the pastorate of Mr. Stow, are flourishing; but beyond this I know of no really flourishing religious community. Popery is putting forth every energy; the episcopalians of the English church are doing the same. Attempts are being made, to saddle us with a state church, under the guise of an annual grant from the colonial treasury, for the purposes of religion and education; and though offered alike to all that are willing to accept it, those amongst us whose eyes are open, feel it to be only the *thin end of the wedge*. We have offered to it every possible species of opposition, but have too much reason to fear that the attempt will succeed, backed as it is by the kirk of Scotland and the Wesleyans. There are but comparatively few amongst us who understand these matters, and I greatly fear that unless something is speedily done for us by British Christians, the principles of nonconformity, with all the noble qualities that they generate, and important results to which, if properly cherished and sustained, they must lead in a colony like this, will either be undermined by the sophistry of Jesuitism, or crushed by the domineering arrogance of church of Englandism. It is of the very first importance that something should be done, and the colonists generally are so absorbed in secular matters that they will not at present do it themselves. It is necessary that the dissenting interest should

be sustained where it already exists, and that fresh ground should be occupied in those places which otherwise will very speedily be occupied by its natural enemies. There is among the people a great desire for religious instruction, but so great is their indifference as to the kind, that they will usually attach themselves to the first that bring it. Nor in the country settlements is there any choice; hence our present peril as a rising colony, and one too of no mean importance, whose influence for good or evil must in a few years tell powerfully upon the surrounding colonies.

"There are only two independent churches, one very small, and about two small chapels supplied by lay preachers: only one baptist church that would be recognized as such by yourself or the Baptist Union; this is at North Adelaide. Mr. Titherington, recently from England, is the pastor."

Mr. Stonehouse himself ministers, it appears, to an interesting congregation at Angaston, assembling in a chapel built by Mr. Angas. No church has been formed there at present. The congregation consists of baptists, independents, Wesleyans, and others, and Mr. Stonehouse states that he administers the Lord's Supper regularly to those who were recognized members of churches in England.

EUROPE.

BAPTIST CHURCH IN HAMBURG.

A friend who resides in Hamburg, on the accuracy of whose information entire reliance may be placed, gives an exhilarating account of the state and prospects of our brethren in that city. During the year 1847, sixty-eight persons were added to the church, of whom some had been Lutherans, some of the reformed communion, some Roman catholics, and some Jews. The new converts have given much satisfaction, and eight of their number being descendants of Abraham, strenuous efforts have been made to press the gospel upon the attention of their Hebrew brethren. The church has been favoured with internal peace, and great spiritual enjoyment, which has stimulated the people to increased exertion. The congregation is now habitually large; many thousands have had the glad tidings brought before them in various ways during the year, and a small band of baptized believers has been formed into a distinct church in the vicinity of the city.

SEPARATION OF CHURCH AND STATE.

A strong party in favour of reform in church and state has existed in Hamburg for some time, and recent events have excited it to increased activity. A formal demand for the removal of civil and religious restrictions

has been at length laid before the senate, and the senate has yielded. On the 13th of March nine hundred citizens holding property in houses were assembled to hear the propositions of the senate. Our informant was of the number, and it appears that measures were then adopted which guarantee among other blessings, entire religious liberty, the severance of the church from the state, and the freedom of the press. The particulars are subjoined.

PROPOSITIONS OF THE HAMBURG SENATE FOR A REFORM IN STATE AND CHURCH, LAID BEFORE THE FREEHOLD CITIZENS, ASSEMBLED MARCH 13, 1848, AND UNANIMOUSLY ADOPTED.

1. Political equality to every citizen, especially in voting and being chosen as representative, who renders service to the state either in person or by his property.
2. Entire separation of church and state. The civil and political rights to be independent of the religious creed.
3. Express acknowledgment of freedom, not alone of political, but also religious associations.
4. The freehold citizens and their committees to be replaced by a meeting of periodically chosen representatives, and publicity of the proceedings, with the reservation of an absolute veto for the electors in the laws of high importance.
5. The senate is no longer to be a self-electing body, nor chosen for life.
6. Responsibility of every one in public employ. Protection of every right by independent courts, separate from the administration.
7. Public and oral courts. Juries in matters of political and criminal cases, and of press offences.
8. The instruction of youth of all citizens to be defrayed out of public funds.
9. The protection of national rights by a German parliament.
10. Speedy introduction of a common German code of laws in all branches of the law.
11. Free elections of the officers for the militia.
12. Separation of school and church.

GERMANY.

We are assured that the effect produced by the French revolution on the whole of Germany is such that its old established political and religious institutions are apparently at the last gasp. Religious liberty is earnestly desired, as well as civil freedom; and in very many places there has been exhibited of late great readiness to listen to the gospel. The additions to the several churches with which Mr. Oncken is in connexion amounted last year to three hundred and fifty persons.

Three churches were formed in his tour last summer, one at Elberfetz, one at Dassington in Wurtemberg, and one at Muhlhausen in Elsass. In Switzerland he has formed connexions which he trusts will lead to the formation of scriptural churches. In Hungary, the brethren meet with encouragement. A convert has been baptized in the Danube at Pest, and another at Vienna.

ANNUAL MEETING.

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

The third annual meeting of this society was held at New Park Street Chapel, on Tuesday evening, March 7th. The treasurer, Joseph Fletcher, Esq., presided. The report stated that out of a considerable number of applicants for the benefit of the institution, the committee had selected ten, of whom four had completed their two years' course of study, and were now settled as pastors, and that concerning the remaining six students, the most favourable reports were received from their respective tutors. The treasurer's account showed that the balance in hand, together with the subscriptions of the coming year, would be barely sufficient to defray the expenses chargeable to the conclusion of the term of the present students, and consequently, unless more assistance was speedily afforded, the experiment which had hitherto been evidently successful must soon close. The meeting was addressed by brethren Aldis, Branch, S. Davis, Denham, George, Russell, and Smith, all of whom expressed their full conviction that the society was eminently adapted under God to train up such pastors as many of our churches require, and that it was worthy of receiving liberal support.

Congregational collections are earnestly requested during the present year. Subscriptions and donations will be thankfully received by the treasurer, Joseph Fletcher, Esq., Union Dock, Limehouse; by the secretary, the Rev. John Cox, Woolwich; or by the collector, the Rev. S. Davis, late agent to the Baptist Irish Society, 29, Trafalgar Square, Peckham. The collector will be happy to visit any localities where subscriptions are likely to be obtained. Correspondence with the secretary on this subject is respectfully invited.

ASSOCIATIONS.

NOTTINGHAM AND DERBY.

The following is the list of churches in this association :—

Beeston	Litchfield.
Botterford .....	.....
Barton-on-Trent .....	.....
Carleton-le-Moiraud .....	.....
Collingham	Pope.
Derby	Perry.

Loscoe	Martin.
Newark	Norgrove.
Nottingham	Edwards.
Southwell	Phillips.
Sutton-in-Ashfield & Eastfield-side	Nott.
Sutton-on-Trent	Edge.
Swanwick and Riddings	Davies.
Woodborough and Calverton	Ward.

The last annual meeting was held at Collingham on the 26th and 27th of May, 1847. Mr. Pope was chosen moderator, and Messrs. J. Edwards and S. Hazzledine, secretaries. Sermons were preached by Messrs. Norgrove and Craps. The circular letter, which had been prepared by Mr. Nott, is on the best means by which members of our churches may co-operate with their pastors in promoting the prosperity of religion.

Statistics.

Number of churches making returns	12
Baptized	54
Received by letter	21
Restored	6
.....	81
Removed by death	31
Dismissed	24
Withdrawn	103
Excluded	37
.....	195
Clear decrease	114
Present number, in twelve churches	1278
Scholars	2056
Teachers	326

WORCESTERSHIRE.

The following churches are comprised in this body :—

Alcester	M. Philpin.
Atch-Lench	D. Crumpton.
Cookhill and Studley .....	.....
Evesham, Cowl Street	J. Hockin.
Evesham, Mill Street	A. G. Fuller.
Pershore	F. Overbury.
Stratford .....	.....
Upton	J. Freer.
Westmancote	J. Francis.
Worcester	W. Crowe.

The annual meeting was held at Pershore, July 13 and 14, 1847. Mr. Crowe was chosen chairman. Messrs. Fuller, Philpin, and Stalker preached. The circular letter, which had been prepared by Mr. Overbury, is on "The Manner in which the Members of Churches can best contribute to the Efficiency of the Christian Ministry."

Statistics.

Number of churches	10
Baptized	35
Received by letter	21
Restored	4
.....	60
Removed by death	20
Dismissed	20
Withdrawn	14
Excluded	10
.....	64
Clear decrease	4
Number of members	1037
Scholars	1157
Village stations	18

LONDON.

Thirty-two churches constitute this body :—

Bow	G. W. Fishbourne.
Brixton Hill	W. Pulsford.
Brompton	P. Cater.
Camberwell	E. Steane, D.D.
Chelsea	W. E. Archer.
Church Street	G. Cole.
Devonshire Square	J. H. Hinton, A.M.
Eagle Street	R. W. Overbury.
Eldon Street	W. Evans.
Greenwich	J. Russell.
Hackney	F. A. Cox, D.D., D. Katterns.
Henrietta Street	J. Hoby, D.D.
Horsley Street	J. George.
Islington	
Kennington	T. Attwood.
Kensington	W. G. Lewis.
Keppel Street	S. Davies.
Lion Street	S. Green.
Maze Pond	J. Aldis.
New Park Street	J. Smith.
Poplar	J. A. Baynes.
Prescot Street	C. Stovel.
Regent Street	W. Fraser.
Salter's Hall	S. J. Davis.
Shacklewell	J. Cox.
Shakespeare's Walk	T. Moore.
Shoreditch	W. Miall.
Shouldham Street	W. A. Blake.
Spencer Place	J. Peacock.
Tottenham	R. Wallace.
Vernon Square	O. Clarke.
Waterloo Road	J. Branch.

The fifteenth annual meeting was held at New Park Street Chapel, on Wednesday, January 19, 1848. J. H. Allen, Esq, presided. A sermon was delivered by brother S. J. Davis.

Statistics.

Number of churches making returns	31
Baptized	435
Received by letter	257
Restored	3
—	695
Removed by death	126
Dismissed	221
Withdrawn	93
Excluded	61
—	501
Clear increase	194
Number of members	5867

ORDINATIONS.

LIVERPOOL.

On Wednesday, the 1st of March, the Rev. Hugh Stowel Brown was publicly ordained over the baptist church, Myrtle Street, Liverpool, lately under the pastoral care of the Rev. James Lister. The services commenced at eleven o'clock in the morning. Prayer was offered up by the Rev. R. B. Lancaster. The Rev. H. Dowson of Bradford gave a clear and perspicuous definition of a Christian church, asked the questions, which with Mr. Brown's answers and confession of faith, gave universal satisfaction. The reasons for the church giving Mr. Brown a call to the pastoral office were given by Mr. J. T. Godfrey, the senior deacon. The ordination prayer was made by Mr. Dowson, with the imposition of hands, in the presence of

several ministers of various denominations. The Rev. T. Swan of Birmingham then delivered a solemn charge to the young minister. In the evening, the service was commenced by the Rev. Dr. Raffles offering up prayer, after which the Rev. C. M. Birrell delivered a sermon to the church, and the Rev. Mr. White, presbyterian minister, concluded with prayer. The services, both morning and evening, filled the hearts of all who were present with joy and delight, which will not be soon effaced from the memory, more especially of the numerous young persons who were then present.

BRIDLINGTON, YORKSHIRE.

The Rev. G. H. Orchard, late of Highgate, has removed to Bridlington, having accepted an invitation to take the oversight of the baptist church in that town.

MALLING, KENT.

The Rev. E. R. Hammond, late of Romney Street, Westminster, having accepted an invitation to the pastoral office from the baptist church at Town Malling, has commenced his labours there.

BILSTON, STAFFORDSHIRE.

Mr. Thomas Skemp of Cheltenham has received and accepted the unanimous invitation of the baptist church, Bilston, to the pastorate, and has entered upon this large sphere of usefulness.

LEICESTER.

The Rev. J. J. Owen having accepted a unanimous invitation to take the oversight of the baptist church assembling in Vine Street, Leicester, commenced his labours on Lord's day, February 13, 1848, under the most favourable prospects of success.

RECENT DEATHS.

MR. GEORGE WALLIS.

This excellent and devoted Christian was the fifth son of William Wallis, gentleman, of Irthlingborough, Northamptonshire. He was born in the year 1766, and was apprenticed to his brother, Mr. Vincent Wallis, a draper at Higham Ferrers. After that he removed to London, and entered the family of Mr. Fox, one of the founders of sabbath schools. Soon after this he was led through divine Providence to hear the gospel in those churches of the establishment where the Revs. John Newton, Scott, Cecil, and Mason were accustomed to preach. It was through

the instrumentality of the last mentioned clergyman that he was brought to a knowledge of the truth, in consequence of which an intimate friendship was formed between them. In the year 1790 he removed to Stony Stratford, Buckinghamshire, where he conducted the business of a draper and lace manufacturer for half a century, and his uprightness and integrity as a tradesman are still referred to with feelings of the greatest respect. After his settlement here he for some time attended at the established church, but the doctrines preached there so materially differed from those which he had been accustomed to hear in London, that he was induced occasionally to attend at the baptist chapel. At that time there were but few pious persons in the place, and the cause was in a low and languishing state. Our dear friend was not quite at home here; but the Lord directed his steps, and he was led to attend upon the faithful ministry of the Rev. John Goode, pastor of the independent church at Potter's Pury, of which our friend afterwards became an honourable deacon. After Mr. Goode's removal to London his house was open for the reception of those ministers who were appointed to supply the vacant pulpit, and by whom they were hospitably entertained for some years. In the year 1797 he was married to Leah Anna, the youngest daughter of Mr. Robert Talbot, lace merchant of Sharnbrook, Bedfordshire. They were blessed with nine children, and as the family increased, being unable to attend regularly at Potter's Pury, a distance of three miles, our friend considered himself justified in taking steps to form an independent interest in the town of Stony Stratford. Accordingly, in the year 1809, a place was provided, and fitted up principally at his expense. The pulpit was supplied by the students of Newport Pagnell College, and neighbouring ministers; and he supported this interest till the new chapel was built in 1823.

Early associations and family connexions induced him from this time to unite with the baptist church, which had much revived under the ministry of the Rev. John Simmons, now of Bluntisham, Huntingdonshire, and with this church he communed till his death. Our deceased friend and his partner had many deep waters of affliction to pass through. Five of their daughters and two sons grew up to years of maturity, whom they fondly hoped would be their solace and comfort in declining years; but they were called to mourn the loss of six of them in a short period. In the year 1835 their daughter Mary's health began to decline; her complaint baffled all medical skill, and she fell into the arms of death, Sept. 5, aged twenty-nine years. Her end truly was happy, as she was prepared to enjoy the society of the blessed above. Their daughter Ann, who was married, died May 8, 1836, aged twenty-eight

years. Here the parents had not to mourn as those that had no hope. In her illness she spoke of Jesus having left a sweet perfume in the grave, and that he would receive her departed spirit at death. She also expressed a deep solicitude that her infant might be taught to know the God whom angels love. A little more than three years had passed away, when this Christian father was summoned to a distant part of the country to give his paternal consolation to another dying child, his youngest daughter, Temperance, also married, who was brought to an early grave from weakness left by fever, on January 16, 1840, aged twenty-eight years. She was an amiable and happy Christian; her piety was ardent and sincere, and her end was peace. A few months elapsed, when it was evident that the seeds of mortality were visible in the constitution of Vincent, the youngest son, and it pleased an all-wise God to take him away from this time-state October 7, 1840, at the age of thirty years. It may truly be said that as he fell into the arms of death, so he fell into the bosom of Jesus. He was aware that his affliction would soon bring him to the house appointed for all the living, and he meekly bowed to the sovereign will of the all-wise Disposer of events. Again death entered the family, and another beloved daughter, Leah Anna, aged thirty-eight years, fell asleep in Jesus, November 2, 1841. She was a Christian of some standing, and exchanged earth for heaven. Another and only surviving daughter was the subject of a shattered constitution, from repeated and severe indisposition. Her health gradually gave away, and she also died December 7, 1844, aged forty-six years. She was the wife of Mr. Thomas Knighton, oldest deacon of the baptist church at Stony Stratford, and mother of the late George Wallis Knighton, missionary student at Stepney College, who died on the 4th October, 1844, aged twenty-one years. This painful bereavement no doubt hastened her end. She had an ardent desire that her son might be a successful labourer in the Lord's vineyard. She had been a useful and devoted member of the church of Christ for twenty-six years. It is a consoling thought to the bereaved parents that all their children died in the full assurance of hope of a blessed immortality. Our dear friend was a tender father and an affectionate parent, and these repeated trials sank deep into his heart. He often mused with deep emotion on past events, and the mysteries of Providence, and eyed the hand of God in all his dealings with him, and could say with Job, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." Thus our departed friend lived the life and died the death of a Christian. His views of divine truth were what is generally called orthodox, and his whole conduct was regulated by the gospel of Jesus Christ.

For many years he visited the surrounding villages and made known the unsearchable riches of Christ to their inhabitants with much acceptance and success. His natural endowments and self-possession eminently fitted him for this self-denying and all-important work. There are many still living who can testify that his labours were not in vain in the Lord. The truths he thus proclaimed to others were the support and consolation of his own mind in the midst of all the complicated afflictions through which he passed. He was greatly beloved by all who were intimately acquainted with him, for his amiable and truly Christian character and unsectarian spirit. His generosity and kindness to the poor were almost unexampled, but very few appealed to him in their destitution and affliction without success. He took great delight in reading and meditating upon the standard works of the old divines, by which his mind was richly furnished with evangelical truth. He had expansive views of the love and mercy of God in Christ. During the latter period of his life, his time was spent in meditation on divine truth, as he was not able to read, through the dimness of his sight. As the years of his pilgrimage drew to a close he evidently ripened for that blissful state which he was soon to enter. His hope was exclusively and habitually fixed on Christ. Salvation was the theme of his discourse to all who visited him. His end drawing near, he manifested a readiness to depart; and gently falling into the arms of death, without a sigh or a struggle, his happy spirit ascended to the regions of peace and love, there to dwell in the presence of his much-loved Lord, December 2, 1847, in the eighty-second year of his age.

His remains were interred in the family vault at the baptist church, December 11, 1847, and his death was improved by the Rev. E. L. Forster on the following sabbath evening, from Job v. 26, 27, to a very crowded congregation.

MR. JOHN SHARP.

Died at his house, Lisson Grove North, January 13, 1848, Mr. John Sharp, aged eighty-seven. More than sixty years since, he left Falmouth in Jamaica, a stranger in a strange land, but a gracious God regarded him in mercy, prospered his efforts in providence, and enriched him with a good hope through grace. His only hope in life and death was the glorious person and finished work of the Lord Jesus Christ.

MR. S. CHAPPELL.

Mr. Stephen Chappell, for eighteen years a faithful and beloved deacon of the baptist church at Staines, Middlesex, finished his

course honourably after three weeks' illness, on the 18th of February, aged sixty-eight years. By his death the church has lost an invaluable member, and the pastor a true and faithful friend.

MISS E. PRATT.

Miss Emma Pratt, third daughter of Mr. Pratt, deacon of the baptist church, Bishop's Stortford, died in the Lord on the morning of Saturday, February 19, 1848, in her twenty-fourth year. She was a member of Dr. Steane's church, Camberwell. Mr. B. Hodgkins improved her death to a crowded congregation on Lord's day evening, February 27, from Luke vii. 52, "And all wept and bewailed her; but he said, Weep not; she is not dead, but sleepeth."

MRS. ANN HUCKEL.

Died at Willingham, Cambridgeshire, February 22nd, Mrs. Ann Huckel, a valuable member of the second baptist church in the above place. Her death was preceded by a long and painful affliction, during which she gave many testimonies to the value of religion in sickness and at the near approach of death. As her end drew near she often repeated the following lines:—

"Joyful with all the strength I have
My quivering lips should sing,
Where is thy boasted victory, grave,
And where the monster's sting?"

and was raised up in her bed several times to sing a verse of some favourite hymn. She felt much of her unworthiness, as one who had sinned against the Lord, and would frequently exclaim, "What a mercy that there is a fountain opened for sin and uncleanness." It was evident that she found joy and peace in believing, and that even in the valley of the shadow of death she feared no evil.

MR. R. CANE.

Died at Hurn, near Parley, Hampshire, February 23, 1848, Mr. Richard Cane, in the eighty-third year of his age. He was for many years a consistent member of the baptist church at Wimbourne, but in the latter part of his life worshipped with the friends of Christ at Parley. He was a warm-hearted friend to the cause of Christ both at home and abroad, and did all in his power to support it. The minister and people at Parley have lost a most kind and sincere friend in the death of this aged saint. His death was improved by the minister, Mr. Alcock, from Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

MR. T. SMITH.

Died February 27th, at his residence, the Hill's Farm, Attleborough, Norfolk, after a long and severe affliction, aged sixty-six, Mr. Theophilus Smith, the eldest surviving son of the late Rev. Thomas Smith, pastor of the baptist church, Shelfanger, near Diss, in the same county. Mr. Smith was a straightforward, upright, and consistent dissenter, and had been for many years an honourable, valuable, and highly respected deacon of that church; the pastor, church, and congregation have now to sustain a loss which will be long and severely felt, and the chasm death has here made will not speedily be filled up. It was through the instrumentality of the deceased and another friend, who has some years since entered his rest, that a cause was commenced in Attleborough, by hiring a room which was regularly kept open by them for worship, and the writer of the present notice has heard the deceased remark, that "frequently they had been the *only two* persons present, when one read a hymn and a portion of the scriptures, the other prayed:" on one occasion the friend above referred to, who was then a brother deacon, was the *only* person present; but the doors were not closed without previously reading a portion of the scriptures and engaging in prayer; and though the church has had great difficulties to encounter, yet they never forsook the cause. A chapel has since been built, from which the subject of this memoir was permitted to see the debt removed. His brother deacon died suddenly as he was preparing for the prayer-meeting on a sabbath morning; our recently departed brother on a sabbath evening. A short time before his departure our friend especially commended his two youngest children (the others being all from home and settled in life) to the care of *his* Father, to be *their* Father, and besought them affectionately "to keep from sin, and live near to the Lord:" and added, "The Lord be gracious to me; I trust alone in the mercy of Christ, and his love to sinners: these alone are my comforts. I feel a guilty, weak, and worthless worm, but on his kind arms I fall. I want to be clothed in the spotless robe of Christ's righteousness, for the love of Christ is ever new." He died without a struggle or a groan, relying on Christ.

Mr. Smith was a man of superior talent and mechanical skill, and he was anxious that any worldly distinction or honour he received should be instrumental in promoting the glory of God and the good of his fellow creatures. Through the kindness of the Earl of Albemarle he had an introduction to Prince Albert at Windsor Castle, when a variety of ingenious models invented by Mr. Smith, for improving the construction of the plough, were submitted to and obtained the approbation of his royal highness. At this interview Mr. Smith took the opportunity of

personally presenting to his royal highness a poem written by himself, addressed to her Majesty the Queen, accompanied by one to his royal highness the Prince of Wales, both of which were accepted by her Majesty; and shortly after, a beautiful family bible, elegantly bound and emblazoned with the royal arms, was transmitted from Windsor Castle, in which is the following inscription —

"Presented by command of Her Majesty
To Mr. THEOPHILUS SMITH,
The Hill's Farm,
Attleborough, Norfolk.
Oct. 1st, 1841."

On the receipt of this unexpected present, the royal autograph and that of Prince Albert were, at Mr. Smith's request, inserted in the sacred volume. The bible thus distinguished, will be long preserved by the family in remembrance of the deceased.

MRS. ANN JONES.

Died February 28, 1848, Mrs. Anne Jones, Merthyr Tydvil, in her seventy-fifth year. She had been a member of the baptist church at Zion Chapel for thirty-four years. During that long period she maintained her religious character unswerving. Her piety was deep and fervent, embodying itself in love of devotion, a keen relish for the services and enjoyments of the sanctuary, habitual study and reverence of the sacred oracles, and a life marked by purity and benevolence. Her prudence and decision were not less conspicuous than her placidity of mind and sweetness of disposition; but she was pre-eminently distinguished by her liberality. Though by no means in affluent circumstances, she was ever ready to contribute towards the cause of religion. It was her delight to relieve distress, especially that of the household of faith, and many aged pious matrons there are now weeping, and showing the coats and garments which she made while she was with them. But her kindness to the ministers of religion was unbounded; her house was open to them at all times. There, after toil and travel, they obtained rest and refreshment, ministered with an unostentatious, but heartfelt cordiality. The indigent student always received a cheering welcome, and departed carrying along with him memorials of her generosity. There are but few baptist ministers in the principality who have not had reason to retain a grateful remembrance of her hospitality. While she abounded in good works, her humility was unfeigned; disclaiming all merit, she earnestly and thankfully pointed to the great Sacrifice as the sole basis of her hope.

In about a year after her baptism she was left a widow, with the charge of four young boys, two of whom in a short time died, and the management of the business of manufacturing flannel. From that period

till her last illness she conducted her secular affairs with singular discretion, probity, and industry. All persons implicitly confided in her veracity and honesty. Her children were the objects of much anxiety; but her care and prayers were not in vain. Her elder son, a man whose worth is exceeded only by his modesty, is a deacon of the church of which she was a member; the other is a minister of the gospel, the Rev. Abraham Jones, late of Chatham.

Her health, which was always delicate, was completely undermined by an attack of the epidemic so prevalent at the close of last year. She had been prepared for the result. Her piety, which had been perceptibly maturing, produced, in the season of affliction, the blessed fruits of resignation and joy. As she stood on the verge of life, her fears subsided, her confidence grew firm, and her assurance undoubted, that a union subsisted betwixt her soul and the Saviour. Her faith sustained her amidst great debility. She commended her sons with affection and earnestness to the God of all grace, and panting for her final deliverance and perfection, often exclaimed, "Come, Lord Jesus, come quickly." She left the world, having a good report of all men, and of the truth itself.

MR. D. REES.

On the 2nd of March, at Cardigan, in his forty-ninth year, Mr. David Rees, merchant, and one of the councilmen of the borough of Cardigan, died, leaving a wife, four children, and a large circle of relations and friends to deplore his early removal from the sphere of his usefulness. He endured a very severe affliction for several months with Christian resignation, and was mercifully sustained by consolation from above, so that death was no terror to him, but often longed to be released from his tenement of clay; and at last, "one gentle sigh his fetters broke," and his spirit fled to the place where sorrow and sighing are for ever done away. His heavenly Father had "chosen him in the furnace of affliction," and while in it he was so far refined as to be able to say, "I know in whom I have believed. I know that my Redeemer liveth." He was a deacon of the baptist church at Cardigan, and his removal, it is to be feared, will be an irreparable loss to the church, of which he

was so useful a member, and to the denomination at large, to which he was so liberal a supporter. So universally respected was he by all classes, that his demise has cast a gloom over the town and neighbourhood, and every one mournfully exclaims, "We have lost a good man."

"Mute is the tongue, the eye is closed
Where kindness spake, where feeling beamed;
In death's deep sleep he lies composed,
Silent, lamented, and esteemed."

His funeral took place on the following Wednesday, when the Rev. R. Evans of Verwick read and prayed in the house; then the corpse was removed to the hearse, and conveyed to Penybryn baptist chapel, to be interred, his fellow deacons acting as bearers. At the chapel the Rev. W. Thomas of Blaenwann read and prayed; the Rev. J. Lloyd of Ebenezer (in the unavoidable absence of the Rev. D. Rees) preached his funeral sermon, from Isaiah lv. 8, 9, the text selected by the deceased; and the Rev. D. George of Jabez, closed in prayer. After the coffin was lowered to the vault prepared for it, the Rev. N. Thomas of Citvowir delivered a short oration in English and Welsh, and the Rev. D. Davies of Cardigan, independent, closed the solemnities in prayer.

"The sepulchre has closed its gates
Upon his quiet bed of dust,
And there the slumbering body waits
The resurrection of the just."

Considering the very unpropitious state of the weather, the funeral was very numerous and respectfully attended, including four clergymen, ten dissenting ministers, and six medical men. As a mark of respect to the deceased all the principal shops in the town were closed, and the tears that bedewed the faces of scores present bespoke the feelings of their hearts. Peace be to his dust.

MISS HERNAMAN.

An interesting account of this lady appeared in our last, but with an incorrect spelling of her name, the R in the first syllable having been taken for an S. The word *vanity* was also substituted for *variety*, in a sentence at the commencement of the second page which should have been, "Whoever might be carried away with the variety or novelty of new opinions or systems, she was not."

CORRESPONDENCE.

CHAPEL DEBT EXTINCTION.

To the Editor of the Baptist Magazine.

DEAR SIR,—Your correspondent, Mr. J. R. Quinton, in his proposal for the above
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named purpose contained in your last number laments the lapse of time since it has been noticed in your magazine. He charitably attributes this neglect to "the absence of a well-concerted plan," thereby *condemning*

while "he declines to allude to the propositions contained in your former pages."* The difference between Mr. Quinton's plan and those other propositions, is contained and contrasted in two words, *giving* and *lending*, and the contrast is explained by the text as relating to the *poor* or to the *Lord*.

The nature of the investment proposed by Mr. Quinton does not need a reference to scripture, nor require "the full explanation of an experienced accountant," the SYSTEM OF TERMINABLE ANNUITIES is a loan of money to poor churches at four per cent. INTEREST, upon mortgage of a new kind, the repayment to the lender to be secured in some way not explained in the proposal: there certainly is an abatement of one per cent. interest from five, and the reduced value of money constitutes the transaction a *bonus of one per cent. above three* to the lender; there is NO GIFT in the case. Being an advocate for giving money without any return to the donor, and thereby to raise a fund for *lending* to our churches *without interest*, and having witnessed the practical benefits resulting from its operation, allow me, sir, to profit by Mr. Quinton's reproof for silence, and to ask your permission again to refer to the proceedings of the Baptist Building Fund, by the following statement. A legacy of one thousand pounds from the late Dr. Newman induced the committee of that institution to adopt Mr. Bowser's very excellent plan. They have lent the money without interest to nine churches, taking the security from each church of the note of hand of four persons; they, jointly and separately engaging to guarantee the repayment of the whole; which repayment is to be made by twenty half-yearly equal instalments, rendering the whole returnable in ten years. The nature of the security so given by four members of each church, each of whom is liable for the whole loan; a stimulus to them all to urge the preparation of the instalment which they are bound to forward at the time named. The operation commenced in July, 1846, and the nine churches relieved have returned one hundred and fifty pounds to Michaelmas last. Thus, sir, the money given by a contributor is not expended. It operates to "arouse independent exertion," and it "destroys that most humiliating and exhausting incubus," THE INTEREST OF MONEY, created by the system of borrowing upon either interminable or *terminable annuities*. If, sir,

* It is due to Mr. Quinton to say that his communication, as originally submitted to us, included remarks on other plans which had been advocated in our pages; but that we declined the insertion, partly because of their length, and partly because we foresaw that they would produce a lengthened controversy, in which several writers would be anxious to take part, but which would be uninteresting to a large portion of our readers. It was at our suggestion that he confined himself to an explanation of his own plan.—Ed.

the imperative duty of annihilating debt had practically operated upon every member of the denomination as forcibly as its continuance oppresses many of our churches and weighs down their suffering laborious pastors, ten thousand pounds would immediately have been added by donations to Dr. Newman's legacy, and as immediately distributed by the Building Fund committee. Speculative projects for investment of money for *worldly purposes* may be useful and right, but that cause which is *not of the world* should be upheld upon purer principles, emanating from Him who gave himself to found it, and who commands the gratitude and obedient self-devotion of every one who is vitally united to him in spirit and in truth. Allow me to add that a society is *formed*, adapted for, and equal to the completion of the important object—THE EXTINCTION OF CHAPEL DEBTS. The business is conducted without any expense, and were thousands more at its disposal, no expense would attend the distribution. Sixteen churches have been assisted; £1550 of debt paid off, and an annual return of £150 secured for future investment. Thus the principle of the society is not based upon simple, but *compound interest*; the necessitous are not merely extricated from thralldom, but are rendered the instruments of extended benefit. The capital is not spent, every donation increases a perpetual and ever acting source of revolving advantage. To this society, THE BAPTIST BUILDING FUND, I very respectfully and most earnestly invite attention. For it I treat liberal and extensive aid; not for an evanescent but an enduring benefit. And I would urge one further motive, that the principal burden of an existing debt lies with the severest pressure upon the pastor of the church. If this letter should excite the attention and sufficiently interest the feelings of any friend of baptist churches to induce a contribution for their permanent aid, I shall as treasurer gratefully receive and apply it to the Baptist Building Fund.

I am, dear sir,

Sincerely yours,

JOSEPH FLETCHER.

Union Dock, Limehouse, March 10, 1848.

QUERY AND ANSWER.

A Family of Constant Readers propose this inquiry: "Is there any truth in the saying "that there are a great many more men than women in the world, or any portion of it?" and is there any positive prophecy in the "Bible that it ever shall be so?"

We are not aware of any prophecy bearing on this subject, but the regularity of the proportion between the sexes, through several

thousand years, affords a remarkable illustration of the providential government of the Great Ruler. At the time of the last census, there were in the United Kingdom, 13,301,711 males, and 13,742,528 females, the majority of females being 440,817: a number perhaps not greater than that of the male natives of Britain, who were on the seas and in foreign lands. This general equality is the more wonderful, as the number of males born into the world is greater than that of females. In Europe it has been ascertained that there are born 106 males to every 100 females; in other words, about fourteen males to every thirteen females. But this is compensated by female longevity. In the year in which the last census was taken, it appears that in England, of every 100,000 males, 2,238 died; but of every 100,000 females only 2,083 died. In 1844, the latest year of which we have the registration at hand, of every 100,000 males, 2,236 died; but of every 100,000 females, only 2,074. Women live longer, on the average, than men, but more male children are born than female; and thus, by the infinite wisdom of the Creator and Preserver of our race, that equality of numbers is kept up, which is so necessary to the well-being of the species.—Ed.

EDITORIAL POSTSCRIPT.

Events have taken place on the continent of Europe of the most momentous character, with which none of our readers can be unacquainted, and on which it is not necessary that we should comment. It is, however, a very remarkable fact which we cannot refrain from mentioning, that the persecution of our baptist brethren in the department of l'Aisne, which we mentioned in our number for February, led to the overthrow of the French monarchy. They did not indeed attempt to avenge themselves, nor did the Parisians intend to avenge them; yet their condemnation occasioned the downfall of the government. The law which was brought into operation against them was not enacted to prevent religious meetings, but meetings for political purposes. This law had not been acted upon for many years, and it was doubtful whether a prosecution under it could be sustained. But when the Court of Cassation had confirmed the decision of the Court of Amiens, condemning the meetings of the baptists as illegal, we are informed that Guizot said, "This is the law for me!" Trusting to this decision, he determined to prohibit the great reform banquet, the prohibition of which was the immediate occasion of the fall of himself and his master. Certain it is that it was the same law which had been applied, at the instigation of a Romish bishop, to the suppression of the baptists,

which the government attempted to enforce against those political opponents who have proved too strong for them.

In our own country, the government have made as good a choice as they could of a successor to the late archbishop of Canterbury, by appointing to the office Dr. John Bird Sumner, twenty years bishop of Chester, an evangelical and liberal-minded prelate. His exaltation will probably show how little good can be effected by an excellent man, in a position so little resembling that of a primitive minister of Christ as that which he now occupies. A temporary difficulty has however arisen, which has prevented what is called his "enthronization." Before the primate of all England can be enthroned, he must do homage to the sovereign. Her Majesty having recently given birth to a sixth child is not able at present to receive him for this purpose, and the ceremony is in consequence deferred. In reference to this fact, the Record observes, with admirable simplicity, "It is singular that so many events should have lately occurred, tending to analyze and exhibit the position of the church and its dignitaries in relation to the state."

Some of our readers are aware that a few months ago the conductors of the Baptist Tract Society reprinted, with some alterations and additions, an article which had appeared in this magazine under the title of "The Oxford Blue." Thinking that some parts of the newly-introduced matter treated injuriously the reputation of a deceased minister, who had suffered much for conscience' sake, and who in his latter days had been our personal friend, and conceiving also that an unwarrantable liberty had been taken with what we had written, we commented on the tract, in a Brief Notice, with some severity. Explanations have subsequently been laid before us which induce us to revert to the subject again. We are perfectly convinced that the committee of the Baptist Tract Society did not intend to do anything unfair or dishonourable; and we think it right to exonerate also, in a great degree, the gentleman by whose hand the alterations and additions were made. As he states that he did not mean to impugn the integrity of Mr. Morris, in those observations which appeared to us to impeach that good man's motives, as well as the propriety of the course he adopted, we wish to withdraw every thing that could be regarded as offensive in the tone and phraseology of our remarks. There are indeed one or two epithets which we employed on the supposition that we were dealing with an anonymous plagiarist, which we should not have used had we remembered the fact that the Baptist Tract Society had an avowed responsible

editor. To that gentleman personally we should not have thought it right to apply those epithets under any circumstances. Should it happen again, however, that anything that we have written is considered worthy to be reprinted, it does appear to us that it ought to be accompanied with some acknowledgment of the source whence it is taken, and that if it seem desirable that alterations should be made, consultation on the subject might be advantageous.

Dr. Murch having taken a residence near Watford, though he continues to discharge his pastoral duties at Rickmansworth, it may be convenient to his correspondents to know that letters should now be addressed to him at Watford, Herts.

The Rev. Stephen Davis, late of the Baptist Irish Society, has removed to 29, Trafalgar Square, New Peckham, London.

We are informed that the Rev. David Phillips has resigned the charge of the church at Camrose, Pembrokeshire, after a pastorate of eight years.

The sudden death of the Rev. John Bird of Hammersmith, recorded in our last, has left all the younger members of a large family in great destitution. A subscription on their behalf has been generously commenced, and we believe that our wrapper will contain an advertisement respecting it, which we hope will not be overlooked.

As it may be convenient to the reader to have a list of the intended Annual Meetings in London for April chronologically arranged, we subjoin the following:—

THURSDAY, APRIL 20TH.

In the morning, at eleven o'clock, a prayer-meeting in the Baptist Mission House, Moor-gate Street.

In the evening at half past six, service at Surrey Chapel. Mr. Sherman, the esteemed minister of the chapel, had engaged to preach; but a severe domestic affliction having compelled him to relinquish his intention, Dr. Archer of Oxendon Chapel has very kindly undertaken to supply his place.

FRIDAY, APRIL 21ST.

In the morning, at ten o'clock, the Annual Session of the Baptist Union will be held at the Mission House. The Rev. W. H. Murch, D.D. has consented to take the chair.

In the evening, at half past six o'clock, service will commence at Salters' Hall Chapel, Cannon Street, when the Rev. William Robinson of Kettering is expected to preach on behalf of the Baptist Irish Society.

LORD'S DAY, APRIL 23RD.

Sermons on behalf of the Baptist Mission are to be preached in many chapels, a list of which will be found in the *Missionary Herald*.

MONDAY, APRIL 24TH.

In the morning, at ten o'clock, A General Meeting of the Subscribers to the Baptist Irish Society will be held at the Mission House, for the election of a Committee, and the transaction of other business.

In the evening at six o'clock, the annual Public Meeting of the friends of the Baptist Home Missionary Society will be held in Finsbury Chapel.

TUESDAY, APRIL 25TH.

In the morning, at ten o'clock, the General Meeting of Subscribers to the Baptist Missionary Society will be held in the Mission House, for the election of a Committee and the transaction of other business.

WEDNESDAY, APRIL 26TH.

In the morning, at half past eight, Ministers educated at the Colleges of Bristol, Steyney, and Bradford, will breakfast with their tutors in three rooms in the Guildhall Coffee House. A united conference may probably be held after breakfast.

In the forenoon, at eleven o'clock, service is to commence at the Poultry Chapel, when the Rev. C. M. Birrell has engaged to preach on behalf of the Baptist Mission.

In the evening, at six o'clock, the annual Public Meeting of the Bible Translation Society will be held in New Park Street Chapel.

THURSDAY, APRIL 27TH.

In the morning, at ten o'clock, the annual Public Meeting of the Baptist Missionary Society will be held in Exeter Hall. The chair to be taken by John Henderson, Esq., of Glasgow.

In the evening at half past six, the Public Meeting of the Baptist Union will be held in New Park Street Chapel, Dr. Murch in the chair.

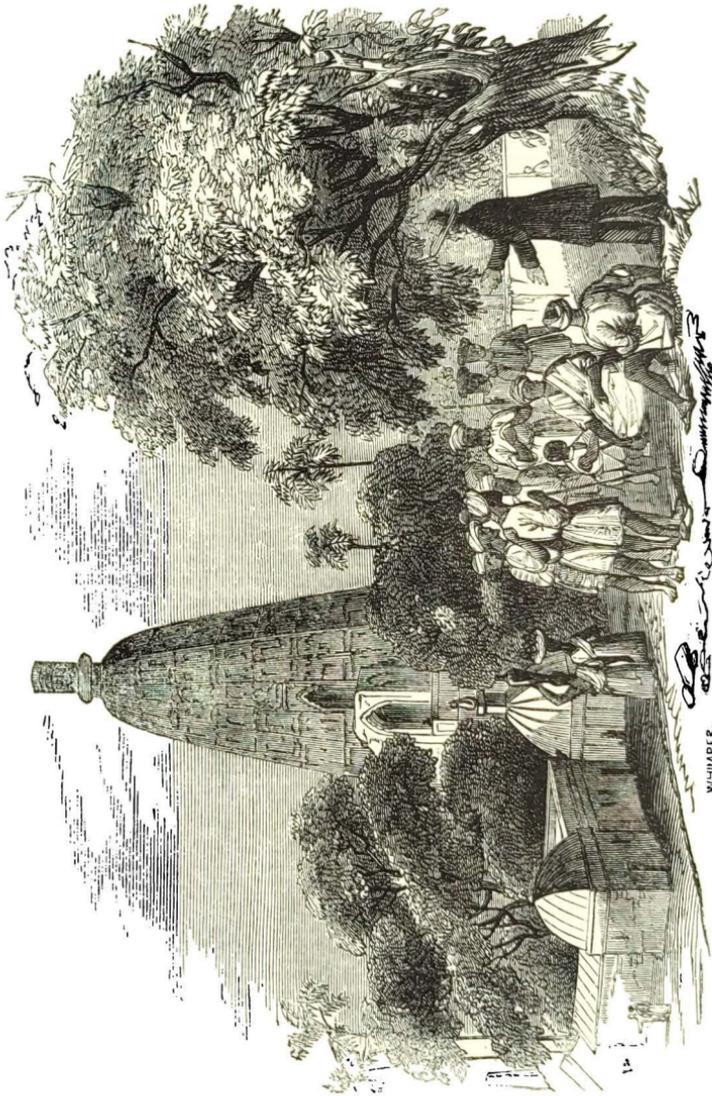
On the Thursday evening also, at six o'clock, the seventh Annual Meeting of the Baptist Tract Society is to be held in Trinity Chapel, Trinity Square, Southwark; Robert Lush, Esq., in the chair.

FRIDAY, APRIL 28TH.

In the morning, at eleven o'clock, a Meeting of the Subscribers to the Hanserd Knollys Society will be held in Salters' Hall Chapel, Charles Jones, Esq., Treasurer, in the chair.

In the evening, at half past six, an adjourned Public Meeting of the Baptist Missionary Society will be held in Finsbury Chapel; the chair to be taken by Robert Lush, Esq.

THE MISSIONARY HERALD.



WHIPPER.

A MISSIONARY PREACHING IN NORTHERN INDIA.

ASIA.

CALCUTTA.

In our last number, a letter from Mr. Thomas was quoted, in which he referred to a visit which Messrs. Pearce and Wenger were about to pay to Barisal, and a journey Mr. Page was about to undertake in another direction. In a letter dated January 8th he adverts again to these facts, and gives some additional information.

Brother Page has returned from his missionary excursion, and gives a pleasing account of the labours of himself and companions, and of their reception by the people. We have not yet heard from our dear brethren Pearce and Wenger, but hope all is going on well with them.

I am contriving to go out with my family next week, and shall try to be away about ten or twelve days; but to leave only for a day or two is exceedingly difficult, but I feel it necessary to attempt it, for the sake of my health. It will, however, be only a very partial relaxation that I shall be able to secure, as I shall have much to do while out.

Still, breathing the fresh river air may prove very beneficial. Last year my trip did not do me half the good it probably would, could I have managed to leave my work at home, but I could not.

Brother Robinson is here from Dacca; he is expecting to hear from you. I have delivered your message, or rather, shown him your letter. He is not at all anxious to visit England. Just now he seems in pretty good health, but says the hot weather tries him exceedingly, and Dr. Wise wrote me a note saying we must not be deceived by his present good appearance. When shall we have more men sent to our help? Do not forget us.

HAURAH.

Mr. Morgan, who in his last communication had informed us that he was unwell, now mentions his restoration to health. He adds,—

At the close of the rains I bought a pony to enable me to visit distant villages with rapidity and without exhausting my strength. By this means I am enabled to do more work. On account of the badness of the roads, there is no alternative, but either riding or walking; the latter leaves but little strength to stand up to preach.

The native preacher and myself have made preaching to the heathen a paramount object. In the accomplishment of this work we have preached on the high roads, bazars, and villages. To this we are encouraged by the

attention of the people, and their kind reception. To those who are living in the country there is evidently a great change going on among the people; especially a growing dislike to the brahmins, and consequently a gradual diminution of gifts. Of this the brahmins have complained to me in bitter terms.

I hope that the churches will remember us in their prayers and in their contributions. We can bear expatriation, and every other trial connected with a missionary life, but to be coldly regarded and reluctantly supported, would be our greatest trial.

BENARES.

Our friends here are about to build a school-house in the military lines at a short distance from the city, for the schools there which number at present eighty or ninety boys. Mr. Small says that it will serve at certain hours for a reading room for the soldiers, and also for a place in which to hold religious and temperance meetings. The expense will, he hopes, be defrayed there, a convenient spot of ground having been granted for the purpose by the military authorities. Mr. Small observes that the forte and favourite work of his coadjutors is preaching to

the Gentiles; of their manner of doing which, Mr. Heinig has furnished a specimen, in an account of a recent tour, which we subjoin.

I am happy to say, through mercy, since my return to Benares I have enjoyed a great measure of health and strength, so that I and my native preacher have been enabled daily to go forth mornings and evenings to proclaim to the multitudes of this city the blessings the gospel imparts. I often think how gratified the friends of missions would be could they see the listening multitudes by whom we are thronged, and hear them, as they constantly do, assent to the truths of the gospel; and although at present there is not much ingathering, yet from the arguments I have held with the people recently, I am quite sure they diligently read our scriptures, and converse among themselves, and I trust the day is not far distant when the sons and daughters of this land will be brought into the fold of Christ.

I will now proceed to give you an account of an itinerant journey I have recently made with Solomon, my native preacher.

We went to the Baliya fair (mela), about forty-three cos (eighty-six miles) from Benares, and arrived there on the 14th of November last; but finding the mela had not commenced, we went forth to the surrounding villages to speak of the unsearchable riches of Christ. The people listened in these places remarkably well, and we distributed several tracts and single gospels. In a village near Balliya I engaged in a conversation with several pandits and their friends, who were all sitting a group reading something out of their shasters. After having reasoned with them, and showed them the insufficiency of their gods and idols to save them, and after putting them in mind that, according to their shasters, they can expect no salvation or any protection from their gods, especially their Autars, because they all had done their work for which they appeared in Satyug, Dwapar, and Tretas, but none of them had any commission to do any thing for them in Kalyug; besides, I told them you must feel the insufficiency of all your worship, and labour to become meet for heaven; that, after all the pains you take, not a single sin has been pardoned, but that you are in your walk and conversation just the same as before, and that after your death your children testify that you are lost, and that all your righteousness has not delivered you from the torments of hell, &c.; after which explanation I preached to them Christ, and what God had done through him for us; and what Christ had done, and how he purchased our salvation, and that God now desires us to believe and to accept his word and the justification through Christ by faith in him, and repentance of and forsaking of sin.

This conversation had a good effect upon them all, so that after several days, when

I again passed that place, they called me, and inquired further into the way and manner of the salvation of Jesus Christ and its blessed effects, and earnestly desired to have the gospel, that they might read it themselves, with which I complied.

I had also opportunity to converse with the pandits of another temple opposite the Brishy Muni temple, who appeared on the whole very civil and polite. They argued very reasonably, and were attentive to the answers they received to their various objections.

At the beginning of the fair, it appeared to me, that but very few people would visit it, but I was greatly mistaken. The second day before the bathing-day, numbers of people came together from every quarter, so that we were engaged from morning till night. Mr. Ziemann, from Chupra, had joined us. We had chosen a very convenient and suitable place, where two chief roads met together in one that leads to the Brishy Muni temple, which, after bathing, the people visit to pay their oblations. At this place we had crowds upon crowds of people, who listened exceedingly well to the convincing truths of the Saviour. All objections were satisfactorily answered, and as far as reason goes, they all were convinced that in none there is salvation but in Jesus alone; only two infidels we had to contend with, but also they could not resist the truth, but what they before denied they were obliged to acknowledge, which had a beneficial effect on the crowd, who stood and listened, and waited to see who would be the conqueror. We three, that is, myself, Solomon, and Mr. Ziemann, had spoken so much and so long, that the day after the bathing day, when the multitudes left the place, our voices entirely failed; but we were thankful to the Lord that he had enabled us to do a little among such a vast multitude of people, and we humbly trust that the Lord will bless this feeble labour to his own glory. We had distributed to all that could read—

Of the Deo, Kaithi, and Nagri, single gospels	300
Of the Hindustani, single gospels	150
Of the Sanskrit, ditto	150
Of Tracts	200

After the multitudes had dispersed, as it is my general custom, I went round the mela to see if there were any of the books torn up which had been distributed, but I was much gratified to find there was not one fragment torn up; which, I think, proves the people must take more pleasure in perusing our books than they did in former days, as we frequently found many of the tracts torn up.

Wednesday morning early we started for Barkagawn, being eight miles from Balliya,

but what a sight! as far as the eye could view, nothing but people thronging the road on their way homewards. Here we had again much opportunity of speaking to them, but what astonished them most was, that I walked along with them; "why," I answered them, "how could I talk to you if I rode in a buggy? and how profitable it would be if you attended to what I tell you." After having had much conversation with the people who walked with us on the way, we left Barkagawn, and started next morning for Latudi, the distance being eight miles. Also here we conversed on the way with those that returned from the mela.

On Friday morning we left for Mohambabad, being ten miles. On the road we passed through several villages, where we halted, and engaged in preaching. After arriving at our destination for that day, we went in the city, which is chiefly inhabited by Mohammedans. On reading John iii. 16, several of them immediately began to question about Jesus being the Son of God, but I told them to wait a little, and listen to what I had to tell them, when I showed that we all are sinners and rebels in his sight, and that not one of the whole human race had obeyed his commands written upon the tables of our hearts; that it would only be justice on God's part to throw us all into hell, and banish us to all eternity from his presence, &c. Then I showed them that no one is justified in his sight by doing good works, and that if we did good works, it is only our duty towards the poor, and that we had nothing to expect from God for them; besides, God cannot accept our good works done with the view of obtaining pardon of our sins and eternal glory, for without money and without price, we had estranged ourselves from God, and broken his law, and without money and without price we are redeemed; and that this redemption is completed through Jesus Christ, God's only Son, who became our Saviour, &c. After I had done speaking, not one objected. We gave several Hindustani gospels and tracts.

We left early on Saturday, and arrived at Mhowbagh, in Ghazipur, being thirteen miles. The Dinapur artillery division had halted there on their march to Sultanpur for their usual practice. I was much delighted in finding three brethren amongst them, who came in the evening to my tent for a prayer-meeting. They marched away on Sunday morning, but I stayed to preach in the city, where both Hindoos and Mohammedans listened remarkably well, and I distributed several books and tracts. When I returned to my tent, I found there had arrived a detachment of a Risalah going up the country. Several of them came to my tent in the evening, and

I conversed with them till a very late hour. They, being Mohammedans, were very ignorant of their own creed, and depended, concerning their faith, entirely on their Maulwi.

On Monday morning we marched to Nanganj, being twelve miles. This place is a very insignificant one, and besides our being several times engaged on the road, we had here no opportunity of speaking. We were very tired, and the next day being again such a long march, we took rest as much as possible.

On Tuesday morning early we started for Saidpur, being twelve miles. In crossing a small river I met with a rich Mahajan, who had returned from the mela. In conversing with him, he said that he had observed our union and harmony at the mela, and also heard us preaching; and that he had been thinking all along on the way that there is some excellency in Christianity, and had compared it with his worship, and found that his is only a delusion. He said that he would think more of Christianity, and pay me a visit. Having arrived at Saidpur, we preached at several places in the city, but the people appeared very indifferent. Those that heard were attentive, but showed no desire for books, and no inclination to converse.

On Wednesday early we advanced to Chanbapur, being ten miles. After we had pitched our tent and refreshed ourselves, we went to speak to the people. One brahman was very angry that the people listened to our maintaining that their gods were insufficient and incapable to save them, and that they stood in need of a more powerful Saviour. Our explanations appeared quite reasonable to them, but the brahman went away in a rage, and stood and listened afar off. Next morning early we left for Benares, a distance twelve miles and a half. We arrived in health and safety home, our hearts being full of gratitude and praise to the Lord, who thus had afforded us rich opportunities to sow the seed of eternal truth. May he now in his mercy bless it to his own glory and the inestimable benefit of immortal souls, that many may turn from their errors to seek earnestly for salvation through Jesus Christ who without him must perish for ever. Lord, have mercy! Dear Christian friends, assist us with your fervent prayers!

A few days ago we had also a large mela near my dwelling. Solomon and I went out early in the morning, and were engaged, with the exception of a hasty breakfast, till evening. There was work here for seven or eight missionaries, and very glad should I have been to have seen them on the spot, but myself and two native preachers were all who were present to address the immense multitude. We distributed about fifty books and tracts.

AGRA.

On the thirtieth of December last, Mr. Makepeace wrote as follows :—

In the early part of the year I visited Gwalior in company with Mr. Dannenberg and two native agents. Two objects were contemplated and secured by this missionary excursion. I was enabled to preach to many of the inhabitants, and also to procure a goodly amount of contribution towards the erection of the new mission house at Chitaura. During the hot and rainy seasons I have not made, with but one exception, any distant tour; but Domingo, one of the native agents under my immediate charge, has generally been absent from the station fourteen days in each month. He is a zealous and devoted man, a comfort to myself and an ornament to the mission. His labours have been abundant, as will appear from the following summary :—

From June 1st to December 31st,	
Visited, on foot.....	140 places
Ditto, on horseback.....	318
	458 in 7 months.

During a tour which he made in April last, in company with Mr. Williams, he received a cheering token of the divine approbation. A poor Hindoo, who had long been wandering in quest of salvation, was attracted to the spot where he was preaching Jesus as the only Redeemer of men. His attention was arrested, and, after the discourse, he

visited Domingo at his lodging, that he might learn from him "the way of God more perfectly." Four or five months subsequent to this interview, the anxious inquirer visited Agra, found out Domingo, and took up his abode in the mission compound. Domingo has been to him, since the period of his arrival, as a spiritual father, frequently uniting with him in prayer and instructing him in the things "which make for his peace." He has given satisfactory evidence of a change of heart, and a few days ago publicly declared himself to be "on the Lord's side."

The second native agent under my supervision is Manuel. His labours have not been so extensive as Domingo's, owing in some measure to the circumstance that he does not draw horse-allowance from the society. His efforts are confined to the city and the villages immediately adjacent. During the cold season, which has now set in, I generally accompany Domingo to a distance. The plan we have sometimes adopted is to rise early, and travel four, five, or six miles to a remote village or villages. There we are sure to find a number of people clustering round the fire ere they sally forth to their respective occupations. At this time we obtain larger congregations than at any subsequent period of the day.

MADRAS.

A letter from Mr. Page, dated January 13th, gives a pleasing account of the work in which he is engaged, and the prospects of usefulness in this important station.

In my last letter I mentioned that we had hired a room for public worship. We opened it November 14, 1847, and had congregations of about forty in the morning and sixty in the evening. We hold two services on the Lord's day, and one in the week. Our congregations have steadily increased, and we hope the time is not far distant when the place will be too strait for us, and we must build a chapel.

A church has been formed, consisting of those baptists who reside in Madras and its immediate vicinity. The number of members present at the formation of the church, including Mrs. Page and myself, was fourteen. One has been added to us since, and next Lord's day two are to be baptized, in one of whom I see the first-fruits of my missionary labour here. I have also pleasing hopes concerning one or two others.

As to pecuniary matters, we have opened two accounts, one for the current expenses, such as rent, lights, &c., and I hope eventually the minister's support; the other, for building and furnishing a chapel, and for carrying out various plans of usefulness in connexion with the church. Towards the former, the members of the church and congregation only contribute, and I hope they will raise sufficient to meet all the expenses, except my salary, and that they will soon find a part of that. Very high expectations, however, cannot be entertained, for all the members of the church, with one or two exceptions, are very poor. I have no reason, however, to complain of any want of liberality. I believe the members of the church do all subscribe more towards their place of worship than persons of the same class and means do at home. Towards the chapel

fund, the members give according to their ability, and to it we devote all the money received from friends not immediately connected with us.

In addition to the weekly services at the room, I have two others in destitute parts of the city in which the East Indian population dwell. In one of them a room is lent to us, so that we have not one farthing expense. In the other we have hired a small house, which serves both for a weekly service and a Sunday school. For this we draw upon the chapel fund. The men who are members of the church work with me at these stations, one or two going with tracts to the

people in the neighbourhood about an hour before the service, and inviting them to attend. We get variously from ten to thirty people together.

Pray do send out one or two men to this part of India. Here I am alone, and am doing nothing for the heathen; and there is no one near me to advise with on any perplexing conjuncture, and no one to look after the church and congregation when I visit the out-stations.

I was much cheered on the last sabbath in 1847, by the presence of Mr. and Mrs. Sutton, and Mrs. and Miss Yates, who landed here while the "Wellesley" was in the roads.

The baptist church at Madras has addressed a Circular to their brethren of the same faith in Southern India, proposing, first, the formation of a baptist association, and, secondly, the formation of an Auxiliary to the English Baptist Missionary Society. The following are extracts:—

"After much anxious deliberation, and earnest prayer for divine guidance, we venture now to invite your serious attention to a few thoughts, which have deeply exercised our own minds, relative to the state of the denomination to which it is our privilege to belong, in this part of India.

"By the good hand of the Lord our God upon us, we, who are located here, have been permitted to unite into a Christian church, and are now enjoying, steadily, the ministry of the word and the ordinances of religion; and, although our number is but small, we have pleasing tokens for good, and are looking, hopefully, for the blessing of Him who can make the little one become a thousand. For this we give thanks to the Great Shepherd, and we would invite you, dear brethren, in the exercise of that sympathy which rejoices with those who rejoice, as well as weeps with those who weep, to aid us in the grateful employ. 'It is a good thing to give thanks unto the Lord.'

"Our rejoicing on our own behalf is, however, mingled with much anxiety on account of the state of that section of the Christian church with which we are connected. Believing, as we do, that our sentiments as baptists are scriptural, and that the adoption of infant sprinkling, in place of believers' immersion, is not a mere harmless mistake, but a great practical error, which has destroyed the purity of the church, and, by the nominal Christianity it has created, is now the great hindrance to the conversion of the world, we cannot but think it highly important that all, who hold the sentiments of the baptists, should give a united and emphatic testimony in support of their distinguishing principles, and should especially combine their exertions in this land, to present the gospel to the heathen, free from the

error which has produced so serious evils. But, when we look to the state of the baptist brethren in Southern India, we are painfully affected with the fact, that though they exist in no inconsiderable number, they are neither united to bear testimony to their principles, nor are their exertions combined for the diffusion of the gospel among the heathen. They exist as individuals, not as a distinct and well organized section of Immanuel's army. Yet, surely, if the peculiar sentiments of any body of Christians will warrant a separate denominational existence, on their part; the peculiar sentiments of the baptists demand it on theirs. They maintain no mere theoretic dogma; but a practical principle, essential to the purity of the church.

"Baptists of Southern India! we appeal to you. Are not the principles you hold—principles, on account of which your ancestors braved fires, and tortures, and death—are not these worthy your united action, in these peaceful days? Do you not think that believers' baptism is based on the word of God? Is not infant baptism as mischievous as it is unscriptural? Has it not made the church worldly, produced the monstrosity of a Christian nation which is not a nation of Christians, and thereby formed a caricature of the church of Christ, to be the cause of mockery, and, what is worse, of deception to the heathen to this day? With your views of truth, can you rest without some effort to unmask the delusion, and to limit the Christian profession and the Christian name to believers only. Brethren, we write strongly, but we do it because we are in earnest, and have a deep and growing conviction of the importance of our principles, both to the purity of the church and the conversion of the world.

"We ask you, will you unite with us? It

is a noble work that we propose—to give the gospel to the heathen, with scriptural views of the Christian profession, and of the application of the Christian name. Let us combine for this work; and, while we carefully avoid an attitude of unnecessary hostility towards other bodies of Christians, and endeavour to act

fraternally with them, to the full extent that conscience will allow, or charity prompt, let us at the same time be faithful to our own convictions of duty, and to that truth, of which it is our privilege and our honour to be the only advocates.”

A small baptist church exists, it appears, at Bangalore, from which Mr. Page has received a letter containing the following passages:—

The announcement in the public prints of your safe arrival at Madras filled us all with joy and sincere gratitude to Almighty God for his merciful preservation of you during the voyage out, and the receipt of your truly Christian and most affectionate epistle, enhanced, if possible, the depth of those feelings.

Some among us have long yearned for the advent of a baptist mission to our coast as betokening the dawn of a better day for the true church of God in this land; and, blessed be his holy name for sparing us to see our wishes realized. May He who has directed your steps to this long neglected portion of his pasture, endue you richly with heavenly wisdom, strengthen your hands for the work before you, and enable you by sound preaching and holy example to show yourself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth. May your labours in India be crowned with many seals of your apostleship in the Lord, and may the good steward's recompence be yours in the kingdom which is to come.

It will afford us much happiness to meet your wishes by corresponding with you monthly, and our prayers shall be constantly offered at the throne of grace for the success of your ministry.

The Waldensian, or Free Baptist Church at Bangalore, dates its origin from the month of August, 1846. At that period a few adults who had been brought by the free grace of God to a saving knowledge of His truth, and by prayerful study of the holy scriptures to a happy unity of spirit in matters of faith, were immersed by brother Day, a Waldensian professor, on a public declaration of their belief in the Lord Jesus Christ.

Subsequent conversions and immersions having increased their number, the brethren felt it their duty to separate from other denominations, and unite in strict fellowship, as disciples holding “one Lord, one faith, one baptism.” Southern India being then destitute of any baptist church, or sympathizing pastor, to whom they might refer for advice, they cast themselves on the sole guidance of the Holy Spirit, and formed their church on the purely scriptural model of the ancient Waldenses, whose plain doctrines and simple discipline they profess in all things to follow, believing the same to be eminently apostolical.

Brother John William Day was called to the office of ruling elder, by the unanimous voice of the church, and solemnly set apart by “lifting up of hands” and prayer.

Brother John Fuller was chosen deacon in the same manner.

Religious worship is conducted as in other baptist churches, by sacred singing, reading the scriptures, and extempore prayer. All the brethren pray in turn, when so disposed. Any brother who possesses the gift, and has a word of exhortation to offer, is permitted to do so, with sobriety and discretion. Lectures on points of faith and practice, or on baptist principles, are delivered occasionally. Prayer meetings are held at the houses of the brethren in rotation throughout the week, and on the evening of every Lord's day the whole church assembles in some convenient place to commemorate the Redeemer's dying love. To this ordinance none are admitted but such as have been openly immersed after evident conversion, and continue to walk steadfastly in newness of life.

For the remainder of Foreign Intelligence see page 247.

HOME PROCEEDINGS.

ANNIVERSARY SERVICES.

A Meeting for SPECIAL PRAYER, in connection with the Baptist Missionary Society, will be held in the Library of the Mission House on the morning of Thursday, April 20th, at eleven o'clock.

ANNUAL SERMONS, APRIL 20th & 26th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. THOMAS ARCHER, D.D., of London, and the Rev. CHARLES M. BIRRELL, of Liverpool. The former will preach at Surrey Chapel on the evening of Thursday, April 20th, and the latter at the Poultry Chapel, on the morning of Wednesday, April 26th.

Service to commence in the evening at half-past six, and in the morning at eleven.

SERMONS, LORD'S DAY, APRIL 23rd.

The following are the arrangements (so far as completed) for April 23rd.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. Young
Alie Street, Little	Rev. J. Rothery ...	Rev. Mr. Belgrave...	Rev. G. Isaac
Austin Street, Shoreditch	Rev. D. R. Stephen	Rev. W. Miall*.....	... ..
Battersea	Rev. C. E. Birt, M.A.	... ..	Rev. W. Crowe
Blandford Street	Rev. E. Carey .....	... ..	Rev. W. B. Bowes
Bow	Rev. G. W. Fishbourne	... ..	Rev. G. W. Fishbourne
Brentford, New	Rev. T. Smith .....	... ..	Rev. E. Carey
Brixton Hill (Salem Chapel)...	Rev. C. Stovel .....	... ..	Rev. D. R. Stephen
Brompton	Rev. P. Cater .....	... ..	Rev. P. Cater
Camberwell	Rev. W. B. Bowes	Rev. W. Fraser* ...	Rev. W. M. Bunting
Chelsea, Paradise Chapel	Rev. J. Cubitt .....	... ..	Rev. J. Burton
Church Street, Blackfriars.....	Rev. J. Webb	Rev. S. S. Dubourg*	Rev. W. Upton, jun.
Deptford, Lower Road	Rev. A. Major .....	... ..	Rev. A. Major
Devonshire Square	Rev. J. Aldis.....	... ..	Rev. W. Brock
Eagle Street	Rev. T. Winter.....	Rev. John Branch* |	Rev. R. W. Overbury
Eldon Street (on April 9.) ...	... ..	... ..	Rev. J. Angus, M.A.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Gravesend, Zion Chapel.....	Rev. E. S. Pryce, B.A.	... ..	Rev. E. S. Pryce, B.A.
Greenwich, London Street.....	... ..	... ..	... ..
Greenwich, Lewisham Road ...	Rev. J.C. Butterworth	... ..	Rev. J. Russell
Hackney	Rev. Dr. Cox .....	... ..	Rev. J. M. Daniell
Hammersmith	Rev. J. Leechman, M.A.	Rev. I. M. Soule*..	Rev. D. Katterns
Hampstead, First Church	Rev. J. Castleden ...	... ..	Rev. J. Castleden
Harlington (In March)	Rev. G. Pritchard ...	... ..	Rev. G. Pritchard
Hatcham	Rev. J. Angus, M.A.	... ..	Rev. J.H. Hinton, M.A.
Henrietta Street	Rev. Dr. Hoby .....	... ..	Rev. J.C. Butterworth
Highgate	Rev. S. Evans .....	... ..	Rev. S. Evans
Homerton	Rev. D. Curtis .....	... ..	Rev. D. Curtis
Hoxton, Buttesland Street.....	Rev. G. Isaac.....	... ..	Rev. J. Rothery
Islington Green	Rev. J. Smith .....	... ..	Rev. T. Pottenger
John Street, Bedford Row.....	... ..	... ..	... ..
Kennington, Charles Street ...	Rev. C. Attwood ...	... ..	Rev. C. Attwood
Kensall Green .....	... ..	... ..	Rev. B. Swallow
Kensington	Rev. D. Katterns ...	... ..	Rev. W. G. Lewis
Keppel Street	Rev. S. Davies	Rev. Jos. Burton*	Rev. T. Winter
Maze Pond	Rev. J.H. Hinton, M.A.	... ..	Rev. J. Aldis
New Park Street.....	Rev. T. Pottenger...	... ..	Rev. J. Smith
Poplar	Rev. Dr. Murch.....	... ..	Rev. J. Sprigg, M.A.
Prescot Street, Little	Rev. W. Crowe .....	... ..	Rev. C. Stovel
Regent Street, Lambeth.....	Rev. W. Fraser	Rev. R.H. Marten, B.A.*	Rev. J. Leechman, M.A.
Romford	Rev. J. Davis.....	Rev. E. Davis.....	Rev. T. Josephs
Romney Street, Westminster...	Rev. H. J. Betts ...	... ..	Rev. H. J. Betts
Salters' Hall.....	Rev. S. J. Davis ...	... ..	Rev. J. J. Davies
Shacklewell	Rev. Dr. Godwin ...	... ..	Rev. R. H. Marten, B.A.
Shakespeare's Walk (on April 30)	Rev. T. Moore	Rev. T. Moore .....	... ..
Shoreditch, Ebenezer Chapel...	Rev. W. Elliott.....	... ..	Rev. W. Elliott
Shouldham Street, Paddington	Rev. J. M. Daniell	Rev. W. A. Blake...	Rev. Dr. Hoby
Spencer Place (April 30)	Rev. J. Peacock ...	... ..	Rev. J. Angus, M.A.
Stepney College Chapel	Rev. W. Jones .....	... ..	Rev. Dr. Murch
Tottenham	Rev. J. J. Davies ...	... ..	Rev. R. Wallace, M.A.
Trinity Chapel, Borough	Rev. B. Lewis .....	... ..	Rev. J. Webb
Unicorn Yard, Tooley Street...	Rev. W. H. Bonner	... ..	Rev. W. H. Bonner

PLACES.	MORNING.	AFTERNOON.	EVENING.
Vernon Chapel	Rev. O. Clarke .....	... ..	Rev. T. F. Abbott
Walworth, Lion Street	Rev. W. Brock	Rev. John Curwen*	Rev. H. J. Gamble
Walworth, Horsley Street	Rev. J. George .....	... ..	Rev. J. Angus, M.A.
Waterloo Road.....	Rev. J. Branch .....	... ..	Rev. J. Cubitt
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. C. Woollacott
Woolwich, Queen Street .....	... ..	... ..	Rev. J. Davis

Collections will be made after these services.

ANNUAL MEETING OF JUVENILE AUXILIARIES, APRIL 24th.

The annual meeting of the young friends of the Society will be held on Monday, April 24th, (Easter Monday,) at Finsbury Chapel, Moorfields. The chair will be taken at two o'clock in the afternoon.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 25th.

A General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, the 25th of April, for the election of the Committee for the ensuing year, and the transaction of other business.

The chair will be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

ANNUAL PUBLIC MEETING, APRIL 27th.

The annual public meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 27th of April: the chair will be taken by JOHN HENDERSON, Esq., of Glasgow, at ten o'clock.

Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

The adjourned meeting will be held at FINSBURY CHAPEL, MOORFIELDS, on the evening of Friday, April 28th. The chair will be taken by ROBERT LUSH, Esq., at half-past six.

NOTICE.

Ministers who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the Secretary of the Baptist Missionary Society, not later than the TENTH OF APRIL. He will have much pleasure in making the necessary arrangements.

WEST INDIES.

BAHAMAS.

From Nassau we have a letter dated January 16th, written by our friend Mr. Littlewood, whose distressing state of health has caused a suspension of his labours for some months, and now impedes those active exertions in which he formerly delighted. The reader will sympathize with him in reference both to his afflictions and his desire for further usefulness.

Through the infinite mercy of our God I continue till the present moment, and in looking back upon the past I am constrained to exclaim, "Hitherto hath the Lord helped me." Goodness and mercy have followed me all the days of my life, and not one good thing hath failed of all that the Lord hath promised.

The past year has been marked with afflictive and painful providences. The severe and protracted illness of my beloved partner, the sudden removal of our new born babe to its heavenly home, and the lingering disease with which it has pleased my gracious Parent to visit me, have, I hope, had a sanctifying influence, and I desire to kiss the rod and Him who smiteth me. I would bless the Lord for affliction as well as for health, for I can truly say that it hath been good for me to be afflicted, in weaning my heart from the world, and in leading me nearer to God. Yea, I feel it good to give thanks to His holy name. In the cause of God I find great freedom and unspeakable pleasure. Nothing would grieve me more than to be an idler in his vineyard, and a burden to his church, though I hope that such is not the case. I will not conceal from you that such reflections have sometimes painfully disturbed my peace. I know that you feel a tender interest in all that concerns me, and will not forget me in your prayers.

Pray that I may abound in all the fruits of the Spirit, for this is good and profitable, without which I shall neither be a happy Christian nor an efficient missionary.

To be guided by an unerring hand is an incomparable blessing, and the more prayerfully I reflect upon this, the more convinced I am that I have been thus favoured. I wish not to choose my own calling or sphere of action, but were I left to myself after nearly seven years' experience in the missionary work—and I have had to wade through some deep waters—I should choose the life, the labour, the trials, the death, and the honours of a pious, an energetic, and useful missionary. Not because in the prosecution of his duties he has but little to do, but because in doing what is necessary he must be active himself, and apparently is amongst the most

useful on earth. It is true he must be forever poor, if he be so when he enters upon his engagements, but it is as certain that he will want no good thing. All his needful wants will be supplied, whilst through him instrumentally the hearts of thousands will be gladdened and made rich. As a family we have cause for gratitude. My beloved wife, who was last year nigh unto death, has materially recovered, and is now able to take a very active part in our operations.

She has the entire management of one of our sabbath schools, and Mrs. Capern superintends the other. They both attend to their respective classes during the week, and in various ways are very useful to our people; by their valuable aid we are relieved of an onerous duty on the sabbath, which, though always pleasant, naturally renders us unprepared for the more important exercise of the pulpit. About two months since our dear little Knibb had rather a severe attack of fever, but the Lord mercifully spared him to us, lest we should have sorrow upon sorrow. I have twice been laid aside from active labour; once for a week, and the next time for about three weeks, that is, either three or four sabbaths altogether, but you will be glad to hear that my health is improving.

Our church is a subject of deep and prayerful interest. We mourn and rejoice, weep and sing over it alternately. The want of piety, the lamentable instability and backsliding amongst us, are distressing proofs that many in the church love this present world too much; but the ardent, the simple, and unadorned piety of others is encouraging. So that we have not run in vain, neither laboured in vain. If the triumphant death of one saint through the cross of Christ is an ample remuneration for all the trials we suffer, the money you spend, and the anxiety endured, then have we been more than doubly paid during the year, leaving out every other benefit that may have accrued from our mission. Our congregations are large and interesting, the prayer, the class, the teachers', and the leaders' meetings, are often refreshing seasons from the presence of the Lord. Our day and sabbath schools are valuable auxiliaries to our mission. Though

much precious seed sown appears totally lost, we are occasionally cheered by the appearance of green blades, which we endeavour to foster and take care of. Several of our young people, some who were scholars and others who were teachers in our sabbath schools, have been introduced into the church since our last returns. May the Lord uphold them!

A part of the town of Nassau has lately been divided and subdivided into districts by us, and visitors have been appointed with a view of inducing parents to take a more lively interest in the spiritual and moral welfare of their children. By this means we hope to increase the number of our scholars and hearers.

In a letter from Mr. Capern, written about a fortnight later, he says, "Brother Littlewood's health has been better of late, and I trust that he will continue to improve. He is an amiable and valuable fellow labourer, and one with whom I can co-operate as cordially as with any man I know."

TURKS' ISLANDS.

From Grand Cay, Mr. Rycroft writes thus, January 7th, 1848:—

Spared by a kind and indulgent Providence to pass through the labours and dangers common to the navigation of these seas, we cannot otherwise than bless the Lord who hath redeemed our lives from destruction, while in the same localities travelled by us during the year others have lost their lives. We have, too, abundant cause to encourage grateful sentiments to the God of all grace, inasmuch as the people of our anxieties have, with some exceptions, generally manifested reverence for the house of God, respect to ourselves for our works' sake, and, to a happy extent, a concern for the millions still under the power of heathenism and destitute of their mercies and privileges. It also affords us pleasure to think that our people are increasing in their judgment of things that are excellent, and in their stability and uniform conformity to Zion's Head and King.

Our Sunday-school, taught by the native members of our church, affords us delight as well as no small amount of effort, the superintendence falling on us amid other sabbath duties. Here may be seen, from the child of tender years to the youth in full vigour, the hoary headed, acquiring the art of reading in order to be able to peruse the sacred volume with intelligence; and then, again, a group of African youths pursuing their inquiries under the guidance of good brother Prince, originally from the land of wrong, and sorrow, and cupidity. Some of these scholars are members of our church, and others afford us hope for the future.

As to our congregations generally, they are composed of the coloured class, but frequently the white inhabitants are amongst our hearers, and of late amongst those who aid our funds. Thus far the white inhabitants have chiefly adhered to the established church, but of late have, I am happy to say, become more favourably disposed towards those dissenting from their church. We hope, therefore, that better days are at hand in this respect. Personally we receive every kindness from them.

A bible meeting has been attended to throughout the year with advantage to our young people, and it is hoped has extended their knowledge of the things which belong to their peace.

I am cheered, and no doubt you will be, in consequence of the result of our friends' efforts in connexion with our auxiliary society; that result being £61 6s. 4d.

The day school, numerously attended, has, in the absence of any other of the kind, been a great blessing to our poor children. But for it the children in attendance throughout the year must in most cases have idled away their time, and ultimately proved a curse to the place. This department of labour has taxed our strength fully, there being but one person to assist us in teaching 150 children. What a mercy that my dear wife and self have thus long been kept free from sickness. Had it been otherwise all matters must have stood still.

DONATION FROM THE AMERICAN AND FOREIGN BIBLE SOCIETY.

To the Rev. Joseph Angus, M.A.

DEAR BROTHER,

At the regular meeting of our Board, held on the 2nd ult., a resolution was unanimously passed, appropriating "the sum of 1000 dollars to the Baptist Missionary Society, for the use of its missionaries in Calcutta, in publishing the sacred scriptures in the languages of India." The money was not sent last month, and therefore I delayed communicating upon the subject. I understand from the treasurer that it will be forwarded by the next steamer.

If the receipts of the present month will warrant it, we design at our meeting on the

5th of April, to appropriate 1500 dollars more for the same object.

The affairs of our society are still prosperous. Its finances are steadily, although slowly, increasing. Still we feel that there is much need of effort, and still more of faith and of prayer, to ensure success in our enterprises. We could employ to great advantage twice the amount of money that we raise.

Wishing your society every degree of prosperity and increased usefulness,

I remain,

Your brother in Christ,

W. H. WICKOFF, Cor. Sec.

PACKAGES FOR AFRICA.

Will our friends bear in mind that no goods for Africa are to be forwarded to our friend Mr. Neal, of Liverpool, without first writing to him, to ascertain whether he can conveniently take charge of them, and whether there is any probability of a vessel about to sail for Western Africa?

FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Newbegin, W.	June 9.
	GRAHAM'S TOWN.....	Nelson, T.....	Jan. 4.
AMERICA	PHILADELPHIA.....	Belcher, J.....	Jan. 28.
ASIA	AGRA	Makepeace, J.....	Dec. 30.
	BENARES	Heinig, H.....	Dec. 28.
		Small, G.	Jan. 13.
	CALCUTTA.....	Thomas, J.....	Jan. 8.
	COLOMBO	Davies, J.	Jan. 8 & 10.
	DELHI.....	Thompson, J. T....	Jan. 8.
	HOWRAH.....	Morgan, T.....	Jan. 6.
	KANDY	Allen, J.....	Jan. 13.
	MADRAS.....	Page, T. C.	Jan. 13.
	MATURA.....	Dawson, C. C.	Jan. 14.
AUSTRALIA	ANGASTON.....	Stonehouse, G.	July 18.
BAHAMAS.....	GRAND CAY	Ryeroft, W. K.	Jan. 6 & 7.
	NASSAU	Capern, H.....	Jan. 27 & 29.
		Littlewood, W.	Jan. 10.
BRITTANY	MORLAIN.....	Jenkins, J.....	Feb. 21.
HAITI	JACMEL	Milbourn, T.	Feb. 7.
JAMAICA	ANNATTO BAY	Gould, T.....	Feb. 5.
		Jones, S.....	Jan. 26.
	BROWN'S TOWN.....	Clark, J.....	Jan. 4 & 26.
	KETTERING	Knibb, M.	Feb. 4.
	KINGSTON	Graham, R.....	Jan. 20.
		Milbourn, T.	Jan. 13.
	MOUNT CAREY	Hewett, E.....	Jan. 26.
	MOUNT HERMON	Clarke, J.	Jan. 19.
		Hume, J.....	Jan. 19.

SOUTH WALES.		£ s. d.			£ s. d.			£ s. d.			
BRECKNOCKSHIRE—			Llysvane—			Jabez—					
Brynmawr, Sion	2	5	0	Collection	1	5	0	Collection	1	14	6
Pant y Celyn	5	16	8	Contributions	0	18	1	Contributions	3	5	6
Pontbrenllwyd	0	10	6	Merthyr—			Llanglofan				
Pontestyll	4	15	0	Dewlais	5	17	9	Maoneivchog	0	4	0
Ynysyfelin	0	15	0	Ebenezzer	4	13	0	Trefdraeth (Newport)	3	17	6
CARDIGANSHIRE—			Neath—			RADNORSHIRE—					
Aberystwith	10	0	6	Bothania—			Rock				
Penrhynocll	0	14	1	Sunday School, for							
Talybont	2	12	8	Dove	0	15	0		256	2	9
CARNARVONSHIRE—			Tabernacle—			Acknowledged before					
Pwllheli				Collection	1	3	3		170	0	0
Contributions, for				Salem—			86				
Dove	1	0	0	Collection	0	16	0	SCOTLAND.			
CARMARTHENSHIRE—			Tongwynlas—			Auchencairn—					
Bwlchnewydd	1	3	8	Collection	0	12	5	Contributions, for			
Finon	0	8	7	Contributions	1	1	0	Dove	1	0	0
Llanelly, Sion	5	16	0	Wautrodau—			Auchterader—				
Meidrim, Salem	4	11	0	Collection	1	16	6	Sabbath School, for			
Rhydwylym	4	1	10	Contributions	1	3	9	Dove	0	4	6
Saron	0	13	3	MONMOUTHSHIRE—			Berwick—				
Volin Voel	3	15	0	Argoed and Bont	3	6	10	Paxton, Edward, Esq.	2	10	0
GLAMORGANSHIRE—			Bassaleg, Bethesda			2			Paxton, W., Esq.		
Caerphilly—				Blaenau, Gwent	4	14	9	Sabbath School, for			
Collection	2	3	0	Blaenavon, Horeb.	2	10	8	Dove	3	0	0
Contributions	1	16	0	Do., do.	2	10	8	Burray—			
Do., Sunday School	0	14	11	Llanwenarth	9	2	0	Laird, Mr. Andrew,			
Cardiff—			Nantyglo, Hermon			7			for Africa		
Collection, Public				Penycae, Nebo	4	12	0	Do., for Asia	1	0	0
Meeting, Bethany	6	12	3	Pontheer—			Edinburgh—				
Collection	9	7	10	Contributions, for				Contributions, by Rev.			
Contributions	23	1	7	Dove	2	7	6	James Clark, for			
Do., Sunday School	0	7	5	Sirhowy	10	0	4	Dove	2	2	0
Do., do., Glass				Tredegar, Welch	9	10	10	Do., by Mr. J. A.			
House	1	9	6	Twyn Gwyn—			Haldane, for Dove				
Tabernacle—				Collection	1	12	0	Do., Sabbath School,			
Sunday School, for				MONTGOMERYSHIRE—			by Miss Haldane,				
Dove	2	9	2	Caerws—				for Dove	0	14	10
Clydach, Bethany—				Contributions, for				Irvine—			
Collection	0	13	0	Dove	0	6	1	Contributions, for			
Cwmaman—				Mochtref	0	8	2	Dove	2	3	10
Collection	0	11	6	Sarn	1	8	0	Tree, Island of—			
Foxhole—				Staylitle—				Contributions, for			
Collection	0	7	0	Contributions, for				Dove	1	0	0
Glyn Neath—				Debt	0	8	0	Tullynet—			
Collection	0	14	2	PEMBROKESHIRE—			Contributions, for				
Contribution	0	10	0	Blaencvnnin	5	13	7	Dove	3	8	7
Gerazim				Blaenffos—				FOREIGN.			
Collection	0	6	0	Collection	1	11	4	Bahamas—			
Llancaivan—				Contributions	2	10	0	Nassau	54	1	0
Collection	0	13	6	Do., Sunday School	4	2	3	Netherlands Auxiliary,			
Do., Roos	0	6	6	Caersalem—				by Professor S. Mul-			
Contributions	0	6	0	Collection	1	1	6	ler	125	0	0
				Contributions	1	0	0	and others.			
				Carmel	1	13	1				
				Elynon	8	7	5				
				Fisguard	5	7	6				
				Harmony	3	10	0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

THE ANNIVERSARY SERVICES.

WE have great pleasure in calling attention to the following announcements:—

The ANNUAL SERMON will be preached by the Rev. W. ROBINSON, of Kettering, in Salters' Hall Chapel, Cannon Street, on Friday Evening, April 21. Service to commence at half-past Six o'clock.

The General Meeting of Subscribers, and of Baptist Ministers friendly to the principles of the Society, will be held at the Mission House, on Monday Morning, April 24, at Ten o'clock, when the Officers and Committee for the ensuing year will be chosen, the proceedings of the past year reported, and other necessary business transacted.

The Committee earnestly invite the attendance of all their constituents who may be in town.

The ANNUAL MEETING will be held in Finsbury Chapel, on Tuesday Evening, April 25. The chair to be taken at Six o'clock precisely, by S. M. Peto, Esq., M.P. Revs. Rhys Stephen, of Manchester; W. Garvey, as a deputation from the Irish Evangelical Society; J. Branch, of London, and other gentlemen are expected to address the meeting.

Tea will be provided at the White Hart Tavern, Bishopsgate Street, at Five o'clock, for those Ministers who may intend to be present. The Committee will be happy to see a goodly gathering of such brethren on that occasion.

By the time these lines are in the hands of our readers, the financial year will have closed. It has been an eventful year—one of unexpected and unexampled pecuniary difficulty, to all religious societies. Not one will escape from heavy debt. Former embarrassments have been increased, in spite of every effort to prevent it. Not one will say that the Committee are to blame now. The almost universal commercial distress has totally dried up some usual sources of supply, and diminished all!

To dismiss any of the agents in Ireland, in order to bring the expenditure within the income, would, in the circumstances of that country, have been nothing short of giving them over to penury and want. Consistent with efficiency, the expenditure has been kept down to the lowest point. No new agency has been appointed, with the exception of Mr. McKee, to the Easky and Coolaney district, the entire expense of which, for the next two years, is met by the liberality of a steady friend to the Society. Vacancies caused by death, or by removal, have not yet been filled up. Whatever increase of debt may appear on the balance sheet, will be regarded more as a misfortune than a fault. May the coming year be more prosperous!

And truly it will be so, if past difficulties shall have taught the people of God to cherish a deeper and more constant reliance on the Divine blessing. If the proofs of the utter instability of all worldly good, which recent events have so strikingly displayed to all, but impress the minds of professing Christians with a right sense of their *stewardship*, this year of trial and disaster will not be in vain. Let us see to it, in a most earnest spirit, that our trials produce this result, otherwise, our mercies may be turned into a curse!

Mr. ECCLES is steadily pursuing his course at Belfast. He can report progress, and though it be slow, it may be the more substantial and permanent. The additions to the church have been encouraging.

ONE MORE.

Last Lord's day, Feb. 20, we received to our fellowship, a sea faring man, in whom we have all the fullest confidence. He can only meet with us every second sabbath; but for this opportunity we feel thankful. The number of our members is now twenty-six. When formed in May last, we had only fifteen, which gives us since that period a clear increase of eleven. The attendance at the chapel, especially in the evening, is much improved.

Mr. HAMILTON's prospects of usefulness at Ballina are not less cheering than they have been for some months past. Scarcely a letter comes but brings some proof of a steady progress in the good work.

NO HASTE CERTAINLY.

I trust some good is doing here still. I baptized two last Tuesday evening, (Feb. 15,) who are, we hope, true believers in the Lord Jesus Christ. One of them is brother to a priest; and his wife and several children attend our meetings. Two more, whose saving conversion no one doubts, are to be baptized this week, *who have been under instruction about a year.*

Our meetings are well attended, and there is a growing improvement in many. The schools also are doing well. I have received the parcels. It was very providential that some money was sent to Mr. McKee, to enable him to give relief to the poor afflicted people.

THE EASKY AND COOLANEY MISSION.

During the past month, (writes Mr. McKee, March 2,) I have preached at eleven stations, in all nineteen times; besides visiting the sick, expounding the scriptures, and distributing tracts.

The attendance at these stations has varied from ten to fifty. At several of the meetings we had a considerable number of Romanists present, all of whom heard with attention, many with deep interest. At Coolaney the attendance is increased. The members of the Easky church seem to be pious and devoted. We expect a baptism shortly.

Mr. BATES has sent, for insertion in the present Chronicle, a statement which will be read with great interest, coming,

as it does, from one who has laboured so long and so diligently in Ireland. We hope the appeal will be responded to, as he calls it,

A VOICE FROM IRELAND.

I have spent about fifteen years of the best part of my life in Ireland. Missionary work has been my principal occupation. Through divine grace, I have been enabled to go on steadily in my Master's work. I have preached extensively. Forty tracts and handbills on different subjects have been written, nearly 200,000 have been circulated, and the Lord has given considerable prosperity.

The station in Banbridge has been permanently occupied about two years. A church of forty members has been gathered, with an interesting Sunday school and an encouraging congregation. From this prosperity arises the necessity of a new chapel. We merely meet in a private room. Ground has been bought, a subscription list opened, and all things seem to be going on well.

Still the strong must help the weak. Ireland cannot help herself at present. We have lately lost food alone, to the value of at least £16,000,000. It will cost a much larger sum to supply the deficiency of provisions resulting from this loss. This loss was essentially the property of the poor. Farm servants, small farmers, and small tradesmen, have suffered severely. But the effects of this calamity have been felt throughout all the ramifications of society, no rank has been exempt from loss. These difficulties are only now beginning to be felt.

I have, however, determined to appeal to America, and this determination is approved of by the committee. "Not that I have aught to accuse my nation of." The generosity of England is universally known. But the calls on British Christians are many and weighty. Moreover the conversion of Ireland is of as much importance to America as England and Scotland, and America will undoubtedly aid us, if the case be laid before them.

When you read this, perhaps I may have reached America. Remember me in your prayers. In the mean time, any Christian friend who wishes to help us at Banbridge by their contributions, may forward them to Mr. Trestrail, the Secretary, at the Mission House, London.

A PLEASING POSTSCRIPT.

Banbridge.—During the week, three persons have been baptized in the river, on a profession of their faith in Jesus. Our congregation is good, and I trust that God will grant us his blessing.

Mr. BERRY has been suffering from severe illness, which has interrupted

him in his work, and especially in the out stations. Slowly recovering, he longs to be about again, with his usual activity.

THE NIGHT SCHOOLS

Are fully answering my expectations. The reader's report will present a pleasing illustration of their usefulness. In brother H.'s school, at C—, some Romanist's children attend. As soon as their father heard that the Scriptures were read, he said his children should go there no more. But the teacher's activity, and his attention to the children, induced them to beg permission to return, which they succeeded in getting and now he not only allows them to read the Word in school, but his eldest daughter, who is thirteen years of age, takes home her Testament, and reads it to her parents every night.

THE POVERTY OF THE PEOPLE

Is great, indeed much greater, in some respects than last year, with this difference, at least one-tenth of the paupers of last year are not seeking relief. But we have now no public works, little private or public charity. The farmer pays heavy rates, and cannot give; none but the able-bodied are admitted the work-house, and the infirm poor who hold no land, are the only parties receiving out-door relief. Those who have gardens and small patches of land are excluded from all legal relief. In the hope of a crop of potatoes this year, they cling to these holdings, like a drowning man clutches the rope thrown to him. Many are on the verge of starvation, and some few of the brethren are in deep distress.

RELIEF.

I write to thank you for the £5, which have enabled me to keep an aged brother alive; to decently inter his deceased wife; to assist, for two months, two members, seventy years old, who were almost destitute and bed-ridden; and to dispense some aid to many more. I hope you will send me another such grant next month.

Mr. MULHERN states that sickness is exceedingly prevalent in his district, and the depression of trade most trying to the labouring poor. Hopes are entertained

OF BETTER TIMES,

And of a revival of trade, which will give employment. Above *one thousand weavers* live within two miles of my house, all of whom, at this moment, are utterly idle!

YET THE GOOD WORK GOES ON.

We had a happy and profitable season, last Lord's day when I had the pleasure of

baptizing *four* believers in the presence of a large congregation, many of whom were visibly affected on the solemn occasion. Since then, *three* others, of whose conversion I entertain no doubt whatever, have expressed their desire to be buried with Christ in baptism. We had open and secret opposition ever since I came here. But the Lord has not forsaken us. The Committee have always kindly aided and sympathized with us, which I desire sincerely and earnestly to acknowledge.

We regret to state that Mr. HARD-CASTLE's place is not yet supplied. Ill health has prevented a brother, whose labours were most acceptable, from accepting the cordial invitation of the church, who greatly need a pastor; and the out-station at Dunmore is suffering from the loss of the oversight and countenance which our deceased friend so unremittingly gave to it. Yet its prospects, says Mr. McCCLARE, are encouraging.

THE SCHOOL

continues to prosper, as you will see from the roll which shows our average attendance from thirty to thirty-five, though several of the elder ones have left to assist their parents in their daily labour.

THE PREACHING STATION.

My visits are well received by all parties; I can distinctly trace an increasing knowledge of the truths of the gospel. Those who have, through grace, believed, are growing in the knowledge and love of Christ.

There are some remarks in RICHARD MORRIS's report for February which are worth thinking about. They give evidence of an importance as to the moral effect of the fearful trials through which the people have passed.

THE LATE AND PRESENT DISTRESS.

Great numbers are inquiring after truth, who, before the late great and sore calamity, never would open a Bible. Many are now exposed to storm, and rain, and want, labouring for a morsel of food, who will be in cernity before next month, if some effectual help be not afforded.

A NATURAL RESULT.

There is a great thirst for the word of God. Truth is gaining ground. Many are coming daily, hoping I would recommend them to your notice. One man came over the mountain for a Testament, which I gave him; he told me that, for forty years, he had been able to give the priest a shilling on Christmas

day, on Easter Sunday, and at confession, and to entertain him and his horse; then he had respect and attention. But now that is all over, he has no respect or regard, and consequently he begins to feel they are but bad shepherds, and have no real care for their souls.

Similar testimony is borne, as to this improved state of mind, in JOHN MONAGHAN'S letter for February. As he labours in a place distant from the other, it shows that the good is spreading, and somewhat widely diffused.

INTERESTING TOKENS OF GOOD.

The Scriptures are being still read by Romanists as well as Protestants. Many of the former appear to be increasing in divine knowledge; and show, in their general conduct and change of character, that the truths to which their minds have been directed, have been studied with profit.

ONE PARTICULARLY.

A few days since, I met a poor man, and judging, from his conversation, that he knew something of the truth, I asked him if he read the Scriptures; "No," said he, "but my child often does for me." "Where did your child learn to read, then?" I inquired: "In the Baptist free school at C—; and were it not for that reading, my trials and afflictions would have driven me to despair." "What comfort," said I, "do the Scriptures afford you?" "I think of Christ who suffered hunger and thirst, and died for sinners, and then rose to glory to save them; and I know if I put my trust in him, he will raise me from poverty to everlasting joy."

I endeavoured to set open to him many suitable and precious promises. He seemed to enjoy them in his very heart. I parted with regret from this poor man, who was once an ignorant and bigoted papist.

In every quarter, as usual *lately*, I find the people willing to hear and receive tracts; and I have reason to know they are read, and, in many instances, with profit and delight.

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COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
31, GLOUCESTER STREET, QUEEN'S SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

THE ANNUAL MEETING WILL BE HELD AT FINSBURY CHAPEL

On Monday Evening, April the 24th.

THE CHAIR TO BE TAKEN AT HALF-PAST SIX.

IMPORTANT OPENING AT SWINDON NEW TOWN, GREAT WESTERN RAILWAY.

Some months ago a few baptists located at Swindon, inconvenienced by the want of a place of worship, and ascertaining that a considerable number of persons sympathized in their difficulties, determined to make an effort to form a church and erect a meeting-house. They obtained the services of the Rev. R. Breeze, who has devoted himself earnestly to the work. Finding it impossible to raise amongst themselves the whole of the necessary pecuniary supplies, they made application to the committee for a grant of forty pounds per annum for two years towards the support of the ministry. Burdened with a heavy debt, struggling against the difficulties occasioned by the late commercial panic, and already pledged to a much larger amount of expenditure than any income on which they can reasonably calculate will enable them to meet, the committee felt that, strong as were the claims of Swindon, they should not be justified in adopting it as a station. Under these circumstances the secretary, with the sanction of the committee, engaged to raise the required amount by special efforts. On the faith of his being able to procure the proposed sum, the brethren at Swindon have committed themselves to the work. The secretary earnestly requests, therefore, the contributions of Christian friends, particularly of those who travel by, have a pecuniary interest in, or are located in the vicinity of, the Great Western Railway. Statistical information will be found in the circular of the building committee reprinted be-

low, and in the letter of Mr. Breeze to the Secretary.

“CHRISTIAN FRIENDS,—We propose to build a baptist chapel at the Swindon Station, called Swindon New Town, on the Great Western Railway, between London and Bristol.

“There is already a population of about 3000 souls, in a state of great spiritual destitution, and this number is likely to be doubled in a very few years.

“We are also fully given to understand that a large portion of these people decidedly prefer attending a dissenting place of worship to the established church, and are pleased with the prospect of having one speedily erected.

“We have, moreover, consulted several of the friends of the Redeemer, both in London and in the country, and they with one accord encourage us to advance, assuring us that they will come forward to our help.

“The facilities which are now presenting for erecting a chapel are great. We have purchased a suitable piece of freehold land, situated in a central position, 84 feet by 60, enough for a chapel and a good sized vestry or school room. A strong desire is expressed by many of the inhabitants in the neighbourhood connected with various denominations of Christians, as to the desirableness of the undertaking, among whom are some of the most respectable and influential persons in the locality.

“We have no doubt but that we shall be able to raise upwards of £100 among ourselves, and that before long a self-sustaining interest of a respectable character will be established.

“We hope to be able to erect a chapel 35 feet by 50 at an outlay of £600 or £700, capable of seating nearly 500 persons, without galleries.

“Thus, brethren, we lay our case before you, humbly praying that God may guide us

and his wife have been, during the year, constant attendants at both services, whose domestic hearth is now the scene of peace and happiness, whereas it used to be the scene of contention, discord, and misery, through his bad conduct. One of the young men gives us great hope. He is an interesting fellow, with much mental power; if he become decided he will be a blessing, as by his wit and drollery, he has acquired great influence over the others.

"In November last, I applied by letter through the steward to the Earl of Gainsborough for the lease of a piece of waste land for a chapel; only this week I received a

message stating that his lordship had no objection to such a thing, but that he could not lease beyond his own life. Of course, the Puseyite Lord Camden will show us no favour; and so we can get no chapel.

"I have been very ill this winter, from the middle of November to the end of January, from repeated attacks of influenza. It interfered with the week evening services, but I managed the services on the sabbaths, all but one, with much difficulty and pain. I am thankful to say I am now tolerable.

"I am, my dear Sir, yours truly,

"H. WHITLOCK.

"Belton, March 9, 1848."

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	£ s. d.		£ s. d.
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Dorchester.....	5 12 6	SCOTLAND.	
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Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch; or by the Secretary, THE REV. STEPHEN JOSHUA DAVIS, 33, MOORGATE STREET, LONDON.

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THE
BAPTIST MAGAZINE.

MAY, 1848.

SKETCHES OF EARLY ECCLESIASTICAL HISTORY.

WRITTEN IN ACCORDANCE WITH BAPTIST PRINCIPLES.

NO. IV. CLEMENT OF ROME.

IN the canonical epistle to the Philippians, the name of Clement is mentioned, as that of one of Paul's fellow labourers. That the Clement spoken of by the apostle was the author of an epistle which is still extant, is the opinion not only of the general followers of tradition, but of learned, careful, and independent investigators. Some other writings bear his name which are generally regarded as spurious, but that which is known as his first epistle to the Corinthians is believed by the most competent critics to be genuine.

Eusebius, after quoting the sentence in which Paul speaks of his fellow-labourer to the Philippians, says, "Of this Clement there is one epistle extant, acknowledged as genuine, of considerable length and of great merit, which he wrote in the name of the church at Rome to that of Corinth, at the time when there was a dissension in the latter. This we know to have been publicly read for common benefit in most of the churches, both in former

times and in our own; and that at the time mentioned a sedition did take place at Corinth, is abundantly attested by Hegisippus."*

Lardner, who examined with great care all the writings attributed to Clement, and published a separate dissertation on the claims of two of them, observes respecting this, "It is called by the ancients an excellent, a useful, a great, and admirable epistle;" and, he adds, "the epistle still in our hands deserves all these commendations."† Speaking of the distinction made in ancient times between books that were and those that were not received as canonical, though they were equally admitted to be the works of the authors whose names they bore, he says, "The epistle of Clement, a companion of the apostle Paul, expressly celebrated by him, which epistle too was universally allowed to be genuine, is a contradicted book, and received by a very few as a

* Cruse's Eusebius, book iii. c. xvi.

† Credibility of the Gospel History, part ii. c. 1.

part of the New Testament. Nor does it appear that any of the epistles of Ignatius or Polycarp, though they likewise were disciples of apostles, ever obtained so much credit as to be admitted by any into the canon of scripture. Here this sentiment appears very clearly: every body knew who were authors of those epistles; and for that very reason few or none ever thought of placing them among sacred scriptures. If the authors of those epistles had been unknown, some might have thought them to have been written by apostles; and those epistles might have made a considerable claim to be parts of the New Testament: but now they stand clearly in the rank only of excellent ecclesiastical writings.*

Dr. George Campbell, whose opinion on such a subject is of great value, calls this document, "the most respectable remains we have of Christian antiquity next to the inspired writings;" and says, "This epistle of Clement, who was a disciple of Paul, appears, indeed, from one passage, to have been written so early as before the destruction of the temple at Jerusalem, and consequently, before the seventy-second year of Christ, according to the vulgar computation. And if so, it was written before the Apocalypse, and perhaps, some other parts of the sacred canon. Nothing, therefore, that is not scripture, can be of greater authority in determining a point of fact, as is the question about the constitution of the apostolical church."†

Respecting the personal history of Clement scarcely anything is known. The ancient ecclesiastical writers say that he was bishop of Rome; an assertion which, if it be well-founded, amounts to nothing more than that he sustained the office of pastor in that

city. He is numbered as the third pope in the Romish catalogues. All that is certain respecting the time at which the epistle was written is that it was before the close of the first century: while some argue that it must have been soon after the death of Paul, others think that it was probably several years later. As Clement was by no means an uncommon name, it may be doubted whether Clement of Rome was the Clement to whom Paul referred in writing to the Philippians; but this much appears to be indisputable, that before the end of the first century a letter was written to the Corinthian Christians, of which one Clement was the reputed author, and that it was soon afterwards generally believed that this was *the* Clement whom the apostle of the Gentiles had thus honourably distinguished.

The letter is headed thus:—"The Church of God which is at Rome to the Church of God which is at Corinth, elect, sanctified, by the will of God, through Jesus Christ our Lord: grace and peace from the Almighty God, by Jesus Christ, be multiplied unto you."

The whole epistle is too long for insertion, but enough of it may be given to show its general character. It was occasioned by the existence of dissensions in the church at Corinth somewhat similar to those respecting which Paul had written to them soon after their conversion: party spirit having led them to discard from the pastorate some who had maintained among them an unsullied reputation and served them faithfully. In sentiment, this epistle will be found to be in perfect accordance with the apostolic writings. It is inferior to them in originality, in energy, and in dignity, but there is nothing in its doctrine unworthy of primitive believers. It is eminently biblical: it is a deduction from its interest to us that it quotes from the Old Testament so

* Ibid. part ii. c. lxxii.

† Lectures on Eccles. Hist. Lect. iv.

profusely ; but to the persons to whom it was addressed—Greeks who had not possessed the same opportunities of familiarizing themselves with the scriptures as we have had—nothing could be more appropriate. It affords us a fine specimen of what an uninspired preacher or writer might do in those days in “reasoning out of the scriptures ;” while it furnishes a pleasing independent testimony that the scriptures used by Clement were substantially the same as we possess now. It opens thus :—

“Brethren,—The sudden and unexpected dangers and calamities that have fallen upon us have, we fear, made us the more slow in our consideration of those things which you inquired of us ; as also of that wicked and detestable sedition, so unbecoming the elect of God, which a few heady and self-willed men have fomented to such a degree of madness that your venerable and renowned name, so worthy of all men to be beloved, is greatly blasphemed thereby. For who that has ever been among you has not experimented the firmness of your faith, and its fruitfulness in all good works, and admired the temper and moderation of your religion in Christ, and published abroad the magnificence of your hospitality, and thought you happy in your perfect and certain knowledge of the gospel ? For ye did all things without respect of persons, and walked according to the laws of God ; being subject to those who had the rule over you, and giving the honour that was fitting to such as were aged among you. Ye commanded the young men to think those things that were modest and grave. The women ye exhorted to do all things with an unblamable, and seemly, and pure conscience ; loving their own husbands, as was fitting ; and that, keeping themselves within the bounds of a due obedience, they should order their houses gravely, with all discretion.

“Ye were all of you humble-minded, not boasting of anything ; desiring rather to be subject than to govern, to give than to receive ; being content with the portion God had dispensed to you : and, hearkening diligently to his word, ye were enlarged in your bowels, having his sufferings always before your eyes. Thus a firm, and blessed, and profitable peace was given unto you ; and an insatiable desire of doing good, and a plentiful effusion of the Holy Ghost was upon all of you. And, being full of good designs, ye did, with great readiness of mind, and with a religious confidence, stretch forth your hands to God Almighty, beseeching him to be merciful unto you, if in anything ye had unwittingly sinned against him. Ye contended day and night for the whole brotherhood ; that with compassion and a good conscience, the number of his elect might be saved. Ye were sincere, and without offence towards each other ; not mindful of injuries. All sedition and schism was an abomination unto you. Ye bewailed every one his neighbour’s sins, esteeming their defects your own. Ye were kind one to another, without grudging, being ready to every good work ; and, being adorned with a conversation altogether virtuous and religious, ye did all things in the fear of God, whose commandments were written upon the tables of our hearts.

“All honour and enlargement was given unto you ; and so was fulfilled that which is written, ‘My beloved did eat and drink, he was enlarged and waxed fat, and he kicked.’ From hence came emulation, and envy, and strife, and sedition ; persecution and disorder, war and captivity. So they who were of no renown lifted up themselves against the honourable ; those of no reputation against those that were in respect ; the foolish against the wise, the young men against the aged. Therefore righteousness and peace are

departed from you, because every one hath forsaken the fear of God, and is grown blind in his faith, nor walketh by the rule of God's commandments, nor liveth as is fitting in Christ; but every one follows his own wicked lusts, having taken up an unjust and wicked envy, by which death first entered into the world.

"For thus it is written, 'And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof: and the Lord had respect unto Abel, and to his offering. But unto Cain and unto his offering he had not respect. And Cain was very sorrowful, and his countenance fell. And the Lord said unto Cain, Why art thou sorrowful? and why is thy countenance fallen? If thou shalt offer aright, but not divide aright, hast thou not sinned? Hold thy peace: unto thee shall be his desire and thou shalt rule over him. And Cain said unto Abel his brother, Let us go down into the field. And it came to pass as they were in the field, that Cain rose up against Abel his brother, and slew him.' Ye see, brethren, how envy and emulation wrought the death of a brother. For this, our father Jacob fled from the face of his brother Esau. It was this that caused Joseph to be persecuted even unto death, and to come into bondage. Envy forced Moses to flee from the face of Pharaoh, king of Egypt, when he heard his own countryman ask him, 'Who made thee a judge and a ruler over us? Wilt thou kill me as thou didst the Egyptian yesterday?' Through envy Aaron and Miriam were shut out of the camp from the rest of the congregation seven days. Emulation sent Dathan and Abiram quick into the grave, because they raised up a sedition against Moses, the servant of God. For this, David

was not only hated of strangers, but was persecuted even by Saul, the king of Israel.

"But, not to insist upon ancient examples, let us come to those worthies that have been nearest to us, and take the brave examples of our own age. Through zeal and envy the most faithful and righteous pillars of the church have been persecuted, even to the most grievous deaths. Let us set before our eyes the holy apostles: Peter, by unjust envy, underwent not one or two, but many sufferings; till at last, being martyred, he went to the place of glory that was due unto him. For the same cause did Paul in like manner receive the reward of his patience. Seven times he was in bonds; he was whipped, was stoned; he preached both in the east and in the west, leaving behind him the glorious report of his faith; and so having taught the whole world righteousness, and for that end travelled even to the utmost bounds of the west, he at last suffered martyrdom, by the command of the governors, and departed out of the world, and went unto his holy place, being become a most eminent pattern of patience unto all ages.

"To these holy apostles were joined a very great number of others, who, having through envy undergone, in like manner, many pains and torments, have left a glorious example to us. For this not only men, but women have been persecuted, and, having suffered very grievous and cruel punishments, have finished the course of their faith with firmness, and though weak in body, yet received a glorious reward. This has alienated the minds even of women from their husbands, and changed what was once said by our father Adam: 'This is now bone of my bone, and flesh of my flesh.' In a word, envy and strife have overturned whole cities, and rooted out great nations from off the earth.

"These things, beloved, we write unto you, not only for your instruction, but also for our own remembrance; for we are all in the same lists, and the same combat is prepared for us all: wherefore let us lay aside all vain and empty cares, and let us come up to the glorious and venerable rule of our holy calling. Let us consider what is good and acceptable, and well pleasing in the sight of him that made us. Let us look stedfastly to the blood of Christ, and see how precious his blood is in the sight of God; which, being shed for our salvation, has obtained the grace of repentance for all the world. Let us search into all the ages that have gone before us; and let us learn that our Lord has in every one of them still given place for repentance to all such as would turn to him. Noah preached repentance; and as many as hearkened to him were saved. Jonah denounced destruction against the Ninevites: howbeit they, repenting of their sins, appeased God by their prayers, and were saved, though they were strangers to the covenant of God."

The writer proceeds to enforce humility, meekness, and forbearance, from the examples of Old Testament saints, and from that of the Saviour, of whom he says, "The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of pride and arrogance, though he could have done so, but with humility, as the Holy Ghost had before spoken concerning him." Having observed that Jacob with humility departed out of his own country, fleeing from his brother, and went unto Laban, and served him: and so the sceptre of the twelve tribes of Israel was given unto him, he adds,—

"Now what the greatness of this gift was will plainly appear, if we shall take the pains distinctly to consider all the parts of it: for from him came the

priests and Levites, who all ministered at the altar of God; from him came our Lord Jesus Christ, according to the flesh: from him came the kings, and princes, and rulers in Judah; nor were the rest of his tribes in any small glory; God having promised that 'thy seed [says he] shall be as the stars of heaven.' They were all therefore greatly glorified, not for their own sake, or for their own works, or for the righteousness that they themselves wrought, but through his will. And we also, being called by the same will in Christ Jesus, are not justified by ourselves, neither by our own wisdom, or knowledge, or piety, or the works which we have done in the holiness of our hearts: but by that faith by which God Almighty has justified all men from the beginning; to whom be glory for ever and ever. Amen." . . .

"How blessed and wonderful, beloved, are the gifts of God!—life in immortality—brightness in righteousness—truth in full assurance—faith in confidence—temperance in holiness! And all this has God subjected to our understandings: what, therefore, shall those things be which he has prepared for them that wait for him? The Creator and Father of spirits, the Most Holy, he only knows both the greatness and beauty of them. Let us therefore strive with all earnestness, that we may be found in the number of those that wait for him; that so we may receive the reward which he has promised. But how, beloved, shall we do this? We must fix our minds by faith towards God, and seek those things that are pleasing and acceptable unto him. We must act conformably to his holy will, and follow the way of truth, casting off from us all unrighteousness and iniquity, together with all covetousness, strife, evil manners, deceit, whispering, detractions, all hatred of God, pride and boasting, vain-glory, and ambition: for they that do these things

are odious to God; and not only they that do them, but also 'all such as approve of those that do them.' . . .

"This is the way, beloved, in which we may find our Saviour, even Jesus Christ, the high priest of all our offerings, the defender and helper of our weakness. By him we look up to the highest heavens, and behold as in a glass his spotless and most excellent visage. By him are the eyes of our hearts opened; by him our foolish and darkened understanding rejoiceth to behold his wonderful light. By him would God have us to taste the knowledge of immortality, who, being the brightness of his glory, is by so much greater than the angels as he has by inheritance obtained a more excellent name than they. For so it is written, 'Who maketh his angels spirits, and his ministers a flame of fire.' But to his Son thus saith the Lord, 'Thou art my Son, to-day have I begotten thee.' 'Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.'"

Two other passages in this epistle deserve particular attention, as showing that the churches with which the author was acquainted were constituted on the same plan as those of which we read in the Acts of the Apostles, and the letters of Paul. In Asia Minor, Paul and Barnabas "ordained elders in every church;"* in Crete, Titus was directed to ordain elders in every city;† the elders of a church were also called its bishops, that is literally, overseers;‡ and the epistle to the Philippians was addressed "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."§ This simple constitution is recognized by Clement as the existing order of the churches.

* Acts xiv. 23.

† Titus i. 5.

‡ Compare verses 17 and 28 of Acts x. and verses 1 and 2 of 1 Peter v.

§ Phil. i. 1.

"The apostles have preached to us from our Lord Jesus Christ; Jesus Christ from God. Christ therefore was sent by God, the apostles by Christ; so both were orderly sent, according to the will of God. For having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ, and convinced by the word of God, with the fulness of the Holy Spirit, they went abroad, publishing that the kingdom of God was at hand. And thus, preaching through countries and cities, they appointed the first fruits of their conversions to be bishops and deacons over such as should afterwards believe, having first proved them by the Spirit. Nor was this any new thing, seeing that long before it was written concerning bishops and deacons. For thus saith the scripture, in a certain place, 'I will appoint their bishops in righteousness, and their deacons in faith.'"

Having adverted to the strife which arose in the days of Aaron concerning

‡ In the last three sentences we have departed from the translation in Wake's "Genuine Epistles of the Apostolical Fathers," which in all the preceding extracts we had followed. The author of a translation published at Aberdeen, in 1768, says justly, "It must be acknowledged that the learned archbishop's translation of this epistle is excellent and elegant, though not so literal as could be wished. He had the idea of the church of England before him, and he believed it to be like those primitive churches; and it is no wonder that he adapts certain words to his church, which had a meaning in the age of Clement different from that now affixed to them."—In the sentences above we have a case in point. *Deacons*, the archbishop renders *ministers*, and thus gives an episcopalian aspect to the phrase, "bishops and deacons." Indeed, he renders the same terms in these three sentences, in three different ways. 'Επισκόποι και διακόνου are in the first sentence, "bishops and ministers;" in the second, "bishops and deacons;" and in the third, "overscers and ministers." Clement's words are, Κατὰ χωρας οὖν και πόλεις κηρύσσοντες, καθέστανον τὰς άπαρχας αυτών δοκιμάσαντες τῷ Πνεύματι, εις επισκόπους και διακόνους των μελλόντων πιστεῖν. Καί τούτο οὐ καινῶς ἐκ γάρ θη πολλῶν χρόνων ἐγγράμπτου περί επισκόπων και διακόνων οὕτως γάρ που λέγει ἡ γραφή, "Καταστήσω τοὺς επισκόπους αυτών ἐν δικαιοσύνη, και τῶς διακόνους αυτών ἐν πίστει."—Oxford, 1838.

the priesthood, Clement adds, "So likewise our apostles knew, by our Lord Jesus Christ, that there should contentions arise about the name of the bishopric.* And therefore, having a perfect foreknowledge of this, they appointed persons, as we have before said, and then gave direction how, when they should die, other chosen and approved men should succeed in their ministry. Wherefore we cannot think that those may justly be thrown out of their ministry who were either appointed by them, or afterwards chosen by other eminent men, with the consent of the whole church,† and who with all lowliness and innocency ministered to the flock of Christ, in peace and without self-interest, and were for a long time commended by all. For it would be no small sin in us, should we cast off those from their bishopric who holly, and without blame, fulfil the duties of it. Blessed are those elders‡ who, having finished their course before these times, have obtained a fruitful and perfect dissolution; for they have no fear lest any one should turn them out of the place which is now appointed for them. But we see how you have put out some who lived reputably among you from the ministry, which by their innocence they had adorned."

* So Wake renders in the margin, though he has in the text, "upon account of the ministry." Καὶ οἱ ἀπόστολοι ἡμῶν ἐγνώσαν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὅτι ἐρίαι ἔσται ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς. Διὰ ταύτην οὖν τὴν αἰτίαν προγνώσαν εὐληθοῦς τελείαν, κατεστῆσαν τοὺς προεირημένους, καὶ μεταξὺ ἐπινομήν δεδωκάσιν, ὅπως εἰς κοινήσῃσιν, διαδεξάνται ἔτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν."

† So Wake. The Aberdeen translation says, "With the hearty consent of the whole church." Τοῦς οὖν κατασταθέντας ὑπ' ἐκείνων, ἢ μεταξὺ ὑφ' ἑτέρων ἄλλογιμων ἄνδρων, συνυδοκησάσης τῆς ἐκκλησίας πασῆς, καὶ λειτουργήσαν τὰς ἀμεμπτοῦ τῶν ποιμνῶν τοῦ Χριστοῦ μετὰ ταπεινοφροσύνης, ἡσύχως καὶ ἀφαναύσως, μεμαρτυρημένους τε πολλοῖς χρόνοις ὑπὸ πάντων, τοτούς οὐ δικαίως νομίζομεν ἀποβαλεῖσθαι τῆς λειτουργίας.

‡ Elders, or presbyters. Wako gives *priests*! Μακάριοι οἱ προσδοίγησαντες πρεσβύτεροι.

Referring to these passages, Dr. George Campbell remarks that Dr. Pearson, in his *Vindiciæ Ignatianæ*, insists much that whenever any of the fathers purposely enumerate the different orders in the church they mention always three. He adds, with obvious propriety, "If the above account given by Clement is not to be considered as an enumeration, I know not what to call it." . . . "It is this writer's express design to acquaint us what the apostles did for accommodating the several churches they planted, in pastors and assistants. And can we suppose he would have omitted the chief point of all, namely, that they supplied every church with a prelate, ruler, or head, if any one had really been entitled to this distinction? But I cannot help observing further concerning this epistle of Clement, that though it was written with the special view of conciliating the minds of the Corinthians to their pastors, commonly in this letter called presbyters, some of whom the people had turned out of their offices or expelled ἀπὸ τῆς ἐπισκοπῆς, from their bishopric, as his words literally imply, there is not the most distant hint of any superior to these πρεσβύτεροι (presbyters), whose proper province it was, if there had been such a superior, to inspect their conduct, and to judge of it: and whose authority the people had treated most contemptuously, in presuming, without so much as consulting him, to degrade their presbyters. It was natural, it was even unavoidable, to take notice in such a case, of the usurpation whereof they had been guilty upon their bishop, the chief shepherd, who had the oversight of all the under shepherds, presbyters, as well as of the people, and to whom alone, if there had been such a person, those presbyters were accountable for their conduct. Yet there is not so much as a syllable in all this long letter that points this way.*"

* Lectures on Eccles. Hist. Lect. iv.

MINISTERS SHOULD WORK FOR GOD.

ADDRESSED TO THE BRETHREN.

BY THE REV. HENRY BURGESS.

To some the above statement may appear the utterance of a truism, requiring no explanation and admitting of little comment. But, like all first principles, it is liable to be mistaken from its very simplicity. As Whately observes, "words whose ambiguity is the most frequently overlooked, and is productive of the greatest amount of confusion of thought and fallacy, are among the commonest," and "familiar acquaintance is perpetually mistaken for accurate knowledge."* All Christian ministers will declare that they work for God, and that doing so constitutes the peculiarity of their office. But a little analysis divides this clerical characteristic into two parts, as different and as distinguished from each other as body and soul, matter and spirit. We all work for God when we preach his doctrines and inculcate his precepts. But some work for God in a more peculiar sense; they give their hearts to the work, and regard him both as their Master and their reward. To use a distinction employed in philosophy, all *objectively* work for God who enter the Christian ministry; that is, the object officially contemplated and pursued is God's work. But all should work for God *subjectively*, which is quite a different thing. Thought and expression may proceed in the same external channels in both cases, but how different are the principles which propel them! In the one case, there may be a love of human applause, of worldly emoluments, or of excitement; in the other there will be the calm yet powerful impulse of holy love, originating, conducting, and concluding every movement.

It is in this higher and *subjective* sense that I wish the heading of this paper to be understood, and, if I do not mistake, this view of it will suggest some thoughts not altogether commonplace or unimportant. The distinction indicated above at once divides us into two classes, and it cannot be a matter of indifference to us as to which we belong. In the first class, we may be learned, orthodox, eloquent, popular, and *conventially* pious. More than this, we may be useful, converting some, and edifying others, for it cannot be too often remembered by us that God blesses means when artistically adapted to the end, without reference to the motives of the instrument. What then is wanting if all this is conceded? All that should be most valuable to us, *our personal sense of the approbation and blessing of God!* Belonging to the first class we have our reward apart from the favour of our Master, and that must satisfy us, for he will give us no more; belonging to the latter, we shall be rewarded in our work in some degree, but our crown of rejoicing will be given in the day of Christ. From the popular assembly, with praises sounding in his ears, and probably with the blessings of those whom he has benefited, one of the former class of ministers of religion may retire to private life, unblessed himself by the saving truths he has declared; but the faithful servant of God has a reward to come, when far from human observation he is able to appeal to the Searcher of hearts that he has sought to do his will and not his own. The subject being thus solemn, allow me to point out some practical developments which it presents to us.

1. If we work for God, *his* will must

* Logic, p. 291. On Ambiguous Terms.

be the object constantly before us. You perceive that an habitual reference to the bible for texts, and proofs, and illustrations, will not come up to the requirements of the case, for *all* do this with various, and sometimes contradictory results. The true protestant principle is, not merely to bring our proofs from the bible in words, but to be convinced ourselves that our doctrines are logically deduced from the bible. Nothing is easier than to take up a creed at second hand, to use it as long as it is fashionable, and then to modify it a little to meet the exigencies of our position; but one who works for God feels that he cannot, he dare not do this, for it is God's truth, and not his own opinions that he is pledged to announce.

"Unskilful he to fawn, or seek for power
By doctrines fashioned to the varying hour,
Far other aims his heart had learned to prize."

Now what is generally the position of a minister when he takes the charge of a congregation? He is actually or virtually committed to the utterance of certain views of revealed truth which that congregation receives; these he is to defend, to explain, and to enforce. Because, indeed, of the consonance of his views and their own they have invited him to the pastoral charge. If the chosen preacher is of mature age, has had advantages for study, and has been as studious and devout as he ought to have been, he will be in little danger from this position, since it is but rarely the mind rejects conclusions so carefully and gradually acquired. Moments of doubt there will be, but they will serve to show the real stability of the principles received. There will be oscillations occasionally, but they will concern more the adjustment of the drapery of the sanctuary, than the situation and the services of the altar. So far the worker for God is safe, his earnest search after truth having been rewarded by

the finding its genuine treasures. But is it uncharitable to conclude there are many cases in which a minister cannot at once be conscientious towards God, and harmonious with the views of the congregation in his statements? Did not some of us become settled pastors too young to have arrived at settled opinions for ourselves? Or have none of us been too *jejune* and negligent in early life to form all our doctrinal views at the foot of the cross, and in the immediate eye of God? Three courses may thus present themselves at various periods of a pastor's life; he may change, and yet determine to preach the same views for convenience' sake; he may resolve not to change, and may remit those studies which might induce a modification of opinion; or, he may determine *to work for God*, by declaring as fully as he can discover it, the whole of his will. Perilous is the position of the man who hesitates for a moment which he shall choose of these opposite roads!

One practical result of these observations is, that on changing his doctrinal sentiments, a faithful minister will not conceal the fact, but will rather, if requested to do so, relinquish the pastoral engagement. Another inference is, that such a minister will not take the oversight of a people without an explicit statement of the doctrines he believes. In a company of ministers a short time back, the conversation turned on a brother who was said to be very successful in keeping up a large congregation when others had failed; and the phenomenon was explained by the statement that he had steered clear of any extreme views of truth, so that high and low were alike drawn in. On the discussion of the propriety of this course, it was approved by a few, but condemned by the many. Could one who was conscientiously doing God's work, leave it in doubt whether anti-

nomianism or Arminianism was an article of his creed? I feel I could not; but others may be able to bring such extremes together, and I will not condemn them. They stand or fall to their own Master. The sum of what I intend to advance under this first observation may be thus stated:—We have many temptations to preach in accordance with the opinions of our hearers, but we must manfully adhere to what we believe to be the true sayings of God.

2. In working for God, the approbation or censure of men will be of secondary consideration. The word *secondary* will, I trust, convey the exact idea I am anxious to exhibit. We may seek to please men, but only so far as by doing so we can please God. Nature and art both exhort orators to propitiate the favour of their hearers, and following the same rule, the ancient preacher "sought to find out acceptable words," and Paul declares that he "pleased men in all things." But when a deacon or an influential member of a church holds out these examples to a young minister, and exhorts him by all means to avoid giving offence, how often is the real nature of this rule of profane and sacred oratory completely forgotten! Whether it is Cicero, or Solomon, or Paul who seeks to please his hearers, he makes the effort with an ulterior view, namely, that some unwelcome truth may gain the attention and win the heart. God forbid that we should please men by tampering with the substance of truth itself, which, if we feel rightly, we shall no more attempt to accommodate to men's prejudices, than we should think of altering its essence. Let this manifest difference between the presentation of truth in a pleasant and amiable manner, and making it acceptable by rounding off its peculiarities, ever be present to our minds, and we shall avoid a danger into which it is to be feared many fall. That

we are working for God, as his servants, will here be our best safeguard; for while this will allow us every liberty as to the mode of presenting and recommending our message, it will prevent us from altering the message itself.

The limits of this article would be far exceeded were a catalogue attempted of those circumstances in the life and position of a Christian minister which tempt him to seek, unduly, to please his auditors. He is only one of a community expecting him very reasonably to uphold their interests and carry out their views. He is a man of like passions with his hearers, and would rather please than offend them, and the language of praise is pleasant and refreshing to his ear. He has no predilection for dark and averted looks, for the breaking up of old friendships, or the cessation of former hospitalities. He has always to remember that what is technically called *the cause* is dependent in some measure on the style of his address and the degree of his popularity. He can see immediately before him the wealthy and the influential, whose good will it would be highly perilous to disturb. He feels perhaps already, the *res angusta domi*, and yet knows that an unflinching course of duty may narrow his resources still further, if not cut off his supplies. He looks on the right and left, and sees ministers who by following a safe course are peaceful, prosperous, and beloved: why cannot he find rest in generalities, and be satisfied with stating such parts of the truth alone as the people will receive? Oh, man, whoever thou art whom these temptations assail, heed them not, but look unto the Strong for strength, or they will surely make thee succumb to their power. Thy Master was not a men-pleaser, nor did his apostles win golden opinions by bending to prejudices and avoiding unwelcome

statements. Let not such a pusillanimity disgrace thee. Work for God, and God will protect and care for thee!

3. If we work for God he will be our daily and sufficient reward. In the midst of outward dangers and inward struggles of doubt and unbelief, how refreshing were the words of God to the patriarch sojourning in a strange country. "Fear not, Abraham, for I am thy shield and thy exceeding great reward." Equally efficient are the provisions made by Christ for the strength and comfort of his ministers in the discharge of their arduous duties. It is to this divine approval conveyed by the Spirit of Christ, that we should look, dear brethren, for comfort in our sorrows and courage in our weakness. Happy shall we be, if standing up for the truth, and not for party interests, and striving for catholic verities, and not for the new-born crudities of our own fancy, we can hear our Master say to us, Fear not! The ministers of our divine Lord, taking a message from his lips, and faithfully and affectionately bearing it to a stiffnecked people, have

found his favour sufficient recompence, and why should not we? This love of Christ, like the elastic and ever-accommodating air of heaven, will enclose us wherever we go, and comfort us whatever we may feel. For our love to men we may have indifference; in place of converted spirits, more hardened ones may baffle our efforts and excite our tears; the labours of a long course may be forgotten in the attractions of some new meteor, or some new-coined popular fancy. Well, let it be so! Have we worked for Christ? Then he will not forget us. In the calm silence of retirement, that temple of the wise and the good, in which we discern the spirits of lofty and noble men, we shall find our recompence. In the bosom of the Father of the universe, in the friendship of Christ, our murmurings will be stilled and our toils and disappointments forgotten. Only let us be sure of one thing, that "as of sincerity, and as of God, in the sight of God speak we in Christ."

The Bury, Luton, March 2, 1848.

THE CHRISTIAN ENCOURAGED IN GOD'S WAYS.

BY THE REV. G. W. FISHBOURNE.

WHEN Israel had arrived near to the border of Canaan, and had encamped in the wilderness of Zin, their course lay through Edom. Moses sent to the king of that country, and made the reasonable request that he might be allowed to pass through his land, promising that no injury should be done, and that if the water of the wells should be drunk he would pay for it. The king, however, absolutely and obstinately refused their request. So Israel turned away.

After this, Arad, king of part of

southern Canaan, came out against them with partial success. They had then to compass the land of Edom on the west, journeying from Mount Hor. They had thus been disappointed when apparently very near to the realization of their hopes; and on account both of the length and difficulties of the way they became discouraged, and began to complain and murmur against God and against his servant; against that God who had brought them out of the land of Egypt, who had so constantly directed their path, who had so constantly sup-

plied their wants ; who had so often delivered them from dangers and distresses ; so often forgiven their sins ; so often restored them to his favour when they deserved that that favour should be utterly taken away. They murmured against his servant who had been honoured and appointed by God as their leader, and by whose hand so many miracles had been wrought on their behalf. They said, "Wherefore have ye brought us up out of Egypt to die in the wilderness ? for there is no bread, neither is there any water, and our soul loatheth this light bread."

Though we do not mean to affirm that real Christians go to such lengths as this, for faith in God will preserve from such haste and impatience, yet there may be, and are occasions and circumstances which induce discouragement ; when the soul is distressed, when hope declines, when the heart grows faint, the Christian thinks every thing is against him, and supposes that the joys and blessings of salvation will not be his everlasting portion.

Our object however is not so much to call your attention to things that may *discourage*, as to direct it to those things that may *encourage* you ; to endeavour to keep you from discouragement ; and if you have at all yielded to it, to induce you to put your trust in God ; to renew your courage, to wait upon the Lord, who will doubtless grant you your desires, and permit you to reap in due time, if you faint not. Let us observe,

1. *That however difficult and trying the way of the Christian may be, it is not so hard as the way of the transgressor. That is hard indeed. It is a broad path, the entrance to which is wide. It may have none of the peculiar trials of the righteous, but it has difficulties peculiar to itself. The man who is living in sin and disobeying God's commands, living to himself, despising God's rule and authority, lies under the*

continual displeasure of God, for God is angry with the wicked every day. He is as an unbeliever already condemned, and justly so. Whatever pleasures he may have, not being spiritual, they are not satisfying or abiding. Mere sensual enjoyments, or even intellectual pleasures cannot satisfy. The master whom the wicked serve is a hard master, and the wages of sin is death. There are many accusations of a guilty conscience to be endured. There is no true peace ; there is no well-founded hope of future and enduring good ; and consequently, no adequately animating and sustaining influence to cheer the mind under severely depressing circumstances. As to the future, all is dark and dreary, or rather has in it unmitigated horror. The existence of God may sometimes be denied, the idea of future and eternal punishment sometimes ridiculed ; but these things commend themselves to man's judgment, however much his heart may wish or affect to disbelieve them. Trying therefore as the way of the Christian may be, it has no such dark spots as these ; or rather, none of that gloom which entirely overhangs the path of the wicked.

2. *If Christians have privations and self-denial, they have comforts also. Trials are by Christians expected and prepared for. They have not set out in the narrow way without first considering the path they have to tread. They know that in the world they must have tribulation, and it is therefore no matter of surprise to them when affliction and trial come. Christ too has required them to take up their cross and follow him, to deny themselves for his sake. But they regard all their trials and afflictions as a part of the discipline of a merciful and gracious Father who grieves not willingly, who chastises not for his pleasure, but for their profit ; and who at the same time lays under them the everlasting arms. The means*

thus used for the accomplishment of the divine purposes in their good and welfare, are not indeed joyous to the flesh, but on the contrary grievous. Yet the design of God that they should be partakers of his holiness, and the fact that these afflictions yield for them the peaceable fruits of righteousness, and being light and but for a moment work out for them an exceeding and eternal weight of glory, abundantly comfort and sustain their minds, and render them more desirous to have affliction sanctified in the promotion of their best and eternal welfare, than to have it removed or discontinued. In denying themselves, and bearing the cross for Christ's sake, they are actuated by a motive of powerful influence; for Christ suffered without the camp for their sins, had pity on them in their low estate, and was not ashamed even to call them brethren. They realize also more happiness and real comfort in denying themselves for Christ's sake, than is to be found in self-gratification. They have moreover the delightful prospect that Christ will confess them before the Father and his holy angels when he shall come in his glory. They are thus blessed and happy when suffering either personal chastisement or shame, for Christ's sake, and can count it all joy when they fall into divers temptations, and esteem it an honour when they are counted worthy to suffer for his name.

3. *If Christians are exposed to danger they have an Almighty arm to protect them.* They are not indeed free from dangers. They live in an evil and sinful world, whose spirit, maxims, and conversation, are all opposed to the will of God and the soul's advancement in godliness. Satan is their adversary; and "he goeth about as a roaring lion, seeking whom he may devour;" he lays snares for their feet, and would delight in their downfall and destruction. They are often assailed by temptations severe

and unexpected, adapted to the points where they are most likely to fail, and to those circumstances which are most fitted to accomplish their end. These are not imaginary, but real dangers; the enemy of the soul never sleeping, but always vigilant and seeking to accomplish his purposes. One source of comfort in all this is, that the Christian's dangers are not so great as those which beset the path of the wicked. Another source of comfort is, that all these dangers are known to our best Friend, and he warns us against them. Moreover, he whom we love and serve is able to protect us. His power is infinite; he can do all things; nothing is too hard for him. By a word he can accomplish all his will in the safety of his people and the discomfiture and destruction of his enemies. This is the God in whom they trust. The eternal God is their refuge. They commit themselves to him; they are not their own, but his; they have been bought with a price, even with the blood of Christ. His power is engaged on their behalf, and they are safe. He is their Shepherd, and he will protect as well as perform the other duties implied in that relation. He is their King also, and this implies and secures their protection. Their interests are in the hands of God and of Christ his Son. No man can pluck them out of the Father's hand, neither can any pluck them out of the hand of the Son. God is a wall of fire round about them, and as the mountains are round about Jerusalem, so the Lord is round about them that fear him. They are thus safe, they shall never perish, but are "kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

4. *If they are exposed to difficulties and perplexities they are also blessed with a guide to direct them during their journey.* And not only so, but himself going before them, pointing out the way, and en-

couraging them to walk in it. The path that leadeth to life is narrow, and in the exercise of a gracious and wise discipline God may see fit to keep them long journeying in the wilderness. He may lead them about, as in the case of the Israelites, from place to place, to try and to prove them; but he is still their cloud by day and pillar of fire by night. In the midst of all their difficulties and perplexities he is still guiding them by his counsel. He is an all-wise guide, knowing perfectly the dangers and trials of the way; and if any man lack wisdom, and ask it of God, he is ready to give it, liberally and without upbraiding. The path in which he guides is ever the safest to their souls, and most conducive to their happiness. He exercises also most gracious forbearance. Many are their imperfections; sometimes doubting his love; often slow to apprehend his will; prone to turn aside from the right way. Were he to deal with them according to their sins or the waywardness of their hearts, he would forsake them altogether, but his ways are not our ways, nor his thoughts our thoughts. He punishes them not as their iniquities deserve. He sees it needful indeed at times to teach them his ways by afflictions and trials; to wean their hearts from the world and worldly things, by bringing those troubles upon them whereby they see how the world should be estimated. But in all this he is merciful and compassionate; "he remembereth their frame, he knoweth they are but dust. He does not always chide, neither does he keep his anger for ever; but is merciful and gracious, and plenteous in mercy to all that call upon him. Let us but have a teachable spirit, a mind observant of, and a heart ready to do his will, and we shall not lack intimation from the Lord, as to the way in which we should go, but he will guide us continually by his coun-

sel, and afterwards receive us to his glory.

5. *If the path be trying and long, it has a delightful and glorious termination.* Israel looked for an earthly rest; one therefore incomplete, and liable to interruption: but the Christian looks for a rest in heaven which remains for God's people, which cannot be interrupted, and which can never cease. Canaan was represented in language which showed how desirable it was as a possession, and how great were the advantages they might there enjoy. Although their portion was great as an earthly inheritance, yet how infinitely beyond any earthly possession in its glories and enjoyments is that better country, even that heavenly one to which Christians are journeying. As travellers, we are bending our steps to that better land; as faithful servants we are expecting the crown of life; as children we are looking to our Father's house, which hath many mansions. When at death our journey terminates, our troubles will cease. We shall be tried no more, tempted no more, die no more; but our souls will rest from sin, in hope, with Christ, where "the wicked cease from troubling, and the weary are at rest." Our bodies may indeed return to corruption, but they shall be raised again, spiritual and incorruptible, and our spirits re-united thereto; and then shall the full, perfect, and eternal joy of heaven be our portion. Description must fail to convey any adequate impression to our minds of the glory of the place, or its blessedness. It is the glory of our Lord and the joy of our Lord; yet not too great for him to bestow on us. Though utterly unworthy the least notice or regard at his hand, we shall be kings and priests unto God. Though in ourselves unholy and corrupt, yet changed by his grace and sanctified by his Spirit, we shall experience the transforming influence of his presence.

We are now "the sons of God, and though it doth not yet appear what we shall be, yet we know that when he shall appear we shall be like him, for we shall see him as he is." Well may we therefore be encouraged to pursue our path with increasing energy and delight, looking for the end of our faith, even the salvation of our souls. In conclusion we may observe,

1. *Some who formerly were, or at least appeared to be, walking in the way of the Lord, have gone back.* They have yielded to temptation; they have been overtaken in a fault. The fear of man, or shame on account of the cross may have deterred them; the self-denial required in following Christ, and the entire devotedness to him demanded by the gospel, may have seemed too strict for them, and they have gone back to the world. Pity should be excited, prayer should be offered, and effort should be used, for their recovery: but we should not be discouraged, but should rather be moved thereby to quicken our diligence, and "run with patience the race set before us, looking to Jesus, the Author and Finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God."

2. *Let those who are journeying together help each other forward in the way.* See that you fall not out by the way. See that ye love as brethren and sisters of one family; that ye be helpers of each other's faith, sharers of each other's joys and sorrows. Be not cager to believe every report you hear against each other, but let that charity prevail which "is kind, and thinketh no evil." Be not envious one of another, but provoke to love and good works. "And be ye kind

one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

3. *I cannot suppose otherwise than those of you who are journeying in this path will feel for those who are walking in the way of sin.* The Son of God wept over those who blindly rejected his exhortations and despised all his entreaties. He saw their end; he could not contemplate it without the deepest and heart-rending emotion. The religion of Christ is calculated to produce, in those in whom it dwells, true compassion for the perishing. You therefore that are Christ's will seek to pluck sinners as brands from the burning. Your hearts will be grieved that the law and the gospel are by them alike despised, and that God is dishonoured. You will therefore be constrained to warn them to flee from the wrath to come; and to endeavour both by your direct efforts, and by the powerful influence of a life and conversation according to the gospel, to win their souls to Christ, thus saving them from death, and hiding a multitude of sins.

4. *If any of you are walking in the broad road that leadeth to destruction,* I beseech you to bear in mind that, although the road may for the time seem pleasant, yet in it you can find no real or abiding happiness, and the end thereof must be misery for ever. God is angry with you every day, and you cannot harden yourself against God and prosper. If you neglect the great salvation preached to you in the gospel, first preached by Jesus Christ and now by his servants, you cannot escape. Repent therefore of your sins. Flee to Christ as the way, the truth, and the life. In him is salvation, and in him alone.

REMARKS ON CALCULATIONS OF PROPHETIC DATES WHICH POINT
TO THE PRESENT YEAR AS AN ERA FOR GREAT EVENTS.

BY THE REV. JAMES HOBY, D.D.

THE following paper is merely to state the grounds upon which many have for a long time past, looked to this year, as a period when the providence of God would illuminate the obscurity of divine prophecies. The republication of Mr. Fleming's "Epistolary Discourse" has revived attention to this subject, while astounding revolutions seem to justify that pious author in his conclusions.

"It is not for you to know the times or the seasons which the Father hath put in his own power," was the reply of Christ to his inquiring disciples, when "they asked of him, Lord, wilt thou at this time restore again the kingdom to Israel?" and the same reproof still checks the over-eager curiosity of Christians about the signs of the times. While "men's hearts fail them for fear, and for looking after those things which are coming on the earth," it is the privilege of believers to feel assured of the approaching triumphs of their Lord.

Since however it has pleased God to declare that only a certain limited duration shall be permitted to the gigantic evils comprised in the reign of antichrist, the servants of Christ in every age have desired, like Daniel the prophet, to "understand by books the number of the years whereof the word of the Lord came." Passages in the inspired writings of that "man, greatly beloved," and others in the eleventh and twelfth chapters of the Revelation made to "the disciple whom Jesus loved," mention in mystic language, the allotted term as "a thousand, two hundred, and three score days"—"forty and two months"—"a time and times and half a time."

Without adverting to controversies in which incredible labour and talent have been expended, it will suffice for the purposes of this paper to state that many able students of prophecy consider these different forms of expression not only as denoting the same length of duration, but as describing the same identical period. Although different occurrences are foretold, such as the prophesying of the witnesses clothed in sackcloth, the treading under foot of the holy city by the Gentiles, and the abode of the woman in the wilderness, together with the evils involved in such symbolical representations, all have one common era of commencement, and when the prescribed term of their duration shall end, the church shall enjoy most triumphant deliverance.

Admitting that each of these 1260 days stands for a year, that thirty of these years make one month of years, so that the whole number equal forty-two months, and that twelve of these months make one time, or year of years, so that the entire forty-two months are equal to three times, or years, and half a time, then it would seem that only one point remains to be considered, viz., when did the period commence? But there is another great difficulty, which must be determined before a satisfactory calculation can be made. This relates to the length of the year, or the number of the days intended to be contained in it. The natural year consists of 365 days, 5 hours and 48 minutes, but the prophetic language allows only 360 days to one year! The 1260 days are divided into 42 months of 30 days each; and the 42 months into $3\frac{1}{2}$ times or years, of 12 months each. Twelve months of thirty days

each constituted the ancient year, which therefore contained only 360 days. The difference thus arising during the entire term of 1260 years, is 18 years; and that number would require to be deducted from so many natural years, to reduce the period of duration signified to an equal number of prophetic years; or 1242 natural years is the same space of time as 1260 prophetic years. Hence, if any given year could be fixed upon as the era from which to calculate the mystic period, it is supposed that in 1242 natural years from that date, the 1260 days, or 42 months, $3\frac{1}{2}$ years of prophecy, will have elapsed.

Historical research has fixed upon several important events in the early times of the great apostacy, as a sort of starting point from which to reckon the career of the mystery of iniquity. Among these, one is so remarkable that it has been thought by many to take the pre-eminence, and to constitute the true and proper commencement of the reign of antichrist, viz., that year in which the pope was constituted universal bishop and head over all churches in Christendom.

In the Forum at Rome there still stands a solitary column, which after having been variously named by antiquarians, was proved by the discovery of an inscription on the pedestal, to have been erected in honour of the emperor Phocas. Originally a centurion, this obscure soldier was suddenly robed in the imperial purple, in consequence of a revolt in the army against Mauritius; but he was greatly indebted to ecclesiastics for the successful issue of the enterprise; and accordingly, before being crowned in the church of St. John Baptist, near Constantinople, he promised to maintain the rights of the church, and to defend the faith of the councils of Nice and Chalcedon. Gregory the Great, then pope of Rome, received the image of Phocas with great

honours, and wrote most fulsome congratulatory letters, ascribing to a special Providence the elevation of so good and great a prince to the throne of the empire. But the emperor pursued a course of desperate iniquity and oppression, till he was at length reviled in the public shows for his cruelty, drunkenness, and debaucheries; and finally was dragged from his throne, stripped of his robes, dreadfully mutilated, having his hands, feet, arms, &c. successively cut off before he was decapitated, and then his body was delivered to the soldiers to consume it in flames. The image which once stood on the still existing column, shared the fate of all his other statues, but the reign of Phocas was memorable for one decree, which has endured as long as the pillar still standing at Rome!

After the death of Gregory, Sabianus sat in Peter's chair for two years. And to him succeeded in the year 606, Boniface III. This short pontificate of less than one year's duration, was memorable for the occurrence thus described by the martyrologist Fox, who records that Boniface obtained of "Phocas, the wicked emperor, for him and his successors after him, that the see of Rome above all other churches should have the pre-eminence; and that the bishop of Rome should be the universal head of all churches of Christ in Christendom." He adds, "and thus began first Rome to take a head above all other churches, by the means of Boniface III., who as he lacked no boldness nor ambition to seek it, so neither lacked he an emperor fit and meet to give such a gift." . . . "Ever since, from that day, it hath holden, defended, and maintained the same still, and yet doth to this present day by all force and policy possible." Whether or not it may have been from this subserviency to popish pretensions, it is remarkable that among the effigies of

the emperors, that of Phocas is seen grasping a cross in his left hand.

It will not be disputed but much arrogant assumption on the part of previous bishops of Rome had won from previous emperors various concessions; but that the pope of Rome and his "successors in that see should have a universal headship over all churches in Christendom," had never before been so distinctly and formally enacted, nor ever so resolutely asserted and maintained, as in this year 606. The enactment was moreover attended with the equally formal prohibition of like pretensions on the part of the bishop of Constantinople.

A previous decree of Justinian in 533, and indeed a yet earlier edict of Theodosius and Valentinian, in 445, have supplied dates from which the learned have calculated. Nor can it be doubted but the language of those emperors is very explicit and strong in concessions to the popes. Also, subsequently to 606 and the reign of Phocas, there are recorded acts and edicts of other emperors, which are remarkable: therefore until the absolute and demonstrative fulfilment shall itself explain the prophecy, opinions will differ. It seems, however, that the overthrow of the papacy is to be effected by successive shocks and convulsions; that events which may be compared to earthquakes and volcanic eruptions are to transpire. Such occurrences having signalized this year 1848, the preceding remarks are offered merely to explain those calcula-

tions which long ago pointed to the middle of the present century as the age when judgments from God should confound both the civil and ecclesiastical rulers of the darkness and unrighteousness which have oppressed mankind, 1242 natural years being equivalent to 1260 prophetic years, called days in the Apocalypse, added to 606, the date of the decree of Phocas, bring down the time to the year 1848. Whether from this fact, and the coincidence of political revolutions on the continent of Europe, the church of Christ is warranted to expect the speedy fall of "Babylon the Great," and that the arrogance of the universal pontiff is about to be humbled to the dust, it is not easy to determine; but there is enough to relieve from panic apprehensions. Instead of trembling at the prospect of popish persecutions, with all the cruelty of blood and fire, it seems quite as possible that this generation may learn, agreeably with certain reported vociferations in the very streets of Rome, that the present sovereign priest is the last of the popes! It is said that there remains of the niches prepared to receive the statues of the popes, but one unoccupied; who can tell but when that one is filled by "Pio nini" no new receptacles may in future be required? Such a fancy may seem like a vain dream, but destruction awaits "the man of sin," and the lowering clouds are now threatening his empire with desolating storms. "Come, Lord Jesus, come quickly!"

ALL IS WRONG IF THE HEART IS WRONG.

In vain will you endeavour to fix any one to the regular performance of that in which he finds no pleasure. As a child who does not love his book will leave it for his play; as a man who does not like his calling would gladly

exchange it for another; so, he who does not serve the Lord with gladness, will soon throw off the galling yoke. Though the heart be deceitful, yet man is true to his heart. He may oppose his reason, he may act in opposition to the dictates

of his conscience, he may triumph over particular passions, he may destroy all the harmony of his moral constitution, yet he will vigorously pursue whatever affords him the greatest delight. You may succeed in convincing his understanding of the rectitude of a certain line of conduct, you may impress his moral sense in favour of it, you may even make the soul tremble with fearful apprehensions at the thought of pursuing a contrary course, but until the heart be in some measure gained, nothing is effectually accomplished. "My son, give me thine heart:" this is the demand of God, this the voice of religion; and until the heart be surrendered it will endeavour to contrive some method

or other to elude the obligation of duty. The heart, which is "deceitful above all things and desperately wicked," is never so fertile of evasions as when delight is all on one side and mere duty on the other. The man who has no heart for God, and no pleasure in his ways, may study to save appearances, he may dissemble to gain some favourite point, he may for a season do violence to his feelings, but while his heart secretly revolts, there is ground to apprehend that inclination will ultimately influence his conduct, and that the mask will not always be worn. Perseverance in an unpleasant path is not to be expected. — *Dore, MS.*

HYPOCRISY DETECTED.

IN the autumn of the year 1796, a minister was preaching to the baptist congregation at Battle with great acceptance. The writer heard him several sabbaths, and considered him a man who would not suffer sin in himself or his people—his denunciations of it were very powerful.

Before that year closed, this minister preached on a Lord's day evening from the words "Be sure your sin will find you out," Numbers xxxii. 23. But, alas! he was an immoral man. A person in London who had known him where he had previously been, and where he had

lost his character, hearing that he was preaching at Battle, and likely to settle there, felt it his duty to warn the church, and not having been able to secure time in the course of the week to write, devoted the Lord's day evening to that duty—the very Lord's day evening on which the sermon was preached. The letter was commenced about seven o'clock, probably about the same time as the sermon, and both were proceeding together. Great was the surprise of the deacons at the receipt of the letter. The charges could not be denied, and the preacher left.

CARRYING A KNAPSACK.

WHEN Dr. Cheever made the tour of Mont Blanc, he borrowed a military knapsack, and deposited in it such articles of clothing as he thought indispensable for his journey. With his knapsack on his shoulders, a long Alpen stock shod with iron in his hand, and a

small edition of Paul's epistle to the Romans in his waistcoat pocket, he started off, he tells us, feeling very independent. His experience of the convenience and inconvenience of this sort of equipage leads him to say, "There is one good thing in carrying your own

knapsack ; when you throw it off at evening you feel so light from the relief that your other fatigues are quite forgotten ; you could almost set out for another day's walk. It seems as though some heavenly power had put wings to your shoulders. I do not expect, by this argument, to persuade any man to walk all day with a weary fardel on his back ; it would be something like getting sick in order to enjoy the pleasure of convalescence ; but certainly, if one feels compelled to walk under a burden, what I have mentioned is some consolation and encouragement. Just so, it may be, that those who have the heaviest burdens to bear through life will be the lighter for them when they lay them at evening in the grave. Certainly they will, if the burdens were borne for Christ, if they came upon the shoulders in his service, or if they were carried in sweet, cheerful submission to him, because he laid them there. Men will be lighter and brighter for all such burdens for ever and ever ; lighter and brighter in their path of glory and happiness through eternity, than those whose knapsack of evils was borne for them by others, or who had none to bear for Christ. Yes, burdened pilgrim, this *light* affliction worketh an exceeding and eternal weight of glory."

HANDLING THE WORD DECEITFULLY.

"THE science of interpretation is necessary," says Carson, "not so much for enlightening mere ignorance, as for overwhelming obstinacy. Nothing more clearly shows the guilt of human nature, and the enmity of the mind of man to God, than his perverseness with respect to the meaning of the divine word. If we wish for an example of the degradation of human nature, let us look to the low and sordid pursuits and pleasures of men in every rank of life ; but if we wish for an example of the Satanic pride, and rebellious independence of the mind of man with respect to God, let us view it in the writings of biblical interpreters. The anxiety of some is not to ascertain the meaning of God's word, but to discover a critical process by which it may be evaded."

ATHEISTIC HAPPINESS.

"IT is a memorable fact," says Mr. John Sheppard, "that Lucretius, the great teacher of irreligion to the Romans, who proposed to free men from unhappiness by atheism, at the age of forty-four destroyed his own life."

HABAKKUK'S PRAYER PARAPHRASED.

LORD, I have heard thy mighty speech,—it wakened all my fears ;
 Revive, O Lord, thy work revive in these eventful years :
 Amidst the years thy love make known, and in deserved wrath
 With beams divine let mercy shine on thy tempestuous path.

He came, the High and Holy One, from Paran's ancient mount ;
 Earth woke her harp-notes to his praise, Heaven did his fame recount ;
 Seraph and saint, one choir, proclaimed his majesty sublime,—
 Eternity the song began, 'twas echoed back by Time.

His glory, like a dazzling robe, the firmament o'erspread ;
 The beams of his resplendent form surpassing lustre shed ;
 Pure as the light, his brightness was, when storms have ceased to lower,
 Yet these were but his secret pomp, the hiding of his power.

Before him pestilence and death on stern commission went ;
 Forth from beneath his radiant steps the burning coals were sent ;
 O Grave, thou hadst the victory then—the bier its trophies bore,—
 What wrecks the tempest wildly strewed upon thy gloomy shore !

He stood and measured out the earth ;—the nations in their pride,
 Like chaff before the wintry wind he scattered far and wide :
 Then the perpetual hills did bow in reverence and in praise,
 The everlasting mountains fled :—eternal are his ways !

Children of Cushan, saw I not your tents in sorrow laid ?
 Midian, the curtains of thy land deep terrors did o'ershade ;
 Nature, thy God seemed wroth with *thee*,—he cleft thy streams in twain ;
 And hurled the anger of his word against the swelling main.

Lord, when thou didst in chariots ride, and on thy steeds of fire,
 The mountains saw thee, and they shrank appalled before thine ire ;
 The ocean uttered forth his voice from out his deep, far home,
 And lifted up his hands on high, radiant with virgin foam.

The sun beside his burning throne, the moon in midnight's bower,
 Stood awe-struck as thine arrows flashed, all terrible in power :
 Thou didst march through the stricken land, in vengeance how severe !
 Yet wast thou just when thou didst speak, and when thou judgedst clear.

Like as a whirlwind had they come against thine own elect ;
 The haughty foe had dared assail the men thou didst protect ;
 They sought thy chosen to devour, but thou wast nigh to save,
 And didst their joy to sorrow turn,—their triumph to the grave.

Amidst the conflict and the storm, my God, I'll rest in thee,
 When thus thy judgments are abroad, thy footsteps on the sea ;
 The lip may quiver at the voice of thine approaching day,
 The frail heart tremble at its woes, but thou wilt be my stay.

Although the fig-tree blossom not, nor verdure clothe the vine ;
 Though flock, nor herd, nor olive crown the stores I thought were mine ;
 Yet I will in the Lord rejoice,—the Lord, my strength and shield,
 The God whose power, in sorrow's hour, doth full salvation yield.

BALCLUTHA. L. M.

(Composed by Mr. B. F. Flint, of Canterbury.)

O long ex - pect - ed day be - gin, Dawn on these realms of

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Detailed description: This system contains the first two stanzas of the hymn. It features four staves: a vocal line in treble clef, a piano accompaniment in treble clef, a piano accompaniment in bass clef, and a vocal line in bass clef. The music is in 3/2 time and B-flat major. The lyrics are: "O long ex - pect - ed day be - gin, Dawn on these realms of".

woe and sin: Fain would we leave this wea - ry road, And sleep in

woe and sin: Fain would we leave this wea - ry road, And sleep in

Detailed description: This system contains the second two stanzas of the hymn. It features four staves: a vocal line in treble clef, a piano accompaniment in treble clef, a piano accompaniment in bass clef, and a vocal line in bass clef. The lyrics are: "woe and sin: Fain would we leave this wea - ry road, And sleep in".

death to rest with God. And sleep in death to rest with God.

death to rest with God. And sleep in death to rest with God.

Detailed description: This system contains the final two stanzas of the hymn. It features four staves: a vocal line in treble clef, a piano accompaniment in treble clef, a piano accompaniment in bass clef, and a vocal line in bass clef. The lyrics are: "death to rest with God. And sleep in death to rest with God."

CHRONOLOGICAL PAGE FOR MAY, 1843.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	M	h m 7 23	Deut. xxx. 1 Cor. xi. 1—16.	Wesleyan Missionary Meeting. 1733, Archibald McLean born.
2	Tu	4 31 7 24	Deut. xxxi. 1—29. 1 Cor. xi. 17—34.	Church Missionary Society Meeting. Christian Instruction Society Meeting.
3	W	4 29 7 26	Deut. xxxi. 30, xxxii. 1—43. 1 Cor. xii. 1—27.	British and Foreign Bible Society Meeting. Anti-State Church Annual Meeting.
4	Th	4 28 7 27	Deut. xxxii. 44—52, xxxiii. 1 Cor. xii. 27—31, xiii, xiv. 1—5.	London City Mission Meeting. Sunday School Union Annual Meeting.
5	F	4 26 7 29	Deut. xxxiv., Joshua i. 1—9. 1 Cor. xiv. 6—40.	1844, Joseph Gutteridge, Esq. died, æt. 92. Religious Tract Society Annual Meeting.
6	S	4 24 7 30	Joshua i. 10—18, ii. 1 Cor. xv. 1—34.	Sun before clock, 3 minutes, 35 seconds. Moon sets, 3 m. after 11, night.
7	Ld	4 22 7 32	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings xviii. 1—40, Luke xx. 19—47.
8	M	4 21 7 34	Joshua iii., iv. 1 Cor. xv. 35—58.	British and Foreign Schools Ann. Meeting. B. and F. Sailors' Society Ann. Meeting.
9	Tu	4 19 7 35	Joshua v. 10—15, vi. 1 Cor. xvi.	Fraternal meeting, Moorgate Street, at 4. British Missions (Congregational).
10	W	4 17 7 36	Joshua vii. Acts xix. 23—41, xx. 1.	Moon's first quarter, 57 m. past 2, morning. London Missionary Sermon, Tabernacle.
11	Th	4 16 7 38	Joshua viii. 2 Cor. i. 1—22.	London Missionary Society Meeting. London Missionary Society Adjourned.
12	F	4 14 7 39	Joshua ix. 2 Cor. i. 23, 24, ii.	1844, J. B. Shenstone died, æt. 69. London Miss. Juvenile Sermon, Poultry.
13	S	4 12 7 41	Joshua x. 1—27. 2 Cor. iii.	Moon sets, 26 m. after 2 morning. Moon rises, 46 m. after 2, afternoon.
14	Ld	4 11 7 42	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings xix., Luke xxii. 21—46.
15	M	4 10 7 44	Joshua xi. 10—23, xiv. 2 Cor. iv.	1823, J. Palmer of Shrewsbury died, æt. 56 Sun before clock, 3 minutes, 54 seconds.
16	Tu	4 8 7 45	Joshua xxii. 2 Cor. v.	Primitive Methodist Miss. Meet., evening. Ragged School Union Meeting, evening.
17	W	4 7 7 47	Joshua xxiii. 2 Cor. vi.	1734, Abraham Booth born. Soc. for Prevention of Cruelty to Animals.
18	Th	4 5 7 48	Joshua xxiv. 2 Cor. vii.	Full moon, 42 m. past 6, morning. 1803, Buonaparte appointed emperor.
19	F	4 4 7 49	Judges ii. 2 Cor. viii.	1835, S. Saunders, Liverpool, died, aged 56. 1536, Ann Boleyn beheaded.
20	S	4 3 7 51	Judges vi. 2 Cor. ix.	Moon sets, 52 m. after 5, morning. Moon rises, 43 m. after 9, evening.
21	Ld	4 1 7 52	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings xx. 1—30, Luke xxiii. 1—26.
22	M	4 0 7 53	Judges vii. 2 Cor. x.	Sun before clock, 3 minutes, 37 seconds. Moon rises, 13 minutes after 11, night.
23	Tu	3 59 7 55	Judges viii. 1—32. 2 Cor. xi.	Stepney Committee, evening. Peace Society Annual Meeting.
24	W	3 58 7 57	Judges viii. 33—35, ix. 2 Cor. xii.	1819, Queen Victoria born. Moon rises, 6 m. after midnight.
25	Th	3 57 7 58	Judges x., xi. 1—11. 2 Cor. xiii.	1824, Dr. Ryland died, aged 72. Moon's last quarter, 47 m. past 11, night.
26	F	3 56 7 59	Judges xi. 12—40, xii. 1—7. Acts xx. 1, 2, Rom. i. 1—25.	Moon rises, 8 m. before 1, morning. Moon sets, 59 m. after 11, morning.
27	S	3 55 8 0	Judges xiii. Romans ii.	1564, John Calvin died, æt. 55. Moon rises, 21 m. after 1, morning.
28	Ld	3 54 8 1	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings xxii. 1—40, Luke xxiii. 27—49.
29	M	3 53 8 2	Judges xiv. Romans iik	1660, Restoration of Charles II. Moon rises, 19 m. after 2, morning.
30	Tu	3 52 8 3	Judges xv. Romans iv.	Sun before clock, 2 minutes, 46 seconds. Quarterly meeting of Baptist Board.
31	W	3 51 8 4	Judges xvi. Romans v.	1847, Dr. Chalmers died. 1792, Baptist Missionary Society formed.

REVIEWS.

The Works of the Rev. JOHN HOWE, M.A., as published during his Life. Comprising the whole of the two Folio Volumes. Edit. 1724. With a Life of the Author, by the Rev. J. P. Hewlett, and a Portrait from an original painting by Sir P. Lely. In three volumes. London: W. Tegg and Co. 8vo. 1848.

It is not for accomplished theologians that we intend this article. They are familiar with the writings of Howe already, and do not need that we should speak to them of his merits. But they will agree with us that there are thousands of intelligent Christians in the land who might derive improvement from his pages, if those pages were in their hands, and that we ought not to lose the opportunity afforded by the publication of these volumes, to recommend his works to those of our friends who have not yet learned their value. We shall be excused, therefore, if we devote the two or three ensuing pages to readers who have not the advantage of acquaintance with these justly admired treasures.

John Howe was born in the year 1630, when the tyranny of Charles the First and archbishop Laud was becoming intolerable. His father was at the time parochial minister of Loughborough, but was compelled, four years afterwards, in order to avoid imprisonment for righteousness' sake, to escape with his family to Ireland. Returning home after a few years he found means to place his son, first at Cambridge, and then at Oxford where he found in Dr. Thomas Goodwin, then President of Magdalen College, a valuable friend. At twenty-two years of age, Howe commenced his ministry in the parish church of Great Torrington in Devonshire,

where he remained till Cromwell, now Lord Protector of the Commonwealth, insisted on his removal to Whitehall, that he might there discharge the delicate and arduous duties devolving on his domestic chaplain. This office he sustained, though reluctantly, for three years, till the death of Oliver and the abdication of Richard afforded him opportunity, before he had completed his twenty-ninth year, to return to his beloved charge at Torrington. When the Act of Uniformity was passed in 1662, Howe was among the conscientious two thousand who surrendered their livings. Having been married eight years, he had a wife and several children dependent on him, and he had not as yet acquired any fame as an author. He remained for some time in Devonshire, preaching occasionally in private houses, and enduring persecution and poverty. Under these circumstances he began to employ his pen, it is believed, with a view to the support of his family. The Blessedness of the Righteous appeared in 1668, and soon after its publication he was invited to become domestic chaplain to Lord Massarene at Antrim Castle in Ireland. There he continued several years, but in 1675 he removed to London, to take charge of a congregation in Silver Street, under king Charles the Second's Indulgence. His connexion with it, though occasionally interrupted by the vicissitudes to which nonconformists were exposed, did not terminate till, in the seventy-fifth year of his age, he was received to a purer and more exalted communion in the world of spirits.

The writings of this tried and faithful servant of Christ are voluminous, and in many respects extraordinary. It is

remarkable that they do not contain the slightest indication of political bias of any kind, or even an allusion to the exciting scenes in the midst of which the author passed his days. They could not have been more free from references of this sort, had he composed them in the heart of China, or in the great desert of Sahara. Nor was he more disposed, apparently, to meddle with ecclesiastical controversies than with secular discussion. What form of church government he deemed most scriptural cannot be learned from his pages. Some small pieces on Occasional Conformity are included in these volumes; but, even in these, his object does not appear to have been to enforce his own opinion, but to moderate persons on both sides whom he thought unduly fierce. There is the same abstinence from theological disputation, though his works are all argumentative. He appeals to the scripture, he examines its testimony critically, and with this he is content. There is no more reference to systematic divinity than as though he had never heard of such a science. The most entire submission of the understanding to God's word is associated with the most entire independence of human authority. His works are obviously and invariably the productions of a powerful, devout, and well-furnished mind, exercising itself upon the inspired oracles. The common salvation was his favourite theme, and he illustrated it with a copiousness and comprehensiveness truly wonderful. His subjects were sometimes commonplace, but his manner of treating them was his own. There were no paradoxes, no startling novelties, nothing that seemed intended to surprise; but a fulness, a richness, a profundity, which always evinced the hand of a master. No one can praise his style, which is to common readers fatiguing, and often painfully obscure; but no com-

petent judge will deny the solidity and value of the sentiments which it is intended to convey. No theological books in the English language have been more highly commended by learned and evangelical writers than the works of Howe. Their sublimity, their pathos, their majesty, the uncommonness of the thought, and the comprehensiveness of view which they exhibit, have been topics on which eminent writers have delighted to expatiate. Robert Hall was accustomed to declare that he had derived more benefit from the works of Howe than from those of all other divines put together.

We should not advise any one to commence his acquaintance with Howe, by setting himself to the perusal of the noble treatise with which the collection before us opens. The *Living Temple*—"a designed improvement of that notion that a good man is the temple of God"—is indeed a magnificent performance, full of elaborate argument, and held in superlative estimation by the author's admirers. But it requires concentrated attention and resolute determination on the reader's part, which he would be the more likely to persevere in yielding, if he had first familiarized himself with the peculiarities of the author's diction, and learned by experience the worth of his teaching. The first part of this performance is a refutation of atheism, and the Epicurean theory; the second contains copious animadversions on Spinoza and a French writer who had intended to confute him; and, though there are readers who after reaching the three hundred and forty-fourth page would say, This work has convinced us that every fragment of this man's writing is of inestimable value, there are others who would assuredly be weary of the mental labour before they proceeded so far. It is not with *The Living Temple*, then, that we would advise the reader to begin.

The Blessedness of the Righteous was the first treatise which the author published, and as he adverts to it occasionally in his subsequent works, as containing illustrations which it was not necessary to repeat, the student might commence with this advantageously. It is founded on the language of the Psalmist, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." The subject is, to use the author's words, "The blessedness of the righteous in the other life, consisting in the vision and participation of the divine glory, with the satisfaction that resulteth thence." The animating prospects respecting the future which it presents to the Christian's attention, are combined throughout with a practical tendency in reference to present scenes.

The piece on Delighting in God, another of his early works, is an experimental treatise full of spiritual wisdom. The writer takes the phrase in its most comprehensive sense, observing that "the particle which we read *in* the Lord, hath not that signification alone, but signifies also *with*, or *by*, or *besides*, or *before*, or *in presence of*, as if it had been said, 'Come and sit down with God, retire thyself to him, and solace thyself in the delights which are to be found in his presence and converse, in walking with him, and transacting thy course as before him and in his sight.' As a man may be said to delight himself with a friend that puts himself under his roof, and, besides personal converse with himself, freely enjoys the pleasure of all the entertainments, accommodations, and provisions which he is freely willing to communicate with him, and hath the satisfaction which a sober person would take in observing the rules and order of a well-governed house."

But many of the smaller pieces are

equal if not superior to the larger. Among them are "The Redeemer's Dominion over the Invisible World—The Redeemer's Tears wept over Lost Souls—Inquiry concerning the Possibility of a Trinity—Patience in Expectation of Future Blessedness—The Vanity of Man as Mortal—Self Dedication"—many funeral discourses for eminent persons, and two impressive sermons on the words, "Yield yourselves to God," concluding thus:—

"And were you now to give an account where you have been to-day, and what you have been doing; if you say, you have been engaged this day in a solemn treaty with the Lord of heaven and earth, about yielding yourselves to him; and it be further asked, 'Well, and what was the issue? Have you agreed?' Must you, any of you, be obliged by the truth of the case to say, 'No?' Astonishing answer! What! hast thou been treating with the great God, the God of thy life, and not agreed? What, man! did he demand of thee any unreasonable thing? 'Only to yield myself.' Why that was in all the world the most reasonable thing. Wretched creature, whither now wilt thou go? What wilt thou do with thyself? Where wilt thou lay thy hated head?—But if you can say, 'Blessed be God, I gladly agreed to the proposal; He gave me the grace not to deny him;' then may it be said this was a good day's work, and you will have cause to bless God for this day as long as you have a day to live."

Respecting the peculiar claims of this edition we will allow the editor to speak for himself.

"The present edition of the Works of John Howe comprehends the whole of his writings contained in the two folio volumes, published by Calamy in the year 1724, together with several other papers never before included in his collected works, but competently ascertained to be his genuine productions, published during his lifetime, and with his concurrence.

"The text has been formed by a laborious comparison of all the editions, not only of the collected, but of single works, to which the editor had access. It is confidently believed that a pure and standard text has thus been obtained. These volumes contain no interpolations. A word has indeed been sometimes added, where absolutely necessary to complete

the sense, but always in brackets. In a few instances, evident mistakes which appeared in the earliest, and have been retained in all subsequent editions, have been corrected, without any distinct notice of the fact; but it has only been in cases respecting which no doubt as to the reality of the mistake could possibly exist, and where the sense of the author was obscured by the error. In such instances, moreover, the editor has invariably fortified his own judgment by the concurrent opinion of able friends. Two or three exemplifications of this class of corrections are subjoined.

“Vol. iii. p. 30, line 29. All the previous editions read, ‘What, for great reason was a special vouchsafement to one apostle, was, for as great, to be common to all Christians.’ The author’s argument, as well as the matter of fact, alike demand the insertion of the negative, ‘not to be common.’—In page 68 of the same volume, nine lines from the foot, we have ‘sinlessness,’ the reference being to man in his unfallen state, and the supposition that that state had continued. All the previous editions have *sinfulness*.—At page 96, line 13, the contradiction of ‘they love not this present world, and are loath to leave it,’ is escaped by the insertion of the negative before ‘loath.’—These and similar emendations, which had been marked in the editor’s private copy of Howe long before he entertained the remotest expectation of ever using them for the public benefit, are not now mentioned for the sake of invidious comparison, but simply for the purpose of enabling the reader to judge more accurately of the integrity of the present text.

“In regard to the punctuation, decided changes have been made. Had the points been thrown at random into the forms of Calamy’s edition, the sense, so far as the pointing is concerned, could scarcely have been more com-

pletely obscured. A large amount of the hopeless difficulty, and even barbarism, commonly attributed to the style of Howe, is fairly referrible to this cause. Wherever practicable, the modern system has been carefully adopted; and although a few crabbed sentences may remain, setting at defiance all attempts to reduce them to strict order, yet it is believed that the unwearied care which has been bestowed upon the present edition will greatly facilitate the study of these noble writings. ‘The ear trieth words;’ and in order to secure as near an approximation to correctness, in this respect as possible, the editor has deliberately read aloud to an intelligent friend nearly the whole contents of these three volumes.”

The public is under great obligation to the publishers for sending out an edition of these invaluable works so cheap and yet so convenient, and to the editor for the unremitting care and attention which he has evidently given to the onerous duties he had undertaken to perform. The encouragement of such publications is genuine patriotism, and their circulation, among ministers especially, is highly desirable. We are happy to learn that should this portion of the works of Howe be favourably received, the editor has the permission of the publishers to say that it is their intention to follow it up with a corrected and uniform edition of his Posthumous Works, in three other octavo volumes.

BRIEF NOTICES.

Posthumous Works of the late Rev. JOHN ELY: with an Introductory Memoir. Under the care of Richard Winter Hamilton, LL.D., D.D. London: 8vo. pp. clxiv., 434. Price 10s. 6d.

It is to the memory of a very respectable and useful minister of the independent denomination that this volume is dedicated. Having sustained the pastoral office at Rochdale eighteen years, and at Leeds fourteen, with unsullied reputation and unwearied diligence, Mr. Ely died on the ninth of October, 1847, after recently completing his fifty-fourth year. He was an evangelical and powerful preacher,

and the sermons in this volume will give to readers who never heard him a high idea of both the ability and tendency of his discourses. Some will think them too elaborate for the pulpit, but the perusal will afford pleasure to cultivated minds. Appended are, a Paper read in the Philosophical Hall, Leeds, on Etruscan Antiquities; one read before several literary societies on the Capabilities of the Globe which we inhabit; and a few short poetic pieces. A faithful likeness engraved from daguerreotype embellishes the volume, which will be perused with mournful satisfaction by all the friends of the estimable man whose remains it embalms.

Notes of a Tour in Switzerland, in the Summer of 1847. By BARTIST W. NOEL, M.A. Minister of St. John's Chapel, Bedford Row, London. London: Nisbet and Co. 12mo. pp. viii., 308.

Switzerland is at all times an interesting region, and recent events have given it special claims on our attention. The Cantons had their revolutions last year; every thing is unsettled at present, but pleasing prospects are perceptible. We are glad to find that Mr. Noel, inspecting their state, formed the opinion that the aim of religious men should be, not to re-establish the old aristocratic governments, which, he says, is impossible,—not to endeavour to overthrow the existing governments, which must make them jealous and hostile, but to prove their title to the esteem and gratitude of their compatriots by forgetting past wrongs, and by heartily aiding their present rulers, as far as their acts are upright and prudent. In reporting on their religious condition too, Mr. Noel exhibits a delicacy of perception and right-heartedness which are highly gratifying. Whatever he may think of the connexion between church and state in this country, he discerns clearly its mischievous operations in Switzerland. "The governments in Switzerland," he says, "being in the hands of irreligious men, and the people being generally irreligious, ought not to choose pastors for the Christians. Christians then, ought to separate from both. Ministers, by renouncing the state salaries, should render themselves independent both of government and of the populace; and Christian congregations should sustain them. Till then no great or lasting improvement can be expected in Switzerland. Christians may pray for the outpouring of the Spirit upon their churches, but the scripture has said, 'If I regard iniquity in my heart, the Lord will not hear me.' 'Whatsoever we ask we receive of him, because we keep his commandments.' If it be the will of God that Christians should separate from the world, then, so long as they allow the world to be intermingled with the church and to govern it, they can expect no blessing on their prayers. When we are doing our duty, we may expect a blessing through prayer, not when we are wilfully sinning. The separation, therefore, of these churches from the state and from the populace, seems to me a plain and palpable duty, to be accomplished directly and at all costs."—Throughout the whole volume, the author's delight in the gospel and desire to make it known shine forth constantly, while it is enlivened by the conversational freedom and love of humour belonging to a well-educated English gentleman.

A Lecture to Children and Youth on the History and Character of Heathen Idolatry; with some references to the Effect of Christian Missions. Illustrated by Thirty Wood Engravings. By WILLIAM BRODIE GURNEY. London: 12mo. pp. 48. Price 4d.

During the last few years, this lecture has been delivered by Mr. Gurney in many parts of the country; and he has been cheered by learning that it has not only proved interesting to his juvenile auditors at the time, but has

also been the means of producing permanent impressions of the most salutary character in numerous instances. This has led him to prepare it for the press, and we rejoice that he has done so, as it is eminently adapted to lead the young to pay attention both to their own spiritual interests and to those of the people that still sit in darkness. It begins with the ancient systems of idolatry, goes on to notice those which are now prevalent in different parts of the world, and glances at the efforts to enlighten the heathen which have been made by Christians of various denominations. Though the extreme lowness of the price almost precludes the expectation of profit, it may be right to say that "the profits, if any, will be devoted to the schools connected with the Baptist Missionary Society." We hope that the supporters of that institution will exert themselves to push the pamphlet into circulation, especially in their own families and among their own connexions.

The Story of Grace. By the Rev. HORATIUS BONAR, Author of "The Night of Weeping," &c. London: Nisbet and Co. 24mo. pp. xii., 203.

How God told the story of Goodness in Eden—How man interrupted this story—How God overruled man's interruption—How the story of Grace began—Where the story of Grace was first told—are the titles of some of the chapters of this work, and they may suffice to give a general idea of its character. The design of the author is to illustrate in a lively and interesting manner the aboundings of divine grace towards sinners of the human family, and to urge them to retrace their steps, "and seek a home in that bosom whence all that grace is flowing."

The Afflicted Man's Companion: or a Directory for families and persons afflicted with sickness or any other distress. By the late Rev. JOHN WILLISON, Minister of the Gospel at Dundee. With a Biographical Sketch of the Author. Issued by the Committee of the General Assembly of the Free Church of Scotland, for the publication of the works of Scottish Reformers and Divines. Edinburgh and London: J. Johnstone. 12mo. pp. 319.

Nearly one hundred years have elapsed since Mr. Willison entered his everlasting rest. By this production of his pen "he being dead" has continued so to speak as to promote the comfort of many an afflicted follower of Christ; and by it, as presented to the public in this new form, he "yet speaketh." For adaptation to those long exercised with affliction, we know of no uninspired book that surpasses it. For a present to such persons it is peculiarly suitable.

Cares of Youth; or Discourses on subjects of interest and importance to the Young. By SAMUEL MARTIN, Minister of Westminster Chapel, Westminster. London: Ward and Co. 12mo. pp. 148.

The name of the author will be considered a sufficient guarantee of the excellence of these discourses. They have been preceded by two volumes of sermons to the young, which have proved "useful among those for whom they were prepared." Here are twelve sermons on

striking and important subjects. One of their chief merits consists in the variety of scripture texts with which they abound. We presume that the young persons to whom they were addressed are comprised in the author's usual congregation, and that thus they have an opportunity of becoming acquainted with the cardinal truths of the gospel. But for this conviction we should have been surprised at not finding in them a more distinct and frequently repeated statement of the way in which a sinner may be saved.

Popery Delineated in a brief Examination and Confutation of the unscriptural and anti-scriptural Doctrines and Practices maintained and inculcated by the Modern Church of Rome, in the unrescinded decrees of her Councils and Canon Law, and in her authorized and acknowledged Formularies of Faith and Worship. Second Edition, corrected and enlarged. London: Painter. 24mo. pp. 216.

We are informed that these pages, which are reprinted from *The Church of England Quarterly Review*, for January, 1848, are from the pen of the Rev. Thomas Hartwell Horne, B.D.

The Jewish Nation; containing an Account of their Manners and Customs, Rites and Worship, Laws and Polity. With numerous Illustrative Engravings. London: R.T.S. 12mo. pp. 452. cloth. Price 5s.

An encyclopædia of Hebrew Antiquities, adapted to the use of the many.

The History of Protestantism in France, from the Earliest Ages to the end of the Reign of Charles IX. London: R.T.S. pp. 192. Price 6d.

A very good number of the Monthly Series. The subject is instructive and seasonable; the facts are well digested; and the style is simple, transparent, and flowing.

The Mothers' Monitor; or Readings for Maternal Associations. By Ann Jane. London: B. L. Green. 16mo. pp. vii., 172.

Much advice to which mothers will do well to hearken may be found in these pages.

Five Tracts on the State Church. The Church in Fetters. By J. H. TILLET. *The Endowment of all Religious Sects.* By Rev. J. BURNET.

What is the Separation of Church and State? By EDWARD MIALL.

Church Property—Whose is it? By Rev. J. H. HINTON, M.A.

The Duty of Christian Citizens in relation to Church Establishments. London: British Anti-State-Church Association. Price Ninepence.

These pages contain the substance of five Lectures, in which talent of a very high order has been employed to elucidate important truth. Here is no pretence or bluster; all is clear, calm, and convincing.

Oxford Protestant Magazine, April, 1848. Oxford: 8vo. pp. 52.

To the current number of this periodical, which we have often had occasion to mention, there is appended a notice that it is in future to

be published under the title of *The Oxford Magazine and Christian Enquirer*. The price is to be reduced to sixpence per month; it is to be edited by Dr. Stebbing, and published by Mr. Lee of West Strand. "The special objects for which the Oxford Magazine was first established," it is said, "will be steadily kept in view."

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Knight's Standard Edition of the Pictorial Bible, Edited by JOHN KITTO, D.D., F.S.A. With many hundred wood-cuts, and thirteen engravings on steel. Part XIII. First half. Price 2s.

Spiritual Progress; or Advancement in Personal Religion Illustrated and Enforced. By the Rev. JOHN FRASER, Minister at Gordon. *Edinburgh: Lowe, 24mo. pp. 247.*

Lectures on the Bible to the Young, for their Instruction and Excitement. By JOHN EADIE, LL.D., Professor of Biblical Literature to the United Presbyterian Church, and Minister of the United Presbyterian Congregation, Cambridge Street, Glasgow. *Edinburgh: Oliphant, 24mo. pp. 152.*

The Use of Difficulties in Mental and Moral Culture. By the Rev. THOMAS STRATTEN of Hull. *London: Green, pp. 32.*

Anecdotes of Fontainebleau; with an Introduction by the Rev. DANIEL WILSON, M.A., Vicar of Islington. *London: W. Jones, pp. 52.*

The Extent and the Moral Statistics of the British Empire. By the Rev. WILLIAM ARTHUR. Second Edition. *London: B. L. Green, pp. 59.*

Worldly Amusements inconsistent with Christianity. An Essay by JOHN JONES. *London: Simpkin, pp. 32.*

Romanism brought out in bold relief, as set forth in the Altar Denunciations in Ireland: collected, arranged, and illustrated from authentic sources: in a Letter to the Right Honourable Lord Stanley, by H. BRAILSFORD, LL.B., M.R.S.L. *London: Painter, pp. 57.*

The Eclectic Review for April, 1848. Contents: I. The Punishment of Death. II. Tennyson's Princess; a Medley. III. Norton's Genuineness of the Gospels. IV. The Care of Public Health in France. V. William Allen—His Life and Labours. VI. History of the Girondists—The National Convention. VII. Architectural Illustrations, &c. &c. &c. *London: Ward and Co. 8vo.*

Evangelical Christendom: its State and Prospects. A Monthly Journal established and conducted by Members of the British Organization, in connexion with the Evangelical Alliance. *London: royal 8vo. pp. 40. Price 6d.*

The Mothers' Friend: a Monthly Magazine, Edited by Ann Jane. To aid and encourage those mothers who have little time to read, and little money to spend in books. No. I. May, 1848. *London: 12mo. pp. 20. One Penny.*

INTELLIGENCE.

AMERICA.

A baptist minister in New York, who has much correspondence with well informed persons in different parts of the United States, says, in a private letter, "I am glad to say to you that the spiritual condition of the American churches of all evangelical denominations is highly encouraging. I look with more confidence upon the present revivals than upon any which have occurred for several years. Our missionary operations, home and foreign, are in a prosperous state. We have had some fears as to the balance-sheet of our Foreign Board, but they have vanished."

CANADA.

The Toronto correspondent of the Montreal Register having referred to the probability of an effort to form an Anti-State-Church Association of Canada West, the editor says, "Such a movement will be hailed with joy by thousands. The advocates of state churches have been labouring for years to bring Canada under the yoke. They have partially succeeded; witness the fifty-seven rectories, and the payments out of the clergy reserves. The only peculiarity is, that state money is paid to several sects, instead of being appropriated to one. Those sects are, the episcopalians, the Roman catholics, the kirk of Scotland, and the Wesleyan methodists. Now, all these payments ought to be stopped, and the sects in question required to sustain their own operations, as no doubt they are well able to do. There is, however, a previous consideration. Are the people of Canada sufficiently instructed on this point? We greatly question it. Hence the desirableness of some arrangement for the diffusion of information, and the inculcation of sound views. The Baptist Union, at its last annual meeting, recommended that lectures on the subject should be delivered during the winter in the principal cities and towns of the province. We have not yet heard whether the recommendation has been carried into effect. Some measures of this kind, we are disposed to think, should precede the establishment of an Anti-State-Church Association. "It is very important that our legislators should have their attention directed to this subject. Some of them, we are aware, are entirely with us: to others, our views would appear new, and perhaps startling; while a

considerable number, having been trained from infancy in establishment principles, regard voluntarism with horror, as a profane and sacrilegious thing. What is required then, is the adoption of some plan for communicating information, and presenting the powerful arguments by which voluntaries maintain their cause. A suggestion has been offered, that the delivery of a course of lectures in Montreal, during the parliamentary session, would have a good effect; and it is thought that there are gentlemen in the city, well acquainted with the subject, who might be prevailed on to engage in this service, if sufficient encouragement were afforded. We commend the suggestion to the serious consideration of all concerned. It will give us pleasure to forward so good an undertaking, persuaded as we are that the interests of real religion will be greatly promoted by its complete severance from the state."

WEST INDIES.

JAMAICA.

A letter from Mr. Hands of Four Paths to our esteemed friend Mr. Swan of Birmingham, contains some statements which will be found interesting. "I am happy to inform you," says Mr. Hands, "that I am labouring in the same stations as when Mr. Angus was here, with increasing pleasure, and I trust with brightening prospects. There is much to deplore in connexion with the cause of God here, but there are also circumstances of great encouragement. I may mention one or two which will show you that the former spirit of liberality among the people is not quite dead. At the Porus, or Vale Lionel station, we are building a new chapel. On Mr. Angus's visit he very kindly gave us £60, and the people, although only about two hundred in number, and many of them very poor, immediately raised more than £40 to add to it. We were thus enabled to get on considerably; but a month or two back a fresh difficulty arose. The roof was ready to put up, and our funds were all exhausted, but it was necessary to expend about £30 for guttering before the roof was covered in. I called the deacons and leaders together, placed the matter before them, and told them the building must stop until the people raised the money for the gutters, for I was determined not to get into debt. One of the leaders, a black man, formerly a slave,

said, 'No! building no for stop, minister. Me hab few dollars me put down to buy place for myself, but me will wait. Chapel must go on.' And the next week he brought to the deacons £30 as a loan, until the church could pay him again.

"At another station we have been much inconvenienced for want of a mission house, and I have been compelled to pay a heavy rent for a residence. The other day a place was offered for sale for £100, which will make a nice missionary residence. The deacons mentioned it to me, and said we had better purchase. I replied that I had no money, and that the society was too much encumbered to help us. They said, 'Well, we must try to raise the money, and if minister will engage the place, we will pay for it.' I did so, and on Monday next a good house and ten acres of land will be added to our mission property. I mention these things to show that all is not gloom. I have hope for Jamaica yet, although generally things are in a very sad state.

"The universal cry is ruin! ruin! and it is undoubted that, although the planters have cried, 'Wolf!' so often, that now no one believes them, the wolf has come at last. But still the men appear absolutely infatuated. They cry, 'the country is ruined, we are in a state of national bankruptcy;' and in the same breath they vote £15,000 for the introduction of immigrants.

"During last year more than 2,000 immigrants from Calcutta and Madras were introduced into Jamaica at the public expense, and now from one end of the island to the other, the planters, finding them generally unfit for estates work, have driven them out, and but for the kindness of the black people, they must perish with want. I never go out but I see numbers of them lying by the road side, covered with sores, the very personification of gaunt hunger. And now the planters come to the British government and say, Give us Africans, or we are ruined. Will you believe it, that there are at this time, around this very district, *hundreds* of able-bodied labourers, natives of Jamaica, who cannot obtain employment. They do not ask exorbitant wages; they will work for a shilling per day gladly. I know many who walk on Monday twelve or fourteen miles, and work Tuesday, Wednesday, Thursday, and Friday, for a shilling per day, and return on Saturday to their families after walking twenty-four or twenty-eight miles, with four shillings: and yet the planters have the effrontery to say they cannot obtain labour in the island except at exorbitant and ruinous rates."

ASIA.

GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.

The Rev. James Peggs, of whose inde-

fatigable zeal for the withdrawal of British aid from the idolatries of India our readers have had many proofs, has forwarded to us the following recent information:—

"The Rev. C. Lacey, writes, 'It is reported that the priests and the Khoorda Rajah have presented a numerously signed petition to government to have the Pilgrim Tax continued; urging, that *if it be dropped, and the support of the government withheld, in a few years Juggernaut will lose his celebrity and glory.* This is undoubtedly true, but what is that to us? If the Hindoos wish his glory to continue, let them support and superintend his establishment accordingly. Mr. Greame recommended the regulation and supervision of the temple and worship of Juggernaut. In one part of his report which I have read, he says, '*The established worship is fast going down, and will soon become extinct if the government does not renew and uphold it!*' He recommended to exclude certain low castes, to raise the fame of its sanctity, &c. &c. These measures were in whole or part adopted. This report shows the state of the temple, before it had the protection of the British government, and what it would soon become were it again left to itself.'

"In a more recent letter he states, 'The very sinews of the system are supplied through the collector of Pooree by the British government. Supported by this donation the idol appears in great glory. But the chief evil is the arguments it furnishes against Christianity. The pundahs say—"Who will assert that the enlightened and powerful government of Britain does not respect Juggernaut, while it supports him so amply! To facilitate pilgrimage a splendid road has been made, and now the Pilgrim Tax is abolished that no impediment may exist to the approach of devotees to the sacred shrine of the lord of the world! This is all done by Europe, and under the inspiration of Juggernaut!" Such are the arguments of the pundahs, and they are believed by the people.'

"The temple lands have been returned to the priests, but 23,000 rupees per annum are still paid. It appears important to petition parliament, and likewise to memorialize Sir J. C. Hobhouse, President of the India Board, and the Court of Directors and Proprietors of the East India Company, that decisive measures may be adopted against all government grants to Indian temples. The memorials may be addressed to Sir John Hobhouse and J. Poynder, Esq., South Lambeth, London."

The gentlemen who are exerting themselves for the abolition of the connection between Juggernaut and the British government being anxious to be strengthened by petitions to both houses of parliament, the following is subjoined as a specimen of the kind of petition they desire:—

" TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

" *The Petition of the Congregation of* in the Town of

" *Sherech,*

" That your Petitioners are intimately connected with the missionary operations which have been prosecuted for a number of years in Bengal, Orissa, and in many parts of India. That the missionaries in the prosecution of their benevolent labours, have frequently visited the great temple of Juggernaut, and witnessed scenes of misery, infamy, and death, which no pen can describe or heart conceive, that has not been debased by the demoralising influence of idolatry.

" Your Petitioners in common with multitudes in Britain and India, rejoiced in the anticipated severance of the British government from the temple of Juggernaut, and in the repeal of the Pilgrim Tax and the restoration of the temple lands to the Rajah and the priests, in accordance with the dispatch of the Honourable Court of Directors in December, 1844, stating in express terms, that '*The discontinuance of our interference in its concerns should be made complete.*' These expectations have been disappointed by the annual grant of 23,000 rupees from the British treasury, by which its popularity is increased, and multitudes are allured to this shrine of idolatry, at which so many perish.

" Your Petitioners therefore request, that decisive measures may be pressed upon the authorities of our Indian empire, that the temple of Juggernaut, and all the other temples of India may no longer receive grants of money from the British government, but may be left entirely to the support of their own deluded votaries.

" And your Petitioners will ever pray."

EUROPE.

PRUSSIA.

Our brethren in Prussia are rejoicing that at length there is a prospect of their enjoying religious liberty. For a long time they have been subject to restrictions and annoyances from the civil authorities at Berlin, which have severely tried their faith and patience. They were forbidden to baptize any one who had not previously given notice of his intention to the clergyman of his district and to the police. For disobedience to this order, Mr. Lehmann was fined thirty dollars, and when he remonstrated with the prime minister, only obtained the assurance that the enforcement of the order was wise and necessary. A patent granting liberty of conscience was published about twelve months ago, in the name of the king, but the ministry took care to clog its operation in such a manner as to render it a nullity. Enactments were issued against Rongé and others of similar views, but though it was against them that they were professedly directed, their purpose was much more extensive. Independents as well as baptists suffered in various ways; all their remonstrances and petitions to the king and his ministers were vain, and it appeared to be evidently the determination of the men at the head of affairs to exterminate religious

freedom. A heavy tax was laid upon all persons leaving the established church, the amount of which, for the baptist church at Berlin alone, was about a thousand dollars. Obstacles of various kinds were raised to the erection of the new place of worship for which Mr. Lehmann collected in this country; and permission was only granted eventually for the erection of a dwelling-house, part of which might be devoted to religious purposes, but in which it was stipulated that Mr. Lehmann should actually reside.

A conference was held two or three months ago, consisting of the pastors and deacons of the baptist churches around Berlin, and they agreed to request the king to grant them an audience. This was refused, and they were directed to write. "As this had never availed anything," says our informant, "we almost despaired, but still followed the advice, and a long petition was the result. At the same time we held special prayer-meetings, and for five weeks every morning at six o'clock we met for that purpose. Blessed indeed were these times! The Lord has heard us, in his own peculiar way. Our great revolution has, it is hoped, put an end to all these vexations, and promises us full liberty of conscience. The Lord has helped us beyond our anticipations. The sabbath after that dreadful night in which guns and barricades knocked down a wretched system of tyranny, we opened our new meeting-house without giving notice to any body, and since that time we have held delightful meetings there. Thus have we found peace and rest, and we hope that nobody will disturb us there. 'Bless the Lord, O my soul!'

"In our parts of the country, our brethren have been exposed to still more grievous persecutions and vexations. They have been fined, and imprisoned, and undergone other oppressions; but we hope that all this now will terminate, for the Lord has evidently now manifested his supreme power over the mighty."

BAPTIST CHURCHES IN PRUSSIA.

Berlin	1837	G. W. Lehmann.
Bitterfeld	1840	C. F. Werner.
Memel	1843	J. Doerksen.
Rammelsberg	1844	A. Filguer.
Stettin	1846	I. L. Hinrichs.
Brosiau	1846	Friedmann.
Elbing		Wiebe.
Hamm		

Number of baptist churches in Prussia 8

Baptized last year	151
Received by letter	53
	204
Removed by death	6
Dismissed	13
Withdrawn	4
Excluded	21
	44

Clear increase 160
Total number of members 720

FRANCE.

The usual French correspondent of "Evangelical Christendom" describes clearly and we doubt not correctly, the causes of the recent revolution thus:—

"The obstinate refusal of the most necessary reforms, the enormous sums lavished upon men who rendered no service whatever to the country, political corruption converted by the government into a system, the open alliance of the cabinet with the enemies of liberty in Europe,—these causes, and many others which I might mention, had gradually *disaffected* good citizens, and excited lively resentment against Louis Philippe and his ministers. But no one imagined that the dynasty of Orleans was so near its downfall, and even those who overthrew the throne were astonished at the greatness of their victory.

"Nor was our former situation mere satisfactory considered under a religious point of view. All my letters indicate errors committed by the government in this respect. Louis Philippe proposed to himself to gain the good graces of the popish clergy, and to form a sort of alliance with the bishops, not to promote the interests of religion, but in order to fix the crown more firmly upon his head. He favoured the pretensions of the priest, lavished upon them on every occasion flattering words, and gave the Jesuits permission to remain in France, notwithstanding the most solemn promises which he made to parliament. He announced the plan of instituting a new Chapter Royal at St. Denis, and permitted monks and nuns of every name and colour to multiply their establishments over the face of the country. At the same time, the protestants were harassed in various ways; the dissenters experienced frequent persecution; the sacred right of controversy was fettered; and our efforts for the evangelization of the French nation encountered numerous obstacles. Assuredly the members of our churches cannot much regret the overthrow of Louis Philippe."

His anticipations are cheering:—"Having indicated the position of Romanism in France since the late events, I will also give you some details upon the situation of protestantism. We have little to lose as protestants, and perhaps much to gain by this revolution. It is certain that entire freedom of conscience and worship will be proclaimed by the new constitution. The French ought to be ashamed of having so long followed the example of the radicals of the Canton de Vaud. They would reject with horror any proposition in favour of intolerance and persecution. Our country has suffered too much formerly from religious wars, to be tempted to re-commence them. We experience no uneasiness, therefore, upon this subject.

"Henceforth, the baptists, the methodists, and other dissenting sects, will be able to

open chapels, without previous permission, and to celebrate their worship without molestation. Evangelical proselytism will be no longer subjected to iniquitous shackles. A Romish bishop will no longer dare to denounce the preachers of the gospel to the judicial authorities, and to call down upon their heads the rigours of the law. We must bless the Lord for the new paths which he thus opens to our activity.

"The new government has issued the following decree:—'The Provisional Government, convinced that of all liberties, liberty of conscience is the most precious and sacred, decrees, that citizens suffering imprisonment, in consequence of sentences pronounced upon them for acts relative to the free exercise of worship, shall be immediately set at liberty, unless they are detained for some other cause. All proceedings which have been commenced are quashed. Fines pronounced and not yet paid are hereby remitted. The Minister of Justice and the Minister of Finance are charged with the execution of the present decree.'

"Besides doctrinal divisions, there are among us diversities of views upon ecclesiastical matters. The majority of our pastors and consistories do not wish for the separation of church and state. They will accept it if it should be pronounced by government, and some of them will be rejoiced, as I have said in another part of this letter, if it should be a means of promoting the cause of God. But we have also a certain number of very decided partisans of the *voluntary* principle: these are the disciples of M. Vinet. They regard the separation of the church from the state as a *principle of faith*, as a *Christian duty*, and labour to realize it by all lawful means."

ORDINATIONS.

PENZANCE.

The baptist church at Jordan chapel, Penzance, having requested the Rev. G. C. Smith to resume his office as their pastor, he has removed thither. Mr. Smith's connexion with this church commenced forty-one years ago, and he was long known as Mr. Smith of Penzance, while engaged in a great degree in preaching to sailors. Services occasioned by his return to Cornwall were held on Monday, April 24th.

CHENIES, BUCKINGHAMSHIRE.

Mr. J. C. Wyke, late of Long Melford, has received and accepted a unanimous call to the pastorate of the baptist church in this place; and intends, D. V., commencing his stated labours on the second sabbath in May.

RECENT DEATHS.

ABRAHAM FLINT, ESQ.

The subject of this brief memoir was privileged in being descended from a long line of pious and nonconforming ancestry, who for two centuries made the town of Ashford in Kent their residence. His great grandfather, Mr. Abraham Flint, was baptized there on a profession of faith, November 5, 1699, a period when persecution had not long ceased to rage, and when some of his fellow pilgrims could probably recount to him their sufferings for Christ's sake. During thirty-seven years this good man was a pillar in the church, and by his final arrangements evinced his esteem both to the pastor and the people of his charge.

The inspiring declaration of Jehovah, that "His righteousness shall be unto children's children," was strikingly confirmed in the present instance. Early in youth Mr. Flint was the subject of serious impressions, and in 1795, on entering his nineteenth year, having given satisfactory evidence of his piety, he was united by baptism to the church already referred to. He remained in Ashford till 1801, when in consequence of the settlement of his brother, the Rev. Thomas Flint,* as co-pastor of the church at Shortwood, Gloucestershire, he removed to that neighbourhood, where, with the exception of six years passed at Frome, he continued to reside till 1819. During this lengthened interval, being unconnected with secular pursuits, he zealously devoted the best energies of his life to the service of the Redeemer. Both in the church of the Rev. Samuel Saunders at Frome, and for a more extended period in that at Shortwood, he filled the office of deacon with honour to himself and benefit to those Christian societies. His sabbaths were generally occupied either in aiding neighbouring ministers, or in carrying the gospel into the adjacent villages, a work dear to his heart, and in which he was not left without tokens of the divine favour. In the formation of several churches he rendered important aid; in addition to which engagements he was frequent in his visitations to the sick, at whose bedside he was always welcome: indeed, for this department of duty he was peculiarly qualified, and many of the children of sorrow had occasion to bless God for the counsel and consolation sent them by his servant. To those institutions which are to be regarded as the glory of the age he was firmly attached, and it was a source of pleasing remembrance to him, that through the introduction of his friend, the Rev. Joseph Hughes, he was present at the formation of the Bible Society, which from that period till his decease had his support.

The engagements of business requiring his removal to Canterbury, it soon became an occasion of regret to him that in a city of such population, and occupying so central a position, the denomination to which he was attached remained unrepresented. A few fellow Christians concurring with him in these views, led to the formation of the existing cause in King Street. The chapel was opened for divine worship, May 22, 1823, and shortly afterwards a church was formed, in which till his decease he sustained the office of deacon. Amidst numerous discouragements and trials, it was his happiness to see much good effected, and the cause freed from all pecuniary liabilities; while throughout the closing ten years of his life his felicity was greatly promoted by the warm attachment he cherished to his pastor, and the uninterrupted peace which pervaded the interest. As its tried and faithful friend during twenty-five years, his memory will be regarded with grateful emotion.

Impressed with the conviction that Christianity enjoins its duties on the citizen, Mr. Flint ever felt a lively interest in the welfare of his country; and having witnessed the result of memorable changes in its institutions, his matured opinion remained unshaken in its adherence to liberal principles. But though necessarily thrown in contact with men of the world, his Christian profession sustained no injury by the somewhat active part he took in political and municipal affairs. He was habitually cautious in this respect; and when in addition to the corporate office he held, the acceptance of the civic chair was urged upon him, he declined it, lest the engagement should prove injurious to his personal piety, or to the cause of religion.

From his early years, Mr. Flint had enjoyed an unusually robust state of health, but on December 1st last, while crossing a meadow, he tripped, and, though falling apparently without violence, fractured a leg. For some time his recovery was confidently anticipated, but unfavourable symptoms ensued, and he felt that his condition was precarious. It was now that the principles which he had professed through a long life were shown to possess a divine and sustaining power. His mental faculties remaining unclouded, he was able calmly to survey the past, and joyfully to anticipate the future. Like the traveller about to journey into a far country, he appeared deliberately to survey all around him, as though anxious that no direction should be omitted, no needed counsel withheld. Being surrounded by the sorrowing partner of his life and the greater part of his numerous family, he did not fail to bestow on each his dying benediction, and in a manner so affectionate, emphatic, and patriarchal, as to render these interviews unspeakably interesting. He delighted to refer to valued friends who had been the early

* Vide Baptist Magazine, vol. xli. p. 177.

companions of his pilgrimage, and desired that his parting blessing should be conveyed to them. When expressing his wishes that Shortwood should be the place of his sepulchre, he dwelt with peculiar delight on the prospect of reposing with the congregation of the holy dead who rest there, exclaiming with a feeling of rapture, "Let me lie in that spot where the ashes of those are whose spirits have been washed in the blood of the Lamb," and repeating, "am I—am I washed in that blood?" till the excitement overpowered his sinking frame. To a friend who was gratified in witnessing his composure amidst suffering, he remarked, placing his hand on his breast, "Why, here is peace, perfect peace reigning, and that renders all external circumstances easy." Anticipating that he was holding a final interview with his beloved pastor, the scene was peculiarly affecting; and referring to the severance of an hitherto unbroken friendship, he exclaimed, "and now we must part company; I am going to join the glorified, but you must tarry longer here;" at the same time earnestly invoking the choicest temporal and spiritual blessings on his behalf. As the final scene approached, his utterances became more brief. To one dear relative he said, with all his remaining energy, "I die in Christ." He was heard deliberately to offer the following prayer, "O Lord, undertake for me—undertake for me: support me in the passage when the solemn hour shall come, my help, my hope, my only dependence; let me not be deceived in a matter of such momentous importance." And again, "When shall I throw off this vile body? The Lord is the strength of my life, of whom shall I be afraid?"

February the 21st was the last day of his sojourn on earth. Life was now fast receding, but though unable to converse, he gave ample evidence that the full powers of consciousness were retained. Shortly after midnight a brief remark told that he observed the silent prayer of a son on his behalf. This was his final expression, ere, with perfect tranquillity, his spirit passed to the mansions of the redeemed.

"Sure the last end
Of the good man is peace! How calm his exit!
Night-dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft."

In accordance with his desires his remains were interred at Shortwood on March the 1st, by the Rev. T. F. Newman, who on the following sabbath morning improved the bereavement from the dying words of the proto-martyr, "Lord Jesus, receive my spirit;" and in the evening of the same day, the Rev. W. Davies of Canterbury preached a funeral sermon from 1 Cor. xv. 55—57.

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MISS PARKINS.

Died at Folkstone, March the 9th, 1848,
Maria Parkins, daughter of the Rev. D.

Parkins, having just entered upon the twenty-first year of her age. She was born at Aldwinkle in Northamptonshire, February 24, 1828, from whence she removed with her parents to Folkstone in April, 1842, with whom she continued to reside until her death excepting some few months when she was placed under the care of her brother and sister Fisher, at Corby in Northamptonshire. In June 1846, after her return from thence, she united with the church at Folkstone, and was one of four young persons who were immersed the first time the baptistery in the new chapel there was used. In a written statement addressed to the church, giving an account of her conversion to God, and which her early removal has invested with peculiar interest to her bereaved friends, she says, "My dear Christian friends, with a mixture of feeling at which you will not wonder, I commence writing a letter to inform you of the true state of my mind. May God help me, and prevent me from expressing any thing which I do not feel. I received my first serious impressions in the sabbath school at Aldwinkle, where, as well as at home by my dear parents, I was early taught the fear of the Lord. And although I seemed careless about it sometimes, I did not forget *all* that was said to me. But I never thought so much about religion until I was placed by a wise Providence under the care of my dear brother and sister at Corby, and had their advice and example before me; and if I ever wished one thing more than another, it was that I might be made like the people of God." She then goes on to say, "I humbly trust in God through Jesus Christ for all I feel I need, and which he has promised to bestow in answer to believing prayer. I have often gone to plead his promises when I was at Corby, and found it good to draw near to the throne of grace: may I always find it so; and by keeping near to God, be preserved from all those evils to which young people are exposed. I have felt much about the uncertainty of earthly things lately, and these thoughts have led me to seek more earnestly an interest in the things that are out of sight. I feel very happy in the Saviour's love sometimes, and can scarcely help praying in my heart, that God would fully prepare me, and then take me to join in his praises with the heavenly family above."

After becoming a member of the church, she was anxious to be useful to others, and engaged as sabbath school teacher, and became an active tract distributor as long as she had the opportunity. But some months after her union with the church she again went to Corby, where, as well as at home, she was much beloved by all who knew her. While staying there she was seized with symptoms of consumption, and returned home in the month of December. Her symptoms quickly assumed a threatening aspect, and it

soon became apparent that she was fast approaching to her end. This however occasioned no great alarm to her. She inquired of her medical attendant what he thought of her case, and calmly told him he need not hesitate to let her know, as she was not afraid to die. Her mind seemed to settle down with unhesitating confidence in the Saviour, and to enjoy a calm repose, which suffered scarcely any interruption even to the end. She said she had been led to examine herself closely, whether she was in the faith, and was enabled to come to a favourable conclusion. And looking forward to the day of her departure, she said, "Death has no sting for the Christian, it is a happy release." She suffered much for many weeks from weakness, weariness, difficulty of breathing, and occasional faintings, which often prevented conversation; but at intervals was enabled to express herself with much cheerfulness, and sometimes even attempted to sing,

"Yet a season, and you know
Happy entrance will be given;
All your sorrows left below,
And earth exchanged for heaven."

And the hymn, "Guide me, O thou great Jehovah," &c., was peculiarly sweet to her. She was much favoured to enjoy the presence of the Saviour; and one evening, when she could only be heard to speak in a whisper, repeated those lines,

"Let others stretch their arms like seas,
And grasp in all the shore,
Grant me the visits of thy face,
And I desire no more."

On one occasion she said, "I do not feel so much to-day, as I do sometimes; I am so weak; not that I am at all unhappy—my mind rests on the Saviour. I cleave to him; I think of his love, and find myself quite calm and peaceful." And again, she said, "He is *my* rock, and there is no *unrighteousness* in him." Contentment, and humble submission to the divine will were among the pleasing features in her character, and she took much delight in speaking of the Lord's goodness towards her in supporting her mind, and in disposing the hearts of friends to show her many instances of kindness which greatly promoted her comfort: but the love of Christ became more and more the grateful theme on which she most of all loved to dwell, while she cheerfully anticipated the period when she hoped to unite with departed saints and angels too in the song of heaven, "Worthy is the Lamb that was slain." The last night she spent on earth she suffered much from difficulty of breathing and pain, and once, with much earnestness of expression, said, "Lord, help me." Her prayer was heard; the moment of anguish quickly passed away, and ere the morning light appeared, "the weary wheels of life stood still," and she sweetly fell asleep in Jesus. She was interred in the burying ground belonging to

Salem Chapel, Folkstone, on Wednesday, the 15th of March, and on the following sabbath evening, in compliance with the request the dear departed Maria had made, the Rev. J. P. Hewlett of Dover delivered a most impressive sermon from Isaiah lv. 6, 7, to a deeply interested and numerous audience. The passage had been selected with a view to benefit the young; and may the God of all grace follow the impressive and earnest appeals of this devoted servant of God with his especial blessing!

MISS PEARSALL.

Died, January 13, 1848, aged twenty-five years, Caroline Grant, eldest daughter of Mr. Pearsall, Longlands, Stourbridge. It was her privilege at an early age, to be the subject of serious impressions; and about six years ago she publicly professed her attachment to the Saviour, and became connected with the baptist church in the above town; then under the pastorate of the Rev. T. H. Morgan. Being afflicted for some years, and not able to take an active part in the sabbath school, to which she was greatly attached; she felt very desirous of doing something for the African mission, which desire was greatly increased by reading Mr. Clarke's appeal. She immediately commenced and finished a box of clothing, which was sent to Mr. Clarke in 1845. Another was commenced, which she lived not to finish; however, on the day previous to her death, she desired her mother to fill up the box with unmade clothing; saying, "Send it as a memorial of my love to the mission, for I shall not live to finish it."

When speaking of her approaching dissolution, she did so with the greatest composure, saying, "I never look into the grave, but beyond it." Her sufferings were very acute and protracted; and when her pains were very great, she generally said, "Christ's were more severe," bearing for months painful days and sleepless nights, with great patience and resignation.

It appears from a diary found since her decease, that she was deeply interested for the prosperity of the church, and for the conversion of her brother and sisters. She had the pleasure of witnessing the immersion of one sister and her only brother, the latter of whom first commemorated the death of the Redeemer the last time she communed at the table of the Lord.

On the sabbath previous to her death, while conversing with her mother, she expressed a wish that when her pastor (Rev. T. Hossack) improved her death, the young might be especially addressed, from Proverbs viii., 17, and from Ecclesiastes xii. 1. This was done to a crowded congregation.

MRS GRIFFITHS

Died at Kingswood, near Wotton-under-edge, Gloucestershire, aged sixty-nine, Harriet, the beloved wife of the Rev. James Griffiths. She was baptized at Abingdon by the late Rev. James Hinton of Oxford, in the summer of 1804. After which she united with the independent church at Wotton-under-edge, then under the pastoral care of the Rev. John Lewis, under whose ministry she was first led to the feet of Jesus. With that church she continued a member until 1817, when she was united in marriage to the Rev. James Griffiths, at that time pastor of the baptist church, Wotton-under-edge. She then felt it her duty to join the church of which her affectionate husband was pastor, and she continued a member of the same until it pleased her Divine Lord to remove her from earth to heaven. She bore a long affliction with much Christian patience, and on February 3, 1848, sweetly fell asleep in Jesus. Her end was truly peace.

MRS. ANN RATCLIFFE.

The beloved wife of Mr. John Ratcliffe, woollen carpet printer, and only surviving daughter of Mr. Richard Clegg, farmer, departed this life on the ninth of March, 1848, in the thirty-third year of her age, at the Heightside, Crawshawbooth, Lancashire, leaving four dear children and her partner to lament their loss, but not to "sorrow as those who have no hope." She was brought to the knowledge of the truth under the ministry of Mr. Abraham Nichols, late of Goodshaw, but now of Sunnyside, by whom she was baptized, with several others, on the 11th of August, 1838, and for whom she ever afterwards entertained the most unabated attachment. When the new church was formed at Sunnyside, Sept. 5th, 1847, Mrs. Ratcliffe was amongst the first to signify her determination to join her pastor in the enterprise, and thus became one of the founders of this infant cause. Being constitutionally delicate, and her last confinement being succeeded by an attack of influenza, consumption became apparent, and weeks of severe trial were sustained by herself and family with Christian fortitude and pleasing anticipations of heaven on her part, until she sweetly fell asleep in Jesus.

On the 13th of March, 1848, her remains were deposited in the burial ground connected with the baptist chapel, Lumb, when her pastor, at the special request of her bereaved partner, performed the funeral service. On Sunday, April 16th, 1848, the last public tribute of respect was paid to her memory by Mr. Nichols, in the chapel at Sunnyside, when a discourse was delivered from Phil. iv. 3, "Those women which laboured with me in the gospel," to a deeply interested and overflowing congregation.

MISCELLANEA.

JUBILEE SERVICES AT HARLINGTON.

Thursday, the 6th of April, 1848, was the jubilee of the formation of the church in this place, and was celebrated by the following services:—

In the morning, the Rev. W. Perratt was recognized as pastor of the church and people. The Rev. J. George commenced by prayer and reading of the scriptures, the Rev. S. Lillycrop asked the questions, and offered the designation prayer, the Rev. H. Trend of Bridgwater gave the charge, in a luminous and eloquent exposition of 2 Tim. iv. 5; and the Rev. G. Pritchard closed the service by addressing the church and congregation. The afternoon was occupied with a social service, when addresses were delivered by various ministers. In the evening, the Rev. J. Smith of Park Street preached the jubilee sermon to a crowded auditory. At the close of the sermon the preacher read the following narrative:—

"About the year 1750, it is believed Whitefield and some of his fellow labourers visited Harlington and preached the glorious gospel to the benighted villagers. The inhabitants, though few, were bitterly opposed to the gospel, and manifested great hostility to those who proclaimed it. But God did not leave himself without witness; a few there were whose hearts the Lord opened, amongst whom Mr. Atlee deserves honourable mention. Blessed with this world's goods, he sought to use them for his Master's glory. In 1770 he gave the site on which the present chapel stands, and a small chapel was then built. From that time to 1797 nothing remarkable appears to have occurred. In the early part of 1797 a spirit of inquiry was excited with reference to the ordinances and church order generally. After prayerful examination of God's word, Mr. Atlee and six others were baptized; soon after five more followed in the same path, and on April 6, 1798, a church was organized. In a short time, Mr. Torlin was settled amongst them. On the 28th of July, 1799, he administered the ordinance of baptism to five disciples, one of whom still lives, and has been honoured to see a father, a husband, and a son successively fill office in the church. Soon after Mr. Torlin's settlement, the chapel was enlarged. In 1802 a second enlargement took place. After twenty six years of acceptable labour, Mr. Torlin entered his rest; Mr. Phillemore, who gave him the charge at his ordination, committed his body to the tomb. After his death, no settlement took place, until Mr. George, in 1835 received a unanimous call to become pastor. During Mr. George's ministry large additions were made to the church; side galleries were built, and a commodious school room and vestry erected. In March

last. Mr. George resigned the pastorate, and removed to Horsley Street, Walworth, where the great Head of the church is abundantly blessing his labours. The present minister commenced his labours in October last. An effort is being made by the congregation with a good degree of success, to raise a jubilee fund for the purposes of building a minister's house, enlarging the burial ground, and effecting some repairs.

BAPTISM OF THE REV. KERR JOHNSTON.

On sabbath, April 9th, the Rev. Kerr Johnston, recently minister of the presbyterian church, Birdhoperaig, Northumberland, (in connexion with the presbyterian church in England) was baptized by his brother, the Rev. Robert Johnston, in Well Lane Chapel, Beverley.

After an impressive exhibition of the "glad tidings" to be believed, the candidate entered briefly and affectionately upon the baptism to be received. Apart from the question itself, mention was first made of various leadings of the Lord in bringing him to his present position. In his late charge he had enjoyed the friendship of the congregation generally, and especially the living godliness of many in the membership. But in proportion as his consolation in Christ increased, so was he drawn nearer to the "bible, and the bible alone." Hence, prejudice gave way in reference to believers' baptism: and he saw he must be drawn whither Jesus would draw him. Serious persons had frequently hinted at infant baptism as doubtful, but his own mind being shaken, he could not enter into discussion without something more than obscure inferences, disputed tradition, or the authority of names. He had dared to think freely, and at length to renounce what was an unwarranted substitution for Christian baptism, and variously pernicious in all denominations practising it. Changeableness and fanaticism he knew were charges that awaited him; but he had concluded that better a slighting world than a frowning Saviour. Mr. Johnston then alluded to some of his former objections to believers' baptism alone, but which now for the sake of others he publicly renounced. He was not about to be baptized *again*, for now alone in his view was his baptism. Neither could a supposed baptism in infancy suffice, if only he now embraced the truth that saves. For such passages as Rom. vi. 3, Gal. iii. 27, Col. ii. 11, could have no verification from infant sprinkling. Nor should any one who loves Jesus venture to slight the personal and voluntary concurrence with such passages as of no moment, or as making too much of ordinances. Baptismal efficacy was strongly guarded against, whether that of the papist, or the Puseyite, or the gentler mincing of it among some, both pædobaptists and baptists.

He conformed to baptism in obedience to Jesus and his word, and for greater boldness in meeting all men with open face, without the saddening necessity of garbling or concealing any part of revelation.

The chapel was crowded; the audience listened to the address with deep attention, and many were deeply affected by the solemn service. It is to be hoped that Mr. Johnston will be directed to a sphere of usefulness where he may exercise his ministerial talents with comfort and success.

COLLECTANEA.

RAGGED SCHOOLS.

The difficulty of gaining access to those classes of the community, whether adults or children, who are most in need of instruction, and whose ignorance is most ominous in its bearings on the welfare of the coming generation, is now obvious to all who are anxious to do good. Ragged Schools, as they are called, are doing something towards the mitigation of the prevalent evil; we therefore borrow from the pages of the Sunday School Teachers' Magazine, an article entitled, "How to establish a Ragged School:" it may aid some of our readers in their benevolent exertions.

As far as the Ragged School Union is concerned, it does not interfere in the particular management or internal government of the schools. If a school does not admit ragged, shoeless, dirty children—or if in it are taught any doctrines which are not generally held to be essential amongst evangelical Christians, then the society will not assist or encourage such a school; but if a school be, after due inspection, considered in union with this society, then the Union desires to assist it in every possible way, by advice as to management—supply of teachers—and also by a grant of money to assist in defraying expenses if required. Without professing to defray all expenses, the society aims at freeing every school from debt, by encouraging and assisting in local efforts, by district meetings, &c., and in many cases it has already effected considerable good in all these ways. A few hints may be given to those who wish to begin such a work.

1. Fix on the locality that most needs a Ragged School.
2. Endeavour to get one or more good-sized rooms, easy of access, in that very locality.—This class will not come to a school, the school must be taken to them.
3. Endeavour next to interest some benevolent persons in the particular locality, or its neighbourhood, so as to form a small committee to carry on the school; and, if possible, let this committee be more immediately connected with the minister of some particular

church or chapel in the vicinity, so as to give it permanence and stability.

4. Open a subscription to defray expenses, and hold a public meeting in the neighbourhood on the subject.

5. Get as many male and female teachers as you can, or as may be required, to put down their names and addresses, and to promise to attend;—one regular teacher to every six or eight of the children is the best plan; but when the teachers cannot attend regularly, then to double the number of teachers is a good plan, that they may attend alternately. Every teacher to consider himself or herself bound down to attend, or if absent to send a suitable substitute.

6. Next let the teachers choose a superintendent. If a paid teacher or superintendent can be afforded, it were better that he be under the control of the committee; but that committee will generally be found to consist of the teachers.

7. Let strong forms and desks be provided, with bibles, testaments, and other books. The 1st and 2nd class books, and the lesson books for adults, published by the Sunday School Union, are very useful elementary works.

8. Let the neighbourhood be canvassed for a week or two for fit objects for the school, *i. e.*, children and youths who have no other opportunity of receiving instruction, and names taken down of those who promise to attend.

9. Let a day be fixed for opening the school, and let that be done in the most solemn and impressive way possible; an address being given on the subject by some one capable of addressing and interesting children. Let the admission be quite free—but begin with a few, admitting more afterwards, as the first are brought under proper control. Bear in mind that without subordination little real good can be done.

10. If found necessary, have a policeman to attend at the door, that unruly boys or girls may at once be removed from the school, or reduced to order.

11. Expel those who will not behave properly after repeated admonitions, but admit and try them again on a future day if they promise amendment. Some of the boys who make most progress are those who have before-time been the very worst.

12. Exact no fee, and use no corporal punishment; be as kind, forbearing, and affectionate as possible. In teaching, take the scriptures as the ground work, especially their practical portions, and make their grand and glorious truths as plain, simple, and interesting as possible. Such lessons to be followed by an address from the superintendent before the school is dismissed, which should not last above fifteen or twenty minutes.

13. Try to introduce singing by adopting some simple hymns or sacred songs, (Gall's Songs for Children are very well suited) but do not attempt prayer unless something like order and silence can be obtained.

14. Let each teacher, if possible, visit his scholars occasionally, especially absentees, and endeavour to gain the good will and co-operation of the parents or friends (if any) of the children.

15. Try and get the children to read and subscribe for books, and give some instruction in writing and accounts, if possible, on one or two week day evenings, as an encouragement to good behaviour.

16. Endeavour to attach to the school a place for washing hands and face, with a person to superintend it, and admit none who refuse to cleanse themselves.

17. Give an annual treat of some kind, say some tea and bread-and-butter, and let the children be promised this if they behave well.

18. Do not forget to have meetings from time to time of the committee and teachers for consultation and for united prayer, that God may bless the efforts used thus to benefit our poor brethren. The teachers of several schools stay for prayer for about half an hour after the school is dismissed.

CORRESPONDENCE.

ON CHURCH EXTENSION.

To the Editor of the Baptist Magazine.

DEAR SIR.—There are few things that stand more in the way of the extension of the number of dissenting churches in this country, than the difficulties connected with the erection of places of worship for such churches, in the early stages of their existence. To some the idea of incurring a heavy chapel debt is quite sufficient to induce them to stand aloof from a rising church with which they would otherwise feel inclined to identify themselves; while others in the fervour of their zeal, untempered by ex-

perience in such matters, bring themselves under pecuniary obligations that hang as a dead weight upon the energies of the church, during all the stages of its future history.

I am glad to perceive that the extinction of chapel debts is now engaging a considerable share of public attention among various denominations; for, although I differ from many in the view which they take of this subject, I doubt not that much good will arise from the discussions to which it has given rise. While I believe that the burden of a heavy incumbrance upon a chapel, *with no means in operation for its removal*, is a very great evil, I cannot admit either that it

ought to be considered as a grievance for church members to have to pay their share of the interest of the money borrowed on a chapel, while it remains, or to continue to pay for their accommodation, when the money is paid up for them: nor, on the other hand, can I admit that it is the duty of a church, whatever be its circumstances, to cripple its energies by ceaseless efforts to pay off entirely its chapel encumbrances. I believe there is nothing more discreditab'le in churches not having *chapels of their own*, as long as capitalists are satisfied with such investments of their money, than there is in their members not having *dwelling houses of their own*, when they can employ their capital to better purpose. Nor can I see any more reason for the churches of *one generation* building chapels for those of *future generations*, than for Christians of *one generation* building *dwelling-houses* for Christians of *future generations*.

I know that it is often argued that a church encumbered with the payment of the interest of borrowed money is, to that extent, kept down in its contributions to the support of the ministry; and that if the members were to make a strenuous effort to pay off the debt at once, it would be a great relief to the church, and a blessed thing for the minister. This I believe to be an entire fallacy, arising from a very short-sighted misapprehension; viz., that the liquidation of a debt at once is a real saving of the future interest, instead of being (as would be to most men in business) a dead loss, to all the extent that the employment of capital in business is more productive than laying it out on interest. On the ground of this misapprehension poor churches are often urged to exertions beyond their strength, and then sent a begging in all directions to raise money to buy up their chapels; while their begging messengers too often return with grief to report that their collections have been nearly exhausted by their travelling expenses; and still the debt—the heavy debt—continues to be a plausible apology for allowing their ministers to struggle on with heavy hearts under pecuniary difficulties, which a little management would at once remove.

Suppose all our chapels to be *equally* in debt (as it is called) to nearly the full amount of their value, and suppose *every church* to send out a collecting deputation to *all the other churches*—(and if it be right for *one*, it is right for *all*)—suppose all the amount requisite to pay off the whole borrowed money to be collected in small sums from all the churches *equally*, it must be obvious to a child that the heavy amount of travelling expenses incurred by the collection, would be so much money *absolutely thrown away*; for the very same results *might* have been attained by *each church paying off its own debts*, and keeping its collectors at home;

though I admit that the sending out of the collectors might have considerable influence in drawing forth the collections. Still, however, the *waste* is the same, and the *ability* is the same, whatever may be the means employed for bringing it out. Nor is it more difficult to perceive that it is proportionally as much more easy *for a church* to pay the *interest* of the money lying on a chapel, than *to buy* the chapel, as it is for a *member* of that church to pay the *interest* of the money lying on a dwelling-house, than *to buy* the house.

Keeping these principles in view, I proceed to unfold my plan for church extension, which will, perhaps, be best illustrated by the case of a small church.

Suppose, then, this church to consist of a hundred members, and suppose it to have to contribute for the support of its minister £100 per annum in the meantime, the amount to be increased with the increase of its members. Some, of course, would be unable to give anything, but others would be able to give more than their proportion, and therefore, on the whole, an average of five-pence a week (which would be all that would be required) would not be considered a crushing burden upon ordinary church members, for the support of an efficient minister, who, at the same rate, if he should succeed in increasing the number of his members to two hundred, would realize an income of £200; or, if he chose, he might be content at this stage, with £150, and reduce the contributions from his people to the *less formidable amount of a halfpenny a day each!* which would be more than sufficient to produce a salary of £150 a year! Surely, no ordinary church member would grudge a halfpenny a day to a needy street-beggar, and yet, for the want of this same pitiful halfpenny a day, many a worthy minister is left to pine away in anxiety for the sustenance of a dependent family; and his people are represented as on the very verge of sinking beneath the load of this ponderous halfpenny! This said halfpenny a day, however, amounts to fifteen shillings a year, and this makes all the difference; for the church member who imagines himself absolutely unable to pay fifteen shillings a year to support *his minister*, has not the smallest difficulty in finding a halfpenny a day to support his *tobacco-pipe!* In Scotland we have a plate in the passage, at the chapel door, to receive the weekly contributions of the members and others who attend.

And how much more will be necessary to support the expenses of the chapel?—to ward off the pressure of the crushing interest? Why, considerably less than a penny a week, perhaps, half that sum, were the church-goers as well as the church members (as is generally the case in Scotland) to pay for their sittings. From one shilling to one-shilling and sixpence

a quarter would more than suffice from each sinner, though a place of worship were only half full.

I understand Mr. Peto has just erected a beautiful place of worship in London—a much finer one than I have been contemplating. But suppose it to be attended by a thousand sitters, if only half of that number paid for their accommodation (and why should they not?) at the rate of two shillings a quarter, no less a sum than a thousand pounds would be raised in the course of five years, besides the accumulated interest! This would be sufficient for the erection of another place of worship of a plain description, in some of the densely populated districts; and if it too could be filled, and a similar quarterly payment received from half the number of its sitters, in five years more two thousand pounds would be raised, to build other two places of worship of similar character; and then, on the same principle, four places of worship might be built in five years more, and eight in other five; in other five sixteen; and in other five thirty-two; and so on, in geometrical progression: thus giving, in a single generation of thirty years, on the simple principle of half the number of sitters that each chapel would contain, paying the trifling sum of two shillings a quarter for the privilege of occupying a sitting, the astonishing result of *sixty-four places* of worship rising from Mr. Peto's *one*, without the necessity of begging a penny from any one! I have not, of course, taken the expenses of ground and other incidental expenses into account; but that too might be provided at a cost to each sinner of far less than the man who carries a snuff-box gives away to his neighbours in snuff!*

* This calculation is made on the supposition that each church retains its own accumulations, and builds a chapel at the end of five years; but if the whole were thrown into one common fund, and allowed to accumulate with five per cent. interest, a chapel or chapels being built and let as rapidly as the funds were provided, the result would be nearly three times as great;—instead of sixty-four chapels there would then be 186, in the course of a single generation of thirty years. But that is a mere bagatelle compared to what would be the incredible result of carrying out the same principle for other thirty years. Instead of 186 chapels, we should then have the enormous number of upwards of *forty-four thousand*, all sprung from Mr. Peto's *one chapel*, on the one condition, that half of the sittings of every chapel could be let as it was built, and continue to be let afterwards. This, of course, it would be absurd to expect, but it shows in a very striking manner how easy it would be to build chapels, *ad infinitum*, much faster than they could possibly be wanted, if present occupants would pay a quarterly trifle for their own accommodation. Even a shilling a quarter, though slow in its progress at first, would in the course of not many years produce many more chapels than any denomination could require; more indeed than would supply the whole world. A plain illustration will serve to make this clear:—Suppose the chapels in this country to be all capable of holding a thousand people—suppose their number to be only ten thousand—suppose them to be all half let, at one shilling a quarter, the proceeds

It may be thought that it is chimerical to suppose that half the number of sitters in a place of worship in London would pay two shillings a quarter, more or less, for church accommodation; but the fact is, that in many of the free churches, and churches of other popular denominations in Scotland, the *whole sittings* are let, some of them at a much higher rate, though many of course considerably lower; but all of them yielding on an average, a large annual income, which is applied towards the general purposes of the congregation, including the minister's salary. Now, if Scotchmen have been trained, as a matter of course, to pay a trifle for church accommodation, why may not Englishmen? Among the very first things that even a Scotch servant girl does, on receiving her half-yearly wages is "*to pay her seat rent*," i. e., to pay for her sitting in the chapel.

I am, dear Sir,

Your obedient servant,

SCOTCS.

BAPTIST CHAPEL TRUST DEEDS CENTRAL
DEPOSITORY.

To the Editor of the Baptist Magazine.

DEAR SIR,—Among the numerous topics in the press in reference to the baptist denomination in England, the writer has seen little or no notice taken of the necessity of a *Baptist Church Trust Deed Repository*. Some writing of the kind may exist of which he has no knowledge. To him the matter appears of sufficient importance to elicit the sentiments of the churches in general. And the possibility of a congregational church deed crisis—which may not be far distant—ought to lead to co-operation, so as to obviate any legal difficulties which may arise in the future.

The churches of the baptist denomination have much real property vested in trust in this land. The congregationalism of our principles has led to an *extreme* distribution of this property. Small separate churches and chapels have arisen in different ways. In some places, a few individuals met and formed themselves into what they were pleased

from each chapel would be £100; this multiplied by the number of chapels would produce a million of money the *first year*; this would build a thousand additional chapels at a thousand pounds each. We have now eleven thousand chapels, which would produce a hundred thousand pounds more money during the second year; this with the former million would build eleven hundred chapels the *second year*. We have now twelve thousand one hundred chapels, from which would be raised money sufficient to build twelve hundred and ten chapels the third year, making in all, thirteen thousand, three hundred, and ten, and so on progressively augmenting the annual income by adding the number of chapels built the preceding year. By this process the ten thousand chapels would in the short period of eight years become upwards of twenty thousand! In twelve years upwards of thirty thousand!

to call a church. Deacons were chosen. In the enthusiasm of the moment, the voluntary principle—ever efficient at such times—enabled them to erect a small place of worship. It is vested, too often, in the hands of ungodly men, who in general hold the deeds. Without pastoral oversight—no attendance to divine ordinances—no regular account of things which transpire—their zeal abates, the so-called church becomes amalgamated with the world, and perchance at last becomes defunct. And, now, whose is the chapel, &c. and where are the deeds? As likely as not, lost to the original church, and gone out of the denomination.

Another class of these churches is formed by the presumption and indiscretion of some local preachers. Village stations (or rather hamlet stations) through the influence of good and useful but imprudent men become distinct places, to the weakening of a more central and permanent interest: permanent to both parties. They likewise collect and build and do well for a time; but, by and by, the man of every day bodily labour fails to interest—lingers with, and at last forsakes his people. It is out of their power to raise sufficient to support a man, and therefore they depend henceforth on "supplies." The consequence is that ere long as many individual opinions exist in the little church as persons by whom they are visited; disunion begins, disorder follows; and after the church has waded through these for a number of years it becomes defunct. Possibly the chapel then, deeds and all, are lost to the central interest and the denomination.

One here and there, it is true, of these churches flourish, and become in time permanent interests. Of one of these last, the writer is pastor. To this one he would now refer to urge the importance of previous considerations. Hearing that the church was formed thirty years ago, he, when called to the pastorate some two years back, inquired for "church books," and "trust deeds." The church book came to hand, (with the exception of one minute of little use) a *perfect blank*. True, man after man had laboured here, and each for years together, yet no record of what had taken place in the church was to be found. The excepted minute in the otherwise blank book refers to the right of burial. After no small search the trust deeds were found in the hands of a person, not a member of the church. Here is a chapel 30 feet by 40 (height for galleries) with a school room and burial ground, all free of debt in the hands of a church which can give no account of its formation or existence. Moreover "flaws" are supposed to exist in the trust deeds. The writer believes this to be no solitary case of the kind. How many churches in our land are destitute of legal claim to the property they have erected and in which they have long worshipped!

A thorough search into these matters would lead, it is to be feared, to the discovery of a state of things to be much deplored.

A Baptist Chapel Trust Deeds Central Depository is required. The "Baptist Union" or the "Baptist Foreign Mission" (as they have a house) would obviate much difficulty by taking the subject into consideration, and adopting an immediate and efficient remedy. Two things appear necessary; the first a central fire proof enclosure as a depository for at least a *duplicate* of all Baptist church deeds in the kingdom. And secondly, a thorough investigation of those deeds prior to their being deposited.

This depository would likewise be available for minutes of churches which have become defunct. The writer now holds in his hands the records of a church of which he was once a deacon, which existed in one of the largest towns, but has been dissolved. He would be glad of the opportunity afforded for such a deposit.

I remain,
Yours truly,
B. C. T. D. C. D.

THE EDUCATED AND THE UNEDUCATED
MINISTRY.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER.—I have sometimes thought, that it would be doing the cause of Christ good service, if you, or some one of your numerous correspondents, were to write an article on *the conduct of the educated towards the uneducated ministry*. It is a delicate subject; but I am sure we need to have it mentioned. Those of us who have not been favoured with early training, are sometimes made to feel *most keenly* that we are not duly qualified for companionship with those who have enjoyed it. Were it necessary, I could mention cases which would fill you with surprise and sorrow. I will only add, however, that I have never had occasion to complain of those who have grown grey in the service of the cross. The fact that our *younger* brethren sometimes act in this way, is doing our colleges immense harm in the estimation of some of our churches. I deeply regret it. The time is coming when even our village churches will need an intelligent ministry, and I should therefore like our collegiate institutions to have a place in the affections of ALL. They deserve it, and ought to have it. I shall regret as long as I live, that I was not trained to habits of thought and diligent inquiry before I entered upon public work. That such was not the case, was my *misfortune*, and not my *fault*. It is hard to be punished for it.

I am,
Yours with much esteem,
X. X.

EDITORIAL POSTSCRIPT.

The European horizon is not yet sufficiently clear to enable us to discern distinctly what the present state of the continent is, or to anticipate with confidence the course that events will take. Of this we have a pretty strong conviction, that the combined secular powers which have for more than two centuries sustained and enforced the most prominent system of ecclesiastical wickedness, have received such a shock that they will never recover their tranquillity. Severe and protracted conflicts may perhaps ensue, and the purest portions of the professed church may possibly be called to the endurance of sufferings as well as the most corrupt; but the doom of the long established systems of civil and ecclesiastical tyranny is sealed, and if we mistake not, we can hear a voice crying, "It is done." Settled peace will no more be restored to the continent till the secular powers of Europe cease to uphold the spiritual abominations with which they have been identified. In what has taken place there is nothing more surprising, nothing more worthy to be noticed by all who wish to regard the work of the Lord and consider the operation of his hands, than the inadequacy of the instrumentality he has employed to the results which have ensued. That monarchies supported by the finest armies of Europe should have been subverted in a night by tumultuous assemblages such as have proved successful, may well remind us of the exclamation of the Roman conqueror of Jerusalem when he surveyed its impregnable ramparts, "God himself must have fought for us!" The Prince of the kings of the earth who then came, as he had said, to execute judgment upon his Jewish foes, has again come forth apparently in his might; and our expectations of the result are built not so much upon calculations derived from the relative strength of parties, as from the persuasion that He has risen up to perform predicted wonders.

About 5,000 persons assembled in Exeter Hall on the 14th of April to hear from the Rev. J. Shore an explanation of the course of events by which he has become exposed to perpetual imprisonment. Mr. Shore had laboured in the gospel zealously for thirteen years as the curate of a district chapel in Devonshire, when advantage was taken of an accidental change in the incumbency of the parish, to require that he should be re-nominated by his vicar, and re-licensed by his bishop. Finding it impossible to obtain from the bishop of Exeter, his diocesan, the required permission to officiate as a clergyman, Mr. Shore determined, with consent of the proprietor of his chapel, to place himself and the building under the protection of the Toleration Act. The bishop, however, pro-

ceeded against him in the Ecclesiastical Courts, and the result was that he was forbidden to preach or perform any ecclesiastical duties in the province of Canterbury, and condemned in costs. Mr. Shore claims the privileges of a dissenting minister, but the decision of the Court of Queen's Bench is that he cannot divest himself of the character of a priest in holy orders, with which he had been clothed by the authority of the church of England, when he was ordained by one of the bishops, and when he promised canonical obedience to that church. Mr. Shore now says, therefore, "If I preach I shall be liable to imprisonment for contempt of court: if I do not preach I shall stifle my convictions, bring guilt upon my soul, and offend my blessed Lord and Saviour who has called me to the ministry. I have therefore preached, and am liable to imprisonment." What a system of tyranny is this! And this, it appears, is the case with all clergymen who have seceded from the church and become dissenting ministers. The impunity which they usually enjoy does not arise from the state of the law, but from the laxity with which it is administered.

The Rev. Baptist Noel has addressed a letter to Mr. Shore, assigning as the reason why he did not attend the meeting on his behalf at Exeter Hall, at which Mr. Noel had been advertised to speak, the request of his diocesan. It concludes with this remarkable sentence:—"And if, through it, you shall be imprisoned for continuing to minister to the flock over which the Holy Ghost had made you *Επισκοπος*," [Episcopos,] "I do not hesitate to declare, that the sentence, and the execution, will be in my opinion, unconstitutional, iniquitous, and anti-Christian."

Another flagrant case of oppression has occurred, which is likely to arouse the whole evangelical party. The Rev. G. C. Gorham, vicar of St. Just, Cornwall, having been presented to a living by the Lord Chancellor, the bishop of Exeter, angry that Mr. Gorham had advertised for a curate "free from Tractarian error," required, though he was a clergyman of more than thirty years' standing, that he should go through an examination respecting his soundness in the faith. The examination occupied *fifty-two hours*, during eight days, and turned exclusively on the "unconditional efficacy of the sacrament of baptism." The result is, that Mr. Gorham not believing satisfactorily the doctrine of Baptismal Regeneration, the bishop has formally refused to admit him to the living.

In a village about fifty miles from London, containing more than a thousand souls, we are informed that there is a baptist chapel free from debt, to which an evangelical mi-

nister anxious to do good and not needing support, would be cordially welcomed. The gospel has been preached there above a quarter of a century; the congregation at present consists of about one hundred and twenty persons; and there is a sabbath school of eighty children. The editor has it in his power to communicate further information to any brother who may be inclined to seek it.

We regret to learn that Mrs. Francies, widow of the late baptist missionary at Haiti, died on the 18th of March. She was returning home; but only reached Falmouth, in Jamaica, where she expired, leaving two orphans.

Our brother John Clarke of Africa, and Mrs. Clarke, arrived in London on the 24th ultimo in safety, and in greatly improved health.

It may be convenient to the country friends of Mr. Pottenger, whose removal from Bradford to Islington we have already announced, to be made acquainted with his new address. He has taken the house, No. 1, Rosena Villas, Canonbury Park, Islington.

Mr. Stock of Zion Chapel, Chatham, is about to remove to Salendine Nook, Yorkshire, having accepted an invitation to take charge of the baptist church there.

Our brother Stovel has just brought through the press a work which we have not had opportunity to examine, entitled, "The Baptistal Reconciliation: with Fraternal Remarks on Dr. Halley's Reply," and the Appendix of Dr. Wardlaw. The price is three shillings and sixpence.

Our metropolitan meetings have commenced beneath unfavourable skies. Heavy rains have interfered with the attendance of our friends.

On Thursday morning, April 20th, a prayer-meeting was held in the Library at the Mission House, when Mr. Stovel presided, and prayers were offered by Messrs. Pottenger of Islington, Hull of Watford, Davis of Arnsby, and Sutton from Orissa.

On Thursday evening, at Surrey chapel, after prayer by Mr. Carey, Dr. Archer of Oxendon chapel preached a sermon on behalf of the Baptist Missionary Society, from the words, "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." The character of this discourse given by its hearers, has caused many to regret that the state of the weather prevented their attendance: they will learn with pleasure that it is in the press.

On Friday the ministers and delegates belonging to the Baptist Union, spent six hours in the transaction of business. Hoping to give further particulars next month, we must

content ourselves with saying now, that the depressed state of the churches occupied the serious attention of the assembly; that it was thought desirable that an address on this subject should be circulated throughout the land; and that a wish was general, that pastors would call the thoughts of their congregations on Lord's day, May the 11th, to some considerations which will previously be laid before them, and that every church would devote some portion of time in the week which will follow that day, to special prayer.

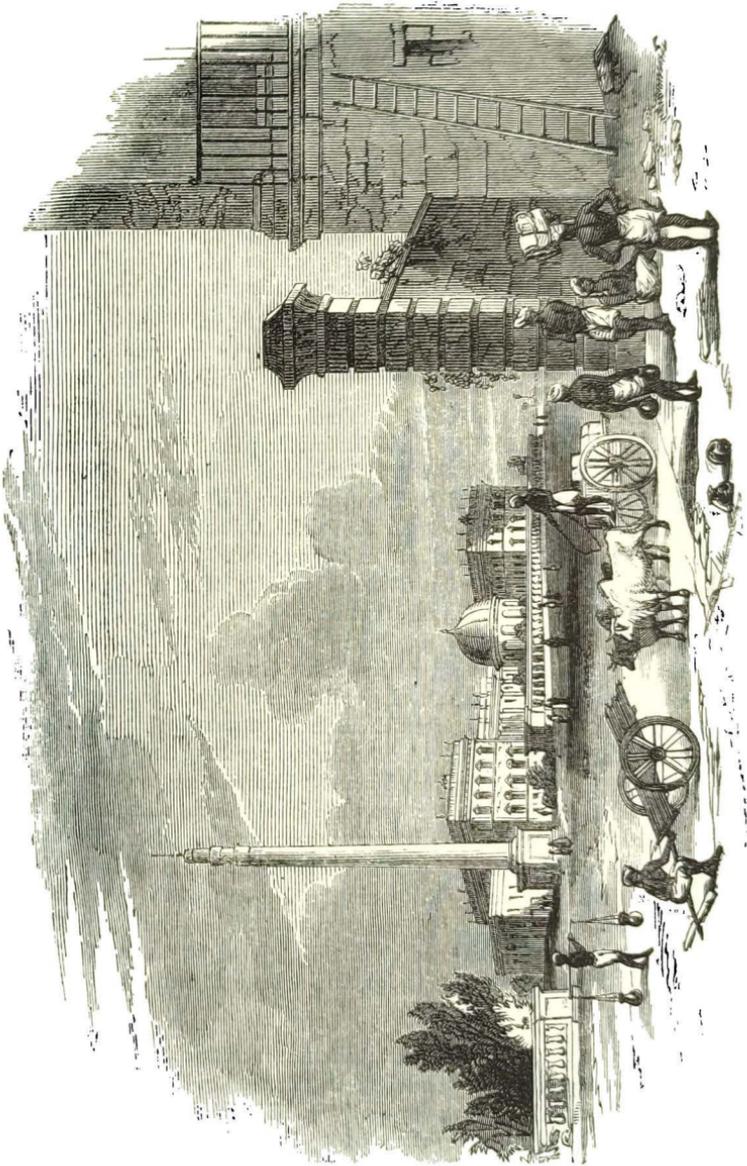
In the evening of Friday, Mr. Robinson of Kettering delivered an able discourse from Isaiah v. 13—16, to those friends of the Baptist Irish Society who, notwithstanding the showers, persevered in their intention of assembling in Salters' Hall Chapel on that occasion.

On Monday evening, April 24th, the annual meeting of the Baptist Home Missionary Society was held in Finsbury Chapel. Mr. Birrell of Liverpool presided. After prayer, by Mr. Pottenger of Islington, the report was read, and interesting speeches were delivered by Messrs. Crowe of Worcester, Davies of Bootle, Burton, superintendent of the baptist home missionary exertions in Yorkshire, and Aldis of Maze Pond.

On Tuesday morning, the annual meeting of the subscribers to the Baptist Missionary Society was held in the library at the Mission House, for the transaction of business. The report of the Committee for the past year was adopted; the minutes of the thirty-seven Committee meetings which had been held during the year were read; and explanations were given on those points respecting which subscribers offered inquiry. A Committee for the ensuing year was then chosen by ballot; six new members were returned, and thirty of the last years' Committee were re-elected. The new members are the Rev. W. Jones of Stepney, the Rev. R. W. Overbury of Eagle Street, the Rev. T. Pottenger of Islington, the Rev. R. Webb of Ipswich, George Lowe, Esq., and George Stevenson, Esq. The retiring members are Messrs. Aldis, Edwards, Penny, Swan, Upton, and Whitehorne.

The annual meeting of the Baptist Irish Society, on Tuesday evening, at Finsbury Chapel, was well attended. S. M. Peto, Esq. took the chair, and opened the meeting with a suitable speech, after prayer had been offered by the Rev. J. Stock. The assembly was then addressed effectively by Messrs. Stephen of Manchester, Birt of Wantage, Branch of Waterloo Road, and Garvey, deputed to render this service by the Committee of the Irish Evangelical Society. These meetings have been entirely free from the nonsensical claptrap by which the public meetings of religious societies have too often been disgraced.

THE MISSIONARY HERALD.



CALCUTTA.

REPORT.

I. IN again addressing the friends of the Baptist Missionary Society, the Committee have resolved to modify the form of their Report. They have generally contented themselves with presenting on each anniversary occasion a brief account of the labours of the year, without any formal reference to previous years. They now contemplate a more extensive survey. They deem it important, occasionally at least, to consider *all* the way which the Lord their God has led them. It is with the diffusion of the truth as with the flowing of the sea. If we look at the waves oscillating hither and thither on the shore for a few minutes, it is difficult to tell how it is going ; but if we observe it after a considerable interval, its progress is distinctly visible. The Committee wish therefore to compare the labours and position of the Society, at different periods, and they anticipate from the comparison the exercise of devouter thankfulness, and a deeper conviction in the minds of their friends of the advancement of the Mission, and of its paramount claims on their sympathy and support.¹

II. The grand object of the Society is to make known "among the Gentiles the unsearchable riches of Christ," to aid in fulfilling the parting command of our blessed Lord, to "preach the gospel to every creature." The direct result is that "as many as are ordained to everlasting life" believe, and there is gathered out of the nations a people for the Lord. Other important purposes are answered even where the gospel fails of its great end. It becomes a witness for God, and the universal diffusion of the knowledge of it is preparatory to the solemn transactions of the day of judgment.

In seeking these higher ends, like Him who was its divine author and theme, it scatters inferior blessings on the road. He sent his disciples first to cast out unclean spirits, and then to heal all manner of sickness and disease. He himself preached that gospel, of which his sacrifice was the foundation ; and at the same time raised the dead and fed the hungry : making temporal blessings the emblem and preparation of spiritual ones. "Can we hear," said Dr. Carey, "that the heathen are without the gospel, without laws, without art and science, and not exert ourselves to introduce among them the sentiments of men and of Christians?" And his question defines our aim : we first seek to make known the truth, expecting that as in the first ages of the church, some will believe and some will believe not, and then subordinately and indirectly to promote the interests of humanity and civilization, giving the nations a written language, and books, and secular knowledge, and refinement, and freedom : "the sentiments of men and of Christians."

III. Confining attention in the first instance to secondary results, it is impossible not to recognize the goodness of God in relation to our mission, and the honour conferred by Him upon our brethren. The possession of a written tongue, capable of embodying religious truth, is obviously essential to the existence of civilization, and to the preservation of Christianity. Professedly Christian nations, without Bibles, have never been known to retain the gospel ;

and professedly civilized nations without the art of writing, have never been found. The power of giving permanent utterance to spiritual and religious truth seems an element of greatness and virtue. Hence the importance of the labours of our missionaries in this department. The first *complete* Grammar in Sanscrit, the *first* Grammars of any order of the Karnata and Mahratta tongues, the earliest Grammar in *English* of the Telinga, and the *only* Grammar of the Punjaubi, the language of the Sikhs, were those written by Dr. Carey. The Grammar of the Singhalese by Mr. Chater, of the Chinese by Dr. Marshman, of the Javanese by Mr. Robinson and Mr. Bruckner, and still more recently of the Sanscrit and Bengali by Dr. Yates and Mr. Wenger, and the Bengali and Hindustani Dictionaries by sons of eminent missionaries, are among the most valuable helps in the study of those tongues.

What our elder brethren have thus effected for India, has begun to be effected in Africa by our brethren there ; and the first books ever written in the Isubu, the Fernandian, and the Dewalla languages, consisting of portions of the scriptures, school books, and parts of a Grammar and a Dictionary, have been recently printed by the missionaries of the Society. The first Grammar of the Mayu in *English* has also been printed within the last year at Belize.

Fourteen different grammars and nine dictionaries, besides a very large number of elementary treatises in different languages, several of which our missionaries raised (as a very competent authority has expressed it,*) from the position of mere dialects to the place and dignity of settled tongues, are among the contributions which they have made incidentally to the cause of humanity and religion : 'Incidentally' made, for these works, voluminous as they are, never interfered with direct missionary labour. They were undertaken to enable our brethren to acquire a language, often to form it, and as one of the most eminent of the writers himself testified,† they were written at intervals of an hour or two each day, as a relief from labours of another kind. The very relaxations of our brethren have conferred upon the heathen greater blessings than the serious thoughts of many other men.

These facts are a sample, and a sample only. In India, suttees have been abolished ; infanticide is declared illegal ; schools are very generally supported ; the authorities, who once (as Sir James Mackintosh admitted) tolerated all religions except the Christian, have ceased to prohibit the diffusion of the gospel, have withdrawn much of the support they once gave to idolatry, and have forbidden the degradation and persecution of Christian converts. Christianity, which was to have destroyed our Indian empire, now forms

* H. H. WILSON, Esq. Professor of Sanscrit at Oxford.

<i>Grammars.</i>			<i>Dictionaries.</i>	
Sanscrit.	—	Javanese	Bengali.	} By Dr. Carey.
Karnata.	Sanscrit.	—	Sanscrit.	
Mahratta.	Bengali.	Isubu.	Mahratta.	
Telinga.	—	Fernandian.	Hindustani.	By W. Yates, M.D.
Punjaubi.	Singhalese.	—	Bengali.	By Mr. Marshman.
Bengali.	Chinese.	Mayu	Sanscrit.	By Dr. Yates.
			Malayan.	By Mr. Ward.
			Hindee.	By Mr. Thompson.
			Isubu.	By Mr. Merrick.

† Dr. Carey.

the strongest of the ties that bind it to this country : every convert being, without exception, a friend to British rule. To Western Africa, within the circle visited by our brethren, garments have been sent sufficient to clothe nearly 20,000 persons ; legitimate commerce has been encouraged ; imports have very greatly multiplied ; marriage has been honoured, and very active measures have been taken by the church there to relieve the distress of their unconverted countrymen, thus showing the humanizing tendency of gospel truth. In Jamaica, the condition of the slaves was greatly ameliorated : slavery itself has been abolished ; thousands of children have been educated ; the interests and comforts of the people have been secured ; innumerable villages have been formed and schools established : results to which the labours and sufferings of our brethren have contributed in a very remarkable degree, and which may be held to be an ample recompence for all the contributions and efforts of our friends.

Cheering and important as these results are in themselves, they are doubly so in their influence on the diffusion of the gospel. They are a subordinate end of our labours, and they are a means of obtaining a higher end. The improved condition of the heathen world, in all these respects, is itself a blessing, while it facilitates the progress of truth. To give a language to a nation that is without the art of writing, to free the oppressed, to secure for the gospel a fair field, to promote everywhere civilization and humanity, is not certainly to convert the nations, but it is to prepare the way for their conversion, and it will tend to increase their influence and efficiency, when once they are converted.

IV. The directly religious results of the labours of the Society are still more encouraging. There are in connection with its different stations not less than two hundred chapels and schools, and a large number of residences for missionaries ; the whole available for the future religious and mental improvement of the people. In the work of translation 743,270 volumes of the sacred scriptures have been printed in nearly all the languages and dialects of continental and insular India ; and in addition, parts of the scriptures have been printed in three African languages, in one American-Indian, and in the Breton. There are now connected with the several missionary churches not less than 37,000 members, so that it may be safely estimated that during the last fifty years, upwards of 60,000 persons have identified themselves through the labours of the Society, with the professed people of God ; results that awaken feelings of devout humiliation and praise ;—humiliation, that we should ever have faltered in our toils ; and praise, that God has been pleased so signally to own and bless them.

V. But a clear perception of the position of our Mission, and of the duties of the churches in reference to it, can be gained only by examining these results more closely. The briefest summary of them is encouraging, but minuter investigation is essential to a just appreciation of their value and instructiveness. It will be found, for example, that the progress of the Society in visible and substantial results, has been advancing much more rapidly of late years than at first. From the commencement of the mission in 1793 to the year 1837, the volumes of scriptures printed by our brethren amounted to 240,065. Between 1837 and 1847, the volumes printed amounted to

503,205. In the last ten years, therefore, the volumes printed were more than double the number printed in the preceding forty.

These facts it will be observed, suggest no comparison of the men who prepared these works, but only of facilities of labour and of progressive success. They show merely that what the church of Christ gains in one age is gained, if her members are faithful, for all time, and that the halting-point of the labours of one race of missionaries is the starting point of the next. What was spent in reducing languages to writing and in preparing grammars and dictionaries, and rude elementary translations, is now devoted exclusively to revision and improvement. Nor let this work be underrated. Revision is, under the circumstances, re-translation, and is as necessary to make the versions intelligible and acceptable as were the original labours of our brethren. After several revised editions of various Eastern versions, especially of the Sanscrit and the Bengali, it may be safely affirmed that the editions now in use are as idiomatic and intelligible to the natives of India, as is our English version in this country. Nor is their literary value, in fixing and perpetuating the languages in which they are written, unimportant.

The progressive increase of conversions is equally cheering. From a document recently printed, under the sanction of the Calcutta Missionary Conference, it appears that if the fifty years which have elapsed since the commencement of our mission, be divided into periods of ten years each, the following will be found to represent the professed conversions that have taken place among the natives in the one province of Bengal, in connexion with the different missionary societies. The conversions among Europeans, or in other presidencies, are not included.

From 1793, when Dr. Carey landed in India to 1803, the conversions announced amounted to	26
From 1803 to 1813	161
From 1813 to 1823	403
From 1823 to 1833	675
From 1833 to 1843	1045
From 1843 to 1847 (three years and three months)	819

Twenty-six the first ten years, and 819 the last three; wit a considerable increase of labourers of course, but with no such increase between any two recent periods as can at all suffice to explain the result. The case is still that when the adversaries of the truth begin to fall before it, they surely fall, and each true convert becomes a double gain, a loss to the foe, and an accession of strength, an instrument of new victory, to the Christian host.

Of the numbers just given, it is not easy to say how many are in connexion with our mission. For the last three years, however, we have ascertained the exact results. In 1845 there were added to the churches at the twenty-four stations of the Society in Bengal . . . 87 members, an average of $\frac{1}{4}$ to each.

In 1846	162	„	„	7	„
In 1847	297	„	„	12	„

Or, omitting from this list the Europeans baptized, the natives added within the last three years to churches in connexion with the Baptist Missionary Society, amount to about one half of all the accessions to all the evangelical churches in Bengal.

not including thirty missionaries in Jamaica, who in the interval had ceased to be supported by the Society, though many of them had been sent out and partially supported during the greater part of the time. The native agents have also increased from fifty to about a hundred and fifty. The number of European missionaries, therefore, has been doubled in ten years, and the native agents have been multiplied threefold.

In another kind of agency the increase of the labours of the Society has been not less gratifying. In 1837 there was but one institution* connected with the Mission where native agents received instruction specially designed to prepare them more fully for the work of the ministry: that under the care of Mr. Pearce in Calcutta. Now, independently of his labours in this respect, and of the labours of several other brethren, Mr. Denham at Serampore, our brethren in Ceylon, Mr. Tinson at Calabar, in Jamaica, Mr. Cramp at Montreal, are either wholly or in part devoted to it. In no instance do the Committee appropriate the ordinary income of the Society to the support of students. In all, however, they support the tutors, leaving other expenses to be met by the churches or by the students themselves.

Believing that such training as these institutions give is in heathen countries essential to the preparation of young men for the work of the ministry, believing too that the general diffusion of the knowledge of the truth must depend in no small degree on the employment of an efficient native agency, the Committee regard the increase of their labours in this department as of special importance.

During the same time the number of printing presses has increased in a pleasing degree. In 1837, the only presses connected with the Mission were those at Calcutta. Now, in addition to these, there are two in Africa, one in Ceylon, one in Trinidad, and one in Honduras: all of them having been purchased by special contributions, and being supplied for the most part with paper and printing materials by the kindness of other societies or of friends.

VII. It is but just to observe that this large increase in the labours of the Society is not owing to any previous settled purpose of the Committee to increase them: but to successive and remarkable interpositions of the providence of God. The Committee believe that they have followed the indications of His will, not preceded them. The first increase in the responsibility of the Society originated in the re-union with Serampore, an event that closed unseemly divisions, and was hailed every where as an earnest of richer blessing. Then came the appeal of our brother W. H. Pearce for ten additional missionaries for India, which drew forth a prompt and generous response. Then came the appeal of our brother William Knibb for Jamaica and Africa; and then the special contributions of the Jubilee Fund, and the commencement of missions in Haiti and Trinidad. Each addition to our responsibilities, in the form of missionaries to be supported, was in answer to such appeals as these; and was undertaken only when God had provided fields white for the harvest, the missionaries to occupy and reap them, and when our churches had supplied the funds for the commencement of the work, in pledge of their willingness to maintain it. To have done more than this, might have laid the Committee

* Not including Serampore.

open to the suspicion of going where they were not sent : to have done less, would have betrayed, as they felt, the interests entrusted to them.

VIII. Thus far our inquiries have had reference to the progress of the Society abroad : and there our friends will find much to encourage their exertions. At home, while there is much that is cheering, it must be confessed that the increase of a missionary spirit, or perhaps of the sacrifice which our churches are able to place upon the altar, has not kept pace with the increase of our labours or of our success. The calls of duty abroad seem more numerous than our contributions have yet justified us in obeying. God has honoured us by increasing our opportunities of usefulness more than we have honoured Him. And yet there is much to encourage us. The feeling which Fuller so well described when speaking of Dr. Carey's project of carrying the gospel to the heathen, "We were ready to say (he used to observe), if God would open the windows of heaven, might this thing be," has passed away, and experience has dissipated the last shades of doubt of the power of the gospel, and of its adapt- edness, under the blessing of God, for its office. The resolution of some London pastors, adopted at the commencement of the mission, on behalf of their churches, not to sustain it in their church-capacity, but to leave it to the conscience and feeling of individual Christians, would find small response now among our churches at large. They feel themselves, on the contrary, specially charged and constituted both to uphold the truth and to convey it to the nations.

Th number of churches which contribute to the Society has also largely increased

In 1837, there were in England	316
in Wales	94
in Scotland	46
in Ireland	3,—in all 459.

On an average of the last three years there were	
in England	662
in Wales	186
in Scotland	32
in Ireland	20,—or in all 900 ;

Or nearly double of the number contributing ten years ago

On the other hand, the amount contributed has not been in proportion to the increase of the contributing churches ; still less in proportion to the increase of the Society's labours. The amount of legacies received has not materially increased during this period ; nor of donations. In 1837 the income of the Society available for the support of missionaries was £10,339 : the average of the last three years is under £19,000. The *total* income for the former year being £15,046 ; and for the latter years under £25,000. To support thirty-five European missionaries and fifty native agents, the Society had more than ten thousand pounds : to support seventy European missionaries and one hundred and fifty native teachers, the Society has not nineteen thousand. We are doing much more than double the work with less than double the means.

IX. It is obvious to remark that this greater increase in the number of agents, as compared with the increase of expense in supporting them—this fact of much more than double the agency with less than double the income,

is owing in part to the blessing of God on our labours. We have left out of this calculation Jamaica and Graham's Town, because *there* the pastors are supported by their churches. In the Bahamas, again, the expenditure has not increased with the agency. Those stations, owing to the liberality of the people, cost no more than they did in 1837, though the native agency is doubled. But it is owing, in part also, to the repeated appeals from the Committee to their brethren to practise in all their arrangements the most rigid economy; an economy not in luxuries, but in things which may be deemed essential to the comfort and efficiency of our brethren. These appeals have been made again and again during the last few years, and the replies which have been received are as touching in themselves as they are honourable to the brethren who have sent them. When it is remembered that, after deducting the expenditure in this country, and contributions for special objects, £16,000 is all that is available from the income of the Society for the support of our missionaries and teachers, and that upwards of two hundred are more or less dependent on this fund, these statements of the noble self-denial of our brethren will have all the weight which is due to self-evident truth.

But with all this effort on the part of the churches abroad and economy on the part of our brethren, the painful fact remains, that the Society is doing more work and sustaining more agents than can be sustained on the income now available for this purpose. It requires more than is regularly contributed from year to year to carry on our agency, to say nothing of increasing it; and when any source of income is less than usually productive; when our donations fail, as they did, to a great extent, in 1845, or when legacies are less numerous, as in 1846; or when all sources of income are affected, as in the last year, a serious deficiency is the result; a result that adds greatly to the anxiety of the Committee, and is a painful discouragement both to our brethren abroad and to our friends at home.

The solemn question, therefore, returns. The Society has, within the last ten years, from various providential circumstances, doubled its European missionaries and trebled its native agents. The visible results of its labours, in the number of volumes of the scriptures issued and of individuals added to our churches, have been augmented in a yet larger degree; while our income has not increased in proportion. What then must be done? The Committee are but the stewards of the bounty of the churches; and as the churches solemnly resolve, the Committee are bound to carry out their resolutions. Are some of the agents to be recalled? or will the churches raise the additional income needed to sustain them? To recall them will effect no immediate saving; for the expense of their return and of arrangements necessary to effect it, will cost as much as to support them for a year. It is hard to find the field that can spare them; tenfold easier to find fields where from our success, the fewness of the labourers—often not one (as in many districts in India) to a million, and the age and exhaustion of our brethren, they need additional aid. Their recall will sound in the camp of the enemy as the beating of a retreat. It will dispirit our friends, and will betray the suspicion that calls which we deemed from God were not from Him, or that he has deserted His cause, and that the silver and the gold are no longer His, or that we have miscalculated the ability or willingness of our churches. On the other hand, the Committee record their solemn

conviction that any material diminution of expenditure, so long as they retain their present number of agents and stations, is impossible. They feel that they are not justified in spending more even in this cause than the bounty of the churches may on an average of years place at their disposal, and that unless that bounty is increased, the only alternative is to diminish the labours and, it must be feared, the success of the mission.

Anxious that in deciding this question the churches may have before them such facts as are important, the committee respectfully call attention to the following.

Of the 900 churches that collected for the Society in 1847, upwards of 200 did not collect in 1846; and of the 900 which collected in 1846, upwards of 250 did not collect in 1847. Of about 1100 churches, therefore, which approve of the object and efforts of the Society, more than one-fifth seem to make only a biennial or even a triennial collection. Sometimes serious local embarrassments compel and justify this omission, but still oftener it is owing to the want of a fixed time for collecting, or to a readiness to set aside the distant appeal for some local and more urgent one. Again: of the 900 churches that contributed last year, the number contributing five pounds and under was 490; considerably more than one half of the whole, and of these nearly 150 had collections only, without any effort that can properly be called systematic or continuous.

The Committee are not unmindful of the distress that has prevailed so widely during the last year, nor of the numerous claims upon our churches; but if every church which now collects occasionally, would collect annually, or if every church of the 490, whose collections now average about £3 a year each, would by systematic efforts double their contributions, the funds of the Society would be materially increased, and very much would be done to meet the present annual deficiency.

When to these facts we add the following—that of all our churches, there are not more than twenty that give £100 a year, that the number of annual subscribers of 10s. and upwards to the parent Society and all its auxiliaries is under 3000, that an average of one penny a week from each member of each of the churches that now collect for us would raise an income of £6000 more than we now receive for the support of missionaries, and would free the Society from all its difficulties, and that this calculation does not include donations or legacies, or contributions from Sunday schools, or from other denominations, at present a very material item of our income;—the Committee cannot but feel that if the churches be not wanting in what seems their duty, the question must receive an affirmative reply, and our stations will be maintained.

The Committee lay these facts before their brethren with a prayerful desire to ascertain and obey the divine will. Unless there be a considerable increase in the general receipts of the Society, that is, a large increase somewhere, or a small increase every where, stations must be abandoned and missionaries must be withdrawn. They hope better things; they will prayerfully attempt better things; and may that God who has so long and so signally blessed the Society, who has all hearts in his hand, and to whom his own cause is infinitely dearer than to the most zealous of his servants, give them success. "Establish $\tau\theta\upsilon\sigma$ the work of our hands upon us, yea the work of our hands, ESTABLISH thou it."

HOME PROCEEDINGS.

FUNDS.

The state of the funds of the Society has occupied much anxious attention during the year. For the greater portion of it the Committee have been indebted to their Treasurers and to other friends to the amount of not less than £10,000, and though they have never paid more than five per cent. as interest, and on the average not more than four, yet the charge under this head is necessarily larger than usual.

The balance against the Society, on the ordinary account, at the end of March, 1847, was £3766 4s. At the end of March, 1848, it was £4786 1s. 3d., an increase of debt, during the year, of £1019 17s. 3d., or, including a sum of £500 which the Committee have paid towards the liquidation of an amount borrowed to complete the grant to Jamaica, the increase of debt during the year is £1519 17s. 3d.; and the entire debt on the current income and expenditure, £5286 1s. 3d.

The entire income of the Society has amounted to £22,526 17s. 4d.; of which £17,520 5s. is on account of the ordinary purposes of the Mission; a diminution, as compared with the average income of the three previous years, of about £1000. Part of this diminution is under the head of donations, and part of ordinary receipts from Auxiliaries. For Translations, the receipts are less than those of last year by a sum of £1480; there not having been any contributions received this year from our brethren in America. Legacies were last year unusually large, and in this item there have been received, for the year which has just closed, £2560 less than last year.

Two conclusions are obvious from this statement. First, if the receipts from legacies and from translations had equalled those of last year, and if the Auxiliaries had yielded as much as the average receipts from this source of the last three years, the Society would have been freed from its difficulties; and, secondly, while the balance sheet will exhibit a considerably smaller income than last year's, the deficiency in the receipts for general purposes—about £1000—is not more than was to be apprehended from the general distress.

At the same time the expenditure of the Society has been considerably less than during last year, chiefly in consequence of the failure of the health of brethren in Africa, which has ended in the return to Jamaica of several of the teachers.

The deficiency in the receipts for ordinary purposes (which include donations) would have been more serious but for the generous aid afforded by several of our friends. The Committee gratefully acknowledge the following donations of £50 and upwards, several of which were given in consideration of the probable deficiency of the Society's ordinary income.

£	s.	d.		£	s.	d.
1000	0	0	Bible Translation Society.....	50	0	0
			British and Foreign Bible Society,	200	0	0
			for <i>Moravia</i>	90	0	0
60	0	0	Blacklock, W., Esq., the late	100	0	0
100	0	0	Cropper, John, Esq., Liverpool	100	0	0
50	0	0	Edmonstone, E., Esq., of India	50	0	0
50	0	0	Foster, Mr. and Mrs. E., Cambridge	100	0	0
			Friends Society, Educational Com-	50	0	0
			mittee of, for <i>Trinidad</i>	50	0	0
50	0	0	Gurney, J. H., Esq., Norwich	100	0	0
200	0	0	Gurney, Joseph, Esq.	110	0	0
200	0	0	Gurney, W. B., Esq.			
			Houghton, J., Esq., Liverpool.....			
			Kelsall, H., Esq., Rochdale.....			
			Lilley, W. E., Esq., Cambridge			
			Peto, S. M., Esq., for <i>Catagar</i>			
			<i>Ditto</i> , for additional <i>Missionary to</i>			
			<i>India</i>	100	0	0
			<i>Ditto</i> , <i>ditto</i> , for <i>Africa</i>	100	0	0
			Salter, S., Esq., Trowbridge.....	50	0	0
			Stevenson, G., Esq., London	50	0	0
			Tritton, Joseph, Esq.	100	0	0
			Wilson, Mrs. Broadley	110	0	0

The following legacies have also been received during the year :—

	£	s.	d.		£	s.	d.
Siggers, Mrs. A., Colne Engain	5	0	0	Harris, Mr. E., late of Bristol.....	19	10	0
Southern, Mr. Thomas, the late, Sevenoaks.....	10	0	0	Thompson, J., Esq., late of Hull, part of residuo.....	246	17	6
Mills, Samuel, Esq., of Russell Sq., £100, 3¼ per cent.				Dunstan, Mrs. Mary, late of Tiverton	10	10	0
Edwards, Mrs. Mary, Calcutta	37	9	5	Walker, Mrs. M. A., late of Peckham Ryo.....	19	0	0
Crane, Mr., Bexley, additional	5	0	0	Salter, D., Esq., late of Watford, by W. L. Smith, Esq.	372	13	1
Titford, Mrs. S. R., late of Walworth, by Rev. Joshua Russell	101	0	4	Chapman, Mr. John, late of Bristol, by Mrs. Ann Chapman	66	4	4
Mummary, Miss Mary, late of Dover, by E. Knocker.....	10	0	0	Caddick, Thomas, Esq., late of Tewkesbury, by James Blount Lewis, Esq., and Joshua Thomas, Esq., <i>Brazilian Bonds</i>	531	0	0
Cleeve, John, Esq., late of Tharvies Inn, by W. J. Wood, Esq., free of duty	50	0	0				

SUMMARY.

The total number of members added to the churches during the past year, not including Jamaica, from which we have no returns, is 500; the total number in all the churches, including Jamaica, being 35,484. The number of stations and sub-stations is 173; of missionaries 67; and of native teachers and schoolmasters 163. The number of day schools is 148, and the total receipts for all purposes £22,527 17s. 4d.

APPENDIX.

I. TRANSLATIONS.

Volumes printed up to 1826	.	.	.	195,565
from 1827 to 1838	.	.	.	44,500
from 1838 to 1847	.	.	.	505,205
				<u>743,270</u>
from 1847 to April, 1848				74,852
Total	.	.	.	<u>818,122</u>

II. INDIA.

Station formed.		
1801. CALCUTTA	.	JAMES THOMAS, C. C. ARATOON, JOHN WENGER, ANDREW LESLIE, SHUJAAT ALI, W. H. LEWIS.
	Circular Road.	<i>Female Missionaries</i> —Mrs. Yates, Mrs. Thomas, Mrs. Wenger, Mrs. Leslie, Mrs. Lewis.
	Lal Bazar.	
	Kalinga.	
1838. INTALLY	.	GEORGE PEARCE, RAH KRISHNA.—Mrs. Pearce.
		<i>Native Preachers</i> —Three Students.
1820. HAUBA and SALKIYA	.	THOMAS MORGAN and Mrs. Morgan.—Ganga Narayan.
1824. NURSIKDACHOKE	.	J. C. PAGE, W. THOMAS and six Native Preachers.
1830. LAKHYANTIPUR	.	G. PEARCE, F. DE MONTE, and three Native Preachers.
1830. KHARI	.	G. PEARCE, JACOB MANDAL, and one Native Preacher.
1845. MALAYAPUR	.	G. PEARCE, and two Native Preachers.

Station formed.

BENGAL.

1799. SERAMPORE		W. H. DENHAM, JOHN ROBINSON, Mrs. Denham.
		<i>Sub-stations</i> —Eight. <i>Native Teachers, &c.</i> —Six.

1804. CUTWA W. CAREY. *Native Preachers*—Two.
 1818. SURI, BIRDHUM . . . J. WILLIAMSON. *Sub-station*—Dubrajpur.
Native Preachers—Sonatan, Jadob, and Haradhan.
 1805. DINAJPUR H. SMYLER. *Native Preacher*—Bikal.
 1800. JESSORE J. PARRY. *Native Preachers*—Ramdhan, and nine others.
 1828. BARISAL *Sub-station*—Shagardi. *Native Preachers*—Three.
 1816. DACCA W. ROBINSON, O. LEONARD. *Native Preachers*—Four.
 1812. CHITTAGONG . . . J. JOHANNES, J. C. FINK.
Native Preachers—Four.

STATISTICS OF CHURCHES IN INDIA CONNECTED WITH THE
 BAPTIST MISSIONARY SOCIETY.

	Increase during the Year.			Decrease during the Year.				No. of Natives Baptized.	No. of Schools.		
	Bap- tized.	Re- stored.	Receiv'd by Dis- mission.	Died.	Dis- missed.	Ex- cluded.	With- drawn.		No. of Schools.	No. in Attend- ance.	
CALCUTTA											
Kalinga	1	...	...	2	...	1	2	27	} 3	} 600
Circular Road	5	...	5	1	...	2	...	85			
Lal Bazar	1	2	4	4	3	2	...	110			
Intally	1	2	...	1	...	10	...	38			
Coolie Bazar, &c.	...	...	...	...	...	...	...	...	...	...
Haurah, &c.	...	...	...	...	...	2	...	29	3	20
Nursikdachoke	3	1	2	5	1	2	...	40	2	20	
Malayapur, &c.	...	...	2	...	...	...	2	6	1	60
Lakhyantipur .....	...	...	2	1	...	15	...	63	1	25
Khari	7	2	4	1	...	3	...	48	...	...
Dum Dum .....	...	...	...	...	...	...	...	17	...	...
BENGAL.											
Scrapore	9	4	1	3	1	11	...	98	8	810	
Cutwa .....	...	...	...	...	...	...	...	34	1	15
Birbhum Suri	3	...	...	1	...	2	...	32	2	90
Dinajpur	2	1	...	1	1	...	...	16	1	70
Sadamahi .....	...	...	...	...	...	...	...	...	...	...
Jessore	16	...	...	3	1	...	...	175	6	300
Barisal	110	...	...	...	...	...	...	320	2	70
Dacca .....	...	2	...	...	...	1	1	18	1	30
Chittagong	3	...	...	...	...	2	...	42	2	80
UPPER INDIA.											
Monghir .....	...	...	...	...	...	...	...	49	...	...
Patna	3	...	...	...	1	1	...	24	1	33
Benares	3	...	6	...	1	3	1	20	6	280	
Chunar	5	...	...	1	1	1	5	15	4	240
Allahabad	} no re- turns.	}	...	...	...	...	...	7	...	30
Agra	3	...	30
Muttra	21	...	21
Delhi	2	...	...	...	...	...	...	21	...	21
MADRAS	3	...	...	...	...	...	...	17	...	...
ASIATIC ISLANDS.											
Ceylon	34	...	...	7	...	...	...	423	46	1197
Total	212	11	29	31	10	59	11	1911	95	1242	

NORTHERN INDIA.

1816. MONGHIR J. LAWRENCE, J. PARSONS, Mrs. LAWRENCE, Mrs. PARSONS.
Native Preachers—Nayansuckh, Haridas, Sudin.
 1820. PATNA W. BEDDY, Mrs. Beddy, Miss Beddy.
Native Preachers—Magdumbaksh.

1817.	BENARES	G. SMALL, W. SMITH, Mrs. Small. <i>Native Preacher</i> —One.
	CHUNAR	H. HEINIG, Mrs. Heinig.
1834.	AGRA	R. WILLIAMS, J. MAKEPEACE, Mrs. Makepeace, J. Smith, J. Dannenberg. <i>Sub-stations</i> —Four. <i>Native Preachers</i> —Six.
1842.	MUTTRA	T. PHILLIPS, Mrs. Phillips. <i>Native Preachers</i> —Two.
1818.	DELHI	J. T. THOMPSON. <i>Native Preachers</i> —Two.
	MADRAS	J. C. PAGE.

III. ASIATIC ISLANDS.—CEYLON.

Station when commenced.	Stations.	Missionaries and Assistant Missionaries.	Paid Teachers.	Baptized.	Died.	Total Number of Members.	Candidates.	Day Schools.	Attendance.
1813	Colombo, Grand Pass, 6 stations	J. DAVIES, C. P. Ranisinghe .....	...	6	...	72	7	5	122
1820	Hanwella, 10 villages	A. De Alvis .....	...	4	...	28	...	...	...
1842	Pittoompy, 13 villages	P. Dionysius .....	...	...	...	...	...	...	...
1836	Khottighawatta, 25 villages	J. W. Nadan .....	...	7	4	66	10	7	223
1841	Toomboovilla, 12 villages	Don Johannes .....	...	...	...	18	...	3	99
1841	Weilgama, 14 villages	David Perera .....	...	...	...	32	...	2	68
1843	Gonawelle, 12 villages	David Perera .....	...	...	...	25	...	4	100
1832	Byanville, 25 villages	J. Melder .....	...	7	2	80	...	8	210
1841	Matara, 10 villages	C. C. Dawson, J. Silva, and D. Andrea .....	...	5	1	24	5	9	217
1840	Hendella, 15 villages	P. De Silva .....	...	5	...	48	2	1	40
1843	Kalingoda, 16 villages .....	.....	...	...	...	...	...	...	...
1838	Ratnopoora, 13 villages	Don Hendrek .....	...	...	...	22	...	...	...
1841	Kandy	J. ALLEN, Sol. Ambrose .....	...	...	...	6	...	2	17
1843	Matelle .....	.....	...	...	...	...	...	1	30
	Galalowa .....	.....	...	...	...	...	...	1	33
1842	Ambetanne .....	.....	...	...	...	...	...	1	25
1842	Gabalaya	Don David .....	...	...	...	...	...	1	10
1841	Utuan Khandy	D. J. De Silva .....	...	...	...	...	...	2	...
1843	Plantation Mission	Thomas Garnier .....	...	...	...	...	...	...	...
	Total .....	.....	40	34	7	423	24	46	1197

SUMATRA.

PEDANG N. M. WARD.

JAVA.

SAMARANG GOTTLIED BRUCKNER.

IV. AFRICA.

FERNANDO PO, CLARENCE, &c.	G. K. PRINCE, M.D., Mrs. PRINCE. Captain MILBOURNE.* <i>Teacher</i> —P. Nicholls.
BIMBIA, JUBILLE, &c.	JOHN* and Mrs. CLARKE,* JOSEPH and Mrs. MERRICK, and WILLIAM NEWBEGIN.* <i>Teachers</i> —Mr. Trusty and three others.
CAMEROONS, Two Stations	ALFRED and Mrs. SAKER.* <i>Teachers</i> —J. W. Christian, and H. Johnson.]

* Now in England.

V. WEST INDIES.

A TABULAR VIEW OF THE STATIONS AND CHURCHES, CONNECTED WITH THE BAPTIST MISSION IN THE BAHAMAS.

Name of Island and Station.	Ministers and Helpers.	Baptized.	Restored.	Died.	Excluded.	Removed.	No. of Members.	Sunday Scholars.	Day Scholars.
NEW PROVIDENCE.									
Nassau.....	H. Capern.....	50	17	10	37	31	822	460	160
Carmichael	W. Littlewood.....								
Adelaide.....									
Fox Hill									
Good Hope Hill.....									
Dunmore.....									
ELEUTHERA.									
Governor's Harbour } and two other stations }	W. Littlewood ... } W. M'Donald. ... }				4		110	78	28
ST. SALVADOR.									
Six stations.....	J. Laarda.....	56	21	2	26	7	300	295	77
RUM CAY.									
Two stations	S. Kerr.....	10	4	2	8	4	163	150	80
EXUMA.									
Nine stations.....	F. M'Donald.....	16	8	3	18		183	137	40
GAND BAHAMA.									
Eight stations							200	120	50
CRO ED ISLAND.									
Three stations.....							60		30
RAGGED ISLAND, AND } RACCOON Bay									
				1			71	50	
LONG ISLAND, and six } stations.....									
	C. W. Fowler.....	12	3	1	8		176	86	39
ANDROS ISLAND, and } Blanket Sound, (five } stations).....									
	S. Lightburn.....	23	3	3	4		130	130	48
TURKS ISLAND.									
Grand Cay, &c.....	W. K. Rycroft.....	8	21	4	7		259	245	150
Lorimer's.....	O. Gardiner, and }	7	19	5	25		150	76	39
Creek, &c.	seven others. }	5	11	2	22		63	63	26
	Total	187	107	33	159	42	2687	1920	731

TRINIDAD.

PORT OF SPAIN,
CORDEAN TOWN,
GARCIA'S BARRACKS,
DRY RIVER, and COCORITE, }
MONTSERRAT.
NEW GRANT,
INDIAN WALK,
SAVANNA GRANDE. }
GEORGE COWEN, JOHN LAW,
Mrs. Cowen, Mrs. Law.
Four Teachers.
Mr. SILVERTHORN.
Mr. HAMILTON.

HAITI.

JACMEL Mr. and Mrs. WERLEY, Miss HARRIS.

VI. AMERICA.

HONDURAS.

BELIZE J. KINGDON, Mrs. Kingdon, and two Native Preachers.

CANADA.

Stations.	Preachers
Montreal	Rev. J. M. Cramp.
Quebec	Rev. D. Marsh.
Osnabruock	Rev. A. McLean.
Brockville	Rev. R. Boyd.
Kingston	Rev. A. Lorimer.
Toronto	Rev. R. A. Fyfe.
St. Catherine's	Rev. W. Hewson.
Tuscarora	Rev. W. H. Landon.
Chatham	Rev. J. King.
St. Armand's	Rev. F. N. Jersey.
Eaton	Rev. A. Gillies.
S. Potton	Rev. J. Merriman.

VII. EUROPE.

MORLAIX, FRANCE Rev. J. JENKINS, Mrs. Jenkins.

VIII. TABLE SHOWING THE NUMBER OF STATIONS, &c., CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY.

	Stations and Sub-stations.	Missionaries.	Female Missionaries.	Native Preachers and Teachers.	Baptized.	Total No. of Members.	No. of Day Schools.	No. of Day Scholars.
INDIA.								
Calcutta	20	11	7	18	19	463	15	995
Upper India	41	24	9	49	159	1025	34	2240
Asiatic Islands	24	6	3	68	34	423	46	1197
AFRICA	4	6	...	7	16	100	5	250
WEST INDIES.								
Jamaica, recently supported by the Society	80	30	...	25	...	30000	35	3000
Bahamas	57	3	...	15	187	2687	8	730
Trinidad	8	2	...	6	20	96	4	180
Haiti	2	1	3	...	10	20	1	76
AMERICA.								
Honduras	2	1	1	...	5	20		
Canada	12	12	...	...	50	650		
EUROPE.								
FRANCE	3	1	1					
	253	97	24	188	500	35184	148	8578

* No returns this year.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

A VIEW OF THE MISSION.

A VERY large number of the contributors to the Irish Society do not see the Annual Report; and we are anxious to give them all the information possible. Last year a condensed statement of the leading facts of that document was sent forth, and as the expressions of satisfaction were strong and numerous, a similar course this year seems equally desirable. An abridgment of the Report will give, to that large class of our friends above referred to, a view of the mission.

CONNAUGHT.

The chief station in this district is Ballina; the principal sub-stations are Easky, Coolaney, Mountain River, and Straheen. Mr. HAMILTON is the superintendent; Mr. M'KEE assistant missionary.

In the course of the year there were thirty-one baptized, one received from another church, two died in the Lord, two removed, and two were suspended. Our present number of members is sixty-five. I have five classes of inquirers, containing about a hundred and twenty, each of which I meet for instruction once every week; besides a Sunday school of one hundred scholars. Four of the persons added to the church were Protestants, and twenty-eight were Roman Catholics.

I baptized five at Mountain River, who were added to the church in Easky; one died, and two were suspended. Their present number is fifteen. There are ten members about Coolaney, a few of whom meet together; they have no pastor, and none have been added. Mr. M'Kee commenced a sabbath school in Easky, which promises well; about thirty children are in attendance. He seems to have a fine field of usefulness in that locality.

We have sixteen day schools in this and the Sligo districts. They contain one thousand three hundred and eighty children, and three thousand four hundred and seventy-five chapters of the word of God were repeated in them during the year.

ULSTER.

Mr. BROWN, who was appointed to the station at Coleraine, on Mr. Eccles' removal to Belfast, gives the following account of that station:—

On the Lord's day I preach twice in the chapel, assist in teaching a sabbath school, and in the interval, between the hours of public worship, meet a Bible class of young men and women. On Wednesday evening I meet a similar class, and conduct a prayer-meeting. Besides meetings in private houses in Coleraine, we have preaching at five stations in the country, viz. Spittlehill, Knowhead, Crossgar, Articlave, and Ballymoney.

Thirteen have been added during the year; one has been removed by death, two have been dismissed, and one has withdrawn; leaving a clear increase of nine; present number of members sixty-three.

Mr. ECCLES has not been quite a year at Belfast. His report in part relates to Coleraine, as well as to his present station.

The statistical year, just ended, includes three months' labour in Coleraine; during which period four persons were added to the church by baptism. At the formation of the church in this town, we numbered only fifteen, deducting two who have since removed, one to Scotland and the other to America. Our present number is twenty-five, making a clear increase of ten members, all baptized, and walking steadily in the fear of the Lord.

Besides the sabbath-school, we have two services in the chapel on the Lord's day, the attendance at which is steadily improving; indeed, my evening service is very encouraging, and indicates strongly that our cause will, in due time, obtain a permanent footing in this important town.

Few stations connected with the society have been more encouraging than Conlig, the scene of Mr. MULHERN'S labours.

Besides Conlig, assisted by brother Hamilton, I occupy regularly three out-stations, two in Newtownards and one at Dondonald, a place six miles from this, and three from Belfast. In Newtownards, a goodly number attend regularly, many of whom never hear the gospel elsewhere, and a few of our own members residing there, who, from want of clothes, or partial ill health, cannot often come to Conlig, gladly embrace those opportunities.

When I first came into Newtownards, no one knew who I was; and the sect to which I belong was by all, ministers and people, spoken against; we have now eleven members in the town, and are favourably looked on by all classes.

During the year I baptized seven (making a total of one hundred and five baptized during the last seven years), six of whom have been added to the church; two have died in

peace, one was dismissed, leaving us a clear increase of three. The number of members at present is seventy-six.

Mr. BATES's account of the present state and prospects of the new cause at Banbridge will afford a pleasing proof of what enterprise and steady perseverance, with the divine blessing, will accomplish.

Since my last yearly report, fifteen persons have been baptized on a profession of their faith in the Son of God. I trust that the members are all walking consistently with their profession. The prayer-meetings are well attended. Sometimes we have had forty people present. As a church we are living in peace, love, and harmony. At the present time we have forty members, and we hope that God will impart his blessing for the future.

I have several places where I preach in the suburbs of the town; and also at Clare, Milltown, Ballymote, and Moneyslane. These places are visited once a month. In some of these places members reside, in others a spirit of inquiry is manifested, and in all the attendance is encouraging.

LEINSTER.

The church at Dublin, having been destitute of a pastor for some time, invited the Rev. JAMES MILLIGAN, late of Fairford, to settle among them, and he complied with their request. The following is a brief account of the past year's proceeding—

Besides the usual services on the Lord's day, and on Monday and Wednesday evenings during the week, several thousand tracts, on subjects connected with the state of Ireland, have been circulated.

Grants from the Religious Tract Society, and from the treasurer of the Monthly Tract Society, have been kindly voted to me for distribution, which has been done on the loan system.

The efforts have not been in vain. During the last summer and autumn the attendance considerably increased. The almost unparalleled prevalence of sickness reduced us greatly during the winter months, but our numbers are steadily increasing again: and we are preparing for fresh efforts to bring the careless and ungodly under the sound of mercy. Though our position is isolated in this vast metropolis, and we are but few, yet we do not feel discouraged.

Baptized during the year 8, received by letter 5, dismissed to other churches 4, excluded 1, present number 41, increase 8.

Mr. THOMAS resides at Moate, in a district which has severely suffered from

the late famine, as much as most in Ireland.

Considering the smallness of the town, and the great severity of the winter, and the wretched condition of the people, I have usually had good congregations. A number of Romanists sometimes come about the door to hear the word. I take the opportunity of frequently visiting many of them, and speaking to them about salvation. One of these lately died, stating up to the last that her only hope was in the merits of the Saviour's sacrifice and death.

At Clonola, which is in the county of Galway, the house is always crowded, and some of the hearers have become truly pious. The society have a good school here, and well taught, particularly in scripture knowledge.

At Mount Shannon also I have had a very good attendance, and some persons have dated their change of heart and mind to the setting forth of the way of a sinner's justification by faith, on these occasions.

There have been good numbers in the schools, notwithstanding the great want of food and clothes, and the extreme severity of the weather; and it is surprising with what facility they commit to memory and repeat a great number of chapters of scripture. In the Moate school for, example, one hundred and thirteen have been so learned and repeated during the present quarter, which makes an average of nearly five hundred each year. Our numbers are as follows:—dismissed 6, withdrawn 2, excluded 1, died 1, added 2, present number 12.

Mr. M'CARTHY occupies Kilbeggan in the midst of the disturbed districts of Ireland. The fearful outrages of the past winter, added to the perils of famine and fever, occasioned the most distressing and long-continued anxiety.

While I cannot exult in any remarkable success, yet I have had some tokens of the divine favour. Four have been added to the churches by baptism, and others are on their way. These make two hundred and eight persons baptized by me since I commenced my labours in connexion with the Society.

I still occupy the four main stations of Rahue, Ferbane, Kilbeggan, and Tullamore.

At Rahue, three have been baptized, seven have removed, two dismissed to Dublin, two have died in the Lord. Present number of members, thirty.

At Ferbane, one has removed; fifteen have emigrated; one added by baptism; in fellowship, twelve. You may ask, How is it you have so few? Emigration had nearly dissolved that church. Four or five large families went to America. Hereby we were deprived of about thirty or forty regular and attentive hearers.

The schools have suffered dreadfully. At

Clonsanny two schoolmasters and several children have been cut off by death, occasioned by dysentery, fever, and famine. The master at Tullamore had a lingering, and malignant fever, which left him in a weak and helpless state, long after the fever left him. Some of the children and their parents have here, alas! died. This has disorganized everything. I could not portray their real condition; neither can I mark progress. All I can say is this, they are now beginning to lift up their drooping heads.

For many years there has been no agent settled at Athlone, where the Society has a good place of worship. The trustees of the late Mr. Boyce having had their attention directed to this town, they sent over the Rev. T. WILSHERE, who has no connexion with the Society, beyond the occupancy of the meeting.

Previous to my coming in April, 1847, there was no regular service held in the chapel, and hence the few people who had been previously collected, were scattered. At first we only had one service, but the congregation having increased, we commenced another, and then shortly after a week-night service. Numbers of tracts were distributed, and many people visited. Through the kindness of English friends I was enabled to get the chapel repaired, cleaned, and painted, without any expense to the Society, and our congregation increased to between seventy and eighty on the Lord's day, and to between forty and fifty on the week-night.

Nevertheless we may thank God for some good done. Four Romanists manifest a steady desire for instruction; one has been baptized, and we expect two more to be proposed soon. At present we have only six members.

The important district around Parson's Town, where Mr. MULLARY has been labouring for several years, has yet received no addition to its agency. Notwithstanding the subjoined report is encouraging.

During the last summer I have preached daily to from two hundred to three hundred persons, who resorted to us for relief, and now I am thankfully received into the cabins of most of them, to read and explain the scriptures. Some who have passed into eternity, have left testimony of a change of heart, and others are still professing their sole reliance on the atonement of Christ for the salvation of their souls.

The church and congregation here have suffered much by death and emigration, but we have reason to be thankful that the places of those who have been removed are being

filled by others. Lately three have been baptized, and others are inquiring. Our Sunday school still continues very encouraging. There are about seventy children in attendance, and the teachers continue actively and zealously engaged in the discharge of their duties. I have formed a Bible-class from the elder boys, whom I meet at my own house.

The prospects at Borrisokane are very encouraging. In the Sevenoaks school taught there, there are a hundred and eighty-two children on the roll for this quarter, although several are prevented from attending, from want of food and clothes. A hundred and thirty-nine of those children are Romanists, and forty-three are Protestants. Of the whole seventy-one are reading the New Testament.

Mr. BERRY, occupies Abteyleix. Notwithstanding the drain of emigration, the church has nearly kept its ground.

It affords me pleasure to state that the year just now ended, on the whole, as it respects our mission, has been the most prosperous in my experience. Several new stations were opened, and many more could have been occupied. The church has not increased, but the regular congregation in this town, both on Lord's days and week-evenings, is much improved.

My visits in this year have been more numerous and better received than in former years, and my preaching stations more frequently visited, and the congregations larger. Tracts have been widely circulated, and received with thankfulness in most cases, and Roman Catholics have with profit heard the gospel. Present number 33, died 2, emigrated and withdrawn from this neighbourhood 16, received by letter 4, baptized 8, received by profession 1, decrease 5, preaching stations 6.

MUNSTER.

The station at Clonmel does not rapidly improve. Mr. WILSON has, however, great encouragement in labouring among the Kilcooley Hills.

The good work is going on prosperously in the Hills of Kilcooley. This is a tract of country situated near Urlingford in the county of Kilkenny. There is no place of worship in the neighbourhood where I usually preach but a Wesleyan chapel, which is supplied once a fortnight. I used to go there once a month, but I now visit it once a fortnight. This is absolutely necessary, in order to supply the necessities of the people. Last week I preached in Boulay, one of the villages of Kilcooley, and such a congregation I never had the privilege of addressing in that place before.

A spirit of inquiry has gone abroad amongst the Roman Catholics of the place. I know of at least *twelve* Romanists who regularly read their bibles, and who respectfully listen

to the instructions and exhortations of the reader who resides amongst them.

Admitted 2, present number 14.

I can say little of an encouraging nature of Clonmel at present. The congregations are very fluctuating. The opposition on the part of the endowed church is dire, but with the help of the Most High, I will do all I can to lead sinners to Christ.

Number of members 8, dismissed one, added 6.

The church at Waterford is at present without any pastor. The committee hope that, ere long, this station will be efficiently occupied.

We have lost, during the year, our dearly beloved pastor and his wife, and one member has been dismissed to a church in Edinburgh. Our present number is twenty. Notwithstanding our bereaved condition, the attendance has kept up as usual, indeed as well as formerly.

The station at Dunmore is on the whole very encouraging. Five persons professed to know the saving change, one of whom has been enabled to pray with acceptance at the meetings. We have lost ten of our regular hearers and eight scholars by removal. Yet the schools continue to prosper.

Since Mr. Hardcastle's death, the stations at Portlaw and Pilltown have been necessarily given up. May the great Head of the church soon send us a pastor to instruct and guide us.

The committee regret that the church at Cork is not in so good a state as was reported last year. Mr. BENTLEY has determined to leave shortly.

It has been our privilege to see the word which was preached in much weakness, made "the power and the wisdom of God" in the salvation of souls. Several, who were before in the world and undecided, have been brought, I trust, under the influence of the Spirit and truth of God, to "come out and be separate." May their future walk prove that they have indeed been "delivered from the power of darkness, and translated into the kingdom of God's dear Son."

Number of members as per last Report 27, dismissed 5, died 1, withdrawn 6, admitted 10, present number 25.

The measures for affording relief to the necessitous poor, described in the

Report for 1847, were continued up to July last; the missionaries having suggested that any further grants might be safely suspended until the coming winter. They have been resumed, but not so soon as was at first expected to be necessary. A balance will then remain in hand for a future time; and the committee, in reserving some portion of them, are consulting the interests of the poor in Ireland more effectually than by distributing them all at once.

The number of instances of adults and children relieved, since the Relief Fund was commenced, cannot be much short of a million. Throw this number over those months in which relief has been given, and we have a daily relief to about 2000 persons; without regard to sect or party, except that care was first taken of "the household of faith."

To ascribe the evils under which Ireland groans to the difference in race, the tyranny of government in past years, the absenteeism of her landlords, the character and temper of the people, or to long-continued political agitation, is to take a very superficial view of the matter. The true source must be looked for elsewhere.

The religion of Ireland has degraded both priest and people. Before her subjection to Rome, she was at the head of all Christian countries; at the present time she is almost at the lowest step in the scale.

Let statesmen deal with their part of this great question as they best may. Ours is a nobler work. The gospel is the only effectual means of saving Ireland; and our grand inquiry should be,—in what way can we apply this infallible remedy? Our duty is not to uphold a clerical, or traditional, or legally authorized, religion. We must give them a pure gospel. We must drink largely into the spirit of Christian love. We ought to select, and send forth, the most able, pious, and devoted men. Our confidence in God must be raised to a level with the promises of His word. We must drink deeper into the fountain of Christ's love, and yearn after a baptism in the Holy Ghost.

* * Contributions received since our last will appear in the Report.

Subscriptions and Donations thankfully received by the Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, COMPTON STREET EAST, BRUNSWICK SQUARE.

BAPTIST MAGAZINE.

 JUNE, 1848.

ADDRESS TO THE CHURCHES IN THE BAPTIST UNION.

FROM THE MINISTERS AND DELEGATES ASSEMBLED IN LONDON, APRIL, 1848.

BELOVED BRETHREN,—As on former occasions, so during the present Annual Session of the Union, our attention has been directed with serious thoughtfulness to the condition of the churches, as partially represented to us by the latest Association returns, and as somewhat further known to us by personal observation. During several preceding years we have been rendered anxious by the facts presented to our view, and we have expressed our sentiments in documents which we trust have not altogether failed to engage your attention. On the present occasion we have pursued a similar method, and have agreed to the utterance of our hearts in the following terms :—

I. That the Union, taking into serious consideration the state of the denomination as far as it is exhibited by the Association returns of last year, cannot but feel deeply humbled and severely pained by the fact thus ascertained; viz., that in 964 churches whose state was reported, there was for the year a clear increase of only 1325 members, or, on an average, less than one and a half to each church.

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II. That this fact is the more painful, because there is no reason to think that the state of the churches not associated is materially better; because so low an average increase necessitates the conclusion that many of the churches must have suffered actual diminution; because it is another step in a descending course which has now been unbroken for a period of six years; and because there do not appear any favourable indications among the churches, adapted to mitigate the conclusion towards which it leads.

III. That the Union consequently deem it urgently incumbent on themselves, and on all their brethren, to humble themselves before God on account of the languishing state of his cause among them, and to search out and confess the iniquities to which it may be ascribed; as also to be instant in season and out of season in the work of the Lord, and fervent in prayer for the outpouring of the Holy Spirit.

We cannot, however, content ourselves any longer with our customary method, nor can we satisfy ourselves with even this additional effort, by which our resolutions are communicated directly to yourselves. Our feelings respecting the state of religion amongst us are now deeper, more anxious, more

sorrowful, than they have ever been ; and after having opened our hearts on the matter before God, we feel constrained to pour them forth in sincere and earnest affection towards you. Hearken to us for the Lord's sake.

Permit us to say in the outset, that we are fully aware of the drawbacks to which a painful estimate of our condition is liable. Some churches, we thank God are both numerically and spiritually prosperous. Not all are languid. Nor are we yet arrived at a state of things so depressing that, on the whole, there is a diminution of our numbers. On the contrary, it may be computed that the denomination received during the year ending with the last Associations, a clear accession of about 2500 members. For this also we feel called upon to be truly grateful. We remember in addition, that numbers alone are by no means a decisive, or even a satisfactory test of the condition of a church, or body of churches ; and we are prepared most gladly to do justice to all kinds of evidence which may have a more favourable bearing. Our satisfaction on the whole subject is, that we appeal to you on a matter which lies in part under your own immediate observation, so that our views may be checked, and if you should think them erroneous, corrected by your own.

To us, then,—with grief of heart we confess it,—the state of the churches generally appears to be languid and drooping. Allow us to set before you some of the proofs which convince us of it.

The rate of increase, although not of itself decisive, is by no means to be excluded from our regard. And we notice it in the first place, as the element most capable of being presented in a distinct expression.

The resolutions already inserted in this address have acquainted you that the average increase of the churches

during the year was less than one and a half members for each church. Now from a record of the statistics of British Baptist Associations which has been kept by the Union for the last fourteen years, it appears that this is the smallest rate of annual increase known through the whole of that period ; that it is less than one sixth of the annual increase of one year ; and that it stands at the bottom of a series of numbers constantly diminishing for the last six years.

This general statement, however, deserves to be examined a little more in detail. The returns of 22 English associations, containing 569 churches the state of which is reported, exhibit the following facts :—Of these 569 churches, 259 had no clear increase ; of these 259 churches, 207 suffered actual diminution, and this diminution, exempting from the calculation two cases in which more than two hundred members separated to form other churches, amounted on the whole to 1042 members. If this number be further reduced, by making allowance for instances in which members who were lost to the associations may not be lost to the denomination, and for other instances in which long-neglected church books were revised, the number can scarcely be taken at less than 800. To this it must be added, that of the 569 churches, 77 received no addition at all.

If, as we probably may, we take these churches as a sample of the denomination at large, we shall arrive at the following conclusions :—That nearly one seventh of the churches had during that year no addition at all ; that nearly one half (four ninths) of the churches had no clear increase ; and that more than one third of the churches suffered actual diminution. Let the value of the numerical argument be estimated as it may, it is at all events fearfully against us. Such a state of things is, as far as

any of us know, without precedent, and it must be admitted, we think, to afford matter of just anxiety. Let the declension which has been in uninterrupted progress for the last six years but continue through another six years and the churches will have sustained a diminution far too painful to be contemplated.

Other elements illustrative of the condition of the churches are, as we have already said, incapable of numerical expression; but, as far as they can be appreciated, we confess that we do not see the general prevalence of any encouraging indications. If the churches were evidently penetrated with deep humility and searchings of heart; if they were manifestly characterized by eminent spirituality and deadness to the world; if on every hand there were crowded meetings for prayer, and a spirit of wrestling supplication; if the churches universally, walking in the fear of the Lord and the comfort of the Holy Ghost, were edified, although not multiplied, our anxieties might be greatly relieved. But such a state of things, we are sorry to say, is neither known by us, nor reported to us. On the contrary, we find much reason to deplore a general inefficiency of the gospel ministry among us, and a wide spreading languor of individual piety. Be entreated, beloved brethren, to compare this result of our observations with that of your own. Respond to us, if it be possible, in more cheering terms: but, if it be not possible, concur with us in the cultivation of sentiments befitting so serious an occasion.

Far from us all, in such circumstances as these, be indifference. It is surely about the cause of Christ in our midst that our warmest affections gather. This is to us all, the most intense and commanding of all interests. Painful as it might be and as it is, to behold the decay of industry and of commerce, it is unutterably more painful to witness

the declension of piety, and a progress towards extinction in the churches of Christ. Not yet unapt to a Christian's lips has become the fervid language of the Hebrew bard,—“If I forget thee, O Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.” If peradventure any of us have slept, and have become comparatively insensible to the importance of our religious interests, must we not feel that it is now high time to awake out of sleep?

And let us all ask ourselves, beloved brethren, with earnest and solemn faithfulness, what part of the evil we have occasioned, and what part we may remedy. The extended mischief we deplore is a whole made up of very small parts, and in these parts it comes very close home to ourselves. Every church member has had something to do with the condition of all the churches through the church to which he belongs, and may do something towards making it better than it is. Each of you inquire, dear brethren, what kind of influence you have exercised, and what the condition of the churches would have been if it had reflected exclusively your own image. If such an examination supplies you with matter for regret—if you find reason to acknowledge that your walk has not been so consistent and ornamental, that your habits have not been so devout and separate from the world, that your love to the brethren, and co-operation in effort and in prayer, have not been so cordial and so constant as they should have been—humble yourselves before God on account of these things; and not before God only, but before your brethren also. Confess such faults one to another, and unitedly abandon them. Such an effort would commence a new state of things, and might happily turn the tide of our calamity.

We are sure that our beloved brethren, the pastors of the churches, will take their full share in such a process of self-examination. Although, in respect of instrumentality, *all* does not depend upon us, much does, and more, undoubtedly, than upon any other individuals. That much imperfection, and much sin, attends our ministrations, which of us does not know? And how often has it lain heavily on our hearts that the success of a work so glorious should be impeded by our infirmities! How largely do all our labours need to be forgiven, as well as to be blessed! Peradventure we too may demand an exercise of deeper heart-searching and humiliation. How readily will the blessed Master whom we serve vouchsafe to his broken hearted servants the consolations of his forgiving love! And do we really think he will refuse to them that ask it, a more copious unction from the Holy One?

We know, indeed, that while graciously encouraged to expect, we cannot command, the outpouring of the Spirit from on high. That glorious God, who keeps in his own hands "the times and the seasons," retains there no less "the residue of the Spirit." He has taught us that we occupy a place and a time, although but a point and a moment, in a system of vast extent and of long duration. On a large scale, and for inscrutable purposes, there have been, and there are to be in his ways, sometimes more copious and sometimes more restricted communications of his grace. It is possible—we say it without any pretensions to prophetic sagacity—that we may live in an age which is destined to be a time of spiritual barrenness in England. Be it so. We are not, however, called upon to admit this without evidence; still less are we required to create such a condition for ourselves. Nothing in any part or aspect of divine dispensations can be held to prevent

any man from doing his own duty, or to withhold from him the reward of it. On the other hand, if a period of general declension be impending, it is the more necessary that every man should be found awake at his post, and should acquit himself faithfully. The neglect of appointed means is on all grounds incapable of justification. If God, in finishing the mystery of his ways, shall see fit in any measure to withhold the blessing, that lies with him; but even then there will be a reward for the faithful steward, and he that has constancy to serve, and patience to wait in such a season, shall not be less acceptable or less honoured than the labourers of a more felicitous era.

Come then, beloved brethren, let us act our part, and fulfil our duty. It is possible that the God of Zion may even now be saying to us, "Try me now herewith, and see if I will not pour you out a blessing." And how shall we know, unless we make the experiment? "Let us search and try our ways, and turn again unto the Lord."

For the sake of giving definiteness and unity to the effort which we recommend, we propose that on Lord's day, the 11th of June, a part of the public services be appropriated to the consideration of the state of religion in the churches. We doubt not that some solemn devotional exercises will be held in connexion with such an appropriation; but we desire to leave the arrangement of these entirely in the hands of our brethren, as no one plan could be supposed to be universally convenient.

May God grant to you all, beloved brethren, a large measure of his most gracious presence! And may he make every assembly, if, on the one hand, like Bochim, a place of weepers, on the other, to those who have shed tears of godly sorrow, like the valley of Achor, "a door of hope!"

PENTECOST ; OR, THE FEAST OF WEEKS.

BY MR. JOHN FREEMAN.

IN the Baptist Magazine for April appeared the writer's paper on "The Passover and the Feast of Unleavened Bread;" and he finds that in the second column of the 204th page he has inadvertently given "the 15th day of creation," or date of the Christian sabbath, instead of "the 14th day of creation," or date of the Jewish sabbath. The reader, therefore, is requested to secure correctness by reading the whole sentence as follows: "Thus, as the fourteenth day of creation, in the year 4206 before the Christian era, was a sabbath commemorating Jehovah's resting on the seventh day of creation, so in A. D. 33, the seventh day of unleavened bread was sabbatical as the first returning week-day of the Saviour's crucifixion."

The day of Pentecost, in the present year, would have terminated at sunset on Sunday, the 14th of May, if the Mosaic practice had been adhered to. In England, however, Whitsunday is the eighth Sunday after the day of the paschal full moon. For the mean or average full moon is the basis of an imaginary full moon, called paschal, the day assigned to which, in every year, from 1754 to 1899 both inclusive, is such day, from March the 21st to April the 18th both inclusive, as is either *eleven days before* or *nineteen days after* the anniversary of the paschal full moon last preceding, with the exception of the years 1767, 1786, 1805, &c., which, being the first years of the cycle of nineteen years, have the paschal full moon *eighteen days after* the anniversary of the paschal full moon last preceding.

Under these circumstances, in the present year, the paschal full moon, the mean full moon, and the true full moon,

all happen on the 18th of April; though, in the year 1863, the paschal full moon will be on Thursday the 2nd of April, the mean full moon on Good Friday the next day, and the true full moon on Saturday the 4th of that month.

The Sunday that comes next after the day of the paschal full moon is Easter Sunday, the first day of a period in which Whitsunday is the fiftieth day; and hence, as the Greek trisyllable *Pentecost* means *fiftieth*, Whitsunday, when right, is the true *day of Pentecost*.

Inasmuch then as the day of the paschal full moon in 1848, 1867, 1886, and every nineteen years subsequently, is the 18th of April, the latest day possible, it is evident that, if the 18th of April in the present year had happened to have been Sunday instead of Tuesday, we should have had Whitsunday not on the 11th of June as it is, but on the 13th, (or latest possible Whitsunday,) as in the years 1886, 1943, 2038, and 2190.

In Leviticus xxiii. 11, what we call Easter Sunday is denominated "the morrow after the sabbath;" and, in the sixteenth verse, what we call Whitsunday is denominated "the morrow after the seventh sabbath." Thus we behold not only two morrows, but two Jewish sabbaths introducing them, the earlier Saturday being the first precursory sabbath; and the Saturday, seven weeks after, being the second precursory sabbath thus recognised in Luke vi. 1: "And it came to pass on the second precursory sabbath, that Jesus was passing through the corn-fields; and his disciples plucked the ears of corn, and rubbed them in their hands, and ate them." Moreover, from the connexion of this part of the gospel

history, and by the aid of astronomical computations, we learn that the said day, called "the sabbath" by Matthew and Mark, and referred to by the Saviour as "the sabbath made for man," was Saturday, the 19th of May, A. D. 31, old style, or May the 17th, in the Gregorian style now used.

Dr. Hasselquist, who travelled in the Holy Land, and who gives his dates in the Gregorian style, says, "I left Acra early in the morning of the 14th of May, 1751b" and he says also, "We came to Seide (anciently called Sidon) on the 15th." He also adds, "On the road from Acra to Seide we saw a herdsman, who rested with his herd of goats, which was one of the largest I saw in this country. He was eating his dinner, consisting of half-ripe ears of wheat, which he roasted and ate." Thus we perceive that the corn plucked by the disciples was wheat, which, other things being equal, was about four days more advanced than what the said herdsman was eating.

In proceeding, however, to A. D. 33, the second precursory sabbath is not mentioned; but Sunday, the morrow after that sabbath, or "the day of Pentecost fully come," solicits our attention.

As a memorial, the day of Pentecost, or day on which the feast of weeks was celebrated, referred Israel to Mount Sinai, and to the time when the law was there given amidst thunder, and lightning, and the sound of a trumpet. But, as an anticipation, the reference was to Mount Zion, where, on Sunday, May the 24th, A. D. 33, as early as the third hour,* the gospel, as a joyful sound, was proclaimed to "Israel's race," both of Judea and from afar.

Such was the Christian sabbath fore-

shadowed under the Jewish dispensation by an extraordinary sabbath thus enjoined in Numbers xxviii. 26: "On the day of the first fruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work."

As stated in Hebrews vii. 26, "Such a high priest became us, who is holy, harmless, undefiled, and separate from sinners." Hence, when typical predictions of the future were in requisition, the harmlessness of the dove was sought among quadrupeds. Under such circumstances the horse, so often inflicting death with his solid hoof, and the bear, to which it is said in vision, "Arise, devour much flesh," were alike rejected, while animals living on herbage, and unwarlike in their hoofs, were selected as types of Him who came not to destroy, but to save. Moreover, types, like words in common language, are modified by the connexion in which they stand.

The burnt-offering for "the day of Pentecost," or "feast of weeks," is thus enjoined in Numbers xxviii. 27: "Ye shall offer the burnt offering for a sweet savour unto the Lord; two young bullocks, one ram, and seven lambs of the first year," an injunction expressed in an inverted order in Leviticus xxiii. 18, where, according to what was original, we thus read, "Ye shall offer with the bread seven unblemished lambs of the first year, one ram, and two bullocks."

This order of numbers, namely, *seven*, *one*, and *two*, is correctly preserved to the present day. But in the order of animals, the *lamb*, the *ram*, and the *bullock* have, by unintentional but erroneous transposition, become the *lamb*, the *bullock*, and the *ram*; under which circumstances the reading of Leviticus xxiii. 18 has degenerated into "Ye shall offer with the bread seven un-

* The sun rising at Jerusalem at four minutes after five in the morning, in time by the sun, and setting at fifty-seven minutes after six in the evening, this third hour was at thirty-two minutes after eight, or half way between sunrise and noon.

blemished lambs of the first year, and one young bullock, and two rams." Thus a Hebrew transcriber, having charged his memory with what he had to write, the ram and the bullock changed places in the mental repository, while he was correctly writing "seven unblemished lambs of the first year." Transposition with such an origin is so traceable in the manuscripts of all written languages as to show us where the error lies. Happily too, in the case before us, we have in Numbers xxviii. 27, a right passage to correct all that is wrong in a degenerate one. Such are the advantages of the fulness of scripture. More than this, however, we have analogy to corroborate what is set right, inasmuch as for each of the seven days of unleavened bread, and for the first day of every month except Tisri, we have what coincides with Numbers xxviii. 27, and rectifies Leviticus xxiii. 18, which, in the present Hebrew copies, and in all translations, has a symptom of incorrectness in the bullock's separating the senior and junior of the flock by coming between, instead of keeping its own place as belonging to the herd, and allowing the animals of another tribe to keep theirs.

Thus the bullock, single in foreshadowing periods before Christ became two at death, was doubled, under the Jewish dispensation, on the day of Pentecost, that feast foreshadowing a day after the Saviour was manifested as Christ in paradise and in the tomb. The bullock too, as lord among clean beasts, as the most costly offering, and as the toiling ox in his youth, gave the idea of Christ's pre-eminence, of his being the chief among ten thousand and altogether lovely, and of his rendering to God in unceasing obedience what the law required from man. Moreover, in one ram we behold what Christ is to a remnant of riper years and saved by grace, and in seven lambs we behold

what Christ is, not to a remnant only but to *all* dying in infancy, a multitude as complete as a week is with its seven days. Thus, in the slaughter of one ram and seven lambs we behold Christ as a suffering substitute of infinite value intrinsically, but, as to results, a substitute for a countless multitude, both "small and great," in favour of whom the book of life will be opened, and from the eyes of whom God will wipe away all tears, and place them in regions of unsullied and eternal bliss.

Thus in the burnt-offering we have a type of Christ, not in parts, as in the bread and wine of the Lord's supper, but as a whole; while in the aliment-offerings we have a type of Christ in parts, the meat-offering, like the bread in the Lord's supper, having reference to his body as *broken*; and the drink-offering, like the wine in the Lord's supper, having reference to his blood as *shed*. Moreover, in both meat-offerings and drink-offerings a gradation is beheld similar to that of the burnt-offering, where the bullock ranks first, the ram second, and the lamb third. Thus the burnt-offering was like Pharaoh's dream of the fourteen kine, while the meat-offering and drink-offering conjointly were like Pharaoh's dream of the fourteen ears of corn. That monarch's dreams were two, but they were predictions of one and the same event; and so burnt-offerings and aliment-offerings, though two in themselves, were one in what they typified.

As to the kid of the goats, it was a residual sacrifice. The ox that trod out the corn was not to be muzzled; and as Paul adds, "He that thresheth in hope should be partaker of his hope." And this principle extended to Israel after the flesh. For when, by means of two bullocks, one ram, and seven lambs, they proclaimed the gospel truth of Ephesians v. 2, that "Christ would give himself for us, an offering and a sacri-

fice to God for a sweet-smelling savour," the additional kid of the goats was a sin-offering for themselves. Hence, as far as any man acted up to the sacrifice, he virtually took the position of the publican, and said, "God be merciful to me a sinner." And as sin-offerings were burned without the camp, as stated in Hebrews xiii. 11, Israel, by the sacrifice of the kid, proclaimed the fact, that in due time, "Jesus also, that he might sanctify the people with his own blood," would suffer "without the gate."

In the writer's paper that appeared in April last, he contemplated Christ, the first-born from the grave, as the first-fruits of barley harvest, while those who will be Christ's at his coming were regarded as the barley harvest itself. But, with respect to the pentecostal "morrow after the sabbath," another harvest in nature and another harvest in grace solicit our attention: and, in Romans xi. 16, we read of first-fruits and a harvest that bid fair to be the antetype of the wheat harvest in question. For Paul, there speaking of the Jews, says, "If the first-fruits be holy, the lump is also holy."

Leaven is a substance foreign to that with which it is incorporated, and thus may be either good or evil. In reference to the bread eaten during the seven days of unleavened bread, leaven is typical of evil, and therefore its absence is enjoined. But the Saviour likens the very kingdom of heaven to leaven; and, in reference to the day of Pentecost, leaven is also good, being, in two wheaten wave-loaves, a type of the Holy Spirit influencing both houses of Israel, or two remnants from those whom Paul calls "our twelve tribes," as stated in Acts xxvi. 7, or those whom James thus speaks of at the beginning of his epistle: "James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad." Hence, in Leviticus xxiii. 17, the divine command

for the day of Pentecost is thus expressed: "Ye shall bring out of your habitations two wave-loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord."

Ezekiel's commission extended to the house of Israel as well as to the house of Judah, when both houses were in such a state of political depression as resembled death, and as made them say virtually, "Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth." Politically, however, these bones, devoid of flesh and bleached, were to be clothed with sinews and flesh, and to stand up as a great army. For Cyrus's proclamation in A. C. 536 gave not only deliverance to the captives in Babylon, but afforded facilities for "Parthians, Medes, and Elamites," or Israel placed in Media by Shalmaneser,* to be as one with Judah, as we behold them in A. D. 33, when on the memorable day of Pentecost it was as if a voice was heard, saying, "Come from the four winds, O breath, and breathe upon the slain that they may live." Under such circumstances individuals from both houses of Israel found a home as the primitive church at the earthly Jerusalem, while, in the sense of Hebrews xii. 22, they came "to Mount Zion, to the city of the living God, and to the heavenly Jerusalem."

Thus Sunday, the 24th of May, A. D. 33, or "day of Pentecost fully come," as stated in Acts ii. 1, was an extraordinary sabbath ritually, while it was a Christian sabbath fraught with events foreshadowed by types prescribed for 1630 previous days of Pentecost. This prediction, fulfilled to the very day, was too much for man or angels to originate. Hence, in Isaiah xli. 23, Jehovah says, "Show the things that are to come here-

* See 2 Kings xvii. 6.

after, that we may know that ye are gods." Thus the finishing of prophetic types proclaimed their divine origin, and thus the memorable day of Pentecost in its events shows that in advocating Christianity we have not followed cunningly devised fables.

We must not, however, suppose that Ezekiel's vision of both houses of Israel was exhausted in the events of the memorable day of Pentecost. For the first-fruits of wheat harvest presented from year to year on the pentecostal "morrow after the sabbath," not only prefigured the first out-pouring of the

Spirit, but implied a plenitude of spiritual influence in a harvest to follow. This harvest Paul contemplated, and, in the certain prospect of it, said to the Romans, "I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part only has happened to Israel, till the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

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ON ACKNOWLEDGING THE PROVIDENCE OF GOD.

BY THE REV. JOHN ROBINSON.

THAT there is a divine providence exercised over the concerns of men, is a doctrine clearly and fully taught in the word of God: a providence certain in its existence, universal in its operation, and yet minute and particular in its application to the circumstances of individuals. To suppose that the world which we inhabit, with all its variety of vegetable productions, and also of sensitive and intelligent creatures, is the work of chance, is absurd: and to admit that God is the Author and Creator of all these, and that he hath left the government of them to mere chance, is equally absurd. "Verily there is a God that judgeth in the earth." "He doeth according to his will in the army of heaven and among the inhabitants of the earth."

Whatever view others may take of the subject, this is a consolatory doctrine to the Christian. He rejoices in the consideration that "the Lord reigneth." True it is, there may be many things in the operation of divine providence, which to our weak and con-

tracted minds appear very mysterious, and for which we may not be able to account. But this is no more than we may reasonably expect from a being who is so infinitely exalted above us; "whose thoughts are not as our thoughts, nor his ways as our ways. For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." But this, so far from leading us to disregard the operations of his hands, should teach us to commit ourselves and our concerns to his superior guidance; and should especially enforce upon our attention the injunction of the wise man, "In all thy ways acknowledge him, and he shall direct thy paths." Prov. iii. 6. Then, when we consider the important events that are not unfrequently brought about by what may appear to us, trivial circumstances, this injunction acquires additional force; since we know not what important consequences may result from the most minute circumstances of our lives.

At a time like the present, when so

many are in trouble and in great perplexity as to the course they should pursue, and a dark cloud hangs over their future prospects, a few remarks on the above injunction, and the promise annexed to it in regard to those who observe it, may not be unacceptable, especially to those who desire to glorify God in all they do.

First of all, it may not be improper to inquire in what manner this injunction is to be attended to. How are we to acknowledge God? In giving an answer to this inquiry, we are almost necessarily and involuntarily led to speak of prayer as a most important and essential means of acknowledging God. The very act of prayer is a tacit acknowledgment of our dependence upon God, and of our desire to be guided and instructed by him in the way that he would have us to go. It is, moreover, the asking of God to bestow upon us the blessings that we need and desire, and which he only can bestow. In perfect accordance with this, is that exhortation of the apostle, (Phil. iv. 6,) "Be careful for nothing, but in every thing, by prayer and supplication, let your requests be made known unto God." And as an encouragement to this, he adds, "And the peace of God, which passeth all understanding, shall keep your hearts and minds by Christ Jesus." What a blessed privilege is it that is conferred upon the Christian, that he is permitted, and even invited to come and pour out his heart before God, and to make known his requests to him. And how encouraging is the declaration, "Like as a father pitieth his children, so the Lord pitieth them that fear him: he knoweth our frame, he remembereth that we are dust."

Another means of acknowledging God, and closely connected with prayer, is trust, or confidence in God. And hence, we find that this is enjoined in close con-

nexion with the injunction to acknowledge him. "Trust in the Lord with all thine heart, and lean not to thine own understanding: in all thy ways," &c. In order to trust in the Lord it is necessary that we feel fully satisfied as to the perfection of his wisdom, the benevolence of his nature, and the immutability of his purposes. If we could suppose that God was defective in wisdom, we could not implicitly trust him. Or if he were wise and not kind, we might doubt as to the application of his wisdom on our behalf. Or if he were both wise and kind, but changeable in his purpose, and were guided by the impulse of the moment, still we should feel a want of confidence in him. But God *is* wise, he *is* kind, he also *is* unchangeable. These attributes are blended together in him, and are well calculated to inspire the mind with unshaken confidence. He is too wise to err, and too kind to be unjust. He also is of one mind, and none can turn him. How worthy is he then of our confidence! How safely may we trust all our concerns in his hands! But to pray to God, and to trust in God, is to acknowledge God.

It may be proper now to point out some of the grounds or reasons why we should acknowledge him. Several considerations readily present themselves to the mind, which we may briefly advert to. One powerful reason for acknowledging God will be found in the consideration that he is the supreme and universal Governor of all things. All worlds, all creatures, and all events are under his wise control. The highest intelligence in heaven cannot act independent of God; and the meanest reptile on earth is not beneath his notice, but is sustained by him, and has its wants supplied from his beneficence.

"'Tis his providence that governs
Through his empire's wide domain;
Wings an angel, guides a sparrow,
Blessed be his gentle reign."

But while God rules over all and provides for all, his saints are in an especial manner the objects of his kind regard. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." He has also said that all things work together for their good.

Another reason why we should acknowledge God, will be found in his infinite wisdom. All his plans and purposes are the best that could be framed; nor can they be improved by any after-consideration, as may be the case with the wisest schemes formed by the wisest of men. But "whatsoever God doeth is perfect."

Then God is not only perfect in wisdom, but almighty in power; so that he is able to do all things. That which his wisdom dictates to him as best, his power enables him to perform. Men cannot always act agreeably to their own wisdom, because their power is limited. They may not in some cases have it in their power to do that which a wise and enlightened understanding may suggest as suitable to be done. But it can never be thus with God; nothing is beyond the power of his arm.

The boundless goodness of God is another reason why we should acknowledge him. God is not more wise and able to supply our wants than he is ready to do so. "He is good to all, and his tender mercies are over all his works. He giveth to the beast his food, and to the young ravens when they cry." But especially for the encouragement of his people, it is said, "The Lord will give grace and glory, no good thing will he withhold from them that walk uprightly."

The amazing condescension of God is another reason why we should acknowledge him. Though he is the "high and lofty One that inhabiteth eternity," yet hath he respect unto the lowly. Nor does he deem the meanest concerns

of his creatures beneath his notice. "He humbleth himself to behold," not only "the things that are in heaven," but also, "the things that are on earth."

"God that must stoop to view the skies,
And bow to see what angels do,
Down to our earth he casts his eyes,
And bends his footsteps downward too."

Therefore, "in all thy ways acknowledge him."

This injunction is appropriate at all times and under all circumstances, and in fact embraces all. There is no variety of situation or of circumstance to which it does not apply, when it is said, "in all thy ways acknowledge him." We should acknowledge him then in all the common occurrences of life. All our daily mercies come from him and demand a suitable acknowledgment, not only from our lips but from our hearts. Not a want is supplied but he supplies it; not a comfort is enjoyed, but he gives it. How appropriate then is the petition, "Give us this day our daily bread." And even those little cares and trials which are of almost daily occurrence do not befall us by chance, but are all appointed or permitted by him who "worketh all things after the counsel of his own will." We should acknowledge him when we enter upon any new undertaking in life. New situations devolve upon us new duties, and to whom shall we look to enable us to perform them, but to God; and where shall we seek for success to crown our efforts but from him? Nor should we take any important step in life without first seeking direction from him. We should acknowledge him in all our difficulties. It is almost inevitable but that at one period or other of our lives we should be placed in circumstances in which we shall not know how to act for the best; and where should we seek for wisdom to guide us, but to him who giveth liberally and upbraideth not? We should acknowledge him in all seasons of

affliction and distress. We may lay it down as a universal rule that admits of no exception, that there are none of Adam's race who pass through life without trouble in one form or other. And whether it be affliction of body, or mental anguish, or trials arising from the circumstances of our lives, or those of our families, or from whatever source, they are seasons in which God should be acknowledged. We should also acknowledge him in all seasons of prosperity and enjoyment. If there be one season of our lives more than another in which we are prone to forget God, it is perhaps when the tide of our affairs runs smoothly and evenly on, and the sun of prosperity gilds our path. Then we are ready to say, "I shall die in my nest; my mountain stands firm, I shall never be moved." And yet we are never in greater danger of falling, or of forgetting God, than in these circumstances. In whatever condition of life then we are placed, whether in sorrow or in joy, in difficulty or in comparative ease, in prosperity or in adversity, the inspired injunction is appropriate: "in all thy ways acknowledge him."

In connexion with attending to this injunction stands also a gracious promise, "He shall direct thy paths." In what a variety of instances has this promise been fulfilled; and for the encouragement of those who obey the injunction, it may not be improper to glance at a few of these instances. One of the foremost that presents itself to our minds is that of Abraham, when he was called to offer up his son Isaac. He was commanded by God to take his son, his only son Isaac, whom he loved, and to go into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains. This must have been very distressing to the good man's feelings, as well as very mysterious, that God should require this, especially as he was the son of promise,

in whom all the nations of the earth were to be blessed. But Abraham acknowledged God; he put his trust in him to provide. He took his son, he took the wood of which the sacrificial fire was to be made, he went to the place appointed by God, he erected an altar, he laid the wood in order upon it, he bound his son upon the wood, and his hand grasped the knife to slay his son; but having thus acknowledged God, and proved his faith in him, he is not permitted to sacrifice his son; but a ram caught in a thicket is presented to him, which he is allowed to offer in the room of his son. Abraham acknowledged God, and he directed his path.

Another illustration of the truth of this promise is furnished in the case of Abraham's servant, when he went to seek a wife for his master's son. Having arrived at the end of his journey, the first thing he did was to make it a matter of solemn prayer to God, that he would so order events that the mind and will of God might by this means be known. Having thus acknowledged God, he directed his path by causing events to transpire according to his request; and thus making the way of duty plain before his face.

The history of Jacob when he left the parental roof in consequence of the envy of his brother Esau, gives us another illustration of the same truth. Jacob pursued his journey till the shades of evening came on: he then took of the stones of the place where he then was for a pillow, and laid him down to sleep. Here he was favoured with a remarkable dream, and in the morning when he awoke, he exclaimed, "Surely the Lord is in this place, and I knew it not. And he vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my

God." Here then, on the part of Jacob, was an acknowledging of God, a craving of his presence and of his guidance: and who can say that reads his subsequent history, that the promise of God was not fulfilled in directing his paths? He met, it is true, with some disappointments and troubles, but still his path was directed by God. And how wonderful, on his return to his own land, was the interposition of God on his behalf, in softening the heart of his brother Esau, so that though he set out to meet Jacob in a hostile spirit, yet when they met, he fell on his neck and kissed him, and wept. As still further illustrations of the truth of this promise, if it were needful, we might refer to the history of Moses, in many instances, while conducting the Israelites from Egypt to the land of promise;—to the history of David, when he was hunted by Saul, as the devouring lion hunts the prey, and also when he fled from his throne because of Absalom, and prayed that God would turn the counsel of Ahithophel into foolishness: and also to many other facts recorded both in the Old and New Testaments; but the instances already referred to will suffice.

There is however one more observation that we may make, and that is, if our path is directed by God it will be a *right* path. It may not at all times be a pleasant path, that is, to flesh and blood, or one that is easy to walk in; on the contrary, there may be much to contend with. We may meet with many bitter disappointments; our hopes may be often blighted, and when we think ourselves almost certain of some fancied good, while we attempt to pluck the rose, we may prick our fingers with the thorns, and at last miss the object which we are attempting to grasp. Or our way may at times be very intricate, it may have many labyrinths and windings in it, or may even seem to be hedged up with thorns; it may re-

semble in some respects the way of the Israelites through the wilderness; it may be rough and rugged; but as they, in looking back on the way the Lord their God had led them, were constrained to acknowledge that he had led them by the right way, so it will be with us; if our path is directed by God it will be a right path. We may have many enemies to encounter both from men and from spiritual wickednesses in high places, and also from the corruptions of our own hearts; but if God sees fit that we should be exercised with these, he will also with the temptation make a way for our escape, and bring good out of evil; so that it will still be a right path. God has not promised to exempt his people from trouble, though he has promised to deliver them in the day of trouble; and he will direct them in that way which his wisdom sees best to fit them for, and to bring them to a city of habitation. "In all thy ways" then, O Christian, "acknowledge him, and he shall direct thy paths." He who sits at the helm of all human affairs, who presides over all the destinies of men, who rules over all worlds and all creatures—he whose wisdom is perfect, whose power is almighty, whose goodness is boundless, whose condescension is infinite, and who deems not the least of thy concerns beneath his notice;—"acknowledge him, and he shall direct thy paths." Yea, he who has given to thee exceeding great and precious promises, who has said that all things shall work together for thy good, that he will give grace and glory, and will "withhold no good thing from them that walk uprightly," and who, from love to thy soul has given his Son, his only beloved Son, to die for the redemption of thy soul, and who, with him, will freely give thee all things: having given the greater gift, he will not withhold the less. "In all thy ways acknowledge him, and he shall direct thy paths."

SOCIAL CHANGES SUBSERVIENT TO THE KINGDOM OF CHRIST.

"I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him."—EZEKIEL XXI. 27.

THIS is the motto of one of the discourses which Foster delivered at Broadmead twenty-five years ago, and which are published in the second series of his Lectures. Many of the remarks contained in it are peculiarly adapted for consideration at the present moment. He observes that a vast system of military fortifications of the infernal king is spread over the whole earth—the glaring evidence of his invasion and usurped continued dominion—and that it is delightful to see at any quarter, the cracks and rents of a commencing dilapidation. "What ruinations," he exclaims, "there must be on earth before Christianity is set quite clear and pure from all the corruptions of worldly policy. 'Let the train of them go on!' will every one say that loves it in its heavenly simplicity. 'Overturn!' will still be his prayer with respect to all systems and institutions, which, by their principle, put religion on any ground where it must be necessarily and primarily a secular affair; where the spiritual interests shall be made formally subsidiary and servile to the secular; where secular regards will necessarily have the ascendancy; where the leading considerations will naturally be those of emolument and ambition."

"If we look at superstition alone, the popish superstition has, in some of the countries, taken such entire possession of the people's minds, so wholly pervaded and conformed their habits of thought—and is so interwoven in all their institutions, that a confusion and upsetting of their whole national economy may be absolutely necessary to shake this odious despotism of error and delusion. Something may be ne-

cessary to disturb, confound, and distract their minds; to drive and bear them out of their ancient position; to force thoughts, and doubts, and new apprehensions upon them; to make a convulsive wrench of their mental fetters; to shake, and crack, and rive their prison-house. It may be necessary that the regular order of their superstitious ceremonies should be violently interrupted and broken up. It may be necessary that many of their institutions be ruined; and their ecclesiastical tyrants be rendered objects of suspicion, hostility, or contempt. This may be the required 'overturning;' and this may be effected by political commotion; by war and revolution, backward and forward. 'Necessary,' we said; not of course that God could not cause a nation's deliverance from superstition by milder means. But mild means have not been his method with corrupted, superstitious nations, (the Jews for example) and are very little likely to be so now; therefore, if the Almighty be really going to accelerate the progress of his cause, and of human improvement,—and the thickening shocks and commotions of the moral world, corresponding to the images and predictions of prophecy warrant us to hope so—we have yet a dark and fearful prospect before us. But the consolation is that all these overturnings are to displace and destroy what obstructs the cause of heaven and of human happiness. And the object is worth all that the Sovereign Governor has doomed that it shall cost. To hasten the destruction of the spiritual reign of "the man of sin," and of the stupifying dominion of ignorance, and of the oppressions of despots and

tyrants—it is worth that there should be wars, invasions, and revolutions, dreadful as they are. Dreadful indeed! and thus we see what nations that forget God and grow inveterate in evil entail on their posterity.

“I will *overturn, overturn, overturn!*” The repetition of this word of solemn denunciation has a striking sound and import. How strongly it intimates the reluctance of mankind to change to what is good—to what is finally right. They and their affairs change only to what requires to be changed again, and a third time changed, and still again! What a race it is! that when driven from one position by divine judgments and calamities, is sure to go in a direction where it must be encountered by more such judgments, so that they cannot, at the first turn, have the good that is intended ultimately from violent changes: there must be more changes first. Men of easy faith and sanguine hope, have sometimes, after one great commotion and change, joyously assured themselves that this would suffice. ‘The grand evil is removed—we shall now happily and fast advance, with a clear scene before us.’ But after a while, to their surprise and dismay, another commotion and change has perhaps carried the whole affair back, apparently to the same state as before! Recollect the history of the Reformation in this land, begun by Henry the VIII., and established, it was gladly assumed, in the reign of his son. But that youth dies, and then we have the instant return of popery, in all its triumph, fury, and revenge. After a while queen Mary departs; and all the pious souls exult in

liberation and protestantism. But then again, in Elizabeth’s time there comes a half-popish, severe spiritual tyranny. Later down, after the overthrow of the tyrant Charles, there arose, for the first time, a prospect of real religious liberty. But his son resumes the throne, and all such liberty was utterly abolished, and so continued long; and another revolution was required, that religious faith and worship might be free.

“And here observe, how different may be the ends that God has in view, from any that may be intended by the immediate chief actors. (*‘He meaneth not so, but it is in his heart to cut off and destroy nations not a few!’*) And often these actors may be amazed and confounded by results directly contrary to what they had intended. As to the actors and instruments, God will make many bad ones serve his great design,—the lovers of commotion for its own sake, as before observed; the haters of all good order; insane ambition; bigoted superstition; and perhaps very eminently, infidelity itself. Let us adore the wisdom and power that can make even all these work to an ultimately glorious end! That end for which are all the ‘*overturnings,*’ is the glorious kingdom on earth ‘*of HIM whose right it is;*’ his right all this while,—mysterious that he should permit himself to be so long debarred!—his right by many and infinite claims—his right assured by prophetic declaration. How just then the overturning of all things that withstand it! And if his right, how certain to be at length possessed! And how happy the scene when he shall have taken the full possession! A splendid contrast for the reader, then, of the history of our times!”

CHRONOLOGICAL PAGE FOR JUNE, 1848.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	Th	h m 8 5	Judges xvii. Romans vi.	1842, Jubilee Meeting at Kettering. New moon 40 m. past 2, afternoon.
2	F	3 50 8 6	Judges xviii. Romans vii. 1—20.	1844, E. Daniel of Ceylon died. Clock after sun, 2 minutes, 19 seconds.
3	S	3 49 8 7	Ruth i. Romans vii. 21—25, viii. 1—11.	Venus a morning star through the month. 1814, Peace signed at Paris.
4	Ld	3 49 8 8	Psalms. Psalms.	Sunday School Union Lessons, [1—12. 2 Chron. xx. 1-30, Luke xxiii. 50-56, xxiv.
5	M	3 48 8 9	Ruth ii. Romans viii. 12—39.	1771, Ernest, king of Hanover, born. 1842, T. Gough of Westbury Leigh died.
6	Tu	3 47 8 10	Ruth iv. Romans ix.	Moon rises, 20 m. after 9, morning. Baptist Irish Committee.
7	W	3 47 8 11	1 Samuel i., ii. 1—11. Romans x.	1770, New Connexion of Gen. Baptists formed. 1838, Reform Bill received Royal Assent.
8	Th	3 46 8 12	1 Sam. ii. 12—17, 27—36, iii. Romans xi.	1814, Allied sovereigns received in London. Moon's first quarter, 16 m. past 5, afternoon.
9	F	3 46 8 12	1 Sam. iv., v. 1—7. Romans xii.	1790, Robert Robinson died, æt. 55. 1834, Dr. Carey died, æt. 73.
10	S	3 45 8 13	1 Sam. vi., vii. 1—12. Romans xiii.	Clock after sun, 53 seconds. [sunset. Mars and Jupiter to be seen in the west, after
11	Ld	3 45 8 14	Psalms. Psalms.	Sunday School Union Lessons, 2 Kings i., Luke xxiv. 13—35.
12	M	3 45 8 15	1 Sam. vii. 13—17, viii. Romans xiv.	Whitmonday. 1733, Edward Wallin died.
13	Tu	3 45 8 16	1 Sam. ix. 1—24. Romans xv.	1793, Thomas and Carey embarked for India. Fraternal meeting of Ministers at Moorgate St.
14	W	3 44 8 16	1 Sam. ix. 25—27, x. Romans xvi.	Clock after sun, 4 seconds. 1820, Joseph Phillips of Java died.
15	Th	3 44 8 16	1 Sam. xi., xii. Acts xx. 2—38.	Clock before sun, 9 seconds. Moon rises, 45 m. after 6.
16	F	3 44 8 16	1 Sam. xiii. Acts xxi. 1—17.	1846, Pope Pius IX. elected. Full moon, 58 m. past 8, evening.
17	S	3 44 8 17	1 Sam. xiv. 1—46. Acts xxi. 18—40.	1703, John Wesley born. 1832, Richard Davis died, æt. 65.
18	Ld	3 44 8 18	Psalms. Psalms.	Sunday School Union Lessons, 2 Kings ii., Luke xxiv. 36—53.
19	M	3 44 8 18	1 Sam. xv. Acts xxi. 40, xxii. 1—29.	329, Council of Nice began its sitting. 1215, Magna Charta signed.
20	Tu	3 44 8 18	1 Sam. xvi. Acts xxii. 30, xxiii.	1837, William IV. died, aged 72. Baptist Home Mission Committee.
21	W	3 45 8 19	1 Sam. xvii. Acts xxiv.	1377, Edward III. died, aged 65. Clock before sun, 1 minute, 26 seconds.
22	Th	3 45 8 19	1 Sam. xviii. Acts xxv.	1814, John Sutcliffe died, æt. 72. Moon rises, 27 minutes after 11, night.
23	F	3 45 8 19	1 Sam. xix. Acts xxvi.	Moon sets, 5 m. after 11, day. Clock before sun, 1 minute, 51 seconds.
24	S	3 46 8 18	1 Sam. xx. Acts xxvii. 1—38.	Moon's last quarter, 27 m. past 6, morning. 1813, Baptist Union formed.
25	Ld	3 46 8 18	Psalms. Psalms.	Sunday School Union Lessons, 2 Kings iv., Acts i.
26	M	3 46 8 18	1 Sam. xxii. Acts xxvii. 39-44, xxviii. 1-10.	Moon rises, 51 m. after 12, morning. 1830, George IV. died, aged 68.
27	Tu	3 47 8 18	1 Sam. xxiii. Acts xxviii. 11—31.	Sun due east, 7 h., 23m. 1833, William Shenston died, æt. 62.
28	W	3 47 8 18	1 Sam. xxiv. Ephesians i.	1838, Coronation of Queen Victoria. Clock before sun, 2 minutes, 55 seconds.
29	Th	3 46 8 18	1 Sam. xxvi. Ephesians ii.	Moon rises, 47 m. after 2, morning. Moon sets, 29 m. after 6 evening.
30	F	3 49 8 17	1 Sam. xxvii., xxviii. Ephesians iii.	1637, Frynne, Burton, & Bastwick pilloried. New Moon, 19 m. past 10, night.

INTELLIGENCE.

UNDER the persuasion that it will gratify our readers if we present them with an unusually large portion of intelligence, we omit entirely, this month, our Review department. The latter end of April and the beginning of May habitually furnish information respecting the operations of religious societies and the progress of truth throughout the world which cannot be obtained at other seasons; and the momentous events that are taking place on the continent of Europe naturally excite a desire to ascertain, as far as possible, the prospects of faithful men who are endeavouring to promulgate Christian principles in foreign lands. We have thought best therefore to defer till our next number all notices of books, that space might be afforded for articles of more immediate and pressing interest.

AMERICA.

PROGRESS IN THE UNITED STATES.

In a letter to the secretaries of the Baptist Union, the Rev. Baron Stowe, M.A., of Boston, gives a bird's eye view of the state of our denomination in America, which our readers will be pleased to see. It is dated Boston, March 23, 1848.

"You, and the intelligent body of Christian disciples whom you represent and serve, will be gratified to learn that, since my last communication, the religious affairs of our American churches have assumed, in some respects, a more encouraging aspect.

"After the powerful and wide-spread revival of 1842, there was a general subsidence of the tide of religious feeling, accompanied by a moral lassitude and inertness that were truly alarming. The expenditure of vital energy had been excessive, and the result, by an unchangeable law of providence, was an almost universal syncope. This was the more deplorable, as large numbers, imperfectly trained in doctrine and duty, had been gathered into the churches, and greatly needed careful, assiduous oversight. Many, who had probably mistaken emotion for conversion, soon gave proof that they had 'no root in themselves,' and 'fell away.' Numerous others, very much it is to be feared from sheer inattention and a lack of the proper formative discipline, failed to "run well," and ceased to maintain their ecclesiastical relations. Time has shown that the moral power of the churches was not so much augmented by their large accessions, as they fondly anticipated.

"But during the period that has since intervened, a healthful process has been in operation. The churches have been gradually recovering from their exhaustion, and now seem prepared with renewed vigour, to

resume activity in their Master's service. Profiting by the lessons of the past, they are disposed to avoid the extremes into which they had been incautiously led, and which had been the occasion of so much detriment. Equally intent on the *end*, they are more considerate with respect to the *means*. Believing as fully as ever in revivals, and regarding them as the divinely appointed methods for the enlargement of Zion, they are desirous of such only as shall be purely the product of the Holy Spirit. With unaltered convictions respecting the importance of Christian activity, they have a deepened persuasion that no human instrumentality, however skillfully adjusted, can supersede the necessity of the divine influence. Corrected views of dependence upon the sovereign will have led to increased humility and impurity in prayer; and now that God is more suitably honoured by his people, his favour is returning to his heritage. Many revivals of a most delightful character, are now in progress in all parts of the country, and hundreds of churches are quietly receiving accessions, which are probably none the less genuine because unattended by special excitement. The word is faithfully preached, and the Holy Spirit renders it effective. Christians pray for the conversion of sinners, and accompany their prayers by living exemplifications of their faith, and their requests are liberally answered. The reasons are numerous for believing that the present year will witness in our favoured land a large spiritual harvest.

"War, it has been said, is antagonistical to the advancement of religion. Certainly the spirit of war is adverse to the spirit of the gospel. And yet, while our country has been making fearful aggressions upon a neighbouring republic, and the war spirit has been very rife throughout the Union, our churches have been graciously watered by the dews

of grace, and thousands of souls have begun to live for eternity. The solution of the problem is doubtless in the fact, that Christians, very generally, have disapproved the war, and by their testimony and prayers sought its speedy termination. God often blesses his people under the most unfavourable circumstances, when, by so doing, he can best honour the right and the true.

"We are not doing a tith of our duty to the pagan world. The entire receipts of our missionary union for the year ending the 31st inst., will be only £18,000, or less than 90,000 dollars; consequently, our foreign operations are very restricted; but the little we do has the blessing of a faithful God. Our missions are in the main prosperous.

"What will be the effect of recent political changes in France upon our mission in that country, we cannot predict; but our hopes are raised that religious liberty will in some way be guaranteed, and that our brethren will be allowed to prosecute their labours unmolested. They have suffered much, not from the people, but from the local authorities instigated by the Romish priests; and the frequent vexatious prosecutions, though they have not suppressed inquiry, or hindered the work of the Spirit, have been extremely annoying. If any nation on earth needs the pure gospel it is the French. May God save them from infidelity and superstition!

"Of all our missions in Europe the German is the most successful. Within fourteen years the little germ of a baptist church that was planted in Hamburg, has grown to respectable dimensions, and spread its branches over a large territory. Mr. Oncken has lived to see more than fifty churches formed after the primitive model, rising under his vigilant culture, in that land of literary and religious anomalies. They attract, it is true, very little notice. Even the large-hearted Merle d'Aubigné does not notice them among the hopeful signs of Germany's renovation. But they are seed whose life cannot easily be destroyed, and when the ripened harvest shall wave before the eyes of the nations, the name of the sower will be held in grateful and honoured remembrance.

"Our Asiatic missions, though sadly crippled by a deficiency of labourers and funds, are diffusing much light, and gathering many trophies for the Redeemer. Among the Karens of Burmah, especially, are the victories of the cross multiplied. Hundreds of that interesting people are every day added to the churches. According to the latest intelligence, some 1500, in a single district, were waiting for the return of the missionary from America, to examine and baptize them. That missionary, though with very imperfect health, hastened back by the overland route, and resumed the delightful work which he had reluctantly

left. In September he was in London, in November he was in Arracan."

CANADA.

In the Montreal Register it is stated that "a revival has recently taken place in the coloured church in Niagara. Thirty-four have been baptized in the waters of Ontario, and more are inquiring the way to Zion." By a private letter from Mr. Cramp we learn that Mr. Wenham, who was in this country two or three years ago, is about to revisit us. Mr. Cramp's esteemed colleague, Mr. Bosworth, has been very seriously ill, but his duties in the College, to some extent, have meanwhile been kindly performed by Dr. Davies. The commercial embarrassments which have been felt extensively in Canada, have seriously affected the comfort and efficiency of the brethren in Montreal who are seeking to promote the welfare of the colony, and they create difficulties which, if it were not for the crippled state of the Baptist Missionary Society, at the present moment, its committee would doubtless feel it incumbent on them to relieve.

NOVA SCOTIA.

The Montreal Register says, "The work of the Lord is prospering in the sister colony. Our correspondent at Halifax informs us that some pleasing additions have been recently made to the baptist church in that city. A letter to the editors of the Christian Messenger, dated March 26th, contains the following statement:—'We had another baptism here to-day. Twenty-six were baptized, and I suppose there will be another baptism next Sunday. Upwards of a hundred have been baptized since the commencement of the revival. Appearances are still quite promising, and we hope the second church (Gaspereaux) will share in the blessing. Brother Hunt baptized sixteen to-day, making upwards of seventy in Cornwallis.'"

EUROPE.

FRANCE.

Any authentic information respecting the religious state or prospects of France must be at the present moment of the highest interest to intelligent readers. We do not fear censure, therefore, in occupying a large space with the statements of respectable men who have had personal opportunities of ascertaining the feelings of the French public.

Mr. Arthur, a Wesleyan missionary residing at Paris, at the meeting of the Wesleyan Missionary Society, spoke thus:—

"Taking that country to which reference has been made—France, I must say, that during the revolution in Paris, and subsequently to that revolution, I have made it my conscientious duty to see as much of the people as I could, to watch them as closely as Providence gave me the opportunity—to go wherever I could go with propriety, in order to obtain a knowledge of their sentiments, and of their feelings. I have been in the most excited of the mobs, on the most excited days. I have been even in the lowest of the Communist Clubs. I have been wherever I could find access and opportunity; and there is not a sentiment of hope uttered by my rev. friend (Mr. Noel) in which I do not cordially and joyfully participate. Some of my friends, not far from me, are aware that this has been my prevalent state of feeling. In this country there has been no exaggeration, with regard to the universal distress, with regard to the stagnation to trade, with regard to the pecuniary embarrassments, and to the danger to manufacture and commerce, for some time to come, that have resulted from the revolution. On that point, your information, your impressions, do not appear to be beyond the reality. But with regard to social disorder,—with regard to danger to life, property, person, or other private right,—I believe the impression in this country—as is very natural in a country which God has long blessed with such perfect peace—is altogether beyond the truth; and I believe, too, that no man who has not lived in Paris during the revolution,—no man even in France, however acquainted with the aspect of the Parisian character, and its changes, could have supposed that changes so prodigious should have occurred in a day—that the most inflammatory principles should have been spread abroad—that excitement of the utmost kind should have been brought to bear upon them—and that yet, since the revolution, the city of Paris is freer from crime, theft, robbery, and general disorder, than at any recent period of its general history. There has never been anything to endanger life and property for a moment; there has never been anything to frighten, although there has certainly been a good deal to concern, anybody: there never has been anything to frighten any except those who looked upon the people in their very equivocal dresses, and their very alarming manifestations. But those who went amongst them, talked with them, and learned and studied them generally, came home and relieved friends who were looking out of the windows in great distress. I can only express my own feelings in the language of a Frenchman, who, previous to the revolution, hardly ever thought of a Divine Providence. I saw him the day after the republic was proclaimed. He was bathed in tears, and predicted a reign of terror. I saw him about a fortnight

afterwards, and he said, with the utmost feeling, as he had done before, but with feeling of a very different kind, "I cannot account for the conduct of that populace, except on the ground that God is governing their instincts." And wherever I have gone, whether among the legitimatists, among the constitutional monarchists, or among the republicans, I have found, more or less in every mind, a persuasion that the revolution, in its occurrence, and that the moderation and temper of the people since the revolution, were altogether beyond the common order of political events; and that, as an English officer (who was not disposed to say too much in honour of God) observed, "I saw all that was done in this revolution, and I know that no hand of man brought the king off the throne; there must have been some hand which no man saw." And that hand which no person saw is, I believe, more recognized in the public mind of the French people at this moment, than it has been for many, many years. I believe that there is an undefined, but a most salutary impression abroad, that there is a controlling Providence; that there is something in the state of the world that cannot be accounted for except that it is God's doing. And, sir, with regard to the prospects which this revolution opens for our operations in France, I look upon our English work there as not a matter to be taken into account at all: because, if the English, who were there and heard the gospel from our English brethren there, are now in England, they will hear the gospel here, so that that matter need not be weighed as affecting the general interests of the kingdom of Christ. Yesterday, I preached the gospel in London, to several people to whom I was in the habit of preaching it in Paris and Boulogne, and so far as the state of souls is concerned I suppose the mere locality does not affect their edification. But, however, the work of God, as conducted by us and other evangelical Christians in France, has, it is true, in passing through the revolution, had to encounter some danger. First, there was the danger of a complete anarchy. Had that occurred, it is very certain that the violent party would have been exceedingly liberal to the gospel, as long as the gospel did not interfere with them. But it is equally certain, they would have been as despotic to the gospel as they endeavoured to be to the electors of France. They would have put down the gospel or anything that interfered with their own despotism, without the slightest hesitation. However, there was no time when the probability of anarchy was equal to the probability that anarchy would not arrive; that is to say, of a permanent anarchy. There was no time when I feared anarchy greatly, although for a considerable time I was compelled to admit its probability. But since that Monday in

London, following the prayers of a Christian sabbath, when the benefits of the holy sabbath, and the sanctuary services, and the prayers of that sabbath, came down and shed their peace upon this land,—the ray that shed joy and gladness through England gave strength and refreshing to every friend of order throughout all France. And I know it to be a fact that a French lady, and a Roman catholic, when reading the exaggerated and alarming, and in some respects amusing reports of what was to occur in England,—when the queen was to go to Germany, and many other terrible things were to occur,—said to her servants, “We must all pray for England; for if England be overturned, what is to become of the world!” And, sir, while I believe that England had, on that day, the prayers and sympathy of every friend of order and of happiness in France, that is, the prayers of such of them as do pray (and would to God there were more than there are), I believe also that the benefits of that day nerved the minds of the French people, unconsciously to themselves. The benefit was immense. They saw that anarchy was not so strong among themselves as order. I believe there is scarcely a man in France who thinks that anarchy is at all possible. The reign of order appears now to be complete. That there may be a collision is not impossible: that there may be a protracted struggle is barely possible: but my own impression is, that there will not be even a grave struggle, that the friends of order will be enabled to establish order, and that the liberties of the country are secure. Another danger was from the prevalence of Communist doctrines. We might have supposed that nearly the entire French people would now begin to look upon the gospel, as the violent republicans looked upon our constitutional monarchy, as a very good thing for men in their boyhood, but utterly unfit for the government of men in their full maturity. And if we had regarded the speeches of a few persons, the words of a few noisy individuals, we might have supposed these sentiments had taken possession of France. But Providence has recently shown that the Communist doctrines are not generally accepted; that the Communist tide of feeling is not very generally prevalent; and my decided opinion is this, that a vast majority of the French people are, at this moment convinced that a nation without a religion is an impossibility; they are convinced that in the main, Christianity is a religion divine; but they look upon Christianity as it existed in France, as a thing rich in abuse and in absurdities. Many of them have not yet learned how to separate Christianity from these abuses and absurdities. Very many of them are unaware, that Christianity in itself does not imply either the one or the other. But even those who have their eyes open to

these abuses and absurdities, are content, rather than abandon the country to infidelity, which they believe would be its greatest woe, still to retain that Christianity which they see, with all its absurdities and all its abuses; and I believe, never since the days of the Huguenots, was the public mind of France so near the truth as it is at this very day. That is my conviction. Then, as to the opportunity of our acting upon that mind so prepared by the providence of God. Why, the facilities given to us now place us altogether in a new position. Hitherto, methodism in France was a thing with a name, without a proper meaning. We never could go to work. We never could form a circuit; and methodism, without a circuit, is not a powerful agent. The methodist, preaching to a little congregation in one spot, is never at home. The methodist preacher requires his circuit, his work, and his congregations; and to have continually before his eye the idea of an evangelization. Now in France, hitherto, the evangelization has been of a very restricted kind. It was impossible to enter a town unawares, or to get on until you had paved the way, and after long anxiety, got an authorization to preach in some little room or other. So that our acting energetically on the mass of the people was impossible. But now the opportunity is opening upon us, and the sphere of usefulness will be immense. In the neighbourhood of the most recent station which we have occupied in France, our missionary had the greatest difficulty possible six months ago to obtain leave to open his chapel. Since the revolution occurred, twelve individuals in that town have publicly renounced Roman catholicism: and two villages in the neighbourhood have invited him to enter them, to preach the gospel; and he is in negotiation with several other neighbouring towns, with every prospect of forming a circuit, and working it as circuits used to be worked in the former days of our evangelization at home; and I believe that the sphere of labour now opening up will present a new aspect of our affairs in France, and perhaps force our committee to deliberations and measures of a character they were not prepared to anticipate.

Mr. Baptist Noel, who visited the continent last summer, at the same meeting expressed himself thus:—

“You are aware that up to a very recent period, the efforts made by your missionaries, in common with other Christian people in France, were often interrupted most injuriously. A friend of my own, for example, Mr. Roussel, who, like Wesley and Whitefield, had manifested much zeal and courage in his faithful itinerancy through that country raised, by his exertions, a chapel in the im-

portant city of Angouleme, for which he was tried; and the great Court of Appeal at Paris, if it did not actually condemn him, was at least disposed so to do, and it was thought that, ere the proceedings terminated, his work in that city would be materially interrupted. The Baptists who associated for worship and for the preaching of the gospel in the department of Aisne were, by a torturing of the law, and against the effect of the Fifth Article of the Charter, absolutely prohibited from meeting throughout the department in any numbers, however peaceful they might be, for the worship of God, or for the preaching of his gospel. But the consequence of recent events has already been, that all these processes against Christians on account of their religious efforts have been at once suspended; that all the penalties to which they had been sentenced for these pretended offences have been remitted; and the Provisional Government has proclaimed the entire liberty of all Christian men to preach their own doctrines, and to meet for worship throughout the whole kingdom. Our Christian brethren in France have, therefore, much courage and much hope in the prosecution of their work; and amidst the tumults of Paris—tumults which have been most marvellously suppressed by the gracious providence of God, and by the almost unexampled vigour of the men who form the Provisional Government—amidst the tumults of Paris, and the necessarily unquiet state of the population, my friend Mr. Roussel has placarded the great doctrines of the gospel on the walls, he has preached in their crowded thoroughfares, he has spoken to multitudes on the bridges the great truths of the gospel, and he has publicly summoned all Christian men to the work, telling them on the walls of Paris that this is the moment in which God has called every Christian who has a head to think, a tongue to speak, or a heart to feel, to begin to labour for God and for his fellow men."

At the meeting of the British and Foreign Bible Society, Professor La Harpe, from Geneva, said:—"I am a Frenchman, and at such a time it is with difficulty that a Frenchman can speak about his own country without entering more or less into political questions, which, however, I shall avoid, referring to them only so far as I consider it necessary in relation to the work of God, and in a way which I consider to be strictly Christian. France, my lord, is now entering upon a new field of life and action. The political situation in which that country has recently been placed makes the work before you quite a new thing, because Christian exertion will now find there new space and new facilities. Therefore this seems to me to be quite a proper time for this society to strengthen its

hands, and for its friends and patrons to close their ranks, and to march as one man to the spiritual conquest of my country. Now, owing to the new political forms introduced into France, more is to be hoped than at any preceding period, from the action of the Bible upon the people. I will not pronounce here upon any political question, but I may say, that the individual in France occupies a very different position now from what he did a short time ago. Now, every man's feeling may tell upon public opinion, and upon results, as you may indeed have seen within the last few days; and now the acting upon the feelings of each individual in the country, the working upon them in a Christian way, and in a Christian light—the light of the gospel—this becomes not only a duty but a hopeful task. There is nothing lost now, every thing will tell in the result; with God's blessing, every effort will produce corresponding success. As to liberty, for the present it is boundless; our agents go through the country and everywhere they can speak, they can preach. In some parts, the catholic priests having left their pulpits, our agents have been called upon to come into the catholic churches, there to speak about the word of God, and there to offer for sale their books, and to explain their value to attending crowds."

At the same meeting, Mr. Arthur said, "While it would be impossible, even were it not undesirable, to attempt to predict the whole, or even the chief social and political results, I believe, my Lord, that amongst Christian men who have been amongst the Parisian population during the progress of those changes, there is no difference of opinion on this point, that a very wide door is being opened on every side for the spread of the word of God in France. A state of public mind not easily accounted for, a state of feeling anomalous in itself, and, so far as I can discover, exceedingly unlike anything that has been witnessed before, now generally pervades the French mind. There is a distinct impression on the minds of the people generally, that in the present crisis of political events there is a power at work which statesmen cannot control—a power which politicians did not originate; that God is working changes which no man could have foreseen, and in the midst of those changes controlling, subduing, and in some respects dignifying, an infuriated populace by the operation of principles which no man could have believed would have had that effect when such inflammatory materials were in existence. I have discovered more of an impression that God is, and that God acts; that God looks upon the world, thinks of the world, and rules the world. I have, I say, discovered far more of such an impression since those great changes took place than I ever dis-

covered before. This may appear little to those who have from infancy been accustomed to attach the idea of an active providence to every great public event, and even to many of the most important occurrences in private life. The recognition of God's providence may appear to such, I say, a very small matter; but as regards minds reared not only in professed, but in practical atheism, I can conceive nothing more important than the acquisition of the feeling that God is, and that God acts. When once the sun is seen in the heavens, all other objects will begin to be discerned. 'No man cometh unto Christ except the Father who sent Christ draw him.' The appeal now made on this subject to men's minds in France, is addressed not so much to their judgment as to their conscience, not so much to their opinions as to their feelings; and when a man with any degree of reverence in his mental constitution begins to feel that there is one God, he is near unto the question, 'Who is Mediator between God and man?' Independently of those preparations of the public mind, which I think I have myself recognized, I believe there has been for several years past, through the agency of this society, a work going on preparatory to something grand in the religious history of France,—a work singularly analogous, if I mistake not, to that blessed work which was silently proceeding in England from the death of Wickliffe down to the days of the reformation; yet a work in which the word of God seems to have been hitherto almost the sole agent."

GERMANY.

A letter from Mr. Ocken of Hamburg to Simon Wilkin, Esq., dated April 25th, contains the following passages:—

"True, the events are awful; awfully grand, I would call them; at least, as far as Germany and the continent generally are concerned. The despotic thrones are shaken and fallen; the press is free; and religious liberty, that great birthright of every man, is descending from heaven like an angel of peace. I am lost in adoration at the great goodness of God to us;—to me, poor heretic—for the deliverance vouchsafed to us. Five and twenty years we have borne the cruel chains of spiritual oppression, but now they are broken, and the year of our jubilee has come; the captives are free. The Lord has at last heard the cries of the oppressed; and the oppressor is oppressed, as a just recompence. How can we marvel at the final rise of nations against their oppressors? Every unjust law enacted by the powers that be, bears within itself its own final destruction. . .

"The great, great blessing of religious liberty, which our heavenly Father has thus granted us, may, I am well aware, become a

snare and a curse to us; and viewing the blessing in this aspect, I have warned the dear people among whom I am labouring, not to be lulled into a false repose, by supposing that our severest contests are now ended. I preached to this end last Lord's day, from Acts ix. 31, taking the English version, and dividing my subject—

"1. The past. 2. The present. 3. How this is to be improved. 4. The glorious results which we may expect from the present.

"The field is now open before us in every direction, and I have numerous calls to visit different places. Alas! for the drag which will split my time between preaching Christ and begging from house to house for our chapel. But there is no option; I must either steer for the north, and see if the Lord will command the gold and silver at my disposal, or across the Atlantic. At first, however, I move off next week to Oldenburg, and, if the Lord will, afterwards to Berlin."

ANNUAL MEETINGS.

BAPTIST UNION.

The thirty-sixth annual session of the Baptist Union of Great Britain and Ireland, was opened at the Mission House, London, April 21, 1848, and was attended by about sixty ministers and delegates from churches and associations in the Union.

At ten o'clock the chair was taken by the Rev. W. H. Murch, D.D., of Rickmansworth, and the session opened with prayer by the Rev. B. Godwin, D.D., of Bradford.

Joseph Fletcher, Esq., and W. Bowser, Esq., a deputation from the committee of the Baptist Building Fund, being announced, were requested to take their seats.

The Rev. Amos Sutton, general baptist missionary from Orissa, and member of the Bengal Baptist Association, being introduced by the Rev. J. H. Hinton, secretary, it was resolved,—

"That brother Sutton be received as a representative of the Bengal Baptist Association."

It was then further resolved—

"That such other Christian friends, not members of the Union, as may desire to be present, be requested to take their seats in the gallery."

The Rev. J. H. Hinton having stated that it was necessary that a Recording Secretary should be appointed, the Rev. J. Sprigg, of Margate, moved, the Rev. R. Roff, of Cambridge, seconded, and it was resolved—

"That the Rev. William Grosor be requested to be Recording Secretary during the session."

The chairman appointed a committee of nomination, to prepare a list of officers and committee for the year ensuing.

The Rev. J. H. Hinton read the report of

the committee and the treasurer's account, and laid on the table the materials prepared for the Manual. The treasurer's account having been duly audited, the Rev. W. H. Black moved, the Rev. R. Roff seconded, and it was resolved—

"That the report now read be received, and printed under the direction of the committee."

The deputation from the committee of the Baptist Building Fund, then laid before the Union the plan of a loan fund recently adopted by them; and a resolution was moved by Mr. W. H. Watson, and seconded by Mr. Haddon, to the effect that the Union should recommend the churches "to take into consideration the propriety of their making a collection on a fixed day in every year in aid" of it: an amendment, however, was moved by the Rev. G. W. Fishbourne of Bow, seconded by the Rev. Dr. Godwin of Bradford, and carried, to the following effect—

"That the subject of the formation of a fund for the assistance of churches in relation to chapel-building, now brought before this meeting by a deputation from the Baptist Building Fund, be referred to the committee of this Union, in order that it may be by them considered conjointly with the Baptist Building Fund, and brought before the attention of this body at their next annual session."

That part of the report which related to the preparation of a manual of chapel-building, was then taken into consideration, and a letter of the Rev. J. Jobson of Manchester, the secretary of the Methodist Chapel-building Committee, was read. After some conversation, it was moved by the Rev. R. Morris of Manchester, seconded by the Rev. C. Stovel of London, and resolved—

"That the committee be requested to proceed with the manual of chapel-building."

The Rev. W. H. Black brought up the report of the committee of nomination, which, with some modifications, was adopted.

A letter was read from the committee of the Anti-State-Church Association, intimating their intention to engage some member of the House of Commons to divide the House on the grants of the English and Irish Regium Donum: and requesting the Union to support them by petition: on which it was resolved—

"That a petition from this Union, signed by the secretaries, be presented to the House of Commons, praying that the grants usually called the English and Irish Regium Donum may be discontinued."

The reported state of the churches being taken into consideration, the following resolutions were moved by the Rev. C. Stovel, seconded by the Rev. S. J. Davis, and adopted—

"That the Union, taking into serious consideration the state of the denomination as far as it is exhibited by the association returns of last year, cannot but feel deeply humbled and severely pained by the fact thus ascertained; viz, that in 964 churches whose state was reported, there was for the year a clear increase of only 1325 members, or, on an average, less than one and a half to each church.

"That this fact is the more painful because there is no reason to think that the state of the churches not associated is materially better; because so low an average increase necessitates the conclusion that many of the churches must have suffered actual diminution: because it is another step in a descending course which has now been unbroken for a period of six years; and because there do not appear any favourable indications among the churches, adapted to mitigate the conclusion towards which it leads.

"That the Union, consequently, deem it urgently incumbent on the churches, and on all their brethren, to humble themselves before God on account of the languishing state of his cause among them, and to search out and confess the iniquities to which it may be ascribed; as also to be instant in season and out of season in the work of the Lord, and fervent in prayer for the outpouring of the Holy Spirit."

It was moved by the Rev. F. Trestrail, seconded by Mr. W. Cubitt, and resolved—

"That the secretary be requested to prepare a draft of an address to the churches, on the state of the denomination as now described, the draft to be submitted to an adjourned meeting of the Session."

It was moved by E. B. Underhill, Esq. of Nailsworth, seconded by the Rev. R. Morris of Manchester, and resolved—

"That the pastors and churches be earnestly and affectionately invited to direct their attention to the state of the denomination on Lord's day, the 11th of June, and to appoint services during the week ensuing, for seeking the outpouring of the Holy Spirit, and the revival of godliness among them."

In relation to the political aspect of Europe, the following resolution was moved by the Rev. S. Green, seconded by the Rev. S. J. Davis, and carried—

"That the Union cannot contemplate the extraordinary changes which have recently taken place on the continent of Europe, without a solemn acknowledgment of the hand of God, and a recognition of their relation to his cause; and that they especially rejoice in the evident panting of the human mind after religious freedom, in the measure in which liberty of worship has already been acquired, and in the prospect of the more extended vindication of the rights of conscience."

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Wednesday, April 26.

In the unavoidable absence of the Rev. Dr. Murch, the Rev. Dr. Acworth, of Horton College, was called to the chair.

After prayer by the Rev. J. Smith, the minutes of the 21st of April were read and confirmed.

The Rev. J. H. Hinton read the draft of an address to the churches, prepared in conformity with a resolution of April 21; after which, on the motion of the Rev. R. Morris, seconded by the Rev. S. Brawn of Loughton, it was resolved—

"1. That the address now read be adopted as the address of this Union to the constituent churches."

"2. That a copy of the address be forwarded by post to all baptist churches in England, and that the address be put on sale at a low price, and otherwise distributed under the direction of the Committee."

The Rev. J. H. Hinton then read a draft of a petition to parliament, as follows:—

* For this Address see page 335.

"To the Honourable the Commons, &c. &c. &c.

"The petition of the Baptist Union of Great Britain and Ireland, assembled in Annual Session in London, April 26, 1848, and representing more than one thousand churches of that denomination in the United Kingdom.

"SHEWETH,—

"That your petitioners deprecate the application of public money to religious purposes in any and every form.

"Your petitioners therefore pray your honourable house to discontinue the grant usually called the Regium Donum, whether to protestant dissenters in England, or to presbyterians in Ireland."

On the motion of the Rev. D. R. Stephen of Manchester, seconded by the Rev. J. T. Wigner of Lynn, it was resolved—

"That the petition now read be adopted as the petition of this Union."

On the motion of the Rev. Dr. Steane, seconded by the Rev. Dr. Burns, it was resolved—

"That, in yielding to the request of their late treasurer, James Low, Esq., not to re-elect him, the Union cannot forget that he has held that office without interruption for fourteen years, nor neglect to record the obligations under which he has laid them by the faithfulness and kindness with which he has discharged its duties."

The Rev. Dr. Burns introduced the Rev. Eli Noyes, M.A., of Boston, U.S., formerly missionary in Orissa, and the Rev. Jonathan Woodman, of Lyndon, Vermont, U.S., moderator of the last triennial conference of the free-will baptists in the United States; and both of these brethren, having been welcomed by the chairman, briefly addressed the session.

It was then resolved unanimously—

"1. That the next Annual Session of the Union be held in London.

"2. That the cordial thanks of the Union be presented to the Rev. Dr. Murch, for his kindness in presiding over the Session."

The Rev. Dr. Steane and the Rev. J. H. Hinton, M.A., were re-elected secretaries. George Lowe, Esq., F.R.S., 39, Finsbury Circus, accepted the office of treasurer. The names of the official members of committee remain as they were announced in our last year's Supplement; and the new elected members of committee are Messrs. W. Bowser, W. Jones, R. W. Overbury, T. Pottenger, and J. Stevenson; who take the places of Messrs. Brawn, Brown, Danford, Pewtress, Soule, and Upton.

Public Meeting.

On Thursday evening, April 27, a public meeting was held at New Park Street chapel. The meeting was presided over by the Rev. Dr. Murch, and addressed by the Revs. Eli Noyes, M.A., of the United States; R. Morris, of Manchester; F. Trestrail; C. Stovel; and S. Green.

A collection was made, amounting to £2 17s. 6d.

BIBLE TRANSLATION SOCIETY.

The eighth annual meeting was held at New Park Street, April 26th, Thomas Pewtress, Esq., in the chair, when the following report was presented:—

The contributors to the translation of the word of God and its circulation among the heathen nations must be content to sustain the work in which they are engaged without the encouragement which arises from immediate and direct results. Neither the declarations of that word itself, nor historical facts, warrant the expectation that a knowledge of the way of life conveyed to the mind of an idolater through the reading of the sacred scriptures will at once convince him of the absurdity and criminality of idol-worship, and determine him to forsake these "lying vanities," and turn to the "true God." In many cases this blessed effect may never follow at all, and where it does, it may not be till after the lapse of months, and perhaps years. A hope would be indulged of much too sanguine a complexion, if for every Bible circulated we looked for a soul converted.

We must be stimulated in our efforts not by results realized, but by results promised, and address ourselves to them, as vigorously and patiently in obedience to a sense of duty, as under the impetus imparted by ascertained success. No question will now be entertained that the will of God makes it imperative upon the churches to give to the nations his revelation of truth and mercy; and even though no blessing had been promised on the faithful and consecrated toil which aims to discharge the obligation, that toil must still have been endured, and have looked for its sole reward in the approbation of Him who imposed it. The translators themselves of our oriental versions, Carey and Marshman, and Chamberlain and Yates, were satisfied to prosecute their wearisome labours on the ground that it was their calling and duty, and an indescribable satisfaction they doubtless felt, as page after page, and book after book of the inspired volume was completed in some eastern tongue in which the tidings of salvation had never before been spoken or read; and in like manner we also must, from the same motive, persevere in printing and distributing the holy book. The faithful and continuous performance of duty, simply because it is duty, and irrespective of its issues, is the course to which the supporters of this institution are called, nor can they resolve upon adopting it, but they will have the present comfort of a good conscience and the hope of final acceptance.

In reporting the progress which has been made in the translations during the past year, Mr. Wenger writes as follows, under the date of February 18th:—"In Sanscrit, the new edition of the New Testament has been

carried down to the end of Acts; and owing to a defect in the type it has been determined not to go further, but to bind the volumes, and give them the title of the Gospels and Acts. The printing of the Old Testament commenced immediately after my return from Barisal at the end of March last year, and has been proceeding slowly, but I hope surely, ever since. I have just now ordered for press the sheet which ends with the 26th chapter of Leviticus. As the text requires very numerous emendations, the printing cannot proceed rapidly; as it is, I find this work very trying. The rough manuscript copy, prepared by the Old Pundit, now goes down to 1 Chronicles, xvii. The only part remaining to be prepared being that which extends from thence to the end of Esther.

"In Bengali we have reprinted the gospels of John and of Matthew, 15,000 copies each. That by Mark is in the press now. We have also commenced a revised edition of the entire Bible, the printing of which has advanced to the end of Leviticus. Although we had taken very great pains with the first edition, yet I find that numerous emendations are called for, and as it will aid me in bringing out the Sanscrit version more easily, I go over the ground carefully with the Bengali, so as to be familiar with the text when I am reading the proofs of the Sanscrit translation. We have also printed—if my memory is not at fault—a new edition of Isaiah and Daniel, in which no alterations have been made.

"In Hindi the Gospels and Acts, as prepared by brother Leslie, appeared some time ago: and I believe the revised translation, and the printing of it, has advanced to the end of Galatians.

"I am not aware of what has been done in Hindustani, but I believe the New Testament in that language also has been finished.

"The number of volumes, great and small, issued from the Depository during the year, is 74,852, which however includes 1000 copies of the New Testament sold to the Calcutta Auxiliary Bible Society, which, amidst the famine of the word of God, found itself destitute of the means of supplying the bread of heaven. Under these circumstances we thought it would have been wrong not to provide them from our stores, though we knew that they would make the well-known alterations in the copies they purchased."

In aid of these translations the committee have made two grants of £500 each.

They have also made a grant of £150 to the General Baptist Missionary Society, towards defraying the expense of printing a new edition of Dr. Marshman's Chinese Version of the New Testament, with improvements made by the missionaries of that society.

In common with other religious and bene-

volent institutions, the Bible Translation Society has suffered from the generally depressed state of the country. The contributions during the year amount to £1563 15s. 8d., including a legacy of £19 19s., paid by the executors of the late Mr. Harris of Bristol. Three other legacies the committee have also to report, the first of which will they expect be shortly paid; the other two however being reversionary, nothing can be realized from them at present:—first, a legacy of £100 by the late Mr. Ryan of Leeds; second, a legacy of £200 left by the late Mr. Richard Walker of Saffron Walden, to be paid after the death of his widow; and third, a legacy by the late Mrs. Kightley of Hampstead, one-third of her property, after the death of her niece, Angelina Matilda Cooper. The property is sworn under £3,000.

With this brief statement the committee lay down their office; but not without expressing their hope that, if it please God, the friends of the society may be enabled, by a return of commercial prosperity, to do more for it another year than has been in their power during that which is just closed. They may exercise continued and unabated confidence in the excellence of its one great object—the giving to the nations the translated word of God; for they need not be told that no richer boon could they bestow upon them, if the wealth of the universe were at their command. Nor whatever occasion there may be in the meantime for the exercise of patience, can a doubt be felt of ultimate success. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Like the husbandman we must be diligent in seed time, not doubting that, as in nature, so also in the kingdom of grace, the heavens will "give rain," and that the more abundantly we sow the greater will be the harvest. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

It was then moved by the Rev. E. Hull, Watford; seconded by the Rev. A. Sutton, General Baptist Missionary, Orissa:

"That this meeting expressing a lively sense of thankfulness to God for the diligence with which he has enabled their brethren employed in translating and circulating the sacred Scriptures in India and China to pursue their important work, adopts the Report now read, and directs it to be printed, under the care of the Committee."

Moved by E. Underhill, Esq., Nailsworth; seconded by the Rev. W. B. Bowes, London, and supported by the Rev. Eli Noyes, M.A., Boston, U.S.

"That this meeting, deeming it an imperative and sacred duty incumbent upon the Baptist de-

nomination still to support the faithful translations executed by their own missionaries, feels at the same time a Christian pleasure and satisfaction in the general circulation of the word of God in the various languages of mankind, by whomsoever effected."

Moved by the Rev. J. Webb, Ipswich; seconded by the Rev. C. Room, Portsea.

That the following gentlemen be the officers and committee of the society for the ensuing year:—

Treasurer.

G. T. KEMP, Esq., Spital Square.

Secretary.

Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Rev. J. ANGUS, M.A.
 Rev. W. B. BOWEN.
 Rev. J. BURNS, D.D.
 Rev. F. A. COX, D.D., LL.D.
 Rev. J. H. HIXTON, M.A.
 Rev. J. HOBY, D.D.
 Rev. W. JONES.
 Rev. W. H. MURCH, D.D.
 Rev. R. W. OVERBURY.
 Rev. T. POTTENGER.
 Rev. J. RUSSELL.
 Rev. I. M. SOULE.
 Rev. J. ACWORTH, LL.D., Bradford.
 Rev. C. M. BRRELL, Liverpool.
 Rev. C. E. BIRT, M.A., Wantage.
 Rev. W. BROCK, Norwich.
 Rev. J. M. DANIELL, Birmingham.
 Rev. B. GODWIN, D.D., Bradford.
 Rev. J. P. MURSELL, Leicester.
 Rev. J. G. PIKE, Derby.
 Rev. R. ROFF, Cambridge.
 Rev. J. SPRIGG, M.A., Margate.
 Rev. W. UPTON, St. Albans.
 Rev. J. WEBB, Ipswich.
 Rev. T. WINTER, Bristol.
 J. H. ALLEN, Esq.
 C. BURLS, Esq.
 S. JACKSON, Esq.
 J. LOW, Esq.
 G. LOWE, Esq., F.R.S.
 J. PENNY, Esq.
 T. PEWTRESS, Esq.
 G. STEVENSON, Esq.
 S. WATSON, Esq.
 J. WHITEHORNE, Esq.

Travelling Agents.

Rev. GEORGE FRANCIS, G1, Walnut Tree Walk, Lambeth.
 Rev. MANOAH KENT, Shrewsbury."

WESLEYAN MISSIONARY SOCIETY.

At the annual meeting held in Exeter Hall, May 1st, J. Heald, Esq., M.P. for Stockport, who is one of the Wesleyan body, presided. In his opening speech, the chairman made some important and encouraging observations. "We cannot tell," said Mr. Heald, "what auspicious days these times, so momentous in their aspect, are designed in the providence of God to introduce. We see various systems unloosening; we see a preparation making for some more mighty events than the world has yet witnessed; and the Christian is looking forward, sustained by the principles, and cheered by the faith and hope of the gospel, to claim for the Saviour this ransomed world.

We have gone forth, like other missionary societies, into almost every land; our missionaries are contending with every climate; they are labouring among tribes of the entire human family; they are teaching that truth which, when applied in its own spirit and power, is found effectual for man under every circumstance and in every situation; and we anticipate the glorious period when the whole earth shall be filled with the glory of God—when we shall see other lands raised from the depth of their degradation and misery, and like ourselves dwelling under the shadow of the gospel, and rejoicing to participate in its saving benefits and privileges. This then is our object. The hopes of the world—the amelioration of our fallen race—are suspended on our giving to them the gospel of Christ. I rejoice when I see this work in progress by any agency. The catholicity of the gospel is always charming to my mind. I have had for many years the honour of being a member of several missionary societies; and I hail to-day the presence at our meeting of the respected representatives of many other similar associations. I invoke them, as I invoke you, to additional exertion to extend the gospel of Christ. Europe wants that gospel as she never wanted it before. In the providence of God a lesson has been addressed to Europe, and with Europe to ourselves, in characters more clear, more distinct, and more luminous than any in which that lesson was ever taught before. The lesson is this—that you may try all systems of government to make men happy, but if you give them not the gospel of Christ, the religion of our Saviour, all your efforts will be vain. It is cheering to think that, at the present period, all reflecting minds are dwelling upon this view of the question more than upon any other. I believe also, that, from the circumstances which have occurred within the last three months a stronger impression has been made in favour of increased efforts for the spread of religious truth than has ever existed since the formation of this society; and, if I am not trespassing unduly on your attention, I would beg to say that this appears to me the time when the Christian church should arise and take its proper place. This is not a time for Christians to hide themselves in holes and corners. This is not a time when Christian men should seek to escape the laugh of the scoffer, or the point of the finger of scorn. This is not the time for Christian ministers and Christian men, who have put the gospel to trial in their own case, to speak lightly of its influence, or to appear to question for a moment whether the gospel still continues to be "the power of God unto salvation to every one that believeth." The world is now looking to the church, not so much to see what additional efforts she is about to make, as to ascertain what note she is prepared to sound,—whether she is still con-

vinced that the principles of the gospel are sufficient to regenerate the world, and that where they are applied peace in all its blessedness will follow, until "the ends of the earth shall see the salvation of God."

The financial report stated that during the year ending Dec. 31, 1847, the expenditure had been £114,606 17s. 6d.; the total receipts, including the balance from 1846, £108,613 11s. 1d.; leaving a balance due to the treasurers of £5,993 6s. 5d.

HOME AND COLONIAL SCHOOL SOCIETY.

Information of some importance to conductors of schools who receive, or think it desirable to receive, government money for the support of schools, was brought out at the annual meeting of this society. Our attention was directed to it by a leader in *The Record* of May 3rd, in which the editor writes as follows:—

"In our paper of to-day, amongst the meetings of several valuable societies, will be found that of the 'Home and Colonial School,' which is always on the morning of the Church Missionary sermon.

"We have given its proceedings at a length somewhat unusual, not merely because it was a very full, effective, and unanimous meeting, but because a point is involved of considerable importance in connexion with the working of the minutes of the Committee of Council on Education, and one in which we doubt not our readers will take much interest.

"It appears that the committee have thought it desirable to withdraw their application for the grant of £2400, after the most strenuous and successful exertions to raise the money requisite to obtain it. In order to explain this to those who have so liberally contributed, they have printed the correspondence which has passed between them and Mr. Kay Shuttleworth.

"The committee originally contemplated training 200 teachers annually; and it appears from the correspondence and their report, that estimating the expenditure required for such a large establishment, they assumed that they should receive the government allowance of £20 for at least two-thirds of the students. Mr. Kay Shuttleworth, however, says, from the very uneducated state of the present candidates, they will do very well if they obtain the grant for one-third, and that they must not expect two-thirds until they receive pupil teachers; such an opinion from an authority so influential induced the committee to pause. If it were correct, there would arise an annual deficiency of at least £1000 in the 'ways and means' of the society to meet its expenditure. The committee felt that this would be too onerous,—running too great a risk, and decided to remain

in their present premises, enlarging them very considerably, according to their original plan, and adding a class of thirty, to be trained for a year under the government minutes, endeavouring thus to ascertain *practically* whether they could work satisfactorily under the minutes, and for what number of students there was a reasonable expectation of obtaining the allowance of government.

"In the excellent speech of Mr. Labouchere, we observe it is stated that the Committee of Council no longer allow their grants to be returned; that, to use his own simile, a grant must be taken 'for better, for worse;' doubtless, this fact also had its influence with the Committee."

We subjoin the portion of Mr. Labouchere's speech, to which these paragraphs refer:—

Mr. Labouchere said, "I am perfectly aware that by not adopting the whole of the original plan we are obliged to send forth a less number of teachers, and many of those less adequately trained than we otherwise should do; but when I bear in mind the pecuniary difficulties this society has so frequently had to encounter, and the obligations we should have undertaken to raise so large a sum as £1000 a year, or be unable to meet our engagements, I feel that the committee have but acted with a proper and judicious caution. I for one fully approve of the Minutes of Council; I think they have done much good; but are they final? may not other resolutions be added to them, and what guarantee have we that we shall be as well satisfied with future Minutes? If we had taken the proposed government grant, we never could have given it back again; there has been a change in this respect; the British and Foreign School Society had the privilege of returning their grant, but this privilege is no longer allowed. If we take it we do so 'for better, for worse.' I think it is better to be upon the footing that we are with the government. We do not shrink from inspection by them; we courted it when it was not required, and it tended to raise the institution not only in the eyes of the government and the country, but actually even with its own subscribers. I am prepared to adhere to our present position, in which we allow the government to have an inspection, but not to exercise control."

CHURCH MISSIONARY SOCIETY.

The annual meeting of the Church Missionary Society was held on the 3rd of May, at Exeter Hall, which was crowded to excess by the friends of the institution. The chair was taken at ten o'clock in the forenoon, by the Archbishop of Canterbury.

The divine blessing having been asked by the secretary upon the proceedings of the day, The Archbishop of Canterbury, who on

rising was received with much applause, said,—My Christian friends, I feel greatly obliged for any testimony you may think proper to show of your good opinion of me; but I shall be still more obliged to you if you will follow that testimony up by an earnest prayer that I may continue to deserve your good opinion. And now, before commencing the proceedings of the day, allow me to say a few words with regard to the motives which have induced me to consent to the wish of your Noble President, and occupy to-day that chair which he has heretofore so worthily filled. I would first begin by stating what is not my motive—what is not my reason for so consenting to occupy this chair on this occasion. It is not because I consider it more to be the duty of a clergyman than the duty of a layman, or the business of a layman, to preside over a meeting or society which has for its object the conversion of the heathen, and the diffusion of the gospel of Christ amongst all people. I consider it to be quite as much the duty of one class of Christians as another; and in one sense I should say that situation would be more properly filled by one who is not a clergyman; for all Christians must have the same desire, and be animated by the same zeal in the objects of such a society—that of promoting the glory of the God whom they serve, and the Saviour in whom they trust. And the clergyman has daily opportunities of showing the zeal, and furthering that which is his purpose and desire—every day he has the opportunity of setting before his fellow Christians the way of salvation, while such opportunities do not belong to the layman; he is necessarily precluded from those ministrations which belong to the ministers of the church, and because he is precluded from those opportunities of serving his God and glorifying his Saviour, it would be sad indeed if he were prevented from all opportunities—all other opportunities of expressing the feelings which animate his heart, and fulfilling those wishes and desires by which he is so strongly animated; therefore I should say he is not precluded from searching out for those fresh openings through which the gospel may be admitted to others who have not yet known the blessings of that light which happily enlightens us in this land. I should say, then, that he is not precluded from using his fortune and his influence for that great purpose, or from doing that which you, my lord, have so nobly done, viz., assisting by your advice and counsels the operations of this society. And in truth, we shall never meet the wants, or supply the spiritual necessities of the people of this country, still less of those of other lands, unless we can enlist the layman in the cause, as well as the clergyman, and include all men in the belief that they are equally concerned in the interest of the church to which they belong, and the

propagation of the religion they profess, and act together as though there were no diversity of operation. There is still the same spirit and desire influencing all of us—to make known to all mankind that one Lord, one faith, and one baptism which we all profess, and to know which is eternal life. Thus I have briefly shown what is not the reason for my consenting to occupy this chair to-day; and now a few more words will tell you what is my motive. That motive is, that I might give this public pledge and assurance of what I consider to be the duty of that high station in the church to which, by the providence of God, I have been so unexpectedly called. I am very happy to find that the meeting concurs with me in thinking that that station can have no other object except the promotion of God's glory by the propagation of his gospel. It has pleased God to place the church of this nation in a position of great honour and dignity—and for what purpose? Personal advantage and individual aggrandizement? It can only be that that station and dignity shall be used for his honour and in furtherance of his sacred will. It should be my duty in the position which I fill, and I hope it is my object, to look around me and see how I can best promote this his divine purpose, and in doing so I find before me a vast and important machine,—I find a great and complicated, but at the same time a simple apparatus already in operation, doing that which it must be my first desire and wish to do, and enabling me to co-operate in doing that which by my own individual exertions I could not hope to succeed in doing. I find this society already established, and in full operation in its work of propagating the glory of God in this and in all other countries. I find its operations extending to the north, to the south, to the east, and to the west; I find its principles agreeing with that church to which I belong; I find its proceedings guided by wisdom and by Christian zeal; and I find that the blessing of God is bestowed on its work. Therefore, if I had never before given any assistance to this society, it would be my duty to do so now. And if I have hitherto assisted it to the best of my ability, it now becomes my duty to redouble my exertions. Here, then, you see the reason why I consented to occupy the chair to-day, that the friends of this society may have my public pledge and assurance, that I consider it amongst the best of those various means God has set in motion for the great purpose of diffusing the light of his gospel through the world. After thus explaining the reasons why I have consented for once to supersede your noble president, I will not occupy your time by any private considerations, or other matters, except such as belong to the proper business of the day, and will now, therefore entreat your secretary to read the report of the past year.

STATE OF THE FINANCES.—The statement of accounts at the close of the financial year, 31st March, 1848, exhibits the following result:—

I. General Fund paid to the Parent Society	£88,812	4	10
II. Special Funds ditto.....	3,168	8	9
III. Local Funds raised and expended in the Mission.....	9,312	2	8
	£101,293	16	3

This amount falls below the income of the last year by the sum of £15,534 2s. 8d.

I. Deficiency in General Fund—

The amount under the first head comprises the whole income of the society available for the carrying on its general operations. A comparison of this amount with last year exhibits the following result:—

1846-7.....	£101,766	14	2
1847-8.....	89,812	4	10
	12,954	9	4

An analysis of the accounts shows that this deficiency has occurred in the following resources:—

Deficiency in Contributions* from Associations.....	£2,569	16	8
Do., Benefactions paid to Parent Society.....	1,679	13	9
Do., Legacies.....	9,165	15	1

Upon a few minor items there is a slight increase.

Deducting the amount of legacies, which must be always an uncertain and fluctuating income, and which was last year swelled by the extraordinary legacy of the late Mr. Scott, the deficiency in what may be termed the permanent income of the society amounts to £3,788 14s. 3d.

Considering the commercial difficulties of the last year, and the large demands of the famine upon the charity of the nation, it may appear that this diminution of income is not greater than might have been reasonably expected, and that it argues no diminution in the zeal or confidence of the supporters of the society.

The expenditure of the society, corresponding with the two first heads of income, but not including local funds being raised and expended in the mission, has amounted to,—

	£98,408	1	4
Deduct Income.....	91,980	13	7
Showing an excess of expenditure of	6,426	7	9

The committee, in conclusion, say, although "they have not been able to report great accessions to the class of inquirers or catechumens in any one of the missions, yet in every one of them there has been not only an advance and consolidation of the Christian churches, and of the educational and other benevolent institutions, but an increase in the number of baptized persons and com-

municants. There has also been abundant evidence of an awakened spirit of inquiry, and of a favourable disposition towards Christianity amongst the surrounding heathen.

The number of ordained missionaries now upon the field amounts to 138, being a larger number than in any previous year. Fourteen native clergymen are included in the number.

CHRISTIAN INSTRUCTION SOCIETY.

At the twenty-third annual meeting, held at Finsbury chapel, on Tuesday evening, May 2nd, S. M. Peto, Esq., M.P., presided.

The proceedings having commenced with singing, and prayer having been offered by the Rev. J. Spong, the chairman rose and said that when he was invited by the committee to take the chair at that meeting he did not for a moment hesitate, because he felt that if any society could really be dear to the Christian heart, it was that. Not only was it useful in its character, but, at the same time, it was so catholic in its basis, that all those who loved their Lord and Saviour Jesus Christ in sincerity and in truth, might unite in its action with the most perfect harmony and love towards each other. After speaking at some length in favour of Christian union, Mr. Peto mentioned two families in an agricultural county, whose cases had recently been brought before him as deserving of especial sympathy. In one family thirteen children had been brought up, and in the other eleven, the parents having received, for three successive years, premiums from an agricultural association for having trained up their children in a most creditable manner, without being chargeable to the parochial union. The legislature of the country, in order that the question of settlement might be determined more readily than before, had enacted that, at the end of five years, the poor man should be enabled to claim his settlement where he had located himself during that period. Both those heads of families to whom he had been referred, had been dismissed, for fear they should become chargeable to the union. What was the consequence? One of them was at that moment in gaol, the other in a lunatic asylum. He mentioned that, to show that no man who professed to be a Christian patriot, could for a moment be still. If he were still, a patriot he deserved not to be considered; and he could not be a Christian. These were times of action. They must cultivate more closely than ever communion with God, and bring to bear, as far as possible, all those appliances which, as Christian men, were placed within their reach, with a view to benefit their poorer brethren. A congregational church had been formed in London, the minister of which was wise enough to establish an auxiliary to the Christian Instruction Society. Sabbath

after sabbath the visitors had gone into the neighbourhood, and had been instrumental in bringing two respectable persons to a knowledge of the truth, who had since joined the church, and become active members of it. The fact showed them, that if the Christian church, instead of acting by proxy, would act personally, there would soon be a power possessed, which if brought into action, would move the world itself. If the principle were acted out, would not the hearts of pastors be rejoiced by additions to their churches? He hoped that they would all increasingly feel the importance of united action, and that they would not allow that Society to lack the funds it needed, or hesitate to become themselves visitors. He commended it to their sympathies and earnest prayers. He trusted that, as the result of the meeting that night, they would all resolve to become active visitors. If they did not take that part which, as Christian men and women, it became them, they would, as the followers of Christ, be reckless of their duty to God, and to themselves.

Mr. Pitman then read the Report which, after a few general remarks on the condition of the metropolis, stated, that the number of associations now in operation was 100, including 2,120 gratuitous visitors, who had under visitation 54,013 families, being 3,206 more than reported last year, viz. :—

	Associations.	Families Visited.	Number of Visitors.	Prayer Mgs.
In the City of London	12	5,749	216	7
Westminster	7	3,140	189	6
Finsbury	9	9,629	244	12
Marylebone	8	3,139	144	4
Tower Hamlets	30	17,219	720	28
Southwark	11	6,642	242	12
Lambeth	8	2,874	116	0
Greenwich	4	2,329	101	4
Suburban	11	3,892	143	7
	100	54,013	2,120	80

In connexion with the visitation, 1,625 children had been obtained for sabbath or day schools; 1,898 persons had been induced to attend public worship; the circulation of the sacred Scriptures had been promoted in 389 instances; and relief procured for 2,620 cases of sickness or distress. The Report from the Tabernacle association stated, that the number of persons who had joined that church, in connexion with the operations of this Society, during the year, was thirty-three, besides four who had united themselves with other churches. A number of facts were then given, tending to show the advantages which the society was conferring on the inhabitants of the metropolis.

Mr. Alderman Challis presented his accounts as treasurer, from which it appeared, that the total receipts during the past year amounted to £587 5s. 3d., the expenditure to £602 3s. 11d., leaving a balance against the Society of £14 18s. 8d.

BRITISH AND FOREIGN BIBLE SOCIETY.

The forty-fourth anniversary was held in Exeter Hall, May 3rd, Lord Bexley, the president, in the chair. The report stated that the entire receipts for the year ending March, 1848, amounted to £90,146 8s. 4d. The total sum applicable to the general purposes of the society, was £43,946 16s. 11d., including £31,303 4s. 4d., free contributions from auxiliary societies, showing an increase in this item of £451 12s. 5d. The receipts for bibles and testaments amounted £46,189 11s. 5d.

The issues of the society during the year amounted to 1,124,067, viz. :—

From the depository at home...837,361
From the depôts abroad.....286,706

The total issues of the society had been 20,865,837 volumes. The expenditure during the past year had been £105,042 19s. 1d., being £14,896 10s. 9d. beyond the receipts. The society was under engagements to the extent of £41,800.

The meeting was enlivened by the presence of the new archbishop of Canterbury, who in moving the first resolution said, "I have no doubt that the Bible Society will maintain its principles, and I hope that I shall maintain mine. The Bible Society has maintained its principles from its infancy, and I may say that I have done the same from my youth; for the society itself was but two or three years old when I first became a subscriber to it. It may indeed happen that hereafter I may be less able than I have hitherto been to take an active share in its proceedings. For I have already been long enough in my new situation to find that, though I have always been one of the working clergy, and wish to continue so, still I shall have occasion to husband my strength, or I may not be able to work at all. Therefore, if I should not in future be so frequently with you as I have been in bodily presence, I hope you will believe that I shall always be with you in spirit, and that my first and latest prayer will be that God will give prosperity to this society, and wisdom and discretion to all who may be engaged in carrying on its operations."

Lord Morpeth in seconding the resolution, said, "I should indeed have felt some hesitation in rising and presenting myself for a very few moments so early in the proceedings of the day, for the purpose of seconding the resolution which has been so aptly and appropriately placed in the hands of the newly-appointed archbishop of Canterbury, had it not been for one consideration. His grace, as you are well aware, is the head of the ecclesiastical establishment of this country: I happen to be, though in a temporary and subordinate manner, connected with the secular government, and I have not felt

unwilling that both what we ordinarily term the church, and what we ordinarily term the state, should be identified in the furtherance of the great work of this society; and that ministers of the crown and prelates of the establishment, as well as those who, I hope, will appear in the further proceedings of the day, the representatives of those who differ from the government and discipline, and perhaps from some of the doctrines, of the establishment, should all be associated in paying the utmost possible honour to the name, in giving the widest possible circulation to the word of our God. I could not, of course, dream upon such an occasion, and before such an assembly as the present, of uttering a word upon so disputed, and what, in view of the peculiar objects of the Bible Society, I must take leave even to term so subordinate a question, as the connexion of the church and the state. But I am willing to hope that it will be admitted, even by those who are most disposed to question the propriety of that alliance, that the state—and here I may especially mention the noble lord at the head of the government, who, on such occasions, acts on behalf of the state—has at least well acquitted itself of its duty by placing the mover of this resolution at the head of the ecclesiastical establishment, inasmuch as, by his known character, by his whole life, by his career as a working clergyman, by his presence here this day, by the speech which he has made, by the very disclaimer which he has put forward of all special claim to your regard—he has exhibited the best credentials that we could require."

In reference to the same subject, Mr. Stratten of Paddington afterwards observed, "We, the nonconformists of England, regard that as the best stroke that has taken place in favour of the church of England for more than a century."

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

A public meeting in aid of the Missions of the Free Church of Scotland was held on the 3rd of May at Exeter Hall. The Marquis of Breadalbane, who presided, said, "It was a remarkable feature of the discipline of the church of Scotland and the creation of the Free Church, that all our missionaries gave their testimony in favour of Free Church principles; and thus I may say that the Free Church carried with it the whole of the missionary spirit of the church of Scotland. But as the missionary cause was thrown on the Free Church to be supported, so it entailed upon the Free Church a great difficulty, and called for large means for carrying it on and properly sustaining it. Now, I hold in my hand a document which will prove that this cause has been most nobly supported by the Free Church. It is a statement of the pro-

gress of missionary effort in Scotland from the year 1840, which was previous to the disruption. The amount of the congregational collections was, in

1840	£16,156
1841	17,578
1842	20,191

Then came the disruption, and there was raised in the year after, viz. :—

1843-4	£23,274
1844-5	35,526
1845-6	43,310
1846-7	43,327

and during the past year, about the sum of £50,000. Therefore, you will perceive that subsequently to the disruption, the missionary funds of the Free Church, obtained from congregational collections alone, have been annually augmenting; and that, notwithstanding the great distress with which our country has been unfortunately visited for the last two years, when you consider that the Free Church is a self-supporting institution, that it is entirely on the voluntary principle that it has been sustained, and that all her funds for promoting the missionary cause and diffusing the light of the gospel in distant lands and in the remote parts of this kingdom have been raised by the operation of that principle, I think you will agree with me that the result is highly satisfactory, and calls for the expression of devout and lively gratitude. It may be a matter of interest to you to know, as illustrating the effects of the voluntary principle in Scotland, that the whole of the funds collected for Free Church purposes since the disruption amounted in—

	£	s.	d.
1843-4	366,719	11	3
1844-5	334,483	18	9
1845-6	301,067	5	8
1846-7	311,443	8	3

making a total since the disruption, from May 18, 1843, to March 31, 1847, of £1,313,714 6s. 11d.; whilst up to the present period it cannot fall far short of £1,700,000."

ANTI-STATE-CHURCH ASSOCIATION.

The annual meeting of the Council took place May 2nd, for the transaction of business, at the offices of the society in Warwick-square. There was a full attendance of members, and nearly all parts of the country were represented in the Council. Dr. Cox of Hackney presided. The report of the Executive Committee was read, which gave a lucid account of its operations during the year. The following is the treasurer's report:

Dr.			
	£	s.	d.
Balance in hand	61	0	4
Subscriptions	975	10	10
Donations	413	7	0
Books sold	86	13	0
	£1,546 11 2		

	Cr.	£	s.	d.
Public Meetings & Lectures	401	10	10	
Advertising	188	1	0	
Printing	178	11	6	
Rent and Gas	54	0	0	
Copyright	35	6	6	
Salaries	425	16	0	
Miscellaneous (including Coals, Cleaning & Repairs)	18	16	0	
Postage	45	16	6	
Binding	7	0	0	
Stationery	70	8	7	
Carriage	5	12	6	
Balance in hand	115	11	0	
		£1,546	11	2

The reports having been received and approved, the following resolutions, after lengthened and very animated discussion, were unanimously adopted:—

Moved by Josiah Conder, Esq., seconded by Rev. J. Smedmore; and resolved:—

“That this Council regard with serious apprehension and displeasure the repeated efforts of her Majesty's government to extend the injustice and wrong involved in the connexion of the church with the state as manifested in the colonial proceedings. That among these proceedings this Council place the recent attempt made by government, to establish in the British colonies and other dependencies of the British crown, a system of compulsory religious education, and to enforce it by special taxation and severe penalties; and also the progressive steps by which the government is covering the colonial and territorial possessions of this country with burdensome ecclesiastical establishments, not only without consulting the wishes of the people on whom they are forced, but in direct opposition to those wishes. And that this Council have learned, with astonishment and deep regret, that a government circular has recently been forwarded to British functionaries, of every grade and religious opinion, resident in the colonies, and representing the government elsewhere, requiring them in all communications with prelates of the Roman catholic church, scrupulously to treat those prelates according to their assumed ecclesiastical dignity, and to address them as if they were peers of the realm. That, in view of these facts, as indicative of the resolve of the government to pursue a policy unworthy of the country and deeply injurious to religion, this Council renew their solemn and energetic protest against such policy, as trespassing on the rights of the Head of the church, trampling on the religious liberties and conscientious scruples and convictions of the people, and introducing in every direction throughout the British empire new elements of dissatisfaction and discord.”

Moved by the Rev. Charles Stovel, seconded by R. Norris, Esq., of Bristol; and resolved:—

“That this Council cannot refrain from referring to the recent proceedings connected with the late episcopal appointments, and to the internal dissensions and litigations arising out of the oppressive and vexatious exercise of episcopal authority, as illustrating the evils inherent in a state church; the necessary subserviency of its ministers to political authority, the corruption and scandal connected with the exercise of state-patronage in ecclesiastical appointments, and the incompatibility of a state-hierarchy with the rights of conscience, the independence of religious teachers, and the peace of the community.”

Moved by the Rev. J. H. Hinton, M.A., seconded by Apsley Pellatt, Esq.; and resolved:—

“That inasmuch as every ecclesiastical holder of church property is constituted a body politic or corporate in order that he may hold it, and does necessarily in all circumstances hold it, not in his natural capacity, but in his corporate capacity alone, church property is held by ecclesiastical persons on a corporate tenure exclusively; and that, consequently, as all church property so held, is held, not for a private or commercial, but for a public object, the whole of it, in common with the ecclesiastical bodies corporate which possess it, is at the disposal of parliament as national property.”

Moved by the Rev. John Burnet, seconded by Edward Miall, Esq.; and resolved:—

“That this Council regard with much satisfaction the efforts made at the recent general election to secure a parliamentary representation of the distinctive principle of the Association, and rejoice in the measure of success with which such efforts were crowned; that they are not surprised at the obvious design of the two dominant parties in the state to prevent a free expression of this principle in the Commons' House, and derive only encouragement from the tone of insolent dictation in which it is attempted to repress the discussion of the question of state churches; that their thanks are due, and are hereby presented, to those members of parliament who have stood forth as the advocates of their principles; and they trust that the time is not distant when their combination and growing numbers will compel the minister of the day to maintain a more courteous bearing than has recently been evinced. That, in the meantime, the Council earnestly entreat their parliamentary friends to maintain their position, call on all the advocates of entire religious liberty to rally to their support, and strongly urge on the dissenters of the kingdom to lose no opportunity of carrying out, consistently and firmly, their avowed conviction that all legislation by secular governments in affairs of religion is an encroachment upon the rights of conscience, and a usurpation of divine authority.”

Moved by the Rev. John Kennedy, seconded by the Rev. John Stock of Chatham; and resolved:—

“1. That this Council renews its decided opposition to the parliamentary grants to certain bodies of presbyterian ministers in Ireland, and to the relief of protestant dissenting ministers of the three denominations in England.

“2. That, besides objecting to such payments on the general principle that government ought not to interfere, either by patronage or restraint, with religious creeds and forms of worship, this Council deprecates the state support afforded to the presbyterians in Ireland, because it tends to screen the state-church establishment in that country from merited condemnation; to justify the extension of similar support to a numerous priesthood now subsisting on the free-will offerings of their own flocks; to confound the most opposite creeds as equally worthy of public patronage; and to beget in the ministers of religion a servile submission to the governing power, and a spirit of indifference to the proper objects of their sacred calling.

“3. That the question herein involved being one of principle, and not of degree, the same objections are applicable, notwithstanding the insignificance of the amount of the parliamentary grant entrusted to certain individuals for distribution among their fellow-ministers in England and Wales; and that therefore, this Council will never relax in its efforts to procure the discontinuance of both these grants.”

Moved by the Rev. Samuel Green, seconded by the Rev. W. H. Bonner; and resolved:—

“That this Council observe with high satisfaction, and regard as one of the most hopeful features in

the political changes now taking place on the continent of Europe, the progress made towards clear views of the position which the church ought to occupy as distinct from the state, not only in those countries which are more especially protestant, and in those which are partly protestant and partly papal, but also in those which have hitherto been exclusively papal, and even in the States of the Church. That in most of these countries all citizens are held to be entitled to equal political rights, irrespectively of their religious profession; and that in some of them considerable progress has been made towards the entire separation of the church from the state, while in others events are manifestly advancing towards that result.

On Wednesday evening, May 3rd, the public annual meeting was held in Finsbury chapel, the treasurer, Dr. Thomas Price, presiding. The building was inconveniently thronged, and the addresses were very animated.

LONDON CITY MISSION.

The thirteenth annual meeting of this society was held at Exeter Hall, on Thursday, May 4th. Lord Kinnaird took the chair.

The Rev. J. Garwood, one of the secretaries, read the report for the past year, which stated that the number of missionaries had been increased during the year from 186 to 201, the present number; but the state of the funds having been such as not to allow any increase in the expenditure, it had been necessary, inconvenient though the rule was, to require the entire support of the missionary to be guaranteed to the society in all these new appointments. The year's receipts amounted to £16,137 9s. 2d., being an increase of £2,203 13s. 1d. on the ordinary receipts of the previous year; but the expenditure now amounted to £1500 a month, or £18,000 a year, and the balance in hand would not more than suffice for about six weeks' expenditure. With regard to the motives which might induce those who could to aid the society, two illustrations were then given of the kind of district occupied, taking one from the centre of trade, the other from the centre of fashion. The first was on Holborn Hill. One court, Plumtree Court, entered either from Shoe Lane or Holborn, (a few yards east of St. Andrew's Church,) had only thirty houses in it, but they contained 153 families, three or four families living often in the same room; of the 175 children (under fourteen) resident there, not more than thirty attended any school until the missionary recently established a Ragged School; for more than half a century this court had received no regular or systematic visitation. The other district included Orchard Place and Gray's Buildings, two contiguous courts within a stone's throw of Grosvenor, Manchester, and Portman Squares. In these courts there were 49 houses, and on a recent examination they were found inhabited by about 600 families, consisting of

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1,757 persons; and during a part of the year, the population was very nearly 3,000. Of these 1,757 persons, 1,274 were adults, of whom 431 could not read, only 14 attended protestant worship, and but very few possessed the scriptures. Of the 483 children in these courts, 404 did not attend Sunday-school, and 314 did not attend a daily school; a ragged school was now being formed for them by the missionary, and an adult school had also been established by him, at which the present attendance was 58 Roman Catholics and 3 protestants. The missionaries bore testimony to the very exemplary manner in which the poor of London had very generally borne privations and distresses unusually severe; but few would wonder that, in localities like these, where starving inhabitants could not stir without coming in contact with splendour, and often found themselves uncared for by their neighbours in the higher and middle walks of life, there should be envy and discontent. Referring next to the operations of the missionaries, the report noticed, that in the case of the two police missionaries, (to the Metropolitan and the City police respectively,) the committee have only received £6 towards their support during the year, feared that they must withdraw one, though both had been very useful during the year, and their services were extremely needed. The missionary to the metropolitan police had paid 2,436 visits to policemen in time of sickness and death, and now held fifteen meetings in each week, at which the average attendance was thirty. In three cases constables who had been benefited by his labours, themselves held meetings, to which they invited their comrades. One hundred and fifty policemen had been prevailed upon to attend public worship as often as their duties would allow, and eleven had been received as communicants. The cab missionary had again been made a blessing to that much neglected class; a friend had just sent in a contribution made up by laying by one penny for this object every time a member of his family used a cab during the year. The committee proposed to make a more extended effort on behalf of foreigners in London, taking the three classes of Germans, Italians, and French: contributions would be received for either department. A missionary to soldiers also, was much needed; they received very little religious instruction, and required a separate effort. The Greenwich pensioners had formed an association to aid in supporting "the children's missionary" to them, and sixty-five of them were now subscribing a penny a week towards his support; but the total amount received for him during the year was only £36. The Working Men's associations had been peculiarly flourishing this year; and a missionary just appointed to Marylebone would be supported by the contributions of servants. The work-

house visitation had greatly increased; in Marylebone it had been found no longer necessary to have a separate cell for the unruly; and in St. Pancras, such was the effect of the missionary's visits to the men's refractory ward, that the guardians had resolved to change that name. In Wapping workhouse also, it had been changed into a "casual ward." The number of visits paid by the missionaries during the year to the sick and dying was 94,887, the increase in the number being in consequence of the great prevalence of sickness. Of adults under visitation, 3,649 died during the year; 1,150 of these received no other Christian instruction but that of the missionary, from the commencement to the conclusion of their sickness. The year had been a very trying one to the health of the missionaries themselves; at one time nearly one-third of them were together disabled from work; the committee regretted to add that the receipts for the "Disabled Missionaries' Fund" only amounted to £37. A missionary on one district devoted himself more especially to two classes—thieves and fallen females; and the number he had brought to reformation of character (and some of them, by God's grace, to conversion of heart), was surprising. He reckoned that since his first appointment he had filled two reams of paper in writing letters to the friends of those who came to him expressing their desire to be reformed. Each missionary paid about 5,000 visits in the year; and the number of families under constant visitation was 115,815, or at least half a million of individuals, a number larger than were ever assembled to receive the religious instruction of all the clergy and dissenting ministers of London at any given service, and to a great extent an almost entirely separate class of individuals. The number of visits paid to the poor during the past year was 894,339; tracts distributed, 1,115,603; meetings for exposition of the scriptures and prayer, 17,051; copies of the holy scriptures distributed, 2,817; individuals induced regularly to attend public worship, 2,761; persons admitted as communicants, the fruits of the missionaries' efforts, 566; in some 2,000 or 3,000 other cases the missionaries trusted there had been at least very hopeful signs of conversion to God, and in 1,041 other cases there had been palpable evidence of an outward reformation of life. There were many districts urgently requiring missionaries, whom the society was obliged to withhold, from no other impediment than want of means; and instruction was found to be often received from the missionaries, when it would not be received if it were known to come from any church or party whatever.

SUNDAY SCHOOL UNION.

On Thursday evening, May 4th, the annual

meeting of this institution was held in Exeter Hall. Sir E. N. Buxton, M.P. presided.

After singing and prayer, and an opening speech from the chairman, the report was read by Mr. W. H. Watson. It commenced with some extracts from the correspondence received by the committee during the last year from Denmark, West Africa, India, New South Wales, Van Dieman's Land, New Zealand, South Sea Islands, Demerara, Jamaica, Bahama Islands, Nova Scotia, and Newfoundland, in all of which Sunday-schools are making increasing progress. It then adverted to home proceedings, and stated that twelve grants had been made in aid of the expense of erecting or enlarging school-rooms, making the total number of grants up to the present time 281, amounting to £6422. The number of libraries granted during the year had been 127, making a total of 1830. The schools thus assisted during the last year contained 23,345 scholars, of whom 14,805 were able to read the Scriptures. Considerable additions had been made to the catalogue, which now contained a list of 512 volumes. Eleven lectures had been delivered in the library. Another course of lectures had been delivered at Falcon Square chapel. Several members of the committee had met during the year to ascertain, by actual trials, the best mode of conducting classes of teachers for the study of the notes on scriptural lessons. The following were the number of schools within a circle of five miles from the General Post Office:—

Auxiliaries.	Schools.	Teachers.	Scholars.	Average attendance.
South	107	2170	21,177	14,342
East	124	2572	25,055	16,464
West.....	130	2421	23,773	15,823
North.....	142	3041	30,070	20,102
	503	10,207	100,076	66,751
Being an increase during the year of.....	35	902	9,63	

Upwards of 120 schools had made no report.

Information had been received of the establishment of unions at Ashton, and Dukinfield, Todmorden, Bury, Lewes, Worksop, Wisbeach, Llanelly, Isle of Wight, Windsor, Rochester, Chatham, and St. Davids. The committee regretted to learn that the Canterbury Union had been dissolved. The visits of deputations had been continued during the year, and it was believed with much benefit. The great northern conference of Sunday school teachers was held at Leeds. There was a numerous attendance, and a lively interest excited. The donations received during the year amounted to £147 ls. The committee regretted to observe that that amount fell very far short of that received in the preceding year. The benevolent fund of the

Union was in debt to the treasurer £182 15s. 1d. It would, also, probably be found necessary to add £500 to the capital of the society, in order to carry on its business operations. The report then stated the course which the committee had adopted, in harmony with the resolutions passed at the last meeting, with regard to the minutes of council on education. The sales for the year amounted to £8857 16s. 2d., being a decrease of £31 4s. 4d.

RELIGIOUS TRACT SOCIETY.

At the forty-ninth annual meeting of this institution, which was held in Exeter Hall on the 5th of May, Thomas Farmer, Esq. occupied the chair.

The proceedings having been commenced by the Rev. Dr. Henderson engaging in prayer, the chairman expressed his long continued attachment to the constitution, the principles, the rules, and the practice of the society. "I gladly recognize," said he, "the Christian wisdom of the society's great rule, that every tract and book published by its instrumentality shall contain a statement of those truths which are essential to a sinner's salvation; and it is a heart-cheering thought, that twenty-two millions of such books and tracts have been circulated during the last year by this society,—being at the rate of 1,833,333 monthly, 423,077 weekly, 60,274 daily, 2,511 hourly, and 42 for every minute of day and night throughout the year. A large proportion of these publications is distributed gratuitously, and the agents of numerous home and foreign Christian associations have occasionally to rejoice in the praiseworthy, liberal, and kindly assistance of this society. As treasurer of the Wesleyan Missionary Society, I would gratefully acknowledge the aid granted to our missionaries in printing books and tracts, in Ceylon and other places."

Mr. Jones, the corresponding secretary, read an abstract of the report. It gave a brief view of the society's operations during the past year in the distribution of religious tracts and books in China, India, Australia, New Zealand, Polynesia, West and South Africa, Madagascar, the West Indies, British North America, France, Switzerland, Italy, Germany, Hungary, Russia, and Great Britain. After referring to the devoted services of the late George Stokes, Esq. and Joseph Blower, Esq., who for many years were on the committee, it proceeded to state that the grants made to District Visiting, City and Town Missions, Christian Instruction, and kindred societies, for sabbath-day circulation, soldiers, sailors, emigrants, inmates of prisons, hospitals, and union houses, railway workmen, fairs, races, foreigners in England, Home Missionary agents, convict ships, colliers, and miscellaneous objects, amounted to 2,516,598

publications of the value of £2,664 13s. 11d. The votes of the committee for libraries for destitute districts, schools, and union-houses, amounted to £1094 15s. 9d. The libraries granted since 1832 have been 4,894; and the value thus gratuitously voted is £14,483. The issues from the depository during the year have been 17,543,509; making the total circulation at home and abroad amount to nearly 463,000,000, in about 100 languages. The benevolent income has amounted to £5,675 13s. 1d.; the grants to £8,188 14s. 3d., being £2,513 1s. 2d. beyond the gratuitous receipts; the legacies £419; and the amount received for sales, £45,897 16s. 2d. The society's total receipts, including the sales, £53,736 4s. 4d. The report concluded by a reference to the interesting fact, that on the present anniversary the society enters on its jubilee year, and urged on its supporters the desirableness of marking the event by special contributions for Ireland and France, and the counteraction of the unchristian and demoralizing tendency of a large portion of the cheap literature of the age.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Lord Morpeth took the chair at the forty-third annual meeting, which was held in Exeter Hall on the 8th of May.

Mr. Dunn, the secretary, read the report. It commenced by adverting to the meeting which was held on the 1st of June last, upon the subject of the society receiving government aid, and to the measures then adopted. It then went on to state that the number of children received into the normal schools during the past year had been 825 boys, and 420 girls; 193 young men had been attending the classes, of whom 109 had been appointed to schools; 142 candidates had been in attendance at the girls' school, 84 of whom had been appointed to schools, making in both departments 335 students and 193 appointments. In the ladies' committee the institution was still indebted for a continuation of their labours. The reports throughout the country exhibited the same difficulty that had occurred in London. The greater number had declined government grants, and were determined to try to the utmost the sources of private benevolence. Notwithstanding the vexed question, the schools had had their usual share of difficulty and encouragement. Ninety-five schools had been opened during the year in ninety-five localities, namely, sixty-three in England, and thirty-two in Wales. The financial condition of the society was, on the whole, encouraging; depending, as it did, on the voluntary contribution of friends, notwithstanding the calamities of the year, the receipts from that source had been but slightly impaired. The determination of last year, that four new normal schools should be esta-

blished was not yet carried out. Premises for one had been purchased at Bristol, but the remaining three were at present left in abeyance.

Samuel Gurney, Esq., treasurer, then presented his account, from which it appeared that the total receipts of the year amounted to £11,898 7s. 5d.; the expenditure to £11,712 14s. 2d., leaving a balance in hand of £185 13s. 3d. It was, he said, a cause of thankfulness that after a year of so much general calamity and pressure on the public, the income of the society had been so well maintained. A small amount of subscriptions has been withdrawn by the separation of some of our best friends, over whose secession we truly mourn. I have, however, a certain amount of confidence that they will gradually return to our ranks, and that before long we shall be again one powerful—powerful we are still—but one undivided body.

BRITISH MISSIONS.

The first united meeting of the Home Missionary, Irish Evangelical, and Colonial Missionary Societies, was held at Exeter Hall on Tuesday evening, the 9th of May. Mr. Alderman Challis took the chair.

The proceedings having been opened by singing and prayer,

The Chairman rose, and said: We are assembled this evening under circumstances which are unusually adapted to give power and impression to our meeting. Three of our most favoured societies hold their annual meetings in one. The Home Missionary, the Irish Evangelical, and the Colonial Missionary Societies, celebrate their anniversaries at this time, and from this platform appeals will be made to night in favour of each and of all. I hope that this change will be acceptable to their friends, and useful in promoting the objects which these Societies have in view. I feel that they have only fallen in with the current and the tide of circumstances by which they are surrounded. Combination, union, and concentration, seem to mark every great and important object connected with the movements of the Society; and I feel quite sure that in looking at the objects before us, and viewing the circumstances under which we meet, you will agree with the Committee that while enterprise and unwonted energy characterises everything around us, and whilst evil, in all the variety of forms which it puts on, works and works together to counteract all that is good, this is not a time when Christians should fold their hands, be contented with the beaten path, or be satisfied with past exertions. The union of these Societies is adapted to accumulate that force of conviction upon the judgment and the mind in favour of exertions such as these, which

will lay the feelings of the country under contribution for their support, adapted to lead us to gird on the strength of our common Christianity to a larger effort—to a more generous assistance, and to a more extended exertion than any we have yet made.

The Rev. R. Ashton then read the Report of the Home Missionary Society. It stated that during the year, the nett receipts of the Society had been £6,572 2s. 7d., the expenditure £7,301 16s. 4d., leaving a balance against the Society of £739 13s. 9d. Eight new stations had been assisted or adopted, but more than twenty proposals had been reluctantly declined. Five young men had been accepted, and sent to the theological institution at Cotton End, while twelve others would have devoted themselves to the work, could the Committee have ventured to increase the number. The number of missionaries in actual service was 50, of grantees 59, and of students 8. They were preaching in 495 towns, villages, and hamlets, among nearly half a million of people. The number of hearers at all the stations was 47,707. The Society had 112 churches, containing 5,167 members, 681 of whom had been received during the past year. The number of Sunday schools was 193, having 13,719 scholars, taught by 1,554 teachers, with 106 Bible classes, containing 1,717 pupils, and 49 schools connected with the stations. In many additional towns and villages, missionaries had for the first time preached the gospel. There had been circulated 3,180 copies of the Scriptures, 60,000 tracts, and 48,324 religious periodicals.

The Rev. T. James then read the Report of the Irish Evangelical Society, which commenced by advertising to the famine which had prevailed in that country. The amount received by the committee for the relief fund was £9,465 7s. 3d. There had been labouring, under the auspices of the committee, during the last year, thirty ministers and missionaries, and twenty-three Scripture readers. The committee were anxious to see chapels and schools erected, and measures were being adopted for the accomplishment of that object. There were thirty-four large daily and infant schools in connexion with the Society, in which 1,710 children were receiving instruction. The amount of disbursements for the past year was £3,662 3s. 4d. The income, from all sources, was £3,233 12s. 5d., leaving a deficiency of £427 10s. 11d.

Rev. A. Wells then read the Report of the Colonial Missionary Society. It stated that, during the past year, the colonial department had sustained the loss of three missionaries. There were now in the colonies twenty-four missionaries. In Sydney a second chapel had been raised, and a second church gathered. In Adelaide and Canada, west, affairs presented an encouraging aspect. The receipts had amounted to £3,131 15s. 1d., a sum

which exceeded the income of the preceding year by £611 5s. The expenditure had been £2,033 14s. 4d., leaving a balance on the year, in their favour, of £298 0s. 9d. It was true the society commenced the year with a debt of £595 19s. 10d., but there was hope that it would be liquidated by a distinct and private effort.

LONDON MISSIONARY SOCIETY.

The fifty-fourth anniversary of this institution was held in Exeter Hall, May 11. John Kershaw, Esq., M.P., presided.

A summary of the Report, with general observations on the meeting, contained in the *Patriot*, furnishes us with the following information:—

“Notwithstanding financial difficulties, the number of agents has been considerably increased. The directors have to record the decease of their excellent ex-secretary, Mr. Arundel, and to mourn the loss of Mr. Rodgers, of Borabora; of Samuel Flavel, the admirable native pastor of the Tamil church, at Bellary; and of the esteemed wives of five missionaries, including Mrs. Philip, to whose memory they have erected a suitable monument. They have also to announce the arrival in England of ten invalids of both sexes. Five, however, of these will shortly return to their spheres of labour; while, during the year, thirty individuals have gone forth into the missionary field, nineteen for the first time, and twelve of these to China alone.

“The directors have thus amply redeemed the pledge given by their predecessors in office to the Christian public, of strengthening and enlarging the Chinese mission. The entire fund contributed for that special object has been held sacred—not a shilling has been applied to any other purpose; but, after discharging the expenses already incurred, the balance remaining will not be more than sufficient to meet the increased charge on the Chinese mission for a single year.

“On the subject of funds, the directors are distinct and explicit. On an average of the last seven years, the expenditure has exceeded the ordinary income by £9,000 a year. This extra outlay of £63,000 and upwards, which was demanded by the extension of the Polynesian and West Indian missions, has been met by the sale of funded property, and by the produce of the Jubilee fund, and of other special contributions. The exhaustion of these resources, combined with the depression of trade during the year, and the unavoidable but economical expense of equipping the “John Williams,” for her triennial voyage, rendered it necessary to appeal to the wealthy friends of the Society, in the prospect of a serious deficiency. That appeal has been liberally answered by a contribution of £6,347; to which may be added, the munificent dona-

tion by Miss Fleureau, of £4,248, for the permanent support of an unmarried missionary in China, and £284 for the support of a native preacher in India.

“On the other hand, circumstances that could neither be foreseen nor prevented, have frustrated the economical designs of the directors. They hoped to reduce their expenditure to the extent of £10,000 a-year; but the very missions on which they relied to enable them to do so, have unfortunately become an occasion of positive loss. Events in the West Indies and in South Africa have not merely thrown churches previously independent of the Society, or about to become so, upon its funds again, but have also entailed on the Society other burdens: the losses of the mission churches in Africa alone being computed at £30,000. Still, a considerable reduction has been effected, and the directors promise the most rigid economy for the future; but they distinctly apprise their constituents, that, without a permanent increase of from £8,000 to £10,000 a-year, the operations of the society must be contracted.”

“It was to be expected that the European revolutions would be the subject of frequent allusion in the meetings of the month. Nearly every speaker at the London missionary meeting adverted to the subject; and all appeared to see in recent events the happiest omens for the coming times. The chairman, having modestly hinted an opinion to this effect Dr. Archer more emphatically averred, that he saw in the movements in question ‘only the prognostications of good:’ he called particular attention to the state of Italy itself, where, said he, ‘the Bible is free, at this moment free; not free by the Pope, but free by one greater than the Pope, the multitude (cheers)—and completely at liberty to be circulated by any party to any party.’ Mr. Wells kindled at the thought of the prospects which these unexpected changes open up, and anticipated in glowing language the ‘breaking up of all obstructive influences in the world,’ when such a society as this, ‘the glory of his country, the character of his age, and the hope of the world,’ ‘finding it impossible to keep pace with the march of events, will rather be the witness than the agent, and rather chant the triumph than win the victory.’ Dr. Candlish, in a similar, though more chastened spirit, ‘anxiously followed the course of events in Europe, especially in Italy and the Austrian dominions, not so much in sympathy with the spirit of liberty—though I do (said he) sympathise with that spirit fully—(cheers)—because he owned he could not but anticipate, throughout those dominions, and in Madagascar and Tahiti, and all over the world, a more open door for the preaching of the gospel, than the church has had since the days of the reformation (cheers). And he humbly trusted and prayed, that the church might be better pre-

pared to avail herself of that open door than she proved herself to be after the zeal of the first reformation was gone.' Mr. Brock adduced the general convulsions as a powerful motive to union among Christians. 'A rent church would afford a poor prospect; but a united church in the midst of an agitated world, would be a pledge that the kingdom of Christ was hastening to its consummation;' and 'it ought to be regarded as one omen of success, that the church of Rome seemed likely to be left to her own resources; for, if the arm of flesh were ever withdrawn from her, he need not predict the result.' Sir Eardley Eardly crowned these inspiring references with the novel announcement, that the first evangelical Italian church is about to be opened in Tuscany, and the gospel to be preached in the very territory of the Pope."

CASH STATEMENT OF THE LONDON MISSIONARY SOCIETY FOR THE YEAR 1847-48.

RECEIPTS.		£	s.	d.
From London and its vicinity, including £3,582 0s. 6d., the amount received from the special appeal ...		15,129	0	0
Investment by Miss Fleureau, for the permanent support of an unmarried missionary in China, and a native teacher in India ...	4,533 14 4			
The counties of England, including £2,764 19s. 8d., the amount received from the special appeal ...	32,133 12 5			
Wales, Scotland, and Ireland ...	4,697 5 2			
Legacies ...	4,464 1 10			
Dividends ...	688 0 11			
Contributions at the Missionary stations towards their own support, and from auxiliaries abroad ...	15,969 0 9			
Total receipts ...	£77,614 16 5			
Deduct from the above investment of Miss Fleureau, for the support of a missionary in China, &c. ...	4,533 14 4			
Received on account of the college at Calcutta ...	921 16 10			
	5,455 11 2			
Leaving to meet the expenditure of the year ...	£72,159 5 3			
EXPENDITURE.				
The total expenditure during the year has amounted to ...	79,265 5 1			
(But this includes the sum of £5,218 9s. 5d., for the enlargement of the Chinese mission, which has been met from the fund formerly raised and invested for that special object. It includes, also, the sum of about £3,000 above the average annual charge for the "John Williams," incurred by the repairs and outfit of the ship for her triennial voyage.)				
Excess of expenditure, including the amount above stated, for new efforts in China ...	6,955 19 10			
Exclusive of that amount ...	1,737 10 5			
The reduction in the ordinary contributions amounts to ...	£3,525 19 1			
Decrease in legacies ...	2,986 16 10			
	£6,512 15 11			

Total amount of special contributions to meet this deficiency ...	6,347 0 11
	<u>£165 18 0</u>

ASSOCIATION.

IRELAND.

The brethren of the Southern Association, Ireland, held important and interesting meetings at Birr on Tuesday, Wednesday, and Thursday, the 25th, 26th, and 27th of April. The services commenced on Tuesday evening at seven o'clock, when two addresses were delivered; the first on "Adoption," by brother Bugby of Stepney College, (now at Waterford); the second by brother Wilshere of Athlone, on "The Nature and Necessity of Conversion." On Wednesday, at half past seven A.M. there was a public prayer meeting, when prayer was offered by brothers Bugby, M'Carthy, Wilson, and Wilshere. At eleven A.M. the brethren met for business; when, among other resolutions passed and arrangements made, they unanimously agreed in the following resolution, viz.:—"That the brethren of the Baptist Southern Association have heard with extreme regret of the intended removal of brother Bentley of Cork from this country, and desire to commend him to the fraternal kindness and sympathy of their brethren in England; and express their earnest prayer that his ministry in his new sphere of labour at Blackburn, may be abundantly blessed."

At seven P.M. another public meeting was held, when brother Wilson addressed the congregation on "The Duty of professing Christ," and brother Milligan on "The Privileges of professing Christ."

At half-past seven A.M. on Thursday, the brethren held another prayer meeting, when three of the senior ministers supplicated the divine blessing.

At eleven A.M. met again for business, when the brethren agreed to prepare a letter, earnestly requesting their respected friend, the Rev. F. Trestrail, if consistent with his own sense of duty, not to accept the kind invitation of the committee of the foreign missions to become joint secretary with the Rev. J. Angus, as, in their opinion, no other person is so well qualified for being secretary to the Irish Society as himself.

At twelve o'clock, brother Hamilton of Youghal delivered a most earnest, impressive, and evangelical discourse from Gal. i. 23.

In the evening at seven, the brethren held a missionary meeting, when brother Bugby addressed the people on the following topic: "The church called to solemn reflection in these eventful times;" brother Wilshere on "The church called to increasing activity in these eventful times;" brother M'Carthy

on "The adaptation of the Baptist Irish Society to these eventful times;" and brother Milligan, on "The Baptist Irish Society and other kindred institutions worthy of increased pecuniary support, and more fervent prayer." Our venerable brother Thomas of Moate presided. The attendance at all the meetings was good, and we believe the services were very useful. All the ministers were much gratified with the kindness, hospitality, and arrangements of their Birr friends, and of their excellent brother Mullarky.

NEW CHAPELS.

GLOUCESTER.

The small chapel belonging to our denomination in the city of Gloucester has been taken down, and a very neat and commodious building erected in its stead. The new chapel is sixty feet by forty, and has a school room on one side, fifty-six feet by twenty-five, with sliding panels, to throw the whole open into the chapel whenever necessary. It was opened for public worship on Friday, April 21. The Rev. S. Martin of Westminster preached in the morning from Phil. iii. 3, and in the afternoon from the last clause of Acts xviii. 10. The Rev. J. Aldis of Southwark preached in the evening, from the first clause of Psalm xiv. 7. Notwithstanding the gloomy and threatening aspect of the weather, many friends attended from Ross, Coleford, Woodside, Nailsworth, Cheltenham, Tewkesbury, Winchcombe, and other places. In the evening, the chapel and schoolroom were both crowded, and many went away for want of room. The devotional services were conducted by the Revs. J. Hyatt and F. G. White of Gloucester, W. G. Lewis and J. Statham of Cheltenham, and other neighbouring ministers. About 200 persons sat down to dinner in the school room, and nearly 400 took tea there, and in a large room belonging to a friend in the vicinity. On Sunday, April 23, the Rev. T. F. Newman of Shortwood preached morning and evening, and the Rev. J. Hyatt of Gloucester in the afternoon. The collections, including proceeds of the tea, amounted to £180. The entire cost of the erection, including gas-fittings, &c., is about £1400, besides £220 allowed for the materials of the old chapel. About £520 of this sum remain to be provided for, after several small sums promised shall be paid in. Those who are acquainted with the circumstances of the church and congregation will not require to be informed that they have for the most part contributed to the utmost of their ability, in the apostle's sense of the expression, "beyond their power."

BIRKENHEAD.

On Tuesday evening, the 2nd of May, the

opening service of the baptist friends was held in the Craven Rooms, lately vacated by the presbyterian church, under the pastorate of the Rev. Mr. Towers, who have now built themselves a handsome and commodious chapel. These rooms are well situated and capable of accommodating from 250 to 300 hearers. The majority of the friends in that locality being members of the church and congregation in Myrtle Street, Liverpool, the late minister, that venerable servant of God, the Rev. James Lister, opened the service by reading the word of God, and engaging in prayer; the Rev. Hugh Stowell Brown, his successor, preached from 2 Cor. v., and part of the 15th verse, "That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again;" and the Rev. Mr. Towers closed with prayer. Several other baptist and Wesleyan ministers were present; and but one feeling seemed to prevail, that of rejoicing that another little one is planted, which, by the blessing and favour of the great Head of the church may soon become a thousand.

NEW CHURCH.

KENSALL GREEN, MIDDLESSEX.

On Wednesday, January 12, a church in connection with the baptist denomination was formed in this village; and on February 29, Mr. Benjamin Swallow, late a member of the church at Shouldham Street, was ordained as their pastor. The Rev. G. Warne of Hendon introduced the service; Rev. W. A. Blake of Shouldham Street delivered the charge, and the Rev. George Hall of Carlton, Beds, addressed the church and congregation. The weather was exceedingly unfavourable but the place was entirely full. This cause was commenced by the church at Shouldham Street in January, 1847, and after receiving their support for twelve months, the friends at Kensall Green have signified their intention to defray the expenses incurred.

ORDINATIONS.

WILBURTON, CAMBRIDGESHIRE.

A recognition service of the ordination of Mr. J. Dring to the pastoral office over the baptist church at Wilburton, was held in that place, March 28, 1848. Mr. Simmonds of Bluntisham delivered the introductory discourse, Mr. Millard of Huntingdon prayed the ordination prayer, Mr. Bailey of Haddenham asked the usual questions and received the answers from the minister and deacon, and afterwards delivered a charge to the minister. Mr. Wright of Huntingdon preached to the people in the evening.

ASHTON-UNDER-LYNE.

The Rev. A. Pitt was publicly ordained over the baptist church at Ashton-under-Lyne on the 21st of April last. The Rev. John Birt of Oldham delivered the introductory address, the Rev. F. E. Burchell received the minister's confession, and offered the ordination prayer. Mr. Johnson, senior deacon, stated the circumstance which had led to the union; the Rev. J. Acworth, LL.D. gave the charge, and the Rev. J. E. Giles of Sheffield preached in the evening. The attendance was very numerous and the service refreshing.

LANGLOFFAN, PEMBROKESHIRE.

On the 6th and 7th of April meetings were held for the purpose of ordaining brother T. Williams of Pontypool Academy, to be a co-pastor of the church which meets at Langloffan. The ordination was conducted by Mr. Davies, one of the elders of the church. Mr. Reynolds of Middlemill preached to the church; and Mr. T. Thomas, theological tutor of Pontypool Academy, preached to the young minister. Messrs. Jones of Middlemill, Lloyd of Ebenezer, and Thomas of Blaenywaun also officiated on the occasion. The chapel, which is very large, was crowded, and the services were edifying.

PRESTON.

On Friday, April 21, Mr. W. Walters of Horton College, Yorkshire, was recognized as the pastor of the baptist church and congregation worshipping in Leeming Street chapel, Preston, Lancashire. In the morning the Rev. Mr. Slate, independent minister, opened the services by reading and prayer, after which the Rev. D. R. Stephens of Manchester delivered an able discourse on the constitution of the Christian church; the Rev. H. Dowson of Bradford gave a solemn and interesting charge to the minister, and the Rev. Mr. Ethridge of Bolton closed by prayer. After the morning service a large company of the friends dined together, and during the afternoon several excellent speeches were delivered by the various ministers. The services in the evening the Rev. Mr. Bamber of Littlemoor introduced by reading and prayer, after which the Rev. J. J. Davies of Bootle addressed the church, and the Rev. J. Williams of Walsal the congregation. All the services were well attended, and the harmony and good feeling displayed encourage the hope that the Head of the church will bless the union so auspiciously commenced, and grant to minister and people a large measure of prosperity. It is not generally known that Preston, the most central town of the duchy of Lancaster, with a population of 70,000, is the chief seat of the Jesuits; they have here above twenty

monks, and about as many (nuns) sisters of charity and priests daily influencing the inhabitants. Their chapels are much larger and more numerous attended than any other denomination. May our brother receive much divine assistance, in his endeavours to exhibit the superiority of scriptural Christianity over monkish legends and popish superstitions.

PRESTEIGN, RADNORSHIRE.

On Friday, April 21st, Mr. Richard Ayers, late of Kidderminster, was publicly recognized as the pastor of the baptist church at Presteign. The morning service was commenced by the Rev. W. D. Ingham of Pembroke, who read suitable portions of scripture, and engaged in prayer; the Rev. Maurice Jones of Leominster explained the nature of a Christian church and asked the usual questions, which were answered by Mr. Ayers very satisfactorily. The Rev. John Mills of Kidderminster offered the ordination prayer, and delivered an affectionate and impressive charge to the minister, in the afternoon; the Rev. John Jones of Gladestry engaged in the devotional exercises, and the Rev. M. Jones addressed the members of the church on their duties. Sermons were preached in the evening by the Rev. David Davies of Doleu and the Rev. J. Mills. The services were highly interesting, and numerous and respectably attended.

LLANVIHANGEL.

The ordination of Mr. G. James, late student of Pontypool, took place at the baptist chapel, Llanvihangel, on April 21. In the morning the Rev. H. Owen of Usk stated the nature of a Christian church, and received the confession of faith; and the Rev. T. Thomas, theological tutor of Pontypool, delivered a very lucid and impressive charge to the minister, from 1 Tim. iii. 1. In the afternoon the Rev. H. Poole of Abergavenny preached to the church. In the evening, at 6 o'clock, the Rev. J. Lewis of Llanthwy and Mr. Lewis of Cwnyvy preached. Messrs. Jeavons, Pughe, and others, took part in the devotional services.

LESSNESS HEATH, KENT.

Mr. J. H. Blinke, late a member of the church at Shouldham Street, has accepted the unanimous invitation of the church meeting at Lessness Heath, near Erith, to become their pastor, and entered on his engagement the first sabbath in March.

WOODSIDE, GLOUCESTERSHIRE.

On Tuesday, May 9th, Mr. J. Hume, who has been preparing for the ministry under

the direction of the Rev. J. Jackson of Taunton, and subsequently in connection with the Baptist Theological Education Society, under the direction of the Rev. D. Gould, of Dunstable, was ordained as pastor of the church meeting in the baptist chapel, Woodside, near Newnham. In the morning, the Rev. J. Horlick of Mitchel Dean read a portion of the scriptures, and sought the divine blessing on the engagements of the day; the Rev. J. Penny of Coleford delivered a lucid discourse, on the nature and constitution of apostolic churches, which he contrasted with that of our present state church; the Rev. E. E. Elliott of Lydney asked the usual questions; and the Rev. G. Woodrow of Gloucester offered the ordination prayer; after which, the Rev. J. H. Hinton, M.A., of London, Mr. Hume's pastor, gave him a solemn, impressive, and comprehensive charge; and the Rev. W. Copley of Blake-ney concluded in prayer. In the evening, the Rev. J. C. Butterworth, M.A., of Kingstanley read from the word of God, and engaged in prayer; after which, the Rev. E. Probert of Bristol, preached an appropriate discourse to the church and people. The Revs. H. Clark, M.A., of Monmouth, E. Claypole of Ross, H. C. Davies of Longhope, T. How of Sodbury, B. W. Jenkyn of Little Dean, with other ministers and Christian brethren, were present, and took part in the services. Both morning and evening, the chapel, which will hold a considerable number, was crowded to excess, and several could not gain admittance.

RECENT DEATHS.

MR. JAMES SKERRITT.

This estimable man was born at Collingham, Nottinghamshire, on the 25th of March, 1780. While yet a boy he was bereft of his father. His mother, a woman of great piety, trained up her children in the fear of the Lord. Her custom was to pray much with her children. The subject of this brief statement has been heard to speak with great fondness of these maternal prayers. There is no doubt that the piety of the mother had much to do, under the blessing of God, with the future exalted piety of the son. At the age of twenty-one Mr. Skerritt left his native place, and settled in business in the metropolis. For many years he attended the ministry of the late Mr. Huntington, under which, it is believed, he received much spiritual benefit. Some time after his residence in London he fixed his abode in Chelsea, where, up to the time of his death, he was extensively known and beloved as an upright man, a kind neighbour, a generous friend, and a devoted Christian. It pleased God to prosper him in business, and to place ample

means at his command. These he employed most extensively in doing good. He was an annual subscriber to many of the various philanthropic institutions with which the metropolis abounds. He was a cheerful supporter also of most of the religious societies connected with his own denomination, and of some pertaining to other sections of the Christian church. He was a man of liberal views; though warmly attached to his denominational peculiarities, he nevertheless loved all who show the image of Christ; he rejoiced in their prosperity, and when the opportunity offered readily co-operated with them in works of faith and labours of love. In the year 1818 he united himself to the church of Christ assembling in Paradise Chapel, Chelsea, remaining a member of it till his death, a period of thirty years. For nearly twenty-six years he honourably and usefully sustained the important office of deacon. In this Christian society, he, as became him, principally employed his influence for good. Its interests lay near his heart: its pecuniary support, and the management of its affairs, rested chiefly on him. Yet, never did he aim to rule, or in any way demean himself, so as to derogate from his Christian character. He ever paid the kindest deference to the wishes of his fellow members. His attendance on the means of grace was most exemplary. Four times on each Lord's day did he present himself in the house of God, attending the early morning and the afternoon prayer meetings, as well as the more public services of the morning and evening. The darkest and coldest morning in winter did not prevent his coming to the earliest meeting, more than the brightest and loveliest morning in summer. Twice also during the week did he meet for worship with his Christian friends. Business, however urgent, was never his plea for detention from the public sanctuary. He was a weekly distributor of religious tracts in the immediate locality of his residence, and faithfully did he embrace any opportunity which might thus be given him for speaking to his neighbours on the subject of the soul. On the morning of the very last sabbath of his life he went the round of his district, and four times did he appear in the assemblies of the saints. The last discourse he heard delivered was founded on the words of David to Jonathan, "Truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death." Walking home afterwards with the writer of this sketch, who had preached the sermon, he remarked freely on the impressiveness of the truths which had been stated. On the following evening he attended the weekly prayer meeting, and engaged in prayer with peculiar solemnity and earnestness, referring in his petitions to the subject of the preceding evening. Though able to the very last to attend to his accustomed religious pursuits, it was for several

months previous to his death painfully evident to his friends that his strength was fast declining; and he himself seemed conscious that his end was drawing nigh. He withdrew himself from business occupations, and gave his attention to reading, meditation, Christian intercourse, and prayer. During these months of retirement, there was observed in him by those who were privileged to see him, a rapid growth in heavenly-mindedness. His great delight was to read and to speak of Christ. He had always been, from the time he knew the Lord, a firm believer in the doctrines of grace, and anxious to obey the precepts of the gospel. His removal was sudden and unlooked for in the manner and at the time of its occurrence. On the afternoon of the day preceding Good Friday, he was as well as he had been for some time past. In conversation with one of his sons who referred to a certain serious loss just sustained in business, he mildly reproved what he thought to be undue anxiety in the matter, and said, "These things will be of little consequence shortly. There is *one thing* that is needful—the grace of God in the heart, regeneration, the work of the Holy Spirit:

"The one thing needful, dearest Lord,
Is to be one with thee."

He then repeated the following verse by Dr. Watts:—

"Were I possessor of the earth,
And called the stars my own,
Without thy graces and thyself
I were a wretch undone."

He then added "Yes, one thing is needful; to be found in him,—to be found in him;" thus, twice repeating part of a scripture so often used by him both in his conversations and his prayers.

On the following morning, Good Friday, he arose, according to his custom, at five o'clock. He had purposed to attend that day some anniversary sermon in the neighbourhood; but at seven o'clock, while privately reading the word of God, he was taken with a fit of apoplexy, and remained insensible to all around till on the following afternoon, Saturday, April 22nd, his ransomed spirit fled to heaven. Great was the excitement and abundant the tears in the church and among

his friends when the event was known. All felt that they had lost a friend indeed, one greatly beloved. Thus, having recently completed his sixty-eighth year, did our friend come to his grave, as a shock of corn cometh in in its season, fully ripe, ready to be gathered into the garner of his Lord.

His remains were interred in the family vault at the Brompton Cemetery on the 4th of May, witnessed by a large assemblage of persons. On the following sabbath evening, the mournful event was improved by Mr. Archer, towards whom, throughout his ministry in Chelsea, the deceased had been as a father. The scripture selected for the occasion was the 9th verse of the 3rd chapter of Paul's epistle to the Philippians, containing the words repeated by the departed so near to his end: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

A widow and two sons are left to bemoan their loss.

REV. JOHN JAMES.

The respected pastor of the baptist church at Bridgend, Glamorganshire, entered into rest on the 30th of January last, in the seventy-first year of his age.

MR. W. S. MEREDITH.

On Lord's day, April 23rd of dysentery, aged twenty-one years, William Saunders Meredith, third son of John Meredith, Esq., Lambeth Road, late of the Diplomatic Department, Hong Kong, China, eleven days after his return on leave of absence for the recovery of his health. His hope of heaven was founded on the atonement of Christ.

MRS. BULT.

On the 7th of May, of paralysis, aged 84 years, at her residence, 6, Walsingham Place, Lambeth, Mrs. Hannah Bult, widow of John Bult, Esq., late of Wigmore Street, Cavendish Square, and of Brook Green, Hammersmith, deeply lamented by a numerous circle of relatives and friends. Her end was peace.

CORRESPONDENCE.

ENCOURAGING WORDS.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—The "Kind Words" addressed to the churches by the ministers and delegates of the Baptist Union at their annual meeting, demand serious and candid consideration. The backsliding scale of the last few years, if correct, is humiliating. But is there no aspect of the churches less depressing?

may there not be such an exhibition of facts as shall induce gratitude and hope, and inspire energy and prayer? Let us see. I have been examining the statistics of the original Western Association from 1736—the first year of any numbers being recorded—to 1823, the year of its dissolution. And the following are some of the results. The most unfavourable report is in 1780, when there was a clear decrease of 6 in 34 churches. The most favourable report

is in 1816, when there was a clear increase of 416 in 72 churches, or an average of about 5 $\frac{3}{4}$. The average increase during the whole period was 2 $\frac{1}{2}$. From 1736 to 1800, it was 1 $\frac{1}{2}$. From 1801 to 1823, it was 3 $\frac{1}{2}$. During the last 14 years, it was 3 $\frac{1}{2}$. But during a period of 14 years, the churches in connection with the Baptist Union have exhibited a clear average increase of about 5. And is not this encouraging?

And might not the adoption of a new principle in making our annual calculations, be more encouraging still, and also more true? I think it would. Why should additions by letter and diminutions by dismission be included? they indicate neither increase nor decrease to the cause of Christ. And why should deaths be debited against the Christian church? assuming that our friends "die in the Lord," they are only removals from an imperfect to a perfect church: the cause of Christ suffers no diminution. These then, as well as removals from church to church on earth, may be excluded from our calculations. Then the only items remaining (and these are, in fact, the only numerical indications of gain and loss to the Christian church) are additions by baptism and restoration, and diminutions by exclusion. Place these the one against the other, strike the balance, and assuming that the additions are genuine, you have the actual gain or loss to the cause of Christ, year by year. A report on this principle, besides being less complicated, not to say mystified, would certainly be more true and more encouraging than reports on the present system.

I have not the means of trying the principle on the churches in connection with the Baptist Union; but I hope those who have will test it, and forward the result to the Magazine. The following is the result of a careful analysis of the returns of the late Western Association during the last fourteen years of its existence; and I have no doubt that a similar analysis of the documents belonging to the Baptist Union would produce a result equally encouraging.

	On the present system.		On the proposed system.	
	Clear increase.	Average.	Clear increase.	Average.
1810	215	3 $\frac{1}{2}$	326	6
1811	154	2 $\frac{1}{2}$	274	5
1812	252	4 $\frac{1}{2}$	359	6
1813	342	5 $\frac{1}{2}$	450	7
1814	255	4	414	6 $\frac{1}{2}$
1815	320	5	403	6 $\frac{1}{2}$
1816	416	5 $\frac{3}{4}$	538	7 $\frac{1}{2}$
1817	245	3 $\frac{3}{4}$	402	6 $\frac{3}{4}$
1818	190	2 $\frac{1}{2}$	377	4 $\frac{1}{2}$
1819	213	2 $\frac{3}{4}$	337	4 $\frac{1}{2}$
1820	158	2	285	3 $\frac{3}{4}$
1821	126	1 $\frac{3}{4}$	266	3 $\frac{1}{2}$
1822	206	2 $\frac{3}{4}$	327	4 $\frac{1}{2}$
1823	167	2	260	3 $\frac{1}{2}$
Total	3250	3 $\frac{3}{4}$	5108	5

In addition, take the four years of clear decrease on the present system, and you will find an actual increase each year.

	Present system.	Proposed system.
1742 clear decrease	8	Clear increase 39
1748 "	2	" 29
1780 "	6	" 51
1795 "	1	" 77
Total	17	196

The result is, that the present system records the number of members on the church books, and for that purpose the churches must retain it; but the proposed system, if adopted by the Union, assuming that the additions are genuine, would show the actual clear accessions to the cause of Christ, in that department of the church of which they furnish an account. How far the comparative returns of each year would be affected, would depend, of course, on the proportion of dismissions and deaths in each year. But that the statements would be more true and more encouraging cannot, I think, admit of a doubt.

Yours, &c.
J. G. FULLER.

Stogumber, May 11, 1848.

PRIZE ESSAYS ON THE SABBATH BY WORKING MEN.

To the Editor of the Baptist Magazine.

34, Paternoster Row, May 3, 1848.

DEAR SIR,—Some time ago an announcement was made in your magazine, offering three prizes of £25, £15, and £10, for the best three essays on the "Temporal Advantages of the Sabbath to the Labouring Classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour." Will you allow the Adjudicators to address a few words to those who may have entered the list of competitors through reading the announcement in your journal?

DEAR FRIENDS,—At the time of issuing the advertisement, we expected to be able to announce our decision within two months from the 30th of March, the last day of receiving essays. But this has been rendered impossible from the immense number of competing essays: UPWARDS OF NINE HUNDRED AND FIFTY HAVING BEEN RECEIVED. Now, supposing we are able to examine thirty essays per week, we have upwards of thirty weeks' labour, in reading alone; so that it will be the end of October or the beginning of November, before we can publish our decision.

But if we were to remain silent until then, we should do violence to our own feelings, commit an act of injustice towards you, and deprive the Sabbath cause of the powerful influence which we believe your invaluable testimony is calculated to exert.

Our task is a delightful one. We have read upwards of two hundred of your essays; and judging from these, the entire mass—THE THOUSAND—is one of the most remarkable collections of manuscripts ever accumulated. In the meanest there is often great originality and force; in all, there is a wonderful unanimity of sentiment on several important leading points; and argumentative power, logical

acuteness, sparkling brilliancy, touching pathos, and artless simplicity, are profusely scattered through the whole. Indeed, while our pleasure is enhanced, our labour is increased by the general excellence of your essays.

DEAR FRIENDS: REMAIN FAITHFUL TO YOUR PRINCIPLES, AND YOUR SABBATH-RIGHT IS SAFE!

Tyranny cannot rob you of it—coercion cannot wrest it from you: the various recitals of your sacrifices in its defence assure us of this. And these noble acts of self-denial have a powerful and varied influence. They make you better and more useful men: they instruct and inspirit your fellow workmen: and unless the heart and mind of your employer are utterly paralyzed by Mammon, they raise you in his estimation to an elevation unattained by himself, but which he will assuredly seek after if such lessons are repeated, and reason and conscience are permitted to act.

Nor can sophistry—philosophic or political—cheat you of your sabbath-right: your essays teem with conclusive evidence upon this point.

Remain, therefore, true to your principles, and you will prevail, not only for yourselves, but for those in all classes of society who require your help, for with you the question mainly rests.

But we must bid you farewell until the three prizes are awarded. Would that it were possible to award prizes to you all! Would that we could retain and print all your essays! It has been suggested by the editor of the *Universe*, that after the three prizes are awarded, further selections should be made; that a "Working Man's Series of Essays upon the Sabbath" should be published; and that ultimately the entire MSS. should be bound and presented to the British Museum as a monument of the moral and intellectual character of our industrial population.

These suggestions will serve to show you how your efforts are estimated, and will, we doubt not, receive due consideration. On these, or any other topics, we shall be glad to hear from yourselves; although we cannot promise more than general replies, while we remain your truly delighted and willing servants,

THE ADJUDICATORS.

P.S.—All letters to us should be addressed "To the Adjudicators of the Working Man's Prize Essays on the Sabbath," care of PARTRIDGE and OAKLEY, 34, Paternoster Row, London.

EDITORIAL POSTSCRIPT.

The Address to the Churches which constitutes our first article this month, is published also in a separate form, and at a very low price for general distribution. It is from the pen of Mr. Hinton who, as secretary, was requested to write it by the ministers and delegates of the Baptist Union, by whom it was afterwards unanimously adopted.

We regret to learn that letters have been received from Mr. Webley, our young missionary brother at Haiti, announcing the decease of Mrs. Webley.

Captain Melbourne, with whose name, in connexion with our African mission our readers are familiar, is we apprehend on his way from Jamaica to this country in the Dove. He will be accompanied by the late Mr. Knibb's eldest daughter, who has recently become Mrs. Melbourne, and, probably, Mr. and Mrs. Bloomfield, Mrs. Wood,

Mrs. Dutton and her children, and the two orphans of our late friend, Mrs. Frances.

The American Baptist Missionary Union has been relieved from its difficulties by the receipt of donations and legacies during the month of March, the last month of its financial year, to the amount of twenty-seven thousand dollars. The executive committee, on ascertaining the fact, resolved, "that in the statement now made by the treasurer, of the unexpected and unprecedented receipt of more than twenty-seven thousand dollars during the past month, by which the expenditures of the present year will be fully met, the committee see new occasion for devout gratitude to God, and increased confidence in his favour and faithfulness to the missions."

We are informed that a new translation of the New Testament into the French language has been issued by the American and Foreign Bible Society; and that an edition of the New Testament in the Italian language is now in course of preparation.

The state of the European continent may be described as completely by one word as by ten thousand. All that we can learn, at least, may be expressed fully by a single word: that word is—chaos. In the north, in the south, in the east, in the west, everywhere—chaos.

A remarkable providential interposition in favour of a friend to whom we have just referred, the Rev. J. H. Hinton, deserves to be recorded. On the 9th of May he attended an ordination at Woodside, Gloucestershire, and the following morning, returning homeward, reached the station at Swindon, on the Great Western Railway. He was entering one of the carriages, when a gentleman from Bristol whom he did not know, but who recognised him, beckoned to him, and requested him to come into the carriage in which he was riding. They had proceeded onward only about ten minutes when a dreadful collision took place, and the carriage immediately behind them—the very carriage into which Mr. Hinton had been about to enter—was dashed to atoms, and seven persons who were in it were either killed on the spot, or so injured as to die in a few hours. Thus by the combination of several apparently fortuitous incidents—a combination which no man contrived, and the effect of which no man could have foreseen—a valuable life was preserved. If this gentleman had not happened to be in the train, or if he had not happened to observe Mr. Hinton, or if he had not been sufficiently desirous of his company to invite him into the carriage in which he was riding, in all human probability a large family would have been bereaved of its head, and the church of Christ deprived of a useful minister.

THE MISSIONARY HERALD.

ANNIVERSARY SERVICES.

On Thursday Morning, April 20th, a Prayer Meeting was held in the Library at the Mission House, when Mr. Stovel presided, and prayers were offered by Messrs. Pottenger of Islington, Hull of Watford, Davis of Arnsby, and Sutton from Orissa.

On the evening of the same day, the Rev. Dr. Archer, of Oxendon Chapel, preached on behalf of the Society, at Surrey Chapel, from Psalm lxvii. 1, 2; and the Rev. Messrs. Carey and Sherman prayed.

The Annual Juvenile Meeting was held in Finsbury Chapel on Monday, April 24th.

On Wednesday morning, April 28th, a sermon was delivered at the Poultry Chapel by the Rev. C. M. Birrell, of Liverpool, from Titus ii. 11, after prayer had been offered by the Rev. C. M. Middleditch of Frome.

GENERAL MEETING OF SUBSCRIBERS.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 25th, at 10 o'clock.

John L. Phillips, Esq., of Melksham, having been called to preside, requested the Rev. John Branch, of London, to open the business of the meeting by giving out a hymn and engaging in prayer. The Secretary laid upon the table the Reports of the Committee and of the Treasurers for the year, which were received and adopted. The Minutes of the Committee for the year were then read; various questions were asked in reference to matters of business, and answers given. In an interval during the reading of the Minutes, the meeting, after prayer for the special guidance of God, proceeded to the choice of officers and Committee.

On the motion of the Rev. James Sprigg, M.A., seconded by the Rev. James Hoby, D.D., resolved unanimously, "That William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., be respectfully requested to continue their services as Treasurers of the Society for the ensuing year."

On the motion of the Rev. J. H. Hinton, M.A., seconded by the Rev. Joshua Russell, resolved unanimously, "That the Rev. Joseph Angus, M.A., be respectfully requested to continue his services as Secretary."

The gentlemen present then proceeded to nominate a Committee; after which the ballot being taken, scrutineers were appointed to examine the papers, and the following names were brought up as the Committee for the ensuing year.

Rev. JAMES ACWORTH, LL.D.	Bradford.	Rev. WILLIAM H. MURCH, D.D.	London.
JOSEPH H. ALLEN, Esq.	London.	Rev. JAMES P. MURSELL	Lelcester.
Rev. CHARLES M. BIRRELL	Liverpool.	Rev. ROBERT W. OVERBURY	London.
Rev. CALER E. BIRT, M.A.	Wantage.	THOMAS PEWTRESS, Esq.	London.
Rev. WILLIAM B. BOWES	London.	JOHN L. PHILLIPS, Esq.	Melksham.
Rev. SAMUEL BRAWN	Loughton.	Rev. THOMAS POTTENGER	London.
Rev. WILLIAM BROCK	Norwich.	Rev. GEORGE PRITCHARD	London.
Rev. FRANCIS A. COX, D.D., LL.D.	Hackney.	Rev. ROBERT ROFF	Cambridge.
JOHN DANFORD, Esq.	London.	Rev. JOSHUA RUSSELL	London.
Rev. J. MORTLOCK DANIELL	Birmingham.	Rev. ISRAEL M. SOULE	London.
Rev. BENJAMIN GODWIN, D.D.	Bradford.	Rev. JAMES SPRIGO, M.A.	Ipswich.
Rev. SAMUEL GREEN	London.	Rev. EDWARD STEANE, D.D.	Camberwell.
Rev. WILLIAM GROSER	London.	GEORGE STEVENSON, Esq.	London.
Rev. JOHN H. HINTON, M.A.	London.	Rev. CHARLES STOVEL	London.
Rev. JAMES HOBY, D.D.	London.	JOSEPH TRITTON, Esq.	London.
Rev. WILLIAM JONES	London.	Rev. FREDERICK TRISTRAL	London.
GEORGE T. KEMP, Esq.	London.	Rev. JAMES WEBB	Ipswich.
GEORGE LOWE, Esq., F.R.S.	London.	Rev. THOMAS WINTER	Bristol.

On the motion of the Rev. Joseph Angus, seconded by the Rev. I. M. Soule, resolved "That George Gould, Esq., Charles Jones, Esq., and Thomas Hawkins, Esq., be auditors for the year ensuing."

Referring to the proceedings of the Annual Meeting of Members held April, 1845, resolved, on the recommendation of the Committee, "That the Committee of the Baptist Missionary Society be empowered to place missionaries sent out by the Society to Jamaica, between May, 1840, and May, 1846, in the same relation to the Society as missionaries sent out previous to that date, as that relation is defined in the resolutions of the Annual Meeting of 1845.—Resolution iii. 2."

PUBLIC ANNUAL MEETING.

This meeting was held in Exeter Hall on the 27th of April. At its commencement, the 149th Psalm was sung, and prayer was offered by the Rev. J. H. Hinton, M.A. Dr. Steane then rose and said, "I claim your indulgence for a moment, while I take upon myself the office of introducing the chairman. Mr. Henderson is very little known perhaps to the majority of the assembly. It is due to him, therefore, that, in a few words, I should acquaint you that our friend is an elder of the United Presbyterian Church of Scotland. While he deems himself honoured in holding that office in the church of the living God, he deems himself more honoured still that the grace of God has inspired his heart with the desire of becoming the promoter of union and Christian love among all departments of his one church—for one it is in reality, though it presents itself under so many diversified forms before the Christian world. On the part of the Committee of the Baptist Missionary Society, by whom Mr. Henderson has been invited to the post he now occupies,

and on the part of 'Mr. Henderson himself, his presidency is an act of practical homage to our Lord's new commandment, that his disciples should love one another. While, therefore, he appears before us in Christian temper and spirit, manifesting his love to our denomination and our mission, I am sure the cordial reception he will have from you this day will be a response to that sentiment, and will show that though we are baptists, and earnestly adhere to our denominational distinctions, we are, nevertheless, Christians in the catholic sense of that term, and love you, sir, and all good men who in common love our Lord Jesus Christ."

The chairman, John Henderson, Esq., then rose and said, "When I received the letter of your Committee inviting me to preside at your anniversary, two feelings were awakened in my mind—a sense of my own unfitness to occupy so honourable a position, and of your exceeding kindness and liberality in inviting me to do so. I felt so strongly my inability

efficiently to discharge the duties which devolve upon one placed in so responsible a position, that it would have been a great relief could I have declined the honour. But I said to myself, What are the sentiments which the invitation of the Committee is intended to express? Not merely a partial kindness for me individually, but love for the brotherhood of other evangelical communions—the recognition of the great principles of Christian unity, and their determination to take the most public opportunity that could be found in the circle of the year of expressing, not in words only, but in a significant action, their sincere and cordial attachment to the divine rule of walking together as we are agreed. When the matter presented itself to me in this light, I said, I cannot decline an invitation intended to express such noble and Christian sentiments. If they hold out the right hand of fellowship to a brother of another denomination, shall not that brother stretch forth his to grasp it? I shall go, and the charity that dictated such an invitation will have a mantle broad enough to cover all my deficiencies. I feel the honour you have conferred upon me yet the more, when I look back upon your missionary history. It is illustrious by no common achievements—it is glorious by being associated with no common names. I believe your churches were amongst the first to enter the mission field, and that the Moravian brethren alone can dispute with you the palm of seniority. The blessings which have crowned your efforts in India, in Africa, and in the West Indies, are matter of thanksgiving to all the Christian world. When I mention India, how can I forget that to you and your predecessors it belonged to be the first to sow extensively the seed of divine truth which is fast germinating, and promises a hundred fold: to be the pioneers in the holy warfare which is destined to subdue the millions of that land—not to the rule of an earthly sovereign, but to the authority and the grace of Him who is the King of righteousness and the King of peace? Permit me to say that I do not envy the individual, to whatever Christian community he may belong, who can trace your course, and think of such men as Pearce, Fuller, Ryland, Carey, Marshman, Ward, Hall, Foster, and many more such kindred spirits who have formed the ornament and defence of your denomination, and been blessings to the universal church; I say, I envy not the individual who can think of such men without having his spirit stirred with grateful emotion towards Him who made them what they were, and strengthened them for what they accomplished. You have a noble ancestry—noble in the highest sense of that term; and what a responsibility has it laid upon you! They have passed away from the scene of conflict, and are now enjoying their reward, but they are not unconcerned in the

advancement of Messiah's kingdom throughout our fallen world. They are around you as a great cloud of witnesses, and are looking down with intense interest on your exertions. They rejoice in every instance of your success, whether at home or in the field of foreign labour. Oh! then, how should we seek to add to the measure of their holy joy, by increasing efforts—by extending liberality, and by abounding prayer in the great and benignant enterprise to which you stand pledged. At no period was there such a call to missionary work as there is at the present time. It seems to me that by the recent events of his providence, God is specially summoning his church in all its departments to renewed and increased activity, prayerfulness, and liberality in the extension of his cause. He is shaking the nations and removing in many lands obstacles to the introduction of the gospel of truth, as well as granting facilities for its spread in heathen climes, unknown before. What an encouragement it is to us when the events of divine providence are evidently seen co-operating with the calls of the divine word! And if the church shall prove faithful to her trust, the indications will soon be greatly multiplied that the day is not far distant when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ."

The Report, a copy of which appeared in our last, was then read by the Rev J. Angus, after which a hymn was sung, and the Rev. J. Campbell, of Edinaburgh, prayed.

The Rev. JOHN JORDAN DAVIES, of Bootle, then moved the first resolution:—

That this meeting, deeply impressed with a sense of the dependence of all evangelical missionary institutions, for their existence and prosperity, on the Head of the church, devoutly acknowledge His grace in sustaining the Society during another year.

"I conceive," said Mr. Davies, "that there is not one enlightened and sincere friend of the Baptist Missionary Society in this assembly, who does not cherish feelings of devout thankfulness to God for the success with which he has been pleased to crown its varied labours. The early friends of this institution, and there are a few such amongst us now as connecting links between the present generation and that which has passed away, are deeply sensible of the progress which has been made amidst circumstances of great difficulty, and they devoutly recognize the hand of God in the preservation and success of the institution. Recollecting the weakness and feebleness of the infancy of the Society, recollecting the varied and heavy trials which, at various times, it has had to sustain, and witnessing the present comparative magnitude of its operations—the increasing results of its labours, you should devoutly, though humbly exclaim, "This is the Lord's

doing, and it is marvellous in our eyes." As in the present day—the age emphatically of missions—there is not one body of evangelical Christians which has not its organization, more or less extensive, for direct missionary purposes, so we are thankful to say that there is not one of these institutions the friends of which cannot point to some scene of its labours which affords clear indications, not only of the divine approbation in general, but of the especial blessing of the great Head of the church. And I trust that the day never will, never can come, when on such an occasion as the present we shall be afraid or ashamed to avow ourselves as citizens of the world, and friends of human kind, as members of the glorified family of God, the household of faith, and the community of redeemed and regenerated souls. The more we rise above the mists of prejudice and the fogs which surround us, the more we enter into the true spirit of Christianity, which is the spirit of light and of love, the deeper must be our convictions of the complete brotherhood of all who love the Lord Jesus Christ in sincerity; and of the essential union of all institutions which have for their object the proclamation of the gospel of the grace of God to a world perishing in sin and ignorance. All these institutions have had their trials, and they have all had their successes; they have all had to encounter difficulties which would have deterred any but men whose hearts are sustained by faith in the sure promises of God; almost all of them have had, amongst their agents and friends, men of the highest character, and of the greatest worth,—men who have not counted their lives dear to themselves, but have presented them on the altar of our common Christianity,—spiritual heroes, and the best benefactors of the world; and they have all had manifest tokens and proof that God has been amongst them of a truth. We do not regard these as rival societies, or, in any degree, as opposers to each other; we regard them all as fellow-workers in the one great cause, we sympathize with them all in their tears, we rejoice with them all in their successes; we consider the success of one to be the success of every one, the success of each to be the success of our common Christianity. Allow me to remark that I conceive the success with which it has pleased God to bless our missionary labours, is, comparatively speaking, far greater than we are generally apt to suppose. Our imagination is often filled with the grand idea of the success of the apostolic age—and indeed the successes of the apostles and their fellow-labourers were great, very great, which has clearly proved not only the truth of Christianity, but which has also proved that the gospel is the power of God to the salvation of every one that believeth. No cause can be assigned for the success of the apostles, but that to which the sacred writers attribute it—

the devotional, the gracious power of the animating Spirit. "The hand of the Lord was with his servants, and therefore great multitudes believed, and turned unto the Lord." But have we always a correct idea of the nature of the soil on which the apostles and their brethren laboured? have we rightly interpreted our Lord's words to his apostles, that others had sown, and they were called to reap; that they were sent forth to enjoy the advantages of other men's labours? In all the towns and cities of the Roman empire where the apostles preached there were Jews, and Jewish synagogues, and in these the scriptures of the Old Testament were read week by week, and, in part at least, interpreted. To these places not only did the Jews, but many also of the most intelligent of the Gentiles resort. Amongst those who attended there from sabbath to sabbath, there were men fearing God and working righteousness, men who enjoyed, compared with the world around them, a large measure of religious light, and men prepared to welcome still larger communications of divine truth. To those places the apostles always first went; to those persons the apostles always first preached; amongst those assemblies they not unfrequently found willing and prepared minds who welcomed the truth as the grace of God rested upon their spirit; and these devout Jews and devout Gentiles constituted the first elements of the church of Christ. In one city and in another, they laboured for two or three weeks only; in one place and another the apostles would leave behind them truly Christian and devoted men. It has not been so with our missionaries. Many of these have been sent forth to fields utterly waste and desolate, which no hand of man hath touched for good; others have been sent forth to fields already pre-occupied, covered with weeds as noxious and destructive as they are rank and luxuriant. Hence a great part of their labour must be, in this character, strictly preparatory, and they must be content to labour on for years, and have no visible result. Such men must be content to labour perseveringly and prayerfully, and perhaps to die in the field, seeing no fruit of their labour. But, as our Report this morning has clearly proved, these labours are not in vain; the seed sown in the earth is not lost, but destined to spring up again. Labouring patiently, devotedly, prayerfully, deterred by no difficulties and no discouragements, having confidence in God, out of weakness, therefore, growing strong, taking the "irresistible might of weakness," as Milton expresses it, these men, in their successors, have witnessed the result of their labours. Will you permit me to remark once more, that, as the labour of our early mission was, in a great degree, of a preparatory kind; so is also, in a measure, our own labour, and so it must continue to be for some time to come. Our mis-

sion will be somewhat like that of John the Baptist, sent to prepare the way of the Lord. It will be ours to establish schools, to educate the people; it will be ours to print and publish religious tracts, and form religious literature; it will be ours to translate and circulate the inspired volume, and to preach the everlasting gospel of the grace of God; it will be ours, as God shall grant his blessing, to form little Christian churches, verdant spots in the desert, creating centres of good in the moral waste of the world. Is the influence of Christianity never to be universal? Are the triumphs of the cross of Christ alone to be partial, incomplete, and uncertain? Is Jesus never to have the heathen for his inheritance, and the uttermost parts of the earth for his possession? God has said he shall, and He is not a man that he should lie, or the son of man that he should repent. Oh, yes; the book of God, the New Testament, is yet to become the statute-book of the nations of the earth; the law of life will be the law of the universal family of man; the Spirit of Jesus is yet to animate the great heart of the human family, all men are to be blessed in Him, and all nations shall call Him blessed. How then? Are we to look for a new dispensation, and a new order of means? I humbly trow not; we have the instruments of this world's regeneration in our own hands; it is the gracious gospel of the blessed God. The law of truth is the instrument: there may be a vast improvement in the mode in which that truth is presented. There may be more adaptation; there may be more power; there may be more holiness and zeal in men; more of the influence of the ever blessed Spirit of our God. God can, and he may raise up men as eminently adapted to meet the wants of the age, as were Luther or Whitefield to meet the wants of their day. But more than this, the subject is a practical, and also a personal one. There is something for every one of us to do; not so much on the platform, as in the retirement of the closet, and the deep recesses of our own souls. Until the Spirit be poured upon all from on high, the world will yet be, unconverted, and the church will be comparatively desolate and barren; but when the whole Christian family shall realize its position, its high estimate, when the whole Christian family shall feel the burden of its responsibility, when we shall feel our entire dependence on the great Head of the church, and shall be ever sighing and crying,

"Come, Spirit of the living God,"

our Father in heaven will not disregard our prayers, or disappoint our hopes.

The Rev. J. CLARKE, from Africa, said: I second this resolution with much pleasure, and rejoice with you in what God has done for the Baptist Missionary Society during the past year. But I cannot help on this occasion

taking a retrospective view of the five years which have gone by since I last met Christian friends in this hall. It arises before my mind as a dream, but a dream which has in it many interesting realities. I reflect on those who were fellow labourers with us in the missionary field at that time who have gone to heaven. I think of Daniel, of Yates, of Burchell, and Knibb, and Dutton, and Francis, and Thompson, and Sturgeon, and Fuller. They are no longer with us as fellow labourers here, but are with God; and they are looking down upon us from heaven, and wondering for a moment how they could feel so little, as they find now they did feel, for Christ and for souls while they were upon the earth; wondering, too, how it is possible that we, who have seen the glory of our God and Saviour Jesus Christ, and have been saved by his grace, can feel so little, and do so little as we do in the cause of God. We have heard that, at the present rate in which the work of God is going forward, we cannot expect that the world will be converted. But conversion is the work of the Spirit of God, and it is as easy for the Holy, the Almighty Spirit, to create anew a soul, as it is for God, by his power, to cause the flowers to bud forth and blossom in the spring. He has given to us his gospel. This is the almighty instrument appointed for the conversion of the world to God. He has commanded us to go into all the world and preach the gospel to those who dwell upon the earth. This is our duty; and if every Christian in the world were to make it a part of his work to pray to God that he would pour out his Spirit on the attempts to make known the blessed gospel to their fellow men from day to day, the world might soon be converted. But I must proceed to take a view of that land from which I have come—the land of Africa. Although more recently from Jamaica, I must speak first of Africa, lying in her darkness and in her blood. We do rejoice, that God has visited Africa by the light of the blessed gospel; and though we cannot speak at present of those beloved brethren belonging to other missionary societies who labour in the western coast of Africa yet we rejoice in glancing at our brethren of the Wesleyan connexion, who are labouring at the Gambia River, at Sierra Leone, at the Gold Coast, at Ashantee, and at Badagry. We rejoice in the labours of the Church Missionary Society at Sierra Leone and at Abukuta, in the kingdom of Yoruba. We rejoice, also, in the labours of our continental brethren in the mountains of Aguapim. We rejoice in the labours of our American brethren at Liberia, Cape Palma, and the Gaboon River. We rejoice, also, in the labours of our beloved brethren connected with the Presbyterian Church who have more recently come to Western Africa, to labour there. We do feel with those brethren, and we pray for them as brethren, belonging to the same one church

of Christ with which we ourselves are connected. Africa, as you know, although thus enlightened in different parts with the light of the gospel, is still the land of darkness. There is a missionary station here, and another at some hundreds of miles distant. These missionary stations are but as little stars twinkling amidst the gloom of surrounding night. The labourers have been called to suffer. Many of them have been called away by death; still the work of God goes on. God has smiled upon his servants labouring in that land. He has given them souls for their hire. Many have received the truth in the love of it, have died and have gone to heaven. Several works have been translated, and have been printed in the different languages by those missionaries of whom I have spoken. There are now some books in the Mandingo, Jolof Fula, Susu Bullom, Sherbro, Timmini, Yoruba, and Housa, and in the Bassa and Grebo languages, spoken on the Kru coast. There are other books in the Fanti and in the Inkanr tongues: in the Ibo, and in the Efik some small books have appeared. Some specimens have been printed in the languages spoken by the inland tribes, and others have been prepared of those spoken on the grain, and ivory, and gold coasts of Africa. We have done what we could. During the first thirteen months of our residence in Africa, thirty were, as we believe, converted to God, and formed into a little church on the island of Fernando Po. Since that period upwards of sixty have been converted to God; and a church, while we were there, including some of those who had proceeded to that island from Jamaica, consisting of eighty members, sat down from sabbath to sabbath to commemorate the dying love of Jesus. A small church has also been formed on the continent. We have there twenty-three members, but they were from those who have been converted to God at Clarence, or from those who have gone to labour in Africa from Jamaica. I have, however, since my arrival in this land, had pleasing accounts from Africa. There has been an addition to the church in Clarence of nine persons, who were baptized on the first of January this year. One of them was in his native dress when I first saw him on the island of Fernando Po. His name, or his title rather, was Bokatali—a gentleman who can make gentlemen. This was his office in the town to which he belonged, and I saw him covered over with his paint, his palm oil, and his clay. I saw him in all his naked deformity when Dr. Prince and myself first visited Fernando Po. He, however, drew nigh to us, and was among us for a little time. We instructed him; and Dr. Prince, with the utmost kindness, sought to impart information to his mind. He has been now for seven years receiving instruction. The first change that took place was, that he left his town—he left the customs of

his country. He was married to one wife, and brought her to live with him in the town of Clarence. He learned to read, and seemed to delight in those things which were mentioned in his hearing, from time to time, by the missionaries of the cross; and now my heart is rejoiced to hear that he is among those who were baptized on the 1st of January. He has acted as Dr. Prince's interpreter, and afforded me much assistance during my sojourn and labours on that island. Oh! when we reflect on the condition of the African—when we think of the barriers that are in the way that he must break through before he can leave his country and the customs of his country—when we reflect on the fearful idolatry to which he has been accustomed from his youth up—when we reflect that superstitious are practised before the child is born, at the birth of the child, and onward through life on every occasion, we need not wonder that it requires a power no less than that which is almighty to break these chains of brass asunder. Africa is in the greatest temporal misery. It is, indeed, a dark part of the earth, full of the habitations of cruelty. We feel completely at a loss to be able to give you any idea of the sufferings of our fellow men, our fellow creatures in that land. We dare not describe them. Those things which we have seen, and which we know to be true, are too horrifying and too distressing to be mentioned in this place. Infanticide fearfully prevails in many lands, and not only are the infant twins put to death by the mother who has borne them, in one of the districts of Africa, in another, the children are destroyed, and the mother is driven from her home to the yam farm, to be the companion of the slaves of her former husband. At Bimbia—and we did not find it out until the beginning of last year—when the mother dies, and the child is too young to be supported, in that savage land, without nourishment from the breast, the grave is made—the corpse of the mother is put into it, the infant is placed in her arms, and the living child is interred with the dead parent. This may suffice to give you an idea of the state of millions of our fellow creatures in Africa. We have been able to travel almost around the island of Fernando Po. We have made ourselves acquainted with the inhabitants in almost every part. By means of our sabbath-schools, which have been attended by youths from most of the native towns, we have become known to the natives, and may go to instruct them in any part with comparative safety and comfort. On the continent many districts are prepared to receive the "Bantulaba," or Godmen, when they like to come among them. Many have sent to invite us, and to many of those districts we have gone. Sometimes danger has appeared, but God has always protected us on going among them, with nothing to excite their cupidity on the

one hand, or their fears on the other; with nothing but what we absolutely needed as change of apparel or as food to eat by the way—with no instrument, offensive or defensive, in our hands. With nothing but the staff to help us onward, as we climb the hills and go along the difficult roads, we are comparatively safe. We have gone about ninety miles inland up one river, and about fifty miles up another. We have been among a people who are reported to be cannibals—who not only destroy with savage delight, but are said also to eat the bodies of their slaughtered enemies. In one house I have counted more than 300 human skulls! On one tree, fixed in the middle of a house, and rising up towards the roof, there were four rows of skulls, thirty-three in each row. At one end an altar was built with human skulls, clay, and a fetish of the place, which was a sort of guano. Before this altar their sacrifices were offered, and oh! how frequently those sacrifices, on the death of their chiefs, or on other occasions, are human! Sometimes they satisfy themselves with sacrificing goats and fowls, but at Calabar, and at many other places, hundreds are sacrificed when a chief or a great man dies. I have gone past the place of sacrifice, I have seen the headless trunk of a female who had been sent, as they supposed, after her husband into the other world, because some communication had come to intimate that he required more of his women and his slaves there. I rejoice, on this occasion, to acknowledge the kind aid we have had from so many ladies and Christian friends who have employed themselves in procuring and sending garments to clothe the naked. I rejoice in being able to say that, with my own hands, I have been privileged to clothe many hundreds, I might say thousands, with those garments which were made in England, Scotland, and Jamaica, and were sent to Africa for this purpose. We distributed upwards of 400 of these on board one slave ship to cover the wretched slaves who had been taken by one of the cruisers, and brought into the harbour of Fernando Po. Such has been the effect of the kindness manifested, that a great change appears at Fernando Po, and also on other parts of the continent. Those who refused them when they were first offered, now receive them with gratitude. They wonder how it is that we can supply them with so much clothing, oftentimes without money, without return, although we have had many returns for that which we have thus supplied. There is a principle of gratitude, of wonder, and astonishment excited in their minds, which leads them to see that we are different from those white men with whom they had been acquainted in former days. We have no cause to be discouraged. God has given us the first fruits. Some of these have gone already to glory; some of them are acting now as

native teachers, as instructors of their brethren, and many of them are walking in the way which leads to God—doing what they can for their fellow men yet in darkness around them. We have no reason to be discouraged, even because of the climate. We have suffered, and we are willing to suffer. We count it an honour to suffer in the service of such a Master, and in such a work of mercy, as that in which we are engaged. But has not God with us, as a mission, dealt graciously? Only five deaths of adults have taken place in Africa. Out of all the number who had gone there, there have been but thirteen deaths, including children; and three deaths have occurred among those who returned to Jamaica, and in a sickly state reached that land, making only sixteen, out of about eighty missionary teachers, settlers, their wives and children, who have been engaged in some way in this work for Africa. Suppose you do not take the whole seven years, but four years, which is all that have elapsed since the principal part of this number went to that country, it is not a large proportion of deaths, for such a number of persons, in such a land. We are not to be discouraged by these things. We know that we have had the prayers of thousands and tens of thousands, and we beseech you to pray for us still. We are willing to suffer; we are willing to die in this work for the good of Africa, and for the glory of our God. I came to this country by way of Jamaica. I came with the sick, not because I was very sick myself, from that land. I bless God that they were preserved to reach the island from which they had been taken. I was able to travel in that land from one station to another; in all, nearly one thousand miles. I had an opportunity of seeing the state of the churches there, and you must believe that I was deeply interested in their welfare. That was the land in which I first laboured as a missionary. There I laboured for about ten years; there I saw the blessing of God resting upon the feeble efforts of myself and others. You have heard that a change has taken place in the minds of the people in Jamaica. We need not wonder at that. We could not expect any thing else. There has been a great change in their temporal condition. Did not their friends urge them to procure land; and, was it not necessary, that on this land they should erect houses in which to live, and at the last census taken, does it not appear that there are 23,000 of such landholders now in Jamaica? But, when they had obtained land and paid for it, obtained houses and paid for them, they needed furniture to put in them, and fences to be placed around their land. They needed, as they supposed, better clothing than that to which they had been accustomed before, and better food, and they laboured diligently to obtain all these things. When they had

gratified one want, another appeared, and they desired and sought to gratify it. When so many had procured land and cultivated provisions, you must not wonder that the provisions became much more cheap, and brought less in the market. It was found that a head load would not pay them for a journey of twenty miles, and they must have mules or horses to carry their produce. This required their diligence and their economy. They were taught in this way to be careful, and, perhaps, many of them have been rather parsimonious. We need not be surprised at this. This is the root of the matter, and the evil I hope will not be long in being cured. I have no disposition to despair in reference to Jamaica. I believe there are many thousands of devoted Christians in that island who are sighing and crying to God, from day to day, because of the lukewarmness and worldliness which they see in those who once had a name among them as Christians. I believe that the great want is pastors—devoted men of God—who will go amongst the people, from house to house, teaching them from day to day, and from week to week. And many such pastors there are in Jamaica. I could mention the names of some who have travelled from fifty to seventy miles in a week in thus visiting the aged and the young, and encouraging in every little district the establishment of local self-supporting schools, and thus a new class of men is being raised up for schoolmasters, who have been taught in the schools of Jamaica, and who are now acting as instructors to others. We have only to encourage such endeavours and Jamaica will, I believe, in a very little time, appear as a field which God has blessed abundantly with the blessings of his grace.

The resolution was then put and carried unanimously.

The cash account was then read by the Secretary; after which S. M. Peto, Esq., M.P., rose to explain the financial position of the Society. "The year which has just terminated has been one of severe trial to the Committee, and we are delighted," said Mr. Peto, "to appear before you having but £1000 added to our debt. I am sorry to tell you that at one period we were more than £10,000 behind, and we were indeed severely perplexed, 'but the Lord has done great things for us, whereof we are glad.' It is, however, my duty to place before you our real position. We have more work to do than the funds placed in our hands, administered with the utmost care, looked after by the officers of the Society with the utmost diligence—and I assure you that on every occasion the utmost economy is practised in every department—can possibly accomplish. We have had but two courses of action open to us in this respect. One has been by writing, and pressing on our dear missionary

brethren a reduction in every possible way of their expenses. The next has been by considering whether it was not our duty to lessen the sphere of our labour. The first has been carried to an extent almost beyond that which we conceive we ought to have done; and I desire to record it here as the deep conviction of your Committee and officers, that our missionary brethren have, in the spirit of self-sacrifice and in devotion to the cause of God, really sacrificed their comforts, and thereby almost lessened the efficiency of their labours, to an extent that has been deplorable. This has occasioned unmixed regret in all our minds. This cannot be carried further. It is my duty to tell you to-day, that it is perfectly impossible for us to continue the efficiency of your missions, if we are in any of those departments to make the slightest reduction. Day after day has the Committee sat with the utmost anxiety, and looked around them in every way to see if it were possible to reduce expenditure. The churches of the country have more than once said, 'You must keep your expenditure within your income.' We feel that we have done all we could to effect it. One dear member of our Committee, whose largeness of heart, whose missionary character, whose devotion to the cause of Christ is known in all our churches, brought before us the consideration of the propriety of doing the second thing, namely, that of reducing the field of labour. It was proposed in Committee that we should altogether withdraw our missionaries in one place, where our expenditure exceeds £2000 per annum. The Committee, after earnest prayer, felt that this was a responsibility that the churches must take upon themselves, for that, as servants of the Most High God administering the funds placed in their hands, they could not and would not incur that responsibility. It is for you to-day, and for the churches throughout the country, to determine this point. If it must be so, it shall not be the act of the officers and Committee. We felt at our last meeting that it was our duty to bring this fact fully, plainly, and unmistakably before you; but before we did this we felt that we were bound, as in the sight of God, to endeavour as far as in us lay to meet a portion of these deficiencies, and do what we could with reference to the sustentation of the funds. At our last meeting our dear ministerial brethren, the Committee, officers, and honorary members of the Committee, subscribed, in the aggregate, £1200 towards this deficiency. We have not, during the period that I have had the pleasure of acting as one of your treasurers, entered on any fresh sphere of action. We have simply sustained those efforts which the churches throughout the country first of all adopted. Therefore, the responsibility in this respect is with the churches, and not on the Committee. I earnestly press upon you all, as in the sight

of God, to consider whether this deep depression of commercial affairs, great as it is, does not call upon the members of the church of God for a larger amount of self-denial. I believe there will be a response throughout the country. I trust we shall have more earnest and constant prayer, and throughout our churches a more systematic course of action. It is that which we need. We want our pastors to get their people into the habit of giving annually, and I trust that if my life is spared, and I have the pleasure of meeting you next year, we shall have the balance on the right side, and an amount of annual receipts which will justify our continued expenditure."

The Rev. J. ALDIS rose to move:—

That this meeting contemplate with unfeigned pleasure, the blessing which God has been pleased to grant to the efforts of the Society since its commencement, and would gather from fields which have been most favoured, encouragement to sustain its labours in others, where the blessing of immediate success has been apparently withheld.

In adverting to the success of the Society with which we are connected, and whose interest we have this day to promote, I cannot help remembering that as we view the history of our Society, it appears to us on different occasions in different lights. Sometimes we seem to stand in the midst of graves. There are those of Carey, and Marshman, and Ward, and Chamberlain, and Lawson, and Pearce, and Yates. Again, there are those of Coultart, and Mann, and Burchell, and Knibb, and there are on the right and on the left the graves of the wives and the children of many of these who have been their honoured and successful fellow-labourers, and it seems to us like a place of sepulchres—a scene for reflection and for tears. Yet it is not altogether so—at least not exclusively so. These departed brethren were the honour of our cause. They were in the Society, and for the Society, nearly all they were of loveliness, and truth, and virtue. Being dead they yet speak to us. They are incentives to those who follow, that they may cherish the same spirit and rush to the same goal. They are pledges of our final triumph. God would never have allowed his servants to die on the battle-field intending to deny them ultimate success. By our dead we have taken possession of our inheritance, as the dying patriarch in Egypt could only say, "There they buried Abraham and Sarah his wife—there they buried Isaac and Rebecca his wife—and there I buried Leah:" but God is not the God of the dead but of the living, and our brethren live in Him who is immortal. But viewing that history in another light, it seems to us little else than a triumph, the gathering of spoils, the waving of trophies. We look, for example, at our printing-press and books, our translations, revised versions, and multiplied

copies of the scriptures; at our school-houses and scholars, chapels and congregations, colleges and students, churches and pastors. We look at youths snatched from the jaws of infanticide, and widows delivered from the funeral pile; upon the outcast Soorja, the subtle Buddhist, the proud Brahim, the fatalist Mahomedan, reclaimed savages, emancipated slaves, all subjects of Jesus, and all united to further the great interests of his kingdom. We see missionaries baptized for the dead in greater numbers, with ampler experience, with better adapted instrumentality, with a firmer footing, animated with the same spirit of hope and firm resolution. And while we thus number up our successes, our words cannot utter them, our hearts are crushed by them; we can only retire and say, "This is the Lord's doing, and it is marvellous in our eyes." It makes us strangers on earth—it shall add to our gladness in heaven. The resolution speaks of spheres of labour comparatively unsuccessful, but we cannot help feeling that we are altogether inadequate judges in such a case as that. We sometimes think ourselves most successful when we are least so. The fact is, we are misled by our senses and our love of fruition; we like to taste the ripened fruit. Our understanding must master our senses. One man, when autumn's last leaves have fallen, with frost-bitten hands, and on an unsightly soil, scatters the seed, and dies before a single blade of wheat has sprung up. And another, under bright skies, binds the golden sheaves to his bosom, and brings them home with gladness. Which was the most successful? One warrior rushes to the field, and dies, covered with a thousand wounds. Another snatches the colours, returns to his country, and enters the city amidst loud acclamations. Which was the most successful? Carey will appear to be, he will not in reality be, more successful when surrounded with the reclaimed heathen who shall constitute the theme of his rejoicing when Christ appears, than he was when he sank to the grave, exclaiming,

"A guilty, weak, and helpless worm,
On thy kind arms I fall?"

Yet our successes are worth meditating upon. Why, the Acts of the Apostles was in fact the first missionary report, received, adopted, printed, and, blessed be God, read by the churches. There is an evident tone of exultation in the heart of the evangelist when he tells of the "many," the "great multitude," the "three thousand," the "five thousand" converted to God, and added to the churches. The large heart of the apostle Paul expanded more fully when he said, "Thanks be to God who always causeth us to triumph in every place." Christ might have left us with nothing but a command, but he knew our nature, provided for it, and

has promised us success. We are to be "stedfast, immovable, always abounding in the work of the Lord," for this reason, that we know that our labour cannot be in vain in the Lord. He fulfils the promises he makes. There never was a right-hearted effort for the promotion of His glory upon which his blessing did not fall. It has fallen on all societies—on none so largely as to warrant boasting—on none so slight as to warrant despair. If I am disposed to say, "I am of Jamaica," and you should be disposed to say, "I am of India," God says, "I am the highest, and the benefactor of them all." Here we may have our mistakes. Let us guard against them. Our only warrant for touching this work, and our everlasting obligation to it, is God's command. Till that is revoked, we cannot, without guilt, retreat. With nothing but it, we meet foes, and defy the assembled universe against us. If God be on our side, who can successfully be against us? Let us recollect, however, that sometimes we think we are successful, as I have already observed, when in reality we are not so. Sometimes we think we are unsuccessful when we are most successful. We hear the applause of our fellow-creatures, and mistake it for God's approbation. When was it best with us—when the college at Serampore challenged the admiration of all men, or when the entire premises were laid in ashes? Was it better for Knibb when he was carried on the shoulders of the multitude through the streets, or when he was led or dragged as a felon? Brother Fuller died last year in Africa, another remains to labour there. One is crowned in heaven—the other still labours, but he is at a distance from his crown. Were our brethren better off when they were wafted on the wings of the Dove that went to the shores of Africa, or now that they have been smitten by the hand of disease? We must answer these questions by another. Was our Master most victorious when he entered Jerusalem amidst hosannas, or when he expired on the cross amidst ignominy and blood?

"He conquered when he fell!"

Let me beseech you not to forget, that in your estimates of success, and in your endeavours to undertake what God has given you to do, we are all extremely exposed to these illusions. We set a high price on our efforts, and sufferings, and benefactions—a low price on God's mercy and blessing conferred upon us in return. We feel the one—we are not apt to feel, and therefore not so apt rightly to appreciate, the other. Have we not talked to-day of the 37,000 members of our churches—do we not name them as converted to the faith, and on the way to heaven? Do we understand it? Let us take each one of these. Is it not a soul immortal, to die no more? Alight it not exist in the ecstasy of heaven, or the anguish of hell? View that

soul in relation to God. Is it not the object of his eternal love, to be pressed to his eternal heart with an exultation which God's heart only can know? "My son was dead and is alive again, was lost and is found." Add to this one, the thousands now on earth, the thousands who have already gone to heaven, and the thousands more whom this Society shall be the instrument of bringing to God, and then we shall be so oppressed with a sense of God's goodness and mercy, that we shall rush to his footstool and say, "Not unto us, not unto us, but unto thy name be the glory."

Dr. MORISON, deputation from the London Missionary Society: "I rise on this occasion, not, I assure you, with the vain conceit that I shall confer any patronage, which I feel it is not with me to give, but to thank my kind friends of this Society for giving me the privilege of taking part with them, as I may be able to do, in the pleasures, in the sincere Christian joys of their great missionary festival. I am grateful to be deputed from the Board of another kindred institution, to tender to you, sir, to this meeting, and to this Society, their cordial greetings and sympathies—their greetings for all the blessed successes which God has been pleased to cause to rest upon your labours, and their sympathies in all the trials and conflicts with which you have been exercised in discharging the trusts of another year. Among all the friends of vital Christianity there ought to be a glorious and living sympathy in reference to that work of faith and labour of love in which they are severally engaged, and between baptists and pædobaptist congregationalists, who are one, not only in all the great and essential points of Christian doctrine and experience, but in the views which they entertain, particularly in reference to the form and constitution of Christ's kingdom upon earth, there ought to be perfect harmony one with another; they ought to feel towards each other a common, gracious, and Christian sympathy. The men—I can say it truly and from the heart—whom I have the happiness to represent this day, are in harmony with you; they do feel most kindly in reference to your time-honoured institution, and to you, its friends and supporters who are engaged in carrying forward its blessed designs; and I am here this day with more pleasure than I have words to express, to testify this sympathy, and to pour forth the warmest wish of my heart to Heaven that you may be prospered and succeeded more than you have hitherto been in carrying out these plans of mercy for the illumination and salvation of a benighted world. I have been—as an evangelical disseminator, if you will allow that phrase, I do think that word will not be unacceptable here—always accustomed to look upon this Society as the origin of nonconforming movements for the conversion of the heathen world. You

took the lead of us all, and I am thankful to God for a pregnant example upon which he has been pleased to shed his benign blessing. The fathers and founders of the Baptist Missionary Society were a noble band; while there were monuments in our world of great Christian verities, the names of Ryland, Fuller, and Sulcliff, and many others that I might add, will be had in everlasting remembrance. They lived and laboured, indeed, for their own generation, but they lived and laboured also for posterity, and we are this day enjoying the benefits of their consecrated efforts, the results of their devoted attachment to the cause and service of our divine Master. Nor less can we feel that our love and our admiration are due to the early and later missionaries that have been employed in your service, your Marshmans, your Careys, your Wards, your Yateses, your Pearces, and a host of hallowed names that I dare not venture to repeat, because it would not be well to lose the time of the meeting by a repetition of mere names—these honoured men who have been gathered to their fathers, were the ornament—I scruple not to say—of their generation; and they were the just boast of any society who might have employed them in their service, and I may truly say on the part of myself and brethren of the denomination to which I belong, as well as on behalf of other Christians, they were the common property of the Christian church. The resolution that I have been called to second led me to look at your Reports, and so far as I was able to gather an opinion from the perusal in which I indulged, I found it somewhat difficult to make out what it would be proper to say in reference to the specific form of the resolution; for I do confess that in looking on all the spheres of your labour, even those which perhaps some might be disposed to consider as the least productive, I saw so much of encouragement, so much to call for thanksgiving to God, and to animate my faith and hope in this work, that I could scarcely make out the argument which the Secretary intended should be made out by the speaker to this resolution. Perhaps we shall best meet the case by looking at those parts of your missionary field in which there may be the greatest struggle at the present moment, and the smallest number of encouraging points. You have only to look back a few years, with reference to some of your missionary fields, now the most hopeful, and the most full of encouragement, to find that they were, at that period, less hopeful than any of your stations at the present moment. The missionary work is a gradual and progressive one in most of the spheres in which we are called to labour. If directors and members of missionary societies are so faithless and restive that they will not continue for a season energetically to employ the necessary means of cultivation on a particular missionary sphere, they deserve any

visitation that God may bring upon them for their faithless labour. I have lived long enough to find that the most discouraging points will become the most encouraging, and we have found how good it was that we did not follow that short-sightedness which, years before, might have led us to relinquish the post. It was stated in the Report that you had four hundred churches making contributions to your Society under the amount of £5 a year. This opened a vista to me, acquainted as I am, a little, with the workings of our own and other societies. It impressed me with a conviction that has often very painfully been forced upon my mind, that with all the intelligence we have afloat about Christian missions, all the sermons that have been preached about them, the speeches that have been made on their behalf, and the books we read on the subject, yet there is a great lack of that missionary organization in our congregations, without which I believe we shall never get the sums of the poor and the humble classes as they ought to be collected. I do not know what these four hundred congregations are, but I will venture to say that there is next to no missionary organization amongst them. In visiting different parts of the country, I have found that where churches send under this amount, almost every thing is made to depend on the anniversary sermons, and the public meetings, with a few generous friends just to keep the thing floating. I believe that where they do the work in this unworkmanlike style—for such it is—there is even greater pressure in getting the small sum, than would be felt if there were a more general and well adapted organization for drawing on the resources of the congregation. I have a comparatively poor congregation—there are a few rich people among them, and they are disposed to do their duty—a thing which I am always glad to say of the rich. I wish I could say that that was the case throughout the country, but no man will make me say it. Our church, however, is so organized, that there is no person—seat-holder or member—who is not a subscriber. To my dear brethren present—I will not speak to fathers—I say, Go home, take the word organization, and then I am sure that, at the end of another year, the Society will not have to report that there are four hundred churches with contributions under £5 per annum.”

The resolution was then put and carried.

The Rev. J. POTTEGER, of Islington, rose to move :—

That the loud calls for more labourers from India and Africa, the comparatively small accession to the missionary churches during the year, and the state of the funds, should impress upon the minds of all the friends of the Society, a more lively sense of their dependence on God; and lead to fervent prayer for the promised blessing of the Holy Spirit, to more constant watchfulness over the motives which in-

fluence our services, and to more self-denying liberality to promote this sacred cause.

Whatever this mission may have lost in novelty since the days of Fuller, and Carey, and Pearce, it has not, and never can, lose any of its importance in the estimation of those who give to Christ pre-eminence for the salvation of the world. However young and ardent minds may have invested it at the beginning with poetry and romance, that has passed away in history and experience of the trials and triumphs of more than fifty years, in the grandeur of its designs and in the glory of its results, it never can cease to have a strong hold on the affections and the sympathies of those who have been bought by the precious blood of Christ. We have now reached a period in the history of this mission when we are thrown back upon our principles for its support, extension, and ultimate triumphs, and it would seem by the movements of Providence and by the march of events, as though those principles were to be tried as by fire, and that God will bring to a final issue the question whether our support of the mission is to rest upon principle or custom—whether it is to spring from sincere and intense love to the Saviour, or from the praise of men. We are told that the passion for missionary work no longer exists in our churches, and that few men offer themselves for the highest department of Christian enterprise and benevolence. Be that as it may, the great principles which gave rise to this mission more than fifty-six years ago, and on which it must still rest, have the power of an endless life, and remain without the shadow of change amid all the decays of our mental and physical power, and amid the passing away of this transient world. It is upon the command of the Master we love and serve, upon the mighty debt we owe to him, upon our faith, our love, our benevolence, and self-denial, that we are now thrown back in this advanced period of the grand enterprise which is to secure for the Prince of the kings of the earth the crown of universal dominion. Our vocation is not to endure years of oppression and injustice in a jail, or to pass through the flames of Smithfield to the Master's crown. But Providence summons Christians in their closets, pastors in their pulpits, and missionaries among the heathen, to realize more than they have yet done, the essential goodness of the cause to which they have consecrated their lives. Every Christian must decide the great question, "How much owest thou unto thy Lord?" and having decided it in the prospect of the final judgment, let him give himself, his time, his talents, his property to the great work of mercy. Let this be done by the whole church of Christ, and we shall soon find ourselves on the eve of the millennium, and amid the bright and peaceful scenes of the last days. We have lived long enough upon

excitement, upon the applause of platforms and public meetings; we have tried machinery of one kind and another, and I am now anxious to see whether our principles will abide the test. In the commencement of this mission the name of Serampore had a magnetic influence upon the churches. Fuller and Pearce travelled through the land receiving the contributions of the brethren. At a later period the name of Yates was connected with the most perfect translations of the New Testament ever yet made, and at a still more recent period, the names of Knibb and Burchell have been associated with the great struggle for the abolition of negro slavery. These facts, however, belong to the past, and we must now take our stand upon the wants of the world and our obligations to Him who though rich, for our sakes became poor, that we through his poverty might become rich. We have never yet formed a right estimate of the power which prayer has upon Him who sits upon the circle of the earth, and who reigns in the kingdom of grace. Communion with God will give us power with men; having wrestled and prevailed in prayer, we shall be in a better position to appeal to the latter, and the church will never be so near the repetition of the Pentecostal day as when it is most devotional. The devotional spirit is the best preparation for the greatest success. The greatest success in the history of the church was in the first age, for that was the age of prayer. Christians were men of prayer—churches were imbued with the spirit of prayer—ministers, deacons, and members prayed without ceasing, and while in the act of prayer the Spirit descended upon them like a mighty rushing wind, bringing every thing down in the shape of opposition, and in a single sermon winning 3000 converts to Christ. An earnest ministry is the demand of the age. Books have been published, pamphlets have been written, sermons have been preached on that point. Earnestness in the churches, the closet, the pew, the pulpit, in our prayers and in our contributions, is the want of the day. Money is wanted—men are wanted. We have reached that point in the history of our missions that we must recall our missionaries, and circumscribe the sphere of our efforts, or you must increase the funds of the Society. As to giving up your stations, that is out of the question. If the period should ever come when you cease to sustain most vigorously the enterprises of such men as Carey and Marshman, the glory is departed, and Ichabod should be written on your mission-house, and pulpits, and pews. But what is to be done? You must increase the funds, or you cannot maintain your past conquests. Will you call home any missionary from Africa, or your translators, printers, and schoolmasters from India, or any labourers from the west? How many are there for

the vast population of those countries? If a proposition were now submitted to the meeting that we should recall some of the missionaries, not a hand would be lifted up in its favour. But what is the alternative? You must supply the Committee with large funds, acting under the influence of principle. Providence summons us to this great conflict—a conflict for everlasting principles, and one that will smite to pieces the great fabric of antichrist. Our fathers fell in this great conflict. They were faithful to death. They never put down the weapons of their holy warfare until death summoned them from the great battle-field to receive the crown of life that fadeth not away. We have taken up these weapons, and never with hearts to beat, or arms to wield with strength obtained from him who is mighty to save, will we put them down.

The Rev. William Arthur (late of Mysore and now of Paris) rose as a representative of the Wesleyan Missionary Society to second the resolution. "Every friend," he said, "of the progress of the gospel has been thinking with much interest upon the position of the baptist brethren in France for some time past. Though the constitution under the monarchy gave to every French citizen not only equal liberty and equal protection, yet it so happens that under certain arrangements adopted no doubt to thwart it, the local authorities have had the right of denying the opening of places of worship wherever they pleased. The consequence was that in some parts of France the baptists were opposed, and finally persecuted. The highest courts decided against their rights; but a day of change has come. The restrictions that lay upon you are gone, and now throughout the length and breadth of that land, religious liberty is in the ascendant. Dr. Devon told me that in one of the provinces a French baptist had built a chapel. During ten years he had tried to obtain permission to open it, but had failed—that he had been looking forward to the day when it might be opened, and that day has come at last. I believe that since the Revolution no disrespect has been shown to the priests as ministers of Christianity. If it has been shown to them, it is as the emissaries of Rome. At the present moment the French mind is more favourable to the gospel of the Son of God than it has been at any time since the Reformation. Infidelity is hardly bold enough now to raise its head any where. I have never met with a French atheist, and to meet with a deist is rare. The bulk of the people say, 'You are not to expect us to believe all that the priests tell us,' but they have added, 'we believe what Jesus Christ and the apostles have said.' When I have remarked to them, 'You are protestants,' they have denied it. However, one intelligent man said to me the other day, 'I will tell you precisely where the difference lies

between the present state of mind of a thoughtful Frenchman and the protestant religion. It is not in faith, for most of us believe Christianity, and if you were to go into our churches, you would find men where they were never found a few years ago; but do not think that we believe in all the mummeries that are practised there. No, we go from a necessity that we feel to worship God, and we know no where else to worship him. The difference between our state of mind and the protestant religion is this, a Frenchman likes something that speaks to the eye—something scenic. The protestant form is too stern for us.' I believe he was perfectly correct, and that in a vast number of the French population that is the difficulty with regard to protestantism; but I do not believe that in order to make Christianity captivating to the French nation, we ought to dress her up in French clothes. Let her stand in her own grand majesty before all opposition whatever. I believe the day is very nigh when we shall see in various parts an upspringing of Christianity such as we have never witnessed, and such as will make us all glad. Looking at it in that light, I have felt pained at the position of your Society. That most dangerous position in which you are brought to sit down and consider whether you must not give up some of your stations. Out of all the black records in the history of England, I believe there are none so black before God as these records of our churches. They are not confined to one church. These resolutions, absolutely necessary on the part of the brethren who wrote them, appear to me as if they were written in the blood of souls. I am afraid of their consequences in another world. Some years ago, when we were brought to that position, we gave up a station that seemed a hopeless one. It had been formed with the hope that some day the gospel might, through it, find its way into Italy. We gave it up because we had no success. But Italy is now opening its arms, and it would be a most important position for us to occupy. Take care of abandoning any stations which you have once taken up. Let them all be maintained—all be more and more cultivated, and the cultivation will assuredly bring its harvest. But although it is impossible to refuse a great amount of interest to the continent of Europe, I acknowledge that by far the greater part of my heart's sympathies are in a country with which your Society is more conspicuously identified than with other countries, Jamaica alone excepted. I mean continental India. I believe that the feeling with regard to India will not die in you, more particularly as the fruit of that work is beginning to be reaped, for it is only beginning. We have in British India at least one sixth of the entire human race, and in that immense multitude God gives the churches of England

a sphere of action such as till our days they have never had. We ought, then, to use redoubled energy in the great work of evangelizing all over the earth. Is it possible that notwithstanding these commercial difficulties we have to encounter, that the churches of England are prepared really to let Christian societies be embarrassed as to whether they should abandon or prosecute their labours? The resolution calls upon us to feel a more lively sense of our dependence on God. I trust that throughout the whole of the baptist connexion there will go out a feeling to-day that we are in God's work—that what we are undertaking is not in any sense to raise a name or give to the world illustrious men, but that we are sent by the God of heaven to do a work that by God's help alone we can accomplish. We go forth to make new men, but new men we never can make except by the power of God. On that power we must depend. It alone can do the work. Depending upon that power we are called to present fervent prayer for the promised outpouring of the Holy Spirit. I believe that if men pray, they will do every thing else; they will labour and give. We are also called to watch over our motives. Here is the spring of our failure or our success. I have little faith in those reasons which, if they go to prove any thing, prove that it is a great deal better not to have success than to realize it. It is said that we are more likely to be humble, but I never can believe it. If, however, we would be urged to greater labour, we must go to the work with right motives. Every sectarian and subordinate motive must be relinquished. The resolution calls for self-denying gifts, and I believe if we adopt all the resolution in our hearts, this meeting will do its duty. Let us delight to give. Man never comes up so near to the act of God as when he is giving. I can conceive of nothing so unlike that glorious Being that I adore alone, as a spirit that has delight in getting and holding, but to whom it is a great effort to give. Such a thing is the most direct opposite to the God of heaven that I can possibly imagine. From all eternity, he has given light, life, immortality, and all things. Heaven and earth are one vast gift, and all time one act of giving; and God has never condescended to receive ought, except it may be the satisfaction of seeing those happy whom he has made happy by his own gifts."

The Rev. J. WEEB, of Ipswich, rose to move:—

That the thanks of this meeting are due, and are hereby presented to JOHN HENDERSON, Esq., for presiding on the present occasion, and to the various friends connected with our own and other bodies, who have generously aided the Society by their contributions and services on its behalf.

This Society, he observed, has been graciously helped by members of other deno-

minations, and on one occasion they stood nobly forth in snatching the fire-brand from the flame. We cannot think of the kindness they have manifested towards us without feeling that there is here a recognition of our common Christianity. But while we thank these brethren, we would not forget our own. We wish that a large number would put themselves in the way of having these thanks returned to them. We have to remember that however thankful we ought to be for the special assistance we have received, and however serviceable it has been, this Society cannot depend on benefactions of this kind for a fixed and permanent income. It is not so much the rapidly descending showers as the steady rains that sustain and nourish the great processes of vegetation and fruitfulness; and I would remind this assembly that it is by the united exertions of our body that our missionary enterprise is to be sustained. Christians connected with other communities have calls for their liberality in the departments of sacred enterprise in which they are embarked. We cannot, therefore, in the nature of things, calculate upon receiving largely from them. We are engaged, however, in proclaiming the glorious gospel of the blessed God. We were the first in the field, and assuredly we will not be the first to quit it. Call agents back! No; we will try to send more out. We are pledged by every principle, by the engagements into which we have entered, to persevere. We have raised and equipped our forces—we have assailed the fortresses of superstition and sin, and God forbid that we should weaken our ranks, disband our troops, and sink into a state of inglorious ease. Why, the moral universe would be ashamed of us, if we were not ashamed of ourselves. But we will take care that we will never occasion their countenances to be crimsoned with such a blush. No; I trust we are prepared, whether or not we wave the victorious palm, to go on—to have our armour girded on, and to die with our face to the enemy, expecting that crown of life which the Lord the righteous Judge will give to every faithful soldier of the cross. I do view with the deepest regret, the fact that the entire denomination furnishes scarcely 3000 annual subscribers of ten shillings and upwards. I feel that this is a dishonour. This metropolis should furnish 1000, and the provinces should supply 8000 or 9000 more, and then we should have an additional income to the Society. I do think that that can be raised, and I hope it will.

JOSEPH TRITTON, Esq., in seconding the resolution, said, "You are all judges how much depends on the chairman at a meeting like this, and you have all been witnesses this morning of the tone—the deep tone of devout and ardent feeling—the tone of brotherly love and affection which, by the opening remarks

of our chairman, was thrown over this meeting. I trust that he who came to us with expressions of kindness will convey to those with whom he is associated, and also our brethren from other denominations who have favoured us with their presence to-day, our reciprocal feelings of love; tell them that we rejoice to meet them upon a common platform in our Saviour's common cause, that we hope that feeling will grow year by year and day by day. I hope there are thousands in this assembly whose bosoms are beating, and panting, and longing for the time when the watchmen and the citizens of Zion shall see eye to eye. We are sending messengers of love, but shall they be the bearers of a message of another kind? Shall they tell them we are thinking of giving up our stations, of recalling our missionaries, of summoning back the troops we have sent to the field of conflict. Let it not be so. There have been suggested various reasons to-day for the falling

off of the contributions which the Society has realized. Undoubtedly commercial pressure has rested more or less upon all, but I have endeavoured myself to look at the subject in this light, and I would affectionately invite all persons to do the same, namely, that all those who have been permitted by the gracious providence of God to override the storm should make a thank-offering to God, and thus replenish the funds of this Society."

The resolution was then put and carried.

The CHAIRMAN, in acknowledging the resolution, said, "I have been honoured to-day with the highest place I could hold in this world, and I receive with thanks your kind expression of approval. I have only to say that there is no one who can serve the Society with more willingness, so far as my capacity goes, than I will do."

The benediction was then pronounced, and the meeting separated.

ADJOURNED MEETING, FRIDAY EVENING, APRIL 29.

This meeting was held in Finsbury Chapel. Robert Lush, Esq., presided, and, after prayer had been offered by Mr. Rothery, delivered an address, for which, and for the speeches which followed, we regret that we cannot find room. Appropriate resolutions were moved and seconded by the Rev. W. Crowe of Worcester, the Rev. Dr. Burns of Paddington, J. George, Esq. of Romsey, the Rev. J. Clarke and the Rev. W. Newbegin from Africa, and the Rev. E. Noyes, M.A. from the United States.

REPORTS.

The Committee have arranged to strike off a number of copies of the Report for the year 1847—8, without the Appendix, so that Auxiliaries may stitch them up with their own contribution lists. Two sizes are printed,—one octavo, the size of the Missionary Herald, and the other, the size of the Church or the Baptist Penny Magazine.

Orders for either of these must be sent to 33, Moorgate Street, by the end of June. They cannot be supplied unless the orders are received in June.

These Reports, and a small handbill entitled "Brief Facts," are adapted for circulation by friends seeking to extend an interest in the Mission, to obtain new subscribers, and to promote more efficient arrangement throughout the church.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

THE MEETINGS.

THE Annual Sermon was preached, April 21st, at Salters' Hall, by the Rev. W. ROBINSON, Kettering, from Isaiah v. 15, 16, when the preacher presented a most interesting and graphic sketch of the condition of the Jews during the reigns of those monarchs immediately before and cotemporary with the prophet, as an illustration of the facts stated in the text, and argued that the strange events then occurring at home and abroad would equally prove that God would be "exalted in judgment and sanctified in righteousness." The whole subject was then applied to Ireland, and the claims of the mission were enforced in a manner most judicious and impressive.

HENRY KELSALL, Esq., presided at the Subscribers' Meeting held at the Mission House, on the 24th, when the Committee and Officers for the ensuing year were elected, and other usual business transacted.

The Annual Meeting was held at Finsbury Chapel, on April 25th, and was numerously attended. S. M. Peto, Esq., M.P., took the chair.

The proceedings having been commenced by singing,

The Rev. J. Stock (of Chatham) implored the Divine blessing.

The CHAIRMAN then rose and said: He could not but help feeling the appropriateness of the expression which their brother had just used in the prayer he had offered, that this meeting might produce a sanctifying tendency in every heart. In the prospect which Ireland presented at the present moment, he felt that if they were shut up only to the help of man, they had little hope with regard to her spiritual welfare. He was glad that the meeting of that night was one purely of a religious character; any other would neither produce satisfaction to their own minds, nor advantage to the object they were assembled to promote. He had lately had an opportunity of making inquiries with reference to the character of the agents whom this Society employed, from friends of his who knew Ireland well, and he was happy to bear testimony to the fact, that they were simple-hearted men, communicating to those who needed it above all others that instruction the preciousness of which they had themselves realized. He was happy to learn that, in the darkest districts of Ireland, the proclamation of the gospel had not been without its happy fruit. In Connaught, he was happy to know that the efforts of this Society, and another kindred institution—the Irish Evangelical Society—had been productive of the most beneficial effects. During the past year, Ireland had suffered from famine of the most severe character, and with it the attendant evil of fever; and it was only those who had visited that country, that could form any idea of the sufferings which the people had been called to endure. His own intimate know-

ledge of the Irish character enabled him to bear testimony to the fact, that there were no people on the face of the earth—though at times they were excitable,—who endured sufferings with more patience and more kindness of feeling than did the Irish. He hoped it would be proved, with regard to Ireland, that the period of their extremity was the period of God's opportunity. He trusted that Ireland would soon possess, not only every civil and political right, but that which made all civil and all political rights precious. It was a great misfortune to Ireland that the truth had never been presented to her as it ought to have been. Whatever the Establishment might be in this country, in Ireland it never had and never would succeed. The longer he lived, and the more he saw, the more he was convinced that they would never see religion,—true, simple, God-like religion,—prevail in Ireland, until that Establishment was removed. They could not view their own operations in Ireland without regarding them in connexion with the labours of other institutions; and when they saw the people of Ireland taxed as they were to a large amount, for the support of the religion of one eighth of the population, they must feel that it would have a tendency to prevent the diffusion of the truth. He felt it to be a responsibility devolving upon himself on all occasions, whenever he had an opportunity, to lift up his voice, to do all he could to remove the burden of the Establishment from Ireland. But the meeting had before them, not only the happy results of their efforts in the partial regeneration of Ireland, but they had the promises of God on which to depend with regard to future efforts. Let them place simple reliance on his strength, and the day of small things would soon become the day of

great things. God had blessed both this and the Irish Evangelical Society—for he liked to speak of them together—and to them Ireland was indebted very much for her spiritual prosperity. He was sure that, small as might be the salt of the earth in that country, yet they owed much to the praying people of Ireland for her present peace. Whatever they did with reference to Ireland, must be done in reliance on the blessing of God. He hoped that all would feel that the throne of grace was their resort for Ireland.

The SECRETARY then read an abstract of the Report, the principal portions of which were given in the last Chronicle.

The Rev. D. R. STEPHENS (of Manchester) rose to move the adoption of the Report. While duty was always duty, there would occasionally arise certain circumstances which furnished specific reasons in favour of a particular object. That was the case with regard to the Baptist Irish Society. Having cherished some interest for many years in the welfare of this Society, he felt that, as a denomination, they were loudly called upon to give this object their most earnest, God-fearing attention. Nothing were easier than for a person like himself, who descended from the ancient Celtic race, to talk of the glories of the Irish. It was very difficult not to refer to it, for it had become the fashion, in the leading journals of the day, to talk of the Irishman as an Irishman. The "Times" commissioner had said, sometime ago, that the Irishman was more stunted in his growth than the men of Norfolk. When a nation had been starved for years that was a very natural result. It was hard to visit upon a man the sins which his forefathers had committed, and which were the cause of his present sufferings. The religious interests of Ireland, however, peculiarly claimed their regard. The protestants of England owed the catholics of Ireland a debt, which they had not yet begun to pay. The ancient Christianity of the East came through Lyons to this country. St. Patrick had no communication with Rome. There was scarcely an authentic document belonging to Wales which did not prove that the Ancient Britons had resisted the aggressions of Rome. Much was said at the present time of the popery of Ireland. Who made the Irish catholics? The English settlers. It took centuries to make them submit to Canterbury when a Romish see. It was said in a book published by Mr. Todd, of Dublin, for Puseyitish purposes, that the great fault of St. Patrick was that of making so many bishops. They had one for almost every congregation. The duty of protestants at the present day was to attempt to undo the evil which had been done. They possessed the gospel, and they were bound to send it to Ireland, as they were doing through this Society. There was little in the Society which dazzled, but, as Dr. Pa-

ley observed, what the Redeemer described as great in the Sermon on the Mount was not only not the kind of greatness which the world esteemed, but it was the directly opposite. It was their duty to support all their societies as though they depended for their success upon their personal and present efforts. It was a great advantage that some of the agents of this Society preached the gospel in the Irish tongue, for it was impossible to do much for the masses of the Irish people until the truth were taught them in their own language. He hoped the time would come when all their labourers would be able to pursue this course.

The Rev. CALED BIRT, in seconding the resolution, said, that it had been his lot to visit Ireland, and although his stay was short he had travelled over every part of it. He envied not the Englishman who could visit that country without feeling a deep interest in the welfare of its inhabitants. Great was their misery. It was impossible to describe the wretchedness of their dwellings, or their miseries, arising from the want of food, and that not with reference to the late famine only, but generally. The Irish had a loving heart, and great must be their distress when they beheld the hunger of their children, and were unable to alleviate it. There was no middle class in Ireland to be a reciprocal conductor of sympathy between rich and poor. For miles there was nothing to be seen but the most wretched cabins. The conflicting religious opinions of the Roman catholics and protestants tended much to aggravate the miseries of Ireland. The Irish were brought to terms with their priests, but they were far distant from God. Depending on ritual observances, they had no true knowledge of Him. Ireland required the friendship of England. It was a beautiful isle; the climate was salubrious, the hills were green, and the valleys fertile. There was great kindness in the Irish heart. The females were characterised by charity, and parents were willing to sacrifice themselves for the welfare of their children. The Irish emigrant never was happy in distant lands until he could send for and gather his children around him. But when he beheld the superstitions of the Irish, he felt that if the doctrines of the cross were but substituted for the ceremonials of Roman catholicism, oh! what Christians would they become. When he reflected on the urgent necessities of that land, he almost wondered at the measure of tranquillity which prevailed in it. Its condition was enough to make senators almost frantic. The resolution recognised their dependence on the Holy Spirit, in the accomplishment of the work which the Society had in view. That was to him a source of encouragement. When the divine power was exerted, the weakest instruments became mighty. Where God arose to the work, all events tended to promote the Di-

vine purposes. Though with a weeping spirit, he had read of the sufferings of Ireland through a period of famine and death, yet, when he learned from the Report, that through the agents of this Society, no fewer than 2,000 objects of pity and commiseration had received, day by day, their daily bread, he could not but hope, that the prejudices long indulged against the Saxon and protestant would be melted down, and a way opened up for the diffusion of that bread from heaven which would give life to the world.

The Rev. M. A. GARVEY rose to move :—

“That this meeting again records its deep sympathy with the continued sufferings of the Irish poor, and gratefully acknowledges the fact, that so large a measure of temporal relief has been offered to multitudes, through the funds placed in the hands of the Committee for that purpose: that it desires to express unfeigned gratitude to Almighty God, for preserving the lives of nearly all the agents during another year of pestilence and death; and would earnestly beseech him to bless the affecting calamities which in the Divine Providence have fallen on Ireland, to the social and spiritual regeneration of her people.”

He appeared there as a deputation from the Irish Evangelical Society. He had been selected because, in connexion with that institution, he had, during the two years of famine, visited Ireland four times, and hence had become well acquainted with the sphere of labour occupied by this and kindred societies. It had been well said that the Irish were an affectionate people; but they were also an independent people. Nothing made a man so independent as poverty, because no one could take his property from him, for he had nothing to lose. The Chairman had forbidden them to touch on politics. He would not say that the present condition of Ireland was attributable to bad government, but he supposed he might think so. There was no nation suffering so much at the present time, not only physically, but morally and spiritually, as Ireland. The Premier had said, the other night, that he was determined, at all cost, to preserve the union between England and Ireland. They were committed, then, to the union; but let Ireland be as much a part of England as Northumberland. Let there be equal laws and equal liberties, and let the attributes of citizenship be equally and manfully maintained. The Irish people had been loyal to Rome; let them endeavour to make them loyal to the King of kings and Lord of lords. This Society was doing a great work in Ireland, and, in one respect, had taken the lead of all other institutions,—namely, in the establishment of schools throughout the country. It might be asked, why their efforts had not been followed with greater success in Ireland. The reason was, they had never had fair play there. Had not protestantism been presented under the most unlovely of aspects? Had not that religion which came and proclaimed liberty

to the captive, and the opening of the prison doors to him that was bound, been spoken to the Irishman by the voice of the tyrant and the despot? Had it not come to him with the bayonet,—with the strong arm of power,—with the sanction of law,—and compelled him to do its will, instead of coming in all the meekness, all the peacefulness, and all the gracious power of the voluntary system? Popery, on the one hand, assumed a false aspect in Ireland; it was, in fact, the religion of tyrants. There was nothing so despotic as popery; it was a conspiracy against the human race, by a certain order of men, for their own aggrandisement. Did it not teach that man was not responsible to God except through his priest? Whatever measures might be proposed for Ireland, nothing would do her a substantial good, unless it travelled with equal steps with the gospel of the Lord and Saviour, Jesus Christ. It was painful to find it stated, in the leading journals, that all the gratitude which Ireland ought to have shown to England for the interest she had felt in her welfare had been forgotten. That was not true. The Irish were not an ungrateful people. The journals might report the inflammatory speeches that were made by some parties in Ireland; but it was not possible for them to report the tears that had been shed in secret places, the prayers that every night ascended from the habitations of Irish distress, on behalf of English Christians, for the efforts they had made to mitigate their sufferings. In one case, when relief was given to the applicants for food in Ireland, amongst the number there was an English woman, and the Irish all stood on one side, and said, “Let her first be relieved who comes from that country which has supplied our necessities.” It had been his privilege to preach the gospel in court-houses and other parts of Ireland, and he had witnessed the deep emotion with which they listened to him. He had not attempted to introduce controversial topics, for nothing could betray a greater want of judgment than to suppose that the best means of commending the gospel of Christ was to introduce it by attacking the prejudices of the people, and assailing the religion in which they had been brought up. Frequently had he seen the tears flow when he had spoken of the Saviour’s compassion in dying for lost and ruined sinners. There was great hope that the recent famine in Ireland would be but the dark hour that preceded the dawn of day. There had been thousands of instances of conversion in Ireland, but they wanted the masses of the community to come out of the bondage of the papal system; and he believed that they were in a state of preparation for it. When the set time should come, it might be that some Luthor would arise in Maynooth; but whether that were the case or not they must remember that the Reformation itself did not

depend on Luther, or Knox, or any other reformer; but on the onward progress of God's cause, which nothing could let or hinder. They could already see the loosening of the bonds of popery. In looking on the iceberg, it might seem to present a front of stability; but the warmth of spring might be weakening its foundation, and preparing for the great and overwhelming crash. So it was with popery; and he prayed that speedily the time might come when the angel should pronounce, "Babylon is fallen," to arise no more.

The Rev. J. BRANCH, in seconding the resolution said, that he had not had the advantage of visiting Ireland, but he had seen much of Irishmen in London, and, he must say that their character here was very different from that which it had been represented to be in Ireland. He was satisfied that no beneficial result would arise in Ireland, to a large extent, until they adopted the system of domiciliary visitation. The gospel must be preached not only in churches and chapels, and to multitudes by the wayside, but must be taken to the homesteads of the people.

The object at which statesmen were aiming could only be effected by the gospel of Christ. He depended more upon the spirit of prayer which might be poured out on the assembly, and which would lead them to bow at a throne of grace on behalf of Ireland, than he did on the money which might be contributed at the doors. They required the old fashioned instrumentality that was employed by Whitefield and his contemporaries. As the beautiful coral isle arose from the continuous labours of a small insect, so he believed that through the means of the humble agents employed by this Society there was a sapping and undermining of the errors of popery. Let them then help this Society by their prayers and by their contributions; for they must not forget that the silver and the gold were necessary.

The resolution was then put and carried.

The Rev. F. TRESTRAIL said, that on behalf of the Committee, it became his duty to return to the Chairman their sincere thanks for having so kindly presided on this occasion.

The Rev. Dr. ACWORTH having concluded the meeting by prayer, the assembly separated.

POSTSCRIPT.

WE have great pleasure in stating that Mr. BUGBY, senior student of Stepney College, is now on a visit to Waterford, supplying the church there. The prospects are very encouraging, and our brother is addressing himself to the work in earnest. We hope that this station, which has been vacant since the death of our late lamented friend Mr. Harcastle, will now be efficiently occupied.

By a letter, dated April 28th, we learn that Mr. BATES arrived at New York, after a favourable passage of about a month. He has been kindly welcomed there, and his address to the American churches, in the *Observer* of May 3rd, has been warmly recommended by Rev. Dr. Cone, which will insure his cordial reception by the churches.

CONTRIBUTIONS SINCE OUR LAST.

GENERAL PURPOSES.

	£	s.	d.		£	s.	d.
London, subscriptions by collector	21	10	6	Woolwich, by Mr. Wates	2	10	3
Mrs. Dyer	1	1	0	Collingham, Mrs. Pope	5	0	0
Church-st. by Mr. Sanders	14	8	0	Bristol, by Miss Phillips	£1	4	0
Hammersmith, by Miss Olridge	6	10	0	by Miss Pearce	1	10	0
Manchester, by Mr. Morris	2	0	0				2 14 0
Parsons-town, by Mr. Mullarky	3	14	8	Eyemouth, Friends			0 12 0
Dublin, by Mr. Milligan	5	9	0	Bath, by Mr. Wassell			1 0 0
Annual Services	£27	12	3	Wokingham, collections and subscriptions,			
The Chairman	10	10	0	by Mr. Harcourt			5 0 0
	38	2	3	Newbury, by Mrs. Coxhead			6 0 0
Ryde, Mr. Young	0	15	0	Legacy, late Mr. Paxton, by Messrs Robson			
Coventry, by Mr. J. Hine	7	5	1	and Mallock, Berwick	100	0	0

Subscriptions and Donations thankfully received by the Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, COMPTON STREET EAST, BRUNSWICK SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

BAPTIST HOME MISSIONARY SOCIETY.

THE anniversary of the subscribers and friends to this Institution was held at Finsbury Chapel, on Monday evening, the 24th of April. Notwithstanding the unfavourable state of the weather, the attendance was quite as numerous as usual. The Rev. C. M. BIRRELL occupied the chair.

The meeting having been opened by prayer,

The CHAIRMAN rose and said—It is most appropriate that our series of general annual meetings should begin with that of this Society. We thus act in the spirit of our Lord's memorable injunction, and begin at home, without the intention of ending there. The great problem of the present time seems to me to be, how to bring the lessons of Christianity in contact with the humbler classes of our fellow countrymen. That question, strange as it may appear, is yet practically unsolved. The masses are still beyond the reach of our instruction. Thousands on thousands in our great cities and populous villages do not frequent the services of any church. The fact cannot be questioned, and it is one of the most serious which can occupy our attention. Despair is out of the question to those who have all power in heaven and earth on their side; but anything short of the most strenuous efforts and the most earnest zeal would be both criminal and perilous. To this work, at all times urgent, the present condition of the world emphatically summons us. If we would see our country prepared for the right use of our enlarged liberty; if we would see it addressing itself with intelligence and patience to achieve its rights; we must labour to extend the power which Christianity has begun to acquire over our people. Nothing, I firmly believe, but the restraints and the hopes of true religion over the few, could have produced submission to the sufferings of the last two years. When I have gone through the streets of our northern towns, and witnessed the numbers who have been for months without employment, and acquiring precarious supplies of bread by means which none but He knoweth who feedeth the fowls of heaven—when I have been told that on a moderate calculation within two towns alone there were not fewer than 40,000 industrious men, with their wives and little ones, kept from day to day within but one hair's breadth of starvation—I have been arrested with astonishment at the meek endurance which the direct and in-

direct influence of Christianity has produced. The Society, I am afraid we are about to hear, is struggling with a debt. How far it is right to proceed under the certainty of augmenting that burden must be a point left to every man's own judgment. It certainly appears to me that there is a limit to responsibility, and that it is sometimes as wrong to overstep as to come short of that limit. A society cannot be under an obligation to perform the work of the church if the church refuses to sustain it in doing so. It is not surprising in these times, and with such a field of labour, that there should be a debt, but it would be an immense relief to learn that it was entirely extinguished, and above all, that the necessity for its being ever renewed should be taken away by a more correct estimate of the urgency of the work. We have done much for the heathen; we cherish a deep interest for remote idolaters; and what we have done is still unequal to the occasion: but when we consult the inspired book, we find that those who live at enmity with God in privileged lands are in a worse position than those who live and die in darkness—that his is a case of profounder misery who defies the articulate appeals of mercy than his who gathers them only from the testimonies of creation. We must labour to increase our pity for the heathen, but taking heed always to augment beyond that point our pity for our perishing countrymen.

“There's a voice upon the waters
Deeper than the sounding sea;”

but there is a voice also from our own vales and mountains—from our dismal lanes and overpopulated streets, if possible, more touching and piercing. Let none shut up the bowels of compassion for his own brother. I now call on the Secretary to read the Report.

The Rev. S. J. DAVIS then read that document. It commenced by stating that the past year of the history of the Society had been one of severe trial, in some respects, both to the committee and their agents. Much anxiety had been experienced by the former, in consequence of the increased difficulties of procuring funds, occasioned by the general commercial depression; while the latter had been discouraged in their work by the poverty and sickness with which they have been surrounded. Nevertheless, the Divine blessing had not been withheld, and the number of additions to the

missionary churches had been greater than in the preceding year. It then gave a sketch of the operations of the Society at its several stations, and went on to state that the number of principal stations included in the whole of the auxiliaries was 91, at each of which there was a missionary. The subordinate stations were 215, making a total of upwards of 300 places at which the Gospel was regularly preached by the agents of the Society, assisted by a considerable and valuable body of "fellow helpers to the truth." The sabbath-schools, in the prosperity of which all the missionaries appeared to take a lively interest, were in number 109, conducted by, within a trifle, 1,000 teachers: and containing about 7,000 scholars. The additions to the churches during the year had been 583, and the present number of members was 4,752. The returns exhibited an average of rather more than six additions to each church. In conclusion, the Report earnestly commended the Society to the benevolent sympathies of the churches, and urged the importance of greater efforts than hitherto to promote its interests.

From the Treasurer's accounts it appeared that the total receipts during the past year amounted to £4,751 6s. 8d., the whole of which had been expended, and the Society was indebted, for loans advanced during the past and preceding years, in the sum of £706 0s. 10d.

Rev. W. CROWE, of Worcester, rose to move:—

That this meeting regards with satisfaction the earnest and self-denying labours of the agents of this Society: that it cordially sympathizes with them in the trial of their faith and patience; that it would record its grateful acknowledgments to God for the measure of success which has attended their proclamation of the glad tidings; and that the Report, on which these sentiments are founded, be printed and circulated under the direction of the Committee.

The interesting Report to which they had listened, contained a mixture of light and shade, of prosperity and distress. If, however, the cold and shivering blasts of winter were sometimes uncomfortable, it made them delight in the unfolding of the buds of spring. As the Christian's path was not always strewn with roses, but was sometimes beset with briars, so was it with societies. The report showed that the labourers had prosecuted their self-denying labours with assiduity and zeal, and therefore they called upon them for their gratitude; they demanded their sympathy, and he trusted that that sympathy would lead them to pray that they might be sustained in their toil. The facts and statements embodied in the Report required the most serious attention of the Christian public. They were aware that nothing was more common than to speak of this as a Christian country, but it was because they did not believe that it was so that they were present to promote the interests of this Society. The great majority of the inhabitants were far off from God, each possessing an immortal soul, but regardless of its eternal destiny. They might have been sprinkled by baptism, but they were strangers to the new covenant blessings. They were as much heathen as the worshippers of Juggernaut. Many were destitute of the Scriptures, and many would not hear the gospel when brought within their reach, and were liv-

ing a curse to the country which gave them birth. They might be told that the voluntary principle would never drive the plough; but it had driven it in the first three centuries of the Christian era; it had driven it both in America and in England; and it would continue to drive it until the moral soil had been everywhere turned up and had received the seed of eternal truth. The voluntary principle had never yet in this country had fair play. Give it a free stage, fair play, and they asked for it no favour. They might be told that they ran before they were sent, and be challenged to show their commission. But he replied, that they acknowledged the right of no man to restrict the benevolent efforts of another, and to fix bounds to the diffusion of the gospel of God. They called no man master; and having received the divine commission from their Lord, they felt it to be their duty to endeavour to fulfil it. They must remember, however, that charity began at home: and while they regarded it as a duty to send the gospel to the distant heathen, they felt that their own countrymen had special claims on their sympathies. Who was to convey the gospel to them? Give him a man influenced by the love of Christ and of souls, a man who was willing to make the blood-stained banner of the cross his winding-sheet, and he would show them a man who had the real apostolic succession, from whatever clime he might come, whatever was the colour of his skin, or to whatever sect he belonged. The object of this Society was not political, nor was it merely social, or benevolent; but it was emphatically religious. The gospel which it diffused, not merely reformed, but sanctified; it entered into the secrets of the human heart, and stirred up its feelings from its deepest depths. It not merely lopped off foul excrescences, but it levelled a blow at infidelity, scepticism, and sin, by striking iniquity at the root. It was the great instrument of the Divine Spirit for raising men from degradation and wretchedness, and elevating them to the enjoyment of the sons of God. This institution had no desire to monopolize the evangelization of the country; they could not effect it if they would, and they would not if they could. They were all fellow labourers in the same cause, and so that Christ was glorified, and souls were saved, they therein rejoiced, yea, and would rejoice.

The Rev. J. J. DAVIES, of Bootle, in seconding the resolution, said that the Report furnished many grounds of satisfaction. The past year had been one of great trial to all classes of the community; and yet the Committee could testify, that, notwithstanding all the difficulties with which they had to contend, the work of the Society had progressed. Many of the town missionaries had to complain that they had not witnessed the same results as in past years; but the fruits of this Society had increased. In addition, however, to commercial difficulties, the agents of the Society had had to contend with obstacles from another source. There were thousands of persons, possessing dignified titles, who sought only to foster the ignorance and prejudices of the masses of the community. They were the greatest antagonists of the missionaries. They laboured to fasten the sad delusion in the minds of the people, that they

were whole already, and needed not the physician. They had been baptized with water, and hence they were not taught that they needed the baptism of the Spirit. The gospel in the present day did not come in contact with the masses of the people. They had places of worship, attended by the respectable part of the community, filled indeed by well-dressed men and women, but where were the poor? In the morning they were at home, unshaven and unwashed; in the afternoon, lolling about their doors in their shirt sleeves; and in the evening, probably drinking in public houses. And how were they to be reclaimed? Wise legislation might do much to ameliorate their temporal condition; but the grand remedy for their moral woes his friends had in their own hands. It was the gospel alone which was the power of God to the salvation of the souls of men. Let that be applied by those who felt its power, and it would at once enlighten and bless mankind. It was in troublous times that the walls of Jerusalem were rebuilt; and who could tell but in these days of distress the kingdom of God might arise in its power? They were many who told them of dangers and difficulties, but there was no one who told them to despair. They were told that their true strength lay in dependence on God. Let them, then, be up to the demands of the times. The great want of the present period was to have the Spirit of God manifested in the conversion of men. Great political changes had taken place; others would probably follow; and Christian men should be induced to forget their minor differences, and rally round the cause of their common Lord. All who loved their fellow men, and were really solicitous for their welfare, should unite heart and hand to seek the advancement of the object which Christ had before him when he visited the earth.

The resolution was then put and carried.

The Rev. JAMES BURTON, of Apperley Bridge, rose to move:—

That, taking a deeply serious and religious view of the condition of the country; regarding evangelical religion as the only sufficient basis of genuine social advancement, and the only efficient antidote against the poison of infidelity and popery in all their modifications; and convinced that the best adapted human agency must fail of success apart from the promised agency of the Holy Spirit; this meeting is of opinion that the time is fully come for augmenting the amount, and increasing the efficiency, of Home Missionary operations; and would, therefore, earnestly entreat the churches of the denomination to render the society more efficient support; and to implore, with unwonted earnestness, the manifestations of Divine agency in connexion with the labours of its missionaries, and of all who endeavour to benefit their fellow citizens by making known to them the gospel of the grace of God.

He was aware that he had been called to occupy their attention because he was engaged as one of the agents of the Society. In the North Riding of Yorkshire, the depression of trade had been greatly felt, but still there were some warm-hearted and devoted Christians to be found. In the West Riding, new churches had been planted, which had been greatly blessed. An association had been formed there, for the purpose of aiding ministers which had sprung out of the mission. A plan had also been contemplated for building chapels by raising money, and lending it with-

out interest, and requiring a return of 5, 7, or 10, per cent. of the principal. If this object were carried into effect, it would be attributable to a great extent, to the Mission. These were some of the collateral advantages arising from this Society. The diminution of the aid given by the Society to churches, had been fraught with great advantages. It was not until churches were tested, that they were able to ascertain their own strength. They were not, however, doing all that could be desired either in Yorkshire or in any other department of the Society's labour. In the manufacturing districts there was a large amount of theoretical uniting with practical infidelity. The increase of God's church was not keeping pace with the increase of the population. There was a deep conviction arising throughout the country that the National Church was not capable of meeting the exigencies of the case. There were two practical considerations to which he would advert, and which, though often referred to, had not received that measure of attention to which they were entitled. First, the field occupied by the Society, had not been sufficiently cultivated; and secondly, the best mode of diffusing the gospel through the country was by means of a Society like this. The large towns had been too much neglected. They were called upon by the circumstances of the times, to exert their personal influence to the greatest possible extent. The convulsions which were now taking place in Europe formed no ground of discouragement to those who were seeking, by their voluntary efforts, to promote the interests of the church of Christ; they had everything to gain by it, and nothing to lose. Not so, however, with a church possessing temporalities; it had everything to lose, and nothing to gain. Doubtless the various changes that were taking place would open up the way for the introduction of the gospel, but were they prepared to carry it? God was now crowding the work of centuries into the transactions of weeks. It became them, therefore, to seek the salvation of those who were connected with them in their families, their churches, and their country; and then they would be prepared to look rightly at the wants of the world.

Rev. J. ALDIS, in seconding the resolution, said they could not be charged that night with anything censurable in their patriotism. These were days of the most intense nationality; the French were driving English workmen from their manufactories and railroads; the Italians were striving hard to expel all the Germans from the soil of Italy; Austrian noblemen deemed it necessary to proclaim that the palaces which they had erected, had not been touched by foreign hands; Russian cooks were declaiming against the vice of employing French cooks; the Poles were returning from their exile and imprisonment; and Ireland echoed with the cry, "Ireland for the Irish." It would not be sinful, therefore, to talk about England, and to be purely British; loving the world, yet loving their country, for the world's sake, with a purer and intenser flame than they had ever yet felt. Late events had made them considerably more comfortable in their nests than they used to feel. Englishmen had been in the habit of murmuring, and to that he attributed much of the quiet enjoyed in this country, as compared with other

nations who could not grumble as they had done. There were, however, some things which they hoped to remedy, and in the remedy of which they thought the country would be benefited. They thought that there might be more freedom, and a separation of the National Church from the state—that ecclesiastical courts might be abolished, and sundry other items corresponding with these obtained. These would be advantages, and they ought to do what they could to promote them. Yet, upon the whole, they felt very well contented with their native land, and would not change it for any other. They did not feel any ambition to join a noble lord who wished to be a citizen of France. They did not wish to transport themselves across the Atlantic, where they were disposed to put down an individual who said that the slaves should be free. Because then they loved their country, they would seek their country's good. While he had a heart to feel, and a tongue to speak, that heart should feel, and that tongue should speak for his country. They wished in England and in other parts of the world to vindicate the true nature of their holy religion. The political classes most suspected, and the great bulk of the labouring population, were not so avowedly sceptical as once they were. The three items now proclaimed were, "Liberty, Equality, Fraternity," and these things were said to be the very essence of Christianity. He conceived that these were gospel truths, and that they were proclaimed by Him who came to seek and to save the lost. They proclaimed "Liberty, Equality, and Fraternity," the world over, but they wished to reserve these Divine truths from misapplication. They wished to affirm that those blessings were only parts of Christianity, and that they were never to be attained, but through the medium of its divine Spirit, and vital power. To expect those things while they were living in sin, without repentance and without faith, was to expect grapes from thorns and figs from thistles. Those blessings must be truly defined. What was liberty? Holy and pardoning mercy received from God in heaven. It was the emancipation of the soul from guilt, corruption, condemnation, and death. What was the true nature of gospel equality? That men should weep with the same tears of godly sorrow; that they should bow and wrestle in the same agony of prayer; that they should sympathize with the heart of the Man of sorrows, and be content to toil in unrequited, ill-understood labour, till Christ should come to re-

compense them. The fraternity of the gospel was the possession of a common nature by the grace of the Holy Spirit, an eager looking onward to a glorious immortality, where they would find one everlasting home. Those were the blessings they proclaimed; on that enterprise they had entered, and in it they intended to continue. The native corruption of the human heart, however, opposed them, and against that they must war. The resolution spoke of sending the gospel to their countrymen, and it must be regarded as all inclusive, universally adapted to them. It was the best sanitary measure. It would teach cleanliness, for godliness and cleanliness were strongly identified. It was the best commercial measure: it taught the highest industry and the best reasons for it. It was the best measure for reducing national expenditure; when men were made Christians they could do without armies and might give up the police. The gospel would ultimately be found the best measure of reform. It would do for the poor—teaching them contentment in sorrow; for the rich—teaching them to do justly and walk humbly with their God; for the high—teaching them to wear their honours with humility; for the low—teaching them that God's jewels were in his sight of great price. Let them then stand by the gospel, in spite of all that philosophy could say. There was yet need, however, for serious looking at their country. There was in it much of ignorance, licentiousness, and brutality. God's name was blasphemed, his day violated, every perfection of His nature insulted, every blessing of His hand misused, and the blood of the covenant trampled under foot. There was, however, ground for hope, and if they would but labour and pray as men on whom God's blessing rested, they might go forward assured that the issue would be the happiness of their country, God's smile upon it rendering it the pride of the world, and the source of joy to distant nations. As he loved his country, so he wished that it might be so.

The resolution was then put and carried.

T BIGNOLD, Esq., of Norwich, moved:—

That the thanks of this meeting be presented to the Treasurer, the other officers of the Society, and the Committee, for their services during the past year; and that J. R. Bousfield, Esq. be the Treasurer, that the Rev. S. J. Davis be the Secretary, and that the following gentlemen be the Committee for the year ensuing. [Names read.]

Rev. J. DAVIS, of Arnsby, briefly seconded the resolution, which was then put and carried.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq. 126, FLEET STREET, LONDON; or by the Secretary, THE REV. STEPHEN JOSHUA DAVIS, 37, BORGATE STREET, LONDON. Post Office orders should give name in full. Collector for London, MR. W. PARNELL, 6, BENEVOLENCE SQUARE, De Beauvoir Sq., Kingsland.

BAPTIST MAGAZINE.

 JULY, 1848.

THE SEALS, THE TRUMPETS, AND THE VIALS.

RECENT events have directed public attention anew to the apostolic visions in Patmos. This is well; for the study of prophecy has for some years past fallen into undeserved discredit. The vagaries of modern writers, whose lively imagination and ecclesiastical predilections have led them to propound new and startling interpretations have caused this, partly by leading inquirers to neglect the works of sober-minded commentators, and partly by giving plausibility to the sceptical notion that nothing can be deduced from the Apocalypse but a chaos of discordant fancies. It will now be perceived, we trust, that the events which have taken place in our days are more in accordance with the views of our standard writers, than of the excited propounders of new theories, who have of late years obtained a transient notoriety.

According to the system which appears to us to be the true one, the scenes through which the Redeemer's adherents were to pass, from his ascension to

heaven to the termination of his conflict with antagonistic powers, constitute the subject of this prophecy. These were inscribed in a book or roll, the contents of which were concealed from all created intelligences by seven seals. The Lamb—the object of grateful adoration—receives the book, opens a seal, and develops a scene; he opens another seal, and develops another scene; and so he proceeds till, having opened the last seal, he brings to view, seven angels having seven trumpets. The first trumpet is blown, and certain results ensue; the second trumpet is blown, and other results follow; and so with the whole till, the seventh trumpet being blown, there are brought to view seven angels, having vials containing the seven last inflictions of divine wrath. These are poured out, one by one, till the seventh being emptied, there comes a great voice out of the temple of heaven, from the throne, saying, It is done. Thus the vials are included in the last of the trumpets, and the

missionary churches had been greater than in the preceding year. It then gave a sketch of the operations of the Society at its several stations, and went on to state that the number of principal stations included in the whole of the auxiliaries was 91, at each of which there was a missionary. The subordinate stations were 215, making a total of upwards of 300 places at which the Gospel was regularly preached by the agents of the Society, assisted by a considerable and valuable body of "fellow helpers to the truth." The sabbath-schools, in the prosperity of which all the missionaries appeared to take a lively interest, were in number 109, conducted by, within a trifle, 1,000 teachers: and containing about 7,000 scholars. The additions to the churches during the year had been 583, and the present number of members was 4,752. The returns exhibited an average of rather more than six additions to each church. In conclusion, the Report earnestly commended the Society to the benevolent sympathies of the churches, and urged the importance of greater efforts than hitherto to promote its interests.

From the Treasurer's accounts it appeared that the total receipts during the past year amounted to £4,751 6s. 8d., the whole of which had been expended, and the Society was indebted, for loans advanced during the past and preceding years, in the sum of £706 0s. 10d.

Rev. W. CROWE, of Worcester, rose to move:—

That this meeting regards with satisfaction the earnest and self-denying labours of the agents of this Society: that it cordially sympathizes with them in the trial of their faith and patience; that it would record its grateful acknowledgments to God for the measure of success which has attended their proclamation of the glad tidings; and that the Report, on which these sentiments are founded, be printed and circulated under the direction of the Committee.

The interesting Report to which they had listened, contained a mixture of light and shade, of prosperity and distress. If, however, the cold and shivering blasts of winter were sometimes uncomfortable, it made them delight in the unfolding of the buds of spring. As the Christian's path was not always strewn with roses, but was sometimes beset with briars, so was it with societies. The report showed that the labourers had prosecuted their self-denying labours with assiduity and zeal, and therefore they called upon them for their gratitude; they demanded their sympathy, and he trusted that that sympathy would lead them to pray that they might be sustained in their toil. The facts and statements embodied in the Report required the most serious attention of the Christian public. They were aware that nothing was more common than to speak of this as a Christian country, but it was because they did not believe that it was so that they were present to promote the interests of this Society. The great majority of the inhabitants were far off from God, each possessing an immortal soul, but regardless of its eternal destiny. They might have been sprinkled by baptism, but they were strangers to the new covenant blessings. They were as much heathen as the worshippers of Juggernaut. Many were destitute of the Scriptures, and many would not hear the gospel when brought within their reach, and were liv-

ing a curse to the country which gave them birth. They might be told that the voluntary principle would never drive the plough; but it had driven it in the first three centuries of the Christian era; it had driven it both in America and in England; and it would continue to drive it until the moral soil had been everywhere turned up and had received the seed of eternal truth. The voluntary principle had never yet in this country had fair play. Give it a free stage, fair play, and they asked for it no favour. They might be told that they ran before they were sent, and be challenged to show their commission. But he replied, that they acknowledged the right of no man to restrict the benevolent efforts of another, and to fix bounds to the diffusion of the gospel of God. They called no man master; and having received the divine commission from their Lord, they felt it to be their duty to endeavour to fulfil it. They must remember, however, that charity began at home; and while they regarded it as a duty to send the gospel to the distant heathen, they felt that their own countrymen had special claims on their sympathies. Who was to convey the gospel to them? Give him a man influenced by the love of Christ and of souls, a man who was willing to make the blood-stained banner of the cross his winding-sheet, and he would show them a man who had the real apostolic succession, from whatever clime he might come, whatever was the colour of his skin, or to whatever sect he belonged. The object of this Society was not political, nor was it merely social, or benevolent; but it was emphatically religious. The gospel which it diffused, not merely reformed, but sanctified; it entered into the secrets of the human heart, and stirred up its feelings from its deepest depths. It not merely lopped off foul excrescences, but it levelled a blow at infidelity, scepticism, and sin, by striking iniquity at the root. It was the great instrument of the Divine Spirit for raising men from degradation and wretchedness, and elevating them to the enjoyment of the sons of God. This institution had no desire to monopolize the evangelization of the country; they could not effect it if they would, and they would not if they could. They were all fellow labourers in the same cause, and so that Christ was glorified, and souls were saved, they therein rejoiced, yea, and would rejoice.

The Rev. J. J. DAVIES, of Bootle, in seconding the resolution, said that the Report furnished many grounds of satisfaction. The past year had been one of great trial to all classes of the community; and yet the Committee could testify, that, notwithstanding all the difficulties with which they had to contend, the work of the Society had progressed. Many of the town missionaries had to complain that they had not witnessed the same results as in past years; but the fruits of this Society had increased. In addition, however, to commercial difficulties, the agents of the Society had had to contend with obstacles from another source. There were thousands of persons, possessing dignified titles, who sought only to foster the ignorance and prejudices of the masses of the community. They were the greatest antagonists of the missionaries. They laboured to fasten the sad delusion in the minds of the people, that they

were whole already, and needed not the physician. They had been baptized with water, and hence they were not taught that they needed the baptism of the Spirit. The gospel in the present day did not come in contact with the masses of the people. They had places of worship, attended by the respectable part of the community, filled indeed by well-dressed men and women, but where were the poor? In the morning they were at home, unshaven and unwashed; in the afternoon, lolling about their doors in their shirt sleeves; and in the evening, probably drinking in public houses. And how were they to be reclaimed? Wise legislation might do much to ameliorate their temporal condition; but the grand remedy for their moral woes his friends had in their own hands. It was the gospel alone which was the power of God to the salvation of the souls of men. Let that be applied by those who felt its power, and it would at once enlighten and bless mankind. It was in troublous times that the walls of Jerusalem were rebuilt; and who could tell but in these days of distress the kingdom of God might arise in its power? They were many who told them of dangers and difficulties, but there was no one who told them to despair. They were told that their true strength lay in dependence on God. Let them, then, be up to the demands of the times. The great want of the present period was to have the Spirit of God manifested in the conversion of men. Great political changes had taken place; others would probably follow; and Christian men should be induced to forget their minor differences, and rally round the cause of their common Lord. All who loved their fellow men, and were really solicitous for their welfare, should unite heart and hand to seek the advancement of the object which Christ had before him when he visited the earth.

The resolution was then put and carried.

The Rev. JAMES BURTON, of Apperley Bridge, rose to move:—

That, taking a deeply serious and religious view of the condition of the country; regarding evangelical religion as the only sufficient basis of genuine social advancement, and the only efficient antidote against the poison of infidelity and popery in all their modifications; and convinced that the best adapted human agency must fail of success apart from the promised agency of the Holy Spirit; this meeting is of opinion that the time is fully come for augmenting the amount, and increasing the efficiency, of Home Missionary operations; and would, therefore, earnestly entreat the churches of the denomination to render the society more efficient support; and to implore, with unwonted earnestness, the manifestations of Divine agency in connexion with the labours of its missionaries, and of all who endeavour to benefit their fellow citizens by making known to them the gospel of the grace of God.

He was aware that he had been called to occupy their attention because he was engaged as one of the agents of the Society. In the North Riding of Yorkshire, the depression of trade had been greatly felt, but still there were some warm-hearted and devoted Christians to be found. In the West Riding, new churches had been planted, which had been greatly blessed. An association had been formed there, for the purpose of aiding aged ministers which had sprung out of the mission. A plan had also been contemplated for building chapels by raising money, and lending it with-

out interest, and requiring a return of 5, 7, or 10, per cent. of the principal. If this object were carried into effect, it would be attributable to a great extent, to the Mission. These were some of the collateral advantages arising from this Society. The diminution of the aid given by the Society to churches, had been fraught with great advantages. It was not until churches were tested, that they were able to ascertain their own strength. They were not, however, doing all that could be desired either in Yorkshire or in any other department of the Society's labour. In the manufacturing districts there was a large amount of theoretical uniting with practical infidelity. The increase of God's church was not keeping pace with the increase of the population. There was a deep conviction arising throughout the country that the National Church was not capable of meeting the exigencies of the case. There were two practical considerations to which he would advert, and which, though often referred to, had not received that measure of attention to which they were entitled. First, the field occupied by the Society, had not been sufficiently cultivated; and secondly, the best mode of diffusing the gospel through the country was by means of a Society like this. The large towns had been too much neglected. They were called upon by the circumstances of the times, to exert their personal influence to the greatest possible extent. The convulsions which were now taking place in Europe formed no ground of discouragement to those who were seeking, by their voluntary efforts, to promote the interests of the church of Christ; they had everything to gain by it, and nothing to lose. Not so, however, with a church possessing temporalities; it had everything to lose, and nothing to gain. Doubtless the various changes that were taking place would open up the way for the introduction of the gospel, but were they prepared to carry it? God was now crowding the work of centuries into the transactions of weeks. It became them, therefore, to seek the salvation of those who were connected with them in their families, their churches, and their country; and then they would be prepared to look rightly at the wants of the world.

Rev. J. ALDIS, in seconding the resolution, said they could not be charged that night with anything censurable in their patriotism. These were days of the most intense nationality; the French were driving English workmen from their manufactories and railroads; the Italians were striving hard to expel all the Germans from the soil of Italy; Austrian noblemen deemed it necessary to proclaim that the palaces which they had erected, had not been touched by foreign hands; Russian cooks were declaiming against the vice of employing French cooks; the Poles were returning from their exile and imprisonment; and Ireland echoed with the cry, "Ireland for the Irish." It would not be sinful, therefore, to talk about England, and to be purely British; loving the world, yet loving their country, for the world's sake, with a purer and intenser flame than they had ever yet felt. Late events had made them considerably more comfortable in their nests than they used to feel. Englishmen had been in the habit of murmuring, and to that he attributed much of the quiet enjoyed in this country, as compared with other

nations who could not grumble as they had done. There were, however, some things which they hoped to remedy, and in the remedy of which they thought the country would be benefited. They thought that there might be more freedom, and a separation of the National Church from the state—that ecclesiastical courts might be abolished, and sundry other items corresponding with these obtained. These would be advantages, and they ought to do what they could to promote them. Yet, upon the whole, they felt very well contented with their native land, and would not change it for any other. They did not feel any ambition to join a noble lord who wished to be a citizen of France. They did not wish to transport themselves across the Atlantic, where they were disposed to put down an individual who said that the slaves should be free. Because then they loved their country, they would seek their country's good. While he had a heart to feel, and a tongue to speak, that heart should feel, and that tongue should speak for his country. They wished in England and in other parts of the world to vindicate the true nature of their holy religion. The political classes most suspected, and the great bulk of the labouring population, were not so avowedly sceptical as once they were. The three items now proclaimed were, "Liberty, Equality, Fraternity," and these things were said to be the very essence of Christianity. He conceived that these were gospel truths, and that they were proclaimed by Him who came to seek and to save the lost. They proclaimed "Liberty, Equality, and Fraternity," the world over, but they wished to reserve these Divine truths from misapplication. They wished to affirm that those blessings were only parts of Christianity, and that they were never to be attained, but through the medium of its divine Spirit, and vital power. To expect those things while they were living in sin, without repentance and without faith, was to expect grapes from thorns and figs from thistles. Those blessings must be truly defined. What was liberty? Holy and pardoning mercy received from God in heaven. It was the emancipation of the soul from guilt, corruption, condemnation, and death. What was the true nature of gospel equality? That men should weep with the same tears of godly sorrow; that they should bow and wrestle in the same agony of prayer; that they should sympathize with the heart of the Man of sorrows, and be content to toil in unrequited, ill-understood labour, till Christ should come to re-

compense them. The fraternity of the gospel was the possession of a common nature by the grace of the Holy Spirit, an eager looking onward to a glorious immortality, where they would find one everlasting home. Those were the blessings they proclaimed; on that enterprise they had entered, and in it they intended to continue. The native corruption of the human heart, however, opposed them, and against that they must war. The resolution spoke of sending the gospel to their countrymen, and it must be regarded as all inclusive, universally adapted to them. It was the best sanitary measure. It would teach cleanliness, for godliness and cleanliness were strongly identified. It was the best commercial measure: it taught the highest industry and the best reasons for it. It was the best measure for reducing national expenditure; when men were made Christians they could do without armies and might give up the police. The gospel would ultimately be found the best measure of reform. It would do for the poor—teaching them contentment in sorrow; for the rich—teaching them to do justly and walk humbly with their God; for the high—teaching them to wear their honours with humility; for the low—teaching them that God's jewels were in his sight of great price. Let them then stand by the gospel, in spite of all that philosophy could say. There was yet need, however, for serious looking at their country. There was in it much of ignorance, licentiousness, and brutality. God's name was blasphemed, his day violated, every perfection of His nature insulted, every blessing of His hand misused, and the blood of the covenant trampled under foot. There was, however, ground for hope, and if they would but labour and pray as men on whom God's blessing rested, they might go forward assured that the issue would be the happiness of their country, God's smile upon it rendering it the pride of the world, and the source of joy to distant nations. As he loved his country, so he wished that it might be so.

The resolution was then put and carried.

T BIGNOLD, Esq., of Norwich, moved:—

That the thanks of this meeting be presented to the Treasurer, the other officers of the Society, and the Committee, for their services during the past year; and that J. R. Bousfield, Esq. be the Treasurer, that the Rev. S. J. Davis be the Secretary, and that the following gentlemen be the Committee for the year ensuing. [Names read.]

Rev. J. DAVIS, of Arnsby, briefly seconded the resolution, which was then put and carried.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq. 126, FLEET STREET, or by the Secretary, THE REV. STEPHEN JOSHUA DAVIS, 31, BURGATE STREET, LONDON. Post Office orders should give name in full. Collector for London, MR. W. PARNELL, 6, BENEVOLENCE SQUARE, De Beauvoir Sq., Kingsland.

BAPTIST MAGAZINE.

 JULY, 1848.

THE SEALS, THE TRUMPETS, AND THE VIALS.

RECENT events have directed public attention anew to the apostolic visions in Patmos. This is well; for the study of prophecy has for some years past fallen into undeserved discredit. The vagaries of modern writers, whose lively imagination and ecclesiastical predilections have led them to propound new and startling interpretations have caused this, partly by leading inquirers to neglect the works of sober-minded commentators, and partly by giving plausibility to the sceptical notion that nothing can be deduced from the Apocalypse but a chaos of discordant fancies. It will now be perceived, we trust, that the events which have taken place in our days are more in accordance with the views of our standard writers, than of the excited propounders of new theories, who have of late years obtained a transient notoriety.

According to the system which appears to us to be the true one, the scenes through which the Redeemer's adherents were to pass, from his ascension to

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heaven to the termination of his conflict with antagonistic powers, constitute the subject of this prophecy. These were inscribed in a book or roll, the contents of which were concealed from all created intelligences by seven seals. The Lamb—the object of grateful adoration—receives the book, opens a seal, and develops a scene; he opens another seal, and develops another scene; and so he proceeds till, having opened the last seal, he brings to view, seven angels having seven trumpets. The first trumpet is blown, and certain results ensue; the second trumpet is blown, and other results follow; and so with the whole till, the seventh trumpet being blown, there are brought to view seven angels, having vials containing the seven last inflictions of divine wrath. These are poured out, one by one, till the seventh being emptied, there comes a great voice out of the temple of heaven, from the throne, saying, It is done. Thus the vials are included in the last of the trumpets, and the

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trumpets in the last of the seals ; so that the seals include the darkly foreshadowed plan of the divine government, from the time when the Redeemer sat down at the Father's right hand, to the final and complete subjugation of the earthly opponents. The intervening portions of the book are parenthetical and illustrative.

The prominence given to the Roman empire in these prophecies may excite the surprise of some readers, when they observe that its downfall, and the downfall of the kingdoms that sprang from it, are principal features in the interpretations of judicious writers. The propriety of this will however be seen if we contemplate the position which the Roman empire sustained in relation to the Christian church at the time when the apostle wrote, and through many succeeding ages. To the primitive believers the Roman empire was the world ; and the overthrow of the established system of government in that empire was to them the ruin of that formidable organization which, so long as it remained in its existing state, must for ever prevent the triumph of truth and righteousness. Some consequences of the universality of the Roman power are well described by the author of the "Decline and Fall," when he says, "The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen banks of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to

his irritated master. Beyond the frontiers his anxious view could discover nothing, except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive. Wherever you are, said Cicero to the exiled Marcellus, remember that you are equally within the power of the conqueror." Now the ascendant paganism was not only sustained by the imperial government, it was incorporated with it, and inseparably connected with all its offices, forms, and arrangements. "The office of supreme pontiff," says Gibbon, "which, from the time of Numa to that of Augustus had always been exercised by one of the most eminent of the senators, was at length united to the imperial dignity. The first magistrate of the state, as often as he was prompted by superstition or policy, performed with his own hands the sacerdotal functions." . . . "The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or private life ; and it seemed impossible to escape the observance of them, without, at the same time, renouncing the commerce of mankind, and all the offices and amusements of society. The important transactions of peace and war were prepared or concluded by solemn sacrifices, in which the magistrate, the senator, and the soldier were obliged to preside, or to participate. The public spectacles were an essential part of the cheerful devotion of the pagans ; and the gods were supposed to accept, as the most grateful offering, the games that the prince and people celebrated in honour of their peculiar festivals. The Christian, who with pious horror avoided the abomination of the circus or the theatre, found himself encompassed with infernal

snare in every convivial entertainment, as often as his friends, invoking the hospitable deities, poured out libations to each other's happiness." The refusal, however, to sacrifice to the gods," says Neander, "was with many a less crime than their declining, while they showed most conscientious obedience to the government in every thing which was not against the law of God, to pay any of those species of veneration to the emperors which heathen adulation had invented, in building temples to them, offering incense to their busts, and numbering them among their gods. The Christian was sure to give the highest offence when he explained that he had one Lord in heaven, that he could not recognize the emperor as his lord in the same sense as he did God Almighty; and when he would neither offer idolatrous worship of any kind to the busts of the emperors, nor swear by their genius." The empire therefore,—the irresistible, universal empire—was justly regarded as irreconcilably hostile to Christ and his cause; and, as it was within the precincts of the empire that the church was to be found for many successive centuries, the changes which the empire might undergo, and through which it would be eventually destroyed, were deeply interesting, and the legitimate subject for a revelation such as John was commissioned to impart to his companions in tribulation, and in the kingdom and patience of Jesus Christ.

A synopsis of the views entertained by some of the best expositors of the book of the Revelation will doubtless be acceptable to many readers. In the following columns will be found a brief outline of the sentiments of several. 1. Robert Fleming, a puritan minister, who published some pieces in 1701, one of which has been recently re-published, and excited attention by its definite re-

ference to the year 1848. 2. John Ryland, senior, formerly baptist minister at Northampton, who combined with much eccentricity of manner gigantic intellectual powers, and gave his thoughts very much to investigations of this nature, some of which were published in his "Contemplations." 3. Andrew Fuller, who exhibited the soundness of his judgment and the simplicity of his aim, as decidedly in his "Expository Discourses on the Apocalypse," as in any of his publications. 4. Josiah Conder, whose *Literary History of the New Testament* contains a large amount of information and valuable thought; and who in it has given a brief "Chronology of the Apocalypse," very felicitously expressed. To these are added some remarks, consisting chiefly of quotations from Gibbon, whose profound acquaintance with the history of the empire, and malignant hostility to everything bearing the Christian name, render his testimony, in many cases, invaluable.

Some of Mr. Fuller's preliminary observations are very important. One is that "In tracing the events symbolized by the seals, trumpets, and vials, there is no necessity for supposing that every preceding one must be finished before that which follows it can have begun. It is enough if they succeed each other in the manner of the four monarchies predicted in the seventh chapter of Daniel. The Babylonish empire was not extinct before that of Persia began; nor that of Persia before that of Macedonia began." Another is, that the commencement of the prophecy is to be reckoned not from the time when John saw the vision, but from the ascension of Christ. He illustrates this also by reference to the prophecies of Daniel, who speaks of seeing all the four monarchies rise out of the sea, though at the time, the first of them, Babylon, had risen, and reigned, and was near its end.

*R. Fleming, 1701.**J. Ryland, sen., 1779.*

- I. **WHITE HORSE.** Christ is here represented going forth upon his conquests over Jews and Gentiles. This seal begins with A. D. 33 or 34, and does not end till the end of time, as to its full completion. But if we reckon it only in relation to the beginning of the next seal, Christ's conquests being darkened, as to the outward view of men, by what follows, we shall see that immediately.
- The first seal opens the triumph of Christianity over the pagan religion, and represents Christ upon a white horse, with a bow and a crown, going forth conquering and to conquer.
- vi. 1, 2. Bow.
Crown.
Conquering.
- II. **RED HORSE.** This represents the state of the empire from the time that Nero made war on the Jews, containing the civil wars of Galba, Otho, and Vitellius, when men did so remarkably kill one another, and the wars of Vespasian, Titus, Trajan, &c., beginning with A. D. 66, and ending with Hadrian's wars in 134, or with his life in 138.
- Represents the reign of the emperors Trajan and Adrian. Trajan is represented on a red horse, to denote the horrid wars and slaughters of the Jews in his reign, anno 100—138.
- vi. 3, 4. Peace taken from earth.
Men killing one another.
Great sword.
- III. **BLACK HORSE.** The third seal begins with A. D. 138, where under the hieroglyphic of a rider with a pair of balances in his hand, to weigh and measure all things exactly, is set forth the excellent reigns of the admirable Antonines. Therefore this seal runs out in the year 180.
- This period commences with Septimus Severus. He is represented on a black horse, denoting famine and death. Anno 138—193.
- vi. 5, 6. Balances.
Price of provisions.
- IV. **PALE HORSE.** The fourth seal represents the Roman horse turned pale, and the rider changed from a grave and awful judge to a murderer, so as to be called Death, by reason of his throwing so many into Hades. Where we have a very remarkable account of the state of the Roman empire under the barbarities of Commodus and his successors to Philippas his son, with whose death this seal runs out in the year 250.
- The opening of this seal begins with Maximinus, the Roman emperor, anno 193—270. Death is exhibited as riding on a pale horse, to denote a concurrence of evils in this reign—of war, famine, pestilence, and wild beasts. This period includes Valerian's reign, and reaches down to Dioclesian, anno 270—286.
- vi. 7, 8. Death-rider.
Hades follows.
Quarter part killed with sword.
Hunger.
Death.
Beasts.

A. Fuller, 1815.

There is no doubt of this being meant of the glorious success of the gospel in the early ages of the church, even when it had to encounter the most bloody persecutions. Of this the white horse is the appropriate symbol, (Psalm xlv. 3, 4). I need not show how truly this accords with historic fact.

Great and terrible wars are as naturally suggested by the symbol of a red horse, as the success of the gospel was by a white one. The wars particularly alluded to appear to be those between the Jews and Romans, who having united in persecuting the church, as well as crucifying its head, were now permitted to "kill one another." In the reigns of Vespasian, Trajan, and Adrian, a million and a half or two million of Jews were slain, besides what were lost on the side of the Romans.

A black horse is the symbol of famine, or of a scarcity approaching to famine, by which the necessaries of life required to be dealt out by weight and measure, and special orders to be given that nothing should be wasted. Such appears to have been the state of things in the Roman empire for a long time, during the reigns of the Antonines. Tertullian says, the heathen ascribed these calamities to the Christians, because they taught men to despise the gods. The measure here referred to is the *chenix*, which contained the ordinary allowance of corn to a man for a day, and a penny was the amount of a whole day's wages.

The pale horse was the symbol of great mortality. Between the years 193 and 270 there were more than twenty emperors, and at one time thirty pretenders to the throne. Intestine wars must needs produce fame and pestilence, and by destroying men give ascendancy to the beasts of prey. In this manner the enemies of the gospel were visited who continued, with but little intermission, to persecute the church of God.

J. Conder, 1845.

Era of Roman
prosperity.
A. D. 96.
Nerva.

Gibbon's History does not commence till after this era, but he bears witness to the early spread of Christianity as testified by "the confession, the complaints, and the apprehensions of the Gentiles themselves."

Era of Civil Dis-
cord under the
Pretorian sword.
180:
Commodus.

Gibbon says, "The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian are condemned to everlasting infamy. During fourscore years, (excepting only the short and doubtful respite of Vespasian's reign) Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period.

Era of fiscal
oppression.
211.
Caracalla.

Balances, as emblematical of commerce, are peculiarly appropriate as symbolical of a time when everything was purchasable. Successive emperors bought the sovereignty of the pretorian guards, whose licentious fury was, in the judgment of Gibbon, "the first symptom and cause of the decline of the Roman empire." In 189, he tells us, "pestilence and famine contributed to fill up the measure of the calamities of Rome." "Every province was by turns the scene of a Caracalla's rapine and cruelty. The most wealthy families were ruined by partial fines and confiscations, and the great body of his subjects oppressed by ingenious and aggravated taxes."

Era of mortality.
248.
Philip.

Gibbon observes that a long and general famine had been the consequence of rapine and oppression, and was followed by epidemics. He adds, "Other causes, however, must have contributed to the furious plague which from the year 250 to the year 265 raged without interruption in every province, every city, and almost every family of the Roman empire. During some time 5,000 persons died daily in Rome." He reckons that above half the people in Alexandria perished; and says, "Could we venture to extend the analogy to the other provinces, we might suspect that war, pestilence, and famine, had consumed in a few years the moiety of the human species."

*R. Fleming, 1701.**J. Ryland, sen., 1779.*

- V. SOULS OF SLAIN.** This period begins with Decius, who began his reign and persecution together in the year 250. The souls of the martyrs are desired to rest patiently, seeing after a little interval their brethren were also to suffer still further under Rome pagan. So that this seal ends with the conclusion of this last persecution begun by Dioclesian, and so expires, A. D. 306.
- Opens with the reign of Dioclesian, and was dreadfully remarkable for the severest and longest of all the ten pagan persecutions. This is the tenth and last persecution begun by Dioclesian. From hence a memorable era, called the era of Dioclesian, or era of martyrs.
- vi. 9, 11. How long?
White robes.
Rest till brethren killed.
- VI. EARTHQUAKE.** God's gracious answer to the prayer of the slain witnesses, in the destruction of Rome pagan, after their cup was made full by the last cruel persecution, is described as if heaven and earth were come to an end. So that this seal contains the great and terrible wars of Constantine against those last tyrants, from the year 306 to the death of the last pagan emperor Licinius, A. D. 324.
- Opens with the reign of Constantine the Great, anno 313—337. This sixth seal or period is remarkable for great changes and revolutions, expressed by great commotions in the earth and heavens. No change could be greater than the overthrow of the pagan religion, and the establishment of Christianity.
- vi. 12-17. Sun black.
Moon blood.
Stars fall.
Heaven, scroll.
With mount and island.
Kings, &c., hide.
Great day of wrath come.
- VII. SILENCE, HALF HOUR.** The seventh seal represents the short breathing of the church and peace of the Christians under Constantine, from the year 313, when he first published an edict in their favour, and particularly from the death of Licinius, A. D. 324, to his own decease in 337, immediately upon which the scene alters: and then begins the second septennary of trumpets, which give us an account of the state of the church in relation to the gradual growth and increase of her antichristian enemies, though, in a way also of judgment upon them.
- Opens with the preparation of the seven angels to take their trumpets. The chief use of this seal was to introduce the seven trumpets.
- viii. 1—5. SEVEN ANGELS WITH TRUMPETS.
Angel with golden censor.
Prayers.
Censor cast on earth.
Voices.
Thunderings.
Lightnings.
Earthquake.

A. Fuller, 1815.

An altar and sacrifices fitly represent the martyrdoms under the heathen emperors. White robes denote the heavenly honours conferred on the sufferers. The answer to their appeal, in which they are encouraged to expect a retribution after a little season and when the numbers of their fellow servants and brethren who should be killed as they were [by the hands of Paganism] should be fulfilled, determines the period to which the vision refers. The opening of this seal would appear to refer to about the year 270, when the ninth persecution was past, and the tenth under Dioclesian and Maximian approaching: more extensive and bloody than any that had gone before it. Its professed object was nothing less than the utter extirpation of Christianity. The places for Christian worship were every where demolished, bibles destroyed, and an immense number of Christians put to death.

An earthquake is the appropriate symbol of a revolution. This denotes the overthrow of the *pagan* empire by the arms of Constantine. The ruling powers of the earth are that to the common people which the sun and moon and stars are to the earth: hence great changes in nations are expressed by God's shaking the heavens and the earth; and sometimes by the very imagery here used. This revolution was not of a civil so much as of a religious character. It was an eclipse of those powers which had so long endeavoured to crush the cause of Christ.

A solemn pause preparatory to other events. It is like saying, And now prepare thee for another scene. This scene is the appearance of seven angels with seven trumpets. As nothing is said on the opening of the seventh seal but what follows under the trumpets, the latter must be considered as a subdivision of the former. But prior to the sounding of the trumpets another angel comes forward with incense to offer with the prayers of all saints. Through our great High Priest prayers ascend with acceptance. The prayers appear to have a special relation to the events about to be predicted by the sounding of the trumpets. The seventh seal includes far more than the preceding six: they reached but little beyond three hundred years; whereas this will reach from thence to the end of all things.

J. Conder, 1845.

Era of martyrs,
284.
Dioclesian.

Era of
Constantine.
324.

Interval of
Stillness.
324—395.

"The resentment or the fears of Dioclesian," says Gibbon, "at length transported him beyond the bounds of moderation, which he had hitherto preserved, and he declared in a series of cruel edicts, his intention of abolishing the Christian name. By the first of these edicts the governors of the provinces were directed to apprehend all persons of the ecclesiastical order; and the prisons destined for the vilest criminals were soon filled with a multitude of bishops, presbyters, deacons, readers, and exorcists. By a second edict, the magistrates were commanded to employ every method of severity which might reclaim them from their odious superstition, and oblige them to return to the established worship of the gods. This rigorous order was extended by a subsequent edict to the whole body of Christians, who were exposed to a violent and general persecution."

The cross borne at the head of Constantine's armies was supposed to render the guards who bore it invulnerable. "In the second civil war," says Gibbon, "Licinius felt and dreaded the power of this consecrated banner, the sight of which, in the distress of battle, animated the soldiers of Constantine with an invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions." . . . "The ruin of the pagan religion," says the same historian, "is described by the Sophists, as a dreadful and amazing prodigy, which covered the earth with darkness, and restored the ancient dominion of chaos and of night."

The events that follow, as apparent to the eye of the historian, will be described more naturally in our consideration of the seven trumpets.

THE HUNGRY FILLED.

BY THE REV. J. J. DAVIES.

“Blessed are they that hunger and thirst after righteousness : for they shall be filled.”

WE have already spoken of the object of desire mentioned in these words, and of the intensity of feeling which they express ; we proceed now to notice THE HAPPINESS WHICH THEY PROMISE. All men desire happiness ; they long for it as the thirsty traveller longs for the refreshing stream. This desire is not an acquired one ; it was implanted in our nature by the Author of our being, and is inseparable from our very existence. It will not be denied that this desire was formed within us that it might be gratified, not that by constant disappointment it might prove a source of perpetual vexation and distress. And yet it is painfully evident that for the most part it remains ungratified. Happiness is still an object of pursuit—rarely of actual possession. The prevailing cry still is, “Who will show us any good thing ?” Few say, “We have found it ;” and few even know where it is to be found.

“Man never is,
But always to be blessed.”

Whence does this arise ? Has not man taken some false step ? Yes ; he is mistaken as to what happiness really is, and he is mistaken as to the source from which it may be derived. Hence it is, that whatever may be the ardour of his desires, whatever his assiduity and zeal, he makes no progress towards the object of his pursuit ; he is as far from the attainment of real happiness at the close of his career, as he was at its commencement.

Men in general have erred in their ideas of the essential elements of happiness ; they have not known, or they have not considered that it depends much more on the state of our own minds than it does on the state of

things without us. Happiness depends but little on outward prosperity, it depends much on real integrity of character ; it is connected not with circumstances of affluence, but with benevolence of mind ; not with the splendour of appearance, but with purity of heart. And yet men have thirsted for distinctions, honours, riches, as if *these* constituted the elements of real blessedness, and as if the possession of them were the sole end of being.

We err always when we make happiness itself the direct object of pursuit. The benevolence of God is seen indeed in this arrangement, as in every other, that the path of duty is also the path of felicity ; the way of obedience is sure, in the long run, to prove the way of peace and bliss. But when we make our own happiness the end for which we live, we are subverting the order of the divine arrangements, we are acting in opposition to the great principles of the divine government, and, in the nature of things, it is impossible that we can succeed ; we are like men who turn their back upon the sun, and then endeavour to overtake their own shadow : let them turn their face to the sun, and then their shadow will follow them.

Eminently instructive therefore, as well as emphatic, is the language of our Lord : “Blessed are they that hunger and thirst,” not after happiness, but “after *righteousness*.” Those who hunger after enjoyment, those who thirst after happiness, who make that their great and ultimate object, will never satisfy their hunger, will never slake their thirst : every object which presents itself, and promises satisfaction, will prove like the *mirage* in the desert—an illusion, a source of bitter dis-

appointment. But those who hunger and thirst after righteousness, shall be filled; nay, not only shall they be satisfied hereafter, but they are happy now: "blessed are they that hunger and thirst after righteousness." It is better to seek the Lord, than it is to find all earthly good; it is better to desire Christ, than it is to possess the world; to hunger and thirst after righteousness, than to be filled with the pleasures of sense.

It may be proper here to advert, for a moment, to some of the essential elements of human happiness, some of the indispensable conditions of man's well-being, considered as an intelligent, an immortal, and a responsible creature.

Man is an intelligent being; hence, KNOWLEDGE is to him an essential element of happiness, an indispensable condition of well-being. We cannot pronounce the untutored savage or the utterly uninformed masses in civilized countries, happy; all their gratifications are strictly animal; they never rise to the pleasures of the imagination, of the mind, and of the heart. Their higher nature, with all its capacities, remains, though not extinct, yet unquickened: the first and most indispensable condition of their well-being is wanting. "That the soul be without knowledge is not good."

Nor is it knowledge or information alone that is essential to man's well-being; but TRUTH. We cannot associate the idea of happiness with delusion. Though he fancies himself some great one, and calls his cell a palace, and his keepers ministers of state, we cannot call the poor maniac happy. Ah! no, we do not envy him his joys; tears rather mingle with mournful smiles, while we gaze on a spectacle so humiliating. The first and most indispensable condition of happiness to him is that he be restored to his right mind. It is precisely so with mankind in general. Delusion is not happiness;

it rather forbids the possibility of its enjoyment: that only is happiness which is based on everlasting truth. Man, therefore, however numerous may be the sources of sensual gratification which are open to him, however freely he may partake of them, and however boisterous may be his mirth, is not, and cannot be, happy until he has understood his relations to God, to the supreme government, to the universe, and to eternity; until he has ascertained what he is, where he is, and whither he is going; until he has some well-grounded hope of peace with God, and of a blissful immortality.

This leads me to remark that to man, a responsible and immortal being, another indispensable condition of happiness is RIGHTEOUSNESS. "There is no peace, saith the Lord, unto the wicked." But "how can man be just with God?" We are guilty creatures; and no one accustomed to self-reflection can divest himself of a consciousness of the melancholy fact. We know, we feel that we have sinned; and guilt sometimes appears to us a far more dreadful evil than any affliction with which we have ever been visited, or than any calamity to which our nature is exposed. We sometimes complain of our outward trials; but these sink into insignificance when we feel the awful weight of guilt pressing upon our souls. The most anxious cares are nothing when compared with the agonies of a soul stretched on the rack of remorse for the past, and of apprehension for the future. We then feel that we could cheerfully relinquish all we possess, that we could give up worlds were they ours, for a good hope that our guilt might be entirely removed. We then feel that the all-important question to us is, "how shall man be just with God?" that the first and most indispensable condition of peace is pardon; and truly our conclusion is just.

But we are conscious not only of guilt, but also of depravity. "Sin dwelleth in us." If all our past transgressions were forgiven, and we were left for the future to the unaided strength of our own resolutions and purposes, we could cherish no hope of final acceptance with God; our transgressions would be again renewed and repeated every day. Alas! as it is *in* an evil tree to bring forth evil fruit, so is it *in* us to sin; there is a powerful tendency in our fallen nature to depart from the living God and to rebel against him. We sometimes labour to correct this fatal tendency, and occasionally we may flatter ourselves that we have succeeded, but soon it happens to us according to the proverb mentioned by the apostle, or according to the affecting parable of our Lord, "when the unclean spirit is gone out of a man he walketh through dry places, seeking rest and findeth none. Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Taking partial views of the moral malady under which we labour, and mistaking some of the symptoms of the disease for the disease itself, we sometimes seek to subdue these, and perhaps we may partially succeed; but we soon find that as these subside, others no less painful and alarming present themselves. If we cease to be prayerless and thoughtless, if we cease to be the lovers of pleasure and of the world, we become the victims of pride and self-righteousness; we lay aside the habits of the prodigal or of the publican only to assume those of the formalist and the pharisee: until at length, conscious of the real nature of our malady and of our moral helplessness—that the more we strive against this dreadful evil, the more it seems to mock our misery; we feel the necessity of a great moral

change, of an entire inward renovation; we feel that we must be made not better, but other men—"new creatures in Christ Jesus;" that we must have a new heart and a right spirit formed within us. Without this there can be no happiness for us.

Another essential element of human happiness is RECONCILIATION;—friendship with God. He is the Father of our spirits; we were made for himself; and in a state of estrangement from him there is no peace for us. In order to friendship and holy peace with God, every feeling of enmity against him and of hostility to his government, must be subdued; we must be brought intelligently and delightedly to acquiesce in all his arrangements, and especially to approve from the heart of his method of saving sinners; we must love him on account of his infinite excellence, and delight ourselves in his service. To realize this state of mind it is necessary not only that we should perceive the equity and glory of the divine government, the excellence of God's law, and the justness of his requirements, but also that we should see how he can justify the ungodly, and yet be the just God; how he can receive the sinner to his favour, and at the same time remain glorious in holiness. It is thus alone that the suspicions inseparable from a sense of guilt can be overcome; that we can be assured that his anger is turned away from us; that he has "received us graciously and loved us freely." It is thus alone that we can have a "good hope" that when we go hence, and pass through the gloomy vale of death, he will show us the path of life, "in his presence is fulness of joy, at his right hand pleasures for evermore." Then, and not till then, can we as creatures conscious of their responsibility and of their immortality, enjoy strong consolation amidst the afflictions of life, and enlightened peace in the prospect of death.

Such are some of the essential elements of human happiness, some of the indispensable conditions of man's well-being. These are things in the absence of which there can be no real good for us. When these blessings are enjoyed, we have inward peace; but while destitute of these, of whatever streams of earthly pleasure we may drink, we shall never be filled.

These things are necessary to our real happiness even in the present world, they are still more so in the prospect of the future; they are necessary to the enjoyment of inward satisfaction here, they are indispensable to our well-being hereafter; without these blessings we cannot live in peace, without them we must die in misery. To take away the sting of death it is not enough that we are assured of existence in another state of being, we must have the prospect of a happy existence; it is not enough to be assured of the continuance of our being, we require a good hope of well-being, especially when we know that that state is final in its arrangements and permanent in its duration. We know that existence even here is sometimes sufficiently burdensome; to many it is a burden too heavy to be borne. When our brightest hopes are disappointed, when our most cherished expectations fail, when our afflictions multiply, when conscience condemns and God frowns,—the prospect of the continued duration of such an existence would be most distressing. Under such circumstances who does not say with Job, "I would not live always?" But the future may be worse than even this. The veil which now conceals the realities of eternity from our view will then be drawn aside; we shall then understand more fully than we can now, the nature of sin and of spirit, and the character of God; we shall be brought near to his presence, we shall see him as he is, and shall receive immediately from himself

the deepest and most powerful impressions; and to a guilty being unrenewed and unpardoned, this is no pleasing prospect; indeed, it is unutterably distressing. The veil which conceals the visions of eternity is most grateful to the sinner. The weakness of the flesh, which renders the voice of conscience comparatively indistinct, and his perceptions of the nature of sin and of the character of God comparatively unimpressive, is but too friendly to his peace. That is not a good which increases man's knowledge, but his knowledge of unmixed evil; and enlarges his powers, but simply his powers of endurance. That which fully reveals to him the just God whom he has made his enemy; that which brings him to his immediate presence whose smile is heaven, but whose displeasure fills the soul with terrors not to be described—that must ever be regarded as a dreadful evil. Ah! no; while clothed with guilt and shame, let him not be brought into the immediate presence of infinite purity and inflexible justice. As a rebel against the supreme Majesty, he feels that he is already too near him; he is but too conscious of his presence, but too deeply sensible of his displeasure. There is no peace to the wicked even here, and no prospect of aught but enduring wretchedness in the world to come.

But "blessed are they who hunger and thirst after righteousness; for they shall be filled." They shall be filled with the righteousness which they so earnestly desire; and not with righteousness only, but also with peace and joy in the Holy Spirit. "Their peace shall be as the river, and their righteousness as the waves of the sea." They are in Christ Jesus, and to them there is no condemnation. "The law of the spirit of life in Christ Jesus hath made them free from the law of sin and death." For what the law could not do, in that it was rendered inefficacious by the sinfulness

of our nature, God in the plenitude of his wisdom and grace hath done ; sending his Son into the world in the likeness of sinful flesh, and by a sin-offering, he hath put to death sin in human nature, so " that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Even here his people are all righteous ; and hereafter the spirits of the just are made perfect. All true Christians shall awake up at last with the likeness of God. Their assimilation to him will be complete, both in knowledge and in

righteousness. There will be no darkness in the understanding, no error in the judgment, no callousness in the conscience, no depravity in the heart. They will be like God, holy as he is holy, perfect as he is perfect.

And what satisfaction awaits them ! Here they are not comfortless ; but " in his presence above is fulness of joy ; at his right hand there are pleasures for evermore." " As for me I will behold thy face in righteousness ; I shall be satisfied when I awake with thy likeness."

RELIEF FOR A DISTRESSED CONSCIENCE.

In his recently published Notes of a Tour in Switzerland, Mr. Baptist Noel observes that there are states of mind in which nothing but the gospel can afford peace, and illustrates the sentiment by this remarkable anecdote :— " Not long since, a protestant lady in the south of France, supposing herself to be near death, was seized with deadly terror. It was in vain that her husband sought to console her. They had lived a thoughtless life, and she could not bear to stand before the judgment seat of God. ' Then let us send for the minister,' said her husband. ' What use is it ?' replied the sick person ; ' I know what he will say ; it avails nothing.' However, the minister was sent for. Being a young rationalist, who had often opposed evangelical doctrine, he endeavoured, when he reached the chamber of sickness, to console her by the memory of her domestic virtues, and by assurance of the boundless mercy of God. But his efforts were utterly vain ; all his fine speeches could not silence a reproachful conscience : she felt that the justice of God was in terrible array against her ungodliness, and the very mission of Christ convinced her of

unpardonable ingratitude to the Redeemer. The minister was perplexed ; all his stores of common-place, heartless palliatives to mental anguish were exhausted, and she wildly told him that she was wretched and undone. What could he say more ? At that moment it flashed upon his mind that the evangelical doctrine which he had so often opposed, would silence all her fears : it was precisely what her agonized mind was asking for ; it would be to her like water in the scorched desert. He knew the doctrine of justification by grace through faith well, for he had often maligned it : he was familiar with the texts cited by evangelical ministers, for he had employed his powers of criticism to refute their evangelical meaning. ' If he could but speak to her as an evangelical minister, he could hush that awful tempest which he could scarcely bear to witness. But how could he say what he did not believe ? how calm even that agony by a lie ? At least, he could read those passages supposed to contain evangelical doctrine—there could be nothing wrong in that.' Baffled and perplexed, he directed her to the word of God for con-

solation ; and read to her such texts as these : ' God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' ' He that believeth on the Son hath everlasting life.' ' As many as received him to them gave he power to become the sons of God, even to them that believe on his name.' ' Therefore we conclude that a man is justified by faith without the deeds of the law.' ' Being justified freely by his grace,

through the redemption that is in Christ Jesus.' ' There is therefore now no condemnation to them which are in Christ Jesus.' No more was wanted ; it was light to her perplexed path, it was peace to her anguish, it was life to the dying, it was an instant cure for her despair ; and she welcomed the gospel as the flower in the desert welcomes the rain, held fast the consolation, and died rejoicing in faith ; a signal instance of the adaptation of the gospel to our moral wants.'

THE LATE PRINCESS CHARLOTTE OF WALES.

HAVING heard shortly after the death of the Princess Charlotte, which occurred on the 6th of November, 1817, an account of an interview between Her Royal Highness and the Rev. John Wilcox, who had been the minister of Ely Chapel, Holborn, but was then rector of Little Stonham, Suffolk, with whom I had the pleasure of being acquainted, I wrote to him requesting to be informed of the particulars of the conversation, and received an answer dated, "Little Stonham, November 25th, 1817," from which the following is an extract :—

"In the spring of 1811 I had the painful charge of attending three capital convicts in Newgate, who were under sentence for forgery. Without entering into the preliminary steps taken to gain admission to the Princess, whose interference with the Lord Chancellor was considered the only way of saving their lives, I obtained an audience at Warwick House, Lady De Clifford being present the whole time. Having apprized Her Royal Highness of the object of my application, and the circumstances of the criminals, into which she made very particular inquiry, she said

she should readily apply to the quarter suggested, and flattered herself she should be successful, it being her first request to the Chancellor. Her humanity was conspicuous in the feeling she manifested when I informed her that one of the convicts had lately married an amiable female, who in the event of her husband's execution would be left destitute, having no father nor any means of supporting herself. With eyes big with tears she said, 'Poor creature,' and turning to Lady De Clifford, she asked, 'Cannot I make some provision for her, by giving her a situation near me?' Much conversation passed, occupying about three quarters of an hour, to the whole of which I had no difficulty in giving a religious turn. She then said to Lady De Clifford, "But how shall we let Mr. Wilcox know the result of my application to the Chancellor, for I will write to him immediately at the House of Lords.' Then addressing herself to me, she observed, 'Perhaps, Mr. Wilcox, you will take the trouble of calling here again at eight o'clock, when I will inform you of the issue of my interposition.'

"At the appointed time I went, and

was instantly shown into the drawing-room, where the same two personages were. Her Royal Highness having stated the reply of the Chancellor, which was every thing kind and respectful to the Princess, but without any absolute promise of his influence; I remarked that the condescension and readiness with which she had complied with my solicitation, whatever the result might be, would entitle her to the lasting gratitude of the friends of the convicts, and assured her that my poor prayers would unceasingly be offered that the Lord would make her a blessing to the nation over which she was probably destined to reign, and realize in her own soul the power of that religion which was at once the ornament and stability of the throne. She replied, 'Do not call your prayers poor; the prayers of the righteous, you know, avail much.' Here the tears trickled down her cheek, and as though she would conceal what at once endeared her and animated myself, with an extended finger she removed the tears, and

added, 'I hope I know the value of prayer.'

"Feeling that in all human probability I should never have another opportunity of addressing her, and that whether in the palace or the cottage, I was professedly the minister of Christ, I fully, yet I trust respectfully, unfolded the plan of salvation. The fall, total depravity, and way of acceptance with God, &c., entreating her to press towards the crown of glory, that whenever she might be summoned hence she might be received in the only possible way, crying for mercy as a poor ruined sinner, pleading the atoning blood and justifying righteousness of Jesus Christ as the ground of her hope. In conversation of this kind an hour passed, neither party (I speak with humility) seemingly tired of the interview; but fearful I might exceed due bounds by stopping longer, I retired, cordially consigning her to the grace of God, and invoking his blessing on her for time and eternity, for which she expressed her thankfulness." W. B. G.

BENGALI PROVERBS.

THE nightingale's young in the crow's nest utters sweet sounds by the instinct of nature.

The vicious and the virtuous will act according to their own nature wherever they are.

THE crow was killed by the storm: "he died by my curse," says the owl.

When one rejoices in the accidental misfortunes of an enemy, and boasts of having procured them.

WILL the morning not dawn where there are no crows?

Meaning to ridicule the vaunting assertion, that a work cannot be accomplished without such or such a person.

LIKE Hindoo gods; externally, sleek and shining; dry grass within.

Applied to persons or things, promising in appearance, though in reality worthless.

WHEN one spits on the moon, it falls back on one's self.

Applied to one who labours to reproach or expose his own relatives or connexions.

WHAT won't a fool say? and what won't men eat in a famine?

Said to one who abuses a worthy person.

CUTTING at the root, and watering the top.

Spoken to one who pretends to do you service when he is actually injuring you.

THINKING I'll have an elephant when
I can't get even a horse.

When one longs for great matters or high
employments, though unable to attain the less.

GIVING a blind cow to a Brahmin.

When one presents another with something
unsuitable or insufficient for his purpose.

YOU see the dove, and not the snare.

Intimating that a man will reap the due
reward of a crime, though he now overlooks it.

IF I smite, let it be an elephant ; if
I rob, be it the treasury.

WHAT! would you foul your hand by
killing a musk-rat ?

Do not dispute with unworthy antagonists,
for paltry gains.

RELIANCE on an elder brother is a
knife in the left hand.

That is, attended with small advantage.

POUNDING an ass to make him a
horse.

The vile and senseless can never be made
good or wise.

HE has finished his rice while they
bring him the salt.

When one offers his services too late.

CAN the fishing-boat bear the ship's
mast ?

Descriptive of a person's unfitness for a
great charge.

IN making a god an ape turned up.

When something adverse has arisen where
advantage was expected.

ARE there water-lilies in every pool ?

Though you have succeeded once, do you
expect to do so always ?

WHEN the elephant sinks in a pit,
even the frog gives him a kick.

When great men are overtaken by misfortune,
little men will be severe and witty upon them.

To crush a spider is a mere nothing!

That makes all the difference who did it.
An allusion to a story similar to our own of the
lawyer and the bull.

"Said a clown to a Brahmin, 'Sir, tell me, I pray,
For crushing a spider what fine must I pay?'
'Why friend,' he replied, 'tis a grievous offence,
And demands an atonement of serious expense.'

'Indeed!' then, alas! with deep sorrow I'm filled,
Your son, Sir, a poor little spider has killed !'
'Out, fool,' cries the Brahmin in anger, 'away !
For killing a spider there's nothing to pay.'"

B.

SABBATH THOUGHTS.

SAVIOUR, thy rising day hath lovely smile,—

Bright are its beams above me and around ;

They kiss the dancing wave and slumbering isle ;

They gild the leafy forest's depth profound ;

Hoar mountain, peaceful valley, golden plain,

Are robed in sabbath hues, and wake sabbatic strain.

O Sun of righteousness ! wilt thou not rise

Thyself in loftier glory on our souls ?

Thou that hast gone triumphant through those skies

Where nature's stately orb diurnal rolls ;—

Shall he send down his radiance, but thine own

Be for the blest on high, and their bright world alone ?

Wilt thou not make a sabbath's holy noon
 Sweetly effulgent in our hearts to-day,
 Thought, feeling, speech, to sanctify and tune,
 Thy sacred service joyously to pay ?
 Shine forth, O Sun of righteousness ! shine forth,—
 Lest sin's dark clouds prevailing, hide thy risen worth.

“ My child ! though in the highest heavens is set
 Thy Saviour's glory, whose bright splendours break
 On seraph hosts and saints made perfect, yet
 Shall not of mine the loving Spirit take,
 And on his noiseless wing to thee convey
 Gifts from the realms of light, beams for thy sabbath day ?

“ Peace, more unruffled than on loveliest eve
 Of fancy's summer, gladdens heart or eye ;
 Joy, of whose sweetness thou couldst ne'er conceive,
 Fresh from a fountain-spring that cannot die ;
 And hope, ethereal, animate, serene,
 The soul's best anchor through life's changing, passing scene.

“ But thou must watch with me,—up, slumberer, up !
 The closet's consecrated threshold tread ;
 Thence to the shrine domestic,—bless the cup
 And meal of social gladness ;—early led
 By converse sacred, enter, as it were,
 The tomb a morn like this saw rent, and reft, and bare.

“ Go where my people meet ;—the chosen place
 No more Gerizim's summit—Zion's brow ;
 Through me the Father manifests his face,
 Where'er in spirit he is worshipped now ;
 Go, join their high hosannas ;—praise befits
 The soul, that hopes to rise where its Redeemer sits.

“ Or, if my hand hath touched thee, and hath laid
 On pain's uneasy couch thy stricken limbs,
 My presence there shall solace thee and aid,
 Shall silence nature's sighs with glory's hymns ;
 And thy lone chamber in its gloom shall be
 None other than God's house, and heaven's own gate to thee.”

Christian, thy sabbath smiles how sweet they are !
 Brightly upon thy waiting soul they rest ;
 Prize thou their light,—that when eve's shadowy car
 Bears them reluctant down the darkening west,
 Thy feet may stand yet nearer to the shore
 Where hours and joys sabbatic fade away no more.

CHRONOLOGICAL PAGE FOR JULY, 1848.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	S	h m 8 17	1 Sam. xxix., xxx. 1—25. Ephesians iv.	1814, John Evans (Abingdon) died, aged 59. Mars visible after sunset, in the west.
2	Ld	3 50 8 16	Psalms. Psalms.	Sunday School Union Lessons, 2 Kings v., Acts ii.
3	M	3 51 8 16	1 Sam. xxxi. & 2 Sam. i. Ephesians v.	Saturn visible early in the morning, south-east. 1845, Dr. W. Yates died, æt. 52.
4	Tu	3 52 8 16	2 Sam. ii., iii. 1. Ephesians vi.	1776, Independence of United States declared. Baptist Irish Committee.
5	W	3 53 8 15	2 Sam. iii. 17—39, iv. Philippians i.	1816, Abraham Austin died, æt. 67. Clock before sun, 4 minutes, 15 seconds.
6	Th	3 54 8 15	2 Sam. v., vi. 1—11. Philippians ii.	1189, Henry II. died, aged 55. 1553, Edward VI. died, aged 15.
7	F	3 55 8 14	2 Sam. vi. 12—23, vii. Philippians iii.	1307, Edward I. died, aged 67. Day decreased 16 minutes.
8	S	3 56 8 14	2 Sam. xv. Philippians iv.	Moon's first quarter, 30 m. past 9, morning. 1839, Edmund Clarke (Truro) died, aged 42.
9	Ld	3 57 8 13	Psalms. Psalms.	Sunday School Union Lessons, 2 Kings vi., Acts iii.
10	M	3 58 8 13	2 Sam. xvi. 5—14, xvii. 1—22. Colossians i.	1509, John Calvin born. Clock before sun, 5 minutes, 2 seconds.
11	Tu	3 59 8 12	2 Sam. xvii. 23—29, xviii. 1—18 Colossians ii.	Sun due east, 21 m. after 7, morn. Baptist Union Committee.
12	W	4 0 8 11	2 Sam. xviii. 19—33, xix. 1—23 Colossians iii.	Quarterly meeting of Baptist Mission. Moon rises, afternoon, 36 m. after 4.
13	Th	4 1 8 10	2 Sam. xix. 31—43, xx. 1—22. Colossians iv.	Moon sets, morning, 13 m. after 1. Length of day, 16 hours, 9 minutes.
14	F	4 2 8 9	1 Chron. xxi., xxii. 1—4. Pilemon.	1789, French Bastille destroyed. Moon rises, evening, 24 m. after 6.
15	S	4 3 8 8	1 Kings i. 5—53. Hebrews i.	The day called St. Swithin's. Clock before sun, 5 minutes, 38 seconds.
16	Ld	4 4 8 7	Psalms. Psalms.	Full moon, 21 m. past 9, morning. S. S. U., 2 Kings vii., Acts iv.
17	M	4 5 8 6	1 Chron. xxii. 5—19. Hebrews ii.	1674, Dr. Watts born. Day decreased 33 minutes.
18	Tu	4 6 8 5	1 Chron. xxviii. Hebrews iii.	1704, Benjamin Keach died, æt. 64. Baptist Home Mission Committee.
19	W	4 8 8 4	1 Chron. xxix. Hebrews iv.	1784, Dr. Andrew Gifford died. 1838, Christmas Evans died, aged 73.
20	Th	4 9 8 3	1 Kings iii. Hebrews v.	Moon sets, morning, 54 m. after 8. Moon rises, evening, 1 minute after 10.
21	F	4 10 8 2	1 Kings iv. 20—34, v. Hebrews vi.	Sun due east, 16 m. after 7, morning. Clock before sun, 6 minutes, 4 seconds.
22	S	4 11 8 0	1 Kings vii. 48—51, viii. 1—21. Hebrews vii.	1575, Two Dutch baptists burned at Smithfield. 1841, John Dyer died, aged 57.
23	Ld	4 12 7 58	Psalms. Psalms.	Moon's last quarter, 28 m. past 11, morning. S. S. U., Jonah i., ii., Act v.
24	M	4 14 7 56	1 Kings viii. 22—66. Hebrews viii.	1777, John Chamberlain born. 1792, John Colet Ryland died, æt. 69.
25	Tu	4 15 7 54	1 Kings ix. 1—19. Hebrews ix. 1—14.	1554, Marriage of Q. Mary with Philip of Spain. 1817, Dr. John Fawcett died, aged 78.
26	W	4 17 7 53	1 Kings xi. Hebrews ix. 15—28.	1795, William Romaine died, æt. 81. Clock before sun, 6 minutes, 11 seconds.
27	Th	4 19 7 51	Proverbs i., ii. Hebrews x. 1—18.	Moon rises, morning, 33 m. after 1. Moon sets, afternoon, 15 m. after 5.
28	F	4 21 7 50	Proverbs ii., iii. Hebrews x. 19—39.	1823, James Hinton (Oxford) died. Clock before sun, 6 minutes, 10 seconds.
29	S	4 23 7 49	Proverbs iv., v. Hebrews xi. 1—19.	1833, William Wilberforce died, æt. 74. Length of day, 15 hours, 26 minutes.
30	Ld	4 24 7 47	Psalms. Psalms.	New moon 25 m. past 7, morning. [1—14. S. S. U., Jonah iii., iv., Acts vi. 1—15, vii.
31	M	4 25 7 46	Proverbs vi. Hebrews xi. 20—40.	Clock before sun, 6 minutes, 4 seconds. Day decreased 1 hour and 12 minutes.

REVIEWS.

The Elements of Moral Science. By FRANCIS WAYLAND, D.D., *President of Brown's University, and Professor of Moral Philosophy.* Edinburgh: Mac-lachlan, Stewart, and Co. 1847. pp. 381.

WE perhaps owe our readers an apology that we have not sooner introduced to their notice the above named treatise. It is no small presumption in favour of the work, that it has already reached a fourth edition, and has been introduced as a text-book into some of the highest transatlantic seminaries of education. For ourselves we have been much interested, and we hope profited, in accompanying the author through the important class of subjects indicated by the general divisions of his work into Theoretical and Practical Ethics; and if any of our readers should be led by the following notice to make themselves acquainted with the work, we entertain no doubt of a gratifying result.

The volume professes to treat only on the "elements" of moral science; and as the author has "rarely gone into extended discussion," and has "omitted every thing which relates to the history of opinions," and "made but little allusion even to the opinions themselves of those from whom he dissents," the reader is carried forward from scene to scene with a sense of freshness and variety, that reminds one of the rapid mode of travelling which science has in our day brought into vogue. The happy arrangement, too, of the topics which come under notice aide the reader's memory, while the use of a style well adapted to didactic treatises, spares him the necessity of any other fatigue than that occasioned by the nature of the subject itself.

The science to which our notice is attracted in the volume before us is too much neglected even by intelligent Christians. Perhaps there are few subjects respecting which the many content themselves with notions more superficial; yet with manifest injustice, since ignorance *here* must be a spring of numberless injuries to others, which will eventually be repaid with interest. It is thought, but erroneously as we conceive, that to be acquainted with the usages of society, or to have in possession the precepts of the gospel, is all that it is requisite to the formation of good morals. It is forgotten, that the mind depraved by sin, needs to be fortified against it by an investigation into the very grounds of the distinction of right and wrong in action. And though in all cases, a divine mandate is a last appeal as to question of fact, yet the mind may profitably pursue its inquiry into a field more remote; *that* on which the eye of the Great Lawgiver rested, when he enacted the precepts which should guide us, which are not the enunciation of an arbitrary will, but the decisions of infinite righteousness and benevolence, clothing with the authority of the divine command that which existing relations prove to be holy, just, and good.

The condition of man as a depraved creature seems to furnish additional motives for the prosecution of inquiries into this branch of study. It is obvious that a *sinless* intelligence may yield himself to the impulses of his nature without inquiry; but man, whose first lesson is to bear the yoke of parental authority, and the second, the necessity of self-restraint, cannot too early inform himself what is right, the

consequences of violating it, and the ultimate grounds on which the distinction of right and wrong is founded.

Nor is it less manifest, that the discrimination of actions and affections of the mind as morally good or bad, forms the leading distinction between man and irrational agents. The law of the latter is their appetite; under its impulses they often act as if possessing a lower grade of understanding: but the higher order of mind, with which the moral sense or conscience is associated, is, amongst the inhabitants of this earth, the peculiar dignity of man. Blunt its sensibilities by neglect, or act as devoid of its dictates, and no true dignity is left to man above the brute. This is the highest form of understanding; and its noblest exercise is, to determine the relations borne by us to one another and to God, and to perceive the proprieties and obligations which arise thence with a vividness which shall suppress every unhallowed dictate of the soul, and regulate every lawful one. Our author's view of this subject is, in few words, as follows:—

"1. We stand in relations to the several beings with which we are connected, such, that some of them, as soon as they are conceived, suggest to us the idea of moral obligation.

"2. Our relations to our *fellow men* suggest this conviction, in a limited and restricted sense, corresponding to the idea of general or essential equality.

"3. The relation in which we stand to the Deity suggests the conviction of universal and unlimited love and obedience. This binds us to proper dispositions towards him, and also, to such dispositions towards his creature, as *he shall appoint*.

"4. Hence, our duties to man are enforced by a two-fold obligation; first, because of our relations to *man as man*; and, secondly, because of our relation to man as being, with ourselves, a *creature of God*.

"5. And hence, an act which is performed in obedience to our obligations to man, may be *virtuous*; but it is not *pious*, unless it also be performed in obedience to our obligations to God.

"6. And hence we see that two things are

necessary in order to constitute any being a moral agent. They are, first, that he possess an intellectual power, by which he can understand the relation in which he stands to the beings by whom he is surrounded; secondly, that he possess a moral power, by which the feeling of obligation is suggested to him, as soon as the relation in which he stands is understood. This is sufficient to render him a moral agent. He is *accountable*, just in proportion to the opportunity which he has enjoyed for acquiring a knowledge of the relation in which he stands, and of the manner in which his obligations are to be discharged." —*Pp. 47, 48.*

It is reasonable to conclude, that a faculty which stamps on man peculiar dignity should, when regarded, tend to the most refined and exquisite enjoyment; but, if abused, to the most terrible agony. Obviously, God has laid in man the ground-work of ineffable blessedness. "*Great peace*" have they who love his law; not the mere absence of inward conflict, but true rest and enjoyment in conscious harmony of spirit with the will of the Great Ruler. Still more; in that sense of the divine approval to which it conducts, is found an exalted joy; which, in this world, can be known only in a sort of twilight, but in the world to come shall encompass the faithful servant as a flood of light, which no man in his earthly frailty hath seen, or could sustain. Nor less, on the other hand, does this agent of bliss become in the abuse of our moral powers a terrible instrument of woe. A series of prosperous and hidden sin has armed conscience with a power so terrific, that life has become insupportable, reason has been dethroned, and the mad leap into eternity taken. Referring to the horrors of a licentious sinner's death-bed, as described by Dr. Young in the death of Altamont, Professor Wayland says,—

"All these things should be marked by us as solemn warnings. They show us of what the constitution under which we exist, is capable; and it is in forms like these, that the 'coming events' of eternity 'cast their shadows before.'"

An exception to this remark seems to present itself in the insensibility which often supervenes the conscience when its dictates are violated. Its voice disregarded becomes feeble, crime once dreaded becomes as little feared as a fangless serpent; while the moral sense, cultivated by reflection, observation, and scrupulous obedience, fortifies its authority, asserts its prerogative, and by its holy discipline carries forward the soul toward perfection. Insensibility of conscience is, however, not its extinction; it is but the giant's sleep from which he will awake to greater power, or as the calm of nature, when fearful portents indicate some terrible conflict of the elements.

The existence of this moral sense in man clearly indicates that he is a creature subject to moral government. It is not, however, to be concluded, that the unaided notices of this faculty clearly show all the obligations under which our Creator has placed us. Even to man, in his primeval state, a special revelation was given, and decisive external testimony borne of his responsibility to the Supreme; and awful commination of evil showed that it was a fearful thing to sin against God. From these facts, Dr. Wayland concludes:

"How much more evidently is additional light necessary, when it is remembered that the moral constitution of man seems manifestly to be imperfect? This may be observed in several respects:

"1. There are many obligations under which man is created, both to his fellow creatures and to God, which his unassisted conscience does not discover. Such are the obligations to *universal forgiveness*.

"2. When the obligations are acknowledged, man frequently errs in respect to the mode in which they are to be discharged.

"3. When men both know the obligations under which they are created, and the mode in which they are to be discharged, they wilfully disobey the monitions of conscience. We act according to the *impulsions* of blind, headlong passion, regardless of our own best good, and

the welfare of others, in despite of what we know to be the will of our Maker."

The author is led by these remarks to the subject of natural and revealed religion, with which the first part of the work closes. He says,—

"Should a revelation be made to remedy the defects of man's moral state, we can form some conceptions of what might be expected in order to accomplish such a result.

"1. Our defective knowledge of moral obligation might be remedied by a clear view of the attributes of God, and of the various relations which we sustain to him.

"2. Our ignorance of the mode in which our obligations should be discharged, might be dispelled, either by a more expanded view of the consequences of actions, or by direct precept.

"3. In order to overcome our temper of disobedience, I know not what means might be employed. A reasonable one would seem to be, a manifestation of the character of the Deity to us, *in some new relation, creating some new obligations*, and thus opening a new source of moral motives within the soul of man."

There is a naïveté in thus anticipating so correctly the substance of the inspired volume, and the method in which infinite wisdom has sought to overcome our disobedience, which provoked, we confess it, an involuntary smile; though we are sure that Dr. Wayland would be far from intimating that he did not entirely borrow these thoughts from revelation itself.

There are many very interesting and important topics in both the first and second parts of this volume, on which it would gratify us to dwell, but for which we must refer our readers to the work. The second book is designed to classify and explain the principal moral laws under which God has placed us in the present state. These are summed up in love to God, or Piety, and love to man, or Morality. The former of these is viewed as prohibiting, "1. Idolatry. 2. Rendering obedience to any creature in opposition to the will of the Creator. 3. Yielding obedience to our own will in opposition to his will. 4. Loving

anything which he has forbidden. 5. Loving anything which he has allowed us to love, in a manner and to a degree that he has forbidden. 6. Loving anything created in preference to him."

The remainder of this subject is occupied by considerations of the means of cultivating this divine love, which are "a spirit of devotion, prayer, and the observance of the sabbath."

The duties to man fall under the twofold division of Reciprocity and Benevolence. The former embraces Justice, the duties which arise from the constitution of the sexes, and duties to man as a member of civil society.

We select from one of the above mentioned topics a brief extract, in which the writer thus speaks of justice as it respects character :—

"The moral precept on this subject, then, is briefly this. We are forbidden, for any cause, or under any pretence, or in any manner, willingly to vitiate the character of another. This prohibition may be violated in two ways,—

"1 By weakening the moral restraints of men.

"2. By exciting to action their evil dispositions."

From this fact of the power possessed by man upon the character of his fellow-man is evolved one of the most solemnly impressive views of responsibility that can be imagined. The physical ill that man inflicts upon his neighbour, or that the debauchee transmits to posterity, may make the philanthropic weep ; but how inconsiderable do the heaviest of them all appear, when compared with those evil influences of a moral nature which man exerts on his fellow. The fool, in sheer thoughtlessness or sport throws about firebrands, arrows, and death, effecting the ruin of structures more goodly than the frame of the material universe, and which, intended to be the living temples of Jehovah's bliss-inspiring presence, discover even in their irremediable overthrow, the grandeur of their first design.

We cannot take our leave of this volume without expressing our desire that it may obtain a wide circulation. It is not to be expected that the readers of "light" literature will be attracted to so grave a work ; but with confidence we recommend it to those who can relish a book unadorned in style, pregnant with materials of thought, and adapted by the seriousness of its spirit, to promote a deeply religious feeling on the important subject on which it professes to treat.

The Analytical Hebrew and Chaldee Lexicon: consisting of an Alphabetical Arrangement of every word and inflexion contained in the Old Testament Scriptures, precisely as they occur in the Sacred Text, with a Grammatical Analysis of each word, and Lexicographical Illustration of the Meanings. A complete series of Hebrew and Chaldee Paradigms, with Grammatical Remarks and Explanations. London: Samuel Bagster and Sons. 1848. 4to. pp. 784.

It will be an important service to students of the Hebrew language who have never enjoyed the assistance of a living teacher, and to many who have acquired the first principles of the tongue under the guidance of a competent instructor but have been deprived of his aid, to make known to them the peculiarities of this valuable publication. It is intended especially for their benefit ; and it removes those formidable difficulties which have wearied out the patience of hundreds, and led them to abandon a pursuit which, had they been successful, would have rendered them more happy and more useful as expositors of scripture. It does all for them that can be done by a lexicon. Industry, patience, determination, the student must find for himself ; nothing can supersede the necessity for these qualities, and no attempt ought to be made to dispense

with them; but these being possessed, and directed towards the attainment of Hebrew literature, nothing more is necessary for the tyro than a bible, a grammar, and this lexicon: these will suffice to render him a respectable Hebraist, and to prepare him for the investigation of every thing connected with the language that is known to the most advanced scholars of our times.

How many a solitary student, when groping along the pages of his recently purchased Van der Hooght has spent an hour in seeking for the root of a single word! How many have found at the end of an hour so employed, a disheartening uncertainty with respect to the conclusion to which they have come! And after the labour has been completed, there has remained no accessible means by which the accuracy of what they had done could be tested, and they have felt no confidence in the usefulness of a whole morning's work.

Take, for example, the first word in the Hebrew bible בְּרֵאשִׁית, *berashith*; the learner might open an ordinary lexicon, and look among the words commencing with B for half a century before he found it. As a preliminary to any examination of the meaning of the word, he must know or guess that רָשָׁה, *rash*, is the word for which he is to look; the ב, *b* being a prefix signifying *in*, and the ית, *ith*, a suffix indicative of the gender. But here, he looks for בְּרֵאשִׁית, *berashith*; and he finds it in the alphabetical order. He is told the meaning of the prefix and the suffix, and is directed to רָשָׁה, *rash*, as the root for which he is to look in this, or any other lexicon, to learn the signification of the word. Yet he is not taught to overlook the grammatical construction: he *must* attend to it, and the word is parsed before his eyes.

The work has been executed under the care of Mr. Benjamin Davidson, Resident Tutor of the Hebrew College

of the British Jews' Society, who gives the following account of the mode of treatment adopted in reference to the etymology of words:—

“I. The entire body of words, contained in the Hebrew Scriptures, exactly as they are found in the Text, have been thrown into alphabetical order; so that each, accompanied by its prefixes, suffixes, and every modification of form, may be immediately found by the simplest operation.

“II. Each word thus arranged is concisely but fully *parsed*, and its composition explained; and its simplest form and root given.

“III. Whenever the form of the word analysed agrees with the Tables of Paradigms, a simple but full statement of the nature of the word has been considered sufficient; but where any peculiar difficulty or irregularity existed, reference has also been made to the section of the Grammatical Introduction in which the deviation is explained.

“IV. To provide standards of inflexion and comparison, a complete series of Paradigms of the Verbs, Pronouns, and Nouns, of both the Hebrew and Chaldee languages, has been prepared.

“V. These Tables are accompanied with Explanations and Remarks (chiefly adapted from Gesenius's comprehensive Grammar—the *Lehregebäude der Hebraischen Sprache*—with due consideration of his latest works, and from Winer's Chaldee Grammar for the Chaldee portion); which comprise a collection of every single exceptional case, and account for every deviation from the Tables. In the body of the work, these Explanations are indicated by reference to their number; and the Remarks by a number and the contraction *Rem.* Thus, § 35, No. 2, signifies Section 35, Explanation No. 2; and § 35, Rem. 2, signifies Section 35, Remark 2, &c.

“VI. Every form occurring but once in the Bible has its reference to the passage given at the foot of the page. To this we have attended in the minutest difference of the forms, in order to increase the references, so valuable to the beginner who has no Concordance. When, however, the form is especially peculiar, more than one reference is given. It is an interesting and important fact, that this collection of citations constitutes a Concordance of more than three-fourths of the forms of the language.”

The following is the editor's account of the plan he has pursued in reference to the Signification or Lexicography of Words.

" I. The explanation of the various meanings of the words will be found under their respective Roots, which are always indicated in the analysis of each form. Those roots whose simple form does not actually occur in the sacred text, are distinguished by [], in the same way as other fictitious model forms.

" II. In preparing the Lexicography, Gesenius has been chiefly relied on for definitions; but the works of Dr. Lee, Winer, Biesenthal, Fürst, and others, have been compared throughout. In this respect Professor Lee's Lexicon has been of great service, as well as in the detection and avoidance of the erroneous theological opinions of Gesenius.

" III. In addition to the various significations of each root, a synoptical list of all the words derived from each is given, to aid the student in remembering the connexion between the root and its derivatives."

In presenting our thanks to Messrs. Bagster for this useful volume—a volume admirably adapted to facilitate the acquisition of a language which it is in the highest degree desirable for all students of sacred things to cultivate—we may perhaps be permitted to add a

few words respecting their biblical publications generally. Having subscribed more than thirty years ago to their quarto polyglott, and received its successive parts with eagerness as they appeared, and having made ourselves acquainted with many of their subsequent works by long continued daily use, we feel ourselves competent to speak of the extraordinary correctness for which they are distinguished. In the biblical and lexicographical departments, there is we believe nothing that is not trust-worthy and respectable to be found in their warehouse; it is a place, therefore, which we advise our friends to visit when they are looking out for books of these classes; and with regard to our brethren in the ministry, it is one of our most earnest wishes—a wish in which we know that many of them will unite with us—that the well-directed liberality of the people they serve may enable them to visit it very frequently.

BRIEF NOTICES.

A Harmony of the Four Evangelists, in the words of the Authorized Version, according to Greswell's "Harmonia Evangelica:" in Parallel Columns, having Marginal References, and Occasional Notes; with all the events numbered in Chronological Succession, and Geographically localized in an accompanying Chart of our Lord's Life and Ministry: especially adapted to assist Public Examiners, Bible Class Teachers, and Catechists. Compiled by ROBERT MEMPRISS, Author of "the System of Graduated Simultaneous Instruction," "Christ an Example for the Young," &c., &c. London: Varty, 16mo. pp. 192.

It would have been almost pardonable for a reviewer to recommend this book without examining it, so ample is the array of respectable names appended to concluding pages of "Testimonials of Ministers, well qualified to judge of the Merits and Usefulness of the Work;" but it is evident that they have generally taken it for granted that it is a reprint of "A Harmony of the Four Gospels," by the same author, published in octavo in 1833. This however, it is not; the omissions, additions, and alterations being very important.

We confess that we prefer greatly the octavo work, not merely on account of the difference of size and type, but because we value some things that are left out, and do not value some things that are inserted. The author has now attempted too much, and produced thereby indistinctness. The doctrinal notes now introduced are of little worth: for example, when our Lord says, "Teach all nations, baptizing them," &c., his language is explained as referring, not to baptism in water, but to "those rivers of divine truth, the doctrine of God the Father, the Son, and the Holy Ghost, in which the nations are to be washed, and whereby they are to be presented in holiness before the Lord."

—"The purifying word was to come forth to the nations through the instrumentality of the disciples." The work, however, as it is, will be very useful; and it is offered at a reduced price to "Clergymen, Ministers, Bible Class Leaders, Catechists and Superintendents of Sabbath Schools, and for Presents to Elder Scholars," in numbers of not less than twenty-five, on application to Mr. Mempriss, Aldine Chambers, Paternoster Row.

Notes, Explanatory and Practical, on the General Epistles of James, Peter, John,

and Jude. By Rev. ALBERT BARNES. Carefully edited by Rev. Ingram Cobbin, M.A. London: Tegg and Co. 18mo. pp. xii., 506.

The General Epistles are a very important part of the New Testament. Some of them, particularly those of James and John, contain, in proportion to their length, a more than average number of passages in respect to which an earnest inquirer after truth will wish for the assistance of a judicious guide. We are glad therefore to receive this work from the pen of Mr. Barnes, who is excelled by no commentator in his treatment of such portions of the sacred text. It is evidently his aim, not merely to say something, but to ascertain the real meaning, and conduct others in a reasonable manner to the same conclusions as he has himself adopted. The introductory discourse prefixed to each book, showing its divine authority and explaining its peculiarities, is also valuable. In this volume, it appears, there is a copyright which the author has sold to Messrs. Knight and Son of Holloway, and therefore it is desirable that purchasers should be particular to order Cobbin's edition, that should an attempt be made to defraud the lawful owner of what is due to him, it may be defeated.

Bible Thoughts. By the Rev. JOSEPH CARYL, M.A. Edited by the Rev. Ingram Cobbin, M.A. London: W. Tegg and Co. pp. 247, cloth, gilt.

In Caryl's immense commentary on the book of Job, many sentences of scripture are incidentally introduced, and explained briefly in a masterly style. The short paragraphs which Mr. Cobbin has selected and arranged constitute a small volume which will be found to be a very excellent pocket companion.

Common Sense versus Baptismal Salvation: or Strictures on an Address "To the Parishioners of St. Stephen, Walbrook, and St. Bennet, signed G. Croly, LL.D., Rector." Reprinted from "The Universe." London: Partridge and Oakley. 12mo. pp. 11.

Dr. Croly admonishes his parishioners in a hand-bill which lies before us, that "it too frequently happens that the children of Christian parents are left unbaptized beyond the period of infancy," and adds, "as they thus incur the awful hazard of dying without being made members of the church of Christ, all Christian parents are most earnestly requested to bring their children to the Baptismal Font, within, at most, a month after their birth, if their health will allow of their being baptized." In this tract, an esteemed baptist minister who possesses in an eminent degree all the qualifications of a good controversial writer, comments on Dr. Croly's doctrine, and on language of the same character published by the Society for Promoting Christian Knowledge. Christians of every denomination who desire to counteract the delusive representations now made so zealously of the regenerating efficacy of baptism, will find this tract admirably adapted to their purpose. It contains nothing that is strictly denominational, nothing that is needlessly offensive; but it is clear, calm, and convincing.

Divine Blessing Essential to Human Salvation: a Sermon preached on behalf of The Baptist Missionary Society, at Surrey Chapel, on Thursday evening, April 20, 1848. By the Rev. THOMAS ARCHER, D.D., of Ozendon Street Chapel.

An able discourse on the words, "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." Dr. Archer descants on the Scene of Action—the purpose to be gained and the work to be done in this Scene of Action—the Agent by whose instrumentality the plan is to be carried out—its Fitness for the work—and the Blessing implored. He then calls upon the church to meet the demands of the times, observing that "All is moving. Mind is universally restless. Revolutions are achieved in a day. The thrones of the earth, in their fawning submission to the popular will, or in their rough-shod iron-hoofed tramp on popular rights, alike show that the prestige of sceptres is gone, and that kings must rule by another law than that of birth and succession—the law of truth and justice."

The Rise and Fall of the Papacy. Delivered in London, A.D. 1701. By ROBERT FLEMING, V.D.M. With an Appendix, containing Extracts on Prophecy from Mede, Owen, Durham, Willison, &c. A new edition. Aberdeen: pp. 144. Price 2s.

Two months ago we noticed a work entitled, "An Epistolary Discourse containing a new Resolution and Improvement of the Grand Apocryphical Question, concerning the Rise and Fall of Rome Papal. By Robert Fleming. Reprinted from the first edition in 1701." The reader will naturally desire to know whether the two works are identical or not. The small volume now before us contains the Epistolary Discourse, with the exception of the first nine pages, the last thirty-four, and a Postscript of eighteen pages. We are sorry to add that we can find nothing either on the title page or elsewhere to apprise the purchaser that this is not the entire treatise.

Magic, Pretended Miracles, and Natural Phenomena. London: R.T.S. pp. 192.

In the monthly series of small volumes published by the Religious Tract Society, there has not appeared perhaps a more instructive, and certainly not a more amusing sixpennyworth than this. The author is evidently a man of extensive and diversified reading, who has collected a great deal of information on the subjects respecting which he writes, and who knows how to make good use of his materials. The younger part of the community especially will find these pages adapted to their taste and conducive to their improvement.

The North British Review. No. XVII. Edinburgh: 8vo. pp. 298.

The first forty-two pages of this number comprise an interesting detailed account of the recent French revolution by an eye-witness. An article on the sabbath sets out with the sound proposition that "the sabbath is God's

gracious present to a working world, and for wearied minds and bodies it is the grand restorative;" and conducts the reader to the equally sound proposition that "it is not an act of parliament—however remote of hindrances—but it is the law of God hidden in the hearts of the citizens, which will give us a national sabbath." There are other valuable dissertations on subjects ranging themselves under the heads of poetry, geography, biography, philosophy, and natural history.

The Works of JOHN BUNYAN, Practical, Allegorical, and Miscellaneous. With Editorial Prefaces and Notes; also an Essay on Bunyan's Genius, Times, and Contemporaries. By the Rev. Robert Philip, Author of "Bunyan's Life and Times," "The Experimental Guides," &c. With Portrait, Frontispiece, and Engraved Titles. London and Glasgow: Blackie and Son. 8vo. Parts I, II, III. Pp. 192.

Having been familiar in our boyhood with Bunyan's Works, as published in six octavo volumes, and retaining a lively impression of their diversified excellences, we are glad to see that a new and handsome edition is coming out under the superintendence of so ardent an admirer of our old friend as Mr. Philip. His long continued study of the character, history, and works of Bunyan, have prepared him to impart additional interest to many of the pieces, by pertinent prefaces and notes; and we have no doubt that under his editorship this edition will be in many respects superior to all that have gone before it. It is expected that the work will be completed in about twenty parts, which are to be sold at two shillings each. These three parts include Bunyan's Autobiography, Grace abounding to the Chief of Sinners—The Jerusalem Sinner saved—The Greatness of the Soul—The Work of Jesus Christ as an Advocate—Christ a Complete Saviour—Come and Welcome to Jesus Christ. Admirable subjects these for the pulpit; and treated in a manner—let students for the ministry remember—that drew together thousands, less than two hundred years ago; and, if delivered with corresponding earnestness, we think they would not now be delivered to empty pews.

One Hundred Years. A Brief History of the Congregation now assembling in Vernon Chapel, Vernon Square, Pentonville. From A.D. 1748, to A.D. 1848. With an Appeal by the Deacons. London: 1848. pp. 34.

From the appeal to the close of this neat little book we learn that the entire cost of the chapel and its appertinances has been nearly £3,400; that of this sum more than £1,250 have been paid; that the pastor, the Rev. Owen Clarke, has not only laboured hitherto almost without remuneration, but has largely contributed of his own private property towards the erection of the building; that painful circumstances have befallen friends who have claims amounting to above £300, which it is requisite immediately to discharge; and that therefore the deacons are under the pressing necessity of soliciting immediate aid.

VOL. XI.—FOURTH SERIES.

Come to Jesus! By NEWMAN HALL, B.A. London: Price 4d., or 28s. per hundred; 6d. on large paper, gilt edges.

Simple and earnest invitation to the Saviour, in a style adapted for the more refined classes of the community.

The Last Days of a Departed Mother; with a Brief Narrative of her Life. London: Hamilton and Co. pp. 36.

An account of Mrs. Gerrard of Chester, who died in the thirty-ninth year of her age, January 22nd, 1840.

The Child of Poverty, and other Poems. By JAMES CREASE. Edinburgh: Blackwood and Sons. 12mo. pp. 315.

Mr. Crease appears to be an amiable gentleman, who having read and admired the poetry of Pollok, Cowper, &c., has occupied his leisure hours with the construction of blank verse. The spirit of the whole if not poetic, is Christian; and though the partialities of the Scotchman are frequently apparent, yet in the words of the preface, "it has, at all events, the negative merit of not likely doing any harm—and possibly it may be useful." The friends of the author will most likely be gratified by this publication, and others who are fond of blank verse descriptions, will find in readable versification a pretty exact portraiture of Scottish scenery and manners.

Youthful Lust: a Fraternal Address to Young Men on a common form of Vice. Issued by the Young Men's Christian Association. London: B. L. Green. 16mo. pp. 64.

The title sufficiently indicates the purpose, and we need only say that for that purpose it is well adapted. Its circulation among those who are rising towards manhood is desirable.

Rome in its ancient grandeur; displayed in a series of Engravings, presenting the Architectural Antiquities of the Imperial City, delineated and accurately measured on the spot, by ANTOINE DESGODETZ, Architect Royal and Professor of Architecture at Paris. With copious Notes, Architectural, Classical, and Historical. Under the superintendence of Mr. Charles Taylor. London: Sherwood and Co. Nos. 1 to 23.

A very cheap and well executed republication of a standard and beautiful work. It has before been published in English, but at a very high price, so that it was difficult for artificers or students to procure it; and, using the French measures, it involved those who got it in endless perplexities. It is now quite plain for use, and easy to be procured. It is issued in fortnightly numbers, and persons interested in architectural pursuits cannot lay out a shilling a fortnight to better purpose than in purchasing it. Each number contains three plates, and two pages of letter press.

A Descriptive Atlas of Astronomy, and of Physical and Political Geography. Embracing the latest information and most recent discoveries in Astronomical and Geographical Science. With Descriptive Letter Press.

By the Rev. THOMAS MILNER, M.A.,
Author of the *Gallery Nature, &c.* London:
W. S. Orr and Co. 4to. Part I.

Could we allow ourselves to pronounce judgment of such a work as this from the inspection of a single part, we should certainly speak very favourably.

The Voice of Many Waters. A Tale for Young People. By Mrs. DAVID OSBORNE, With Illustrations by A. Cooper, R.A., and A. W. Cooper. London: Eppingham Wilson. Square 8vo. pp. vii., 183.

While the "Young People" are enjoying the Tale, the thought that they are making progress in geographical knowledge may gratify their seniors. Descriptive notices of all the principal rivers in Europe, Asia, Africa, and America, are incorporated with the dialogue, and enlivened by pleasant digressions and anecdotes.

Fanny and her Mamma; or Easy Reading Lessons. In which it is attempted to bring Scriptural Principles into Daily Practice, With Hints for Nursery Discipline. By the Author of "Mamma's Bible Stories," *Bible Scenes, &c.* Illustrations by John Gilbert. London: Grant and Griffith. Square 16mo. pp. 218.

Simple stories intended for very little children. The Rules laid down in the preface as their basis are good and important. These are specimens:—"Let your children always understand that you mean exactly what you say."—"Never promise them anything unless you are quite sure you can give them what you promise."—"Teach them that the only sure and easy way to appear good is to be good."

The Pictorial French Grammar for the Use of Children. By MARIN DE LA VOYE, Member of the Grammatical Society of Paris, and Twenty Years Professor of French Literature at the Honourable East India Company's College, Addiscombe; Author of "The Comparative French Grammar," "A new French and English Lexicon," "Les Jeunes Narrateurs," &c., &c. London: Grant and Griffith. Square 16mo. pp. 76.

The first principles of French Grammar, set forth simply, attractively, and in every respect suitably for young learners.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Knight's Standard Edition of the Pictorial Bible, Part XIII. Second half. Also Part XIV. First half. London: 8vo. Price 2s. each.

Spiritual Worth; its departure lamented. A Discourse occasioned by the death of William M. Smith, Esq., preached in Stockwell New Chapel, January 30th, 1848, by DAVID THOMAS. Published by request. London: B. L. Green. pp. 28.

England's Obligations to her Pious Men. A

Sermon preached in the Lion Walk Chapel, Colchester, on Sunday, April 9th, 1848. By T. W. DAVIDS. Colchester: Brackett. pp. 25.

The Elements, Influence, and Issues of Genuine Piety. A Sermon occasioned by the death of Mr. Thomas Kilpin, preached March 29th, 1848, at the Old Meeting, Bedford, including a short sketch of his Life; with an address delivered on the same at his interment, by the Rev. John Jukes. London: Partridge and Oakley, pp. 30.

Auricular Confession and Popish Mummeries. By WILLIAM HOGAN, formerly Roman Catholic Priest, and Author of "Popery as it was and as it is." Fourth edition of 5,000 copies, with Notes. London: Ward and Co. 12mo pp. 196.

Apostolical Succession and Apostolical Successors. By WILLIAM MUSHETT, Esq., Barrister at Law. London: E. Palmer and Son. 12mo. pp. 46.

Look Up; or Girls and Flowers. London: R.T.S. 16mo. pp. 180. Price 1s. 4d.

A Manual of the Baptist Denomination for the year 1848. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix containing an account of the thirty-sixth Annual Session of that body, &c., &c., in continuation of the Annual Reports. London: Houlston and Stoneman, pp. 72.

The Annual Report of the Committee of the Baptist Missionary Society, for the year ending March 31st, 1848. London: Sold at the Mission House, and at 65, Paternoster Row. Price 1s.

The Thirty-fourth Annual Report of the Baptist Society for Promoting the Gospel in Ireland, presented at the Meeting held at Finsbury Chapel, on Tuesday, the 25th of April, 1848, S. M. Peto, Esq., in the Chair. London: Printed for the Society by John Haddon.

The Annual Report of the Committee of the Baptist Home Missionary Society, for the encouragement and support of preaching the gospel in the villages and towns of Great Britain, for the year ending April, 1848. Instituted in the year 1797. London: John Haddon.

The Report of the Directors of the Protestant Union for the benefit of the Widows and Children of Protestant Ministers of all Denominations. With a Statement of the Receipts and Disbursements, from May 1st, 1847, to April 30th, 1848. London: Benjamin Pardon.

The Eclectic Review for June. Ward and Co. 8vo. Contents. I. The Congregational Polity—its Divine Origin and Importance. II. The Exhibition of the Royal Academy. III. Lasterie's Auricular Confession. IV. Erman's Travels in Siberia. V. Posthumous Works of the Rev. John Ely. VI. Rowton's Female Poets. VII. Stroud's Physical Cause of the Death of Christ. VIII. The Life of Lord Chancellor Hardwick, &c., &c., &c.

Lowe's Edinburgh Magazine for June, 1848. Contents.—I. The Puritanic Development of Theology. II. Pictures of Dr. Chalmers, from the memory of one who loved him—Concluding part. III. The Adaptations of Popery to the Sensuousness of Man. IV. The Bishop of Exeter against Shore; or the Anglican Inquisition. V. French Republic—The late Provisional Government—Prospects of France. VI. Summary of Intelligence. VII. Literature of the Month. Edinburgh: Price 1s.

INTELLIGENCE.

AMERICA.

BAPTIST MISSIONARY UNION.

The Anniversary Meetings of the American Baptist Missionary Union commenced on the 17th of May, the Governor of Massachusetts, the Hon. G. N. Briggs, in the chair. The following are extracts from the report.

Maulmain.

The Maulmain (*Burman*) mission, with three stations (including Rangoon), seven missionaries, and seven female assistants (exclusive of Mr. and Mrs. Osgood), Messrs. Judson, Howard, Stevens, Stilson, Ranney, Haswell, and their wives; Mr. Simons, and Miss Lillybridge; and sixteen native preachers and assistants, reports, three Burman churches and one English, to which eleven have been added by baptism; whole number about 200; three schools with 160 pupils, including boarding and theological; and 26,182 copies, or 6,566,450 pp. of scriptures, tracts, &c. printed. In the Maulmain (*Karen*) mission, with one station and twenty-one out-stations, are five missionaries, and six female assistants, Messrs. Vinton, Binney, Mason, Harris, Moore, and their wives, and Miss Vinton; about thirty native preachers and assistants; twenty or more churches, including those of Rangoon and Bassein, with 1800 members, including 106 baptisms reported the past year, and two schools, one a theological school, containing sixty-five pupils, exclusive of schools temporarily taught. Both departments of Maulmain mission have the general aspect of prosperity. Much labour is performed in preaching, teaching, translating, and printing. A revision of the Sgau Karen New Testament is in progress, with a parallel version into the Pgho Karen dialect; also the Sgau Karen Old Testament. The Peguan Testament has been completed.

Mr. Mason has been transferred to this mission from Tavoy; Mr. and Mrs. Moore have been added to the Pgho Karen department; Mr. and Mrs. Vinton are temporarily absent in this country; Mr. Simons has returned to Maulmain; Mr. Bullard, died in April of last year.

Tavoy.

Tavoy mission, with two stations and thirteen or more out-stations, has four missionaries and four female assistants, Messrs. Wade, Bennett, Cross, and Brayton, and their wives, and eighteen native helpers. The operations of the mission have necessarily been reduced by the removal of Mr. Mason,

the illness of Mr. and Mrs. Wade, now on their way to this country, and the absence, for most of the year, of Mr. and Mrs. Brayton. Mr. Brayton has now returned, and will reside for a time at Tavoy. The usual religious exercises have been sustained, three schools, with eighty-four pupils, one for native preachers, have been taught, some of the churches and out-stations repeatedly visited, and thirty-seven added by baptism. The number of pages printed was 482,150.

Arracan.

In Arracan mission, Burmese department, with one missionary, Mr. Ingalls, and ten native preachers and assistants, are two stations and two out-stations, with two churches, to which fifteen have been added by baptism; the whole number fifty-five; also, in the Karen department, with one station and five out-stations in Arracan, are two missionaries and one female assistant, Mr. Abbott, and Mr. and Mrs. Beecher, with thirty-one native preachers and assistants, including those in Burmah Proper. The number of Karen churches is thirty, with 3523 members, as last reported. The number of additions the past year is not known, but the accounts received by Mr. Abbott are "very satisfactory." Mr. Abbott returned to Arracan in December, where he was joined by Mr. and Mrs. Beecher from Maulmain. A boarding-school of thirty pupils has been taught at Akyab, and a day-school of twelve.

Siam.

The Siam mission, Siamese department, has two missionaries, and three female assistants, Messrs. Jones and Chandler, and their wives, and Miss Morse, at one station; Mr. and Mrs. Jones and Miss H. H. Morse having arrived, as is supposed, in February last. The principal labour, by Mr. Chandler, has been in the foundry and printing department, or in scripture and tract distribution.

In the Chinese department, at the same station and one out-station, are two missionaries and two female assistants, Messrs. Goddard and Jencks, and their wives, and three native assistants, with a church of twenty-three members, one baptized the last year. 78,370 pages have been printed. Mr. and Mrs. Jencks are now at Singapore on account of Mrs. Jencks's ill health.

China.

In the China mission, Mr. and Mrs. Lord have joined Mr. and Mrs. Macgowan, at

Ningpo station, and Mr. and Mrs. Johnson, more recently appointed, have been authorized to remain with Mr. Dean at Hong Kong. Dr. Devan having returned from Hong Kong on account of ill health, has been transferred to France. The Hong Kong station has been greatly blessed within the year. Religious meetings have been well attended. Eleven have been added to the church by baptism, of whom two are Chinese women, making the number of native members twenty-five. A church was organized at Ningpo in October.

Assam.

In Assam mission are three stations, occupied by six missionaries, and six female assistants. Messrs. Brown, Cutter, Bronson, Barker, Danforth, Stoddard, and their wives; two other female assistants, and two native helpers. Mrs. Brown is at present in this country; Messrs. Danforth and Stoddard and their wives have joined the mission the past year. The number of churches is three; added by baptism twenty-one members, and three by letter; whole number of members more than fifty, with prospects of further increase. There are three or four mission schools, including Nowgong Orphan Institution, and from twelve to sixteen village schools. Number of pupils, 700. The printing department has been vigorously sustained. The book of Revelation in Assamese was in press at the latest dates.

Teloogoo.

The Teloogoo Mission has one station, occupied by three faithful native assistants, besides two missionaries, Messrs. Day and Van Husen, and their wives, in this country. There are five schools with about 150 pupils, connected with the station, and one native church.

Bassa.

The Bassa mission in Liberia, with one station and two out-stations, a missionary, and two female assistants, Mr. and Mrs. Clarke, and Mrs. Crocker, and four coloured or native assistants, has received three native converts to its church by baptism; present number, 20. The number of schools, one a boarding-school at Bexley, is three, with sixty or seventy pupils. Progress has been made in the preparation of a Bassa and English Dictionary, and the translation of some portions of the New Testament. Mrs. Crocker will return to the mission by the first favourable opportunity.

France.

In the mission to France are seven stations and ten out-stations, with twenty or more places of stated visitation; two missionaries, and one female assistant, Messrs. Willard and Devan, and Mrs. Willard; and ten native preachers and assistants. Dr. Devan

joined the mission in March. The prospects of the field are more encouraging than in past years. Already the missionaries and native preachers are in the full exercise of religious liberty. Meetings are attended by large assemblies; M. Hersigpy's chapel at Genlis, closed for eleven years, has been opened and dedicated to the public worship of God. The number of churches is fifteen, with more than 200 members. Twenty-three were baptized the past year, and twenty-six are candidates for baptism.

Germany.

The mission to Germany has fifteen native preachers, Messrs. Oncken, Lehmann, and others, at fourteen stations, and twenty-four out-stations, with about thirty churches and more than 2000 members; of whom 316 were added by baptism within the past year. The churches generally are in great prosperity, and now are freed from political or ecclesiastical misrule. New churches are being organized, and the work of evangelization is spreading on every hand. 430,000 religious tracts were circulated in 1847, and 6880 copies of the scriptures, with other evangelical works.

Greece.

In the Greek mission, with two stations, two missionaries, and four female assistants, Mr. and Mrs. Arnold, Mr. and Mrs. Buel, Mrs. Dickson, and Miss Waldo, the usual labours are prosecuted, with the exception of Miss Waldo's school, which has been discontinued by order of Government, on account of its religious character. Miss Waldo is since connected temporarily with the school at Corfu, which numbers sixty pupils. The attendance at the Greek service in Corfu is twenty, and at the English about seventy.

Ojibwa.

The Ojibwa mission, with two stations and one out-station, two missionaries and one female assistant, Mr. and Mrs. Cameron, and one native assistant, has been conducted as in former years, with the addition of one stated sabbath service in English at St. Mary's. The mission school numbers fifty pupils, and the two churches about fifty members.

Ottawa.

The Ottawa mission in Michigan has one missionary and one assistant, Mr. and Mrs. Slater, and a church of twenty-five members. The religious and educational interests are on the whole advancing, though with some embarrassments.

The Tonawanda station was last reported with a church of thirty-nine members, under the charge of one missionary and one female assistant, Mr. and Mrs. Warren.

Shawanoë.

In the Shawanoë mission there are three stations, three missionaries, and five female assistants, Messrs. Meeker, Barker, Pratt, and their wives, and Miss Morse and Mrs. Jonca, three native assistants, and four churches with about 140 members, including twenty-three baptized the last year. One missionary and one female assistant have been discharged, and one female assistant has been dismissed. The Stockbridge station is discontinued in consequence of Mr. Pratt's removal to Delaware station. Miss Morse is also transferred to Delaware from Ottawa. The opening of a boarding Ottawa school is under contemplation. The Shawanoë school is prosperous. The Delaware school is temporarily suspended till suitable arrangements can be completed for its recommencement.

Cherokee.

The Cherokee mission has five stations and five out-stations, under the care of three missionaries, and three female assistants, Messrs. Jones, W. P. and H. Upham, and their wives, and five native preachers, with five churches and about 1100 members, of whom 122 were baptized the last year. The school at Cherokee numbers forty-one. In the printing department 587,700 pages were printed the last year, chiefly of portions of the Cherokee New Testament.

Summary.

The whole number of missions in connexion with the Missionary Union is sixteen; of stations fifty-two, and out-stations eighty-seven; of missionaries and assistants 105; native preachers and assistants 158; whole number of labourers 263; churches 123, with 10,020 members, of whom 689 were baptized the last year; and forty-four schools with 1472 pupils.

Funds.

	Dollars.
Receipts, year ending March 31	98,576
Expenditure	94,184
Debt	29,295

AMERICAN AND FOREIGN BIBLE SOCIETY.

May 12, the business meeting of this society was held in Dr. Cone's church. Prayers were offered by the Rev. Messrs. Peck of New York, and Challis of New Jersey. The principal business before the society was introduced by Dr. Cone, which was the endeavour in past years, to obtain an incorporation. This has finally been secured by an organization, on the 3rd of May, under the provisions of the General Law for the incorporation of religious, literary, and benevolent societies. In virtue of this act, the society is now duly incorporated, and known in law, as "The American and Fo-

reign Bible Society." Mr. E. S. Whitney, recording secretary, read the minutes of proceedings of the board at the organization referred to, and also the entire law of the State, authorising such corporations.

Dr. Cone said that the earliest moment to file the certificate was taken advantage of, so as to secure the name they bear. To do this, it was necessary to file the names of the officers and managers for one year; and he therefore desired as a matter of necessity, that the officers the board has chosen in the emergency, should be elected by the society. It also became necessary to alter their constitution, so as to conform to the law, which makes the managers jointly and individually responsible for the debts of the society, and prohibits them from doing any business unless a majority of the board be present. It was therefore necessary to reduce the number of managers. The secretary then read the amended constitution, and the officers for the year:

President.—Rev. Spencer H. Cone, D.D., of New York. *Vice Presidents.*—Rev. E. Tucker of New York, and seventeen others. *Corresponding Secretary.*—William H. Wyckoff, Esq. *Recording Secretary.*—E. S. Whitney, Esq. *Treasurer.*—William Colgate, Esq. and a board of twenty-five managers.

On the motion of the Rev. Mr. Tucker, the action of the Board was approved by the society, and thus the constitution, as amended, was adopted, and the officers elected.

Summary of Operations from May 1st, 1847, to April 6th, 1848.

	Dollars.
Balance from last year.....	1,013 66
Receipts	31,521 14
Disbursements	34,421 92
Treasury overdrawn.....	897 12

Publications.

The publications of the year amount to 17,018 bibles, and 33,877 testaments. Total, 50,895. The whole number hitherto published by the society, at the depository, is 262,734.

The issues of the year have been 14,157 bibles and 29,662 testaments. Total, 43,819.

The whole number of volumes of sacred scripture, published at the expense of the society in foreign lands, previously to May 1st, 1846, is 300,000. The number published at the Depository, is 262,734. Total of scriptures published at the expense of the American and Foreign Bible Society, 562,734.

The society is stereotyping in Germany a portable German testament, and is adding to its stock of stereotype plates at the Depository, a set for a nonpareil 12mo Bible, and another for a duodecimo Reference Bible. It has bibles and testaments on hand, of every variety needed by auxiliaries.

The French testament is nearly printed;

the Italian is undergoing preparation for the press.

Comparison with former years.

The receipts and operations of the society are evidently on the increase. The fiscal year just closed was shorter than any of its predecessors, consisting of only eleven months and six days. In this time, a larger amount of money has been received, than in any period of the same length since the society was organized. It exceeds the amount received during the same period last year, by more than 3300 dollars, while the expense of agencies has been less by nearly 1200 dollars.

The society maintains six colporteurs in Germany, exclusively engaged in scripture distribution. Rev. J. G. Oncken, under whose direction they act, urges an increase of the number, in view of the great field of labour, the facilities for doing good, and the success attendant upon present efforts. This success has been beyond anticipation. Great numbers have been converted. Brother Oncken writes:—"Five thousand and forty copies of the word of God left the dépôt during the past year, and have been distributed in most parts of Germany, Hungary, Switzerland, Elsas, Denmark, and Poland. Jews and Gentiles, protestants and Roman catholics, have been enriched with Heaven's best gift, and sinners from each of these classes have experienced that the word of the Lord is like a hammer breaking the heart of stone, and then like a precious balm healing the wounded spirit. No longer dare we ask in the voice of complaint, 'Who hath believed our report?' but rather exclaim with holy and grateful astonishment, 'Who has begotten us these?'"

The changes and revolutions in Europe, and the rapid progress of liberal principles, have added a new interest to the operations of the society, and created increased demand for the sacred scriptures.

The society commences the new year *in debt*. Its operations are everywhere growing in importance and in interest, and the demand for appropriations is constantly increasing. A large increase of receipts for the ensuing year is absolutely indispensable.

DR. BARON STOW.

Rev. Baron Stow, D.D. pastor of the Baldwin-place church, this city, has returned from a journey to the south, with his health somewhat improved. Last sabbath forenoon, while preaching to his people, he manifested much physical weakness. At the conclusion of the services, after alluding to the sixteen years of labour which he had been permitted to perform, he resigned his pastoral office, but intimated that he would remain with the church till July next. We regret that Dr. Stow has felt it his duty to leave the

people with whom he has so long and successfully laboured; especially as he is greatly beloved by every individual connected with his church and congregation.—*Boston Christian Watchman, May 25.*

CANADA.

GRANDE LIGNE MISSION.

Mr. Cramp and Dr. Davies, as Corresponding Secretaries of the Canada Baptist Missionary Society, have published in the Montreal Register a statement intended to remove misapprehensions respecting the Grand Ligne Mission. The historical view which it contains will doubtless be acceptable to many of our readers; and though some might prefer it in an abridged form, it will be perhaps more satisfactory to others if we lay before them the whole.

"The Grande Ligne Mission was assisted by the society shortly after its commencement. The connexion then formed was dissolved by the missionaries, in the hope that if they were not identified with any denominational institution, Christians generally would more readily aid the enterprise. For several years the mission was so conducted, the assistance rendered in the United States being usually bestowd through the medium of the Foreign Evangelical Society of New York.

"In 1845, the committee of that society proposed to make new arrangements with the mission, with a view to bring it more directly under control, and to introduce pædobaptist missionaries. This was resisted by the missionaries at Grande Ligne, and a dissolution of the connexion took place.

"Application was then made by the missionaries to the committee of the Canada Baptist Missionary Society. A deputation from the committee met them at the Mission House, Grande Ligne, for conference and prayer, and the re-union of the mission with the society was the result of that meeting. But the committee did not engage in the undertaking till it was agreed that the mission should be conducted for the future on baptist principles, and that none but baptist missionaries should receive appointments. The arrangements then made, it is important to add, were fully explained to influential baptist ministers in New York and Boston, and were regarded by them as satisfactory, under all the circumstances of the case.

"In forming the new connexion, the committee indulged the hope that their brethren in England as well as in the United States would come forward liberally to support a mission so promising, and so greatly blessed. Their expectations have not been fully realized in England. The committee of the Baptist Missionary Society did not feel justified in

entering on any new sphere of labour, although they cordially and strongly recommended the object. Benevolent individuals in England have transmitted contributions, and in 1846 some kind ladies forwarded a quantity of useful and fancy articles, by the sale of which the sum of 440 dollars was obtained; but no systematic plan of operations, with a view to the collection of funds in Great Britain, has yet been formed.

"The separation of the Grande Ligne Mission from the Foreign Evangelical Society led to the withdrawal of many contributions. The loss thus sustained has been partially made up by additional aid received from baptist churches in the States, whose kind co-operation in this great work is gratefully acknowledged; the committee observe also with great pleasure the growing interest felt in the mission by their brethren in the Union: nevertheless, adequate provision for carrying on the cause has not been supplied, and in consequence the committee have been plunged in painful embarrassment.

"Had all the baptist churches in Canada (some of which, indeed, have rendered liberal assistance,) evinced such generosity as has been shown by some churches in the States, in due proportion to their means, the present difficulties would not have existed: but hitherto the burden has been chiefly borne at Montreal. The committee may indeed say with the apostle Paul, that 'it is not expedient to glory;' yet it may be necessary to imitate his example, and state facts in self-defence.

"The Grande Ligne Mission was united to the society, August 1, 1845. The expenditure by the society for the mission that year was £301 13s. 10d.; the receipts, £79 7s. 7d., of which sum Montreal furnished £42 5s.

"In 1846, the expenditure amounted to £1772 2s. 8d., and the receipts to £1323 6s. The sum received in Canada was £369 9s. 2d., towards which Montreal contributed £280 7s. 6d., besides £110 arising from the sale of the goods sent from England.

"The expenditure in 1847 was £1535 6s. 9d., and the receipts £1453 16s. 4d. Canada's share of the contributions was £544 7s. 1d., of which Montreal supplied £421 17s. 2d.

"It will be seen that since the time of the re-union, up to Christmas last, the sum raised in Canada was £993 3s. 10d.; of this, Montreal contributed £744 9s. 8d.

"The committee have no desire to boast; but in vindicating themselves against the unkind and unfounded charges with which they have been assailed, they are compelled to advert to facts which they would rather have kept out of sight. Towards the sum raised in Montreal—£744 9s. 8d.—members of the committee contributed £571.

The balance against the mission, including outstanding bills, which being unpaid, have

not been yet brought into the account, is upwards of £1300 currency. This debt has been chiefly incurred in supplying the necessaries of life to the mission families at the stations, and for it the committee are held responsible.

"In endeavouring to account for the difference between the expenditure and the receipts, the committee may refer to the pressure of the times, which affects all benevolent institutions, and to the want of an extensive collecting agency. They are constrained, however, to add, that the difference would not have been by any means so great, had not jealousies and suspicions arisen in this province, which have unfortunately interfered, to a mournful extent, with the natural flow of Christian benevolence.

"Objections have been raised against the society, because, being connected with the Baptist Missionary Society of England, it has abstained from identifying itself with any of the peculiarities of practice existing among baptists. In this the committee see no just cause of offence. They rejoice in their connexion with the society which sent out the immortal Carey—into communion with which the revered Judson was baptized at Calcutta, by Mr. Ward, one of its missionaries, in the year 1812—and with which their brethren in the States hold annual fellowship, by liberal contributions towards the translation of the scriptures published under its auspices. They fully approve of the principle on which the society's operations are carried on, regarding it as not only sound and safe, but absolutely necessary, in the present divided state of Christian opinion; since, if exact uniformity of thought and practice be required, in order to co-operation in missionary work, all existing societies must be dissolved, and associated energies besuperseded by individual and feeble efforts. The constitution of the Baptist Missionary Society is excellently adapted, in the estimation of the committee, to the state of the denomination: the liberties of all are secured,—the rights of all are maintained;—no surrender of principle is either required or implied;—while all can harmoniously unite in publishing the gospel of the Saviour, and diffusing those views of truth by which they are distinguished from other denominations of professing Christians.

"But the committee are especially blamed because they have not made public the fact that Madame Feller and Mr. Roussy have not been immersed. It is indeed true, with regard to Madame Feller, that when she became a Christian, she was convinced, by reading the New Testament, that it was her duty to be baptized on profession of faith. At that time there were no baptists in the neighbourhood where she lived, nor had she heard of the denomination. On applying to the clergyman whose ministry she attended, and stating her difficulties, she at length

succeeded in persuading him to administer what he deemed baptism, which was done by pouring. Thus she made a personal profession of faith; but in the estimation of baptists, this was not Christian baptism. Madame Feller and Mr. Roussy have been often addressed on the subject by members of the committee and others, with a view to their full compliance with the Saviour's command. More than this the committee did not think it necessary to do, nor did they instruct their agents to give or withhold any statements on the subject. It gives the committee great pleasure to hear that both Madame Feller and Mr. Roussy (the exact particulars of Mr. Roussy's case are not known to them) are about to be immersed.

"The committee have thus stated the case, frankly and honestly. They present the statement to the churches, in the assurance that impartial and right-minded men will judge fairly, and not suffer themselves to be entrapped into hasty decisions, or borne away by the current of intolerance.

"They observe that some who have hitherto done little or nothing for the Grande Ligne Mission, are clamorously demanding its separation from the Canada Baptist Missionary Society, and affirming that the society seeks to retain the connexion for its own advantage. In reply, the committee have to observe, that their anxiety is to secure the support of the mission. If the connexion be maintained, it must be necessarily so modified as to release the society from direct responsibility, and place it in the position which the Foreign Evangelical Society formerly occupied, as the almoner of the bounty of others. If severed, the committee will still have the pleasure, which they hope to continue to enjoy, of receiving the contributions of their friends, and transmitting them, in addition to their own, to the Mission treasury. The decision on that point rests with the missionaries themselves, to whom a proposition for the continuance of a modified connexion with the society was communicated in March last. If they think it wise and safe to revert to a state of independence,—or if they choose to place themselves under any other institution, which can provide for the liquidation of existing debts and liabilities, and guarantee their future support, they have but to indicate their wish, and the committee will feel it to be their duty to transfer the obligations and claims of the society, and will still persevere in their efforts on behalf of the mission, with unimpaired affection and zeal.

"In conclusion, the committee are compelled to advert, with much regret, to the attitude of hostility against themselves and their labours, assumed by some who claim to be the sole representatives of baptist opinions and practices, and who are unremitting in their endeavours to injure and destroy the

Canada Baptist Missionary Society. They envy not such persons the position they have chosen to occupy. In their own defence they have little to allege, since the charges brought against them are so obviously unfounded as to preclude the necessity for a lengthened reply. If, in the prosecution of their efforts, the committee had been guilty of any dereliction of principle,—if they had been prodigal of other men's money, and niggardly in the use of their own,—or if they had done anything justly deserving the censure, either of the world or of the church, they would have endured rebuke. But when it is affirmed that they are engaged in efforts to overturn the principles by which the baptist denomination on this continent is distinguished, they are confounded and amazed, and can only repel the assertion with indignant feeling, as slanderous and utterly devoid of truth. To baptist principles and practices, gathered from the New Testament, they are ever ready to declare their conscientious and zealous adherence. Their first object is to bring their fellow men to Christ, and then to teach them 'to observe all things whatsoever he has commanded.' In a word, they desire that all converts brought in by their instrumentality may become intelligent baptists, and that every theological student trained in the College may prove a sound baptist divine."

EUROPE.

GERMANY.

A letter from Mr. Schaffer, one of the pastors of the church at Hamburg, with a sight of which we have been favoured, contains the following interesting particulars:—

"Our brethren in Marburg have for the last eight or ten years been subjected to a most severe persecution, as well as all the baptists in Hessa, where churches had been established in a good many places. Several weeks before the people rose and demanded liberty, brother Grimmel in Marburg had been imprisoned; and on the day before a deputation went to the grand duke; the authorities informed him that he had to go to prison again, and had to be punished now for all the former fines, which of course he never paid. But the Lord had decided it otherwise. The following day the people rose; and the police-masters, and all the persecutors, and all those who often said they would not cease from persecuting the baptists until they had beggared them all, and driven them out of the country, all these had to leave the town and country to save their lives. A deputation was then sent to the grand duke, and after some days they came back with the joyful tidings that liberty was granted. Brother Grimmel went also down to the market-place, where the people were

assembled, and he was congratulated for his delivery from his persecutors. All the brethren in Hessa now praise the Lord for his interference in their behalf. Another brother from the Hamburg church was travelling through Hessa, and had most interesting meetings with the then persecuted Christians; and his preaching the word of God and exhortations had been most visibly blessed, when he was detected, and conducted by armed police to Capel, the capital of Hessa. On the road he spoke to the policeman about Jesus Christ, and found a willing hearer. In Capel he was imprisoned, but on the following day the liberty was granted, and his prison-doors opened.

"The brethren in Hessa have made an account of all they had been robbed of by the authorities. It amounts to 3000 dollars, about £500, which is an enormous sum for these people, who are mostly very poor. They now intend to petition the new parliament for the restoration of their unjustly robbed goods. Some of them have lost all their fortune, and almost all means of subsistence, by their cruel persecutors.

"From the whole country the brethren will have a meeting next month, to praise the Lord for his goodness to them in giving them liberty. This general meeting will be held yearly.

"Our brethren in Hungary were in a similar position. They had before them the prospect of seeing their meetings broken up, their tracts and bibles taken from them, and they themselves put to prison, where they would probably have had to remain three years or longer. All at once the stroke which is going through the continent like lightning reached that country also, and the dark clouds vanished, the sun of liberty broke forth, and a wide land, hitherto covered by Romanist darkness, and almost hermetically shut up against the faintest ray of truth, was thrown open to the everlasting gospel of God and his Christ Jesus.

"We now need faithful labourers to sow the seed all over. We need the assistance of our brethren and their prayers.

"The German churches occupy now a very important situation. We need a powerful outpouring of the Holy Ghost, to enable us to do the work for which we are appointed by our heavenly Lord.

"Pray for us, brethren. Oh! may the band of juvenile mission friends unite their hands and hearts with us in the service of our great King."

ANNUAL MEETINGS.

RAGGED SCHOOL UNION.

The annual meeting of this society was held on Tuesday, May 16th, in the large room, Exc-

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tor Hall, which was so densely crowded that great numbers were unable to obtain admission. The chair was taken by the Right Hon. Lord Ashley, the president of the society.

The chairman, in opening the proceedings, said, it was not more than two or three years since the Ragged School Union, of which he had the honour to be the chairman, was so humble in its aspirations, and so confined in its efforts, that so far from daring to look to a public meeting, they could scarcely assemble a sufficient number for a small committee to arrange those operations which had at last brought them to the consummation of this glorious day. And he trusted the present large assembly might be taken as an indication that the efforts of the Society would prosper, and that one and all would with heart and soul join in the endeavour to roll away from the metropolis the disgrace of having so many thousands of destitute children totally uncared for either in body or soul. The experience of past years had proved that these schools were eminently adapted to the exigencies of the times. Let the meeting look at the progress which this society had made within the last two or three years. When it commenced it numbered its children by 100 or 200, and its schools by one or two. But now the number of schools exceeded sixty, and nearly 6,000 children had been plucked out of the mire and out of the gutter, and had been taught to aspire to that position to which God had called them as responsible beings. In the large towns of England and Scotland admirable institutions of this description had arisen, thus showing that nothing was better adapted to the wants of the times than an enlarged system of ragged schools. The use of the term recalled to his recollection the manner in which it had been derived; but the eagerness of the children to enter these schools was a sure proof that the term "ragged" contained nothing repulsive to their ideas. It was absolutely and essentially necessary for the good working of the system to adhere to that distinctive epithet, and for this reason—it marks the class, it marks the character of the operation, and binds those who are ambitious to rise above the level, to the dirty, but holy work in which they are engaged. The eagerness with which the children rushed to these schools was truly gratifying. If a new school was pretty well conducted, in the course of a month it would not contain one half the children applying for admission. They did not press there for clothing or food, but that they might receive something adapted to their moral and intellectual being, and that they might feast upon the word of life. No doubt difficulties would occur, but let no one be disheartened by being told, "It is a hopeless undertaking." It was no such thing. Mr. Branch, who was present, was well aware

that, so far from these efforts being hopeless, they were more likely to be productive of fruit than efforts on a class far more enlightened. The whole difficulty with respect to these children arose in the first outset; but after two or three weeks, the conquest is won by an exhibition of patience and forbearance towards them. He had seen children silenced into obedience by the appearance of kindness. It was so novel to them to see the eye of kindness, and to be spoken to in the language of gentleness and sympathy, that astonishment takes possession of their senses, and they become obedient, and not one of them had broken loose again. Some of the children had passed through the ragged schools to those of a higher class, and others had gone out to service; they had conducted themselves with propriety and virtue, and not one of them had been returned, and proved a disgrace to the education given him. There was only this alternative—the children must have these schools or none. It would not do to wait; whilst persons were looking for better systems, the people were perishing for lack of knowledge, which they must have, however administered, and that must be legitimate, and according to the Scriptures. Let the mass of the people see that they are cared for, and they will be ten times more patient and forgiving of any wrong, than if they think themselves cast off as the mere dust of the earth. In these schools the children, from being lawless, are obedient—from being downright heathen, they become Christians—and, seeing that, if any man will not say “God speed” to the blessed work, he is worse than a heathen man, and a publican.

The noble chairman then called on Mr. Locke, the honorary secretary, to read the report, which commenced by stating that, not only have the number of schools been increased, and those before in existence extended and improved by additional assistance from the funds of the Union, but a degree of attention had been drawn to ragged school operations far beyond that of any previous year, and such an amount of sympathy awakened in the public mind towards such efforts, as bids fair to place this society at no distant period among the very first of our benevolent Christian institutions. The progress of the Union may be observed from the following statement:—In the first year, the schools numbered about twenty, the teachers about 200, and the children about 2,000. In the second year the schools numbered twenty-six, the teachers 250, the children 2,600. In the third year, the schools numbered forty-six, the teachers 450, the children 4,700. The amount collected in the first year, was £61; in the second, £320; in the third, £637, in addition to £857 raised for the special object in Pye-street, Westminster. In the year just closed, the schools number sixty-two, the voluntary teachers 782, the paid teachers se-

venty-eight, and the children 7,000. The amount collected was £696. This amount has enabled the committee to assist no less than twenty-seven schools with grants, and to promise an annual grant to some of the others; amounting in the aggregate to £312. One thing, however, still appears very remarkable, viz., the small amount of regular annual subscriptions, which do not yet amount to £100. The committee earnestly desire to increase this sum, and so give stability to the society, as they have no right to rely on a continuance of such liberal donations as they have lately received, especially such as one lady has kindly given, viz., £1,000 within the last two years. The report then proceeded to point out the wretchedness existing in many of our localities, and the improvement which has been effected in some of them by the establishment of ragged schools, and the blessing thereby conferred not only on the children, but on their parents. “One great hindrance to success (the committee observed) has been the difficulty of getting employment for boys after they become steady, and anxious to earn their own living. At the refuge in Old Pye-street there are above twenty that could be recommended as steady and industrious lads, and if tradesmen would correspond and take them as apprentices or errand boys, the committee think they could be fully relied on both as to diligence and honesty. One plan has been proposed, which the committee have now under consideration, and which they are disposed very soon to try to carry out. It is this: to induce the government, in some way, to assist them in removing to some British settlement, as many destitute, and yet industrious boys and girls, as choose to go, where, under government protection, they may get employment, and earn an honest living. This, they think, would give great encouragement to ragged school efforts, besides being a great boon to the poor children, and be appreciated, not only by ragged school teachers, but also by the parents and friends of the children, many of whom are constantly wishing for something of the kind.” From the financial account, it appeared that the total receipts during the past year were £1,171. The sum expended in grants to twenty-seven schools, £405 2s. 1d.; in bibles and books, £44 7s. 6d.; on rent, salaries, &c., £280 3s. 8d.; amount promised to twenty-four schools, £312 10s., leaving a balance in favour of the society of £132 0s. 10d.

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TOWN MISSIONARY AND SCRIPTURE READERS'
SOCIETY.

The annual meeting of this society was held on the 3rd of May at Freemasons' Hall, and was very numerously attended; John Labouchere, Esq. took the chair. After

prayer by the Rev. Charles Blake of Norwich, the secretary read the report. It stated that the labours of the society had been extended in the past year, and that there was a greater number of agents employed, and a greater increase in the funds than they had ever had to report. The receipts during the year amounted to £3,555 11s. 6d., an increase since the last report of £1,752 16s. 11d. Number of missionaries in the last report was thirty-two; during the past year they amounted to sixty-four. Nine were employed on railroads, and were now taken off, from the works being completed; others taken off from the want of funds. At the present time there were fifty-one, being an increase since last report of nineteen. Five agents had been appointed as colporteurs, and went about as hawkers, and had circulated among the servants of London alone 4645 copies of the scriptures in the last year, and 15,740 copies since they commenced their operations. The number of Bibles and Testaments sold by means of the society was 29,349, and of the books of the Tract Society, 68,944.

NEW CHAPEL.

DUNSTABLE.

On the 16th of June, a new and spacious building was opened for the use of the baptist church under the pastoral care of the Rev. Daniel Gould. Crowded congregations attended in the morning and evening, when the Rev. Dr. Harris of Cheshunt, and the Rev. Mortlock Daniell of Birmingham preached, and devotional services were conducted by the Rev. Messrs. Jukes, Kent, Shovelton, Forster, Burgess, Adey, and Andrews. The collections on that day and on the following Lord's day, when the Rev. W. Robinson of Kettering delivered two appropriate discourses, amounted to £127 4s. 2d.

ORDINATIONS.

BLACKBURN.

The Rev. R. Bentley of Cork having received a cordial and unanimous invitation from the baptist church in Blackburn, Lancashire, has accepted it, and commenced his stated labours there on the last sabbath in May. Mr. Bentley addressed a letter to his ministerial brethren of the south on their assembling at Birr on April 26th, in which he made known his intended removal, and took an affectionate farewell. The following resolution was then unanimously adopted:—

"That the brethren of the Southern Association having heard with much regret of the intended re-

moval from this country of their esteemed brother, the Rev. R. Bentley, commend him to the fraternal sympathy and kindness of their ministerial brethren in England; and express their earnest desire that his ministry in his new sphere of labour may be accompanied by the divine blessing."

LEWES, SUSSEX.

The entrance upon the pastoral office of Mr. Henry Lawrence, late of Stepney College, was solemnized at Lewes on the 24th of May. An introductory discourse having been delivered by the Rev. W. S. Edwards of Brighton after suitable devotional exercises, appropriate questions were asked by the Rev. W. Groser, who then offered prayer for the church and its minister. The Rev. J. H. Hinton, M.A., gave a charge to Mr. Lawrence, and the morning service was closed with prayer by the venerable Mr. Foster of Uckfield. In the evening, the Rev. J. Parry, who has recently accepted an invitation to the pastoral office from the independent church at Lewes, prayed; and Mr. Groser preached to the people, and concluded the public engagements of the day with prayer.

SAFFRON WALDEN, ESSEX.

The Rev. Thomas Burditt, late of Zion chapel, Cambridge, has accepted a pressing invitation to the pastorate of the baptist church, Saffron Walden, vacant by the removal of the Rev. N. Haycroft, M.A. to Broadmead, Bristol, and entered upon his stated labours on the last Lord's day in June.

The Rev. Josiah Wilkinson, who presided over this church successfully from May, 1809, to January, 1844, since which time he has been laid aside from active usefulness by severe bodily affliction, resigned his pastoral connexion with the church on Lord's day, June 18th, 1848.

EARL'S COLNE, ESSEX.

The church at Earl's Colne, late under the pastoral care of the Rev. T. D. Reynolds, having requested Mr. Charles Short, who recently finished his studies at Glasgow, to take charge of them, he has accepted the invitation, and commenced his pastoral labours.

WAKEFIELD.

The Rev. W. Colcroft, who has sustained for several years the pastoral office over the baptist church at Stanningley, has accepted a unanimous and pressing invitation of the baptist church at Wakefield to become their pastor, and will enter upon his labours in that town on the first Lord's day in July, 1848.

KINGTON, HEREFORDSHIRE.

Mr. W. B. Bliss, of Stepney College, has received a cordial invitation from the baptist church in this town to become its pastor, and has accepted it. He purposes entering on the duties of his office on the third sabbath in July.

WALLINGFORD.

The Rev. Samuel Davies, late of Keppel Street, London, intends to commence his stated labours as pastor of the baptist church at Wallingford, Berks, on the fourth Lord's day in July.

CUMBERLAND STREET.

We are requested to state that Mr. Charles Smith, late of New Mill, near Tring, has accepted a unanimous invitation of the baptist church, Cumberland Street, Shoreditch, to supply the pulpit for six months; and commenced on Lord's day, the 18th of June.

RECENT DEATHS.

REV. ROBERT EDMINSON.

This respected minister, who formerly sustained the pastoral office in the baptist church at Bratton, Wiltshire, died in the 68th year of his age at his residence in Cambridge, May 19th, 1848.

MR. R. COOPER.

Died May 27th, 1848, at Little Rissington, Gloucestershire, Mr. Richard Cooper, aged ninety-one years. During the former part of his life Mr. Cooper was a member of the church of England; subsequently he became a hearer of the Rev. Benjamin Beddome, and was united to the church at Bourton-on-the-Water at the commencement of the present century. For many years he sustained the office of deacon in that church, and was able, until a very short time before his death, to discharge the duties of his office. During the illness which preceded his decease Mr. Cooper experienced great and almost uninterrupted tranquillity in the prospect of dissolution, and spoke much and frequently of the goodness and faithfulness of God as manifested toward him during a long life. Nearly the last words which he was heard to utter were, "I'll trust Him—I'll trust Him!" In him many have lost a faithful and generous friend, the church a devoted and consistent member, and the world an edifying example of piety, benevolence, and usefulness.

MRS. MANNING.

Died at Kislisbury, near Northampton, June 1st, 1848, in her 61st year, Mrs. Manning, the beloved wife of Mr. John Manning, farmer. During the last twenty years she had been an active and useful member of the baptist church in this village. Her life was distinguished by consistency, humility, and benevolence; but few were less conscious of her excellences than herself. Her peculiar tenderness had greatly endeared her to her numerous family, who survive to feel and mourn her loss. Her general kindness had gained for her the respect of all, and the affection of not a few. In her, the poor and the suffering ever found a ready and an efficient friend. As she had lived so she died, evincing the power of religion to make its possessors peaceful, unassuming, and affectionate. The affliction which ended her course was short and severe, but borne with exemplary patience and calmness. As her end approached, she expressed a fear lest in the hour of separation she should experience a painful clinging to life; and a hope that she might be able to say with the triumphant apostle, "I have fought a good fight, I have finished my course, I have kept the faith." The desire she felt for the prosperity of the church to which she belonged, made her "in a strait betwixt two, having a desire to depart," and yet, in submission to the divine will, wishing, for the benefit of others, to remain. The simplicity of her trust in the Saviour in dying moments resembled a little child taking the hand of its father, to be led and supported. Her dying scene answered fully to Cowper's description, "just on the verge of heaven." On Lord's day afternoon, June 11th, her death was improved by her pastor, the Rev. J. Lea, by request, from Eccles. ix. 10, to a crowded and affected congregation.

REV. DR. PAYNE.

We regret to learn that the church on earth has lost the services of Dr. Payne, theological tutor of the Independent Western College, and author of "Lectures on Divine Sovereignty" and other valuable books. Dr. Payne died suddenly, on Monday morning, June 19th, in his bed, having preached the evening before from the words "God is love." His age was sixty-seven.

TWO SISTERS.

Eady Booth was born Nov. 24, 1805. When about eighteen years of age, a violent cold produced an illness from which she never entirely recovered. She was married July 27, 1831, to Mr. George Futvoye, by whom she had three children, two of whom lament her loss. She died March 2, 1848.

Martha Booth, her sister, was born July 3, 1814, and died Dec. 15, 1847. Their father, Isaac Booth, Esq., of Hackney, deceased in 1840, was for many years deacon of the church in Prescott Street, formerly under the care of his father, the Rev. Abraham Booth.

His two daughters here named were brought up under his own care, and early imbued with religious feeling; Martha was for many years a member of the church of Christ; and both died peacefully trusting in the Lord their Saviour.

Martha Booth displayed the vigour of her piety in the fortitude of her spirit and the patient endurance of her long affliction. Her illness, which baffled all medical skill and the kindest attendance, commenced in 1832: from that time she had few intervals of ease, and none of health. When a little relieved, she was constant in her attendance at the house of God, and evinced an unconquerable attachment to his cause. Her room was one continued scene of patient and instructive subjection to the will of God. In the worst affliction, and to the last, she testified with fervent constancy to the grace of God; encouraging the faith of all observers by her own example of its all-sufficiency. The uniformity of her peaceful repose in her forgiving Lord was most remarkable; and when the crisis of her earthly trial came, she had not only peace, but joy. She suffered much, but she greatly rejoiced; and fervently commended to all the service and salvation of that Lord, who, as a refiner of silver, had, in the furnace of affliction, prepared her to reflect his image both in life and death.

Eady Booth was never well after 1831; but her patient constancy both in suffering and attachment was evolved in many trials to the last. Guided by a divine providence she, with her children, followed Mr. Futvoye to Canada, where she died. She there received and reciprocated with him the most endearing domestic sympathies; and during the first years of her residence there, her health was recovered beyond all expectation. She received with great fortitude the intelligence of her sister's death, and that of her elder brother; but her health, which had been recently failing, sank under various influences, and left her friends and husband no hope of recovery or continuance. Like her sister, she perceived with great distinctness the advancing crisis of mortality, and met the event with most intelligent and peaceful submission to the will of God. Her husband, her children, her attendants, and her relatives in England were all remembered, and most affectionately directed to the great redeeming Lord; and, in her departure, she seemed to have overcome mortality rather than to die.

MISCELLANEA.

MR. BOYCE'S FUND.

May 10th, 1848, the trustees of the late Mr. Thomas Boyce met at Mr. Wright's, Lays Hill, Herefordshire, to consult together on the best method of fulfilling the trust reposed in them. They are highly gratified in stating they have been able to assist from the funds six ministers of the gospel stationed in different parts of England, to give a donation of £25 to the Baptist Home Missionary Society, to support a missionary at Athlone in Ireland, to give £20 to the Swiss Mission in Canada, to advance £10 towards the support of a man of colour in Jamaica, to give £42 towards the support of a mission in France, and £100 to the Baptist Foreign Missionary Society.

A public meeting was held on the occasion, when the hymns were given out by Mr. Stone, John Penny, Esq., of London, delivered an affectionate address, in which honourable mention was made of the late Mr. Boyce and of his friend, Mr. Edward Goff, through whose benevolence twelve schools have been established in Herefordshire and the adjoining counties, and at each station a baptist church has been formed. A sermon was preached by Mr. Winter of Bristol from John vii. 37, 38, 39, to a numerous and most attentive congregation.

BANBURY.

The baptist church, Bridge Street, Banbury, under the pastoral care of the Rev. T. Furneaux Jordan, on Thursday last paid off £500 of the heavy debt, under the pressure of which they have been struggling ever since the erection of their chapel in 1841. This has been achieved by the great liberality of a few of the friends, aided by the prompt contributions of others on the spot and at a distance. There is still a considerable debt remaining.

CHIPPERFIELD, HERTS.

At a fraternal meeting held June 12th, the baptist church at Chipperfield, with the congregation and school, presented a purse containing a number of sovereigns to their pastor, Mr. Cowdy, as a token of unity of affection.

BRITISH ANTI-STATE CHURCH ASSOCIATION.

The executive committee having secured eligible premises at No. 4, Crescent, New Bridge Street, Blackfriars, the offices and book depôt of the association have been removed from Warwick Square; and all future communications to the secretary

should be directed thither. Money orders should be made payable to Dr. Thomas Price, the treasurer.

MISTAKEN IDENTITT.

At the last March Worcestershire assizes two men were sentenced to fifteen years' transportation for burglary. The prosecutor had sworn to their identity, but the evidence that he was in error is so conclusive that the Secretary for the Home department has advised her Majesty to grant them a free pardon. Had they been sentenced to suffer death, they would ere now have been executed. Will any of the advocates for capital punishment tell us what compensation could have been rendered in that case? or what provision their system makes for the rectification of such mistakes?

COLLECTANEA.

QUERIES ON MARRIAGE.

The following communication has been circulated extensively among the clergy by the archdeacon in the diocese of London, and probably the same course has been pursued in various parts of the kingdom. It is a question far from being devoid of interest:—

"I have been requested by Her Majesty's Commissioners 'for inquiring into the state and operation of the law of marriage,' to ascertain the opinion of the clergy of this archdeaconry, upon the question whether a man should be allowed to marry his deceased wife's sister. You will therefore do me a great favour by giving me your opinion upon the two following points.

"1. Is the marriage of a man with his deceased wife's sister prohibited by the divine law?

"2. Independently of the divine law, is there any other sufficient reason why it should be prohibited by the law of the land?"—*Record.*

MADAGASCAR.

We had great pleasure some time ago, in quoting a statement that the son and heir of the persecuting queen of Madagascar had professedly received the gospel, and had employed her influence to screen some of the other converts. The committee of the London Missionary Society learn that he adheres to his profession.

"The only son of the queen, and her successor to the throne, who has just attained to manhood, has continued to afford to the persecuted followers of Christ the most conclusive evidence that he is a faithful brother in the Lord. In defiance of the laws, which

pronounce slavery and death upon the Christian, the youthful convert assembles with them for worship in their places of retreat; and when their lives and liberties are threatened, he employs all means in his power to warn them of impending danger, and effect their rescue. He has been more than once reported to the queen by her chief officer, as a Christian; but the love of a mother has prevailed over the spirit of a pagan persecutor, and the life of the prince has been spared. The characteristic attachment of the Malagash to their offspring and near kindred has been strikingly overruled for the preservation of this hopeful youth. 'Madam,' said the prime minister, when recently addressing the queen, 'your son is a Christian; he prays with the Christians, and encourages them in this new doctrine. We are lost, if your majesty does not stop the prince in this strange way.' 'But he is my son,' replied the queen, 'my only—my beloved son! Let him do what he pleases: if he wish to become a Christian, let him!—he is my beloved son.' But, in a manner still more striking, the heart of the very man who was thus the accuser of the prince, was subsequently overcome by the power of affection. Being informed of a meeting of Christians in the capital, he sent his nephew (of whose conversion to Christianity he was ignorant) to take down the names of those who were thus, contrary to law, met together for religious worship. The nephew, without making any objection, went to the Christian brethren, and told them the object of his visit, begging them instantly to break up, and go home, lest his uncle should do them harm. When the young man came back, the uncle inquired, 'And where is the list?' 'There is none.' 'Why have you disobeyed my orders? Young man, your head must fall, for you show that you also are a Christian.' 'Yes,' he replied, 'I am a Christian; and if you will, you may put me to death, for I must pray.' At these words, the feelings of the severe and cruel enemy gave way to those of kindness and compassion, and he exclaimed, 'Oh, no, you shall not die!' and thus the affair dropped, and the Christians were delivered."

HOLLAND.

The draft of the revised constitution of Holland contains the following provisions:—"Every one professes his religious opinions with the utmost freedom. Equal protection is afforded to all religious communions in the realm. All the inhabitants, without distinction of religious creed, enjoy the same civil and political rights, and are qualified for every civil dignity and employment without exception. The public exercise of every religious worship is permitted, provided it in no case disturb the public peace and tranquillity."—*Record.*

SICILY.

The draught of the constitution presented to the new chambers begins thus:—"The Roman catholic religion is declared to be the religion of the state, to the exclusion of all others. The king shall be obliged to profess that religion; and should he change it, he is to be considered as having forfeited his throne."

THE POPEDOM.

The heterogeneous elements which form the foundations of the papacy cannot apparently hold together much longer. With Austrian despotism on the one side, and the spirit of republicanism in Italy on the other, the pope is on the horns of a dilemma; and, whichever side he choose, it seems inevitable that the throne of the successor of St. Peter will be shaken or overturned. *Pio Nono* having granted his Italian subjects a representative constitution, one of the first acts of the new government was to advise his holiness to declare war against Austria, in defence of the Lombards, with whom the Austrian army had for some time been in hostile conflict. The emperor, on the other hand, announced, that should the pope, as sovereign of the Roman states, declare against Austria, he, the emperor, and all his subjects would renounce their allegiance to the pope as their spiritual head, and strip him of his pontificate as well as drive him from his temporal sovereignty. The infallible head of Romanism seems to have been sadly at a loss for light to direct him which interest to choose. Unwilling to break with Austria, he ventured to reprimand the Roman general, who, in pursuance of orders from the administration, had led troops across the Austrian frontier, thereby virtually declaring war against the emperor. For this the Romans had risen in rebellion, and surrounding the residences of the pope and his cardinals, had been keeping them in durance. At length the pope has yielded to the more pressing force, and, with his consent, his troops are making common cause with Italian revolutionists against Austria. There is small probability of the quarrel being settled without much bloodshed. —*The United Presbyterian Magazine.*

GERMANY.

The parliament which is now assembling for the first time at Frankfort, has a task before it equally important, but infinitely more difficult, than that of the National Assembly of France. To reconstruct the German nations, to unite them under one head, and form one great federal union of independent kingdoms and principalities, is, we should conceive, an attempt of almost hopeless magnitude. The hereditary rivalry of

the two great states, the slumbering enmity between Lutheran and papist, the prejudices of birth, and place, and religion, which prevail throughout Germany, to an extent much greater than is generally supposed, must all come in direct collision; and he must be sanguine indeed who anticipates a speedy and successful termination to the labours of the German parliament. If we look beyond the Alps the prospect of future calm is more uncertain. The war in Lombardy has as yet been productive of no decisive result, and the battle fought under the walls of Verona on the 6th of May, was evidently disadvantageous to the Piedmontese. The Austrians still hold the two great fortresses of northern Italy, with the ready means of access to the German frontier, and they have been probably by this time reinforced by the arrival of fresh troops from Vienna. It is possible that the emperor might be induced to renounce his sovereignty to Milan and its territory; but weakened by intestine disorder though his empire is, we should be much surprised if the Venetian provinces, which open the way into the heart of his dominions, were surrendered without a protracted struggle. If, in the more active operations which will now probably take place, the Sardinian army should sustain any serious reverse, it is but too easy to foretell the consequences; a French invasion, a European war. Still let us hope the best; let us hope that Italy will achieve her own independence, and that she is not, in the despairing language of her poet, doomed for ever—

"Pagnor col braccio di strainere genti
Per servir sempre, o vincitrice o vinta."

—*Lowe's Edinburgh Magazine.*

BOHEMIA.

By those who are sufficiently familiar with our martyrologies to remember the melancholy prominence of Bohemia, and its capital, Prague, in the atrocities of the sixteenth and seventeenth centuries, the following sentences taken from the *Patriot* will be interesting.

The *German Universal Gazette*, of the 18th inst., announces the bombardment of Prague by Prince Windischgratz, who had retreated from the city with the garrison and occupied the heights commanding it. Prague is described as a heap of ruins. In several streets not a house escaped the cannon-balls.

The cases of atrocious cruelties committed by the Czechs, especially during the first days of the combat, have a strong family likeness to the horrors of which the Taborites were guilty during the Hussite wars. They cut off the noses and ears of the soldiers whom they took alive, and murdered them after having thus tormented them.

Twenty-six Hussars were thrown into the Moldar on the 13th, and a stationer who

served in the National Guard, and had killed two students, was taken by the Czechs and crucified on the door of his house.

All letters from Prague, which has been nearly destroyed by a bombardment, agree on the definitive capitulation of the insurgents, who, it appears, had formed a deep-laid plot to found a Czechish empire, separate from Austria, and had resolved on the exile and subjugation of the Germans. Russian aid was invoked; and by Russia, it is stated, was prince Windischgratz informed of the conspiracy.

FRANCE.

The eyes of the world are now fixed with the deepest interest on France, whose recent revolution has been so sudden and complete. Were the masses of the people imbued with sound moral principles, we should have no fear for the future. But when we recollect that so many of them are infidels, and that the consciences of the religious are, to so large an extent, under a *direction* which perverts them, we have misgivings which we are unwilling to entertain. France must have a moral regeneration before we can calculate very sanguinely on the effect of political institutions, however excellent.—*Eclectic Review*.

PARIS.

There have been several successive days of hard fighting in Paris between the workmen on the one side and the National Guard and troops of the line on the other, during which the slaughter has been immense. A correspondent of the *Times* says, "It is impossible to form an idea of the losses on both sides, but in the opinion of many, Paris has not witnessed such a scene of slaughter since the massacre of St. Bartholomew." In the National Assembly it was stated that the troops of the line and moveable guards had to lay siege to every house situated between the Hotel de Ville and the Rue St. Antoine. Their losses were immense, and the pavement of Paris had never before been reddened by so much blood. The greatest exasperation prevails among the insurgents against the National Guard. The latest intelligence accessible at this moment refers to the renewal of the conflict on Lord's day morning, June 25th:—"The first barricade was vigorously attacked and carried, but not without considerable slaughter on the side of the assailants. Colonel Raynaud, of the 48th regiment of the line, and several other officers were killed. General Bouquet of the engineers arrived at the Place de la Bastille at twelve, with the firemen and a battalion of sappers. Some houses were in an instant blown up, and several barricades thus turned were captured without loss. On some points

the insurgents had dug trenches, against which the artillery was unavailable. They fired from within, and, on the approach of the troops, escaped through passages opened in the cellars of the houses. A large body had sallied from the suburb towards noon, entered the island of St. Louis, and formed a barricade on the Pont des Tournelles, which was undergoing repairs. They were there kept in check by troops stationed in the wine stores, on the opposite side, and were actually placed within two fires. The enclosure of St. Lazare was re-occupied in the morning by the insurgents, who carried away ten small pieces of artillery belonging to the Chateau Rouge, which they loaded with stones and pieces of broken bottles. On the Quay de la Megisserie some ruffians fired from a window on a battalion of troops of the line, and escaped by a back door into the street. Others were, at the same time, erecting a barricade close by, in the Rue de Bethizy; but a patrol of National Guards dispersed them, and they fled, throwing their arms in the streets. A battery of artillery had been placed on the hill of Montmartre, and measures adopted to prevent the insurgents from gaining possession of that important position."

THE LORD'S DAY IN GERMANY.

We observe in the German periodicals the announcement of two prizes to be given for the two best essays, in German, on the observance of the Lord's day (*Ueber die Sonntags Heiligung*). The object of the essays is to show from the word of God that one whole day in seven has from the beginning been set apart by the Lord of the world for his worship. The prizes are respectively 150 and 100 ducats (about £70 and £47 sterling.) The announcement is made by Dr. Marriott, and dated Basel, 1st Dec. 1847.—*Kitto's Journal of Sacred Literature*.

AMERICA'S GAINS BY WAR.

A curious calculation was mentioned in the House of Representatives the other day. The expenses of the war with Mexico, and the purchase of worthless territory, will be a hundred and seventy millions of dollars. This amount in silver, placed in two-horse waggons, a thousand pounds to each waggon, would fill ten thousand six hundred and twenty-five waggons, which would make a dense train extending sixty-six miles; money enough to educate all the children of the country, and liquidate all the state debts, and clean out every harbour, and chequer the United States with railroads and canals. And then there would have been enough left to purchase all the territory which we have acquired.—*Reflector and Watchman*.

CORRESPONDENCE.

FEMALE EDUCATION IN THE EAST.

To the Editor of the Baptist Magazine.

3, Eastcott Place, Ferdinand Street,
Camden Town, May 12, 1848.

DEAR SIR,—You permitted a few months since to be placed before your readers a brief statement on behalf of the mission school at Walthamstow, which was responded to by some friends, and by one at Pontefract anonymously, who most kindly contributed a handsome donation.

The indulgence of your readers is now sought in pleading the cause of another society carried on by Christian ladies, called "The Society for Promoting Female Education in the East," and which, although conducting labour abroad, may be termed a sister institution to the one at Walthamstow, and also auxiliary to all our foreign missionary societies.

With the existence of this society it is more than probable that many benevolent persons in the Baptist denomination are unacquainted; while to the few who have occasionally taken an interest in it, its labours, trials, and successes, are inadequately known.

In the following very brief appeal, it is designed to present only so much as shall make known the object and operations of the society, and then the claim that it has upon the sympathy and co-operation of Christians of our own denomination, as exhibited in extracts of letters written by Mrs. Davies, the wife of a baptist missionary at Colombo, Ceylon, whose heart has been cheered under difficulty by its timely aid.

The Female Education Society was formed in the year 1834, and its committee composed of ladies of the different evangelical denominations, its funds being equally available for all. Its object is the establishment and superintendence of schools in the East, where favourable opportunities are presented; the selection and preparation in this country of pious and well-educated persons to go out as superintendents, and the training and encouragement of subordinate native teachers.

The chief end kept in view is to bring the pupils to an acquaintance with scripture truth, and to a belief in Christ as their Saviour; all other useful knowledge, which circumstances may render desirable, being at the same time imparted.

By the blessing of God upon its efforts at home, it can now reckon fifty-two auxiliary sources of contribution, twenty-two of which are regularly organized associations. Besides these, the attention of Scottish and continental Christians has been drawn to this interesting branch of missionary work; and kindred societies have been formed by the ladies of

Edinburgh, Glasgow, Strasburgh, Basle, Geneva, and Berlin; the last of which places has several auxiliary associations in different parts of Prussia.

The whole amount raised by the society, up to the date of the last report, is £19,218 17s. 10d. It has trained and sent forth sixty teachers, assisted several others, bestowed help on schools already established to the amount of £5300, and has, at the present time, eighteen agents, who, having been carefully selected and trained in this country, are employed at different missionary stations, and have under their care not fewer than 1200 children. These occupy stations at Bombay, Madras, Tinnevely, Galle, Cuttack, Kandy, Colombo, Singapore, Ningpo, Borneo, Cape Town, Graham's Town, Caffraria, Libkatlong, Jerusalem, Wynberg.

The present state of the society's funds compel the committee to circumscribe their labours, and to withhold assistance in many quarters where they would rejoice to give it. Last year's income, so far from showing any increase, is below that of the first year, and considerably less than that of the fifth year of the society's existence. The committee are resolved that they will not burden themselves with debt, nor place the society in circumstances of embarrassment. To a certain amount they are pledged in salaries; another certain amount is required for the machinery of their establishments. By their rules a specified sum is reserved in hand to meet the demands of sickness among their agents, and other unlooked-for casualties. This sum has, through the recent falling off of their funds, been drawn upon, and must be replaced with all speed. So that there is but a small portion of their present income at their disposal for sending out fresh labourers, or affording aid to missionary schools. The committee feel bound not to outstep their limits, notwithstanding the pressing appeals which they receive from abroad; and although they cannot plead that they are involved in debt, yet having expended for necessary purposes their reserved fund, and having also a falling off in their annual income, they may be considered as having pledged themselves beyond their means.

It is hoped that the benevolent and Christian reader may be disposed to assist in so good a cause. Any amount sent to the above address will be thankfully received, and other required information communicated. "The History of the Society," lately published,* presents a view of the strong claims which the

* By Mr. Suter, 32, Cheapside; and also to be had of Miss Webb, assistant secretary, 61, Stafford Place, Pimlico.

millions of women in the East have on the Christian compassion of all, but especially on that of their favoured British sisters. A wide field is open before the society; the daughters of India, China, and Africa are waiting to receive the knowledge of the truth as it is in Jesus; and may He who has designated the world the field, dispose the hearts of his people to contribute liberally, so that it may be occupied with faithful labourers, and so numerous, that they "shall see eye to eye when the Lord shall bring again Zion."

Submitting the following extracts to the kind attention of your readers, I remain,

Yours with due esteem,
ESTHER CAREY.

EXTRACTS.

Colombo, August 14, 1845.

"It is with very grateful feelings I write to acknowledge the kind and encouraging manner in which your committee has treated the request I made to the Baptist Missionary Society, for assistance to form a normal school here. It was quite unexpected, and of course the more cheering. I am more and more impressed with the importance of such an establishment: though I am aware that many will be the difficulties in the way of its efficiency, and much self-denial and wisdom will be needed on the part of those who may conduct it. The desire for education is becoming much more common, or, I should rather say, the strong prejudice against it is much on the decrease. The people are particularly anxious to learn the English language, as it is regarded by them as a sure foundation for obtaining a livelihood."

August 15, 1846.

"We have received but twelve children, as we have thought it better to ascertain pretty positively on what funds we may calculate from our friends in England. If they will encourage us, (and I do not much fear the reverse) we shall increase our number to at least twenty. We have had so many applications for admission from both Singhalese and Portuguese, and those of all classes, which we regard as a very favourable sign; as the Singhalese, especially, have hitherto been averse to the education of their females. It has been a painful duty to refuse so many, as we have been obliged to do, who seemed sincerely anxious to obtain such privileges. We have received several orphans, having given them the preference, when other things were equal, and most of the others are the children of our native teachers. Not one of them can read, though some of them are more than nine years of age. But they are all tractable and very anxious to learn. They live in our house, so that they are constantly under my supervision. We propose to teach them the rudiments of knowledge both in Singhalese and English, and to train them to habits of industry, cleanliness, and economy.

"You will see that the charge that we have undertaken is a very great one; as we look forward, not to the personal good of our pupils alone, but still further, to the beneficial influence they may exert on their immediate connections, and indeed on all who may witness their example. Well may we say, 'who is sufficient for these things?' while I trust we can answer, 'our sufficiency is of God.'

"We have some special contributions given by ladies for the entire support of a child, and we are anxious to get as many of these as possible. The amount we ask in this case is £6 a year for each. My object in thus writing to you is to thank you for past kindness, and to plead from it still further encouragement. I trust that the object you have in view may, by God's blessing, be promoted by our in-

strumentality, and that in this hope you will continue to us your valuable assistance."

Colombo, April 16, 1847.

"I beg to acknowledge, and with many sincere thanks, the kind and generous grant of your society towards the support of my school of native girls. I am sure it will in some measure repay you, and those associated with you, when I assure you that the grant has very much encouraged me in the midst of several discouragements. These, however, I am thankful to say, do not arise from the children, who are making good progress in their lessons, which may one day, I hope, be the means of leading at least some of them in the path of true wisdom.

"I shall not attempt to receive more than the twelve children at present, and especially as they are now entirely dependent on me for instruction, owing to the removal of Mr. and Mrs. Lewis to Calcutta. I shall, however, use my best exertions to carry on and perfect their education. Some of them will soon be able to read the scriptures in their own language, who, when they came to me eight months ago, did not know a letter. Oh that the Spirit of the living God may sanctify their knowledge, and lead them to embrace and exemplify the truths, with which they may now become acquainted."

THE DECLINE OF OUR CHURCHES.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have read carefully and candidly the address of the Baptist Union to its respective churches, entitled "Kind Words;" and as the matter of that address demands the greatest possible consideration, and the address itself invites the expression of opinion, I venture with all due respect both for the estimable writer of that address, and for the association from which it proceeds, to suggest the thoughts and feelings it has excited in my own mind. That they differ from those expressed in the address will form, I trust, no obstacle to their insertion in your Magazine, or to their meeting with the little attention they may deserve.

In the first place. Can we, or should we, attempt to judge of the amount of piety existing in any locality, by the mode adopted in the address? It is indeed allowed to form an imperfect criterion; but must not such a numerical calculation always overlook many of the most important indications of the progress of the Redeemer's kingdom? May there not be a great preparing of men's minds for that kingdom, where no visible accessions to it are made? This mathematical measuring of the work of God's Spirit—a work so little understood by us, and that has always proceeded in such an unexpected course, working out itself by means so arbitrarily selected—seems to me altogether wrong. Beside failing to lead us to any true result, is it in no degree contrary to the spirit our Saviour desired us to cultivate, in reminding us more than once, "The kingdom of God cometh not with observation?"

The most melancholy part of the address is that which speaks of the state of piety in

the churches. If the church of Christ were in a healthy state, earnest piety, deadness to the world, and a keen sensitiveness to every thing spiritual and holy abounding, the want of numerical additions would be no source of anxiety to me; because, I believe, that whether we can see it or not, God's work does unceasingly go on with the precise rapidity he has fore-ordained; while he appears to-day wielding the whirlwind and the storm, making them subservient to his inflexible purpose,—to-morrow ruling in sublime calmness.

The supineness of the professing church, its deference to the world, its desire to vie with the world in outward show and respectability, the covetousness of its members, its melancholy reliance on money and purely worldly means for the accomplishment of its purposes, its coldness and deafness to the burning appeals of an unhappy world, and not least, its miserable, narrow-hearted dissensions,—these things are in themselves truly heart-rending to behold. But is God to be hindered by them? By no means. He can as easily dispense with the outward church of to-day, as he did with the Romish church, when it was vainly thought to be the great and necessary storehouse of godliness. Are there no indications of a great turning of men's hearts Godward, in the rejoicings over which an unfaithful church may not be allowed to participate? Has it not become a fair and serious question whether our professing church is adapted in this day to gather together, develop, and bring into active operation the piety that does exist? I may be too bold, but, I cannot help asking, May there not be earnest thoughts and holy feelings slumbering in many hearts, as once there were, waiting until they should have room to burn and shine forth so soon as papal Rome was forced to relax its iron and corrupting thralldom over men's souls?

In the second place. Is this day or week of humiliation exactly the thing we need? Dare we hope that it will remedy the evil? Is it not the tendency of human nature to substitute so easy a profession for that faithfulness, that heart-searching, that earnest agony of solicitude which such a case as this demands—not for *one day* or *many*, but till the sad scene we mourn over has passed away? Doubtless there will be earnest prayers offered by many who have long mourned over the state of the church; a few fervent addresses will be delivered by ministers as faithful as the one to whom we are indebted for "Kind Words;" but can we expect that the church will be moved, that it will again put on its lost vigour, and awaken to the depth of feeling, the self-sacrificing faithfulness that the times demand from it? There must be first a *conviction* of guilt before there will be sincere humiliation; of all things insincere humility is the most shameless hy-

poecry and the most fearful insult to God. The grave and sorrowful question is,—Has the church become conscious of its guilt? The address itself replies, *No*. This then is the Christian task of the day. With weeping love, but relentless severity, to expose the lies of the professing church, and cry shame upon them, till the church shall be cleared of its falseness and false professors; and humiliation shall become the irresistible impulse of the returning Spirit, and not merely a response, however well meant, to a kind suggestion. It is because I think that this general forced humiliation may put off this day of heart-searchings and exposure, that I thus write, unable to sympathize with the proposition as of general utility, not doubting that in a few individual cases it will prove of salutary effect. The Christian's task is now a hard one; many will fall victims to it. It is the way of God on the earth that the day of renovation should have its sacrifices, approaching slowly in the midst of wounds and tears, because it is God's chastisement that heals us. The happy day will come when the chastisements have ended.

The author of "Kind Words" (whom I have reason to respect and love), and many who united in sending them forth to the churches, may think that I have written with undue boldness. There are plenty who will cry these thoughts down as absurd and insulting; plenty, if they should read them, will pass on with contempt; while the writer will thank God if there shall appear any indications of their untruth, conscious in his heart of no emotions besides those of fervent love and sorrowing anxiety, not for the tarrying of God's work, but for the dishonour and unhappiness of the professing church.

I am, dear Sir,

Yours truly,

SAMUEL EDGER.

MANUAL OF CHAPEL BUILDING.

To the Editor of the Baptist Magazine.

DEAR SIR,—The committee of the Baptist Union having been instructed by the Annual Session to proceed with the preparation of a Manual of Chapel Building, they are desirous of availing themselves of such materials as may be in existence for their purpose. They doubt not there are already chapels scattered over the country adapted, in whole or in part, to serve as models, and they think it likely that the working plans of these chapels might, if applied for, be placed at their disposal. We are consequently directed to present to our brethren generally, through your columns, the following request, namely,—That those who are acquainted with any chapel adapted in their judgment to serve as a model, will kindly intimate to

us its locality, and the parties with whom we may best communicate respecting the plans.

On behalf of the committee,

EDWARD STREANE, }
J. H. HINTON, } *Secretaries.*

London, June 15, 1848.

EDITORIAL POSTSCRIPT.

We congratulate the friends of the Baptist Irish Society on two facts which have taken place in accordance with their wishes. One is that Joseph Tritton, Esq. has accepted the office of treasurer; the other that Mr. Trestrail has declined the proposals made to him by another society, that he may retain his present post as secretary. It is now desirable to encourage the officers and committee of this important institution, by prompt and generous subscriptions, relieving it from its present embarrassments, and enabling it to embrace with freedom the opportunities for exertion for which its aid is invoked. Difficulties which have long impeded its action in Ireland are vanishing; there is an unprecedented desire to hear the gospel; and it is a thousand pities that now, while openings are presenting themselves and invitations are multiplying, the committee should be compelled to reply to letter after letter, "We have no funds."

It will be seen from the *Missionary Herald* that the Baptist Missionary Society has taken a decided step in its promised course of reducing its expenditure to its income. This will we trust encourage its friends in their special efforts for the removal of its remaining debt. It has determined to withdraw entirely from Belize, a small town lying at the mouth of a river of the same name which flows into the Bay of Honduras. The premises belonging to the society have been disposed of advantageously, the governor having purchased them for a hospital, and the bargain having been concluded before events had taken place in the adjoining province which have materially reduced the value of all property in the settlement. Mr. Butfield has returned to this country, and is about to proceed, we believe, to Australia. Mr. Kingdon is at Belize, waiting for further directions, his future location not being at present determined.

The announcement in our last of the death of Mrs. Webley has not been confirmed, and we have great reason to believe that it was premature. Mrs. Webley has been seriously ill, and expressions that were used lamenting her anticipated loss appear to have been misunderstood, and to have given rise to the impression that she was actually removed. The disturbed state of Haiti, it is probable, interferes with the regularity of communication with this country; no letters have been received thence at the Mission house. The

latest intelligence from the island of which we have any knowledge bears the date of May 9th. This is contained in an American paper, and gives an account of sanguinary contests between the black and coloured inhabitants. All trade was at a stand at Port au Prince; but as Jacmel is sixty miles from the capital, it may be hoped that the safety of our friends there will not be endangered.

The second number of *Kitto's Journal of Sacred Literature* contains an elaborate dissertation by Dr. Cox on Milton's *Paradise Lost*, considered with reference to its theological sentiments and moral influence. The doctor maintains, and we think justly, that "On all that relates to the greatness and glory of God, the majesty of his Son, and the peculiarity of his character as Mediator and Redeemer, the necessity and nature of true worship, the importance of obedience, and the worth of private virtue, the sentiments of Milton are sufficiently obvious; and though persons of a heterodox faith have sometimes attempted to claim him, the tendency of his entire composition, as well as the distinct phraseology of particular passages, nullifies their pretensions."

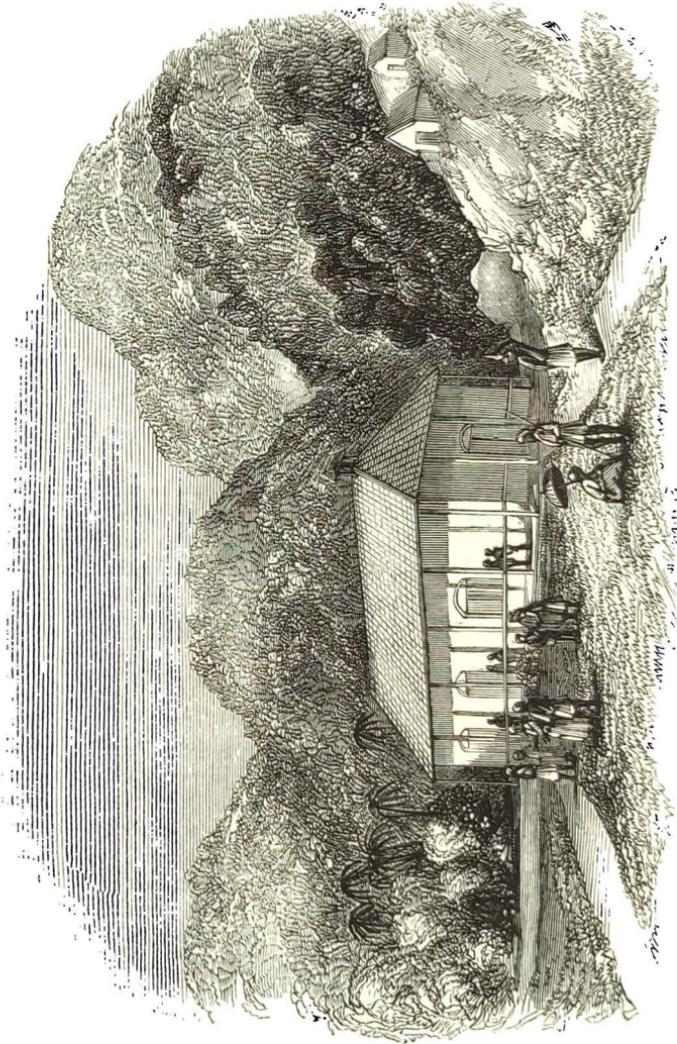
Our esteemed friend Dr. Davies, concerning whom many kind inquiries have recently been made is at present on a tour in Canada, which he has undertaken on behalf of the Canada Baptist Missionary Society.

We have seen a letter from Calcutta, written so recently as May 2nd, which refers to the failures and awful disclosures which had taken place in some commercial houses in that city. It is believed, however, that except it may be indirectly, the pecuniary concerns of the mission press have not been affected.

The annual meeting of the Trustees of the New Selection of Hymns has just been held. The number of applicants having been considerably larger than in any former year, and the profits of the year not quite so large as in the year immediately preceding, the sum voted to each has been somewhat reduced. Among fifty-four widows, there will be divided one hundred and eighty-seven pounds; those of the first class receiving five pounds each, and those of the second class two pounds ten shillings each.

Occurrences have taken place within the last few days which show the need of care on the part of testators who bequeath property to religious societies to prevent the nullification of their kind design, either by the provisions of the Mortmain Act, or by an inaccurate description of the society they intend to aid. Most societies have in their reports forms recommended for the purpose, and it is very important that the directions should be strictly observed.

THE MISSIONARY HERALD.



MATELLE, CEYLON.

ASIA.

CALCUTTA.

Mr. Pearce says, "My own health is good, but Mrs. Pearce is very feeble, especially now that it is the hot season. The mission circle is all well." This is dated April 6, 1848. Mr. Lewis is about to take charge of the village stations at and near Bishnapore, of which Mr. Page has had the oversight, who has removed to Barisal. Mr. Lewis preaches also at Dum Dum, and on alternate Wednesday evenings at Bow Bazar.

HAURAH.

Mr. Morgan was expecting when he wrote, March 5th, to baptize four natives. It had been necessary to exclude from the church a native preacher who had been his assistant the last five years. In consequence, he had himself to conduct four services every sabbath, besides other work in the week. His health and spirits continued good.

At some distance from Haurah, Mr. Morgan met with a brahmin who told him that a brahmin recently deceased had possessed part of the scriptures; and that when dying he said, "Perform no funeral rite for me; I have taken refuge in another: let my daughter be brought up a Christian." The girl's mother, however, said that she would rather throw her into the tank.

BARISAL.

Mr. Thomas says, "I have heard from brother Page, who with his family have safely arrived at Barisal. No house of any kind can be obtained; so that he and his family must occupy their boat until he can manage to put up a building to live in. Brother Parry is in that district, and proposes to remain there labouring among the people for a month or so. I hope we shall ere long have to report favourably of the station."

DELHI.

The church under Mr. Thompson's care has suffered the loss of a member by death, Mrs. Miller, a native of Wales, who for thirty years maintained a consistent profession. One has been recently added by baptism, and the present number residing in the district is twenty-one. Mr. Thompson goes among the people of the city daily, reading to them portions of scripture and tracts. Much attention is paid by the hearers, who generally number from forty to sixty, and sometimes amount to a hundred. Sometimes objections are offered; sometimes admiration is expressed, and frequently a deep feeling of interest is shown throughout the whole course of reading. On some occasions the profound seriousness of the people has led him to conclude with prayer. Mr. Thompson says:—

The tracts distributed within the year amount to 6045, and the scriptures, including volumes and single gospels or other small portions, to 2400; and both in seven languages, viz., Arabic, Persian, Urdu, Sanscrit, Hindi, Bengali, and Punjabi; which have served to carry the divine message, the tidings of a Saviour, far north, north-west, and west

and south-west, and partly to the higher provinces east and north-east, and south-east of Delhi.

Our church has suffered the loss of one member by death this day—Mrs. Miller, native of Wales, who for thirty years maintained a consistent profession, and has this morning fallen asleep in Jesus, and it is to be hoped, entered into the joy of her Lord. Another of our members from a distant part of the country having come in, and one added by baptism, our number in town and in the district is twenty-one; and may the divine Head of the church graciously watch over us, and walk in the midst of us, for the glory of his name and our safety and comfort, is my humble prayer.

APPLICANTS FROM CABUL.

People from Cabul also have been glad to take the Injil in Persian, a blessing which the Saviour, who commanded the gospel to be preached to every creature, designed they should have, but the political jealousy of man forbade; and he who gave them the Arabian Nights' Entertainments, interdicted the word of the Most High, and forbade its approaching the capital. The very tracts that had been distributed among voluntary recipients were ordered to be recalled, and the Christian men who had ventured to disseminate them from love to their Redeemer and the souls of their fellow men, were warned not to do so again. Now the very people of Cabul carry the New Testament of the Lord Jesus into their capital, and no jealousy is excited among themselves.

IDOLS BEGGING.

I saw at this fair, what is sometimes seen at Hurdwar, idols a-begging. They were two in number, of brass, two feet high, and placed in a boat that floated up and down the stream, their hands extended out in a begging

posture, as if asking alms of the bathers and worshippers of the Ganges, who, having turned their backs on the temples two miles in shore, where those idols are wont to be seen enshrined, were at the shrine of another of the Hindu gods, implored with out-stretched hands by the dumb gods. But, after all the humiliation of having to leave their temples where their votaries needed them not, and occupying the beggar's place at the shrine of another god or goddess, and the labour and humiliation of going or being carried up and down the stream some miles, these supplicating gods earned but little; not ten annas in a day from as many thousand people. Is this any indication that the idols of the heathen are about to be famished? They leave their temples in search of sustenance at the shrine of a kindred idol (whose days its votaries themselves have numbered), and there, amidst thousands of worshippers, they meet with but sorry fare. Lord, graciously hasten the time foretold in thy word, when the idols shall not only be famished, but utterly abolished!

While at the fair I crossed the Ganges, and made known the glad tidings of salvation to a portion of the multitudes who had come from Moradabad, Bareilly, and the country around; and I met with a good hearing; some gospels and tracts were also well received by the few able to read. During the whole continuance of the fair but few scriptures and tracts were distributed; but I desire, in faith, to commend them to Him who has said, my word shall not return to me void, but shall accomplish that whereto I send it. Former ministrations of the word have not been altogether unfruitful, as, to our joy, some glorified souls now before the throne can testify, as also some on earth in a state of probation; and our hope is, that the labours now detailed will produce some fruit to the glory of God.

CEYLON.

MATELLE.

Matelle, a bazar, seventeen miles and a half north-west of Kandy, affords opportunities for preaching occasionally to vast multitudes of Tamil Coolies, from the estates, and passing to and from the continent, being in the direct route thither. Mr. Allen visits it; and the regular congregation consists of about twenty.

COLOMBO.

Mr. Davies, of Colombo, has furnished a compendious account of the stations in his part of the island, the churches, the schools, and the general prospects of the mission, which it affords us pleasure to present to our readers.

From the enclosed statement it will appear that we have in Colombo nine principal stations, in each of which about three public services have been held weekly; eight sub-stations, in each of which about one public service has been held weekly; and 124 vil-

lages, which have been regularly visited about twice a month. During these visits tracts have been distributed, the scriptures have been read, and religious instruction imparted to the people in their houses, fields, or bazars: also the gospel has been more publicly preached whenever a congregation could be collected in our schools, or elsewhere. Many more villages have been occasionally visited, and several thousands of persons have been addressed on the roads and in the bazars, as we have travelled from place to place. During the year there have been some changes in the stations, which I ought to mention. In consequence of your curtailing our funds, we were obliged to discontinue the following labours:—the Portuguese Mission in Colombo, in which Mr. F. Oudatje laboured; the Tamil Mission in Colombo, in which Mr. Malliappa laboured; and the Pittoompy station. The Portuguese and Tamil departments were of considerable expense, and not very productive, as the labours were for the most part of a desultory character. The other station was in a very remote and unpromising situation. Matura, which was in connexion with Colombo in the last Report, is now of course an independent station. Many other minor changes have taken place, with a view of economizing money and labour. The general result is that, notwithstanding the reduction, our labours are more extensive than they were last year. Then we visited 103 villages, now we visit 124. The Hon. Mr. Gibson, Government Agent for the western province, has kindly lent me the map prepared for his department, by the aid of which I hope to be able to make out a pretty accurate plan of all our stations, and to forward it to you either with this, or the next mail.

THE STATE OF THE CHURCHES.

During the year thirty-one have been baptized, two restored, and one received from another station; seven have died, five have been excluded, and three have removed: so that the clear increase is nineteen. Only in seven stations have there been any additions; the rest have remained stationary. The total number of members at present is 378, which, notwithstanding the increase, is less than what was reported last year by twenty-nine, which is explained thus: twenty-four are transferred to Matura, the remaining twenty-four were found to be persons reckoned at two places, or persons who had long relapsed into heathenism. In some of the stations the church-books were very imperfectly kept, in others there never had been any written accounts of the members. During the year I have examined and corrected the former, and supplied the deficiency of the latter. We have now a total number of fifty candidates, some of whom are very hopeful characters. It has been urged upon the native preachers

as a subject of first importance, to pay special attention to the instruction of their churches in the doctrines and duties of Christianity; and for this purpose weekly meetings have been held during the year at all the stations, with very good effect.

THE SCHOOLS.

We have thirty schools, with about 865 children. Owing to the reduction of our funds, we were obliged to abolish some of our more expensive schools, and we also discontinued some other unpromising ones. While these changes were being made, we commenced some new schools in more favourable situations, and at a less expense, so that at present, after deducting seven schools, with 214 children, for Matura, contained in the last Report for Colombo, we have an increase of two schools, containing about eighty-nine children. These schools are visited and examined about once a month. I am happy to testify to a decided improvement in most of them; while in some it has been in a very high degree. I ought perhaps to mention a new difficulty which we are beginning to feel in this department, arising from the increase of government schools, in which the teachers are paid about double what we have been accustomed to give to the same class of men. This evil will probably be felt more about Colombo than in any other place in the colony. I am sure we shall not be able to keep up our schools for the ensuing year without increased expenses.

GENERAL IMPRESSIONS OF THE STATE AND PROSPECTS OF THE CAUSE.

While there is a very deplorable indifference to eternal things prevailing among the community generally, and especially in Colombo itself, and while there is much that I ardently wish to see improved among our converts, yet upon the whole I think our cause among the natives is in a more encouraging condition than I have seen it for the last three years. I have remarked several indications of earnestness and devotion among our native helpers that is quite refreshing, and I trust they have more at heart the great object of saving men. Although the year does not show a very great numerical increase, yet I believe I am not deceived in thinking the tone of piety among the native churches greatly improved. The members have recently manifested more interest and zeal in divine things than I have hitherto witnessed. Many of them have had to endure much opposition and annoyance from the catechists of the Propagation Society, who first endeavour by various promises to induce them to leave us, but finding that in vain, they threaten them with the loss of various temporal advantages, or instigate their neighbours to quarrel with them, or open schools in the villages in opposition to ours. Some months

ngo I addressed the bishop on the subject, and he assured me that all this was contrary to his desire, and promised to rectify the evils of which I complained.

I have been highly gratified with some of the candidates who were baptized during the

latter part of the year. I hope there are a few of the children in some of the schools under serious impressions. In some districts also the spirit of inquiry seems to be awaking among the people. Oh, that these indications may not prove as the early clouds.

AFRICA.

Mr. Clarke's health not being good enough to allow him to engage in public speaking at present, he is employing himself in preparing for the press his Introduction to Fernandian Grammar. The following letter from him respecting Mr. Merrick's translation of the scripture into the Isubu language is very gratifying.

In reply to yours of the 23rd inst., I would say, first, that the population able to understand the Isubu tongue is very great; though it is spoken in comparative purity only in the Isubu district, comprising Bimbia, Dikulu, and Ganggi. In this district there are about fifteen towns, which may contain in all, but without including slave-towns on their outskirts, from 6000 to 8000 people. The Bayung and Bakumkum slave-villages are numerous; and most of the people who reside in them understand Isubu, along with their own tongue. In the whole of the Baquiri, or the bush country around Bimbia, the Isubu is understood, and trade is carried on with the people northward as far as the Romby Mountains; and the language spoken in these districts is radically the same as the Isubu; but to the north of Romby the Moko, or Efik tongue, which is different in structure, and in words, prevails. From Romby to the Cameroon Mountains, and all around their bases, the Isubu, with slight dialectic differences, is spoken. The following names of the districts and towns, from Rio Del Key to Bimbia, will give you an idea of the importance of the language into which Mr. Merrick is translating the words of eternal life. The list is not complete, as the names of many villages and towns have not yet been obtained.

Here follow the names of 125 towns and districts in which the Isubu, or a dialect of the Isubu, is spoken.

- | | |
|----------------|----------------|
| 1. Babengga. | 16. Biasa. |
| 2. Bafonu. | 17. Boandu. |
| 3. Baggogko. | 18. Boana. |
| 4. Bakoka. | 19. Boba. |
| 5. Banum. | 20. Bobi. |
| 6. Baribo. | 21. Bokuku. |
| 7. Barumbi. | 22. Bokiri. |
| 8. Batoke. | 23. Bokum. |
| 9. Bakinggiri. | 24. Bolu. |
| 10. Bayari. | 25. Boksulu. |
| 11. Bekiri. | 26. Bonana. |
| 12. Beseli. | 27. Bomura. |
| 13. Besonggo. | 28. Bouja. |
| 14. Betika. | 29. Bonjonggo. |
| 15. Biandu. | 30. Bombanggi. |

- | | |
|--------------------|------------------|
| 31. Bonggomba. | 79. Maunggu. |
| 32. Bonyoudu. | 80. 'Mbouma. |
| 33. Bonyabatangga. | 81. Matanggo. |
| 34. Borunggu. | 82. Mokunda. |
| 35. Boru. | 83. Moandu. |
| 36. Borangga. | 84. Mokundu. |
| 37. Bora. | 85. Momanggi. |
| 38. Bosama. | 86. Mouko. |
| 39. Basbori. | 87. Mekanda. |
| 40. Botoko. | 88. Mesamba. |
| 41. Boyoke. | 89. Mondonggo. |
| 42. Bowiri. | 90. Masoko. |
| 43. Bubia. | 91. Monggonggi. |
| 44. Buripamba. | 92. Morunda. |
| 45. Bwea. | 93. Marumba. |
| 46. Bwengga. | 94. Manga. |
| 47. Bwiko. | 95. Manjake. |
| 48. Dibanda. | 96. Mambanda. |
| 49. Dibunye. | 97. Mokona. |
| 50. Dibanye. | 98. Monggosi. |
| 51. Dikonggi. | 99. Monjangge. |
| 52. Dikoko. | 100. Moso. |
| 53. Dilali. | 101. Mobanggi. |
| 54. Dimbinde. | 102. Mokundangi. |
| 55. Diebo. | 103. Mondiri. |
| 56. Dinyabo. | 104. 'Mboye. |
| 57. Dinuye. | 105. Mionggo. |
| 58. Dipenda. | 106. Metangga. |
| 59. Diyoke. | 107. Menangga. |
| 60. Ebonggo. | 108. Munggo. |
| 61. Ebonji. | 109. Nane. |
| 62. Ekona. | 110. 'Ndeme. |
| 63. Ekumbi. | 111. 'Ndiba. |
| 64. Efolobu. | 112. 'Ngonggu. |
| 65. Ebie. | 113. 'Njonji. |
| 66. Epote. | 114. 'Ndama. |
| 67. Fonggu. | 115. 'Nguri. |
| 68. Isobe. | 116. 'Ntita. |
| 69. Isonggo. | 117. Owe. |
| 70. Komba. | 118. Onggo. |
| 71. Kangge. | 119. Sofu. |
| 72. Koso. | 120. Yenda. |
| 73. Koto. | 121. Ikatu. |
| 74. Lokandu. | 122. 'Nyengga. |
| 75. Lambu. | 123. Mobeta. |
| 76. Lome. | 124. Mosuma. |
| 77. Mabase. | 125. Sambe. |
| 78. Manum. | |

In the Balung, Bavi, Abo, Wuri, Yab-yang, Bussa, Bomono, Bambari, Ekong, and Diwalla, and in all the districts near to Bimbia and to Cameroons, there are many people who understand Isubu well; and at Bahimba and Batangga, towards the Gaboon River, the language continues similar to the Isubu in construction, and in many of the principal words. At the Gaboon, among the 'Alpongwe, Kamma, Brama, Loango, Kongo, Angola, Benguela, Matamba, Damara, and onward to Bechuana, Kaffraria, Amazula, Makooa, and Mombas, by the coast of Zanzibar, to the outskirts of the Samanli, Galla, and Shoa countries, the same class of language prevails, though in most of the words the difference is complete.

Over this stretch of country, from Romby to Bechuana and to Zella, a distance of 3000 miles, the language agrees in the formation of the plural, by the changing or adding of initial letters; in the way of forming the gender of nouns, in suffixing possessive pronouns, in using a noun and a pronoun as nominative to the same verb, and especially in the euphonic or alliterary concord, the affinity of the languages appears.

In the Moko, Ibo, Aku, and other tongues there is no plural, and no regard is paid to euphony. The Bayung, and other languages spoken in the interior, to the east of Cameroons, are harsh in sound, and similar to the Moko or Efik in the rudeness of their construction. The dialects spoken by the Namaquas, Bushmen, Koranas, and Hottentots, are also evidently different in construction, as well as in words, from the Seckuana, Kongo, and Isubu; and again at Adel and Zendero, the Semitic language, from Arabia and Abyssinnia, begins to appear. The importance to Africa of the study of her languages is certainly great, and that to which the Isubu belongs is among the most interesting and widely extended with which we meet. Probably far above 50,000 people understand the Isubu alone.

2. Very few can read the Isubu—those only who have been taught by us since we first went among them in 1843. Mr. Merrick's report of the schools at Bimbia will give you the most correct view of the case. There are schools at Jubilee, Hamby's Town, and Dikulu; and some have been taught while residing at Clarence, in Fernando Po.

3. Mr. Merrick went to Cameroons and Bimbia in 1843, and for two months attended closely to the study of the Diwalla, which differs very little from the Isubu. He next resided at Bimbia, and lodged in the house of his interpreter for a considerable part of 1844. In 1845 he went to reside permanently with his family at the mission station called *Jubilee*. To the present he continues at the work with the greatest diligence. He has been favoured by having men for interpreters who understood the Isubu well, and seems now to know the

language as well as the best speakers do themselves. For a long period he has read portions of the word of God, in the Isubu, to the people; he has used hymns in the native tongue; has regularly prayed in Isubu; preached two or three times in Isubu on the sabbath, and frequently during the week. He converses with the people with ease and much energy, and has great pleasure in thus teaching the natives daily in their own tongue. When the acting commodore came with three war vessels to destroy the towns if he found the treaty regarding the slave trade had been broken, Mr. Merrick was his interpreter to King William in Isubu, and again interpreted King William's very long speech, in Isubu, to the acting commodore. He did this in each case with great ease, and gave high satisfaction to both. He was fluent in speech, and King William appeared to understand him as well as if one of his own native gentlemen had been speaking to him on an ordinary matter. He appeared to me to give the simple sentiments of long sentences and addresses with great exactness.

4. The natives are pleased to boast that their language must be better than those around, for a white man has been able to learn to speak it correctly; a thing which they do not think was ever done in their country, or around them, by any white man before.

5. There is no person, except Mr. Merrick, who is able to form a judgment of the idiomatic correctness of the translation. On this Mr. Merrick will freely inform you of his plans, and the reason he has to believe and to be satisfied that he is well understood by the Isubu.

As a first translation, I believe that which Mr. Merrick prepares will be found to be wonderfully correct. His talent for language is of a high order; his habits of diligent research and of patient perseverance in investigation are what the work requires. He carefully compares with the originals, and with other translations, and he can, I know, give you abundant proof that what he has translated is well understood by every attentive Isubu. I hope every encouragement will be given to him in his great and important work, and though I shall be glad to print the few chapters of Matthew which I have prepared in Fernandian, yet I hesitate not to say that these cannot be compared in correctness of translation with any thing in Isubu which comes from the hands of Mr. Merrick. This you will believe I write from conviction of the fact as it is, and not from any desire to give to Mr. Merrick more credit than his successful diligence, talents, and devotedness to Africa, and to the cause of God, deserve. His grammar, dictionary, and translations are of vast value to the church of Christ, if she will persevere in sending forth her teachers to impart light to that land which has not, as far as we know, enjoyed the knowledge of

God from the time it became inhabited until now. Mr. Merrick occupies ground, from his knowledge of the science of language and successful acquisition of a perfect knowledge of Isubu, which places him where few men will, in Western Africa, be able to reach in the knowledge of any one of her unwritten tongues.

In conclusion, I may say that in reference to the Isubu and Kongo tongues, I speak from personal examination of them, as spoken by natives. Of Southern Africa my information is chiefly from Messrs. Boyce and Archbell, Wesleyan missionaries, whose excellent grammars have been of immense service to us in our work; and from the Galla, Danakil, and Amharic vocabularies of Krapf and Isenberg I have been able to trace the line of demarcation between the African and the Semitic classes. The Gonaguas scattered in Kaffirland, Mr. Boyce informs us, still speak the Hottentot dialect, and the Kaffirs and the Siilokwe adopt the Hottentot Click, and a few of their words, since they came to occupy their land.

The natives of Delagoa Bay, the Makooa tribes, the Sowani, beyond the Makooa, as far as second degree north latitude, the Monjou, who dwell at the distance of a three months' journey from Mozambique, speak languages differing but slightly from the

Sechnana; and an Arab from Mombas gave Mr. Boyce specimens of the languages of the tribes through which he had passed, in which Kaffir and Sechnana words were easily recognized. From second degree north latitude the dialects of the Samauli, Galla, &c., are distinct from the Sechnana, and show an intimate connexion with the Coptic, Ethiopic, and Arabic languages. *Boyce.*

About five degrees north, in the country of Biafra, the peculiar class of language to which the Isubu belongs is first found, including the language of Fernando Po; it goes along the sea coast, entering inland from 100 to 300 or 400 miles. It stretches round by the north of the Cape of Good Hope, and extends to second degree north on the borders of Ajan and Adel. How much of the unknown interior is occupied by people speaking a different class of language cannot yet be known. I have many specimens from the far distant interior, from natives who have been brought to Biafra as slaves, and from these I should suppose the interior tongues to be more akin to the Efik, Iakaba, Begharmi, and the Donga, than to the Kongo or the Isubu.

Much of this letter may be aside from the object you had in view, but if it interest at all, and can be turned to some good account, I shall feel amply rewarded for the labour I have had in preparing it.

HONDURAS.

BELIZE:

Twenty-four years ago it was announced in the *Missionary Herald* that a plot of ground for the erection of a chapel and dwelling-house had been purchased at Belize, and that the framework of a suitable building had been procured in the United States and transported to the spot. The missionary under whose superintendence this was done continued there more than ten years, but the history of the station during his residence was fraught with disappointment; and in the thirteen years that have elapsed since his removal, though good has been done, doubts have frequently arisen whether it was sufficient to justify so large an annual expenditure as the mission here occasioned. The station has been maintained, not so much for its own sake—the population amounting to but about 4000, and being supplied with evangelical instruction by other denominations—as under the hope that it might afford facilities for operations in Central America. With this view, at the request of our late missionary there, Mr. Henderson, others were sent to co-operate with him; but this measure has not been productive of the good that was anticipated. Dissensions arose; a voluminous correspondence was transmitted to the Committee; and eventually Mr. Henderson resigned his connexion with the Society, proposing to remove to the United States. He has subsequently returned, and has conducted worship in a different part of the town from that in which the chapel occupied by our agents was situated. Under these circumstances, the Committee have thought it best to withdraw Mr. Kingdon and Mr. Buttfild, believing that the Society's funds

might be employed elsewhere better than at Belize. The arrangements which have been made respecting the Society's property will appear from the following extracts from the minute-book.

At a meeting of the Committee of the Baptist Missionary Society, held at the Mission House, 33, Moorgate Street, November 11, 1847, J. H. Allen, Esq., in the Chair :—

A letter was read from the Rev. John Kingdon, stating that he had sold part of the Society's property at Belize, marked No. 5 in the plan, for £240 ; stating also that he had an offer from Colonel Fancourt of £1000 sterling for the whole of the remainder ; and that the value was estimated at £1200. The secretary stated that he had examined Mr. Henderson's accounts, and found that he had spent on the premises since 1834, the sum of £1446 19s. 3d., which he had drawn for ; and that the church did not appear to have contributed any part of the amount expended on the purchase of the premises :—Resolved, That Mr. Kingdon be authorized to dispose of the remainder of the property at Belize for £1200 sterling, without the materials or furniture in the school-room and chapel ; and that the whole be offered to Colonel Fancourt, the Governor, for this sum—in the event of the baptist church at Belize declining to purchase it on these terms, or to purchase the chapel and mission-house at such a price for cash as will enable the Society, in the opinion of Mr. Kingdon and other friends on the spot, to sell the remainder without loss. In the event of this sale, it is understood that the Society will be liable to any claim which the baptist church may have in equity for contributions which it may be shown that they have given towards the erection of the buildings.

At a meeting of the Committee of the Baptist Missionary Society, held at the Mission House, 33, Moorgate Street, May 26, 1848, the Rev. Joshua Russell in the Chair :—

A letter was read from Mr. Braddick and others, of Belize, in answer to the resolution of the Committee of November last—offering the premises at Belize to the church there at a fixed price—declining the offer.

A letter was also read from the Rev. John Kingdon, stating that the church having declined to purchase the premises, he had offered them to the Governor, who had engaged to give £1100 for them,—enclosing also advice of bills for the amount.

A letter was also read from Mr. Braddick and others, of Belize, asking whether the premises are finally disposed of ;—also a letter from the Rev. John Kingdon, enclosing duplicate of bills and copies of correspondence between himself and Mr. Henderson. The secretary also laid on the table a statement of the items of expenditure and income at Belize since Mr. Henderson's arrival there.

Resolved, That a letter be written to the baptist church at Belize, stating that the sale of the premises at Belize recently belonging to this Society, was completed shortly after the receipt by Mr. Kingdon of their letter declining to entertain the question of purchasing them, and informing them that if any sums have been contributed by them towards the purchase of the property or the erection of the buildings at Belize, the Committee will be happy to receive the particulars of such contributions, with the view to repay any proportion of the proceeds of the sale to which the church may be equitably entitled ;—that they be informed that the Committee have already given up all claim to the house in Dean Street, Belize, and that they will be very willing to allow the church to occupy at a nominal rental, from year to year, the lot of ground at Freetown, with the house erected upon it—the lot of ground at Bakers', with the house erected there at the expense of the Society and of the church—the lot of ground at Tilleton, with the house erected there at the expense of the Society and of the church, and the lot of ground at the Mosquito Shore.

Resolved also, That the lamps and furniture of the school and chapel, amounting in value to about £50, be handed over to the church at Belize for their use.

Should any subscriber wish for further information on the subject, it may be obtained by application at the Mission House, Moorgate Street, either personally or by letter.

QUARTERLY PAPERS WANTED.

Nos. 1, 4, 5, 7, 9, 19, 23, 28, 54, 62, 80. Any of our friends who can supply the above Quarterly Papers, to complete sets, will confer a kindness by sending them to the Mission House.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- John Danford, Esq., for a parcel of magazines and pamphlets ;
- Rev. J. Gipps, Potter Street, for a parcel of Evangelical Magazines ;
- The Anti-Slavery Society, for a parcel of Reports ;
- Friends at Keppel Street, for a parcel of clothing, for *Africa* ;
- The Religious Tract Society, for a parcel of Portuguese Tracts, for *Trinidad*, and a bale of printing paper, for *Africa* ;
- Juvenile Missionary Working Society, Hampstead, for a package of clothing and slates, for *Dr. Prince, Fernando Po* ;
- The Benevolent Society, Regent Street, Lambeth, for a package of clothing, for *Rev. H. H. Webley, Haiti* ;
- Miss Philpot, for a parcel of clothing, for *the same* ;
- Ladies' Missionary Working Society, East Dereham, for a box of clothing, for *Rev. W. Teall* ;
- Mr. John Roberts, Llansillin, for a quantity of magazines ;
- The Religious Tract Society, for a parcel of tracts, for *Rev. J. Law, Trinidad* ;
- Ladies' Working Society, Oxford, by Miss Hinton, for a parcel of clothing, for *Africa* ;
- Mrs. Mary Bayley, for a parcel of magazines ;
- Mrs. W. W. Nash, for a parcel of magazines.
- Mrs. Watson and friends, Waiworth, for a parcel of clothing, &c., for *Rev. J. Merrick, Bimbia* ;
- Friends at Shacklewell, for a parcel of clothing and books, for *Trinidad* ;
- Young friends at Park Street, by Miss M. A. Olney, for a box of clothing, &c., for *Rev. J. Allen, Kandy* ;
- Miss Hatch, for a parcel of magazines ;
- Mr. F. Nicholson, for a parcel of the "Patriot."

The thanks of the Committee are presented to the Rev. A. Sutton, for a copy of the Sacred Scriptures in Oriya, and various other publications of the Cuttack Mission Press, all prepared by him.

Also to the Committee of the Netherlands Bible Society, the Rev. S. Müller, Vice President, for a copy of the New Testament in Javanese, by Mr. Gerické.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1848.

		£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscriptions.</i>			Friend, Produce of Silver Mug	3 6 3		
Amount received (Particulars in Annual Report)		184 18 0	Gurney, W. B., Esq., for Rev. John Clark's "Moriah" Missionary	10 0 0		
<i>Donations.</i>			Kemp, G. T., Esq.	25 0 0	Battersea	48 3 10
Baddeley, Mr. P.		0 10 0	Lush, R., Esq.	5 5 0	Contributions, for	
Bible Translation Society, for Translations		500 0 0	Moore, Mrs.	1 0 0	<i>Done</i>	0 16 5
Burls, Mrs.		10 0 0	Rippon, Mrs.	10 0 0		
E. T.		1 0 0	Smith, Margaret	0 6 0	Acknowledged before	10 8 5
Friend		40 0 0	Stevens-on, George, Esq.	50 0 0		
Do., for Theological Institution, Jamaica ..		20 0 0	Theobald, J. K., box by	0 5 1		38 11 10
Friend, by Rev. S. J. Davis		4 0 0			Blandford Street—	
			<i>Legacies.</i>		Sunday School	1 10 0
			Amount received (Particulars in Annual Report)	1005 16 5	Do., for <i>Done</i>	1 2 3
					Bow	10 12 10
					Contributions, for	
					<i>Done</i>	0 8 4

	£	s.	d.
Brentford, New.....	20	0	10
Contributions, for <i>Dove</i>	2	1	3
Camberwell	116	10	3
Contributions, for			
<i>Entally</i>	1	6	0
Do., for <i>Colonies</i>	0	10	6
Do., for <i>Dove</i>	5	5	9
	123	12	6
Acknowledged before	46	0	0
	77	12	6
Chelsea, Paradise Chapel			
Sunday School, for			
<i>Dove</i>	0	12	9
Devonshire Square	34	2	4
Contributions, for			
<i>Female Education</i>	4	10	0
Do., for <i>Dove</i>	3	6	11
	41	19	3
Acknowledged before	12	0	2
	29	19	1
Eagle Street	16	7	9
Hackney	41	15	0
Contributions, for			
<i>Dove</i>	0	15	6
Hammersmith	35	16	2
To Baptist Irish So-			
ciety and expenses	10	9	1
	25	7	1
Hatcham—			
Contributions, for			
<i>Dove</i>	0	8	4
Jones, Captain John,			
R. N.	1	1	0
Henrietta Street—			
Proceeds of Lecture...	4	8	7
Contributions, for			
<i>Dove</i>	0	1	6
Highgate	0	9	6
Sunday School	4	17	6
Islington			
John Street—			
Sunday School, for			
<i>Schools in India</i> ...	0	10	0
Do., for <i>do. in Africa</i>	0	10	0
Do., for <i>Dove</i>	0	12	6
Bible Class, for <i>Theo-</i>			
<i>logical Institution,</i>			
<i>Jamaica</i>	0	11	6
Keppel Street	15	14	5
Contributions, Juve-			
<i>nilie, for Dove</i>	2	6	10
	18	1	3
Less overpaid in 1847	6	10	5
	11	10	10
Maze Pond.....	59	3	0
Contributions, Juve-			
<i>nilie, for Muttra</i> ...	20	0	0
Do., Female Assoc-			
<i>iation, for Female</i>			
<i>Education</i>	9	9	0
	88	12	0
Acknowledged before	21	18	0
	63	14	0
New Park Street	11	3	4
Contributions, Juve-			
<i>nilie, for Ceylon</i>			
<i>Schools</i>	32	0	0
Do., <i>do., for Chil-</i>			
<i>ipore</i>	0	11	6
Do., <i>do., for Dove</i> ...	6	11	0

	£	s.	d.
Peckham, Contributions,			
by Rev. E. Adey, for			
<i>Schools</i>	1	10	0
Poplar	9	0	0
Regent Street, Lambeth			
Contributions, for			
<i>Haiti School</i>	2	6	10
Do., for <i>China</i>	16	10	6
Do., Sunday School,			
for <i>Dove</i>	3	12	0
	132	9	4
Acknowledged before	67	13	4
	64	16	0
Salterns' Hall	12	15	2
Shacklewell	46	0	2
Contributions, for <i>Out-</i>			
<i>lets</i>	0	10	0
Do., for <i>Africa</i>	4	11	6
Do., for <i>Dove</i>	2	5	1
	53	6	9
Acknowledged before	35	5	9
	18	1	0
Shoreditch, Providence			
Chapel.....	3	5	2
Shouldham Street	4	10	0
Southwark, by Rev. E.			
Adey, for <i>Schools</i>	4	10	6
Staines, by Rev. E. Adey,			
for <i>Schools</i>	3	10	0
Tottenham	45	10	6
Contributions, by Rev.			
E. Adey, for <i>Schools</i>	3	0	0
Trinity Chapel, Southwark—			
Ladies' Association,			
by Mrs. Gover	11	7	1
Contributions, for			
<i>Dove</i>	0	13	8
Vernon Chapel, Pentonville—			
Sunday School, for			
<i>Dove</i>	0	4	0
Walworth, Horsley Street—			
Sunday School, for			
<i>Dove</i>	1	10	3
Walworth, Lion Street—			
Contributions, by Miss			
R. Watson.....	6	2	6
Walworth, South Street—			
Sunday School	1	14	5
BEDFORDSHIRE.			
Amphill and Maulden	8	8	4
Bedford	2	0	0
Biggleswade	41	6	11
Blunham	4	8	6
Contributions, for			
<i>Dove</i>	1	2	6
Dunstable	17	11	5
Contributions, from			
Amphill, for <i>Debt</i>	1	2	0
Eaton Socon	1	5	0
Heath and Reach.....	1	11	6
Houghton Regis	20	0	0
Leighton Buzzard—			
1st Church.....	32	10	9
Contributions, for			
<i>Africa</i>	0	6	0
Do., for <i>Schools</i> ...	7	5	0
2nd Church, for <i>Dove</i>	0	16	0
Ridgmont.....	4	3	0
Sharnbrook	11	6	10
Shefford	4	12	1
Steventon	6	6	6
Thurleigh	4	5	0
Toddington	4	15	3
Contributions, for			
<i>Dove</i>	0	17	1
Wootton.....	3	0	0

	£	s.	d.
BREKSHIRE.			
Abingdon	24	11	2
Contributions, for			
<i>Africa</i>	2	2	0
Do., for <i>Schools in</i>			
<i>India</i>	8	10	10
Do., for <i>Native</i>			
<i>Teacher in India</i>	10	0	0
Do., for <i>Dove</i>	0	10	0
	42	14	0
Less by Bank Failure	5	0	0
	37	14	0
Ashampstead.....	4	10	0
Farrington	11	16	1
Reading, King's Road—			
Sunday School, for			
<i>Dove</i>	2	10	0
Sunninghill	3	10	0
Contributions, for			
<i>Dove</i>	1	0	0
Windsor, Sunday School,			
for <i>Dove</i>	0	16	6
Wokingham	20	2	10
Contributions, for			
<i>Dove</i>	1	12	8
BUCKINGHAMSHIRE.			
Amersham, for <i>Dove</i>	0	13	6
Aston Clinton & Weston			
Turville	1	12	6
Brickhill, Great	4	2	4
Sunday School, for			
<i>Dove</i>	0	12	0
Buckingham, for <i>Dove</i> ...	3	3	0
Cheesham	19	1	8
Contributions, for			
<i>Dove</i>	1	0	0
Olney—			
Contributions, by Mas-			
ter James	0	17	0
Do., by Miss Bass,			
for <i>Dove</i>	0	11	0
Waddesdon, for <i>Dove</i> ...	0	12	6
Wycombe, High	27	18	8
CAMBRIDGESHIRE.			
Barton Mills, for <i>Dove</i>	1	0	0
Cambridge	55	15	4
Acknowledged before	60	0	0
	5	15	4
Lilley, W. E., Esq. ...	50	0	0
Haddenham	8	2	6
Upwell, for <i>Dove</i>	2	2	0
CORNWALL.			
Falmouth	26	4	4
Contributions, for			
<i>Schools</i>	0	10	0
Do., for <i>Patna Or-</i>			
<i>phan Refuge</i>	4	0	0
Do., for <i>Dove</i>	1	4	5
Grampound	3	9	6
Helstone	7	13	6
Marazion	1	0	7
Launceston—			
Pattison, Mr.	1	0	0
Penzance	14	8	9
Redruth and St. Day ..	11	7	9
St. Austell	15	3	0
Truro	28	1	0
Contributions, for			
<i>Translations</i>	0	10	0
Do., for <i>Schools</i>	1	0	0
	115	13	7
Acknowledged before	65	14	1
	59	19	0

	£	s.	d.
CUMBERLAND.			
Carlisle	2	11	0
Cookermouth	2	0	0
Contributions, for Dove	0	14	0
Maryport	14	11	0
Contributions, for Dove	1	5	0
Less expenses	15	16	6
	0	7	6
Whitehaven	15	9	0
	9	13	8
DERBYSHIRE.			
Chesterfield	2	0	0
Derby, Agard Street	7	0	0
Swanwick	5	2	6
DEVONSHIRE.			
Devonport	33	9	8
Contributions, for Dove	2	4	2
Do., for <i>African Printing Press</i> ...	25	0	0
Acknowledged before	60	13	10
	45	0	0
	15	13	10
Kingsbridge	8	7	5
Sunday School, for Dove	1	4	2
	9	11	7
Acknowledged before	5	0	0
	4	11	7
Plymouth	81	5	3
Contributions, for <i>Haiti</i>	7	17	0
Do., Sunday School, for Dove	2	1	0
	91	3	3
Acknowledged before	56	10	0
	34	13	3
Shaldon	6	2	6
Contributions, for Dove	0	17	6
DORSETSHIRE.			
Dorchester, for Dove ...	1	14	0
Poole	4	10	0
DURHAM.			
Darlington	2	18	0
Contributions, for Dove	1	12	11
Less expenses	4	10	11
	0	18	0
	3	12	11
Durham	2	17	0
Contributions, for <i>Africa</i>	1	0	0
South Shields— Mc Kay, Mrs.	5	0	0

	£	s.	d.
Stookton on Tees	1	8	0
Contributions, for Dove	0	8	0
Less expenses	1	16	0
	0	3	0
	1	13	0
ESSEX.			
Ashdon	2	12	6
Braintree	6	12	0
Contributions, for Dove	1	0	0
Colchester	16	9	0
Contributions, for Dove	4	0	0
Harlow	28	17	6
Contributions, for Dove	2	0	0
Ilford, Turret Place	6	10	0
Contributions, for Dove	0	14	0
Langham	15	7	0
Langley	1	11	4
Loughton	9	2	2
Contributions, for Dove	2	0	4
Potter Street	6	12	0
Contributions, for Dove	0	12	6
Saffron Walden	25	17	2
Contributions, for Dove	1	17	6
Do., for Schools	1	0	0
Walthamstow, Mission School	1	0	0
GLOUCESTERSHIRE.			
Arlington	7	3	0
Blakeney, Sunday School, for Dove	5	5	1
Bourton on the Water	15	6	7
Contributions, for Dove	2	0	0
Burford (Oxon)	1	17	3
Cheltenham	69	12	5
Cutsdean	3	4	0
Kingstanley and Wood- chester, Proceeds of Lectures	1	10	0
Maisey Hampton	3	17	0
Milton (Oxon)	6	7	1
Nannton and Guiting ..	5	6	8
Sodbury, Sunday School, for Dove	1	17	8
Stow on the Wold	2	1	6
Contributions, for Dove	1	5	6
Winchcomb	5	1	10
Wotton under Edge	6	0	0
HAMPSHIRE.			
Blackwater	3	8	0
Broughton, for Dove	0	13	0
Guernsey— Currency.	Wesley Road	13	5
Contributions, for Dove	0	17	7
St. Saviour's	3	6	11
St. Martin's	0	17	3
	18	7	3
Deduct ex- change & expenses	2	7	3
	16	0	0

	£	s.	d.
Jersey, St. Helier's	5	0	0
Long Parish	1	0	0
Contributions, for Dove	0	10	0
Lymington	3	18	6
Portsmouth, Portsea, & Gosport	20	7	0
Ebenezer	6	17	6
Forton	3	2	6
Kent Street	35	2	9
Landport	7	18	4
White's Row	10	6	9
Contributions, for Dove	1	0	0
Southampton, by Mr. Mayoss	19	14	2
Portland Chapel	9	10	0
Sunday School, for Dove	1	10	0
Sway	0	11	6
Wallop, Lower, for Dove	0	10	0
HERTFORDSHIRE.			
Berkhampstead, for Schools	1	5	0
Bishops Stortford	2	6	0
Boxmoor	9	2	7
Contributions, for Dove	0	6	0
Hertford, for Schools ...	3	10	0
Hitchin, for do.	3	5	0
Markyate Street, for Dove	0	17	6
Royston	6	14	0
St. Albans	7	13	3
Contributions, for <i>Entally</i>	2	10	0
Do., for <i>Ceylon Schools</i>	1	14	4
Do., for Dove	2	13	0
Tring	9	4	5
Ware, for Schools	1	1	0
Watford	38	13	5
Contributions, for Dove	3	2	3
HUNTINGDONSHIRE.			
Ramsey	14	2	0
Spaldwick, for Dove	1	0	0
KENT.			
Ashford	1	10	9
Contributions, for <i>African Schools</i>	1	1	0
Brabourne	2	3	0
Broadstairs	6	3	0
Canterbury	75	6	9
Contributions, for Dove	3	10	6
Chatham	4	13	10
Zion Chapel	1	17	3
Contributions, for Dove	0	2	6
Providence Chapel, additional, for Dove	1	10	6
Dover, Salem Chapel, for Dove	0	13	0
Gravesend, Zion Chapel, Sunday School, for Dove	29	12	0
Contributions, for Dove	0	8	0
Maidstone	34	6	7
Margate	1	0	0
Sunday School, for Dove	1	0	0

YORKSHIRE.	£	s.	d.
Apperley Bridge, for Dove	0	5	0
Armley	0	10	0
Beverley	7	10	0
Bishop Burton	7	13	2
Contributions, for Dove	0	10	0
Boroughbridge, for do...	0	17	3
Bradford—			
First Church	26	14	0
Second Church	37	18	0
Contributions, for Schools	1	10	0
Brocklesby, for Dove	0	6	0
Burlington	13	13	9
Driffield	13	10	3
Gildersome	1	10	0
Halifax, Mr. S. Whiteley, for India	1	0	0
Hull	24	0	0
George Street	19	3	2
Salthouse Lane	12	16	8
South Street	3	11	10
Hunmanby	8	11	7
Kendal	1	0	0
Leeds	14	4	0
Contributions, for Dove	3	19	8
Do, F. E.	1	1	0
Malton	7	5	8
Masham	3	6	0
Scarborough	60	17	4
Sheffield	50	5	1
Slack Lane, Sunday School, for Dove	0	15	3
	324	4	8
Acknowledged before	60	0	0
	264	4	8
NORTH WALES.			
North Wales, by Rev. J. Prichard	18	18	4
ANGLESEA—			
Bellan	0	17	2
Bodedern	0	5	7
Bryslencyn	0	18	8
Capel Gwyn	0	16	6
Gærwen, Moriah	1	5	6
Garregfawr	0	6	1
Holyhead	13	14	0
Llandensant	0	12	4
Llanfachreth	1	13	6
Llanfair	0	15	8
Llangefni	3	17	11
Pencarneddi	0	12	0
Rhydwyd	1	15	4
Soar	1	4	4
Traethcoch	0	8	6
CARNARVONSHIRE—			
Bangor	13	3	0
Capel-y-Beirdd	2	0	6
Carnarvon	10	2	6
Less expenses	3	2	3
	7	0	3
Garn	3	1	2
Llanaelhafn	1	10	0
Llandudno	4	2	0
Llanllŷfi	1	0	5
Pontycwm	2	8	0
Pwllheli	29	4	5
Tyddynsion	2	11	8
DENBIGHSHIRE—			
Denbigh	3	1	0
Llanellian	0	10	0
Llangollen, Proceeds of Lecture	2	2	8

	£	s.	d.
Llanseilin	0	10	0
Wrexham, Proceeds of Lecture	2	10	0
MONTGOMERYSHIRE—			
Newtown	32	16	3
Contributions, for Dove	2	12	6
Do, for Haiti Schools	5	0	0
Welsphool, Proceeds of Lecture	0	11	6
SOUTH WALES.			
BRECKNOCKSHIRE—			
Berthlwyd	0	17	3
Brecon—			
Kensington	3	10	0
Watergate	3	0	0
Soar	1	8	2
GLAMORGANSHIRE—			
Aberdare	3	17	6
Contributions, for Dove	1	0	0
Hengoed	3	12	7
Hirwain	9	2	3
Sunday School, for Dove	0	12	0
Mertlhy Tydvil, High Street	10	8	0
Swansea—			
Bethesda	14	11	0
York Place	10	3	6
Contributions, for Dove	0	10	0
MONMOUTHSHIRE—			
Abercarnae	2	8	8
Abergavenny, for Dove	0	15	0
Bassaleg, Bethel	3	0	3
Castletown	9	5	9
Pontypool, for Dove	0	11	8
Risca	3	6	1
St. Dride's	2	15	0
St. Mellon's	2	11	6
PENBROKESHIRE—			
Blaenynwaun	9	17	10
Cilywyr	6	6	10
Haverfordwest	30	12	6
Middlemill	34	4	3
Collection, St. David's and Tretio	1	6	6
Penuel	2	13	0
Salem	1	5	6
Soan	3	17	0
Trehale, for Dove	0	10	0
RADNORSHIRE—			
Dolou and Rhyader	3	14	6
Rock and Franksbridge	2	15	11
SCOTLAND.			
Aberdeen	14	17	3
Contributions, for African Press	10	0	0
Blackfriars Street	2	6	0
Correction Wynd, for Africa	16	1	2
John Street	17	5	6
Contribution, for African Press	5	0	0
Silver Street	5	0	0
Stewartfield, Congregational Church	2	0	0
Tough	2	0	0
	74	9	11
Less expenses	0	13	6
	73	16	5

	£	s.	d.
Anstruther	10	15	0
Contributions, for Dove	0	12	6
Arbroath	2	4	0
Berwick on Tweed	17	10	0
Blair Athol	2	4	7
Cupar	9	5	0
Contributions, for Africa	2	0	0
Do, for Dove	2	4	3
Dundee	10	9	6
Lindsay Street	1	1	0
Meadow Side	3	0	0
Do, for Translations	6	0	0
Seagate	6	0	0
Dunfermline	3	12	0
Contribution, for African Press	2	0	0
Do, for Dove	1	15	6
First Church	11	10	0
Second Church	17	3	1
Edinburgh	19	6	5
Adam Square	2	13	5
Contributions, for Dove	1	6	7
Elder Street	68	5	3
Contributions, for Trinidad School	4	17	9
Do, for Dove	4	3	6
Minto House	7	5	4
Tabernacle	20	9	0
Falkirk	0	10	0
Glasgow	156	12	0
Contributions, for Africa	3	10	0
Do, for Dove	3	8	0
Do, for Jamaica	1	10	0
Do, for Translations	30	0	0
Inverness	3	4	0
Kirkaldy	10	16	6
Contributions, for Translations	3	6	6
Montrose	5	1	0
Less expenses	0	6	0
	4	15	0
Perth	14	9	2
Contributions, F. E.	2	6	0
St. Andrew's	9	19	6
Contributions, for Dove	1	16	0
Stirling	12	4	6
Contributions, for Translations	1	17	6
Tobermory, for Dove	1	2	3
Westray, Sunday School, for Dove	1	3	3
IRELAND.			
Cionnuel	0	5	6
Dublin	1	11	0
Easky	1	0	0
FOREIGN.			
ASIA.			
Agra	108	5	0
Ceylon—			
Colombo	131	14	7
Kandy	106	18	2
Matura	30	5	11
Howrah	26	16	0
WEST INDIES.			
Bahamas—			
Grand Cay	61	6	4
Jamaica—			
Brown's Town and Bethany, for Africa	16	2	6
Do, for Jamaica	27	0	0
Trinidad	31	13	10

Received during the months of April and May, 1848.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		£ s. d.	American and Foreign Bible Society, for Translations	£ s. d.	Jackson, Mr. E. S., for Debt	£ s. d.	
Annual Meeting at Exeter Hall	113	1	204	10	11	1	0
Do., at Finsbury Chapel	15	16	0	0	0	1	0
Do., Juvenile Associations, at Finsbury Chapel	1	1	3	0	0	1	0
Annual Sermon at Surrey Chapel	17	6	6	0	0	5	0
Do., at Poultry Chapel	36	15	1	0	0	10	0
Alie Street, Little	6	5	0	0	0	0	0
Bow	5	4	8	0	0	0	0
Brentford, New	10	3	2	0	0	0	0
Buttesland Street, Hoxton	4	3	6	0	0	0	0
Camberwell	41	2	2	0	0	15	15
Charles Street, Kennington	2	7	6	0	0	5	0
Chelsea, Paradise Chapel	2	6	6	0	0	2	2
Church Street, Blackfriars (moiety)	3	5	6	0	0	25	0
Deptford, Lower Road	4	1	6	0	0	25	0
Devonshire Square	38	7	6	0	0	25	0
Eagle Street	9	16	0	0	0	0	0
Eldon Street	6	0	0	0	0	50	0
Gravesend	7	14	8	0	0	5	0
Greenwich, Lewisham Road	5	10	0	0	0	0	9
Hampstead, Hollybush Hill	1	12	5	0	0	0	10
Hatcham	6	0	0	0	0	20	0
Henrietta Street	8	17	4	0	0	50	0
Higlgate	3	14	6	0	0	5	0
Islington Green	14	16	6	0	0	100	0
New Park Street	17	8	6	0	0	5	5
Prescot Street, Little	9	17	2	0	0	10	0
Regent Street, Lambeth	18	3	0	0	0	0	0
Romford	2	10	7	0	0	0	13
Romney Street	3	11	0	0	0	0	0
Salters' Hall	11	0	0	0	0	10	0
Shoreditch, Austin St., Do., Ebenezer (and box)	1	3	4	0	0	1	0
Spencer Place	5	7	2	0	0	5	0
Tottenham	20	0	0	0	0	1	1
Unicorn Yard	7	4	7	0	0	5	0
Vernon Chapel, Pentonville	4	14	0	0	0	0	0
<i>Annual Subscriptions.</i>							
Clarke, Rev. O.	1	1	0	0	0	1	16
Dallas, Mrs.	2	2	0	0	0	5	5
Giles, Edward, Esq.	1	1	0	0	0	1	1
Halford, J. F., Esq.	1	10	0	0	0	1	1
Hassall, Mrs.	1	1	0	0	0	0	0
Huntley, Miss	1	1	0	0	0	0	0
Maclaren, D., Esq.	1	0	0	0	0	0	0
Marten, Mrs. R. G.	1	0	0	0	0	0	0
Marten, Mr. H.	0	10	0	0	0	0	0
Newton, Mrs.	1	0	0	0	0	0	0
Newton, Miss	0	10	0	0	0	0	0
Taylor, Mrs. Whetstone	1	0	0	0	0	0	0
Thomson, Rev. Dr.	1	1	0	0	0	0	0
Wheeler, Mr. D. D.	1	1	0	0	0	0	0
<i>Donations.</i>							
Allen, J. H., Esq., for Debt	50	0	0	0	0	0	0
Barber, Mrs., and the Misses, for do.	1	0	0	0	0	0	0
Bartlenore, Mrs., Castleton Hall, for do.	50	0	0	0	0	0	0
Basnett, Mr., for do.	2	0	0	0	0	0	0
Beeby, Mrs., for do.	5	0	0	0	0	0	0
Bloss, Mrs.	10	0	0	0	0	0	0
Bousfield, J. R., Esq., for Debt	20	0	0	0	0	0	0
Boyce, Executors of the late Mr., by John Penny, Esq.	100	0	0	0	0	0	0
Brown, Mr., for Debt	0	10	0	0	0	0	0
Brunier, Miss, for do.	10	0	0	0	0	0	0
Carey, Mrs., box by.	1	0	0	0	0	0	0
Carter, Mrs., for Debt	1	0	0	0	0	0	0
Collins, W., Esq., for do.	25	0	0	0	0	0	0
Colls, Mr., for do.	1	1	0	0	0	0	0
Cox, Rev. F. A., D.D., for do.	10	0	0	0	0	0	0
Cox, Mrs. F. A., for do.	5	0	0	0	0	0	0
Danford, John, Esq., for do.	10	0	0	0	0	0	0
Daniell, R. P., Esq., for do.	5	5	0	0	0	0	0
Deane, Messrs. G. and J., for do.	10	0	0	0	0	0	0
Freeman, Mr. G. S., for do.	5	0	0	0	0	0	0
Friend, by Rev. Joseph Angus, for Debt	250	0	0	0	0	0	0
Friend, for do.	0	17	0	0	0	0	0
Friend, by Rev. Dr. Cox	7	0	0	0	0	0	0
Friend, for do.	7	0	0	0	0	0	0
Friend, Camberwell, for Debt	2	0	0	0	0	0	0
Friend, do., for do.	2	0	0	0	0	0	0
Friends' Educational Society, for Haiti Schools	45	0	0	0	0	0	0
Gouldsmith, Mrs., for Debt	50	0	0	0	0	0	0
Green, S., Esq., for do.	5	0	0	0	0	0	0
Griffiths, J., Esq., for do.	1	1	0	0	0	0	0
Gurney, W. B., Esq., for do.	250	0	0	0	0	0	0
H., Mrs., by Rev. Joseph Angus	5	0	0	0	0	0	0
Haldane, A., Esq., for Debt	10	0	0	0	0	0	0
Hamlin, Capt., Greenock	1	0	0	0	0	0	0
Hanson, Joseph, Esq., for Debt	25	0	0	0	0	0	0
Harwood, J. U., Esq., for do.	2	2	0	0	0	0	0
Heath, Mr., for do.	5	0	0	0	0	0	0
Heath, Mr. H., for do.	1	0	0	0	0	0	0
Heath, Mr. W. F., for do.	1	1	0	0	0	0	0
Hepburn, Thomas, Esq., for do.	10	0	0	0	0	0	0
Hepburn, Mrs., for do.	5	0	0	0	0	0	0
Hepburn, John, Esq., for do.	5	5	0	0	0	0	0
Hills, Mrs. F., for do.	5	0	0	0	0	0	0
Hoby, Rev. Dr., for do.	25	0	0	0	0	0	0
Howard, Mrs., for do.	0	10	0	0	0	0	0
Ivatts, Mr., for do.	0	10	0	0	0	0	0
Jackson, Miss, for do.	1	0	0	0	0	0	0
Jones, Mr., for do.	1	1	0	0	0	0	0
Low, James, Esq., for do.	5	0	0	0	0	0	0
Lowe, George, Esq., for do.	10	0	0	0	0	0	0
Lush, Robert, Esq., for do.	21	0	0	0	0	0	0
M. N.	2	0	0	0	0	0	0
Marten, Mrs. R. G., for Theological Institution, Jamaica	0	10	0	0	0	0	0
Do., for Patna Orphan Refuge	0	10	0	0	0	0	0
Marten, Mr. H., Collected by	0	5	0	0	0	0	0
Do., do., for Dove	0	5	0	0	0	0	0
Millar, W. H., Esq., for Debt	15	15	0	0	0	0	0
Moore, George, Esq., for do.	5	0	0	0	0	0	0
Mullins, Mrs., for do.	2	2	0	0	0	0	0
Nash, W. W., Esq., for do.	25	0	0	0	0	0	0
Nash, Mrs., for do.	25	0	0	0	0	0	0
Nelson, Thomas, Esq., Graham's Town, for do.	50	0	0	0	0	0	0
Olney, Mr. Thomas, for do.	5	0	9	0	0	0	0
Pontifex, Mrs., for do.	0	10	0	0	0	0	0
Robarts, H., Esq., for do.	10	10	0	0	0	0	0
Roe, F., Esq., for do.	20	0	0	0	0	0	0
Russell, Rev. Joshua, in part of £100, for do.	50	0	0	0	0	0	0
Scears, Mr. Thomas	5	0	0	0	0	0	0
Do., Debt	100	0	0	0	0	0	0
Smith, Mr. J. J., for do.	5	5	0	0	0	0	0
Steaner, Rev. Dr., for do.	10	0	0	0	0	0	0
Tatnall, Mrs., Children, for do.	0	13	3	0	0	0	0
Tosswill, C. S., Esq., for Debt	10	0	0	0	0	0	0
W. W., for do.	1	0	0	0	0	0	0
Warrington, Mr. Joseph, for do.	5	0	0	0	0	0	0
Ivellwisher	5	0	0	0	0	0	0
Westley, Mr., for Debt	1	1	0	0	0	0	0
Whitchurch, Mrs., for do.	5	0	0	0	0	0	0
Wilkin, Miss, Collected by	1	16	3	0	0	0	0
Young, T., Esq., for Debt	5	5	0	0	0	0	0
Young, Mrs., for do.	1	1	0	0	0	0	0
Young, Miss, and Miss Ryder, for do.	0	10	0	0	0	0	0
Sums under 10s. (Camberwell), for do.	0	15	6	0	0	0	0
<i>Legacy.</i>							
Le Mare, Mr., by Mr. J. R. Le Mare	10	0	0	0	0	0	0
LONDON AND MIDDLESEX AUXILIARIES.							
Alle Street, Little, Sunday School	1	4	4	0	0	0	0
Do., do., for Dove	0	6	6	0	0	0	0

	£	s.	d.
Church Street, Blackfriars	5	9	4
Harlington—			
Collections	7	0	0
Contributions	1	0	0
Ielington—			
Contributions	3	10	0
Do., Sunday School	1	3	0
John Street	42	0	0
Contributions, for African School	1	10	2
Maze Pond	13	11	0
Prescot Street, Little, Sunday School, for Dove	0	10	0
Regent Street, Lambeth—			
Friend, for Debt	5	0	0
Spencer Place, Juvenile Association	4	5	10
Totteridge & Whetstone Wood, J. Esq.	10	0	0
Trinity Chapel, Sunday School, for Dove	0	10	8
Walworth, Horsley St., Sunday School	2	5	7
Walworth, Lion Street	24	0	0
BEDFORDSHIRE.			
Bedford, Old Meeting (moiety)	28	12	4
Luton, Wellington St., Contributions, for Ceylon School	2	15	0
BUCKINGHAMSHIRE.			
Chesham—			
Collection	7	2	4
Kingshill, Little—			
Collection	1	9	0
Contributions	3	14	6
Do., Sunday School	0	11	6
Stony Stratford—			
Contributions, for Dove	1	7	3
CAMBRIDGESHIRE.			
Cambridge—			
Contributions, for Female Schools in India	14	3	0
Do., for Dove	4	6	0
Wisbeach—			
Dawbarn, Thos., Esq., A. S.	1	0	0
DEVONSHIRE.			
Bradninch—			
Collection	1	11	0
Contributions	2	15	7
Culmstock—			
Collection	1	4	0
Contributions	0	4	6
Exeter—			
Bartholomew Chapel—			
Collections	4	18	4
Contributions	1	14	0
South Street—			
Collections	5	16	9
Paignton—			
Friend to Missions ...	5	0	0
Torrington—			
Contributions, for Dove	0	10	0
DONSETSHIRE.			
Bourton—			
Collection	1	10	6
Contributions	1	17	9
Do., for Dove	0	7	0
Do., Sunday School	0	9	4

	£	s.	d.
Bridport—			
Collection	2	3	10
Gillingham—			
Collection	1	14	3
Contributions	2	6	3
Do., for Dove	0	19	6
Weymouth—			
Collections	11	4	0
Contributions	8	15	6
Do., Sunday School	10	0	6
DURHAM.			
Hartlepool—			
Hunter, Mr. William	1	1	0
ESSEX.			
Braintree—			
Collections	14	9	2
Contributions	1	16	6
Earl's Colne—			
Collections	3	10	11
Contributions	3	0	0
Maldon	8	10	8
Romford—			
Sunday School	0	10	11
Terling—			
Kemp, Mrs., A.S. two years	2	2	0
GLOUCESTERSHIRE.			
A Gloucestershire Teetotaler	5	0	0
HAMPSHIRE.			
Southsea—			
Edminson, Mr. John ...	2	0	0
HERTFORDSHIRE.			
Berkhamstead—			
Baldwin, Mr.	1	10	0
KENT.			
Biddenden—			
Sunday School, for Dove	1	8	7
Edenbridge—			
Contributions, for do.	0	13	0
Gravesend—			
Sunday School, Proceeds of Lecture ...	1	0	0
Greenwich—			
Lewisham Road—			
Collection	4	2	4
Contributions	13	18	6
Do., Sun. Schools	3	0	0
Ramsgate—			
Kitson, George, Esq., for Debt	5	0	0
Sandhurst—			
Collection	9	2	0
Sunday School	0	8	0
Smarden—			
Collection	3	0	0
Contributions	1	11	0
Woolwich, on account, by Rev. John Cox	8	0	0
LANCASHIRE.			
Liverpool—			
Negros' Friend Society, for Jamaica Theological Institution	10	0	0
Do., for Brown's Town Schools	10	0	0
Rochdale—			
Kelsall, H., Esq., for Debt	25	0	0

	£	s.	d.
Spark Bridge—			
Feil, John, Esq., A.S.	5	0	0
Do., for Debt	20	0	0
LEICESTERSHIRE.			
Leicester—			
Robinson, C. B., Esq., for Debt	20	0	0
NORTHAMPTONSHIRE.			
Northampton, College Street, balance of 1847—8	9	10	1
Do., 1848—9, on account, by Rev. Dr. Cox	25	0	0
Wollaston—			
Ward, Mr.	10	0	0
NOTTINGHAMSHIRE.			
Collingham—			
Nichols, Mrs., for Debt	30	0	0
Nottingham—			
Heard, John, Esq., for Debt	10	0	0
Lomax, E., Esq., for do.	10	0	0
Juvenile Auxiliary, additional	2	12	0
SOMERSETSHIRE.			
Beckington—			
Collection	3	8	2
Sunday School, for Dove	0	9	0
Bristol, 1847—8, balance Do., 1848—9, on account	29	15	5
B. B., for Debt	5	0	0
Cross, Rev. W. J., for Leonard, R., Esq., for Debt	3	3	0
Sherring, R. B., Esq., for Africa	50	0	0
Frome, on account	5	0	0
Horsington—			
Collection	1	10	0
Keynsham—			
Sunday School, for Dove	1	12	0
Laverton—			
Collection, &c.	5	11	6
Paulton—			
Sunday School, for Dove	2	15	10
Wincenton—			
Collection	5	18	5
Contributions	5	14	4
Do., Sunday School	0	6	9
Do., do., for Dove	0	5	6
STAFFORDSHIRE.			
Walsall, Goodall Street—			
Sunday School, for Dove	1	10	0
SUFFOLK.			
Framsden—			
Sunday School, for Dove	0	11	5
Ipswich—			
Contributions, by Miss S. Goodchild	1	16	6
Do., by S. Sherman "Principle," for Debt	2	4	4
Do., do., for Debt	5	0	0
Otley—			
Collection	2	19	10
Contributions	2	10	0

		£ s. d.			£ s. d.			£ s. d.
SURREY.			Westbury, Penknapp—			Irvine—		
Kingston	4	10	0	Collection	1	12	6	Cunninghame, W.,
				Contributions	7	0	4	Esq., Lainshaw.....
				Do., for <i>Dove</i>	1	0	0	Pittsigo, New—
SUSSEX.			Westbury Leigh—			Contributions, by Mr.		
Hailsham—				Collections	6	5	8	James Leslie.....
Collection, &c., for				Sunday School	0	14	4	
1847-8.....	5	12	0	Wotton Bassett—		FOREIGN.		
				Contributions	1	10	0	
WARWICKSHIRE.			WORCESTERSHIRE.			AFRICA.		
Birmingham—				Bewdley, on account ...	1	7	9	Clarence.....
Hobr, J. W., Esq., for				Stourbridge—		AMERICA.		
<i>Debt</i>	10	10	0	Dorriett, Mrs., for		Montreal—		
Leamington				<i>India</i>	1	1	0	Cramp, Rev. J. M.,
Williamson, Mrs., for				Upton on Severn—				A. S.
<i>do.</i>	50	0	0	Barnard, Mr. W.	0	10	6	St. Helen's Street.....
								St. Morris' Street
WILTSHIRE.			YORKSHIRE.					1 18 10
Bradford—				Hull—		JAMAICA.		
Collection	3	0	0	Toft, Mrs., by Mr. T.		Annotto Bay—		
Contributions	11	0	4	Sykes	50	0	0	Collection
Bradley, North—				Kilham	7	0	0	Boyce's Mount—
Collection	1	10	2			NORTH WALES.		
Calne—				ANGLESEA—		Bontrypont—		
Collection	2	19	8	Bontrypont—		Collection		0 10 0
Sandy School, for				<i>Dove</i>	0	10	0	
<i>Dove</i>	0	5	6			DERBYSHIRE—		
Chappanslade—				Llanfyllin, for <i>Dove</i>	0	8	0	
Collection	0	15	0			SOUTH WALES.		
Chippenham				MONMOUTHSHIRE—		Henllys, Zoar—		
Collection	1	10	0	Collection	0	14	6	Collection
Contribution	0	10	6	Contributions	0	7	6	Contributions
Crockerston	2	2	9			RADNORSHIRE—		
Devises—				Bwlchysarnau (1847-8)	1	0	0	
Collections.....	13	14	7			SCOTLAND.		
Contributions	10	12	9	SCOTLAND, on account,		by Rev. P. J. Saffery... 90		0 0 0
Do, Juvenile Society	7	7	0	Aberchirder—		Contributions, for		
				<i>Dove</i>	0	8	6	
				Bonnyrigg—		Contributions, for		
Less expenses	0	17	0	<i>Dove</i>	2	0	0	
				Coldstream—		J. B.		0 10 0
				Glasgow—		Ainsworth, Miss, for		
				<i>Debt</i>	5	0	0	
Melksham—						VAN DIEMAN'S LAND.		
Collections.....	6	3	5	SCOTLAND, on account,		Lauceston, by Rev. H.		
Contributions	22	16	3	by Rev. P. J. Saffery... 90	0	Dowling.....		5 0 0
Do., for <i>African</i>				Aberchirder—				
<i>Schools</i>	2	0	0	Contributions, for				
Do, Juvenile Association.....	3	7	6	<i>Dove</i>	0			
Semley—				Bonnyrigg—				
Collection	2	0	3	<i>Dove</i>	2			
Contributions	0	10	0	Coldstream—				
Warminster—				J. B.	0			
Collection	6	2	3	Glasgow—				
Contributions	8	13	7	Ainsworth, Miss, for				
				<i>Debt</i>	5			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

AT WORK.

As the last Chronicle was taken up by a report of the Annual Meeting, we are a month in arrear of the intelligence. By shortening prefatory remarks, we shall endeavour to keep pace with the correspondence of the agents.

Except one was furnished with great mechanical knowledge and skill, the sight of some useful machine would yield no great amount of pleasure. Knowing little, or next to nothing, of its construction, or the result of its working, it would be little else than a puzzle. But let us only see it at work, and if there be no great complexity of parts, and the product be easily traceable from the beginning to the end of the operation, we should feel deeply interested, especially if that product were truly useful.

Well then, reader, see the Irish Mission at work. It is no very complex affair. Schools, readers, and gospel preachers, are its component parts. What follows shows the result of two months' working since we last exhibited its operations. We do not ask your verdict; we are pretty sure what that will be. Old friends will rejoice to see it working still, and not working in vain. New friends, and such are springing up every day, will find their sympathies thoroughly interested, and feel perhaps, some regret that they did not look at it sooner. To all we say,—see it at work!

Our friends will be glad to know that Mr. BARRS has arrived safely in America, and been kindly received by the brethren in New York. The following lines afford a brief sketch of the chief incidents of

THE VOYAGE.

I left Liverpool on March 17, and after a favourable passage of twenty-eight days, landed in New York. We had rather more than three hundred passengers, principally from the Emerald Isle. We had no fever; small-pox, however, broke out some few days before we arrived at New York; and during the passage eight persons died.

I was enabled to preach on deck every sabbath except the first, when I was ill; tracts were distributed, and several of the passengers expressed the gratitude they felt for the unexpected privileges they enjoyed.

We also had an Irish priest with us, coming from the north of Ireland, to settle in this land. He collected his people twice, and spoke to them a few minutes, but in his address there was nothing about Jesus, or the way of salvation through him. He was gambling with some of the passengers nearly every day. When those poor people who died were ill, they sent for him to give them the rites of the church, and in two or three cases he complied; but as regards the others he said, "They are just as well without them

as with them;" and refused to go, saying, "I will not endanger my life for them, let them die and be thrown overboard."

Popery is ever the same. Opposed to the Bible, injurious to society, and ruinous to the souls of men. It is high time that Christians of every name laboured to spread the gospel, and by this means seek the destruction of the man of sin.

Mr. ECCLES is not without encouragement at Belfast. He is slowly, but surely, making his way. There have been many additions to the church, and it is pleasing to find that most of them are likely to be useful, of which the following extract gives

A PLEASING EXAMPLE.

I had last week the happiness of again administering the ordinance of Christian baptism. The subject was an excellent young lady, originally a presbyterian, and a member of the Secession church in Scotland. She is now residing in this town, and as she takes a very active part in the sabbath school, is likely to be eminently useful. Two other candidates have been proposed.

Mr. BROWN, of Coleraine, writes June 1, and from his letter it is evident that he is not labouring in vain.

SYMPTOMS OF SPIRITUAL LIFE.

As a church we have rest and are edified, and I trust, walking in the fear of the Lord and the comforts of the Holy Ghost, are multiplied.

Last Lord's day I had the pleasure of baptizing a young woman who gave very satisfactory evidence of faith in Jesus. Many were present, and were not only attentive, but deeply serious and solemn. This is now the *thirteenth* I have baptized since this time last year. *Seventeen* have been added to the church during that period; and after all losses by death and removals, we have a clear increase of *nine*. The congregations also have greatly increased.

A few extracts from Mr. McKEE's letters for the past three months will show what is doing in the country about Easky and Coolaney, to which he has been recently appointed, thereby relieving Mr. Hamilton of the care of that portion of his previously too extended district.

GOOD SIGNS.

There is an increasing number coming out both to the Lord's day morning service, and the Sunday school. At the former we have generally about sixty; at the latter about thirty. Some of the Sunday scholars are Romanists.

I baptized two on the 24th March, and we shall soon have other accessions to our numbers. Those who have been added to us are steady and zealous, and are useful in their own place. We have sixteen in fellowship.

SPHERE OF OPERATIONS.

The number of preaching stations, including Easky and Coolaney, is eleven, spreading over nine parishes. They are distant from one to fifteen Irish miles. At most of these places Romanists attend; in some cases they compose a *fourth* part of the congregation. Many of them have asked for and obtained copies of the word of God.

MORE FRUIT.

On Wednesday last, May 17th, I baptized three persons, making an addition of *seven* members since January. A few more have been proposed for baptism, of whom I hope well; but we wish to act with the utmost discrimination and care, and shall wait a little longer before taking the decisive step. The sabbath school continues to increase.

INSTEAD OF THE BRIAR THE MYRTLE TREE.

I have had more Romanists this month than ever, some of whom I have reason to believe never before heard the gospel of the blessed God. I have conversed with many of them, and find there are more "heretics"

in this part of the county than the priests imagine. I have had preaching engagements in *twenty-two* places since my last letter. We have got up weekly meetings for prayer, and on the first Monday read missionary intelligence in order to make the members acquainted with the progress of the cause of God throughout the world. My congregations have varied from ten to sixty.

The intelligence from Ballina is of the same cheering character as it has been for these few past months.

THE GOOD WORK GOES ON.

I have had lately many trials, which are, however, nothing when compared with the mercies I have received; and I do not reckon as the least of these, that a number of the poorest and most ignorant Romanists have become sincere and affectionate disciples of Jesus Christ. Others are anxious to enter the fold of which the Lord Jesus is the great Shepherd. Six have applied (April 2) for baptism and membership within these few days.

HOPES REALIZED.

On Tuesday last, April 18, I baptized three converts from popery. They all appear to be truly pious. Two of them live near brother Pugh, and were recommended by him. He thinks two more, from the same locality, will soon join the church. The chapel was well filled on the occasion, and all seemed to hear with the greatest attention.

A PLEASING THOUGHT.

The word seems to have more power lately, and the Divine presence more generally felt. *It struck me that some pious people were praying for us*, as our chapel was crowded, writes Mr. H., May 22, the last two Lord's days. We had about twelve from A. Pugh's neighbourhood. The good work seems to extend there.

I received a box of clothing a short time ago. I soon caused some of the rags with which our poor people were covered to disappear.

A few examples of the diffusion of the truth gradually lessening the power of the priesthood and the confidence cherished by the deluded peasantry in the efficacy of the rites of the church, will serve to illustrate the operations of the Mission. The readers' journals supply them abundantly. Want of space makes selection both necessary and difficult.

THE SEED HIDDEN, BUT NOT LOST.

I visited a young man, (writes R. MOORE,) who was very ill, and thought to be dying.

The priest was brought to him. A few days ago he told his mother that he had no confidence in what the priest had done for him. *I gave him a Bible two years ago.* It appears the word did not return void. I exhibited Christ to him as the Saviour of sinners. He told me that he was truly thankful for the prospect of recovery, but that if he was dying, he would put no trust in what priest or any man could do for him, but in Christ alone, whose blood was sufficient to take away all sin.

HOPE IN THE YOUNG.

I visited the schools lately, (writes PAT. BRENNON,) and they were very thronged. In Cloghen there were 230 present, and more than 100 committing Scripture to memory. This school has been opposed by the priests many years, but their power is getting weaker every day. The parents begin to see how little they can do for soul or body either.

A QUESTION AND AN ANSWER

A few days ago I was reading in the house of a Romanist. One of the women present asked, "If the priest would come on us now, what could we do?" The man made answer and said, "I would not care if all the priests in the county were present; I will never be kept by any man from hearing the word of God."

AN INTERESTING LETTER.

Last week I had a note from a man to whom I had often spoken about the wickedness of the priests in keeping the Bible from the people. In his note he says, "I hope you will get a Bible for me: I have been too long a slave to the priest, believing all he said was right. But now I see the need of my reading and thinking of the word of God as often as I can for myself." I mention this to show that we need not be discouraged, for if we call the people's attention to God's word, he will bless the effort in his own time.

EXTREME UNCTION OR CHRIST'S BLOOD.

I paid a visit (observes ENEAS McDONNELL) to a relation of mine, who seemed to be dying. While conversing with him, his wife told me she was very uneasy on account of the priest not coming according to his promise. I asked the sick man whether he believed that there was more virtue in the oil that was in the priest's pocket, than in the blood of Jesus Christ. He replied, "I believe the blood of Jesus;" but added, "It is an old practice to which my forefathers attended with great care, but I do not mind whether I am anointed or not." He died the next day, and the priest was too late, for death had taken place before he came.

We can understand Christian persons in this country, adhering, in spite of

their convictions, to systems in which they admit much error exists; but that in Ireland, where the doctrine of sacramental efficacy is the pillar and ground of a system, full of what they themselves call "damnable errors," there should be found protestants, of any intelligence, more anxious to propagate these errors than the truth as it is in Jesus, and who try hard to extinguish the efforts of those who are labouring to diffuse that truth, is indeed passing strange. What follows is surely a specimen of

ANOTHER POKERY.

I write to inform you, (says E. McD. to his superintendent,) that the Rev. Mr. H. repeated his visit to the school while I was absent at Ballina. He tried, for more than an hour, to persuade my wife that she was in an awful situation because her children were not baptized. She told him they should be sprinkled on the spot, if he could show her from the Scriptures that it was her duty. He then got quite angry with her, and spoke of you in terms, I am sorry to say, very unbecoming a Christian gentleman. He then went on to W. B.'s, and got the address of the lady to whom the property belongs, threatening to use his influence with her to induce a withdrawal of her patronage. The priests are leaving us quiet; but when we hoped for peace, another war springs up.

Mr. MULHERN'S district continues to yield great encouragement. Amidst political excitement, and opposition from some who ought rather to help, he pursues his course, and God is blessing the word.

BIBLES AND FLOWS.

In my last letter I informed you that I had baptized four persons at Conlig; and now I have again to state that last week, May 1, four others were baptized and added to the church. Of these eight, four are from the station at Dundonald; and we expect more will soon follow.

While we are thus, by the blessing of the Lord, having our numbers increased, we are constantly subjected to loss by removals and emigration. As a church, however, we enjoy peace. Brotherly love continues among us.

PROPER INFERENCES.

I have great pleasure, (Mr. Mulhern writes again, June 10,) in informing you of the baptism of two more of my hearers at Dundonald. Residing seven miles distant, they cannot often unite with the church at Conlig, but they will be useful in their own locality.

It is encouraging to see these few coming out from the mass, from time to time, and professing the doctrine of the cross. But we

must not conclude that our labours are no farther owned than in these cases. I have reason to believe that at my different stations, sinners are savingly converted to God, who, on account of distance and other causes, are not united with us. But they will be found among the church of the Firstborn when gathered together in glory.

During Mr. Bates's absence, Banbridge has been chiefly supplied by Mr. A. Hamilton, brethren Mulhern and Eccles going over occasionally. By this arrangement, that young and promising interest suffers no injury from the pastor being away. Mr. HAMILTON describes the state of things as he first saw them.

FIRST IMPRESSIONS.

I found the church in a thriving condition, really getting on well. Many are the tokens of the Divine approval, and of success on the efforts which have been made to diffuse the

truth. In the preaching room the average attendance is about sixty on Lord's days, and about thirty at the week-night service.

ABOUT THE SCHOOL.

The average number of children in regular attendance is from fifty to sixty, and it is one of the largest in the town. The teachers are active, united, and zealous, and bid fair to be useful, not only in the church, but in the world.

ENCOURAGING ADDITIONS.

On the 15th of April, I baptized a young woman in the river Ban. She was formerly an episcopalian, and has met with much opposition from her husband. I have, however, called on him, and he has since attended with us at public worship. On the 1st of May I baptized another, who has since been added to the church. I expect before the month expires, to baptize two more. These additions encourage us. They show that God is blessing his word. May we be more thankful and zealous.

POSTSCRIPT.

Most of our friends are aware that the Secretary received a pressing invitation from the Committee of the Foreign Mission, to take office as colleague with Mr. Angus. To that invitation the most serious and prayerful consideration was given. Finding himself unable to determine what was *duty*, the matter was left to referees; and Drs. Price and Cox, Rev. J. Burnet and W. B. Beddome, Esq. kindly consented to act. The case of the Mission was stated by Rev. J. H. Hinton, that of the Irish Society by Mr. J. Sanders, and the secretary laid a written document, expressive of his own views and feelings before the brethren. Their decision was that his present post ought to be retained; and in that decision he heartily concurs.

JOSEPH TRITTON, Esq. having accepted the office of Treasurer in April last, felt it right to withdraw his consent until it was decided who was to be his colleague. We have now to announce, and with the greatest pleasure, a feeling in which all our friends will cordially share, that Mr. TRITTON is the Treasurer of the Baptist Irish Society.

CONTRIBUTIONS SINCE OUR LAST.

GENERAL PURPOSES.

	£	s.	d.		£	s.	d.
London, W. Bugly, jun.....	0	10	6	Broughton and Wallop, by Rev. W. Miall	4	8	8
John Street, by Mr. Elsey	15	0	0	Andover.....ditto.....	3	17	6
Lion Street Auxiliary, by S. Watson, Esq.....	12	0	0	Beaulieu Rails.....ditto.....	1	10	0
Horsley Street, by Rev. J. George	5	8	11	Lymington.....ditto.....	3	9	0
M. N. by Rev. J. Angus.....	2	0	0	Newport, Isle of Wight..... ditto.....	2	15	0
H. H. by Rev. S. J. Davis.....	1	10	0	Portsea.....ditto.....	1	17	6
McDonald's Stock, by S. Watson, Esq.	13	10	0	Romsey.....ditto.....	1	8	0
Huntingdon, M. Foster, Esq. (2 years)....	1	1	0	Southampton.....ditto.....	1	16	2
Houghton, Brown, Mr. and Sons.....	3	0	0	Biggleswade, Foster, B. Esq.....	1	1	0
St. Ives, a Few Friends.....	0	17	6	Milton, by Miss Dent.....	1	10	0
Nottingham, Felkin, Mr. W.....	0	10	0	Woodhurst, Ekina, Mr.....	0	10	0
				Bluntisham, collection.....	9	4	0

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRILL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, COMPTON STREET EAST, BRUNSWICK SQUARE.

BAPTIST MAGAZINE.

AUGUST, 1848.

MEMOIR OF MR. THOMAS THOMPSON,

LATE MISSIONARY TO WESTERN AFRICA.

THE subject of the present sketch was born at Paradise, near Newcastle-upon-Tyne, in January, 1819. His father having in early life become connected with the baptist church at Newcastle, brought his children with him, and Thomas, who was the youngest, was placed at the Sunday-school connected with that place of worship.

After leaving school, he was employed in a colour manufactory, of which his father was superintendent; there by his sobriety and general intelligence he gained the confidence of his employers, and at an early age was entrusted with the management of another branch of their business. Previous to the latter settlement, he became attached to Miss Susannah Garrett, who subsequently became his wife, but on offering his company, he was met by a decided refusal, on account of his indifference to religion. Soon after, his mind was much exercised on the subject of personal godliness; he had long felt it his duty to serve God, but hitherto,

he had manifested that aversion to the subject which generally characterizes the natural man; and now that he felt the kindlings of affection in the opposite direction, when he could love the being and the truths that he formerly despised, he was fearful lest the attractions of the creature were more powerful with him than those of the Creator. About the same time, Mr. Thompson having some business at the house of the Rev. R. Pengilly, the pastor of the church which he attended, that gentleman took occasion while walking with him in the garden, to introduce the subject of religion, and represented the salvation of his soul as the one thing needful. This circumstance decided him to seek Jesus. He soon after requested communion with the church, and was baptized on his profession of faith in the year 1836. Having thus taken a decided step in the right direction, he had peace and joy in believing.

A branch Sunday-school in connexion

with the Tuthill Stairs Chapel, having been commenced in Gateshead, which he attended punctually, although so far from his residence, he was chosen superintendent, and continued to conduct the school with exemplary pains-taking and intelligence, until his connexion with the Baptist Missionary Society. While in this department of Christian effort, he made rapid improvement in the gifts of prayer and exhortation, and also in devotedness to God, thus realizing the promise, that those who seek the spiritual welfare of others, shall themselves flourish in the courts of our God.

In the year 1842, the Jubilee of the Baptist Mission was celebrated by interesting meetings all over England; and wherever these meetings were held, the liveliest interest was excited in the society's operations. On the occasion of similar meetings being held at Newcastle, Mr. Thompson entered heart and soul into their proceedings; and from that time, until he fell asleep in Jesus, we may truly say, that the one idea which engrossed his time, his talents, his money, and his life, was *Christian missions*.

In 1843, a deputation from the mission visited Newcastle, when after describing the claims of the heathen, and the society's future schemes of usefulness, they made urgent appeals for the active co-operation and sympathy of all who loved Jesus and commiserated the condition of a godless world. Among other benevolent schemes for prosecuting this glorious enterprise, a steam boat was projected, in order to facilitate the movements of the society's agents on the coast of Africa. Here our brother thought he perceived the finger of God pointing out a sphere of labour specially for him. Immediately, like one of old, he conferred not with flesh and blood, but conscious of his competency for the undertaking, he offered himself to go as engineer to the vessel, with the

understanding that he should embrace all opportunities of declaring the good news of salvation. To preach the gospel to perishing sinners was the height of his ambition; and when remonstrated with for wishing to go to "the white man's grave," at the imminent peril of his life, he repeatedly declared that he was ready to go there and die, if such were his Master's will.

Owing to circumstances which the society could not foresee, it was agreed to send out a sailing vessel instead of one propelled by steam; but our brother having been accepted by the society, and he still wishing to go, they wrote to his minister as to his preaching qualifications, who satisfied the committee that he was apt to teach, and possessed many of the qualities thought requisite in a useful missionary. He was accepted, therefore, in the capacity of a missionary, and after several valedictory services at Newcastle, Liverpool, London, &c., on the 5th of February, 1845, Mr. Thompson, his dear wife, and children, Mr. Milbourne, (captain of the Dove), Mr. and Mrs. Newbegin, Mrs. Prince, and several other dear friends set sail.

They arrived at Fernando Po, on the 21st of March, in good health; and Mr. Thompson began to work in right earnest, and was at once launched into the exciting, self-denying, laborious efforts of a missionary, in the darkest land on the globe. The language of the people and the peculiarities of the country occupied their proper share of Mr. Thompson's attention; and before his death, he had made considerable progress in acquiring the Isubu and Fernandian languages. The superstition and cruelty of the people amongst whom Mr. Thompson sojourned, excited all that attention and sympathy which we might expect from one who viewed all these deeds of darkness and horror by the light of divine revelation. His pains-taking to learn the full amount of

superstition, wretchedness, and cruelty, his feeling remarks on the moral degradation of the people, and his repeated efforts to enlist the sympathy and assistance of Christians on their behalf—all evinced the spirit of him who declared that rivers of water ran down his cheeks for the hurt of the daughter of his people.

The latter part of Mr. Thompson's history will be best told in extracts from a letter written after his death to his brother, by his friend and fellow labourer, Dr. Prince.

“Upon your dear brother Thomas that stroke has been inflicted which he can never feel again; ‘it has fallen once upon him, because death has fallen upon all men;’ but, by the saving faith of Jesus, your beloved brother, though he be dead, yet shall he live: nor can the second death have any power over him. He gave up the ghost at the appointed hour, 10 A. M., on Friday, the 13th inst., at Bassapar, one of our stations, six miles up the higher land aback of this settlement. By his dying couch were his weeping widow; the faithful friend of his youth, Capt. Milbourne; his doctor and companion; and Mr. Philips, one of the worthy black brethren from Jamaica. It will occupy great space to relate a part of the providences in which our dear brother and I have been for some time unitedly interested; but the ways of the Lord are always precious in the eyes of those who observe them; and the dealings unto death with those we love are always desired to be known and pondered upon.

“You have, I assume, been apprized that our God has suffered certain enemies to his truth and people to stir up the nest that by his permission we have been five years constructing here on the tops of trees, among whose branches many birds of the air have found a saving lodgment. Now, he that pitieth

all men, and would that none should be lost, has of late brought to pass our desire to be more extensively useful amongst his ruined creatures; and I do not know that any one of our little band had a more upright heart in the dedication of it to the holy service than which beat within the breast of your deceased relative.

“A Spanish nobleman and envoy arrived on Christmas-day, and soon announced that the constitution of Spain would tolerate no teaching of another religion than the Roman Catholic Apostolic; and, making it a grace to allow us time to quit the island, insisted that meanwhile we should dwell as private persons and cease from the functions of protestant missionaries. He afterwards modified the stringency of his mandate, and licensed Mr. Sturgeon to continue the pastorate for this year only. Of course we began to turn our thoughts to the continent, and to prepare for the turning of our feet thither. Mr. Merrick has been settled for two years at a point about thirty-three miles across the channel of the sea between us. Bimbia is the English name, Isubu the native name of the country and people. Thither we thought we all, or the majority, must resort *pro tem.*, till the land could be spied out more extensively, and localities be selected for missionary stations. Your brother did me the favour to ask me to unite with him in the exploration of a place apart from other brethren where we might dwell together as such, in the Lord's work. The proposal was very acceptable; for he would supply the skill and labour towards clearing, building, &c., for which I have neither experience nor inclination. I could wish no more amiable a companion, nor was I likely to find one less likely to be at variance with. Every one of us appreciated the sweetness of his disposition, and the scheme was approved

by all, as likely to be mutually serviceable and co-operative. Accordingly he and I, in company with thirty-two others, sailed in the Dove on Thursday, Feb. 3, at 5 A.M. We were twenty-four hours in the passage, and were most affectionately greeted by our brother Merrick when we reached his house. After breakfasting, we debated our future proceedings, and arranged with brother Merrick that under his hospitality and guidance, brother Thompson and I would set forth on a walking excursion to discover a place for the soles of our feet, and where to lay a foundation for a spiritual house for Emanuel's presence, amidst these his apostate creatures. We began our journey on Friday, the 4th, and terminated it at Bimbia that day se'nnight in good spirits and in better health than we were in at our departure. He was then inspirited with the hope that the Lord was about to find him a 'Rehoboth' (place or space), the name chosen by him to be attached wherever the Lord might present the occasion; and chosen because of the unavoidable delay and disappointments experienced by him hitherto in effecting a resting place. Old Calabar and Cameroons had been tried, and Fernando Po had been denied to him. He had no cause to suppose that he was then at no great distance from his appointed Rehoboth on high, as he said in his sickness, when that accommodation was made of the sense of the word, that a house was prepared for him, 'not made with hands, eternal in the heavens.' It was arranged that I should return to Clarence in the Dove the same evening, and busy myself there to procure tradespeople and materials for building, whilst brother Thompson should stay at Bimbia to receive them, and to construct that temporary dwelling which was intended for our united families, whilst two permanent habitations could be

erected at our place of destination. Arrived at Clarence, the next day I found Mrs. Thompson had been staying with my wife, looking very poorly, and just convalescent from a protracted and severe illness, for which resort had been made before her husband left, to the cottage at Bassapar. Thither, too, Mrs. Prince and I went at the same time for a recruiting of our impaired strength, and there we four shared together the providences and spiritual gifts of our Lord, and were of one heart and mind, rejoicing in Christ Jesus, and strengthening each other in his most holy faith.

"On Saturday, the last day of February, dear brother Thompson was called to breakfast; ague had seized upon him; his skin and eyes were jaundiced, and his stomach soon became very irritable, and he vomited much bile. At mid-day on Monday, I thought myself warranted in taking my dear companion aboard our schooner to return him to his home and wife; and he was quite impatient to go, and in no wise prejudiced by the measure.

"On Wednesday, the 11th, my spirits drooped very much, and I verged towards despair of my patient, a state of mind I pass into late and tardily, for experience has furnished such extraordinary recoveries. I was, of course, very loth to let despair enter when our beloved and valued brother was the subject of it. However, I thought him so bad that no delay should be hazarded, and his present ability to converse at intervals with his wife, and about his worldly affairs, be passed and lost for ever. I was surprised at the discovery that he was not fully impressed with the danger of his condition; though in former conversations, by occasional remarks, and in our prayers, and by his replies, I had conjectured that he was alive to his danger. Our dear brother, when talked of setting his house in order, aroused himself, and in an

animated tone put the question, 'Why, doctor, I am not so ill as that, am I? Does my wife think me in danger?' By which we infer that he was in no great suffering, and that he dreaded alarm to his beloved. We also have a testimony to the discretion and energy of his conduct. I answered him with a smile, 'Dear brother, I think you very dangerously ill, and wish you to be so impressed too, that you may be prompted to closer scrutiny of yourself, and of the foundation of your hope, and that you may find more of the preciousness of Christ, and of the security of your refuge.' 'Very good, doctor,' was his reply; and having consented to the suggestion that his writing-desk should be a legacy to you, he addressed himself to the serious work recommended to him, called his wife, assured her of the abiding peace within, quoted certain sweet consolatory passages of scripture very applicable to his case, and whispered to her all his earthly wishes.

"At a stage of the illness when I had no dread of its being fatal, he said, 'There is one favour I want you to do for me, doctor; to write some account of my illness for my *picaninnies* and family to see. I would like them to hear some word of it.' I pledged myself to it, though I saw no striking point in the request, nor occasion for it; and I observed to him, 'Oh, you'll be able to do that by and by, and to impart an interest to it which I have no materials for.' I reminded him of that request after I had plainly told him of the danger of his life, and then asked, 'Have you any special message to your children?' 'No, doctor, I leave it all to you.'

"On the Wednesday, arrangements were made for carrying the dear object of our solicitude up to the cottage at Bassapar. I was by no means sanguine of the effect, and feared that he might

expire in the cot on the road; yet, desirous of having no after remorse because of the omission of any possible means of saving his life, and mindful of the marvellous effects of change upon myself and others in extreme sickness within the tropics, I purposed, if his condition the next morning was not considerably worse, to make the experiment. Next morning he was quite anxious to be taken, and he was carried away at an early hour, followed by his wife, his doctor, and his most affectionate friend, the captain. It is meet that I should here introduce a testimony to the invaluableness of his services both to the husband and the wife. He ministered in circumstances which no other person could have met, to that perfection of satisfaction which he gave to both parties. He executed the most trying offices by night and by day, and spared himself in no respect.

"Brother Thompson revived to an astonishing degree by his carriage up to the mountain. He became actually playful, and would every now and then exclaim, 'How delightful this is, doctor: I feel much better. You must have me carried to the upper cottage (two miles higher than where he died); I am sure I can bear it.' And once, when I was at some distance behind, he hailed me in the Isubu (Bimbian) language, and again and again sought a promise for being carried to the further one. As we drew near to the end of our six miles' course, and the sun began to be oppressive, and our carrier's strength tried, he became fidgetty, and was carried into the house, flushed and exhausted. Even then he had not relinquished the desire for going the remaining two miles to the higher abode. I quieted him by saying, 'The sun is too high now, you must wait, and we must see how you will be in the afternoon.' Soon, however, that question was settled in our minds: the

symptoms of declining life became more and more apparent; he became too feeble to answer questions, but took everything offered; and indeed, the choice he used to bespeak of the various nutritive sustaining articles that were sedulously given, had been an encouraging token very gratifying to his attendants. He dozed much, and seemed exempted from every distressing sensation; so he was at rest both in body and spirit, without any concern about the way or the time at which the summons would be delivered. It was a great mercy, after some hours of semi-insensibility, he was allowed to say some parting sentences to his weeping wife. When he could not speak he had repeatedly given a sign that all was well and at ease. She wished me to speak to him about the church at Tuthill Stairs, and he answered, 'Tell them to hold fast, tell them to go forward, and to be constant to Africa. Let them send more labourers to it.' Within an

hour of his actual decease, he answered his wife's questions of an experimental nature, with the truest collectedness and in a manner the most satisfactory to us all. That was his closing effort, and it was a *finale* well done, both as respects our holy religion, his own soul and safety, and also the consolation of his sorrowing widow. Directly after, another effort was made to gain his attention. Through her I requested he might be told that his constant friend Capt. Milbourne and his doctor were at his side. We should have been happy in hearing a parting word, and I arose and took his hand, shook it gently, and endeavoured to make him hear: 'Thompson, dear brother, your doctor says farewell;' but the taper was then expiring, its supply was expended; and as we take our rest and fall asleep when our candle is extinguished, so the extinction of this life below passed him into the privileged slumbers of those who die in the Lord, and rest from their labour."

FRIENDSHIP.

A SERMON DELIVERED BY THE LATE REV. JAMES DORE, AT MAZE POND,
AUGUST 24, 1794. PART I.

"I have called you friends."—JOHN xv. 15.

SUCH was the condescending and gracious language which our Lord Jesus Christ addressed to his beloved apostles. The friendship which subsisted between them was remarkably intimate; by many infallible proofs Christ had manifested himself to be their sincere and affectionate friend, and they in return afforded him shining evidences of their strong attachment to his person and his interest. They were indeed, in the strictest sense of the term, friends: "I have called you friends." Friendship is a delightful theme; man was formed for friendship, as appears from the cir-

cumstances which attend him, the powers which he possesses, and the dispositions which he feels. His circumstances, more especially in the early part of life, render the friendly aid of other persons essential not only to his happiness but to his existence. A solitary individual indeed in any period of life could do but little towards his own comfort or even his support; mutual kindness supplies mutual wants and promotes mutual happiness. "The rich and the poor meet together: the Lord is the Maker of them all." He who has placed them in their different

spheres, assigns them their respective duties, and the duties of each bear some relation to the general good. But general society is on too large a scale to be adequate to the circumstances, the talents, and the wishes of individuals; hence men learn to contract in some respects their views, and seek their happiness within narrower bounds. They form friendships. Friendship is a theme on which men in all ages have delighted to dwell; it has embellished the songs of poets, the declamations of orators, and the reasonings of moralists; but, alas! how imperfect is all merely human friendship. Happy those who are the friends of Jesus Christ; to whom he may address the words of our text, "I have called you friends." Such was his language to his apostles. A mutual attachment subsisted between him and them: they had many opportunities of friendly intercourse when they freely communicated their sentiments one to another, and they evidently had in view the same important end; they were workers together in instructing, in purifying, and in comforting mankind.

Christ discovered his friendship to them in admitting them to the greatest intimacy, in making known to them whatever he had received from his Father, in explaining to them the parables he delivered to the multitude, in permitting them to be with him when he retired from the world, and in the concern he uniformly showed for their happiness.

He manifested his friendship by administering to them wise and seasonable reproofs—reproofs always administered with kindness, in excusing their negligences, in pardoning with the greatest readiness their offences, and in comforting them when their minds were filled with sorrow. Oh, how graciously did he endeavour to alleviate that sorrow which filled their hearts, when he in-

formed them that he was about to leave them: "In my Father's house there are many mansions; I go to prepare a place for you." He discovered his friendship to them also by exalting them to the honour of the apostleship, making them as such his representatives and ambassadors, commissioning them to instruct men and to teach them the most glorious truths, to preach to them the glad tidings of reconciliation, and to superintend the various churches which were planted in different parts of the world. He showed his friendship in the assistance which he rendered to them in the various duties to which they were called, and the consolations he was pleased graciously to impart, so that if afflictions abounded, consolations did much more abound.

The apostles discovered their friendship to him in the readiness with which they left all to follow him; in the pleasure they enjoyed in being near his person, in their care for his accommodation and comfort, in their zeal to vindicate his honour when any slight was put upon him, in their desire to promote his cause, and in the distress which the very suggestion of his sufferings occasioned them.

The friendship of Jesus Christ continued the same to the last; but, alas! how imperfect was their friendship to him! In the hour of trial they all forsook him and fled. Reasoning after the manner of men, we should have said that when he rose from the dead he could never have acknowledged them again; that the evidence was so strong against them, it would have been impossible. But then he proved himself still their friend; he sent messengers to assure them of his regard, and in that message he particularized Peter, who had shamefully denied him. Yes, he knew that notwithstanding all their cowardice they still loved him; and when he joined the two going to

Bartholomew, conversing with grief over the disappointment of their hopes, how did their hearts burn within them when he opened to them the scriptures, and gave them a view of the greatness of that love which had prompted him to suffer and to die. Then they saw his character in a light in which it had never appeared to them before; their love burnt with a brighter flame, and they could not bear to part with the stranger who had opened to them such delightful truths. The voluntary sacrifice of his life, accompanied with all the degradation and infamy to which he had exposed himself, and the hiding of his Father's countenance to which he had submitted for the salvation of men, created in their hearts a love such as they had never felt before; they took a greater interest in his cause, and their friendship was expressed in their willingness to sacrifice all, even life itself, for his sake, so that Christ might be magnified both by their life and their death.

Their love appeared also in their ardent desire to go to heaven to be for ever with him. Our Lord had prayed that those whom the Father had given him might be with him where he was, that they might behold his glory, and upon this the hearts of his apostles seemed to be set; they wished to go to heaven that they might enjoy the most intimate and endearing intercourse with him.

But the apostles were not the only friends of Christ when he was upon earth; we read of others. Lazarus was his friend, and so were his sisters; he loved them, and their attachment to him was great. The society of such as these appears to have been his only solace when he was enduring the reproaches of those about him. "He came to his own, but his own received him not."

But are there none in this assembly to whom the Saviour is saying, "I have

called you friends." Let us attend to the description which we have of the disciples of Jesus Christ, and ascertain for ourselves whether it applies to us. We may know the friends of Christ by the following marks. They love him, they obey him, they maintain fellowship with him, they are like him, they espouse his cause.

In the first place, they are those who love him. "If any man love not the Lord Jesus Christ, let him be anathema maranatha." Love is the basis of friendship; there is no such thing as true friendship without mutual affection. In vain do we profess ourselves the friends of Christ, if we are destitute of love to him. Now, true love to Jesus Christ springs from a just view of him as he is represented in scripture, from a proper conception of his personal excellencies, and his mediatorial fitness, and of the many and great blessings which result from his mediation. A view of our Lord's personal excellencies will produce esteem; he possesses every excellence which can be considered the proper object of esteem. But we have to do with him principally as Mediator. He maintains the rights of Deity; he promotes the true interests of his people. The object for which he came into the world should endear him to his people. His qualifications for the great work in which he was engaged, and the manner in which he performed the duties of his office, render him lovely, and must excite the love of his friends. Finally the blessings which he bestows ought to quicken our gratitude. Unless we love Jesus Christ we are not his disciples. This love will discover itself in the thoughts of our minds; our attention will be frequently fixed upon him; it will manifest itself by the regard which we pay to him, to his ordinances, and to the poor, who are now his only representatives in the world.

Again, if love to Jesus Christ does not produce obedience to his commands, it is not genuine. The scripture teaches us to judge of all the dispositions of our heart by the influence they have upon our conduct. In vain do any say when addressing Christ, "Master and Lord," if they do not the things which he commands. Obedience is the proper test of character. Does our Lord say, Ye are my friends when ye talk of me? when ye merely promise an attachment to me? No such thing: "Ye are my friends, if ye do whatsoever I command you." It is pleasing to yield obedience to the command of a friend—a friend possessed of high authority.

Our obedience to Jesus Christ, if genuine, will be marked with these three characters: it will be sincere, it will be universal, it will be constant. It will be sincere. I mean it will originate in a regard to the authority of Jesus Christ. We may do what Christ has commanded, and yet not approve ourselves to him, because he is not in all our thoughts; we may attend to duties from improper motives; we may do things excellent in themselves, but not from a principle of regard to the honour of the Saviour. Now, his friend wishes to know what he requires. He says, "Lord, what wouldst thou have me to do?" Hence, in order to be acquainted with the will of Christ he searches the scriptures; he sits, so to speak, at the feet of his Master, and listens to the gracious words which proceed out of his mouth. If your obedience be sincere, it will be universal; a regard to his authority in the one instance will discover itself in the other. It is I suppose on this principle that the apostle James says that he that is guilty of breaking one commandment is guilty of all; opposing as he does that supreme authority which enjoins every precept, it is plain the authority of Christ is not the rule of his obedience.

Regard to Jesus Christ will produce universal obedience, and then only are we the friends of Jesus Christ when we are studious in doing whatever he commands us.

Again, those are the friends of Jesus Christ who maintain fellowship with him. That there is such a thing as fellowship with Christ must appear to every one who is at all acquainted with the phraseology of the gospel. The apostle John says, "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 with his Son, Jesus Christ." And the language of our Lord himself in the preceding chapter is very remarkable; he had told his apostles that he would reveal himself unto them in a peculiar manner, in consequence of which Judas (not Iscariot) said, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" To which his Lord replied, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him:" language which is expressive of the closest union and most intimate friendship—of the most important communication. Christians receive from Christ communications of light, of holiness, and of joy. He has access to our spirits. That is a remarkable expression that he will communicate himself to his people as he does not unto the world.

His people have fellowship with him also in his perfections, when there is a correspondence between the disposition which they bear and the attributes of their Lord. They have fellowship with him in his character, when their tempers and their actions correspond with the offices which he sustains. In this sense they are said to receive Jesus Christ. "To as many," says the apostle, "as received

him, hath he given power to become the sons of God." Now, in what sense can we receive Christ? Not personally; how can he dwell in our hearts but by faith? If we receive him we must have a regard for his character; if as a prophet, to receive his instructions; as a Priest, to rely upon his atoning sacrifice; and as a King, to yield obedience to his commands. Now, in these respects, and in many others, Christians have communion with Christ. They have communion with him in his word, and in his ordinances; and at some particular periods their minds are so impressed with a sense of the power, the glory, and the grace of our Lord Jesus Christ, that their love to him is inflamed, their hopes are invigorated, and every devout affection of the heart is called into lively exercise, and they are ready to say as the disciples on the mount of transfiguration, "Lord, it is good to be here;" or as Jacob, "This is none other but the house of God, this is the gate of heaven." Then they enjoy foretastes of heaven.

They are the friends of our Lord Jesus Christ who resemble him. "You may know a man by his friend, by the company he keeps," is a common observation, which discovers good sense. The Jewish Sanhedrim took notice of Peter and John that they had been with Jesus. In some respects they resembled him; friendship supposes a general similarity of disposition and conformity of sentiment. If any man have not the spirit of Jesus Christ, whatever are his pretensions, he is not his friend. Now in order to ascertain whether we are the friends of Christ, it is necessary to see what spirit animated him, and what spirit we are to look for in ourselves. Christ was possessed of a spirit of ardent piety towards God—hence he loved to meditate on the divine character; he retired from the world to maintain intercourse with his divine

Father; he endeavoured to promote the honour of God; he was animated by a spirit of benevolence to men. Greater love hath no man than that which he manifested to his disciples. The spirit of our Lord was a spirit of temperance, a spirit of humility, a spirit of fortitude, a spirit of heavenly-mindedness. Let us examine ourselves by these particulars, whether the same mind be in us that was also in Christ Jesus.

Finally, the true friend of Jesus Christ interests himself in his cause, and wishes to be an instrument in promoting his interest in the world. He may say with Paul, "For me to live is Christ." He wishes to convey to others the ideas which he has formed in his own mind, to impress on them his own feelings, to introduce them to the enjoyment of the same refined and exalted pleasures which he experiences; he wishes that he could by his prayers, by his instructions, by his example, by his effort, extend the borders of the Redeemer's empire. He prays that the kingdom of Jesus Christ may come; he rejoices when sinners are converted; he mourns over the impenitent; he takes the young convert by the hand, and gently guides him forward; he mourns when any depart from the living God. He can say with an expanded heart, "Grace be with all who love the Lord Jesus Christ in sincerity." Thus is he attached to the cause of Christ. Now, let us ask, do we love him? do we do his will? do we enjoy communion with him? do we resemble him in the temper of our minds? are we desirous of working together with him in promoting the best interests of the human species? If so, we are the friends of Christ; and we may consider him as saying to us in the words of our text, "I have called you friends." Happy is the man who is the friend of Christ: the friendship that subsists between him and his people is infinitely important.

THE SMALL INCREASE OF THE CHURCHES.

BY THE REV. CORNELIUS ELVEN.

"THIS is a lamentation, and shall be for a lamentation:" for unless it is humbly, devotionally, and practically so, we may have in yet deeper tones to lament not only the small *increase*, but (continuing in our retrograde course) the actual *decrease* of our churches, and then, "What shall we say when Israel turneth their backs before their enemies?" Pastors! deacons! members of our churches! have you thought how Zion would weep—how hell would rejoice—if our trumpet should for the first time sound a retreat? Various have been the causes assigned for our present position, and all of them probably more or less to the point; but there is one which has deeply affected our minds. We refer to what, from our own observation, confirmed by the testimony of our brethren, we believe to be a truth, viz., *The number of converted persons in our congregations that have not joined our churches.* Were these to come out and be as decided for the Saviour, as he was for them, when "he went forth bearing his cross," our statistics next year would tell another tale, and our harps which are now moaning in the wind, would be tuned again to "the voice of them that make merry." We certainly cannot as churches boast of apostolic succession in this matter; for in that golden age, "they that gladly received the word were baptized." Conversion and profession, discipleship and membership, were then inseparable, for God had joined them together, and no man dared to put them asunder. Those that believed "put on Christ," and those that gave themselves up to the Lord, gave themselves also up to his people. But now, alas! we believe to a greater extent than ever, there is a lamentable defection in this particular,

for many conversions that have never been told in the gates of our Zion, have been celebrated with joy in "the presence of the angels of God." And is there not a cause? Doubtless there are many; some pertain to the *church*, and some to the *converts*.

FIRST. THE CHURCH MAY BE BLAMED.

Some churches are so intensely absorbed in the *politics* of the day, that the example of pastors and members, however unintentional, is likely to foster in young converts an intensity of political feeling, anything but favourable to the full development of the spiritual life: for example, we are as deeply convinced as the most vociferous, of the unscriptural alliance of church and state; but with all deference and kindly feeling we submit whether that, or any other political question, may not injuriously overlay in the mind of a young convert the greater one, of the individual duty and privilege of a personal and practical decision for Christ! One thing is undeniable, that the converts in the apostles' days, aye, and in the better days of our own churches too, were not exposed to this deleterious influence. No ministers *then* deliberately laid aside the great commission to "preach the gospel" to become editors of newspapers, or if they had, the churches would not have applauded and sustained them. We simply state the fact, and ask, whether the infusion of a new element into our churches has not diluted our spirituality, and in so much neutralized the divine magnetism which used to attract the willing converts to our gates?

Then again have we not to confess to a *want of attention to our congregations?* Is it not a truth that members of churches sit side by side, year after

year, with their fellow worshippers, without knowing or asking the state of their minds? One of the many to whom Harlan Page's holy zeal was blessed, declared on joining the church, that the gospel had been preached to him "at arm's length," as he termed it, that is, from the pulpit, for many years, but it never reached his heart; till one morning, Harlan Page came and sat in the seat beside him, and after the service said to him, "Friend, do you love the Saviour?" It was a nail fastened in a sure place by the Master of assemblies, and resulted in his conversion. Many also who have been "pricked in their hearts," have told us they would have given anything if some of the members would but have broken the ice by a single word of inquiry. But, no; the whole process of spiritual renovation may take place in a sinner's heart,—conviction, conversion, repentance, faith, and love, and some members of churches sitting in the same pew be alike unconscious and unconcerned about it. Angels have watched the trickling tear, and have beheld with joy the beaming gladness of the convert, when God has "lifted upon him the light of his countenance." But what have members of churches to do with all this? *They* will not interfere with the preacher's province, nor intrude upon the work of the Spirit! and yet it is written, "Curse ye Meroz, because they came not to the help of the Lord against the mighty."

In some churches *strife and division* may not only have grieved the Holy Spirit, and caused him to withdraw his influence, but may have deterred converts from a public profession. Indeed, such churches can hardly say, "Come with us, and we will do you good." A vineyard abounding with the thorns and briars of disputation cannot be a very congenial soil for the tender plants of grace; and we must not indulge in

very sanguine expectations of improved statistics, till the religious element predominates over the political,—till our members are "fellow labourers together" with their ministers, and holy love and peace abound in our churches. Then will the Lord command the blessing upon the mountains of Zion, even life for evermore.

May there not also be a hindrance to many sincere, but weak and trembling converts, *where a personal relation of experience before the whole church is insisted upon!* And is this term of communion made by God or man? Alas, it is of human device, and a cruel device it is! Oh, what scenes of mental torture have been endured by the pastor, the candidate, and the right-minded members, when trembling young Christians, frightened by their own voices, have been put upon this Procrustean rack! And to what purpose? Is this the way to elicit a calm and truthful account of religious experience? Certainly not. We have only one account of an individual joining a church, in our statute book, the New Testament; that of Saul of Tarsus, offering to join the church at Jerusalem. And how was he received? Not *by a personal relation of his experience*, though he was well able to have given it, but by the report of Barnabas. Let our sticklers for the practice we reprobate consult Acts ix. 26, &c., and not continue to insist upon young converts doing what the great apostle was not required to do by the primitive church. It should be remembered that young Christians have hindrances enough from Satan, their own hearts, and the world; henceforth, let us no more put an unscriptural stumbling-block on the threshold of our churches, "lest those who are lame be turned out of the way;" and remember, while such a practice will never keep out a hypocrite, it may, and does exclude many whom, though "weak

in the faith," we are commanded to receive.

SECONDLY. THE CONVERTS THEMSELVES MAY BE BLAMED.

Dear friends, for we speak to those whom we hope are really the friends of Christ, permit us to remind you of his own words, "Ye are my friends if ye do whatsoever I command you." You admit that your Lord and Master has commanded you to follow him in the ordinances of baptism and the Lord's supper, and surely, as long as you refuse, you must hear his voice administering the keen rebuke, "Is this thy kindness to thy friend?" We pray therefore that you may feel your unkindness to this best of friends, and that you may speedily be heard singing,

"Dear Lord, the ardour of thy love
Reproves my cold delays,
And now my willing footsteps move
In thy delightful ways."

Till then, let us talk a little with you on the reasons of your standing aloof.

Do you say you are afraid of falling, and so dishonouring the Saviour? Can you be sincere in alleging this as your reason? Do you think then that you may expect upholding grace out of the path of duty, and that it would certainly be withheld if you were in it? Bunyan's pilgrims found By-path Meadow more perilous than the king's highway, and so will you. But then what a contradiction is involved in this plea; you say, you are afraid of dishonouring God, if you keep his commandments, and so you prefer dishonouring him by neglecting them! If you were really jealous of the divine glory, would not your sincerity be best proved by "following the Lamb whithersoever he goeth?"

Or are you saying concerning a public profession, "*I can be saved without it.*" Well, if your lot were cast by shipwreck or some other providence among

heathens, where there was no church of Christ, and no administrator of gospel ordinances, you might solace yourself by such a consideration. Or were you converted like the dying thief, at the eleventh hour, and brought to love the Saviour in the agonies of death, you might then also adopt such language. But now, in health and strength, with Christian ministers, and churches ready and waiting to receive you, and the Saviour himself inviting you to follow him, it is not quite so sure, that you can be saved without obeying his command! You may be startled at this, and think we are making ordinances essential to salvation, than which nothing is more abhorrent to our convictions. But such an excuse as, "I can be saved without it," indicates a state of mind, in which it is difficult to discover *love to Christ*, and without that you cannot enter into the kingdom of heaven; while for any persons professing to be his disciples, and acknowledging the divine institution of his ordinances, to justify their disobedience by the flippant remark, "Oh, we can be saved without them," is just pouring contempt upon his authority. "You use no other friend so ill." Think again of the unkindness and insincerity of this plea; renounce it, repent of it. Take up your cross and follow him. But if you are yet harping on this string, "I can be saved without it," hear what Christ has said, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven," Matt. x. 32. This is a stern and uncompromising declaration; you may trifle with it, but there it stands, a swift witness against you.

Another of your excuses may be, *Oh, there are many Christians that never join a church.* And is this the plea you will dare to urge before the judgment-seat of Christ? Ought you to follow Christ or his disobedient disciples? Why, others are pointing to you just as

you are pointing to *them*, in justification of their sin of omission. Thus, you are not only a partaker, "but a promoter," of other men's sins. So Adam pointed to Eve, and Eve to the serpent. So the wicked Jews pointed to the Galileans: all seeking to justify themselves by pointing to others. This plea you perceive puts you into bad company, and the voice of Jesus is to all such reasoners, "What is that to thee? follow thou me."

Dear friends, can you expect to be recognized at the coming of the Lord as those who "follow the Lamb whithersoever he goeth?" If you refuse to follow him now, can you hope to sit down to "the marriage-supper of the Lamb" in glory, if you wilfully neglect the ordinance of the supper on earth? Ponder these thoughts, and may the love of Christ constrain you to be decided in his cause.

In conclusion, let us as church members be increasingly prayerful and watchful, that *we* do not hinder converts from "putting on the Lord Jesus Christ." It is distressing beyond measure when the worldliness, the evil tempers, or the unscriptural condition of churches, frighten away the lambs from the fold. Oh, ye wicked professors!

ye enemies of Christ! for we can call you by no gentler name, we beseech you to consider the evil of your ways, and abandon all that is unlovely and unscriptural, that you may in life and lip exclaim, "Come ye blessed of the Lord; why stand ye without?"

And you, young Christians, be not discouraged. If some are living unworthy of their profession, they will have to account for this, and not you. If you are hindered by the oppositions of *worldly friends*, heed it not. We are aware it is a formidable thing to brave the displeasure of the partner of your life, or to seem to be disobedient to a parent. But obedience to Christ is a paramount duty. We can sympathize with you in such alternatives; but the dearest of earthly friends must give place to the Saviour. The cross may be heavy but the crown will be glorious, and while the one is transient, the other will "never fade away." Up, then, and halting no longer between two opinions, be this your song,

"O Christ, I freely have from thee,
Thyself, and all that's thine;
And justly thou shalt have from me,
Myself, and all that's mine."

Bury St. Edmonds.

THE SEALS, THE TRUMPETS, AND THE VIALS.

II. THE TRUMPETS.

"As the seals went to destroy the empire as pagan," says Mr. Fuller, "the trumpets will go to overturn it as Christian." Its Christianity was but nominal; and when professedly Christian, it was as really hostile to the kingdom of Christ as the old pagan empire. To prepare the way for the triumph of that kingdom, it was still necessary that the Roman empire should be broken to pieces and destroyed.

There is, however, in one respect, a marked difference between the seals and the trumpets. Internal causes, under Divine Providence, led to the overthrow of the pagan establishment, without any foreign intervention. The opening of the seals is but the development of successive troubles arising from internal sources, weakening the empire and rendering it an easier prey to adverse powers. The trumpets, on the

contrary, summon to the conflict distant adversaries, some of them so distant as to have been previously unknown. A trumpet is blown, and immediately a formidable host from without the boundaries of the civilized world appears, performs the dreadful work assigned to it, and leaves the empire less able than before to resist its next assailants. Another trumpet is blown, another host arrives from a different quarter, and another scene of devastation ensues; till at length the empire itself and the kingdoms that sprang from it are completely and irretrievably destroyed.

As one of the greatest hindrances to a correct understanding of the Apocalypse arises from the prevalent ignorance of the civil history of the times to which it refers, and the history of the times of the trumpets is probably less known to modern readers than that of any other period, it may be advantageous to quote here a portion of the Preface to Gibbon's History in which, without the slightest reference to prophecy, he sketches the Decline and Fall of the Roman Empire.

"The memorable series of revolutions, which, in the course of about thirteen centuries, gradually undermined, and at length destroyed, the solid fabric of human greatness, may, with some propriety, be divided into the three following periods:

"I. The first of these periods may be traced from the age of Trajan and the Antonines, when the Roman monarchy, having attained its full strength and maturity, began to verge towards its decline; and will extend to the subversion of the western empire by the barbarians of Germany and Scythia, the rude ancestors of the most polished nations of modern Europe. This extraordinary revolution, which subjected Rome to the power of a Gothic con-

queror, was completed about the beginning of the sixth century.

"II. The second period of the Decline and Fall of Rome, may be supposed to commence with the reign of Justinian, who by his laws, as well as by his victories, restored a transient splendour to the eastern empire. It will comprehend the invasion of Italy by the Lombards; the conquest of the Asiatic and African provinces by the Arabs, who embraced the religion of Mahomet; the revolt of the Roman people against the feeble princes of Constantinople; and the elevation of Charlemagne, who, in the year 800, established the second, or German empire of the west.

"III. The last and longest of these periods includes about six centuries and a half; from the revival of the western empire, till the taking of Constantinople by the Turks, and the extinction of a degenerate race of princes, who continued to assume the titles of Cæsar and Augustus, after their dominions were contracted to the limits of a single city, in which the language, as well as manners, of the ancient Romans, had been long since forgotten."

The causes of the Decline and Fall of the Roman empire enumerated by the historian in his last page are these:—"The artful policy of the Cæsars, who long maintained the name and image of a free republic; the disorder of military despotism; the rise, establishment, and sects of Christianity; the foundation of Constantinople; the division of the monarchy; the invasion and settlements of the barbarians of Germany and Scythia; the institutions of the civil law; the character and religion of Mahomet; the temporal sovereignty of the popes; the restoration and decay of the western empire of Charlemagne; the crusades of the Latins in the east; the conquests of the Saracens and Turks; the ruin of the Greek empire; the state and revolutions of Rome in the middle age."

R. Fleming, 1701.

J. Ryland, sen., 1779.

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|-------------------------------|--|--|---|
| <p>I.
viii. 7.</p> | <p>Hail, fire, blood
on the
EARTH.
Third part of trees
and all green grass
burned up.</p> | <p>The first trumpet began a little after Constantine's death in the wars between his eldest and youngest son, or at the death of the first in battle, and of the last by the usurpation of Magnentius, which was a kind of mixed storm of hail, fire, and blood. The conclusion of it seems to be the usurpation of Maximus, the death of Valentinian the second, and finally, the wars and death of Theodosius, so that it began with the year 339, and ended A. D. 395.</p> | <p>The first trumpet is a period which begins at the death of Theodosius the Great, in the year 395. This trumpet brings in the famous Alaric with his army of Goths, who began his ravages in the same year that Theodosius died. He invaded the Roman empire, and twice besieged Rome, and set fire to it in several places, but was stopped by Stilicho, the general of the Roman army.</p> |
| <p>II.
viii. 8, 9.</p> | <p>Mountain
burning with fire
cast into
SEA.
Third part of sea,
blood.
Third part of
living creatures
and of ships de-
stroyed.</p> | <p>By this we are to understand unquestionably the irruption of the barbarous nations of the Goths and Vandals into the Roman dominions. This began about the death of Theodosius, and made a formidable progress (A. D. 405) under Radagisius, and afterwards Alaricus, who took Rome in 410, and Athaulphus the Goth, who pillaged the great city in 414. Italy and the other Roman provinces were wasted miserably by these, and Genseric and Attila, to the year 476.</p> | <p>This dreadful image, as it respects the Roman empire, sets before us Attila and his army of Huns, who wasted the Roman provinces and compelled the eastern emperor Theodosius the second, and the western emperor Valentinian the third, to submit to shameful terms, about the year 450. As it respects the church of Christ, it refers to the error of Macedonius, some time bishop of Constantinople, who attempted to destroy the Godhead of the Holy Spirit, as Arius had levelled his artillery against the Godhead of the Son, in the reign of Constantine the Great.</p> |
| <p>III.
viii. 10, 11.</p> | <p>Great Star
fell on third part
of
RIVERS
and
FOUNTAINS.
Third part of waters
turned into
wormwood.
Men died of the
waters.</p> | <p>The third trumpet plainly represents the destruction of the western empire by a star falling from the heaven of its glory, as a burning lamp. For after it had struggled with its fatal destiny under the obscure Cæsare, Avitus Majoranus, &c, it did at length expire with Augustulus (A. D. 475 or 476.) This star was called Wormwood, because of the bitter troubles this brought upon the empire. For the Ostro-Goths</p> | <p>This describes Genseric and his army of Vandals, who came from Africa and plundered Rome, and returned back with immense wealth, anno 455. As this respects the church it describes Pelagius, the great star called Wormwood, who embittered the sweet doc-</p> |

A. Fuller, 1815.

As the seals went to destroy the empire as pagan, the trumpets go to destroy it as Christian. By the *earth* we may understand those parts of the empire which were *continental*, as Gaul and the southern parts of Germany. By a third part only being affected at once, may be meant, not only that the events should take place by several successive calamities, but that the effect of the whole would not be to destroy the western empire, but to subvert it. The ravages of the Goths and others were that to the empire which a terrible hail-storm, with thunder and lightning is to the trees and the fields.

Alaric, the king of the Visigoths in 408, made large demands on the Roman government, accompanied with intimations of what would follow if they were not complied with. Rome was taken, and for three days given up to the plunder of the besiegers. Spain and Portugal were invaded by the Vandals, the Suevi, and the Vandals who had previously desolated Gaul. If *Ætna* or *Vesuvius* had been thrown into the ocean, it could hardly have produced a greater effervescence among the waters than these things produced among the nations. The sea would also have a special reference to these calamities being brought upon the maritime parts of the empire.

Attila again declared war against both the eastern and western empires, in the year 450, devastating those parts of Italy which border on the Alps. This surely must be the "great star burning as it were a lamp," which followed the sounding of the third trumpet, and which, shooting like a fiery meteor from east to west, and falling upon the rivers and fountains of waters,

J. Conder, 1845.

Alaric
and
Rhadagaisius.
394—410.

From the north, whence hail proceeds, came those hosts of barbarians, a conflict with whom in 367 occasioned Gibbon to say, "The splendour and magnitude of this Gothic war are celebrated by a contemporary historian; but the events scarcely deserve the attention of posterity except as the preliminary steps of the approaching decline and fall of the empire. . . . "If the subjects of Rome could be ignorant of their obligations to the great Theodosius," says Gibbon "they were too soon convinced how painfully the spirit and abilities of their deceased emperor had supported the frail and mouldering edifice of the republic. He died in the month of January; and before the end of the winter of the same year, [395] the Gothic nation was in arms." . . . "Eleven hundred and sixty-three years after the foundation of Rome, the imperial city which had subdued and civilized so considerable a portion of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia." A. D. 404.

Genseric.
429—477.

Gibbon says, "The Vandals and Aiani who followed the successful standard of Genseric, had acquired a rich and fertile territory, which stretched along the coast above ninety days journey from Tangier to Tripoli." . . . "He resolved to create a naval power." . . . "He animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms." . . . "The fleets that issued from the port of Carthage again claimed the empire of the Mediterranean." . . . "Rome and its inhabitants were delivered to the licentiousness of the Vandals and Moors, whose blind passions revenged the injuries of Carthage. The pillage lasted fourteen days and nights; and all that yet remained of public or private, of sacred or profane treasure was diligently transported to the vessels of Genseric." . . . "The Vandals repeatedly visited the coast of Spain, Liguria, Tuscany, Campania, Lucania, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily; they were tempted to subdue the island of Sardinia, so advantageously placed in the centre of the Mediterranean; and their arms spread desolation or terror from the columns of Hercules to the mouth of the Nile." A. D. 430—467.

Attila.
450—453.

Attila is styled by Gibbon "that formidable barbarian who alternately insulted and invaded the east and the west, and urged the rapid downfall of the Roman empire." . . . "The whole breadth of Europe, as it extends above five hundred miles from the Euxine to the Adriatic, was at once invaded, and occupied, and desolated by the myriads of barbarians whom Attila led into the field." . . . "The armies of the eastern empire were vanquished

THE TRUMPETS.

*R. Fleming, 1701.**J. Ryland, sen., 1779.*

planted themselves in Italy, and reigned as arbitrarily as the emperors had ever done. So that this period began with the kingdom of the Ostro-Goths, A. D. 476, and ended with it, A. D. 553.

trines of the grace of God. He died in the year 430.

IV. SUN, MOON, STARS,
viii. 12, 13. one third part
smitten.
Third part dark-
ened.

The fourth trumpet brings yet further desolations on Rome, by darkening its splendour and glory, represented by the eclipsing of the sun, for a third part of it, and the moon and the stars also, in a like manner; by which we are to understand, no doubt, the decay of the imperial power and authority in the west, by the Lombards and the Exarchat afterwards. So that this trumpet lasted from the year 568 to the year 758, when Pepin made the pope in a manner king of Rome.

This trumpet has respect to that darkness and ignorance which the barbarous nations, the Goths, Huns, and Vandals, spread and left throughout the empire. All kind of useful learning and evangelical knowledge declined, and blindness and barbarity took place. The fourth trumpet began in the year 476, when Odoacer, king of the Heruli, came to Rome with an army of barbarians. He stripped Momyllus (Augustulus) of the imperial robes, put an end to the very name of the western empire, and caused himself to be proclaimed king of Italy.

V. STAR
ix. 1—12. falls to earth.
Bottomless pit
opened,
LOCUSTS
torment men
five months.

No other than the bishop of Rome can be meant by the star that fell from heaven. For this is the symbol of the gospel ministry, and agrees not therefore with Mahomet. The key of the bottomless pit, which he and his followers boast of as the keys of Peter, was put into his hand by the old serpent. The smoke signified the ignorance that then prevailed, and the errors spread abroad by the monks. The locusts were the Saracens that followed Mahomet, who compiled the model of his religion by the help of Jews and Christian heretics.

This describes the rise of Mahommed, with his eastern locusts the Saracens; and the rise of the pope of Rome, with his western locusts, the cardinals, monks, friars, popish bishops, and clergy of that church. Phocas, the villain, murdered his master, the emperor Mauritius, with his children, and took the imperial crown to himself. He gave to pope

A. Fuller, 1815.

impregnated the streams with a mortal bitterness. If the rivers and fountains denote, as has been supposed, the mountainous parts of the empire, whence they have their origin, the facts have a remarkable coincidence with the prediction.

Every thing from this time went to *eclipse* the imperial government. Africa, Spain, Britain, the greatest part of Gaul, Germany, and Illyricum, are said to have been dismembered from the empire. The court was full of intrigue and murders. Genseric entered Rome without opposition, and gave it up to be sacked and plundered by his soldiers fourteen days. At length the western empire expired under Augustulus, in the year 476.

On the most mature consideration I concur with those expositors, who while admitting the locusts to be Mahomet's destructive hordes of Saracens, yet understand the smoke of popish darkness, and the fallen star of the fallen bishop of Rome. The bishop of Rome was once a star in the Christian firmament; but abandoning the doctrine and spirit of a Christian minister, and setting up for worldly domination, he "fell from heaven unto the earth," and thus became a fit agent for "opening

J. Conder, 1845.

in three successive engagements; and the progress of Attila may be traced by the fields of battle. The two former on the banks of the Utas, and under the walls of Marcianopolis, were fought in the extensive plains between the Danube and mount Hæmus." . . . "His standard moved towards the west; and, after a march of seven or eight hundred miles, he reached the conflux of the Rhine and the Necker, where he was joined by the Franks." . . . "The Hercynian forest supplied materials for a bridge of boats; and the hostile myriads were poured, with resistless violence, into the Belgic provinces. The consternation of Gaul was universal." From the Rhine and the Moselle, Attila advanced into the heart of Gaul, crossed the Seine at Auxerre, and, after a long and laborious march, fixed his camp under the walls of Orleans." Crossing the Alps, he entered Italy, and "spread his ravages over the rich plains of modern Lombardy, which are divided by the Po, and bounded by the Alps and Appenines."

Odoacer, &c.
479—522.

Gibbon says, "The precise year in which the western empire was extinguished is not positively ascertained. The vulgar era of A. D. 476 appears to have the sanction of authentic chronicles. But the two dates assigned by Jornandes would delay that great event to the year 479." . . . "Odoacer was the first barbarian who reigned in Italy, over a people who had once asserted their just superiority above the rest of mankind." . . . "But the calamities of Italy had gradually subdued the proud consciousness of freedom and glory." . . . "The majesty of Rome was faintly represented by the princes of Constantinople, the feeble and imaginary successors of Augustus. Yet they continued to reign over the east, from the Danube to the Nile and Tigris; the Gothic and Vandal kingdoms of Italy and Africa were subverted by the arms of Justinian; and the history of the Greek emperors may still afford a long series of instructive lessons and interesting revolutions."

The Saracens.
612—762;

"The Christians of the seventh century," says Gibbon, "had insensibly relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the east: the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Collyridian heretics who flourished in the fruitful soil of Arabia, invested the virgin Mary with the name and honours of a goddess." . . . "The religion of Mahomet might seem less inconsistent with reason, than the creed of mystery and su-

THE TRUMPETS.

R. Fleming, 1701.

The five months or 150 years, wherein they tormented the Christians was from A. D. 623 to 772. But the period of this trumpet must be from 758 to 1067 or thereabouts, when Tangrolipix the Turk put an end to the Saracen empire.

J. Ryland, sen., 1779.

Boniface the third, the title of Universal Bishop, in 606, and from that very time the popes of Rome grasped at spiritual and civil power to come fully up to their title. Mahommed rose at the same time in the east; and as the eastern and western antichrists rose together, so they will be destroyed together at the end of 1260 years.

VI. FOUR ANGELS
ix. 13. at the Euphrates
to loosed to slay
xi. 14. third part of men.
200,000,000
horses
with
breast-plates of fire
and brimstone;
fire, smoke and
brimstone issuing
from their mouths.

The sixth trumpet brings in the Turks upon the stage of the Roman empire, who are represented as four angels or messengers of judgment, because they were then divided into four sultanies. They were loosed from Euphrates as being prepared instruments in the hand of God for the ruin of the Grecian empire. In the specified period of 391 years they destroyed the eastern empire. From the time when Tangrolipix erected the Turkish empire upon the ruins of that of the Saracens, if we compute the 391 years we are led down to the remarkable year 1453, when Mahomet the Great took Constantinople.

These angels are the Ottoman Turks; and they may be called angels or messengers, because they were the messengers and executioners of God's wrath upon the eastern empire. As soon as the providence of God had suffered them to pass the river Euphrates, they were let loose like so many furies, and in a little time over-ran and destroyed the whole eastern empire, and settled their own, now called the Turkish or Ottoman empire; and which was done about the year 1301. The empire of the Saracens being entirely demolished by Togrul Beg or Tangrolipix; and in the year 1453 the Turks took Constantinople, and put an end to the eastern Roman empire.

VII. KINGDOMS OF THIS
xi. 15. WORLD become
to kingdoms of our
xvi. 1. Lord and his
Christ.
Temple of God
opened,
Ark of testament
seen,
Lightnings.
Voices.
Thunderings.
Earthquake.
Hail.
Vials poured out.

This period brings in reformation, and by various steps makes the kingdoms of the world, which before were under Antichrist, to change so far and so wonderfully, as to become the kingdoms of God and Christ; so after a general but glorious account of the state of the church from the reformation (chap. xiv.) and a general account of the vials to be poured out on the popish party during the same period (chap. xv.), we have a distinct account of the pouring out of these seven vials, in obedience to the great voice out of the temple (ver. 1), which is but a repetition of the seventh trumpet, under a new representation of it.

This glorious period is yet to come, and will commence at the end of our present Sardinian state of the church. The seventh trumpet brings on the utter ruin of Pope and Turk, and issues in the spread of the gospel through the whole world.

A. Fuller, 1815.

the bottomless pit." As the smoke brought forth the locusts, though both proceeded from the pit, so popery brought forth Mahometanism. Five months, reckoning thirty days to a month, and each day a year, would be 150 years, and this was the period in which the Saracen arms are said to have prevailed. They began about 612.

J. Conyer, 1845.

perstition which in the seventh century disgraced the simplicity of the gospel." . . . "In the ten years of the administration of Omar, the Saracens reduced to his obedience, thirty-six thousand cities or castles; destroyed four thousand churches or temples of the unbelievers, and edified fourteen hundred mosques for the exercise of the religion of Mahomet. One hundred years after his flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic ocean, over the various and distant provinces which may be comprised under the names of—1. Persia; 2, Syria; 3, Egypt; 4, Africa; and 5, Spain."

The four Turkish governments, the seats of which were at Bagdad, Damascus, Aleppo, and Iconium, are called angels, as being messengers of wrath, commissioned to destroy the corrupt Christians of the east. The "loosing" of them refers to the removal of those destructions which for a time impeded their progress. Their continuance for "an hour, and a day, and a month, and a year," reckoning by prophetic time, includes 391 years, which beginning from 1281, the year of their first victory over the eastern Roman empire, extends to 1672, the year of their last victory over the Poles. "Fire, smoke, and brimstone issuing out of their mouths" seems to allude to the use of gunpowder in war, which began about this period. The symbol is expressive of what a body of horsemen, fighting with fire arms, would appear to a distant spectator, who had never before seen or heard of anything of the kind.

The Turks.
1057—1453.

"Twenty-five years after the death of Basil," says Gibbon, "his successors were suddenly assaulted [1050] by an unknown race of barbarians, who united the Scythian valour with the fanaticism of new proselytes, and the art and riches of a powerful monarchy. The myriads of Turkish horse overspread a frontier of six hundred miles, from Taurus to Arzoum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet." . . . "Except in a single instance, a period of nine reigns and two hundred and sixty-four years is occupied, from the elevation of Othman to the death of Soliman, by a rare series of warlike and active princes, who impressed their subjects with obedience, and their enemies with terror." . . . "From an humble origin, the Ottomans arose, the scourge and terror of Christendom. Constantinople was besieged and taken by Mahomet II., and his triumph annihilates the remnant, the image, and the title, of the Roman empire in the east." May 29th, 1453.

Towards the enemies of the church this is a woe-trumpet—a signal of mighty vengeance; towards the church itself it is a kind of jubilee trumpet—announcing the year of enlargement. Under the first of these aspects it includes the seven last plagues, which are subdivisions of it; under the last aspect it comprehends all the success of the gospel previous to and during the millennium. As the temple was polluted and shut up under certain idolatrous reigns, and opened in times of reformation, so the gospel temple has been treated under the reign of Antichrist, and so it shall be restored at, or towards the end of the 1260 years.

In 1845, Mr. Montgomery of Sheffield wrote thus:—"Looking back through the vista of past ages, we cannot discover a time when there was so sure a hope of the literal fulfilment of ancient predictions concerning the universal diffusion of the knowledge of the only true God and Jesus Christ whom he hath sent, as we may confidently cherish in this day of salvation, when the mighty God, even the Lord hath spoken, and called the earth even from the rising of the sun to the going down thereof. What, indeed, hath God wrought within the last fifty years! In 1795, was there a man of faith and prayer who could have believed, if it had been told him, what would be the veritable effects of the labours of missionaries sent forth by the societies then commencing."

A REMARKABLE DREAM.

IN a sermon delivered by the Rev. John Jukes of Bedford, occasioned by the death of a venerable deacon of the church under his care, Mr. Thomas Kilpin, the following facts are mentioned in reference to an aged grandmother to whom Mr. Kilpin was much indebted for spiritual advantages in early life.

"She was originally a member of the church of which Dr. Doddridge was the pastor at Northampton. The privileges enjoyed by her in connexion with his ministry were much valued; and when in the course of time she removed with her husband to another part of the county, less favoured with the means of grace, she deeply felt and much deplored her loss. But she sought, by the private exercises of religion, to make up, as far as possible, for the want of its public ordinances. She was much with God in secret, pleading for herself and for her family; and he who seeth in secret has since rewarded her openly. On one occasion, after having been thus employed, she had a dream which afforded her much encouragement in after life, and appears so remarkable when viewed in connexion with subsequent events, that it not only deserves but demands a place in this brief narrative. She dreamed that whilst engaged in earnest prayer for her family, an angel appeared to her and said, 'What is thy petition?' She replied, 'Lord, that my *husband* may live before thee.' The answer given was, 'What I do thou knowest not now, but shalt know hereafter.' The question, 'What is thy petition?' was repeated, and she then said, 'Lord, that my *children* may live before thee,' to which she received the gracious reply, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.' Once more was the question, 'What is thy

petition?' put to her, and she was emboldened further to ask, 'Lord, that my *grandchildren* may also live before thee.' The animating response, 'Thy children's children shall be a seed to serve me,' was immediately added to those before received. The declarations thus conveyed to her mind were all, in due time, literally fulfilled. There was satisfactory evidence of the decided piety of *all* her children and grandchildren. Her husband also was converted, but not until after her death, so that she had not the satisfaction of knowing it on earth. No less than sixteen of the descendants of this devoted woman have been, at different times, in fellowship with the church assembling in this place. Oh, who can fully estimate the importance of female influence, when under the full control of religious principle? If Christian wives and Christian mothers would all strive to imitate the example now before us, what might we not anticipate as the result?"

This dream affords an illustration of a principle respecting dreams which, though commonly overlooked, is of great practical importance. A dream may fairly be regarded as an indication of the state of the dreamer's heart. His predominant desires in his waking hours will be his predominant desires in his dreams. The object of his love or hatred in the day will be equally an object of love or hatred in the visions of the night. Thus Solomon, at the commencement of his reign, desiring habitually above all things the possession of wisdom and knowledge adequate to the important station which he had been called to occupy, when he dreamed that God said to him, "Ask what I shall give thee," naturally replied in his dream, "Give me now

wisdom and knowledge," and this was taken by the Almighty as evidence of the state of the young sovereign's heart. "God said to Solomon, Because this was in thy heart, and thou hast not asked riches, wealth, or honour, or the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like." So, the predominant desires in this good woman's

heart being the conversion of her husband, her children, and her grandchildren, her replies to the question, "What is thy petition?" were such as she would have given had she been awake; and God accepted her request. By considering *the part which we take* in our own dreams, with this principle in view, that it indicates the state of our hearts, we may derive from many of them practical benefit. They may serve either to abase or to cheer us. Sin may be committed in our dreams for which we ought to humble ourselves, or right desires may predominate in our dreams from which we may derive legitimate encouragement.

THE WIDOW'S PRAYER.

A WIDOWED mother on her death-bed lay,
And by her side there knelt her only son;
In feeble accents she was heard to say,
'Almighty God! thy will, not mine, be done.

Since thou dost call, I cheerfully obey,
And leave this sinful world of woe and care:
But there is one who on this earth will stay,
He is the burden of my anxious prayer.

Since thou hast been the widow's constant friend,
The widow's only child do not forsake;
But let thy goodness all his steps attend,
And on the helpless orphan pity take.

Hast thou not promised thou wilt always be
A gracious parent to the orphan race,
And those that put their only trust in thee
Shall be partakers of thy richest grace?

I, fully trusting in thy promised word,
Unto thy guardian care do now commend
My son, my only child. Oh, gracious Lord,
Be thou his guardian and his constant friend.'

Cheltenham.

Then turning to her weeping child she said,
'Fear not, my son, when you are left behind,
For there is One who will, when I am dead,
Be still thy parent, and to thee be kind.

Doubt not his love, but trust his tender care,
And all thy ways commit into his hands;
Live near to him by humble, fervent prayer,
With holy love obey his great commands.'

In earnest tones the child replied with tears,
'Now to the Lord I make a solemn vow;
I dedicate to him my early years,
Whilst youth and health sit lightly on my brow.

I consecrate to God all I possess,
Both soul and body to him I resign;
Witness, O Lord, to what I now confess,
Henceforth for ever I am only thine.'

Then spake the widow from her grateful heart,
Since thou hast spared my life to see this day,
Now let thy servant, Lord, in peace depart:
And with a smile her spirit passed away.

H. A.

THE VOICE OF THE CREATOR.

From the Child's Poetical Naturalist, by Mary Dring.

A voice from the mountain,
A voice from the plain;
In the warbling fountain,
I hear it again;
The voice of Jehovah proclaiming his love,
In all things around us, beneath and above.

The works of creation
His mercy declare,
The God of salvation,
By whom all things are;
Beast, bird, fish, and insect, a flower, or a stone,
Omnipotent wisdom and goodness make known.

COMMUNION. I. M.

(The Copyright of this Tune is the property of the Composer, Mr. Alexander Hume, of Edinburgh.)

'Twas on that night when doom'd to know, The ea - ger rage of ev ' ry foe ;

'Twas on that night when doom'd to know, The ea - ger rage of ev ' ry foe ;

The musical score for the first system consists of four staves. The top staff is a vocal line in treble clef, 3/2 time, with a key signature of one flat (B-flat). The second staff is a vocal line in treble clef, 3/2 time, with a key signature of one flat. The third staff is a piano accompaniment in treble clef, 3/2 time, with a key signature of one flat, featuring chords and arpeggiated figures. The bottom staff is a piano accompaniment in bass clef, 3/2 time, with a key signature of one flat, featuring a steady bass line.

That night on which He was be - tray'd, The Sa - viour of the world took bread.

That night on which He was be - tray'd, The Sa - viour of the world took bread.

The musical score for the second system consists of four staves. The top staff is a vocal line in treble clef, 3/2 time, with a key signature of one flat. The second staff is a vocal line in treble clef, 3/2 time, with a key signature of one flat. The third staff is a piano accompaniment in treble clef, 3/2 time, with a key signature of one flat, featuring chords and arpeggiated figures. The bottom staff is a piano accompaniment in bass clef, 3/2 time, with a key signature of one flat, featuring a steady bass line.

CHRONOLOGICAL PAGE FOR AUGUST, 1848.

SUN RISES & SETS			FAMILY BIBLE READING.	MEMORANDA.
1	Tu	h m 7 44	Proverbs viii. Hebrews xii. 1—13.	Moon's first quarter, 57 m. past 2, morning. Baptist Irish Committee.
2	W	4 28 7 43	Proverbs ix., x. Hebrews xii. 14—29.	1100, William II. died, aged 43. 1830, Abdication of Charles X. of France.
3	Th	4 29 7 41	Proverbs xi. Hebrews xiii.	Saturn nearly due south at day-break. Clock before sun, 5 minutes, 52 seconds.
4	F	4 31 7 40	Proverbs xii., xiii. Titus i.	Moon rises, 16 m. past 10, evening. Moon sets, 25 m. past 9, evening.
5	S	4 33 7 38	Proverbs xiv. Titus ii.	1811, Thomas Spencer drowned. 1835, Dr. M'Creie died, aged 63.
6	Ld	4 35 7 36	Psalms. Psalms.	Sunday School Union Lessons, 2 Kings xvii., Acts vii. 15—60.
7	M	4 36 7 34	Proverbs xv. Titus iii.	1825, Edward Torlin died, aged 50. 1821, Queen Caroline died.
8	Tu	4 38 7 32	Proverbs xvi. 1 Timothy i.	Fraternal meeting of Ministers at 4. Baptist Building Fund Committee.
9	W	4 39 7 31	Proverbs xvii. 1 Timothy ii.	1791, Dr. Caleb Evans died, aged 54. 1830, Louis Philippe made king of France.
10	Th	4 41 7 29	Proverbs xviii. 1 Timothy iii.	Clock before sun, 5 minutes, 3 seconds. Moon rises, 16 m. past 4, afternoon.
11	F	4 43 7 27	Proverbs xix. 1 Timothy iv.	Dog days end. Moon rises, 7 m. past 5, afternoon.
12	S	4 44 7 25	Proverbs xx. 1 Timothy v.	Moon sets, 4 m. past 2, morning. Clock before sun, 4 minutes, 44 seconds.
13	Ld	4 45 7 23	Psalms. Psalms.	Sunday School Union Lessons, 2 Kings xix., Acts viii.
14	M	4 46 7 21	Proverbs xxi. 1 Timothy vi.	Moon rises, 3 m. past 7 evening, Full moon, 16 m. past 8, evening.
15	Tu	4 48 7 19	Proverbs xxii. 2 Timothy i.	1769, Napoleon born. Baptist Home Mission Committee.
16	W	4 49 7 17	Proverbs xxiii. 2 Timothy ii.	Moon sets, 38 m. past 6, morning. Moon rises, 2 minutes past 8, evening.
17	Th	4 51 7 15	Proverbs xxiv. 2 Timothy iii.	1761, Dr. Carey born at Paulerspury. 1786, Duchess of Kent born.
18	F	4 52 7 13	Proverbs xxv. 2 Timothy iv.	1841, Daniel Williams, (Fairford) died, æt. 82. Moon rises, 2 m. past 9 evening.
19	S	4 54 7 11	Proverbs xxvi. Mark i. 1—28.	14, Roman Emperor Augustus died, æt. 76. Moon rises, 31 m. past 9, evening.
20	Ld	4 55 7 9	Psalms. Psalms.	Sunday School Union Lessons, 2 Chron. xxx., Acts ix.
21	M	4 57 7 7	Proverbs xxvii. Mark i. 29—45.	1829, John Toms (Chard) died, aged 66. Moon's last quarter, 8 m. past 4, afternoon.
22	Tu	4 59 7 5	Proverbs xxviii. Mark ii.	1485, Richard III. died, aged 42. Stepney Committee.
23	W	5 0 7 3	Proverbs xxix. Mark iii.	1806, Chater and Robinson arrived in India. Clock before sun, 2 minutes, 21 seconds.
24	Th	5 2 7 1	Ecclesiastes i., ii. Mark iv. 1—20.	1844, Dr. Carson died, aged 68. 1572, Massacre of Protestants at Paris.
25	F	5 3 6 59	Ecclesiastes iii., iv. Mark iv. 21—41.	Moon rises, 21 m. past 1, morning. 1795, Dr. Samuel Stennett died, æt. 63.
26	S	5 5 6 57	Ecclesiastes v., vi. Mark v. 1—20.	1819, Prince Albert born. Clock before sun, 1 minute, 33 seconds.
27	Ld	5 7 6 55	Psalms. Psalms.	Sunday School Union Lessons, Isaiah lv., Acts x.
28	M	5 8 6 53	Ecclesiastes vii., viii. Mark v. 21—43.	1839, John Chin died, æt. 67. New Moon, 1 m. past 7, evening.
29	Tu	5 10 6 51	Ecclesiastes ix., x. Mark vi. 1—29.	Quarterly meeting of Baptist Board, at 4. Moon sets, 26 m. past 7, evening.
30	W	5 12 6 48	Ecclesiastes xi., xii. Mark vi. 30—56.	A. D. 70, Jerusalem destroyed by Titus. Clock before sun, 23 seconds.
31	Th	5 13 6 46	1 Kings xii. Mark vii. 1—23.	1422, Henry V. died, aged 33. 1688, John Bunyan died, aged 60.

REVIEWS.

ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ΕΞ ΑΡΧΑΙΩΝ ΑΝΤΙΓΡΑΦΩΝ ΕΚΔΟΘΕΙΣΑ. *The Book of Revelation in Greek, edited from Ancient Authorities; with a new English Version, and Various Readings.* By SAMUEL PRIDEAUX TREGELLES. London: 8vo. pp. xxxviii., 151. Price 5s. 6d. cloth.

EVERY biblical scholar is aware that the Greek text of the Apocalypse has always been in a less satisfactory state, in the common printed editions, than any other part of the New Testament. At the time of the revival of literature, the known manuscript copies of this book were far fewer, and of less antiquity, than those containing other books. Erasmus, to whom the gratitude of Europe will be for ever due for his exertions in publishing a printed edition of the apostolic writings, did not number among his treasures a single copy of the Book of the Revelation in Greek; he obtained the loan of one from a friend, but it was one in which some verses were wanting, and the whole was mingled with a commentary which he had to separate from the text. It is generally believed that to supply its deficiencies, he was under the necessity of translating some parts into Greek from the Vulgate Latin version. His work was executed also in so much haste, that he himself said that it was rather *precipitated* than edited. In subsequent editions he made some improvements, derived from the Polyglott published by Cardinal Ximenes, but the dates of the manuscripts used by the editors of that work have never been ascertained. Yet the editions published by Erasmus were the basis of the subsequent editions generally, and among them of the beautiful Elzevir edition of

1633, which obtained the name of the Received Text. After this got into general circulation, critical materials for correcting the text of the New Testament came to light. A considerable collection of various readings appeared in 1657, in Walton's Polyglott, but those of the Revelation, through the paucity of manuscripts even then, were very meagre. Subsequently, however, manuscripts of much greater antiquity than any that were accessible at that time have been discovered; and the comparatively recent labours of Matthæi, Birch, Woide, Griesbach, Scholz, Bentley, Lachmann, Tischendorf, and others, have placed the present race of biblical critics in a position very superior to that occupied by their predecessors.

It affords us much pleasure that a man so well qualified for the undertaking as Mr. Tregelles should have devoted the requisite time to the emendation of this important part of the sacred text. In a copious Introduction with which this volume commences, he describes the Object and Plan of the Present Work—the State of the Greek Text of the Book of Revelation—the Sources of Emendation—and the Mode of arranging the Critical Materials and of Forming the Text. The principles he has adopted appear to be sound, and the execution of the work accurate. It will command the attention of all scholars who desire to examine the Apocalypse critically. They *must* obtain it; and they will not fail afterwards to use it. On the left page is the Greek text, printed beautifully in a bold type, and revised so as to accord with the author's views. On the right page, is his translation of the text into English. Below are notes indicating

the deviations from the "Received Text," and marking the authorities by which the deviations are justified. Every thing relating to the *interpretation* of the book is carefully avoided. This was not the author's object; but, in his own words, "to supply a text which might aid those who in subjection of mind to the word of God are seeking the teaching of the Spirit to know the things that are herein written. No thoughts of my own," he says, "on the subject of *interpretation* have, I believe, in a single instance, influenced my judgment as to the adoption of readings; on the contrary, in many places preconceived thoughts on particular passages had to give way before what I saw, on sufficient grounds of evidence, to be the words of the Holy Ghost."

If we present to our readers the most important variations of the author's version from the translation in common use, we shall attain two objects. Every one will admit, undoubtedly, that it is desirable if possible to ascertain exactly what the apostle wrote, that every correction even of a trivial error is of

some value, and that the nearer we get to accuracy the better. On this account many will be glad to inspect the following list. But it will show also—what must be highly gratifying to thousands—how comparatively unimportant are the variations which the most rigorous examination of the sacred text will produce. The differences in many cases are so minute that it is impossible to make them apparent in any other language than the Greek. In other cases they relate merely to the order of the words, as, for example, "white and clean" instead of "clean and white," and "great and small" instead of "small and great." In some cases, however, they are more important; and we shall aid our friends who are not conversant with the subject in judging how much is to be either hoped or feared from the investigation of "Various Readings," by placing in one column every important correction of the "Received Text" proposed by Mr. Tregelles, and in the opposite column the same sentence or phrase as it stands in what is generally called "the Authorized Version."

COMMON VERSION.

TREGELLES.

Revelation, Chapter I. verses 5, 6.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father.

Unto him that loveth us, and hath washed us from our sins in his own blood, and hath made us a kingdom,—priests unto God and his Father.

Chapter I. v. 9.

I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I, John, who am your brother, and fellow-partaker in the tribulation and kingdom, and patience in Jesus, was in the isle that is called Patmos, because of the word of God and the testimony of Jesus.

Chapter I. v. 11.

What thou seest write in a book, and send [it] unto the seven churches which are in Asia.

What thou seest write in a book, and send unto the seven churches.

Chapter II. v. 7.

The tree of life which is in the midst of the paradise of God.

The tree of life which is in the paradise of God.

Chapter II. v. 9.

I know thy works, and tribulation, and poverty.

I know thy tribulation and poverty.

COMMON VERSION.

TREGELLES.

Chapter II. v. 13.

I know thy works, and where thou dwellest. I know where thou dwellest.

Chapter II. v. 15.

The doctrine of the Nicolaitanes, which thing I hate. The doctrine of the Nicolaitanes in like manner.

Chapter II. v. 21.

And I gave her space to repent of her fornication, and she repented not. And I gave her space to repent, and she willed not to repent of her fornications.

Chapter II. v. 24.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak. But unto you I say, the rest that are in Thyatira, as many as have not this doctrine, who have not known the depths of Satan, (how they speak!)

Chapter III. v. 2.

Be watchful, and strengthen the things which remain, that are ready to die. Be watchful, and strengthen the things which remain, that were ready to die.

Chapter III. v. 11.

Behold, I come quickly. I am coming quickly.

Chapter IV. v. 11.

Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created. Thou art worthy, O our Lord and God, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they were and have been created.

Chapter V. v. 5.

To open the book, and to loose the seven seals thereof. To open the book, and the seven seals thereof.

Chapter V. v. 10.

And hast made us unto our God kings and priests: and we shall reign on the earth. And thou hast made them unto our God kings and priests: and they reign over the earth.

Chapter VI. v. 1.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as it were with a voice of thunder, Come.

Chapter VI. v. 3.

I heard the second beast say, Come and see. I heard the second living creature saying, Come.

Chapter VI. v. 5.

I heard the third beast say, Come and see. I heard the third living creature saying, Come.

Chapter VI. v. 7.

I heard the voice of the fourth beast say, Come and see. I heard the voice of the fourth living creature saying, Come.

Chapter VI. v. 8.

And power was given unto them. And power was given unto him.

Chapter VI. v. 11.

And white robes were given unto every one of them. And a white robe was given unto each of them.

Chapter VI. v. 12.

And the moon became as blood. And the whole of the moon became as blood.

Chapter VIII. v. 5.

And there were voices, and thunderings, and lightnings, and an earthquake.

And there were thunderings, and lightnings, and voices, and an earthquake.

Chapter VIII. v. 7.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

And the first sounded, and there was hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burned up, and the third part of trees was burned up, and all green grass was burned up.

Chapter VIII. v. 13.

And I beheld, and heard an angel flying through the midst of heaven,

And I saw, and heard an eagle flying in mid-heaven.

Chapter IX. v. 10.

And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

And they have tails like unto scorpions, and stings; and their power was in their tails, to hurt men five months.

Chapter IX. v. 18.

By these three was the third part of men killed.

By these three plagues was the third part of men killed.

Chapter IX. v. 19.

For their power is in their mouth.

For the power of the horses is in their mouth.

Chapter X. v. 1.

And a rainbow was upon his head.

And the rainbow was upon his head.

Chapter X. v. 5.

Lifted up his hand to heaven.

Lifted up his right hand to heaven.

Chapter XI. v. 1.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise.

And there was given me a reed like unto a rod: saying, Rise.

Chapter XI. v. 4, 5.

The two candlesticks standing before the God of the earth. And if any man will hurt them.

The two candlesticks that stand before the Lord of the earth. And if any man wisheth to hurt them.

Chapter XI. v. 8.

Where also our Lord was crucified.

Where their Lord also was crucified.

Chapter XI. v. 9.

And they of the peoples, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

And some of the peoples, and kindreds, and tongues, and nations see their dead body three days and a half, and do not suffer their dead bodies to be put into a sepulchre.

Chapter XI. v. 17.

Which art, and wast, and art to core.

Who art and who wast.

Chapter XII. v. 12.

Woe to the inhabitants of the earth and of the sea.

Woe to the earth and to the sea.

Chapter XII. v. 17.

And have the testimony of Jesus Christ.

And have the testimony of Jesus.

Chapter XIII. v. 1.

And I stood upon the sand of the sea. . . . and upon his heads the name of blasphemy.

And he stood upon the sand of the sea. . . . and upon his heads names of blasphemy.

COMMON VERSION.

TREGELLES.

Chapter XIII. v. 10.

He that leatheth into captivity shall go into captivity. He that is for captivity, into captivity he goeth.

Chapter XIII. v. 17.

The mark or the name of the beast. The mark, the name of the beast.

Chapter XIV. v. 1.

And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred, forty and four thousand, having his Father's name written in their foreheads. And I saw, and, behold, the Lamb stood on the mount Sion, and with him an hundred, forty and four thousand, having his name and his Father's name written in their foreheads.

Chapter XVI. v. 1.

Pour out the vials of the wrath of God. Pour out the seven cups of the wrath of God.

Chapter XVIII. v. 13.

And cinnamon and odours. And cinnamon, and spice, and odours.

Chapter XVIII. v. 17.

And all the company in ships. And every passenger.

Chapter XIX. v. 1.

Alleluia : salvation, and glory, and honour, and power, unto the Lord our God. Alleluia ; the salvation, and glory, and power of our God.

Chapter XIX. v. 13.

And his name is called the Word of God. And his name hath been called the Word of God.

Chapter XIX. v. 17.

Come and gather yourselves together to the supper of the great God. Come and be gathered together unto the great supper of God.

Chapter XX. v. 12.

And I saw the dead, small and great, stand before God. And I saw the dead, great and small, standing before the throne.

Chapter XX. v. 14.

This is the second death. This is the second death, the lake of fire.

Chapter XXI. v. 2.

Coming down from God out of heaven. Coming down out of heaven from God.

Chapter XXI. v. 5.

And he said unto me, Write. And he said, Write.

Chapter XXI. v. 6.

And he said unto me, It is done. And he said unto me, They are done.

Chapter XXI. v. 7.

He that overcometh shall inherit all things. He that overcometh shall inherit these things.

Chapter XXI. v. 10.

And showed me that great city, the holy Jerusalem. And showed me the holy city, Jerusalem.

Chapter XXI. v. 14.

And on them the names of the twelve apostles of the Lamb. And on them the twelve names of the twelve apostles of the Lamb.

Chapter XXI. v. 24.

And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour unto it. And the nations shall walk by means of the light thereof : and the kings of the earth do bring their glory unto it.

Chapter XXII. v. 6.

The Lord God of the holy prophets. The Lord God of the spirits of the prophets.

COMMON VERSION.

TREGELLES.

Chapter XXII. v. 11.

He that is righteous, let him be righteous still. He that is righteous, let him work righteousness still.

Chapter XXII. v. 14.

Blessed are they that do his commandments. Blessed are they who wash their robes.

Chapter XXII. v. 19.

Out of the book of life, and out of the holy city, and from the things which are written in this book. From the tree of life, and from the holy city, which are written of in this book.

Chapter XXII. v. 20.

Amen. Even so. Come Lord Jesus. Amen. Come, Lord Jesus.

Chapter XXII. v. 21.

The grace of our Lord Jesus Christ be with you all. The grace of our Lord Jesus Christ be with all the saints.

Here are a few additions, a few omissions, and a few words changed; but how few, and how comparatively trivial! We do not say or think that such labours as those of Mr. Tregelles are of small value; far otherwise; but yet their chief value lies in showing how little, rather than how much, needs to be changed, or *can* be changed by fair criticism. What is there here to affect any fact, any doctrine, any duty? Yet this, it will be remembered, is the result of an examination of that which has been confessedly the most faulty portion of the Greek text of the New Testament! How unfounded is the alarm which some good people have felt when they have heard of various readings and proposed emendations. By such labours, the general accuracy of

the scripture as we have it is confirmed, while small inaccuracies are corrected. Let the text be examined. Let manuscripts be collated. Let every jot and tittle undergo the most rigid investigation. The text, like the pretensions of the Saviour it makes known, will bear to be looked at by the most scrutinizing eyes, in every imaginable light: the voice from heaven cries, "Come and see." The closer the inspection, the more fully and indisputably will the divine origin of every part of the Christian system be established.

By all who are competent to make use of the text Mr. Tregelles has furnished, his labours will be highly appreciated; and others may derive instruction and pleasure from his improved translation of the original.

BRIEF NOTICES.

The New Testament Pocket Commentary: compiled from Henry, Scott, Doddridge, Burkitt, and other writers: with numerous Explanatory and Illustrative Notes. London:

Though this work comes from the Depository of the Religious Tract Society, it is not a mere abstract from the larger Commentary which was published some years ago: it is an independent work, and one on which much time and labour have been bestowed. Of course the editor has made use of that justly esteemed

compilation, and many sentences will be found to occur in both, but he has had recourse to other instructive expositions and sources of knowledge. This is seen especially in the short explanatory notes which are appended in small type to the paragraphs intended for continuous reading. The work is well adapted for devotional purposes; and we beg to suggest the desirableness of keeping it bound with the text, as well as in the present form, for the convenience of travellers, for whom it will be an excellent *cade mecum*.

An Exposition of the Epistle to the Galatians, showing that the Present Divisions among Christians originate in blending the ordinances of the Old and New Covenant. With an Appendix, on the opening of the Apostolic Commission. By J. A. HALDANE. Edinburgh: Whyte and Co. 16mo. pp. xv., 279.

Some of the books with which we are most pleased are treated by us with apparent neglect. A slight examination shows that they deserve more than a "Brief Notice;" it is often impossible at the time to deal with them in a manner corresponding with their merits; but next month, it is hoped, there may be more time and space at command. Other claims on time and space speedily follow; and the consequence is that an excellent work neither receives that full exhibition of its worth which would have compensated for a little delay, nor that prompt attention which one of inferior character might have had at first. So it has been with the volume before us. Three months ago we read the greater part of it with much satisfaction; marked many passages for extract, and intended to discuss the principal topics on which it treats; but now, all that we can do is to apologize to the venerable author, and urge our readers to obtain the work and judge for themselves. The epistle to the Galatians is one of great importance, bearing strongly on points connected with our rejection of infant baptism, and with the maintenance of just principles respecting the Christian dispensation. It is an epistle which requires careful study, but will repay it amply; and we can assure our readers, whether private disciples or ministers, that in their endeavours to understand it, they may derive from this publication very valuable aid.

The Baptismal Reconciliation: with Fraternal Remarks on Dr. Halley's "Reply," and the Appendix of Dr. Wardlaw. By the Rev. CHARLES STOVEL. London: 12mo. pp. viii., 277. Price Four Shillings, cloth.

About twelve months ago, Dr. Halley published a volume, under the title of "Baptism, the designation of the Catechumens, not the symbol of the Members of the Christian Church: A Reply to the Lectures of the Rev. Charles Stovel on Christian Discipleship and Baptism, and to the Strictures of the Rev. Dr. Wardlaw, in an Appendix to his Dissertation on Infant Baptism." The love of truth should lead all persons who have read that performance, and have derived from it an unfavourable opinion of Mr. Stovel or his work, to give their attention to his present rejoinder. It is due both to him and to themselves; for in some cases Dr. Halley has evidently mistaken his meaning, and has even quoted so loosely as to give his reader the impression that he was reading Mr. Stovel's words, when it was not so. We do not suspect that this was done with any unfair design; but neither the love of brevity, nor haste, can be admitted as an excuse for inaccuracy in citing an opponent's language. In controversy, whatever goes between inverted commas, as coming from the antagonist, should be his own words, without addition, omission, or alteration of any kind. Dr. Halley believed, we doubt not, that the deviations were unimportant; but his antagonist alone is the judge

of this, and Mr. Stovel complains, we think, justly. Dr. Halley should have been the more exact, as he had himself used strong language in reference to "falsified extracts and inverted commas," respecting which he says, "These misquotations may, possibly, be ascribed to the unfortunate habit which Mr. Stovel has contracted of citing authorities in the most careless manner." Mr. Stovel still retains his opinion also in reference to those criticisms, which some of the most learned of our own denomination have thought it necessary to disclaim, and appeals to them anew, adducing arguments respecting which he says that he has "a right to claim that all this evidence be well considered and refuted, before his brethren throw the work aside and say, 'Stovel is wrong in his Greek.'" These personal explanations, however, are but subordinate to his principal design, which is to illustrate the position in reference to each other sustained by the three great parties of pædobaptists, of which Dr. Halley, Dr. Wardlaw, and the bishop of London, may be regarded as representatives; all maintaining that pædobaptism is right, each maintaining a portion of truth which the others in defending pædobaptism endanger, and each in maintaining the truth for which he pleads advancing reasonings which when carried out explode the theory which they all assume.

Memoir of Mr. Thomas Thompson, late Missionary to Western Africa, with copious extracts from his Correspondence and Journal, by his devoted friend, JOHN FREDERICK LOCKWOOD. Newcastle-upon-Tyne: Lockwood, Collingwood Street. pp. iv., 87.

To this pamphlet our readers are indebted for the article with which our present number opens. The extracts we have given will, we trust, induce many of our friends to purchase the whole, in which they will find pleasing letters and portions of journals, as well as other biographical facts. This is the more desirable, as the profits of the work are devoted to the use of Mr. Thompson's widow; for whose sake we suggest the propriety of connecting with the publication the name of some London bookseller.

War with the Saints. By CHARLOTTE ELIZABETH. London: Seeley, fscap. 8vo. pp. 300.

This volume is the last work which proceeded from the pen of the late Mrs. Tonna, the gifted lady who was accustomed to write under the assumed name of Charlotte Elizabeth. Its design is, by the circumstances attending the exterminating crusade against the Albigenes in the beginning of the thirteenth century, to demonstrate that the church of Rome is the Antichrist; and to show the existence of a true Christian church in the dark ages, who resisted her usurpations and separated from her communion. We could have wished that instead of the very general statements in relation to the opinions of these dissenters, they had been mentioned more in detail; but perhaps this would have proved too much; for, though there is not the least intimation of it here, there is scarcely any doubt but that the Albigenes were opposed to the administration of

baptism to infants, and rejected also the ceremonies of confirmation and of the consecration of ecclesiastical edifices. We should have been better pleased, too, had there been a less frequent—we might almost say less incessant—application of the epithet “dragon,” and such like terms, to the “Beast of Rome:” though we may not be required to “speak gently of our sister’s fall,” yet surely it can be neither politic nor Christian, by harsh or abusive language, to throw obstacles in the pathway from Rome to England. We can however with pleasure recommend the volume as giving, in a very popular and interesting form, important information concerning these ancient protesters against the errors and the tyranny of Rome.

Dissertations, Letters, Sermons, &c. &c. By ARCHIBALD M’LEAN, one of the Pastors of the Baptist Church, Edinburgh. Elgin: Macdonald. 1848. pp. 350.

Among the principal topics discussed in this, which is the fourth volume of the series, are the Doctrine of Original Sin—the Influence of the Holy Spirit—the Agreement of Paul and James respecting Justification—the Evidence of Christ’s Resurrection—Christ’s Law of Discipline—the Nature of the Millennium. The fifth volume, which is to contain Sermons and Discourses on important doctrinal and practical subjects, is to appear in September.

The Prodigal Son. London: R. T. S. pp. 94. gilt edges.

A very small and neat book, containing a simple and interesting exhibition of divine mercy, addressed to those “who have sufficiently understood the Christian religion to admit its inestimable worth, who, amidst the sorrows of guilt, and the vanity of all earthly pleasures, sigh for the pardon and peace which it reveals, but hesitate to appropriate its precious promises, and to obey its holy precepts.”

The Christian Citizen: his duty to the Government and his Fellow Subjects. A Lecture delivered in the Baptist Chapel, Sudbury, Suffolk, April 12, 1848. By SPENCER MURCH, Minister of the Gospel. Sudbury: 12mo. pp. 14. Price 2d.

The principal design of this tract is to dissuade from appeals to physical force, and from resistance to the payment of unjust rates or taxes, and to urge all classes to unite in seeking extensive reforms by legal means, taking universal suffrage as their rallying point.

The Child’s Poetical Naturalist: with Notes. By MARY DRING, Author of “Memory’s Review,” “Infantine Poems,” &c. London: Hamilton, Adams, and Co., 24mo., pp. 194.

Two verses prefixed to this volume, we have transferred to an earlier page of our present number. Wild flowers, insects, birds, and quadrupeds, are made the subjects of short compositions, the simple and lively versification of which will render them acceptable to the young, to whom they may be also recommended for the information they convey, and for the devout recognition of the Creator’s goodness which pervades them.

VOL. XI.—FOURTH SERIES.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Knights’ Standard Edition of the Pictorial Bible, Part XIV. Second half. London: 8vo. Price 2s.

The Popish Antichrist: his Character and Doom. As delineated in 2 Thess. ii. 1—12. By JOHN SMYTH, D.D., Minister of Free St. George’s, Glasgow. Glasgow: Bryce. 24mo. pp. 103.

Divine Laws Ordained for Blessing. A Discourse delivered before the Wesleyan Methodist Missionary Society, in Great Queen-street Chapel, London, on Friday, April 28th, 1848, and published at the request of the General Committee. By WILLIAM URWICK, D.D. London: Mason, pp. 52.

Boanerges: or, The Death of the Preacher and the Life of his Principles. A Discourse on the Death of the Rev. Wm. Cooper, preached in Plunket-street Chapel, on Sunday, January 30th, 1848. By A. KING. With Remarks on the History and Prospects of Evangelical Protestantism in Ireland. Dublin: W. and G. Robertson. 12mo. pp. 31.

Motives to the Cultivation of Piety: or, Topics of Scriptural Encouragement for Devout Travellers to Zion. By JAMES YOUNG. London: B. L. Green. 24mo. pp. 156.

A Descriptive Atlas of Astronomy, and of Physical and Political Geography, embracing the latest information and most recent discoveries in Astronomical and Geographical Science. With descriptive letter-press. By the Rev. THOMAS MILNER, M.A. Part III. containing a Plate of the Phases and Movements of the Moon, and Maps of North and South America. London: W. S. Orr and Co. 4to.

The Atmosphere and Atmospherical Phenomena. Monthly Series. R. T. S. Price 6d.

Suggestive Hints towards Improved Secular Instruction, making it bear upon practical life. Intended for the use of Schoolmasters and Teachers in our elementary Schools. By the Rev. RICHARD DAWES, A.M., Vicar of King’s Somborne, Hants. Second Edition. London: Groombridge, 12mo. pp. 166.

The Wrongs of the Counter. An Appeal for Young Men employed in Shops against the Late-hour System; including a Practical Suggestion of a Remedy. With a Recommending Preface. By JAMES CARLILE, D.D. Minister of Salem Chapel, Woolwich. London: B. L. Green. 12mo. pp. 28.

The Eclectic Review for July, 1848. Ward and Co. Contents. I. Memoir of Sir T. F. Buxton. II. The Lay of the Nibelungen. III. Maryat’s Eastern Archipelago. IV. The Earnest Ministry and Church. V. Egypt and its Monuments. VI. Miss Martineau’s Eastern Life. VII. The People’s League and the People’s Party. 8vo. pp. 128.

Lowe’s Edinburgh Magazine for July. Contents. I. Modern Philosophy and its Tendencies. II. Career of Sir Thomas Fowell Buxton, Bart. III. Martyr of Pritchill. IV. Rationalism. V. A Glance at Italy and Italian Politics. VI. Recent Developments of Theological Errors. VII. Summary of Intelligence. VIII. Literature of the Month. Edinburgh. Price 1s.

The Herald of Peace. July. London: Ward.

INTELLIGENCE.

CANADA.

BAPTIST COLLEGE, MONTREAL.

The Annual Examination of this college, which is under the care of the Rev. J. M. Cramp, M.A., and the Rev. F. Bosworth, M.A., took place on the 24th and 25th of May. The Rev. W. Taylor, M.A., of the presbyterian church, the Rev. H. Wilkes, M.A., of the congregational church, and the Rev. J. Girdwood, pastor of the baptist church in Montreal, attended; and their reports respecting the attainments of the students are highly satisfactory. Five of the students for the ministry have completed their studies. During the greater part of the winter session Mr. Bosworth was compelled by illness to abstain from labour; but Dr. Davies kindly supplied his place, and discharged his duties to the end of the session. After the vacation it is expected that Mr. Bosworth will resume his work. The college is open to general students of good moral character, of all denominations, as well as to members of baptist churches who intend to engage in the ministry.

GRANDE LIGNE MISSION.

Madame Feller and Mr. Roussy were immersed a few weeks ago in the chapel at Grande Ligne by Dr. Cote. Dr. Cote is about to take a journey into the States on behalf of the mission, and another labourer is expected to arrive shortly from Switzerland.

ASIA.

CHINA.

In a letter to Mr. Angus, dated Shanghai, April 13th, Mr. Shuck says. "The baptist missions to the Chinese may be stated about as follows:—

- 6 Churches,
- 100 Communicants,
- 15 Ordained ministers.
- 1 Foreign licentiate.
- 10 Native preachers.
- 2 Doctors of Medicine.

"The church under my pastorate at Shanghai has twelve members.

"I am very desirous of receiving the English Baptist Magazine, and also your Missionary Papers, Heralds, and Reports. Could you not send us copies regularly by the ships which leave London and Liverpool for

Shanghai direct? Please direct as follows: 'Shanghai Baptist Missionaries, Shanghai, China.' Never send printed matter per overland mail. Before I left Canton for America, I was charged as postage for each copy of the English Baptist Magazine eight shillings!

"We now have regularly public preaching in Chinese on Lord's day twice, and at intervals through the week, congregations good and interesting. Some appear to be feeling the force of truth. We hope to commence a large chapel soon within the walls. Public preaching is now carried on in Shanghai in the language of the people every Sunday by four distinct missions. My immediate colleagues in the baptist mission here are Rev. Mr. and Mrs. Yates (an honoured name) of North Carolina, Rev. Mr. and Mrs. Tobey of Washington city, Dr. and Mrs. James of Philadelphia."

AUSTRALIA.

A letter from the Rev. J. Ham to the Rev. T. Swan of Birmingham, dated Sydney, January 1st, 1848, contains not only personal details which must be interesting to the writer's friends, but also pleasing information respecting Melbourne, Launceston, Hobart Town, and Sydney:—

"Although I have never had the pleasure of receiving a letter from you since I left England, yet I was much gratified and deeply affected, by finding on the receipt of the May magazine for last year, that I was not forgotten by you, or by my old and highly-valued friends at Cannon Street. I beg most gratefully to acknowledge all your kindnesses towards me and my family, and this last in particular; nor can the lapse of years erase from my mind the deep interest which you and your people took in my welfare, especially during the period of my protracted affliction among you.

"Being this day permitted to enter on another year, I may indeed say, 'What hath God wrought?' 'I am a wonder unto many' in this country who knew me at home in my affliction, and no doubt I am a wonder to all my friends in Birmingham.

"For my every mercy, unexpected and unanticipated comforts and blessings in this land, I cannot be sufficiently grateful to the great Author of all good, and to him I desire to ascribe all the praise, that he has enabled and permitted me to labour through the whole of the past year without being laid

aside more than one sabbath during the whole of the year. While I have suffered during the winter season in Melbourne strong symptoms of my old asthmatic complaint, yet these sufferings have been nothing when compared with what I endured at home. I might here mention that at the latter end of last summer I visited (for the first time) Van Dieman's Land, having made an exchange with the baptist minister of Hobart Town for four months. I was much delighted with my visit to that land, not only in beholding the beauty and the variety of the scenery there, the romantic appearance and constant succession of mountains and valleys, rocks and hills adorned with all the rich profusions of nature's bounteous hand; but I was more especially delighted with the kind reception I met with from every denomination of Christians there, who seemed to vie with each other which should show me the greatest kindness, attention, and respect.

"It afforded me great gratification to find that the ministers both in Launceston and Hobart Town were exceedingly united and free from denominational jealousy. You may suppose that I must have had some degree of health, energy, and strength, having preached five times every week for one denomination or another, nearly all the time I was there, besides attending and speaking at many public meetings, such as bible, missionary, Sunday-school meetings, anniversaries in town and country, &c. &c. I mention this with gratitude to God for his goodness in enabling me so to labour, and to you, because I know it will be gratifying to you, and to my friends in Birmingham, to hear of the Lord's gracious and merciful dealings with me ever since I left my native land.

"And now, my dear brother, I must detail to you some of the remarkable movements and leadings of Divine Providence with me and my family for the last six months, that you may know how it is I am in the great metropolis of this country.

"Two years ago, when we laid the foundation-stone of our chapel at Melbourne, I made an exchange with the Rev. John Saunders of this city for four months, who visited Port Philip and Van Dieman's Land for the benefit of his declining health, his nervous system having been greatly enfeebled by his long residence in this hot climate. The colder climates of Port Philip and Van Dieman's Land proved of advantage to him for a time, but for the last twelve months his health has been again declining, and he has been at last compelled to decide on leaving the colony and returning to England. As soon as this was decided he and his people determined on inviting me to come and take the pastoral charge over them. Considering this to be a more important sphere of usefulness than Melbourne, (al-

though I had not the slightest previous thought or intention of leaving there) the church sent me an affectionate and unanimous invitation to take the pastorate among them, to minister unto them the word of life, and preach unto them 'the glorious gospel of the blessed God.'

"This call I laid before my people, and after much serious deliberation and prayer, they considered it to be their duty to acquiesce in any decision at which I might arrive. Knowing that my health would be much benefited by the change, (the winters being much warmer at Sydney than at Port Philip) and my sphere of usefulness greatly enlarged, I felt it my duty to accept their invitation to transfer my labours to this city. I have left my people in good faith and mutual affection, with a beautiful chapel, free from debt within about £50; in perfect peace, and in circumstances in which they are capable of supporting the ministry without aid from any other source than their own voluntary subscriptions and pew rents.

"From this statement you will see that I am entering on a more important sphere, and am called to occupy a more responsible position than I did even in Birmingham; but I trust I am now better qualified to fill it, and hope by divine strength I shall be kept from ever doing discredit to the denomination to which I belong, or of departing from the principles of the *voluntary system*, which I have been enabled so long to maintain; and I firmly believe that God will keep me to the end, and make me more useful and instrumental in 'winning souls to Christ,' than I have ever been in years that are past. I am happy to say that I am more comfortable, and better provided for in temporal things, than I have been at any former period of my ministry.

"Melbourne is provided for at present for several months by the baptist minister of Hobart Town supplying my place. Whether he will be invited to succeed me or not, I do not know, but rather think he will. He is not a man of very high sentiments, not higher than I am myself, and you know how high that is, as I have never altered *one iota* since I left in favour of *hyperism*; and though the baptist churches in Launceston and Hobart Town were reported to be very high in sentiment, yet they received all my warnings and appeals to the consciences of sinners with great affection and thankfulness, and eutreated me to visit them again.

"I think you cannot blame me for moving from one important situation to one more important. I am sure you would not if you had been here to witness the striking indications of providence in guiding my steps to this city, where I hope and expect to close my labours in the vineyard of my divine Lord and Saviour.

"And now, as my much esteemed and

beloved brother, Mr. Saunders, is returning to England, and will most likely visit Birmingham, let me bespeak for him a kind and hearty welcome from you and your people, which I feel assured he will have. He is an excellent man and an eloquent preacher, and has been an affectionate brother to me. He, with Mrs. Saunders, spent four months at our house at Melbourne, and Mrs. Ham and all my family and friends esteem him very highly; indeed I may add that no man or minister can be more highly esteemed or more greatly beloved than he is in all these colonies. He was brought up to the law, but left it for the ministry. He has worked hard in this city for thirteen years; he has been much blessed, has been very popular on all important and public occasions, has often lectured on scientific subjects, and been a great and leading advocate in the total abstinence cause.

"There is a testimonial getting up by the inhabitants of this city to be presented to him at the Royal Hotel before he leaves. The subscription list is headed by the attorney-general. It has already reached nearly £300, and it is rather expected it will be made £400 when complete. What course he will take when he arrives home I do not know, as much will depend on the state of his health there. I should think the change would restore him, as it appears to me to be only nervous debility produced by incessant labour in such a hot climate."

ASSOCIATIONS.

ESSEX.

This association comprises the following churches:—

Ashdon.....	R. Tubbs.
Braintree.....	D. Rees.
Bures.....	A. Anderson.
Burnham.....	J. Garrington.
Colchester.....	R. Langford.
Earl's Colne.....	C. Short, M.A.
Halstead.....	W. Clements.
Langleigh.....	C. Pleyer.
Rayleigh.....	J. Pilkington.
Romford.....	E. Davis.
Saffron Walden.....	T. Burditt.
Sampford.....	B. Beddow.
Thorpe.....	E. Cherry.
Tillingham.....	G. Wesley.
White Colne.....	J. Dixon.

The annual meeting was held at Halstead, on May 17th and 18th. Mr. Clements presided. The circular letter by Mr. Rust, on "The Doctrine of Election Scripturally and Practically considered," was adopted. Mr. Anderson was chosen secretary, and Mr. Rust treasurer of the association for the ensuing year. Messrs. Garrington and Stovel preached.

Statistics.

Number of churches.....	15
Baptized.....	52
Received by experience.....	17
Received by letter.....	17
Restored.....	2

Removed by death.....	26
Dismissed.....	12
Excluded.....	15
— 53	

Clear increase.....	35
Number of members.....	1547
Sabbath scholars.....	1308
Village stations.....	28

The next annual meeting is to be held at Saffron Walden, on the third Tuesday and Wednesday in May.

MONMOUTHSHIRE.

The following churches constitute this association:—

Llanwenarth.....	F. Hiley, W. Jenkins.
Blaenau Gwent.....	J. Lewis.
Tabernacle, Penygarn.....	E. Evans.
Bethesda.....	J. Edmunds, T. Thomas.
Caerleon.....	J. Evans.
Penuel.....	J. Michael.
Trosnant.....	D. Ll. Isaac.
Tredegar.....	W. Roberts.
Zion Chapel, Ponthir.....	J. Michael, R. Griffiths.
Bethania, Magor.....	T. Leonard.
Pontrhydryn.....	D. D. Evans.
Glasgoed.....	
Newport.....	W. Thomas.
Argoed.....	
Caerwent.....	
Horeb, Blaenavon.....	
Castleton.....	E. Jones.
Beulah.....	T. Evans, M. Morgana.
Ebenezer, Blaenavon.....	O. Michael.
Sharon, Goitre.....	J. Jones.
Abersychan.....	S. Price.
Nebo, Penycas.....	
Pisgah.....	
Penuel, Rhymney.....	E. Roberts.
Twyngwyn.....	
Shiloam, Machen.....	
Heron, Nantyglo.....	S. Williams, T. Bevan, H.
Bethel, Bassalleg.....	E. Thomas. [Phillips.
Tredegar.....	D. Evans.
Libanus, Blackwood.....	
Moriah, Risca.....	J. Rowe.
Carmel, Sirhowy.....	R. Ellis.
Crane St., Pontypool.....	T. Thomas, J. Lewis.
Bethel, Llangibby.....	
Calvary.....	T. Roberts.
Llanhiddel.....	
Shiloam, Cwmbrane.....	
Rhymney.....	
Bethlehem, Llanelly.....	D. Davies.
Llanddewi.....	T. Lewis.
Usk.....	Owen.
Penrhos.....	J. Cobner.
Salem, Blaenau.....	W. Roberts.
Darenvelen.....	B. Williams.
St. Melons.....	D. Evans.
Zoar, Henllys.....	
Zion, Troenant.....	D. Edwards.
Jerusalem, Rhymney.....	D. B. Jones.
St. Bride's.....	E. P. Williams.
Blaenavon.....	
Temple, Newport.....	
Victoria.....	J. Rees.
Abercarn.....	
Tabernacle, Sirhowy.....	M. Thomas.
Nash.....	T. J. Thomas.

The association met at Horeb, Blaenavon, on the 30th and 31st of May. Mr. O. Michael was called on to preside. The following resolutions, with others, were adopted.

"That this association, representing the baptist connexion in the county of Monmouth, emphatically condemns the report of Jellinger C. Symons, Esq. on the state of education in the manufacturing

dietriots of the county; as characterized by glaring self-contradictions, gross injustice to the voluntary efforts of the working classes to educate their offspring, and improve their social condition; an obvious partiality to the state-paid clergy, and prejudice against non-conformist ministers; and an undue reliance on the partial and bigoted representations of the enemies of Welsh nationality and non-conformity; to the virtual rejection of the testimony of dissenting ministers, and others, especially those who were known to be opposed to the interference of government in the affair of national education.

"That this association concurs in the recommendation of the committees at Cardiff and Liverpool on the subject of a national memorial to the Queen from the men of Wales; and, approving of the memorial, a copy of which has been now read, earnestly calls on the ministers and churches of this county to use their best efforts to get the memorial numerously signed."

<i>Statistics.</i>	
Number of churches	55
Baptized	294
Received by letter	129
Restored	171
	— 594
Removed by death	131
Dismissed	129
Excluded	184
	— 444
Clear Increase	150
Number of members	6190
Sabbath scholars	5146
Teachers	780

The next meeting to be held at Trosnant, on the last Tuesday and Wednesday in May.

CARMARTHENSHIRE AND CARDIGANSHIRE.

This association held its meetings at Velinvoel on the 6th and 7th of June. Mr. D. Jones was chosen moderator. The circular letter by Mr. D. Jones was adopted in connexion with the Pembrokeshire association. Several sermons were preached, and among the resolutions the following were adopted:—

"That this association consider the reports of the commissioners, respecting the state of education in Wales, false; that they are so for the purpose of disgracing dissent, and to promote the interests of the established church, and consequently all their information is unworthy of belief.

"That the signs of the times loudly call on dissenters to co-operate in support of the Normal school in particular, and also general education on the voluntary principle, and utterly to refuse pecuniary aid from government, whether towards erecting school-houses, or in support of the schools.

"That this association approve of the principle and design of the society for separating church and state, and of the resolution adopted by the association in Monmouthshire in order to carry out the purposes of the above association, and do resolve cordially to co-operate to carry on this institution in Wales."

<i>Statistics.</i>	
Number of churches	64
Baptized	241
Received by letter	61
Restored	125
	— 427
Removed by death	136
Dismissed	62
Excluded	154
	— 342
Clear Increase	85

The association meets next year at Ebenezer, Llangynnog.

PEMBROKESHIRE.

The number of churches in this association is forty. The annual meeting was held at Blaenffos, on the 13th and 14th of June. Mr. J. Morgan presided. Sermons were preached, and the business of the association was transacted.

<i>Statistics.</i>	
Number of churches	40
Baptized	225
Received by letter	36
Restored	94
	— 355
Removed by death	121
Dismissed	19
Excluded	103
	— 243
Clear Increase	112

The association is to be held next year at Beulah.

GLOUCESTERSHIRE.

This association is constituted by the following churches:—

- Gloucester.....G. Woodrow.
- Cheltenham.....J. Statham.
- Tewkesbury.....J. Berg.
- Naunton and Guiting...
- Cubberley & Winstone.T. Davis.
- Winchcomb.....S. Dunn.
- Stow-on-the-Wold.....J. Acock.
- Ledbury.....
- Stroud.....W. Yates.
- Chalford.....R. White.
- Hillsley.....G. Smith.
- Tetbury.....J. O. Mitchell.
- Uley.....C. T. Crate.
- King-Stanley.....J. C. Butterworth.
- Nuppend.....W. Hill.
- Slimbridge.....W. Rose.
- Thornbury.....J. Eyres.
- Woodchester.....F. M. Hood.
- Eastcombs.....S. Packer.
- Chepstow.....T. Jones.
- Monmouth.....H. C. Ark.
- Coleford.....J. Penny.
- Woodside.....J. Hume.
- Lydney.....E. E. Elliott.

The annual meeting was held at King Stanley, on the 14th and 15th of June. Mr. Butterworth presided. Addresses were delivered by Messrs. Statham, Woodrow, and Hume, and the circular letter on "The Department of Christians towards the Un godly" was read by Mr. Penny. A resolution was agreed to, to the effect that it was highly expedient that the association should become connected with the Baptist Union. Several churches, in consequence of their having subjected their lists of members to a strict revision, report a total number of members less than last year, although no actual diminution has been sustained.

<i>Statistics.</i>	
Number of churches	25
Baptized	141
Received by letter	75
Restored	14
	— 230

Removed by death.....	39
Dismissed.....	49
Excluded.....	39
— 127	
Clear increase.....	103
Number of members.....	2232
Village stations.....	23
Sunday School Children.....	3118
Teachers.....	406

The next annual meeting is to be held in Gloucester, on the Wednesday and Thursday in the week called Witsun-week.

NORTHERN.

This association was formed in 1690, and comprises sixteen churches,

Newcastle: Tuthill Stairs	George Sample.
Hamsterley.....	David Douglas.
Rowley & Sbotley Field.....	James Fyfe.
Broomley & Broomhaugh.....	Daniel Kirkbride.
North Shields.....	John Donald Carrick.
Stockton-on-Tees.....	William Leng.
Newcastle: New Court.....	Henry Christopherson.
South Shields.....	James Sneath.
Middleton in Teesdale.....	John Robertson, A.M.
Wolsingham.....	Edward Lewis.
Brough.....	James Kay.
Monkwearmouth.....	John Kitts.
Bedlington.....	William Dickenson.
Sunderland.....	John Kneebon.
Hartlepool.....	James Smith, jun.
Darlington.....	David Adam.

The annual meeting was held on the 12th, 13th, and 14th of June. Mr. D. Douglas was chosen moderator. Sermons were preached by Rev. J. Fyfe and Rev. J. Robertson, M.A.; and resolutions were passed, among which were the following:—

“That this association condemns the constitution, and desires the abolition of the ecclesiastical courts of this country, their existence being incompatible with the enjoyment of civil and religious freedom, one of the worst relics of a bygone time, and unworthy of the present age.

“That, in the opinion of this association, the allowance of grants of money from the British government for the temple of Juggernaut, by the authorities of our Indian empire, is a violation of the principles of religious freedom and ought to be at once discontinued, and that it and all other systems of idolatry or worship should rely on the voluntary support of their own adherents.

“That this association rejoices to learn, that the kind and faithful address recently issued by the Baptist Union on the low state of religion throughout our denomination, has been cheerfully responded to by most of the churches in this locality in the holding of special services, for prayer and humiliation, during last Lord's day; and as we are painfully convinced from the returns from the churches at this our annual session, of our participation in this state of spiritual barrenness, we would affectionately recommend the churches within our bounds still further to lay to heart this our low condition, and by a quickened attention to the ordinary means of grace, during the ensuing year, as well as by devoting such special seasons publicly and privately to humiliation and prayer as may be found convenient, to endeavour to obtain from the great Head of the church a general and permanent revival of his work.”

The secretary having been requested to refer to the constitution of the association of

1795, it, together with the minutes of 1700, 1802, and 1841, was read and debated, when it was resolved—

“That the association has been proved to be a strict baptist association.”

Statistics.

Number of churches.....	10
Baptized.....	40
Received by letter.....	21
Restored.....	4
— 65	
Removed by death.....	22
Dismissed.....	2
Withdrawn from.....	12
Excluded.....	10
— 46	
Clear increase.....	19
Number of members.....	983
Village stations.....	38
Sabbath scholars.....	1229
Teachers.....	183

BRISTOL.

This association consists of the following forty-five churches:—

Bristol—

Broadmead.....	N. Haycroft, T.S. Crisp.
Buckingham, Clifton.....	
Counterslip.....	T. Winter.
King-street.....	G. H. Davis.
Maudlin-street.....	T. Jenkins.
Pithay.....	E. Probert.
Thrissell-street.....	W. H. Fuller.

Gloucestershire—

Avening.....	S. Webley.
Minchinhampton.....	R. G. Lemaire.
Fishponds.....	G. B. Thomas.
Shortwood.....	T. F. Newman.
Sodbury.....	T. How.
Westbury-on-Trym.....	
Wotton-under-Edge.....	J. Watts.

Somersetshire—

Bath, Somerset-street.....	D. Wassell.
„ York-street.....	W. Gilson.
Beckington.....	W. Newell.
Bourton.....	J. Hannam.
Cheddar.....	
Croscombe.....	G. Pulling.
Dunkerton.....	J. Ricketts.
Frome, Badcox-lane.....	C. J. Middleditch.
„ Sheppard's Barton.....	S. Manning.
Hanham and Keynsham.....	T. Ayres.
Laverton.....	
Paulton.....	
Philip's Norton.....	
Pill.....	
Twerton.....	J. Daniel.
Wells.....	J. H. Osborn.
Weston-super-Mare.....	

Wiltshire—

Bradford.....	H. Webley.
Bratton.....	T. Griffin.
Calne.....	T. Middleditch.
Corsham.....	J. P. Silfiant.
Corton.....	T. Hardick.
Crockerton.....	Z. Clift.
Devizes.....	C. Stanford.
Melksham.....	C. Daniel.
Penknapp.....	S. Evans.
Sherston.....	S. Stubbins.
Shrewton.....	J. Mather, C. Light.
Trowbridge, Back-street.....	W. Barnes.
„ Bethesda.....	S. Walker.
Warminster.....	G. How.

The annual meeting was held at Back-street chapel, Trowbridge, on the 13th, 14th,

and 15th of June. Mr. Barnes was appointed moderator. Messrs. C. J. Middle-ditch, Winter, Newman, and Probert preached. The circular letter, written by Mr. G. How, on "The Comparative Inefficiency of the Christian Ministry, with its Causes and Remedy," was adopted.

Among the resolutions agreed to was the following:—

"That this association, devoutly recognizing an all-wise and over-ruling Providence, turns an anxious but hopeful eye to the important changes which are taking place in France and other continental nations, and rejoices in the dismay which has overtaken civil and spiritual despotism, and sincerely prays that the declaration of rights and liberty of conscience which has been made, may bring to all classes solid and lasting good, and trusts that dear Christian brethren who have there laboured and suffered in the cause of God, may receive abundant supplies of the Spirit, and use their liberty for the more vigorous and wide diffusion of the gospel of our common salvation.

"That, on a serious consideration of the present state of Europe, and being deeply anxious that our own country should be preserved from the occurrence of similar scenes, and the prevalence of similar calamities, we deem it important to embody, in a petition to the legislature, the sentiments which we hold to be of vital moment to the welfare of our land; and that the following petition be adopted, and sent to S. M. Peto, Esq. M.P., for presentation to the House of Commons; viz.—

"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in parliament assembled, the petition of the undersigned ministers and messengers of the Bristol Association of baptist churches—

"Sheweth,—That your petitioners are deeply concerned that our common country should be preserved from the woes that afflict the nations of the continent.

"That, to your petitioners, those judgments appear the natural and righteous consequences of unjust and partial legislation; and that to escape the punishment we must avoid the sin.

"That, in the opinion of your petitioners, the recognition of the principle of equal justice to all—according to the royal law, 'Thou shalt love thy neighbour as thyself'—as the basis of legislation, will secure political rights to every class of the community; will place all Christian churches on a social equality; will obtain for the poor the provision of a generous Christian charity, rather than of a stern political economy; will free commerce from all injurious restrictions; will promote peace with the nations of the earth; and tend, under the blessings of divine Providence, to advance the security and happiness of the empire.

"Your petitioners therefore pray that this principle may guide and pervade every act passed by your honourable house

"And your petitioners will ever pray," &c.

Statistics.

Number of churches.....	45
Baptized	230
Received by letter.....	114
Restored.....	13
	— 407
Removed by death.....	146
Dismissed.....	129
Excluded.....	33
	— 308
Clear increase.....	99
Number of members.....	6876
Sabbath scholars.....	6296
Teachers.....	1024

The association is to meet next year at King-street, Bristol.

NEW KENT AND SUSSEX.

The following churches compose this association:—

Kent—

Bexley Heath.....	W. Coleman.
Borough Green.....	C. Robinson.
Chatham.....	T. Jones.
Dover.....	J. P. Edgcome.
Hadlow.....	J. B. M'Cura.
Maidstone.....	
Meopham.....	W. Pope.
Ramsgate.....	W. Garwood.
St. Peter's.....	J. Smeed.
Sheerness.....	C. Slim.
Sutton-at-Hone.....	J. Neville.
Tunbridge Wells.....	H. Kewell.

Sussex—

Brighton.....	W. Savory.
Rye.....	A. Smith.
Wivelsfield.....	T. Baldock.
	Added in 1848.
Crowborough.....	J. Mose.

The annual meeting was held at Wivelsfield on the first Tuesday and Wednesday in June. Mr. Neville was chosen moderator, and Mr. Pope secretary. Messrs. Pope, Smeed, Chappell, and Edgcome preached. The circular letter, on the "Duties of Deacons and Members of our Churches," was read by Mr. Slim.

Statistics.

Number of churches.....	16
Baptized.....	61
Received by letter.....	24
Received by experience.....	7
Restored.....	4
	— 96
Removed by death.....	16
Dismissed.....	14
Excluded.....	12
	— 42
Clear increase.....	54
Number of members.....	1336
Sunday scholars.....	1224
Teachers.....	184

The association will meet next year at Hadlow, on the first Tuesday and Wednesday in June.

ORDINATIONS.

BRIDGEND, GLAMORGANSHIRE.

On Wednesday and Thursday the 28th and 29th of June, Mr. J. P. Jones, late of Pontypool college, was publicly ordained pastor of the baptist church, meeting at Newcastle chapel in this town, by which church Mr. Jones was unanimously chosen. Messrs. Thomas, president of Pontypool college, Evans of Pontrhydryn, Jones of Cardiff, Evans of Cowbridge, Hughes of Maesteg, Roberts of Rhymney, Meyer, Wesleyan, of Bridgend, Jones of Caerphilly, and other ministers took part in the services. The chapel at each service was crowded, and the meetings remarkably interesting. This neighbourhood comprehends a very extensive

sphere, in which the late venerable Mr. James, secretary of the Glamorganshire baptist association, laboured successfully for the long space of twenty-one years.

—
WAKEFIELD.

Mr. W. Colcroft, late pastor of the baptist church at Stanningley, having accepted the unanimous call of the church at Wakefield to become its pastor, entered upon his duties at the latter place on the 2d of July.

On Tuesday the 18th of July, a public tea meeting was held in the spacious school-room under the chapel, which was numerously attended, not only by parties connected with the place, but others of various denominations in the town, who met for the purpose of giving Mr. C. a hearty welcome to this his new scene of labour. Messrs. Foster of Farsley, Parkinson of Crigglesstone, Rowe of Ossett, and others, addressed the meeting, the interest of which was kept up during the whole evening; the utmost cordiality of feeling and sentiment pervading the entire proceedings.

—
MALBOROUGH, DEVONSHIRE.

The Rev. W. W. Evans, whose constitution has suffered too much from his laborious exertions in Calcutta, as a missionary, to render it proper for him to return to a tropical climate, has accepted a unanimous invitation from the baptist church at Malborough, near Kingsbridge. We hope that the salubrity of Devonshire will restore his health, which is materially improved, and that he will enjoy much comfort and usefulness in his pastoral engagements, on which he entered the second Lord's day in July.

—
NOTTINGHAM.

The Rev. J. A. Baynes, B.A. late of Poplar, having accepted the unanimous invitation of the church meeting in Spaniel-row, Nottingham, to become their pastor, he is expected (D.V.) to enter upon his labours in that place on Lord's day, August 13th.

—
HADLOW, KENT.

The baptist church in this village having invited Mr. John Bunyan M'Cure to the pastoral office, public services were held on the occasion, July the 10th. Mr. Pope of Meopham delivered an introductory discourse, and received answers to the usual questions. Mr. Foreman of Hill-street addressed the minister in the afternoon, and the church in the evening. It having been found desirable to enlarge the place of worship, sixteen feet have recently been added to its length.

RECENT DEATHS.

MRS. EVANS.

June 14th, at Rhyader, in the sixty-eighth year of her age, died, Mrs. Evans, relict of the late Rev. David Evans, baptist minister of Doleu and Rock, in the county of Radnor. For twenty years she lived a widow, twenty-seven a wife, and forty-eight a Christian; during which period she "walked worthy of the vocation wherewith she was called;" she "adorned the doctrine of God our Saviour in all things." It may well be said of her, she lived the life of the righteous, and thus when she came to die her latter end was like his. She was a kind and affectionate wife, a tender and loving mother, a true and sincere friend, a pious and devoted Christian. By her amiable and benevolent disposition she had won the esteem of a large circle of friends—all who knew her respected her. The disease which terminated her life here was very short, only three days; yet she was not taken by surprise, she had her lamp burning. It was exceedingly painful and severe, yet borne with the most patient resignation and Christian fortitude. She several times expressed her implicit confidence in, and her entire dependence upon the Saviour. She positively declared she was not alone going down into the valley, but that there was one with her whose almighty arm was underneath her, and who would never leave her nor forsake her. Among the last words she spoke were, "I am happy;" bearing testimony to what she said by a cheerful smile on her countenance. On the 19th, her mortal part was followed by a large concourse of people to the burying ground of the Doleu chapel, where she was laid by the side of her departed husband, who had been pastor over that church for thirty-two years. On the following sabbath morning her death was improved by her pastor, the Rev. D. Davies, from Gen. xlii. 36, "All these things are against me." The sermon was most impressive—it was solemn and sublime; the congregation very numerous, attentive, and deeply affected.

Mrs. Evans was the mother of eleven children, eight of whom survive her. Two are baptist ministers, three members of the baptist church under the pastoral care of the Rev. Mr. Cox of Woolwich, and three, we trust, inquiring what they must do to be saved.

—
MRS. HUNT.

Died, at Heathrow, on sabbath morning, July 9th, Mrs. Maria Hunt relict of the late Mr. Atlee Hunt, and for thirty-two years a member of the baptist church, Harlington, of which her lamented husband was also a deacon. Although she attained the advanced age of seventy-seven, her faculties were un-

impaired; and nearly up to the time of her death she displayed an energy of character rarely witnessed in a person of her years, and seldom exceeded by those of middle life. The illness which ended in death was short, and the last moment unattended with the fearful struggle :

“ She plunged not in the swelling flood,
But stepped from shore to shore.”

By her removal the family have been deprived of an affectionate and devoted mother, the church of a consistent and valued member, the poor of a kind and generous friend. Though dead she still lives, and her loss will be long and severely felt. May the great Head of the church sanctify and repair the breach which has been made.

MISCELLANEA.

BRISTOL COLLEGE.

The annual meeting of the subscribers and friends of the Bristol baptist college was held in Bristol, on Wednesday, June 28th. On Monday and Tuesday the students were examined in the several branches of study to which their attention had been given with much diligence during the session, viz. theology, the original languages of the scriptures, the classics and mathematics, logic, and moral philosophy. These examinations being in a high degree satisfactory in their results, the gentlemen who took part in them presented to the committee very favourable reports of the manner in which the students acquitted themselves.

Two students left the college during the session, one to take the charge of a church, the other to study in Scotland. Six candidates for admission into the college have been received, and three other applications are before the committee.

ARLINGTON, GLOUCESTERSHIRE.

It has been found necessary to enlarge the chapel in which the baptist church and congregation have been in the habit of worshipping in this village. Services occasioned by this circumstance were held on Tuesday, June 27, when sermons were preached in the morning and afternoon, by Messrs. Woodrow of Gloucester, and Stalker of Blockley. An additional service was held in the evening, when addresses bearing on the mutual relation of pastor and people were delivered by the pastor, and by Messrs. Blakeman of Hook Norton, Cubitt of Bourton, and Stephens of Cirencester.

The unsettled state of the weather did not prevent a good gathering of people, and the collections were good.

VOL. XI.—FOURTH SERIES.

PROFITS OF THE SELECTION.

The annual meeting of the trustees was held on the 26th of June, when grants were made, from the profits of this hymn book, to forty-eight widows of baptist ministers.

Recommended by

Mrs. G.....	W. Colcroft, J. Foster	£5 0
P.....	W. Yates, J. Berg	5 0
C.....	J. Sprigg, Dr. Steane	5 0
N.....	Dr. Steane, S. Green	5 0
G.....	Shem Evans, J. Preece	5 0
A.....	J. H. Hinton, Dr. Murch	5 0
J.....	J. Edwards, J. Wilde	5 0
S.....	J. H. Brooks, John Haigh	5 0
H.....	M. Kent, W. Keay	5 0
K.....	J. H. Brooks, E. Adey	5 0
C.....	Dr. Murch, W. Groser	5 0
F.....	Dr. Murch	5 0
H.....	J. Green, R. Roffe	5 0
A.....	..... .....	5 0
M.....	B. Evans, R. Johnstone	5 0
H.....	J. W. Fishbourne, Dr. Cox	5 0
H.....	D. Rees, John Aldis	5 0
G.....	W. Brock	5 0
N.....	B. Evans, G. H. Orchard	5 0
R.....	Robert Roff, E. L. Forster	5 0
B.....	I. M. Soule, J. H. Hinton	5 0
H.....	Henry Trend, F. Roleston	5 0
F.....	H. W. Stemberidge, Jos. Collins	2 10
G.....	S. Nicholson	2 10
C.....	J. T. Wigner, S. Green	2 10
G.....	W. Groser, Dr. Murch	2 10
M.....	J. Webb, Thomas Clarke	2 10
H.....	J. H. Hinton, Dr. Steane	2 10
D.....	Thomas Wheeler	2 10
E.....	Thomas Morgan, Thomas Swan	2 10
W.....	Dr. Cox, J. H. Hinton	2 10
W.....	J. M. Soule, A. Wayland	2 10
E.....	S. Kent	2 10
H.....	C. Elven, J. H. Hinton	2 10
V.....	J. Simmons, Joseph Lea	2 10
S.....	B. Hall, R. Breeze	2 10
F.....	Dr. Cox, S. Green	2 10
T.....	J. Foster, W. Colcroft	2 10
T.....	S. Kent, E. Manning	2 10
P.....	J. T. Brown, Thomas Phillips	2 10
M.....	W. Roberts, John Webb	2 10
W.....	J. H. May, R. Serle	2 10
S.....	B. Evans, W. J. Stuart	2 10
R.....	B. Evans, W. J. Stuart	2 10
H.....	Thos. Young, H. W. Stemberidge	2 10
A.....	B. C. Young, W. Kitchen	2 10
C.....	Thomas Morgan	2 10
J.....	W. Jones, Thomas Davis	2 10
D.....	L. Hall, Thomas Swan	2 10
J.....	D. Evans, J. S. Hughes	2 0
D.....	W. Jones, T. Davies	2 0
E.....	E. Williams, D. Jones	2 0
L.....	H. Davies	2 0
E.....	J. W. Evans	2 0

The widows to whom the recent grants have been made are requested to send their addresses to the Rev. Dr. Murch, Rickmansworth, Herts, on the receipt of which he will transmit to them the sums voted.

To save trouble and disappointment on the part of future applicants, we repeat the notice that no *new* cases can be received, except from the widows or orphans of ministers whose congregations used the book at the conclusion of their pastorate; and that in all cases the signatures of two ministers who use the book are necessary.

COLLECTANEA.

LAW OF MARRIAGE.

The commissioners appointed to inquire into the state and operation of the law of marriage, as relating to the prohibited degrees of affinity, and to marriages solemnized abroad or in the British colonies, have just issued their first report. After enumerating the various acts relating to the subject up to 1835, when the statute 5 and 6 Will. IV. c. 54, (commonly called Lord Lyndhurst's Act) was passed, they state that that statute has failed to attain the object sought to be effected by its prospective enactments. It has not prevented marriage with the sister or niece of a deceased wife from taking place in numerous instances. The number of those marriages is so great that the provisions of that statute rendering them null and void have not generally deterred parties from forming such connexions.

The commissioners then report upon the laws of other countries with respect to marriages within the prohibited degrees of affinity, and more especially to a marriage with the sister of a deceased wife. Marriages of this kind are permitted, by dispensation or otherwise, in nearly all the continental states of Europe. In most of the American states marriages between a man and the sister of his former deceased wife are not only deemed in a civil sense lawful, but are deemed in a moral, religious, and Christian sense lawful, and exceedingly praiseworthy. In some few of the states the English rule is adopted.

The report concludes thus:—"On a review of the subject, in all these its different bearings and effects, we are constrained not only to express our belief that the statute 5 and 6 Wm. IV. has failed to attain its object, but also to express our doubt whether any measure of a prohibitory character would be effectual. These marriages will take place when a concurrence of circumstances gives

rise to mutual attachment; they are not dependent on legislation. We are not inclined to think that such attachments and marriages would be extensively increased in number were the law to permit them; because, as we have said, it is not the state of the law, prohibitory or permissive, which has governed, or as we think, ever will effectually govern them."

IMMERSION OF A CLERGYMAN.

The cathedral town of Winchester has been thrown into considerable excitement by the public baptism, by immersion, on Sunday last, of the Rev. C. B. Proby, rector of St. Peter's in that city. The particulars are, we believe, as follow:—The Rev. J. Branch, minister of the baptist chapel, Waterloo Road, London, attended and took part, sometime ago, at a public meeting in Winchester, where Mr. Proby was present. After the meeting a conversation took place, when Mr. Branch gave his views on the subject of baptism; he found Mr. Proby had been doubting for a long period upon the subject. Last Sunday, Mr. Branch again visited Winchester, to preach there on behalf of the Sunday schools, when he received a request from the rector of St. Peter's to baptize him; which he performed in a running brook, in the presence of between one and two hundred persons, after the rector had made a solemn and public profession of his faith. In the afternoon, the rector partook of the Lord's supper at the baptist chapel; and in the evening preached a sermon at St. Peter's church, although forbidden by the churchwardens, stating what he had done, and giving his views on the subject of baptism. We understand that Mr. Proby immediately informed his diocesan of the whole matter; the result of course, is his immediate suspension. Time will show what further.—*Patriot, July 20.*

CORRESPONDENCE.

THE DECLINE OF OUR CHURCHES.

To the Editor of the Baptist Magazine.

DEAR SIR,—In a discussion of this subject at the recent meeting of the Gloucestershire Baptist Association I offered a few observations, some of which were in accordance with a portion of the letter in your magazine for this month, particularly as to the fact of the existence of a great extent of religious feeling beyond the immediate circle of our own churches or of any religious denomination. I am fully satisfied of this fact, and that the progress of real religion—religion of a saving character, is far greater in the present day than the increase of our churches, or the growth of any religious denomination. Yet while I admit the fact, and rejoice that

by any means and in any way, the work of conversion and salvation is carried on, I take a much less favourable view of the religious nondescripts who are so rapidly multiplying around us, than is taken by many of our brethren. I have no faith in their superior piety. So far from believing in their "earnest thoughts and holy feelings, slumbering and waiting until they have room to burn and shine forth," my conviction is that, for the most part, their piety is of a low order, and, in all that they are pleased to regard as non-essentials, of a lawless character.

Imperfect as our churches are, their doctrines are too scriptural and their discipline too strict for the latitudinarian principles of many whom, in the judgment of charity, we must regard as true Christians; but who, in

their zeal for reformation, would overturn all existing institutions, unsettle every thing, and settle nothing. While we cheerfully give these parties credit for whatever of real excellence they possess, and thankfully receive their admonitions, learning wisdom even from our adversaries, let us not imagine that their keeping aloof from us is any sufficient evidence that our churches are corrupt and worldly.

Perhaps there never was a period when the privileges of church membership were more lightly esteemed than in the present day, and there are not a few who rejoice in this, and who deride our churches as mere *religious clubs*. The diffusion of this sentiment, and of the views of the Plymouth Brethren in relation to denominational and sectional membership, has greatly hindered the increase of the churches of every name; and I believe *it will be so* for some time to come. The new theories must have a fair and full trial, and in the end Christians will fall back upon the old order of things, will inquire for the old paths, and will walk therein, and find rest to their souls. It is true that God *could* dispense with the outward church if he pleased, but he *will not*; there must and will be the church of Christ in the world even unto the end. We may have great respect for Christian brethren who, mourning over the deficiencies of existing churches, separate themselves, and endeavour to show a more excellent way, forming new churches upon what they believe to be the scriptural plan; but we can have no sympathy with those who, finding fault with every religious community, pride themselves that they belong to no outward church whatever; their religion will generally be found to be of such a character as would not bear the scriptural restraints of even the most imperfect of our churches.

Not one word of this is intended to counteract the influence of "Kind Words;" an address which I had hoped would commend itself to every heart, and which I had thought eminently adapted to excite, in the members of all our churches, that *permanent* "faithfulness, that heart-searching, that earnest agony of solicitude" for our entire consecration to God, as individuals and as churches, which we must all so much desire.

If I were required to particularize various causes which have been in operation to the injury of the churches, I should enumerate worldly conformity, political excitement, importations of doubtful theology, the reaction subsequent upon the spasmodic efforts of ultra-revivalism, a style of preaching acceptable to persons of literary taste but not fitted to interest and impress the masses of the population; and there is one matter, especially, affecting the state of our churches and the progress of religion amongst us, which I think is not sufficiently understood. I

refer to the depressed condition of commerce, and the heavy afflictions to which many of our brethren are subject in their worldly circumstances. No one who is unconnected with business can have any adequate conception of the paralyzing, overwhelming influence of worldly cares and anxieties in a season of general pecuniary embarrassment such as the present. In the last three years an exhausting process has been going on, which has brought hundreds, aye, thousands of active Christians, men of small capital, but honest, upright, endeavouring, persevering men, down to the lowest point. They

"See every day new straits attend,
And wonder where the scene will end."

Many have escaped from these calamities by emigration; and then some of our churches have been almost broken up. It has been my lot to witness the affliction of several who have left, and of a greater number who remain. How can such men be spiritually-minded or energetic in their Christian efforts? Suppose one of them to be a village preacher, how can he go forth to his accustomed labours on the Lord's day with the apprehension of bankruptcy and ruin in the coming week! The gloomy, depressing influence of these sorrows is felt in the family, in the church, and in all the walks of Christian usefulness. I am not writing of such as have ruined themselves by their own folly, making haste to be rich by railway speculations or otherwise—these have been alternately injured by a delusive prosperity and the ruin that has followed—but I now refer to men of blameless character and good report, who deserve the cordial and practical sympathy of all their Christian brethren.

Under God we look to a good harvest and the preservation of our beloved country from foreign war and internal commotion, for the removal of this heavy affliction; and when this dark cloud has passed away, I feel assured a visible and blessed effect will be experienced in our churches. It is grievous now, but afterward will yield the peaceable fruits of righteousness; and I earnestly entreat that *this* matter may be remembered in supplication at the throne of grace.

I am, dear Sir,

Yours respectfully,

THOMAS NICHOLSON.

Lydney, July 8, 1848.

QUERY AND ANSWER.

A baptist pastor writes thus:—"Your recommendation of 'The Analytical Hebrew and Chaldee Lexicon,' to persons who have never been favoured with the assistance of a living teacher, has induced me to write to ask if you think it at all probable that I, who have entered my fifty-ninth year, should be able, with

"the assistance of this book alone, to learn to read Hebrew? It is what I have greatly desired, and think if I could have had some assistance therein I should long before now have known a little of the language: but there was not a person in this place to whom I could look for this purpose. Some of my books have many words in Hebrew, Greek, &c. and I am therefore unable to read such words.

"If you think the Lexicon would be of much service to me, and its price not beyond my means, I shall be thankful to you to favour me with your opinion upon that subject.

"You say, 'It does all for them that can be done by a Lexicon. Industry, patience, determination, the student must find for himself; but these being possessed, and directed towards the attainment of Hebrew literature, nothing more is necessary for the tyro than a Bible, a Grammar, and this Lexicon.' You mean, I presume, an English Bible and an English Grammar."

The reviewer begs to say, that the price of the Lexicon is two guineas. By a Bible and a Grammar, he meant a Hebrew Bible and a Hebrew Grammar. Any Hebrew Grammar, even the most elementary, would suffice, a very copious grammatical introduction being prefixed to the Lexicon. The probability of the inquirer's success must depend so much upon his natural aptitude for the acquisition of languages, and his previous attainments in literature, that the opinion of a stranger respecting it can be of little value. The advanced period of life mentioned, the reviewer regards as a disadvantage, but not an absolute disqualification.

QUERY.

"The following case has been submitted for my opinion, and I am desirous of your assistance in confirming or correcting my judgment in the matter.

"A. B. and C. D., members of a baptist church, are invited by C. D., an intimate friend not of the same persuasion, to visit her on the occasion of the christening of her first-born according to the forms of the church of England. They will not be required to attend the ceremonial nor even to see the clergyman. Their friendly help is solicited to make some articles of dress, to aid in all the domestic preparations for a grand dinner party, to arrange those who proceed to church in the morning, to do the amiable to the sponsors at lunch, and to be parties at the festive board. Beyond recognizing the leading toast in

"honour of the newly regenerated one, the day is to be spent as at a large family meeting, without reference to the object bringing them together. A few modern songs will grace the evening, no dancing contemplated, the whole proceeding to be strictly moral; excesses of any kind will be discountenanced.

"The questions on the case are—

"Ought A. B. and C. D., knowing the character and object of the meeting, to accept the invitation?

"Would it be consistent for them to do so under protest against the religious ceremonial?

"Ought an objection to be taken on the ground of conscientious disapproval, or on that of inexpediency?"

"REFEREE."

EDITORIAL POSTSCRIPT.

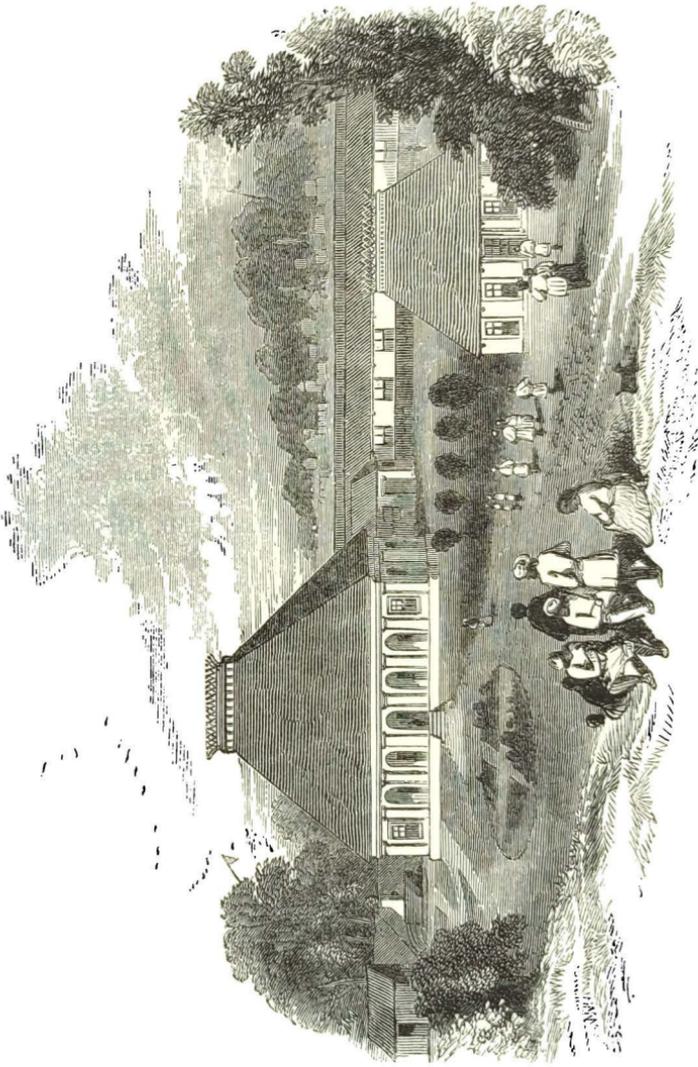
Happening to call at the Mission House, we have found there a communication from the secretary of one of our associations, of which we should gladly have availed ourselves had we received it in time. It would conduce to our convenience, and be advantageous to our readers in many cases, if correspondents would kindly observe the directions given every month on the second page of the wrapper respecting the places to which their favours should be forwarded. In this instance, it appears by the post mark, it was sent quite soon enough for use in the present month, and, containing intelligence, would have received immediate attention, had it been addressed either to the editor's residence, or simply to Paternoster Row.

In our last number an error of the press occurred which was not discovered till it was too late to rectify it. In our review of Bagster's Analytical Hebrew Lexicon, page 414, line 40, a *daleth* is substituted for a *resh*: דאלת should have been רש . It is mentioned now, because it might possibly perplex a learner.

The day appointed for the commencement of the ensuing session at Stepney College is Wednesday, Sept. 13th. The Rev. W. A. Salter of Amersham has consented to preach on the occasion.

The Subscribers to the Hanserd Knollys Society may expect to receive in the course of the present month the fourth volume of its publications. It will include two exceedingly scarce treatises from the pen of Roger Williams, the founder of the State of Rhode Island;—"The Bloody Tenent" [or Tenet] "of Persecution," and "Mr. Cotton's Letter, Examined and Answered."

THE MISSIONARY HERALD.



CHITAU RAH, HINDOSTHAN.

ASIA.

CALCUTTA.

In a letter dated May 2nd, Mr. Thomas says, "I have not much to write about in reference to the mission just now, nor time to write. You will be pleased to hear that two believers were baptized at Bow Bazar last sabbath, one of them a Hindu female, the wife of one of the members of the church, the other a young East Indian, also nearly related to several of our members. We have several interesting cases, and I hope to baptize again at the end of this month, and shall probably experience a repetition of that pleasure after the lapse of another month or so. A good work appears to have commenced. Oh, that it may go on and increase!"

Mr. Wenger says, under the same date, "There has been a rumour here that after the annual meeting you will pay us a visit at Calcutta. I believe if this rumour be true, your visit will be both very acceptable and very useful; but as I can hardly bring myself to believe that you will choose this season of the year for it, I confidently forward this to your address. We are all pretty well, which at this season of the year is a great privilege."

BARISAL.

Mr. Thomas says, "We have heard from our esteemed brother Page at Barisal, He has been very ill, dangerously so, but God has mercifully spared him. Our last letters, received a day or two ago, spoke favourably of his recovery, though I am by no means without apprehension concerning him. The heat has been very trying, but for the present he and his family are under cover, a gentleman having consented to let them share a portion of his residence. Mr. Page has at last succeeded, with very great difficulty, in securing a plot of ground in which to build himself a house. The execution of this work will prove tedious, and probably much more expensive than was expected. I hope his life will be preserved and his health restored, for he is a very valuable and devoted missionary."

CHITAURAH.

The engraving on the first page of this number gives a view of the Mission House, Chapel, and Schoolroom at Chitaurah, a village near Agra, all of which have been raised principally by the exertions of Christian friends in that city. To the right are seen native Christian dwellings, which were built that they might afford an asylum to converts who were driven from their homes, or deprived of their land on account of their reception of the gospel; and part of the native village appears in the distance. Mr. Smith, who labours here, writes as follows:—

Since my last, our mission here has, I trust, advanced in the right way, although its course has been a most chequered one. Sometimes appearances have cheered us and made us hope that God's set time to favour us had come; we have been filled with pleasing expectations of sinners turning to the Saviour; strong convictions of the truth have been manifested by many, and the resolves of others have appeared so strong that we thought them prepared to leave all for Christ: but alas! in the hour of trial and persecution, our hopes and expectations have been dashed to the ground; we have had the pain of see-

ing those of whose conversion and piety we entertained no doubt, giving way in the hour of trial, and indirectly by their conduct denying the Lord that bought them. Thus our faith has been tried, and we have had to proceed with trembling, in the midst of doubts, hopes, and fears, which can only be known by being experienced. At this time we have much need of the united prayers of all who love Zion, that God would strengthen our native brethren who are called upon to suffer persecutions of no ordinary kind; their wives and children are enticed away from them, a nai has not ventured to shave them for the last month, and the dhoobi also refuses to wash for them; they are indeed subjected to every species of annoyance that can be invented. And when we consider that they are mostly unlettered and Christians of but a short date, it is not surprising that some amongst them should have been found whose faith and principles were not sufficiently established to enable them to bear up under the loss of all things, and still retain their integrity. One most trying case has occurred;—a man on joining us was forsaken by his wife and three children; he persisted in remaining with us, and his wife and two children, a boy and girl, shortly after came and lived with him. They resided in the mission village here for upwards of six months in peace and comfort: the man was consistent in his life, and appeared to be growing in grace; he frequently engaged in our prayer-meetings, and his language was such as might be expected from a humble Christian, whose dependence is on another and not on himself. His wife attended chapel regularly, and at last requested to be baptized; the two children had however been married subsequently to their coming to live with us, and the time having come for them to join their respective partners, the girl was sent away with her husband, amidst many professions of friendship on the part of his family. The mother was reconciled to the parting with her daughter by the expectation that, according to usage, her place would be filled by her son's wife, who was to come in a few days. Instead of this, however, some of her relations came and asked the boy to spend a few days with them previous to bringing her home. The father, not suspecting foul play, permitted him to go, and persuasions, threats, and promises succeeded in retaining him, so that he returned no more; added to this the daughter's husband would not permit her to visit her parents again; thus they were deprived of all their children. The mother became sad, and meeting with some of her former friends, was soon made dissatisfied; she then commenced using all the art she possessed to get our brother to leave us and join his caste again; she annoyed him daily, and at last managed to convey all his things away. I was present when she had accomplished this, and the poor man said,

"Take all I have, and I will support you as far as I am able, only leave me in peace, for you have almost taken my life." This, however, would not satisfy her, and she sat by his door three days without eating any thing openly, and said she would perish there unless he accompanied her. I promised to get her a house in her old village, and that she should have a little to support herself with if she would go away—but no, she said she would throw herself into my well. I then said, if her husband wished to go with her, I would not hinder him; but he refused. She threw herself on the ground like a maniac, with such force that I really feared she would kill herself. I remained with the poor man until eleven o'clock, P.M., on the third day, and seeing there was no hope of success, she departed, saying that she would throw herself into the well in the morning. Before I left, two men came from the village to see what was the matter, and stated that the woman had raised all the village by her screams for help. Distracted and worn out by fasting and anxiety, our poor brother at last yielded to his infatuated wife; he went away and remained with her for three days, during which time I am told he scarcely left his bed, but upbraided his wife as being the destroyer of his peace, and said he would not stop with her, but that go where he might, he was a Christian. I fully anticipate his return in a day or two. You will perceive from this case how much we need help from above. The women are a great hindrance; I do not know an instance of relapse but what may be traced to their influence; they are so fond of weddings, pujas, and melas, which as Christians they cannot attend, that it makes them our most inveterate enemies; they are bad enough in the towns, but in the villages they are much more ignorant and superstitious, and their prejudices are such as almost to preclude the possibility of improvement. Our schools get on very indifferently. The children can almost work as soon as talk, and there are no incentives, such as the hope of government employ, to make the people anxious that their children should be educated; in short the rural population about us cannot appreciate education. We continue to preach regularly in the surrounding villages, and in many instances are encouraged by the reception we meet with. Whilst in others we are pained to hear the name of our blessed Redeemer made the subject of the rudest mockery. Truly "they know not what they do." Oh, for the converting power of the Spirit! this is what we most want. It is not the want of conviction, neither is it opposition, that hinders the progress of truth—hundreds about us have had their judgment convinced repeatedly—but there is generally the most disheartening indifference exhibited as to eternal things—a religiosity of the heart is neither understood nor desired, and every

thing spiritual is laughed at, so accustomed are they to see the god they worship, that their general request is, "show us God, and we will believe him." Here idolatry and superstition exist in their rudest forms. Our Christian village is on the whole going on well; we are building more houses. I married a couple of our people last week, the first Christian marriage celebrated in this place. It drew a large number of spectators

from the village, and various were the eulogiums in its favour; the people appeared struck at the simplicity of the service. Our daily worship and Sunday services are tolerably well attended; indeed I think on the whole, after comparing the state of our mission with what it was a year ago, we have reason to take courage and go forwards. May the Lord by his grace make us faithful and persevering in spite of the opposition of man.

BENARES.

Some success has recently cheered our brethren at this station. Mr. Small writes thus, May 9th:—

Since I last wrote you we have been privileged to administer the ordinance of baptism to four individuals, on a credible profession of repentance and faith, and to receive again into full communion one who on account of a sad fall (into intemperance) had about a year ago been excluded from fellowship with the church at Chunar, at that time under the pastoral charge of brother Heinig.

On the evening of Monday, April 17th, immediately before our regular week-evening native service, the baptism of Jahurun and Bundhoo (alias Sarah) took place. The baptismal service was held in the open air, the font being in the garden, between brother Smith's house and the chapel. As some were present who did not well understand the native language, among others a young Presbyterian missionary from America, the preparatory address by myself and one hymn were in English, another hymn and prayer, as well as the subsequent services, in-doors, being in the vernacular tongue. About forty or fifty persons were present, and among them two or three Roman catholic drummers who had never witnessed such a spectacle before, and who seemed much interested in the whole service. It happened to be brother Smith's turn to conduct the prayer-meeting, and he gave a very suitable and impressive exhortation on the occasion. Of the two native females thus received into the visible church of Christ, one had been brought up from early childhood in the family of Mr. Smith's daughter and son-in-law—members of our church—and so had long enjoyed the privileges of Christian instruction and example. She had offered herself as a candidate for the ordinance about six months before, but at that time we were not satisfied that a work of grace had been commenced in her heart. Latterly, however, we had good ground to trust that this was the case. The other native sister is considerably senior to the above mentioned—apparently about forty. She had been formerly a follower of the false prophet, but about two years ago, on the

death of her husband, she was taken into the family of one of our most aged sisters, widow Piebat, who furnished her with food and clothes in return for her services as a domestic. Here she first heard the fundamental truths of the gospel, and latterly attending regularly the means of grace at brother Smith's, and being further instructed in private by sister Smith and others, she appears to have grown in knowledge and grace very satisfactorily. Although unable to read, she had committed to memory the "Lord's Prayer," "Apostles' Creed," and several passages of scripture; and in prayer she pours forth her heart with much intelligence and fervour. She now attends Mrs. Small's little female school, where she even already makes herself useful as an assistant (she is a good sempstress), and when she has herself acquired the power to read and write, her services will be available for that department too.

We had another baptismal service last Lord's day evening, the 7th inst., at sunset. On this occasion brother Heinig conducted the preparatory service, and gave an address from Rom. vi. 3, 4, in Hindustani. I then (as on the former occasion) immersed the two professing disciples in the name of the triune God; and on the congregation re-assembling, by candlelight, I conducted, as usual, the English service, endeavouring to make a practical improvement of the solemnity by an exhortation founded on Col. iii. 1, &c. Afterwards, it being the first sabbath of the month, the ordinance of the Lord's supper was administered by brother Smith. Thus we each of us took a leading part in the sacred and refreshing services of the evening.

The two individuals who were then baptized were the European serjeant-major and bandmaster of a native corps lately arrived in the station, and the daughter of Solomon, one of our catechists. The former has been a pious professor for many years past, I believe, and for some time has been convinced of the scripturalness of our views of the sacraments, but has never till now met with a baptist

minister willing to administer the initiatory ordinance to him simply as a believer, and apart from all considerations as to what particular church he meant to become a member of, or as to his views on church government, and other minor matters. I was glad to welcome one whose views on this point so fully coincided with my own. He communed with us that evening after baptism, and I have no doubt (though I have not yet asked him) will become a member "in full communion" with us during his residence here.

The young disciple, who was also immersed on this occasion, had some time ago fallen into gross sin on being forsaken by her (nominally so) husband. But she has been received back into her father's family, and employed for many months as a servant in brother Heinig's family, where she has given much satisfaction, and her profession of deep repentance seems sincere, and we hope her to be a subject of grace.

Last evening, Monday the 8th, we held the monthly missionary prayer-meeting at our house. In this the missionaries of the London Society unite with us, the meetings being held every third month here (at Rajhaut), and the two other months at the London Mission new chapel at Sicrolos. Our hall, which is large (planned purposely to be used as a chapel till our proposed mission chapel is built), was quite full, consisting mostly of natives. The Rev. J. Kennedy, of the London Missionary Society, gave a most lively and impressive address in Hindustani, and brethren Smith and Jacob engaged in prayer.

I think I have not mentioned to you that the Thursday evening English service, which was for some months given up, for several reasons, was recommenced in the middle of March, and is conducted as formerly, Messrs. Kennedy, and Watt of the London Missionary Society and myself preaching alternately. During last cold season Mrs. Small

and I used frequently to attend the English services on Wednesday evenings at the Church Mission chapel, three or four miles off, and generally took tea with the missionaries after. From all this you will perceive that we are on the best of terms with our brother labourers here of all denominations; and we find it good to commune and dwell together in unity.

Last Friday evening we had a sweet little private prayer-meeting at our house, with special reference to these critical and disastrous times. Our party consisted of brother Kennedy and our pious and liberal military friend, Capt. F., the paymaster here, a staunch episcopalian, along with female members of our families. Thus the three denominations were represented. We have resolved to continue these meetings, or rather renew them, for two years ago we followed somewhat the same plan, and to meet at each other's houses alternately on the first Friday of each month.

May the Lord pour out more of his Spirit upon us all, grant a revival in our own souls and in the churches with which we are connected, and unite us all more and more to himself and to one another!

Brother Heinig tells me he has once more written to you about an increase of salary. In the present state of the Society's finances it is really painful to have to moot such a subject, but as Mr. Heinig has done so, I would only here back his request by saying, it is greatly needed, and that he is a labourer well worthy of his hire. I might say more, on other scores, but as I have already so often urged the point, and I feel for you (as well as him) who have to obtain the money, and yet cannot, I shall leave it entirely to your own tender mercies and discretion.

I have just heard, through Mr. Dannenberg, that you are expected in India soon! At that rate this will probably not be received by you, but by your substitute, whoever he be.

Our German brother, Mr. Heinig, gives the following account of a tour to Allahabad.

Myself and my native preacher, Solomon, left on the 25th of January to visit the large fair at Allahabad, held in celebration of the conflux of the Ganges and Jamna. On the road we frequently met those that carry water from the said conflux to Baijanath, a distance of about six weeks' march. We often engaged in conversation with them, which proved so convincing that many of them felt quite ashamed of their deed, and were on the point of returning home without having accomplished the wearisome and useless journey, but not having sufficient resolution, went with the multitude to do evil, and to wrong their own souls. I sincerely trust the time will soon arrive when they will receive that living water which will spring up into everlasting life.

I experienced a great deal of trouble and difficulty at the outset of my journey. We walked about eight cos (sixteen miles), which we had fixed for the first halting-place. Tired and exhausted, and my feet full of blisters, I waited anxiously for the bullock gary, in order to pitch the tent and take some refreshments. We waited till two o'clock in the afternoon, when one of my servants came, informing me that the gary was lying in the road about two cos (four miles) from the place we were sitting, and that the driver had returned to Benares to fetch stronger bullocks, as the former would not go on. There was no alternative, but we were obliged to return, and when coming on the spot where our gary was standing, we had to push it a considerable distance, under a grove of trees, and

after all the toil, about six o'clock in the evening we obtained our first meal, which we were very thankful for. Next day we went on to a place called Tamachabad, a short distance, about four cos (eight miles), as I still felt the effects of the last march. The people of this place listened tolerably well, and had much conversation with the passengers on the road. The next morning early we proceeded to Madhoganj, being five and a half cos (eleven miles). Here a shopkeeper invited us, and soon a great number of people were gathered together, who listened exceedingly well, and acknowledged their errors; but, poor people, being like sheep without a shepherd, and surrounded by soul-destroying wolves, the impression of the truth which they heard, I fear, will soon wear off. We then left for Ooj, six cos (twelve miles). On the road we met several belonging to Umritsir, in the Panjab, who returned from Gaya, where they had performed their devotions for their ancestors. These people listened remarkably well, and inquired much into the truth. One of them was their teacher and leader, a brahmin, who, after many questions, was at last silent; another of them was truly thankful for all he heard, and greatly delighted in hearing of Christ, who had come to save sinners, to purify them, and make them meet for heaven. I asked the brahmin why he was so quiet? I said, "Perhaps you count the cost of believing in Jesus, and of forsaking all idols and deotas hitherto worshipped?" He frankly said, "Yes, I fear I shall lose my rank." The other seemed determined to throw away his idols, and never make them an object of adoration again. I hope he may remain firm in his resolutions. Next day we arrived at Saidabad, being six cos (twelve miles); on the road we were much engaged in talking to the people that carry water from Allahabad to Baijanath, for there was an immense number of these people at this time; but, poor people, great will be their disappointment at the judgment-day, when they will find all their labour and toil has been in vain.

For the first time I had a thief in my tent, notwithstanding the watchman watching, or sleeping, before the tent. He stole a few of those most necessary articles which I took with me; and when he attempted to make off with my provision-box, I awoke, but he escaped. Next day we started for Allahabad, being nine cos (eighteen miles). On the road I met a man returning from Baijanath very lame. I asked the reason of his lameness; he said that it is the punishment which Mahadeo (the stone worshipped at Baijanath and throughout the country) had given him. I said, "No, but it is the fruit of your folly in acting so positively against your reason and against your slanders, for you see nothing but a stone there, and you pour only water upon it; you have spent your money, and for all

your trouble your legs are swollen, your whole body aches, none sympathizes with you, and the load of all your sins lies still heavy upon your conscience, and a great wonder it is that you still live; but it is the mercy of God that has hitherto supported you, in order that you may repent and turn from your dumb idols to serve the living God." When I told him what God had done for us through Christ Jesus, &c, a leader of the sect of Ramanand who was sitting aside, heard all I said. He, on my departure, came behind us, and as he also was bound for Allahabad, we entered into conversation with him. I was much surprised to hear his most minute acquaintance with the whole New Testament and many parts of the Old. He frequently quoted scripture passages, and in his whole conversation appeared decidedly for the truth as it is in Jesus. I showed him the necessity of acknowledging Christ by an open and decided confession and an entire forsaking of all those resources to which he had hitherto cleaved, which he promised to do; but oh, the heart is deceitful and desperately wicked, for at the fair he visited me several times in his full attire as a disciple of Ramanand, and although the truth of the word of God came powerfully home to his heart, so that he publicly declared that "Jesus is the only Saviour," yet he could not be prevailed upon to become a true disciple. However, still there is hope respecting such people, for what cannot be done by one missionary in one place, may yet be obtained by another missionary in another place.

I remained at the fair nine days. Myself and Solomon were daily engaged in proclaiming the blessed gospel to large crowds, which listened exceedingly well, and conversed in a very reasonable manner. The number of visitors was computed to be about 50,000, which it was said was far less than what it used to be. The people were not so eager after books as they generally are at other melas which I have visited, yet I distributed about 620 scriptures, including tracts.

On our return from the fair we conversed and preached to the people all the way, and called on the brethren at Mizzapor, where we were much pleased and refreshed with all we saw and heard. I preached in the bazar on Saturday, and on Sunday in the chapel. On Monday, early in the morning, we left for home, which we reached in the evening, and were thankful to find all well.

I had almost forgotten to mention that during the nine days I was at Allahabad, I had every night, except one, a thief come into my tent. Three times my tent was cut, but fortunately nothing was taken but my umbrella, the want of which I felt very much in the hot sun.

I have much reason to be thankful that my health has been preserved, so that I have been enabled regularly to pursue my missionary labours without the least interruption. I

and Solomon daily go forth among the people, and we generally secure a large number of hearers. I am at a loss for words to express the joy I feel with the way in which the people listen, and the approbation they manifest to the truths brought before them, and we often leave them loudly exclaiming, "Oh, how good and correct these truths are."

I am also very much cheered with many who come for religious conversation, who are evidently inquiring after the truth, and are not only convinced of the inefficiency of their idols, but assure me that they have for some time entirely given up worshipping them. Some have recently entreated me to read with them and explain regularly through the New Testament, and although they come a considerable distance from the interior of the city, yet they continue to attend daily, and appear quite in earnest in searching after the truth. The few hours I have to spare in the day I devote to translations. I have several works quite ready for the press. Mr. Thomas

has applied, through the "Oriental," for subscribers, but at present none have come forward, though many of the brethren have expressed a wish that these works should appear in print. Cannot you assist me from the "Translation Fund," as they have cost me much time and labour, and I have spent many a night over them? I have now in hand the revision of the New Testament.

A few months ago I was rather cast down in regard to Solomon's support, as G. Edmonstone, Esq., who had responded to our call, and provided for him during six months, left for England. This source having failed, I made application to several of the gentlemen of the station, but, with the exception of one, they refused to subscribe because he was a baptist. Just in this anxiety some friends wrote to Mr. Small from Bristol, stating that they were willing to support a native preacher. I plainly saw the hand of the Lord in this matter, and feel quite sure that he raised up these friends in this emergency.

MADRAS.

A very short letter has been received from Mr. T. C. Page, the steamer having sailed four days earlier than usual: the date is May 9th. He says, "I am in tolerable health. Mrs. Page is weakly."

AFRICA.

FERNANDO PO.

A letter dated March 22nd has been received from Dr. Prince, but so much damaged in its passage that many parts of it are illegible. It appears that the number of members in the church at Clarence, Dec. 31, 1847, was sixty-eight; and the number of persons baptized from the time of Mr. Sturgeon's death in August, 1846, to the end of 1847, fifteen. Of Mr. Saker, Dr. Prince says, "He lives and does much, but at great expense to his poor frame." He regrets to add of Miss Vitou, that "her health is very, very much impaired, which of course much affects the regularity of her day school."

BIMBIA.

From Jubilee, on the 28th of February, Mr. Merrick wrote as follows:—

I have just been delivered from a heavy affliction in the restoration of my dear wife from one of the most severe fits of illness she has had since her arrival in Africa, or indeed within her recollection. Our position for a whole week was truly distressing, in conse-

quence of the absence of medical aid; but our good God appeared in our behalf, and we at last obtained help from a surgeon of one of the palm-oil ships in the Cameroons River. By a letter which I have written to brother Newbegin, and which I have requested him

to forward to you after perusal, you will find that Dr. Prince did all he could to come to our assistance, but without success.

The whole district has lately been put into ferment in consequence of a young man having been killed by a shark. The poor fellow went to bathe, and was seized by the back, and in a few minutes the greater part of his spine was torn out. This is the second event of the sort that has taken place since my residence here. The first happened a few days after my arrival; and on the death of the young man you will remember that brother Duckett's life was threatened. On this occasion three poor men, two of them slaves, were accused of having bewitched the young man; and on last Lord's day morning they were seized, and carried to King William's town, where they were put in chains. After the morning service brother Saker and I went to the town where the young man killed by the shark resided, and met there a large number of King William's slaves assembled in council. Our appearance was of course highly unacceptable; but after a little persuasion silence was obtained while I addressed them about twenty minutes on the folly of their superstitions, and the necessity of seeking happiness and peace in Christ. We then proceeded to King William's house, and made inquiries about the men who had been accused of witchcraft, when I heard that they were in chains, but that they were not to be murdered, as used to be done in former days, but to be transported to Rummy. I requested King William to let me take one of the men to our village to live, to which he readily assented; sent and released him, and delivered him to me. Brother Saker and I brought the poor fellow to our village, but fearing lest the other man whom we had left in chains might be secretly destroyed, I returned to King William's house to ask for him also. One of the men accused of witchcraft having gone to market early in the morning, was not yet apprehended. During my second visit to King William's house the man returned from market, but on hearing that he had been accused of witchcraft, jumped out of his canoe, and running to our

village, got into Mr. Christian's house. A large body of King William's slaves immediately entered the village, surrounded Christian's house, and would have forced their way in had not brother Saker, Joseph Fuller, and others, guarded the door. They even attempted to drag away Joseph Fuller from the door, but as soon as they laid hands on him, brother Newbegin's dog seized the man, and bit him on the foot, which alarmed them a little. One man was for firing his musket into the house. Just as I was leaving King William's house with the second man I had rescued, a slave ran up with the information that the slaves had entered our village, and were going to break into Christian's house to seize Moembe, who had secreted himself there. King William immediately sent off his hat, and as soon as his slaves saw it, they were pacified, and left the village. "Moembe" remained with us till Monday evening, when I sent him and another man called Ewan, on board Mr. Lynslager's galliot to be taken to Clarence. The other man, Ndi, is now in the village, and is quite happy. But King William is being persecuted for having delivered the men to us, instead of killing them. His canoe, which was sent to market last Monday, has been detained by the Bush people, with all his men; and they have sent him word that instead of giving us the men to send to Clarence, he should have sent them on to the bush to be killed, and that unless he pay 200 bars (forty double pieces of cloth), his men shan't return. How the matter will end I cannot say. May the great Head of the church cause it to work together for the glory of his great name.

Our inquirer, "Moinda," gets on well. She attends regularly for instruction. She and her husband were with me yesterday morning. King William told me on sabbath last that he purposes making a law to prevent sabbath breaking; and that he is determined now to come to chapel himself every Lord's day, and to fetch as many of his people as are willing to accompany him. I take his promises for what they are worth, yet I do not imagine that any thing is too hard for God.

The following particulars were added on the 16th of March:—

Since writing the sheet which encloses this, King William's troubles have increased on account of having put into our hands the men who were accused of witchcraft. This act has of course run counter with the superstitious ideas of the whole district, and they have in consequence been loud in their complaints against him. The "Bobia" people in their phrenzy have even talked of killing me; but I don't think they mean what they say.

On Saturday morning last, King William sent to tell me of his troubles, and to ask my advice. I went to his house in the afternoon,

and advised him to act just as I myself would do if placed in similar circumstances, viz., not to pay either the Bobia or Bush people any thing for having delivered the men into our hands, for in doing so he had performed a praiseworthy action, and nothing worthy of punishment; to continue to send his canoe to market, but not to allow his men to take arms of any sort, nor to say any thing to the Bush people, should they attempt to disturb them; to pray earnestly to the Lord to deliver him from the power of those who sought to oppress him for having interposed to pre-

serve the lives of four of his fellow creatures. Before leaving his house I prayed with him, and commended him to the divine keeping. He promises to abide by my advice, but I fear that he has neither principle nor courage enough to do so. He told me of the provoking conduct of the Bobia people since my residence at Bimbia, because they knew I would not allow him to fight; and inquired whether if they continued to annoy him, he should not go out with a number of canoes and seize some of them when they went to fish. I replied, certainly not. It is indeed hard that poor William should suffer for well-doing; but so it ever has been since the entrance of sin, and so it will continue to be till Christ shall rule among the nations.

Early yesterday morning Peter Nicholl's wife came to our house weeping, to tell us that Mr. Clarke's house had been struck by lightning on the past night. There had been a terrific thunder-storm, and at one time I thought that my own house had been struck. On entering brother Clarke's bedroom I perceived that the electric fluid had passed

through a broken glass-window, shattering in its passage every pane of glass. Making its way to the top of the house just over the bedstead, it splintered the greater part of the principal rafter of the roof, and tore a piece off another; several pieces of the rafter falling on the bedstead, tore the tester, while the smaller splinters were deposited in the thatch. The fluid then passed to the floor of the bedroom, tore out a piece of it, and making its way to the store underneath, tore off a few splinters from the principal plate of the building, rent the door-post of the store, tore off a part of the partition, and nearly half of a mangrove post; passing out of the store, and coming in contact with a nail on the back door of the store, it tore a small piece out of the door, and carried away a piece of the door-facing; after which it seems to have reached the earth just by the store door, where it turned up a little of the soil. Had our dear brother Clarke been in Africa he would probably have been killed, as well as dear Mrs. Clarke, so that we have not only to sing of judgment but also of mercy.

WEST INDIES.

TRINIDAD.

At Port of Spain, Mr. Law's public services are well attended, the place of worship being generally filled; but he is much discouraged by the apparent want of success in his labour, and the low moral state of the people around him. His spirit had been refreshed, however, when he wrote, March 7th, by a visit to Savannah Grande, of which he speaks thus:—

About fourteen days since I spent a few days at our stations in Savannah Grande. The first place I visited was Indian Walk. I arrived here late in the evening. Next morning I met with a number of candidates for Christian baptism, who have been before the church for a long time. With each and all of them I was fully satisfied, indeed greatly delighted. In beholding the operations of the grace of God I was refreshed in no ordinary degree. Nothing so cheers the Christian minister as seeing sinners repenting of their sins, believing the gospel, and coming forward to profess the name of Jesus by being baptized in the name of the Father, the Son, and the Holy Spirit. We had a large congregation at the river. Twelve disciples of Christ were buried with their Lord in baptism. After the baptism we met in the chapel, when the newly baptized were received into the church, after

which we commemorated the Lord's death. We had truly a season of refreshing from the Lord. May these solemn services be abundantly blessed.

The same day I travelled to New Grant, and in the evening we had an excellent meeting. Early next morning I baptized an aged disciple. The friends here are preparing for the building of their new chapel. The same day I went to Montserrat. Here the cause of Christ continues to make progress. There are some who seem to be under deep religious impressions. By the grace of God a rich harvest will soon be reaped in this place.

Though my visit to these churches has been attended with much weariness to the body, I have been gladdened in spirit, and greatly encouraged to go on in the work of the Lord Jesus Christ.

ARRIVAL OF MR. AND MRS. COWEN.

On the 20th of April, Mr. and Mrs. Cowen were welcomed at Port of Spain, where they had been eagerly expected. Mr. Cowen writes thus:—

It affords me very great pleasure once more to address you from this place, which we reached in good health on the 20th inst., after a passage of thirty-nine days from Lundy Island. We suffered much in the channel for three weeks from contrary wind and awfully rough weather, but experienced, amid the whole, the blessedness of fleeing to Him who is a refuge from the tempest and the storm, a hiding place and a covert in seasons of trial and danger. After leaving the channel we had a fair wind nearly the whole of the way, as if our gracious God would more than make up to us in answer to prayer for the trials of the past. For months before we sailed, I greatly longed to depart, but the delays I then experienced are now associated in my mind with many pleasing recollections, and I am not without hope of some good resulting from what was to me at the time most distressing. I feel that my visit home, though not rendered absolutely necessary for my own individual health, has nevertheless been beneficial to body and mind, so that I am now much more fresh and vigorous for the work before me than when I left here a year since. Besides, I trust that some little interest in favour of dark Trinidad, which did not exist before, has been created, and will appear in the future to aid and encourage us in our labours here. During my stay at Bristol several friends there showed no little kindness, among whom R. B. Sherring, Esq., deserves my special thanks for his manifold acts of kindness, which of course, I being to him a perfect stranger, could only proceed from the deep and hearty interest he takes in the missionary work. This gentleman seemed as though he were watching for opportunities to confer some favour, so that we bore away with us not only many grateful recollections of his kind attention, but several tokens of his unwearied generosity. During our delay in the channel we went on shore at Pile, and there also met with several very kind friends, by whose Christian sympathy and kindness we were greatly comforted. Some excellent baptist friends were the foremost in giving proof of their concern for our trying situation, but there were others also, with whom we were in no way connected by denominational ties, who, in the kindest manner possible, sought us out, and loaded us with numerous acts of kindness. George Waring, Esq., of Shirehampton, a gentleman of a large and liberal heart, with his sisters, the Misses Waring, deserve special notice and thanks for the measure of respectful attention we received at their hands on several occa-

sions. Nor can I omit to mention, as deserving of my highest gratitude and esteem, the family of the Rev. Dr. Ashley, of the "Bristol Channel Mission," to whom we are greatly indebted for their unbounded kindness. The delightful Christian intercourse I enjoyed under his roof refreshed and cheered me exceedingly. I met there kindred spirits, who, though of a different communion, drink of the same river of the water of life. The night before we left Kingroad I spent with the Dr. on board his yacht. In the afternoon we visited several wind-bound vessels, and alternately addressed the crews on the things that make for their peace, and on the morning that we embarked for the last time he kindly took myself and family on board the "Pomona" in his boat, feeling, as he said, that he was doing "missionary work," to which he seems, in his own sphere, wholly devoted.

Well, dear brother, it is cause of great thankfulness to us to be safely and comfortably here once more. We were delighted beyond measure to meet our beloved friends, Mr. and Mrs. Law, in tolerable health, and the town congregation encouragingly increased since I last saw them. But many changes have taken place in the community during one short year. One universal complaint prevails regarding the dulness of the times. Several stores have been closed, some merchants of standing have failed, the West India Bank has stopped payment, ruining thousands, and the planters complain on every hand. The government is insolvent, not a dollar in the treasury. It is said the governor has received no salary for the last year, and how the other officials are to be paid in the present state of the revenue, is a perplexing question. I hope it will end in severing from our treasury the expensive and ruinous ecclesiastical establishments hitherto sustained; and tend to bring to a close the ruinous and immoral scheme of immigration which has up to the present proved such a fearful source of misery to so many thousands, without one redeeming feature in its character. We are now apparently on the eve of general bankruptcy, all confidence is destroyed, and a gloom hangs over our island affairs. Money is scarce and prices exorbitantly high, and yet it is feared after the present crop is removed matters will get worse instead of better. Happy for us we can look through the gloom by faith to Him who governs the universe at his pleasure, carrying out his wise and gracious designs, and developing by transpiring events the mysteries of his government.

FRANCE.

At the present time, when every thing respecting the religious state and prospects of France is more than usually interesting, it affords us peculiar pleasure to lay before the reader two letters recently received from Mr. Jenkins relating to his itinerant labours. The first is dated Morlaix, June 20.

On sabbath morning, the 20th of last month, I preached at a small village five miles from Morlaix. Though the notice given of that meeting was very short, we had a congregation of about sixty persons, who heard with attention the word of life. A miller, who had bought a New Testament of me some time before, had been active in making known my intention of preaching. This was a truly interesting occasion. The people appeared glad to hear the gospel. A Testament was sold, and a good number of tracts given away. Some thought there would be no inconyeniency in my preaching in the church! The same idea has been expressed in another parish.

Since, I have visited other places with the Breton colporteur, to sell Testaments, &c. Once on a holiday I addressed a great number of people as they had come out of church after vespers, principally to explain the nature of the New Testament. We sold a Testament, and gave away a good number of tracts, the people pushing upon us to receive them.

The week before last I was called to assist at the funeral of a Swiss protestant in the parish of Grace, near Guingamp. As the deceased was a stranger, there were but few people present. I spoke in Breton in the burying-ground, and the Bretons present were attentive. We gave them tracts, and they appeared friendly. One man gave me his hand, saying, "breudeur," that is, "brothers;" and a venerable old man said that when he died he should like for me to bury him. The priest was in the steeple, in a place to see and hear me, and as I and three friends from the town passed his residence in returning, he spoke to us, and invited us to his house, and offered us some refreshments. He told me he had the Breton New Testament, and asked whether we had printed the Old Testament; that he should be glad to have it in Breton. He remarked that he thought what I had said in the burying-ground was good; yet I had declared why we had no holy water and wax-candles, but he said nothing about that. After giving some account of his having been to see our chapel, &c., we left. I saw a brother of this priest, who told me he thought we were doing a good thing in distributing so many of the holy scriptures in the country.

On the following Saturday I called on the mayor of Belle-Isle-en-Terre, as I intended preaching there on the sabbath. He said there was no difficulty in the way, and upon my

asking it, he immediately granted the marketplace for the purpose of holding the meeting there. He was kind, and received some tracts. Sabbath morning, at seven o'clock, I addressed the people at Louargat after they had come out of church from early mass. After that I went to Belle-Isle, which is a place of from 1500 to 2000 inhabitants. No notice of the meeting had been given until this morning. Our Breton colporteur went somewhat early to inform the people of my intention. I myself published the meeting just as the mayor had finished addressing the people respecting civil affairs, when mass was over. The mayor himself said a few words to encourage them to come to hear. At half-past one I preached from Matt. xvii. 5, to a congregation of about 200 persons. The attention was very good, and I may say that the presence of the Lord was with us. About 150 tracts were given away to a people most desirous of obtaining them. There appeared to be a general approbation of what was preached.

At six in the evening I preached again, from Matt. xxviii. 18—20, to a numerous congregation. I can say that in this meeting also the Lord gave strength and blessing. Several surrounded me at the close of the meeting, expressing the pleasure it gave them to hear the word preached, and one person asked whether I could not preach there once a month. I answered that I would think of them, and do all I could. The mayor and some other respectable persons were present at both meetings. A few persons came to me to my lodging, among whom was one advanced in years, whose conversation was interesting. He had seen the bible and read some of it, which had given him an insight into truth. He remarked, among other things, that the priests mix spiritual and temporal things, which leads to great darkness. He proposed himself to us to labour as a colporteur in the distribution of the scriptures. In case he is a consistent, good man, having the fear of God and the love of our Lord Jesus Christ, I think he would make a useful agent among his countrymen. He appeared very desirous of taking a part in this good work, though he has a cousin a priest in a convent in Morlaix. There was with us one of the labourers employed with many others on the road. This man had heard in silence our conversation, but appeared to take interest in it. At last he spoke, and it was to ask me to pray with them. This was certainly an interesting invitation to prayer, which probably I shall never forget. We bent our knees

together before the throne of grace, and addressed our united praise and supplications to Him who heareth prayer, and after that we separated. This was a blessed day, and I trust it has left after it lasting impressions on the hearts of men.

Such, dear brother, are the efforts I made lately to preach the gospel in country places, and the success attending them. I always thought the distribution of the scriptures and tracts would be very beneficial, but things surpass my expectations. Our tracts are gone far and wide, our chapel having been kept open every Saturday from the beginning to give tracts to the people, and we have sold several Testaments in it. This has prepared the people to hear the gospel, and the revolution has brought with it liberty to do so. It is remarkable that the people offer no resistance to our labours. But the fact is, that they never did so; the opposition and difficul-

ties came only from the priests and those in power. I never saw the public feeling so strong against the priests as it is now. The people are indignant at their oppression. Their interference in the late elections has made them still more disliked. The bishop of Quemper's going to the National Assembly has lowered him in the estimation of many catholics. Nevertheless the Bretons are attached to religion, and I trust the time is fast approaching when they will make rapid progress in the knowledge of it according to divine truth, and in all that which appertains to real and solid piety.

To-day, when my letter was nearly finished, arrived here an excellent French colporteur, sent by the Bible Society. He is to remain for some time in this department. He is a man of piety and experience, and we trust the Lord will make him useful here.

The second letter is dated Morlaix, July 13th.

Having made an excursion these last few days for the purpose of preaching the gospel in the country, I now write to you to communicate the result, which is interesting and encouraging, and calls for thanksgiving and prayer.

On Thursday the 6th inst., I left for Belle-Isle-en-Terre, a small town eight leagues from Morlaix, where I preached twice on the Lord's day about a month ago. I preached in the evening in the market-place, from Heb. i. 1, to an attentive auditory, among whom were two of the principal men in the place. One of them was quite taken up with views of social and religious improvement. He was of opinion that nothing is more wretched than a man whose belief is not in God. He looked with derision on the outward ceremonies of the church of Rome, and he was quite convinced she must fall or be reformed. "We shall finish," said he, "by protestantizing her." There is much superstition among the Bretons, though it is certainly on the decline. Not long ago in this neighbourhood a pig was presented as an offering to the Virgin Mary.

Friday I went to the village of St. Eloy, where I had never been before. The Breton colporteur had visited this place, and he accompanied me on this excursion. This village is remarkable on account of the superstitious customs practised on the holiday of St. Eloy, the patron saint of the chapel. St. Eloy was a blacksmith before he became a bishop, and to the water of a well bearing his name is attributed much virtue for the benefit of horses. On the saint's anniversary an immense number of horses are brought to have of the fountain's water poured into their cars and on the breast. On the occasion offerings are made to the saint, which in general

amount to about £60. Many bring as offerings new horse-shoes and the hair of the tail. There were brought this year above 300 lbs. of horse-shoes, and 120 lbs. of horsehair, which were sold off by auction on the spot. The saint's anniversary was the Sunday previous to my visiting the village, and a horse fair was held on the Monday following. The total receipt was about £10 less this year than usual. These are the senseless and superstitious customs fostered by the Romish clergy for their own benefit.

In this village I preached in the evening in the open air, to about thirty persons. At the close tracts were given away, and thankfully received. While about the middle of my discourse, an old man with grey hair spoke out to tell me that what I was saying was well, but that he wished to know what I had to say about the church. I told him that when I had finished preaching I would be ready to give him and others the explanations they desired. Consequently as soon as my discourse was over, he and several others surrounded me, and I had to give them explanation respecting the confession, mass, baptism, saints, the Virgin Mary, &c., until past ten o'clock. No angry feeling was manifested, and we every where met with a kind reception. Previous to the meeting I had had a long and interesting religious conversation with two intelligent weavers, who had some knowledge of scripture, having perused the New Testament, &c.

Saturday.—At some distance from the village we called upon a blind man, who was desirous of seeing me, and who, we were told, had been desired by the priest of his parish to put questions to me. I conversed with him a full hour and a half. He possessed a good understanding and much more religious know-

ledge than the people in general. From what he had heard of it, he believed the Testament was perfectly good, and could not believe the priest opposed the reading of it. He added great importance to the sacraments of the church of Rome. But at the close of our conversation he said both religions were good, the great point being a right sentiment in serving God according to one's convictions. We gave him two tracts, which he said he would show to the priest.

We had to cross the country to call upon a Breton gentleman, with whose name I had lately become acquainted. He was a candidate for the Cotes-du-Nord at the late election, and his declaration of principles was a most remarkable one for being evangelical and good. Probably not such another was seen in all France. This declaration was the first knowledge I had of him. Our Breton colporteur had visited the neighbourhood of this gentleman a few days before I went, and he had been told he was a protestant and a good man. He bought of him three Breton Testaments. We found him at home, and met with a cordial reception. Mr. Le Tyec had become acquainted with gospel truth while at Paris some years ago. He told us he had brought with him from Paris about one hundred French Testaments for distribution, and that the priests preached far and wide against the divine volume which he was thus giving away. He is zealous for the spread of the gospel, and said he would take steps to have a *local* preach in as often as we would, but at stated times, in the parish where he resides. He is for a bold attack on the errors of Rome, and though he appears to be a mild man, 'no compromise with Rome' is quite his language. He said that at the time of the election he proposed to the priest to declare before him and the people why he did not go to mass, but the priest did not accept his offer. He bought of us two large bibles and eight Testaments, and also "Lucy, or the Reading of the Bible," and took several Breton and French tracts for distribution. As we were going away, he gave me one of the Breton Testaments, desiring me to present it to the priest of the place from him, with a request, in case he would have any observations to make upon it, to communicate them to him. We parted, with joy in our hearts, and soon arrived at the priest's residence. Having perceived him entering the church, I followed him, and found him in the vestry. I presented him the Testament. He appeared somewhat surprised at the present made him, especially as Mr. Le Tyec, as he remarked, did not join with them in religious worship; and not finding the bishop's approbation in the book, he hesitated whether he could ac-

cept of it. I remarked to him there could be no inconvenience in accepting of a New Testament. He then said he accepted of it, desiring me to thank Mr. Le Tyec for it. He desired me to go to his house to take something to eat, but having no time I declined, acknowledging his kindness, and left. This is a good step, and a very proper one. We trust the Lord has prepared this man to be an instrument of much good among his countrymen.

We returned to St. Eloy, and Lord's day morning, about seven o'clock, after mass, I addressed a large number of people in the open air, from Acts ii. 37—40, and gave away a good number of tracts. The old man of whom I have already spoken, was among the crowd. He and others came again to ask me many questions. A little after nine we left for Louargat, whither several were going to high mass, with some of whom and our aged friend we walked and conversed a good part of the way. I preached again at this place, soon after mass, about mid-day, from 1 Tim. i. 15, to a great number of people, the great majority of whom heard with much attention. At the close a considerable number came forward to receive tracts. Three persons applied to me, wishing to be employed in selling the New Testament.

In the afternoon we left for Belle-Isle, where I preached again in the market-place, explaining the parable of the sower according to Matt. xiii. The people applied with as much desire as ever for tracts, and we gave away all we had. We have given away some of the letter I wrote to the priest of Tremel on his opposition to the New Testament. Its good effects were evident here; we were told that the priestly opposition to the divine volume is generally disapproved of in the place. A very devotional woman had been to hear me the first time I preached here. The priest called her to account for it, but she told him that whatever he would do to her for being present, what she had heard was nothing but the truth. Monday I returned home.

You see, dear brother, the state of our labours. The Lord seems to open the way before us. I must tell you I was not without fearing the effect on public feeling of the great insurrection and ravages in Paris, but I am glad to say that we suffered no inconvenience on that account, though the country suffers not a little in present circumstances. We are quiet here. Judging from our present prospects, our labours are in the way to extend and multiply by divine blessing, and we must do our best to be up to the exigencies of the situation.

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Merrick, J.....	Nov. 22, Dec. 16, Jan. 14, Feb. —, 12 and 18, March 16.
	CAMEROONS	Saker, A.....	Jan. 14.
	CLARENCE.....	Merrick, J.....	Jan. 3 and 5.
		Prince, G. K.....	Jan. 30, March 22, April 8.
		Saker, A.....	Jan. 4.
AMERICA	MONTREAL	Cramp, J. M.....	March 27.
	NEW YORK	Colgate, W.....	March 24, May 23.
		Middleditch, R. T.....	March 13.
		Wyckoff, W. H.....	March 3.
ASIA	AGRA.....	Makepeace, J.....	March 20.
		Phillips, T.....	Jan. 29.
		Williams, R.....	No date (received April 1), Feb. 18.
	BENARES	Heinig, H.....	April 28.
		Small, G.....	March 22, May 9.
	CALCUTTA.....	Leslie, A.....	Jan. 29.
		Lewis, C. B.....	April 7.
		Thomas, J.....	Feb. 8, March 8, April 7, May 2 and 11.
		Wenger, J.....	Feb. 15 and 18, May 2.
	COLOMBO	Davies, J.....	March 15, April 14.
		Dawson, C. C.....	March 15.
	DACCA	Robinson, W.....	Dec. 16, Feb. 23.
	DINAPOUR	Smylie, H.....	March 23.
	GALLE	Dawson, C. C.....	April 14.
	HOWRAH	Morgan, T.....	March 5.
	INTALLY.....	Pearce, G.....	April 6.
	JESSORE.....	Parry, J.....	Feb. 9.
	KANDY	Allen, J.....	March 10, April 13.
	MADRAS.....	Page, T. C.....	Feb. 4, April 13, May 9.
	MONGHIR	Parsons, J.....	Jan. 3, March 10.
	PATNA.....	Beddy, H.....	Feb. 12.
	SHANGHAI.....	Shuck, J. L.....	April 13.
AUSTRALIA	SYDNEY	Ham, J.....	June 5.
BELGIUM	LOUVAIN	Jehl, —	March 24.
BRITTANY.....	LANDERNAU	Carré, J.....	July 5.
	MORLAIX.....	Jenkins, J.....	March 30, April 21, May 15, June 20, July 13.
BAHAMAS	LONG ISLAND	Fowler, C. W.....	April 8.
	NASSAU.....	Capern, H.....	March 29, April 26, May 27.
		Littlewood, W.....	Feb. 28, March 25, April 27.
HAITI.....	JACMEL	Harris, M.....	Jan. 8, April 8.
		Webley, W. H.....	April 5, June 8.
HONDURAS	BELIZE.....	Braddick, G., & ora.....	Feb. 9, March 11.
		Haly, S. T.....	Feb. 19.
		Kingdon, J.....	Feb. 10, March 10, Apr 6 and 10, May 11.
JAMAICA	ANNATTO BAY	Jones, S.....	April 5.
	BROWN'S TOWN	Clark, J.....	Feb. 15, March 6, May 21.
	CALABAR	Tinson, J.....	Feb. 14, March 9, May 5 and 19.
	FALMOUTH	Gay, R.....	March 21.
		Dendy, W.....	Feb. 19.
		Milbourne, T.....	March 20, April 19.
	GURNEY'S MOUNT	Armstrong, C.....	March 6.

	£	s.	d.		£	s.	d.		£	s.	d.
Do., Pembroke St., Sunday School				Weston by Weedon—				Pisgah.....	2	0	0
Teacher, for Africa	0	10	0	Collection	6	6	7	Pontypool, Tabernacle...	4	0	0
Do., for Debt	7	10	0	Contributions	0	7	5	Rhymney, Penuel.....	1	13	10
Do., Mrs. Water- house	5	0	0					Tredegar, English.....	3	4	3
Preston—				SOMERSETSHIRE.				Trosnant.....	1	0	0
Contributions ..	4	10	0	Bath, on account, by Mr.				Victoria	0	9	0
LEICESTERSHIRE.				E. Hancock	20	0	0	RADNORSHIRE—			
Leicester—				Contributions, by Rev.				Moriah	0	17	0
Harris, R., Esq., for				P. J. Saffery	1	0	0	Newbridge.....	2	5	1
Debt	50	0	0	Do., by do., for Debt	6	0	0	SCOTLAND.			
LINCOLNSHIRE.				WESTMORELAND.				Haynes, Dr., Braemar...	2	0	0
Lincoln—				Kendal, by Rev. P. J.				Dumbarton—			
Contributions, for				Saffery	29	0	0	Collection, for Trans-			
Debt	30	0	0	Do., by do., for Schools	1	0	0	lations	3	0	0
NORFOLK.				WILTSHIRE.				Edinburgh—			
Downham—				Corsham—				Contributions, by Rev.			
Sunday School, for				Collection	3	16	9	P. J. Saffery ..	23	5	2
Dove.....	1	1	0	Contributions	6	17	0	Do., for Oriental			
Norwich, on account, by				Devizes—				Translations	21	17	2
Mr. J. D. Smith	150	0	0	Contributions, by Rev.				Do., for Trinidad			
NORTHAMPTONSHIRE.				P. J. Saffery	10	10	0	Schools.....	0	15	0
Blisworth—				Melksham—				Do., for Muttra			
Collection	4	2	9	Contributions, by do.,				Schools.....	0	9	3
Contributions	0	8	0	for Debt	16	0	0	Do., for Dove.....	0	7	6
Brington.....	2	13	0	Trowbridge—				Elgin—			
Bngbrook—				Salter, S., Esq. ...A.S.	50	0	0	Collection	9	4	9
Collection	6	7	1	WORCESTERSHIRE.				Glasgow—			
Contributions	6	11	6	Bewdley, additional.....	1	12	3	Contributions, by Rev.			
Proceeds of Tea Meet-				SOUTH WALES.				P. J. Saffery, for			
ing	3	16	6	BRECKNOCKSHIRE—				Printing Press,			
Grendon Hall—				Builth	1	10	2	Western Africa.....	20	10	0
Collection	10	1	8	Errwd	0	16	7	Irvine—			
Hackleton—				Llanfrynach	0	8	6	Collection	6	1	6
Collections, &c.....	26	7	6	Llangorse	1	11	2	Do., United Seces-			
Hanslope	4	6	10	Lianguidr	2	12	5	sion Church	3	4	6
Harlestone	1	10	0	Maesyerllan	2	2	8	Contributions	10	1	0
Harpole	6	10	10	Talgarth	0	6	0	Kelso—			
Kislingbury	11	6	0	CARDIGANSHIRE—				Collection	3	1	4
Long Buckby—				Penypark—				Kilmarnock—			
Collection	9	1	4	Collection	3	2	4	Contribution	3	0	0
Contributions	2	0	0	GLAMORGANSHIRE—				Paisley—			
Milton	16	14	3	Rhymney, Soar.....	2	9	0	Collection, George St.	6	13	0
Pattishall	3	10	0	MONMOUTHSHIRE—				Stirling—			
Rade—				Beulah.....	3	9	2	Contributions	3	18	6
Collection	7	7	0	Blaenau, Salem.....	2	1	10				
Contributions	1	18	6	Blaenavon, Ebenezer ..	0	17	1	117	9	8	
Sulgrave	2	10	0	Daran-velen	6	1	1	Acknowledged before	90	0	0
Towcester—				Llanelly, Bethlehem.....	2	0	0				
Collections	4	16	11	Noddfa	1	0	1	27	9	8	
Contributions	12	18	1	Penycae	1	0	0	FOREIGN.			
								American and Foreign			
								Bible Society, for			
								Translations	304	1	0
								Jamaica, Salter's Hill ...	1	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

WHAT IS TO BE DONE ?

Two cases, both very urgent and deeply interesting, have lately been laid before the Committee. One is a memorial from the Kilcooley Hills, an out-station of Clonmel, and distant twenty-two or twenty-three miles from that town, signed by more than one hundred and twenty persons, several of whom are Romanists, earnestly requesting that Mr. WILSON might be removed thither, to preach the gospel stately among them. What is to be done? was the inquiry. After much deliberation, it was determined to leave the matter in Mr. WILSON'S hands, and it is likely that he will comply with this request, as, in a recent letter, he states, that if it were necessary, a fresh memorial, signed by nearly five hundred persons, would have been forwarded. But Clonmel can now only be visited occasionally, since the funds requisite to supply *both* places with an agent are not in hand, and the Committee have determined that the expenditure shall not be increased, until they have a larger income placed at their disposal. What, then, is to be done? Our churches and our wealthy brethren must answer this question.

The next case is the Ballina district. Mr. HAMILTON is much pressed by work in the town alone, having five regular services in the week, five large classes to meet, two day-schools to inspect, a Sunday school of over one hundred and twenty children which requires his superintendance, besides the distribution of relief to the suffering poor, which, in so large a district, is a work of great toil. Though the Sligo district is under Mr. MCKEE'S care, and Mr. HAMILTON is relieved of it, yet he has been able to visit his nine out-stations only at very distant intervals. This he deeply laments. What is to be done? He says, "Send at least two missionaries, and let one be able to preach in the native Irish. If you cannot do that, send one, and at once, and let him be settled at Foxford; and between us, we can cultivate the district on a more systematic plan." If the Committee do send one, it can only be done by giving up some station at present occupied, and thus narrowing the sphere of operations, already far too small; and throwing away, to a large extent, the labour of years. Mr. BERRY and Mr. MULLARKY are the only agents qualified for this work; and then either Abbeyliex, with its numerous out-stations, or Parsonstown, with Banagher, Borrisokane, and other places around, must be abandoned. Is that the reply which our churches wish to be given to our question?" We trust they will say, "No, that shall not be. You have asked us, what is to be done? We will enable you to occupy these stations without your giving up one!"

The following facts relate to the Ballina district. In some of the out-stations the fidelity of the teachers is often severely tried. All kinds of influence are brought to bear on them, not to stimulate them to increased effort in diffusing the truth, but to induce them to abandon their principles; but hitherto without success.

NO CATECHISM, NO MONEY.

That bigoted curate, of whom I wrote last month, has succeeded in getting Enens Mac Donald's landlady to withdraw the allowance of £4 per annum, the rent of the school-

room, because he would not allow the Church Catechism to be taught in his school. I suppose it would not be well to allow him to suffer for being faithful. The state of the school shows great diligence on his part. Two hundred and sixteen chapters were repeated at the last inspection; one boy repeated the whole of the Gospel of Matthew, except the first chapter.

SUCCESS UNABATED.

Our meetings continue to be as well attended as ever. Six have applied for baptism. Our earnest prayer is that the Lord will make his word effectual in turning many to righteousness.

CROWDED SCHOOLS.

Your schools in this town, writes the Ballina reader, are well attended; indeed the rooms could not conveniently accommodate more. The Sunday school is a charming sight. The different classes almost fill the chapel. There cannot be less on an average, than 140 or 150, and nearly all remain until public worship is concluded.

We beg to call attention to some forcible and striking observations, quoted from the letter containing the previous intelligence.

WORTHY OF NOTE.

To persons acquainted with those districts where Romanism has reigned predominant, it will at once appear, that a great work has been done in Ballina—that much labour, zeal, and forbearance, must have been put forth to accomplish it—and above all that nothing but the divine blessing could have rendered these efforts successful to bring so many people out of such bondage into the glorious liberty of the children of God.

What that bondage is, may be in some sense imagined from the following specimen of

DEPLORABLE IGNORANCE.

Here real popery is to be found; not the specious popery of books, catechisms, and subtle theology—but the thing itself, in its true character and working. A person to whom I was reading the other day said to me, in reply to remarks on his sinful state, "How is that? Who in B——ever prayed like me, or did so much for their soul? Didn't I go fourteen times to the Croagh, ten times to the Island, and seven times to another place, to perform stations?" "Did all that take away your sins?" "*I don't know. I'd go all my life from place to place to be sure of that! but sure they are all still before me!*"

SUCCESS ROUSES OPPOSITION.

I have had the privilege of reading the Scriptures in Irish, the last two Lord's days, to twelve and fourteen men, who came six and seven miles to hear. One of them said to me, "Sir, there are many more who would wish to come, but we would not encourage them, because they curse."

The priest does not look on this with indifference. Last Lord's day, he denounced, not only the converts from Romanism, but all who send their children to our schools instead of his own. In order to give greater effect to his curse, and to make a deeper impression, he rang the bell, closed the book, and quenched the candles! Still things go on as

before, which plainly show that this sort of power, so much dreaded in former times, is becoming less influential.

We have often been asked whether the late fearful calamities which had fallen on Ireland, had produced any salutary change in the people. What follows may afford an answer to this inquiry; since it may fairly be presumed that similar things happen elsewhere.

A GREAT CHANGE.

I visited some time ago, observes W. McADAM, the village of N——. Most of the inhabitants are nominal protestants, but living without God, and much given to lying, swearing, sabbath breaking, and card playing, even on the Lord's day. They used to mock at all real religion, and made light of all godly men who visited them. Missionaries of every denomination had tried to establish a preaching station here, but in vain.

Now, however, they are greatly changed. Recent trials have humbled them. They are not only willing to hear the tidings of salvation, but they cordially welcome all those who come to preach, and are begging me to get you (Mr. Hamilton) to come over to them.

In a letter, dated Belfast, July 1, Mr. ECCLES reports fresh additions to the church there. Scarcely a month passes without one or two being added, which shows if not a rapid, what is perhaps better, a steady progress.

Last week another young female was added to us by baptism. The place at which, on this and former occasions, we have administered the ordinance, is at least a mile and a half from the chapel. This of course precludes the possibility of exhibiting the ordinance so as to have its due force with the people. The want of a baptistry is a great inconvenience. But silver and gold we have none. We are already tasked, in a pecuniary sense, to our utmost. Would that some of our wealthier brethren would consider our circumstances, and aid us in an object so intimately connected with our future prosperity.

We expect to receive another addition to our number on next Lord's day. Others are on their way. The harmony of the brethren, the improving attendance upon the sabbath and week-day ministrations, and the gradual opening of important doors of usefulness in the neighbourhood, afford increasing ground of devout thankfulness to Almighty God.

"Cast thy bread upon the waters and

it shall be found after many days," is an encouraging promise, and often fulfilled, but in the following instance, we think somewhat remarkably.

COME AT LAST.

It is encouraging to see, (writes J. MONAGHAN,) the seed sown some twelve or fourteen years ago, now and again springing up in a way we did not expect. I was delighted to read, the other day, a letter from a young man, once a Romanist, addressed to his friends, and who in 1831-2-3, was a scholar in the school then held in Oldrock, and who is a nephew to a priest in that neighbourhood.

In consequence of professing the truths he was then taught from the word of God, he was so persecuted by his parents and relatives, that he enlisted in the 12th regiment, which is now quartered in the Isle of France. By his good conduct he has been promoted to be a noncommissioned officer. In writing home he renews his thanks to the Baptist Irish Society, as being the means of bringing him to the Saviour, and furnishing him with an education, which has enabled him to rise to his present position and fulfil its duties. Moreover he affectionately warns his friends of their sins and unbelief, and beseeches them to study that blessed book, for doing which he was persecuted while among them.

It is very gratifying to observe the progress of the cause at Banbridge during Mr. BATES's absence in America. Though naturally anxious for their pastor's return, they do not, while he is far away from them, relax their efforts. In our last Chronicle, Mr. HAMILTON, after stating the additions which had been made during the previous month, expressed a hope of having soon to report others.

THE HOPE REALIZED.

I am glad to inform you that the two candidates of whom I spoke in my last, were baptized in the river Ban, on the 24th of last month. Both young and pious, and not living far from the town, they will be able to give time and labour to promote the interests of the church.

Every month brings intelligence of the strenuous efforts made by the priesthood, to hinder bible and tract distribution, and to put down our schools; from which it is plain that this agency is becoming increasingly formidable to them, and that they feel its power. PATRICK BRENNAN, in his reports for May and June, speaks

OF THESE EFFORTS AND THEIR FAILURE.

I find the poor more and more willing to

hear the word and receive tracts. A few days ago one of them said to me, if the priest came to take his Irish Testament from him, he would part with his life first. This shows that some of our poor Romanist neighbours value the word of God. If the priests were to leave them alone, we should have a happy county. But they will do all they can to hinder the spread of divine knowledge, until the Lord is pleased to take them out of the way.

The priest of this parish was hearing confession the other day. He called upon the poor people that were sending their children to the schools, to promise on their knees, that they would not send them again. He only got two to make the promise. *On the following day, the children were at school earlier than usual.*

A HOMELY RETORT.

I mention to you the case of a poor man named B——, who was struck by priest C——, with his whip, while travelling on the road. When asked the reason for this violence, the reply was, "you heretic, why do you meet me in the way?" The day following, B—— met the parish priest near to where he lives. He inquired, "did priest C—— read mass yesterday?" "Oh yes, he did with me at Mrs. D——'s funeral." "Well, then," said B——, "if transubstantiation be true, the Lord Jesus was not worse treated by the Jews, than he was by C——." The priest looked at him with astonishment, and asked what he meant. B—— replied, "If the wafer C—— put into his mouth was Jesus Christ, as C—— was drunk, it was not worse conduct when the Jews spat upon the Saviour, than to put the Saviour into a stomach full of whisky." This shows that the people's minds are beginning to open to the absurdity of what they have been taught. I saw B—— the next day, when he told me this. I gave him two tracts on this doctrine. *But he has had a bible for some time; and he had read it.*

SCHOOLS AND CONFESSION AGAIN.

Another instance, to show that the spell of popery is broken in some parts of this county. A few days ago the priest was hearing a station in a village not far from the town. After reading mass, he said he could not hear confession from one of them unless they would promise on their bended knees, not to send their children to the Protestant schools. They all said they would make no such promise, for when themselves and their children were starving, the Protestants were the people who relieved them. The priest said he would strip the altar, and curse them if they would not do as he ordered. The people got up, and walked off, telling him he might curse away! Not one child was kept away from the schools, and this circumstance gave me an opportunity of visiting the poor people in their houses, to read to them and their chil-

dren, the blessed book, which their priests strive to keep out of their hands.

Nothing can better prove the usefulness of the Society's agency than the existence of almost uniform ignorance amongst the elder portion of the Irish people on all religious subjects, and the comparative intelligence of the younger. It is chiefly among the latter that the good is seen.

DARKNESS.

I am sometimes surprised, (says PAT. WALSH, of Athlone,) how ignorant multitudes, both Protestants and Romanists, are of the simple truths of the Gospel. They either seem to rely for salvation in keeping the law, or by doing penance. Sometimes Protestants who have married Romanists will submit, when ill, to the rite of extreme unction. Some Protestants who have expressed a wish to join us, when asked whether they had read the Scriptures, or knew why Christ died, replied "No!" In other cases, when Romanists have expressed the same thing, and I have tried to get at their reasons, I found they neither knew the nature of what they were going to do, nor of that they wished to join. I showed them, that any one intending to take a step from one place into another, should be able to give a reason for doing so, and in like manner to know something of the doctrines he intended to abandon, and that he wished to embrace.

LIGHT.

Notwithstanding the appearance of peri-

ous times coming, there is a spirit of inquiry rising up among the people. Latterly, several Romanists have obtained bibles. There are three persons anxious to join the church. The last who was baptized continues to go on well. Our Sunday school is encouraging and well conducted; Mr. and Mrs. Wislere take the elder classes, and I do what I can with the little ones. During the past three months I have visited 302 families, Protestant and Romanist, spoken the truth to nearly 700 persons who were present during these visits, distributed about 200 tracts, and some copies of the scriptures.

We have only room for one fact more. It is from RICHARD MOORE'S journal, and will illustrate some of the preceding observations.

TIMES CHANGED.

On my way to Tully last Lord's day, I met many going to mass. I delayed them a long time, for they seemed careless about going at all. As I passed by the chapel one came from the door and walked with me, hoping to hear something more. After walking a little way, I met another, and he put many questions, which I answered, and then pointed him to Jesus, and explained the commission to the apostles. "Our eyes are open," said he; "we see that our souls are little cared for by our priests. Let me tell you, I am now fifty years old, and I recollect the time when we Romanists would as soon meet the devil as one of you. Not so now, this great enmity is gone. *We see the great efforts made to save us, body and soul, by those we once hated.*"

POSTSCRIPT.

Mr. BUGBY, late of Stepney College, has accepted the unanimous invitation of the church at Waterford, and is now permanently occupying the station, with encouraging prospects before him.

We trust the contents of this Chronicle will determine the pastors and churches to do all they can to help us this year. The Mission yet struggles with immense difficulty—not so much in Ireland, as for want of funds. Straitened on every side, carrying economy to the utmost, no fresh stations, however inviting, can be taken up; and those already occupied are far from well sustained. Coleraine, Belfast, Banbridge, Dublin, Clonmel, Waterford, Cork, Parsonstown, and Mr. McCARTHY'S district, are without a reader; and only three of these stations have schools! Alas, that we should have to state such a fact. In sober earnestness, we ask, is it always to be thus?

CONTRIBUTIONS IN OUR NEXT.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secret Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, COMPTON STREET EAST, BRUNSWICK SQUARE.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1848.

MEMOIR OF THE LATE MRS. MALRAISON,

OF NEWINGTON, SURREY.

BY THE REV. SAMUEL GREEN.

On the 28th July last, Eleanor, the beloved wife of Mr. William Malraison, of the Trinity House, Tower Hill, was called to her rest at thirty-five years of age, after a lingering illness, borne with the faith, and patience, and steady hope of the gospel. A brief record of her may gratify a numerous circle of Christian friends, and serve to encourage others in their onward progress in the spiritual race.

She was a child of the late Mr. Joseph Rackstraw, of Shoreditch, whom she survived only a short time. Her childhood evinced nothing remarkable except that sometimes when children of her own age were amusing themselves, as children may, Eleanor was absorbed in thought, and apparently treasuring up lessons and facts which in after life were greatly useful to her. This habit was encouraged by a deafness which, for a time, afflicted her, somewhat cutting her off from the ordinary enjoyments of childhood.

Her parents were anxious to secure for her, as she grew up, a sound rather than an ornamental education, and the means they employed were eminently successful. Her knowledge was varied, but principally in the useful departments of study; she had tastes, however, which led to her acquiring much of the elegant in female education also. The facts of scripture history were impressed, from very early life, on her memory. She was familiar with the records of English history, and could converse on the events of ancient and modern times with the ease and interest of a well informed and somewhat accomplished scholar. "I visited with her," says a beloved friend, "a Druidical relic in a distant part of the kingdom, about three years since, when she seemed almost to realize the horrid scenes which had passed there. She excelled in sketching, and on this occasion her pencil was employed with considerable effect. A Norman built church in ano-

her spot caught our attention, when she began to talk of the invasion of England by William, and of subsequent events in the history of our country, so as to make me feel it a privilege to be with her. The simple habits and manners of the people in that remote district also led back her thoughts to patriarchal times in describing which she was equally at home."

Our friend was a proficient in the French and Italian languages; but in music especially she excelled. This accomplishment became a snare to her, over which in after life she deeply mourned, and all the more for that against the consent of her parents, she proceeded from music to dancing. She coveted the brilliance and the gaiety of the ball-room, where, however, as she has often confessed since, she found no solid satisfaction. To one occasion, when she figured in a grand ball at the London Tavern, she frequently adverted as an occasion of deep distress and even disgust. She says in her notes, "I appeared pleased but I was really miserable." How often has a similar confession been wrung from the votary of pleasure!

Eleanor had been "religiously trained," as in somewhat loose phraseology, domestic instruction combining a little religious knowledge is termed; but the doctrines most frequently set before her were not of a kind to deepen her sense of personal religious responsibility. Her lot was cast among that class of Christians, who, under the affectation and cant of leaving God's work to his own hands, do but little to lead individuals to the Saviour. Occasionally divine truth was strongly presented to her mind by another agent than those who visibly had the care of her; she was compelled to distrust the dogmas which were often reiterated in her hearing, and was rendered miserable by the fear that she might one day find

she had a deeper personal responsibility to meet than it suited her inclination at once to acknowledge. It was almost a miracle of mercy that she was not hurried by dissipation on the one hand, and by false religious views on the other, to utter indifference, or to infidelity. God had gracious thoughts concerning her, and therefore he surrounded her with checks and restraints, and awakened convictions in her heart and conscience which were instrumental in her preservation. God "prevented her," or stopped her progress in iniquity "by the blessings of goodness," Ps. xxi. 3.

The precise period or circumstances of our friend's conversion, cannot now be stated; she preserved no record of them. When she was about fifteen years of age, a beloved aunt was removed by death. This event made her think deeply. Her aunt was a woman of piety; the niece saw it in her every day life, and in her season of affliction; and reflection on this piety, together with the conviction of her aunt's blessedness, led her to write,—

"Oh how precious was that faith,
That redeemed thy soul from death!
Oh how infinitely dear
Was the grace that brought thee near!
"Near to God, at his right hand,
There for ever blest to stand!
All thy sins for ever gone,
Through the merits of his Son."

The long affliction and death of an only brother, who had been for some time a member of the baptist church at Weymouth, then under the care of the Rev. G. H. Davis, probably contributed somewhat to her decision to cast in her lot with the people of God.

She had dearly loved this brother. Their affection was mutual. They corresponded long and faithfully on topics of infinite moment to them both, a correspondence which it is not to be questioned was of reciprocal benefit. Other "family troubles," of the precise nature of which, since she did

not record them, we have no definite idea, had contributed to lead her mind away from the vanities in which she once sought pleasure. They fixed her thoughts upon her own spiritual condition, and at length brought her to the feeling that she could have no peace or real enjoyment till she obtained it through the atonement of Jesus Christ. She felt her condition and sought mercy. She obtained it, and knew by experience something of "the peace which passeth understanding."

The family of which Eleanor was a member, had removed to Camberwell, where for some time she sat under the ministry of the late Dr. Andrews, at Walworth, with considerable benefit; and, subsequently, she was an occasional attendant at Hanover chapel, Peckham, greatly enjoying and profiting from the sound and practical expositions of the venerated pastor in that place. The "notes" which she occasionally recorded testify amply to the profit she thus derived. Her mind was enlightened, and her heart evidently increased in its strong attachment to the truth as it is in Jesus. Her connexion with Mr. Malraison, however, whom she married in 1841, led her to Mr. Burnet's place of worship, where her husband was a member. With that church she united, and under the instructive ministry of its pastor, she gave proof that she was being prepared for every good word and work. Her judgment was clear and well informed, her heart was under the choicest, holiest influences, and it was easy to foresee that, if she were spared, she would be an ornament to the church of Christ, and greatly useful in promoting his cause in the sphere in which she might be destined to move.

Before very long, however, the state of Mr. Malraison's health rendered a removal to the north side of London, expedient; and here, in fellowship at Claremont chapel, our friend found a

home and a sphere of useful labour, which she was prepared to prize and to occupy with great activity and zeal. An infant family begun to awaken her solitudes, and fill her hands. Still she was actively employed in almost every organization and effort that were engaging the attention of benevolent and pious ladies in that large church and congregation.

Her own health did not permit our friend to continue more than two years at Islington. The south side of London was deemed more advisable, since she was anxious to secure the professional attention of a well known medical friend, who had been useful to her on former occasions. In religious matters, however, for a considerable time, her change of residence was little favourable, and perhaps chiefly, as one of the incidents of taking up her abode where she had not much Christian association, she became somewhat remiss in spiritual engagements. Conscience was thus burdened, and peace was disturbed. Her better feelings, in early life, had often been startled by some such dogma as that "sin cannot harm the believer;" she found now, by painful experience, how unsound that dogma was. Her judgment formerly condemned it—now it was condemned by the convictions of her heart.

Happily she was not permitted to remain long in a declining condition. God spoke to her in his providence, she heard, repented, and did "her first works;" she sought and obtained peace through the blood of atonement; still the remembrance of her declension was painful to her down to the last, and the marks of her wounding furnished material and incentive for instruction and warning, both to herself and to her best friends. "O," she said to her husband, not long previously to her death, "never neglect secret devotion; I did so when we lived in the —, and brought gloom upon

my spirit. Oh, my love, maintain with great care and jealousy your walk with God."

In 1847 she removed to her last residence, in the vicinity of Lion-street, Walworth. The constitution of the church at that place of worship, gave her access to the table of the Lord, and she felt that in attending there she had again come under a ministry which adapted itself to her mind, and was calculated to arouse and provoke her zeal in the service of the Redeemer. Disease had made too rapid progress in her frame to permit of active exertion, beyond the demands of her own household. She could not do much, and latterly she was but little able to frequent the sanctuary. She loved it, however, and was always there till weakness compelled her to relinquish; but even then, in her sick room, she thought with delight on the loving-kindness of the Lord. It had been her joy in the sanctuary—it was her solace and her hope in her chamber of pain. Friends who visited her remarked the uniform serenity—the clear intelligence—and the scriptural propriety of all her communications. She felt that, in all probability, she should not again visit the sanctuary; but she had committed her spirit to the hands of Christ, and she could think with delight of the "pleasures for evermore," which are at God's right hand.

We have no wish to detail the experience of the last few weeks of her life. It showed how calmly the approach of the last adversary can be contemplated, when the faith which God gives is strong. She could never regard death in any other light than as an adversary. Her faith overcame him, it did not, as in some cases, convert him into a friend. During the struggle she had occasional emotions of dread, "Not," she said, "of what will follow death, but of the final conflict." She was reminded of the

promise of strength for the day; that God gives grace sufficient for present necessity, and that therefore, what the final conflict would render necessary might be waited for till the conflict itself came on, "Yes," said she, "I will not anticipate evil. 'The rod and the staff' will be given when I require them; I will trust and not be afraid."

And truly she did trust; nor was she disappointed. The last conflict was severe, but she triumphed. "Oh," said she, "this mortal agony." The Lord seemed to delay his coming, but at length almost with the language of calm, grateful affection and hope bursting from her lips. "My gracious Lord—" she said, met his approach, and peacefully departed at his bidding, to dwell with him for ever. Hers was not—

"—— a lingering death without pain,
A death which all might love to see."

Still its very agony afforded the more complete evidence of her triumph. All could—

"—— mark how bright and sweet would be
The victory she should gain."

They saw, moreover,—

"When nature faints and dies,
What springs of heavenly life arise;
And gather from the death they view,
A ray of hope to light them through,
When they should be departing too."

Of the practical points illustrated by this brief memorial, one or two may be mentioned here.

1. The value of religious instruction in early life is shown, even though for a time the heart may be led captive by the glare and promise of worldly pleasure. It was this which restrained Eleanor Rackstraw, when she thoughtlessly plunged into scenes where many a young person less accomplished and less qualified to relish them, has been hurried to ruin. It may be for a lamentation that the instructed so often go astray, but store their minds before they can begin to wander with the knowledge of

God's word. It may check when it does not guide—and admonish when it does not restrain or sanctify.

2. The best corrective of a false theology will be found in a solid and extensive acquaintance with scripture. It is the "silly" and such as are "without understanding," who are led away by antinomian pretensions, or pretensions bordering upon antinomianism. Eleanor Rackstraw's judgment disapproved, even before her heart was led to reject, the notions with which early

life had made her familiar. As her mind opened to the teaching of the Holy Ghost, her aversion to these notions increased in strength. Seldom have the walks of private life, in such a station as that which our late dear friend occupied, presented a Christian whose heart was more established with grace. She desired as a new-born babe "the unadulterated milk of the word," and she grew thereby. May we have the same appetite and realize the same blessing!

RELIGION THE GLORY OF OUR LAND.

BY THE REV. THOMAS POTTENGER.

AMIDST the convulsions which have recently disturbed most of Europe and plunged its principal cities into confusion and bloodshed, England has remained in a state of comparative repose and security. Across the channel a throne has been overturned, martial law has been established, thousands have been slain, wounded, or taken prisoners, while fighting in the streets, and the majority of the people have been alarmed lest the reign of terror should return. Blood has been shed in the squares of Madrid, and many have died under military execution. Barricades have been thrown up in "beautiful Berlin," citizens have fought against soldiers, and the sword has wrested a constitution from the monarch. Vienna has been shaken to its foundations with a political earthquake, and the emperor has made his escape from the fragments of his own despotism to the small town of Inspruck. Italians and Austrians have been contending on the plains of Italy, while Danes and Prussians have met on fields of battle and in scenes of death. Europe, at this moment, resembles a volcano which may suddenly pour forth its burning lava upon the whole continent.

England has felt the vibrations caused by this earthquake. This was unavoidable: for Europe is a family of nations bound together by commerce, laws, and literature; by the ties of humanity, by mutual interests, or by common dangers; hence no sudden and violent changes can take place in one of those nations without affecting the position, the repose, and perhaps the safety of all the rest.

Ill designing men took advantage of the alarm occasioned by the revolution in Paris to produce temporary confusion in our own metropolis, but their defeat was not less signal than their threats had been foolish and wicked. Our institutions are too ancient and powerful to be changed in a day. Our liberties are too dear to be surrendered for the dictatorship of a soldier. Our grievances must be redressed by means of the press, by public meetings peaceably conducted, by petitions to parliament, or by addresses to the throne; but the convictions, the moral sentiments, and the religious feelings of our countrymen, are strongly against the extension of their civil rights by means of physical force. This is our wisdom and our boast. As a consequence of this, our

progress in social improvement is slow but sure, every step towards perfection is made good, the men of this age begin where those of the last age left off, and thus we advance peacefully towards the goal of national regeneration and happiness. Among our citizens of all ranks the opinion has ripened into full conviction that *moral* is stronger than *physical* force, as all must admit it is more rational and more Christian like. Unless order is the first law of Englishmen, education and religion have been given to them in vain. We love freedom and justice as much as any people, but we refuse to obtain even good things by bad means. Hence we have been at peace while France, Italy, Spain, Austria, and Prussia are disturbed and distracted.

What then, it may be asked, has made us differ from our neighbours? Why have not the citizens of London done like those of Paris? Our peasants and artisans, generally, who have passed through a season of suffering without a precedent, appeal to the *legislature* for remedies, not to the *sword*. Our tradesmen and merchants, many of whom have seen their fortunes swept away as with a tempest, never think they could improve their circumstances by fighting behind barricades, or by pouring vitriol and boiling oil upon the heads of their fellow men. Whence then does this difference arise? The answer is given in one word—RELIGION. Warriors may think that the brightest page in our history is that which records our victories by sea and by land—statesmen may boast of our colonial possessions which exist in both hemispheres and in all quarters of the globe—merchants may tell of our ships carrying the manufactures of this country to all the principal ports of the world—scholars may point to our halls of learning, colleges, and universities, and to the vast sums of money spent in the education of our

people—and patriots may say that our liberties have been sealed with the blood of Hampden and Sydney, who take rank amongst the nobility of our race; but none of these are the glory of our land. Victories, colonies, commerce, learning, and liberty, must yield up the palm to pure and undefiled religion. *This* has been the glory of England in the past, and the more our laws, institutions, literature, and customs are moulded by the truths of the gospel, the more our country will become “great, glorious, and free.”

Religion will stamp its own character upon the education of the people. Men must be trained for the duties and responsibilities of this life by having their education based on Christianity. Secular education may make them scholars, citizens, merchants, senators, and yet overlook the Christian which is “the highest style of man.” Give them the largest amount of learning for which they have capacities, but let its basis rest upon the maxims and commands of the bible. True religion should stamp its own beautiful image upon the education of all classes in the community, and it would be a sublime spectacle to see all the young people in the land trained up in the nurture and admonition of the Lord, and forming their characters upon those models of virtue and piety which are found in the sacred books. Such a training would be the surest guarantee for peace, order, goodwill, liberty, and national prosperity. There would result from it rectitude in governments, stability to thrones, and peace among the nations, “wisdom and knowledge would be the stability of the times and the strength of salvation.” Cast the youthful mind of England into the mould of Christianity, and, with the blessing of God, you will make the best patriots, the most virtuous citizens, merchants noted for doing what is just between man and man, people emi-

ment for loyalty, and Christians distinguished for piety. In proportion as religion spreads amongst our people, education must of necessity be religious, and *such* an education would rank among the glories of our land. Millions of persons able to read the word of God, familiar with its histories and narratives, obeying its precepts, imbibing its spirit, and acting towards one another in harmony with its exalted principles, would be nothing more than Christianity is able to bring about, and the goal towards which its progress is hastening. Religion demands for this country a religious education, and any system which sets at nought this requisition, however it may be patronized or lauded, may be pronounced *godless*, and would reduce us, at last, to a nation of infidels or formalists.

Religion makes a people virtuous.

Facts show that crimes and vices are most numerous and most rank where the gospel has least influence upon the public mind. Nations are most peaceful, orderly, and virtuous, where the word of God has free course and is glorified in the sanctification of the people. Crimes do not diminish, virtues do not abound, according as *secular* education prevails in a community: indeed that kind of education makes men more clever in their sins, greater adepts in wickedness, more adroit in evading the laws of the land, and better able to corrupt the morals of the rising race. People are "destroyed for lack of knowledge," even "the excellency of the knowledge of Christ Jesus our Lord." Offences against the well being of society increase most where spiritual darkness is thickest. Exclude the maxims and verities of the bible, and education will leave the worst passions of our nature without any effectual checks; and though vice may appear less coarse and repulsive, it will not be the less dangerous and injurious to society. Law may be

strong enough to put down rebellion and anarchy; but true religion alone teaches men "to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world." It may be doubted whether the majority of our countrymen were ever more upright and moral than during the first half of the seventeenth century, when *vital godliness flourished beyond all example*, and when illustrious judges, divines, scholars, and statesmen, sat on the bench, adorned the pulpits, taught in the colleges, and made the laws of our country. On the contrary, the reign of Charles II. has a shameful pre-eminence for debauchery in every form and degree, commencing with the court and descending to the lowest grades of society—the literature of the day was scandalously impure; the plays, the poems, the novels, were full of imagery and tales which set the imagination "on fire of hell," and defiled all who read them; and the whole body politic was infected with this moral and loathsome leprosy; but the universal consent of mankind has branded that as the age of irreligion, of infidel writers, of practical atheism, and of social demoralization; when the law of God was trampled under foot, the sabbath was turned into a day of pastimes, the palace was a magnificent brothel, and "the reign of strumpets succeeded the reign of saints." In one case religion and virtue made our country glorious in the eyes of the world: in the other case irreligion and vice rendered it a byword and a laughing-stock. Make people religious in the true sense and of necessity they are moral. Teach them to fear God and they will not harm man. They will do justly and love mercy when they walk humbly with God. When their hearts and lives are governed by that law which is holy, just, and good, they will abstain not only from *evil*, but also from its very *appearance*; so that

if all our countrymen were Christians indeed no crimes would exist amongst us, and there would be no need of prisons, penal colonies, or gallows. One man would have no disposition to overreach and defraud another. There would be no injustice, nor double dealing, nor lying; no thieves, nor prostitutes, nor murderers; a drunken person would never be seen, and no brawls would disturb our streets; "the lusts of the flesh" would be restrained by moral laws, and "the fruits of the Spirit" would abound; all vindictive passions would cease in the reign of benevolence and in the power of love. Inasmuch then as religion can bring about such a state of society as this, it may be truly pronounced the glory of our land.

Religion secures to a people wise and good laws.

The bible is the basis of all just legislation. Its principles and precepts are of supreme authority and of universal obligation, suited to all times and to all nations, whatever changes may take place in the usages of society or in the proceedings of human governments. Just laws and good legislation are the consequents of religion diffusing its influence amongst all classes in the community, and securing to them the liberty of the sons of God. Men who have been made free from sin need laws corresponding with a state of religious freedom and moral rectitude. Chains and fetters are the instruments and symbols of slavery. The law of force is made for the lawless, the ungodly, and the disobedient; but the law of love, or "the perfect law of liberty," is more suitable for the righteous and heavenly-minded. As the basis of all good laws, Christianity lays down this maxim, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets." Let no one justify disobedience to this command of the

Great Teacher by saying that it runs counter to the selfishness of our nature, that it is impracticable in the present state of the world, or that reducing it to practice would necessitate a moral revolution in the customs of life and in the institutions of our land; for it would be enough to say in reply, that the law comes to us with the authority of God, that Christianity is in antagonism with the selfishness of man, that it has not been found impracticable by those who have obeyed it from the heart, and that the universal adoption of it would be followed by an amount of good vastly beyond anything which the best government on earth has ever secured for its population. As fast as people are taught to love and revere the bible as the standard of right between man and his neighbour, they seek for laws most in harmony with the laws of God, and best calculated to promote "whatsoever things are true, honest, just, pure, lovely, and of good report." Whatever may be the political creed or bias of Christians, they desire to see the laws of men based upon the laws of God, and the governments of this world types of the divine government. Religion aims at this consummation wherever its dominion is acknowledged, and its Author loved and obeyed. God has legislated for the world through all periods of time; and the happiness of nations will keep pace with the conformity of their laws to that which is holy, just, and good. Without the morality of the gospel neither monarchies nor republics can ensure righteous laws to the people; but this result may be attained under both forms of government, when the two "commandments on which hang all the law and the prophets" are obeyed, namely, love to God, and love to our neighbour. The religion of the Cross makes these demands upon us, and, therefore, it may be termed the glory of our land.

Religion is the glory of our land because of the benefits which arise from the general observance of divine worship.

In many instances where the minds of men are not renewed by divine grace, the public worship of God acts as a check upon evil passions which would otherwise urge them on to sure and speedy ruin. The indirect benefits which they receive from the forms of godliness are very great; but when their hearts are made temples of love and purity for the Holy Spirit to dwell in, the house of God becomes their home, and the scene of frequent communion with the saints. It is a touching and glorious spectacle to behold multitudes of immortal beings engaged in the worship of God, seeking his blessing, singing his praises, or commemorating the death of Christ: rank, age, sex, talent, and virtue are blended in one assembly; peasants unite with nobles in the song of praise, and in the utterances of prayer; masters meet their servants, citizens join their fellow citizens, and the members of families assemble under the eye of Him who is the Father and Friend of all; in scenes like these we must look for the elements of national grandeur and for the pledges of social happiness. Hence all true patriots and all sincere Christians, should view with alarm the growing prevalence of sabbath-breaking in our day, as a mark of national degeneracy, and the forerunner of divine chastisements. Morality will increase or decline amongst us according as the sabbath is observed or broken by the majority of the population. Facts bear out the remark that the most virtuous, the most useful, the most generous portions of the human family are those which have been called a church and chapel-going people. The converse of this is true. No good patriot could wish the people of this country to imitate continental sabbaths with all their

consequences. We can see the effects of French sabbaths behind the barricades of June. When the very name of sabbath was abolished by the French Republic, and reason was adored instead of God, the guillotine made France a slaughter-shop for her monarchs, nobles, statesmen, and most illustrious citizens, filling the civilized world with horror, and causing rivers of blood to cry for vengeance upon the land. And if the time should ever come when the great mass of our countrymen shall abandon the public worship of God on the day of rest; and if, casting off the very forms of religion, they plunge into the abominations of atheism, Ichabod will then be written upon our halls of learning, on our ancient institutions, and on our national shield. Overthrow the altars of religion, put to silence its teachers, shut up its sanctuaries which are

"The honours of our native place,
And bulwarks of our land;"

and turn "the day which the Lord hath made" into one of mere pleasure and amusement in tea gardens, in parks, on rivers, up our glens, or on our mountains, and then will England enter on the highroad to convulsions and slaughters such as have recently disgraced Paris and outraged humanity. It is religion that can save Britain from the doom of ancient monarchies; but religion will stand or fall with the keeping of the Lord's day, and with the influence of public worship. It is religion that can preserve us from the atrocities of a Parisian mob, and from the anarchy which has fallen like a thunderbolt upon the chief capitals of Europe. Our sun will go down amid clouds when our sabbaths are lost.

Religion is the glory of our land by increasing the number and influence of good men.

Christianity, of which righteousness is an essential part, exalteth a nation.

Christians are the salt of the earth and lights in the world ; shedding abroad the influence of piety and holiness by their graces, their examples, and their prayers. Men who fear God and eschew evil have a beneficial influence on society, and are the best securities for order and happiness. *One* eminently good man had saved the cities of the plain if ten righteous persons could have been found in them, and when that number failed, the work of destruction could not begin until righteous Lot was beyond the reach of harm. Increase the number of true Christians in our land both among nobles and peasants; let them be men of principle, of prayer, of peace, and of integrity ; let them abound in our marts of commerce, in our courts of law, and in our houses of parliament ; and they will add a lustre to the name of Britain far beyond anything she has ever derived from the valour of her troops, the victories of her navy, and the extent of her dominions. I would not write a word in disparagement of the renown which my country has acquired from her civil and religious liberties, from her ancient and free institutions, or from the noble army of her patriots, philanthropists, and martyrs ; but it is my deliberate conviction that her chief glory arises from the fact that she is the land of bibles, of sabbaths, of saints, of temples for God, of societies for the relief of human misery, and the centre of the missionary enterprise for the evangelization and happiness of the world. From our shores the sound of salvation has gone forth to the ends of the earth. India has received from us the bread of eternal life. China is indebted to us for the doctrines of Christianity. Africa owes to England the means of her future emancipation both from the slavery of sin and from the oppression of man. North America was colonized by men who were born in our valleys

and on our hill sides ; men who carried our bibles, sabbaths, laws, language, and religion into the wilderness then peopled by savages ; and who when they set up the flag of the country which had cast them out, planted by its side the standard of the cross which announced to the heathen "peace on earth and goodwill toward men." England gave Carey to India, Morrison to China, Williams to the South Seas, and Knibb to Jamaica. Missionary stations, sustained by English funds, may be found on the banks of the Niger, at the mouth of the Ganges, amid the snows of Lapland, and among the cities of the Celestial Empire. Within the last fifty years our countrymen have made astonishing progress in effecting the intellectual and spiritual improvement of the world. This is the glory of our land—the brightest page in her past history, and the best pledge of her future welfare.

In conclusion, we must not separate the glory of our land from *the presence of God*. He was the glory of his ancient people when they sojourned in the wilderness, and after they had settled in Canaan : at length when their sins and provocations caused him to withdraw his presence, with all the blessings which it involved, an Israelitish woman, in her dying moments, gave utterance to the awful but prophetic words, "The glory is departed from Israel." His presence is a shield which no weapon can pierce, and it can protect nations as well as individuals from numerous and mighty foes. In many instances God has been like a wall of fire round about this island, and the glory in its midst. When the Spanish Armada approached our shores with the chains of slavery, the instruments of the inquisition, and troops of Jesuits, He let loose upon it the winds, the waves, and the elements ; burying the greatest part of it in the depths of the sea, dashing the remainder

of it to pieces on the shores, or giving it as a prize to our valiant sailors. So long as we can retain the presence of God amongst us by our works of faith, our labours of love, our united prayers, and our obedience to his will, we shall have nothing to fear from foes without or from enemies within. Commercial embarrassments may try our merchants as heretofore, and periodical sufferings may press heavily upon our peasants and artisans; but when these are sanctified by the blessing of God, the losses become gains, and good springs out of evil. Minding our Father's business while using the present world, and crowding our places of worship in prayer for his protection and grace, we shall be safe amid the earthquakes which alarm other countries; and while on the continent we see thrones overturned, palaces sacked, commerce destroyed, streets scenes of battle, and blood shed like water by men who resemble demons, our own sea-girt and favoured isle will be under the guardianship of One who can assuage the tempest of human passions with the same ease as He can hold the winds in his fist, or calm the waves of the deep. Our safety and happiness depend upon the presence and favour of God; upon the diffusion and influence of true religion; upon the virtues, the affections, the charities which spring from the gospel more than upon the antiquity of our institutions, the policy of our statesmen, the number of our troops, or even the patriotism

of our citizens. "Who is there that will harm you, if ye be followers of that which is good?" Let our countrymen live in the fear of God and in love one toward another; let them excel in those virtues which make the good parent, the obedient child, the upright merchant, and the Christian patriot; let our laws be made in harmony with those which the Divine Lawgiver has given to us in his word for the benefit of the world; let every heart become a mansion for God, every house a temple for his praise, and every place of worship full of men and women who love him in sincerity; and let the time come when we shall see no drunkenness, hear no swearing, witness no brawls, and meet with no proofs of villany or licentiousness in our streets; *that* will be the strength and glory of our land. Senators may talk of our constitution being the admiration of the world, heroes may recount acts of bravery on fields of battle, and historians may exult over the names of our patriots, philanthropists, and men of learning; but the Christian will point to the Bible as the instrument which has raised Britain to her present commanding position amongst the nations of the world, and as that which must be in time to come the rule of monarchs, the guide of citizens, the basis of good government, the palladium of our liberties, "the book of the church," and the glory of Britain. "The Lord of Hosts is with us, the God of Jacob is our refuge."

FRIENDSHIP.

A SERMON DELIVERED BY THE LATE REV. JAMES DORE, AT MAZE POND,
AUGUST 24, 1794. PART II.

"I have called you friends."—JOHN xv. 15.

LET US now attempt to describe the nature of the friendship subsisting between Christ and his people. It is na-

tural to remark in the first place that it is sincere. How much deception is there among mankind. After all, the sublime

descriptions with which language has been, I was going to say, exhausted, in order to eulogize human friendships, how mortifying to reflect that they are oftentimes essentially defective—defective in their principle, wanting in sincerity! Judas-like men may discover every exterior mark of friendship, when they mean to betray: they may flatter in order to ruin. In what is called the polite world, where insincerity is formed into a system called politeness, there is little real friendship. But among the disciples of Jesus Christ real integrity is to be expected, and ought to be discovered. Where there is no integrity there is no religion. Whatever motive may influence men to deceive, none such can be supposed to operate in the breast of our Lord, and no one is entitled to call himself the friend of Christ in whose heart there is a want of sincerity. Again, persons oftentimes throw off the mask of friendship, when those to whom they profess the warmest attachment experience a reverse in their worldly circumstances. In a time of prosperity friendship seemed to be very ardent, but it has become inconvenient to profess friendship to those who have no longer the means of conferring a benefit. But what reason have we to rejoice that the friendships between Christ and his people are not of this nature. What proofs can he possibly give which he has not given of the reality and the strength of his attachment. Considering him as the Author of universal nature, he gave you your existence, your senses, your reason; considering him as the great Governor of the world, he protects you from evil, he supplies your returning wants, he gives you richly all things to enjoy, but as the great Mediator between God and man, what has he not done in order to promote your happiness? he has shaken the heavens, and the earth, and the sea, in order to make a way for your felicity;

and in order to point your hopes to immortality, he has espoused your interest; he took not upon him the nature of angels, but, astonishing grace! wonderful love! he took upon him the nature of man; he undertook his cause; and what did he do in order to show how much the cause of man lay near his heart?—he bowed the heavens and came down. Contemplate the dignity of the Saviour's person; think of the honours paid to him in the regions of bliss; think of the happiness he enjoyed in the bosom of his Father; then behold him coming into our world, taking upon him our nature, with all its frailties, exposing himself to poverty, contempt, and persecution, to almost every species of misery,—and all this to manifest his love to men. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor." What a proof of friendship is this; how seldom are there any instances in the world of men being called to become poor in order to manifest their regard to their friends. Such a request would be considered unreasonable. But Jesus Christ became poor, though he was infinitely and essentially rich. "Greater love hath no man than this, that a man lay down his life for his friends." Christ laid down his life for us; and he died a most ignominious, a most painful, a most lingering death; he gave up himself to all the infamy and horror of crucifixion; he died that we might live, he died to deliver us from everlasting condemnation, to bring us who were afar off nigh unto God. What a proof of friendship is this; can we conceive of a stronger expression of attachment?

Christ manifested his friendship to his people before he left the world, in the kind expressions he used respecting the interest he took in what concerned them. "I go to prepare a place for you." He entered heaven as the For-

runner of his people. He has entered into the heaven of heavens, as the apostle remarks for us, to appear in the presence of God for us, to carry on our cause in the heavenly court, to make intercession for us at the right hand of his heavenly Father, and to prepare places for our reception. "When Christ who is our life shall appear, we also shall appear with him in glory."

Christ has left behind memorials of his friendship. He has sent his Spirit to enlighten, to purify, and to comfort us; he has given us his word, by means of which we may still maintain intercourse with him. In his word we may follow him from place to place, we may become the companions of his travels, we may realize the different scenes in which he was engaged; we may rejoice with those on whom his miraculous power was exerted, with the blind who received their sight, with the lame who were enabled to walk, and with the weeping friends who received their dead raised to life again. He has graciously instituted an ordinance in which we are continually reminded of his love, of that body broken for sin, and that blood which was shed for our redemption; and the Christian learns by experience how gracious this divine appointment, in consequence of the weakness and treachery of his heart. Jesus Christ, in his exalted state, still remembers us, and he shows the sincerity of his attachment by the heavenly presents which he bestows. He is exalted as a Prince and a Saviour, to bestow blessings on his people, and he continually presents to them his gracious promise, that he will receive them to himself, that where he is there shall his friends be also.

Again, the friendship that subsists between Christ and his people is effectual in its resources. After all the dark pictures of human life which the melancholy and splenetic may be dis-

posed to draw, it is consolatory to reflect that there are some sincere friends, whose intercourse lightens the burden of woe, and tends greatly to our happiness; that there are those who rejoice when their friends rejoice, and weep with them when they weep; but though such friendship may do much towards the alleviation of our sorrows and the augmentation of our joys, there is much that it cannot do. If the attachment of our friends be ever so sincere, if their affection be ever so ardent, there are wants common to us all which they cannot supply. If the fables of antiquity were to be realized; if a friend in the ardour of his love were even to die for us, he could not offer to God a ransom for us, he could not "deliver us from going down into the pit." No; we all want such a friend as Jesus Christ, who can bestow upon us those blessings which we need, and deliver us from all those evils which we have reason to fear. He can bestow upon us the forgiveness of our sins, for this was the blessing he was elevated to communicate; he can bestow upon us a justifying righteousness, by which we shall be delivered from condemnation; he can impart peace to our consciences. But to which of the saints should we turn for any of these blessings? What earthly friend can remove the anguish of our hearts, when awakened to a sense of our guilt? Who can proclaim to us the forgiveness of sin? Who have works of supererogation which they can transfer to our account? On what human arm may we safely repose ourselves? To whom can we apply in our distresses, when the arrows of the Almighty are sharp within us, and the poison drinketh up our spirits? We may look on the right hand but refuge fails us, and on the left but no man who careth for our soul can afford us the relief we want. But Jesus Christ can relieve our consciences, and communicate

to us joy unspeakable and full of glory. If he be with our spirits, we have life, and light, and liberty, and happiness.

Again, the friendship that subsists between Jesus Christ and his people is eternal in its duration. How often do we see merely human friendships dissolve; an attachment once ardent may from various causes degenerate into indifference, and be succeeded by avowed hostility: but supposing us to be spared these painful circumstances, death must separate the dearest friends. When you follow to the grave the remains of one who was your support in weakness, your light in darkness, your comfort in distress, the whole world appears as one dark blank; it seems almost as if the universe with respect to you were annihilated. But under such events how pleasing is the thought that Jesus Christ is a friend of whose friendship we can never be deprived; death hath no more dominion over him, he liveth for evermore. Or if your friends do not leave you, you must shortly take your leave of them. Happy are you at that moment if you know that you are going to Jesus Christ, your best Friend, your Friend in heaven.

From the whole, let us in the first place admire the kindness of Jesus Christ in entering into friendship with us. The friendship between him and his disciples is not that which subsists between equals, but between persons infinitely different in rank, degree, and character. It is the effect of his benevolence to us; it arises not from any previous excellence in us, but entirely from the riches of his grace, and to him therefore glory should be ascribed. Let us remember that friendship with Christ does not diminish the distance that there is between us, that it does not admit of any relaxation of duty, that it rather augments our obligations, and furnishes us with new motives to

obey him. When we contrast his dignity with our meanness, his holiness with our guilt, his benevolence with our ingratitude, what reason have we to celebrate his praise for condescending to enter into friendship with us.

Secondly. How dignified is the character of a disciple of Jesus Christ. Men are ambitious of the friendship of those who are wise, good, and illustrious in society, but who so wise, so good, so justly celebrated as our Lord Jesus Christ. Do you esteem it an honour—is it considered a great gratification to be able to say that such a one who shines in the world on account of his wisdom, or his benevolence, or his elevated station, is your friend? How great is the honour conferred upon the Christian, who may say, “Christ is my Friend.” He who is greater than Solomon; he who is worthy of more honour than Moses; he who was before Abraham; he whom kings, and prophets, and righteous men of old wished to see; he whom the wise men came from the east to worship; he whose birth caused Herod to tremble; he at whose death the graves rent, the rocks cleft, and the sun was eclipsed.

Thirdly, let me direct your attention to the Lord Jesus Christ, and invite you to cultivate friendship with him. What are the qualifications you wish for in a friend? Do you wish for dignity of rank, splendid talents, quick sensibility, extensive usefulness, rich resources, and enlarged liberality? All these we have in our Lord Jesus Christ, and he is willing to receive you as friends. Go then to him, put your trust in him, and you will find that he is willing to bestow upon you whatever is conducive to your real happiness.

Fourthly, Are we his friends? Have we been reconciled to him through the influence of his gospel? Then let it be our concern to act in character, lest Jesus Christ should be wounded in the

house of his friends. Let us avail ourselves of his friendship; let us realize the character which he sustains. This will reconcile us to the adverse dispensations of providence; for our best Friend governs the world; he sympathises with us under all our sorrows; he feels the sympathy of a friend, he watches over us as the apple of his eye, and in all our afflictions he is afflicted with us.

Again, are we the friends of Jesus Christ, then we ought to be the friends of one another. Christ is our common friend, and we should consider ourselves as united by the bonds of nature. Love is the most perfect bond of union. "By love serve one another." Let the wise serve the ignorant by their instructions; let the powerful serve the weak by protecting them; let the rich serve the poor by generously communicating of their property. Christian discipline should be considered as originating

in Christian friendship. Let us watch over one another in the Lord, and constantly aim to edify one another.

Finally. How awful will be the state of those who are the enemies of Jesus Christ, and such it is to be feared there are in every place: those who do not love him, who do not obey him, who know nothing of what it is to enjoy fellowship with him, who are by no means like him in the tempers of their hearts, and who are in no wise desirous of promoting his interest in the world. Do I address such? What will be your portion if you remain in that state? It would have been better for you if you had never existed, as our Lord said of Judas, for hear the awful language of Christ, with which I shall conclude, "As for these mine enemies, who would not that I should reign over them, bring them hither and slay them before me."

THE SEALS, THE TRUMPETS, AND THE VIALS.

III. THE VIALS.

In commencing his discourses on the chapter which describes the pouring out of the seven vials, between thirty and forty years ago, Mr. Fuller said, "I enter upon this part of the subject with diffidence, because I consider the events predicted as mostly future; and the exposition of unfulfilled prophecy, especially when couched under symbolical language, is rarely accurate. When in looking at a symbol we compare it with facts, we can judge of the one as being designed to predict the other: but in looking at the symbols without the facts, we can seldom make much out in explaining them. Nor does it appear to have been the design of prophecy to enable us to foresee things with any considerable degree of precision; but to keep up a general hope before the ac-

complishment, and to strengthen our faith after it."

These remarks are of course even more applicable to earlier interpreters than to Mr. Fuller, who had seen what he believed to be the commencement of this series of judgments, and whose views in this respect have been confirmed by subsequent events in the opinion of later expositors. In the following columns, the reader will find that the interpretations of more recent writers are given in addition to those of Fleming, Ryland, and Fuller, and thus he will have an opportunity of comparing the anticipations of some who lived before the events, with the sentiments of others who can look back upon the history of the present century as far as it has been developed.

*R. Fleming, 1701.**J. Ryland, 1779.**A. Fuller, 1811.*

- I. On the Rev. EARTH. The first vial which fell upon the earth to the tormenting of the subjects of the beast doth denote God's judgments upon the foundations of the papal power; the earth being that on which we walk and build our houses, and out of whose womb we are maintained. So that by this I understand the popish clergy and the papal dominions and revenues, as they are upheld by them. This, therefore, began with the reformation, and continued until the time that the popish factors and trumpery were thrown out of as many countries of Europe as embraced the reformation. Beginning with the rise of Zuin- glius and Luther in the year 1516 and 1517, it continued to the year 1566, *i. e.* about 40 years, for by that time all the reformed churches were settled and had published their creeds and confessions against Rome.

- II. On the Rev. SEA. In 1566 the wars between the King of Spain and the Netherlands began. Though the Spaniards were often victorious at first, yet they were at length forced to declare them free states. In 1588 the Spaniards lost their vast Armada. In 1598, died Philip II. of Spain, the late terror of the protestants, was brought into a languishing condition, and the reformed interest was at peace everywhere, and conquered in Holland and England. As the period of this vial began in 1566, we may reckon it continued about 50 years.
- The second vial is poured out upon the sea, *i. e.* the maritime powers, Spain, Portugal, and France: as the second trumpet affected the sea, and brought the Vandals into Spain and Portugal.
- If this vial respect the papal maritime nations, particularly Spain and Portugal, (and here also I know of no interpretation more natural) we have seen a commencement of things in those countries, but have not seen the issue. . . . If the exposition of the vials by the trumpets, adopted from Dr. Gill, be just, we are as yet but under the second vial [1811], which for several years has been pouring out upon the sea, or the maritime papal nations of Spain and Portugal; and notwithstanding what has taken place, it may be expected that much of it is yet to come.

G. S. Faber, 1828.

B. D. Bogie, 1839.

J. Conder,
1845.

Edward Ash, M.D., 1848.

On the memorable 26th of August, 1792, an open profession of atheism, and irreligion, and infidelity, was made, and forthwith acted upon by a whole nation once zealously devoted to the papal superstition. Christianity was then formally abolished as a notorious and malignant imposture, by the government of France: and so well did the people second them, that, while not a trace of the gospel could be found throughout the metropolis, Catholic church, on the every frantic oration in the praise of atheism loudly and enthusiastically applauded.

The period usually denominated *the reign of terror* — the work of death and proscription, commenced on the 2nd of September, 1792: the revolutionary tribunal added daily new victims to the thousands who had perished at its abundant commencement. Thus on the kingdom of France, while in a state of revolution, and mult, and anarchy, the second vial was poured out, and its allegorical gore of a murdered man,

The site of the first vial is the same as the site of the first trumpet—the earth—which meant the western and northern part of the world after the rise of the papal power, always means the catholic countries on the continent of Europe. An ulcer is a burning pain, a constant torment, and an apt emblem of a bitter persecution. What a terrible secondmenting persecution came on the priests of Rome, and on the heretics of the Roman Catholic church, on the revolution in France (1789), and continued through the whole period of the power of the republic, until its close in 1800, is manifest in the pages of history.

The site of this judgment was literally the dreadful sea, and its fulfilment is found in the history of the naval war between Great Britain and France; from A. D. 1793 to 1806. The declaration of war by France against Great Britain was the signal for the out-pouring of the vial of wrath which England held in her hand—for the commencement of the most sanguinary and protracted naval war that ever was waged— a war in which thousands of vessels were captured or destroyed, and tens of thousands of lives lost.

Ulcerous eruption: first outbreak of the "French malignant distemper." 1789.

Maritime wars. 1793—1815.

The sounding of the seventh trumpet, the woe of which is now to be depicted, corresponds with the breaking out of the first French revolution at the close of the 18th century. As to the symbol of the first vial, can we need any more satisfactory explanation than that which identifies it with that fearful outbreak of moral and social evil, marked by insubordination, democratic violence, cruelty, licentiousness, and atheism, which characterized the opening of the above-mentioned era, and which spread its disastrous influence over a large portion of the Roman earth, being at once the fruit and the chastisement of that grievous apostasy in which it had been so long involved?

The symbols of the second and third vials, like those of the corresponding trumpets, plainly tell of terrible conflict and slaughter by sea and land, in the latter case falling more especially upon the great river valleys and central districts. And when, since the subversion of the ancient empire, have these symbols been so fearfully realized by the Roman world as during the long and murderous wars which originated in the French Revolution? It will be observed that there is no mention under the vials, as under the trumpets, of "the third part," because the plagues of the former did not, like those of the latter, fall upon particular divisions of the empire, but more or less upon its whole extent as it then subsisted under its papal head.

R. Fleming, 1701.

J. Ryland, 1779.

A. Fuller, 1811.

III.
xvi. 4—
7.

On the
RIVERS
and
FOUNTAINS.
They
became
blood.

Those territories of the pa-
pacy which were as necessary
to it as rivers and fountains are
to a country. In the year 1617,
Ferdinand being forced upon
Matthias, a foundation for new
quarrels was laid; for a little
while after another most bloody
religious war ensued, which
shook all the empire, and fright-
ened Europe. This vial which
lasted thirty-one years must be
supposed to end at the peace of
Munster, A. D. 1648.

The third vial will
be poured out on the
rivers and fountains,
i. e. the popish uni-
versities, colleges,
and schools of learn-
ing; with all the
popish books, written
to promote error,
and obscure the
truth.

If the rivers and fount-
ains of waters denote "Italy
and Savoy," these countries
may be expected to be the
scene of the next great con-
vulsions which shall agitate
Europe. And if it be so, it
may be a just retribution
for the blood of the Wal-
denses, which was there shed
in shocking profusion for
many centuries. All Eu-
rope previous to the refor-
mation was stained with the
blood of the martyrs; and
since that memorable era,
France, and Germany, and
Spain, and Portugal, and
Italy, have been deeply en-
gaged in that impious prac-
tice.

IV.
xvi. 8, 9.

On the
SUN.
Power
given him
to scorch
men with
fire.

This must denote the humili-
ation of some eminent poten-
tates of the Romish interest,
whose influences and counte-
nances cherish and support the
papal cause. And these, there-
fore, must be principally under-
stood of the houses of Austria
and Bourbon. Since 1648, the
sun in the popish world: and
France has been made use of
to vex and scorch the Austrian
family, and since has been tor-
mented, in being forced to leave
Holland, and resign all his
conquests in Flanders. As to
the remaining part of this vial
I do humbly suppose that it
will come to its highest pitch
about A. D. 1717, and that it
will run out about the year
1794. About 1717, I cannot
but hope that some new morti-
fication of the chief supporters
of anti-christ will happen, and
perhaps the French monarchy
may begin to be humbled about
that time, that whereas the
present French king takes the
sun for his emblem, and this
for his motto, *nec pluribus im-
par*, he may before the year
1794 be forced to acknowledge
that in respect to neighbouring
potentates he is even *singulis
impar*.

The fourth vial
will be poured out
on the sun, i. e. on
the pope himself,
with all his seventy
cardinals, bishops,
and doctors of learn-
ing. The pope is
the sun in the popish
world: and this
angel denotes the
kings of Europe who
will be raised up to
destroy the pope and
all his creatures.

By the sun is undoubted-
ly to be understood the su-
preme secular government
of what is called the *Holy
Roman Empire*, which is
denominated the *beast*, and
distinguished by its carrying
or supporting the harlot.
Its scorching heat cannot be
understood of the persecu-
tion of the faithful; for
they would not blaspheme
under it. It would seem
therefore to be the galling
tyranny by which the ad-
herents of the beast will be
oppressed; while they yet
repent not of their deeds.

G. S. Faber, 1828.

B. D. Bogie, 1839.

J. Conder,
1845.

Edward Ash, M.D. 1848.

Rivers and fountains mean kingdoms and communities. On the 19th of November, 1792, a decree of fraternity and military assistance to all who were willing to rise in rebellion against their lawful government, was passed by the French Convention; and the several kingdoms of the Roman empire became the seat of a war characterized by the most ferocious carnage and the most disorganizing principles.

In the year 1804, the Consul was proclaimed Emperor of the French; and the now fully developed Roman sun, sprinkled with the dire contents of the fourth vial, blazed with lustre, upon the allegorical earth. By military violence the ancient Latin Empire was again under a single real and effective head, which bore the completely new official title of *Francic Emperorship*: and by military violence all its inhabitants were still vehemently scorched under the rule of their arbitrary sovereign. The arts of peace were disregarded and despised: the science of war alone was encouraged and cultivated.

Desolation of the basins of the Rhine, the Danube, the Po, and of the Alpine provinces. 1793—1805.

Judgment upon the Imperial Power: Extinction of the Germanic Empire. 1806.

In verses 5 and 6, the angel who, as one of God's ministers on earth, is supposed to have charge of the rivers and fountains, is introduced in a highly poetical manner, as acknowledging the justice of the divine judgments, symbolized by their pollution, because the inhabitants of the countries watered by them (for example, France and Piedmont,) had been foremost among the persecutors and murderers of God's faithful people and witnesses.

Under the fourth vial we have a symbol corresponding in its nature with those of the fourth trumpet, but applied in a widely different manner. There the obscuration of the heavenly bodies plainly denoted the fall of ruling powers. Here the sun, shining with unwonted and destructive heat, no less plainly denotes some monarch or ruler, possessed of vast power, and exercising it in such a manner as to produce extreme and wide spread misery. Now to what can this point but to the oppressive and desolating sway of that wonderful man who, for so many years, was the terrible instrument of God's judgments upon the nations, more especially those of papal Europe?

R. Fleming, 1701.

J. Ryland, 1779.

A. Fuller, 1811.

V. On the SEAT OF THE BEAST. Dark-ness. Pain. Blasphemy. Impenitence. To be poured out on the do- minions that more immediately belong to, and depend upon, the Roman see. This judgment will probably begin about the year 1794, and expire about the year 1848. So that the dura- tion of it upon this supposition will be for the space of fifty- four years. For, seeing the pope received the title of supreme bishop no sooner than 606, he cannot be supposed to have any vial poured upon his seat imme- diately (so as to ruin his au- thority so signally as this judg- ment must be supposed to do), until the year 1848, which is the date of the 1260 years in prophetic account.

The fifth vial of God's wrath will be poured out on the seat of the beast, i. e. the city of Rome and Italy. The pouring out of God's wrath will effect the utter destruction of Rome. This vial corresponds with the fifth trumpet: for as that brought in the eastern and western Antichrist, who rose at the same time, so this vial affects the pope, as the next vial will ruin the Turk.

By the beast we have all along understood that secu- lar government which at the head of the other European governments has supported the papal Antichrist. This certainly has not been the imperial government of France but of Germany, to which therefore the charac- ter of the beast belongs. The station from which his influence and authority pro- ceeds, will be his "seat" or throne, or we may say his den. And that which the swellings of Jordan were to the lions which made their dens amongst the thickets growing upon its margin, that will the plague be to him, causing him, if not to quit his den with howlings, yet to be very miserable in it.

VI. On the EUPHRA- TES. Water dried up that the way of the kings of the east may be prepared. Three unclean spirits col- lect the kings of the earth and of the world to Armaged- don. The sixth vial will be poured out upon the Mahometan anti- christ, as the former on the papacy. And seeing the sixth trumpet brought the Turks from beyond the Enphrates, this sixth vial dries up their waves and exhausts their power, as the means and way to prepare the eastern kings and kingdoms to renounce their heathenish and Mahometan errors in order to their receiving Christianity. Three unclean spirits are sent out by Satan, and the remains of the polity and church of Rome, called the beast and the false prophet, in order to insin- uate upon the eastern nations upon their deserting Mahomet- anism, to fall in with their idolatrous and spurious Christi- anity, rather than with the true reformed doctrine. And these messengers shall be so success- ful, as to draw these eastern kings and their subjects, and with them the greatest part of mankind, to take part with them. So that by the assistance of these, their agents and mis- sionaries, they shall engage the

The sixth vial will be poured out on the great river Euphra- tes, i. e. the Turkish empire, or eastern Antichrist: and this sense exactly corre- sponds with the sixth trumpet which brought the Turks into Europe.

As the sixth trumpet re- spected the rise of the Turk- ish power to punish the eastern church, so the sixth vial seems to denote its over- throw along with that of the western church. The drying up of waters fitly expresses that diminution of strength and defence in a nation which issues in its destruction. Preparatory to the great day of God Almighty, we have the mustering of the forces. The spirit proceeding from the dragon, may be a spirit of diabolical malignity a- gainst God and true reli- gion; that from the beast—the last head of the Roman empire—that which assumes the place of God in the consciences of men, and converts Christianity into an engine of state policy; and that from the false pro- phet—the papal hierarchy of which the pope is the head—the spirit of blind zeal and religious imposture. These three evil spirits, dis-

G. S. Faber, 1828.

B. D. Bogie, 1839.

J. Conder,
1845.

Edward Ash, M. D., 1848.

The characteristic badge of the fifth vial is an attack upon the beast: and the wild beast was then existing under the his seventh head, or the Francic Emperorship. Now the undisguised throne, principle on which the allies embarked in their final war against Napoleon, was no other than the characteristic badge of the fifth vial. They did not fight to restrain him but to dethrone Rome in 1814 and in 1815 they declared that they fought exclusively against the throne of Napoleon.

A throne is the symbol of sovereign power; the wild the papacy. It was while Napoleon was engaged with Austria, that he subverted the papal throne. In February, 1809, having taken possession of Rome, Napoleon issued a decree, declaring the temporal sovereignty of the pope to be wholly an end; incorporating Rome with the French empire; and appointing a committee of administration for its civil government. He afterwards kept the pope five years a prisoner at Fontainebleau.

Judgment upon Rome: Incorporation of the states of the church with the French empire. 1809.

In the symbols of the fifth vial we may discern, with no less clearness, the calamities which, during the same period, fell upon the pope himself, ending in the forcible removal of the then pope to France, and in the incorporation of Rome and the papal states, with the French empire; events which, in the most emphatic sense, filled his kingdom (the Romish church) with darkness, and his subjects (the clergy) with bitter anguish.

On the principle of the partial development of Turkish empire by the aid of fulfilled prophecy, I can have no hesitation in applying, with Mr. Mede, the figuratively predicted circumstance to the literal downfall of the Ottoman empire. Should the present course of events terminate in the downfall of that sovereignty, we shall have a positive proof afforded us that the sixth vial began to flow in April, 1821, when the Greek insurrection commenced with the capture of Patras. Under the sixth vial, the delusive spirits so far succeed with the kings of the earth as to form them into one vast confederacy — an seemingly mixture of blaspheming infidels and bigoted Romanists: der the seventh the announced battle is fought,

Judgment upon the Ottoman or Euphratean power. 1820.

The plague of the sixth vial will be found to consist of events (depicted under two distinct symbols) which, however important in themselves, are yet more so by reason of their preparing the way for others that are to follow at a later period. When we remember that the Turkish power had its origin on the borders of the Euphrates, and that that celebrated river runs through the heart of the empire, we at once see that it must be here introduced as the symbol of the latter, and that the drying up of its waters must refer to that progressive wasting and decay of the Ottoman empire, in despite of every effort to effect its regeneration, which forms one of the most remarkable features of the era in which we are living. What follows is, however, less plain. The interpretation of the passage which identifies the kings (not of but) from the east with the Jewish nation, appears to be wholly untenable. A far more probable one is that which regards it as pointing to some remarkable and extensive conversion of the eastern nations and their rulers to Christ. The unclean spirits resembling frogs unquestion-

G. S. Faber, 1828.

B. D. Bogie, 1839.

J. Conder,
1845.

Edward Ash, M.D., 1848.

tion of Jesuits and
monks.

ably denote propagators of various kinds of error and falsehood. This is represented as the means of bringing about a great confederacy of earthly powers in opposition to God and his truth, which is to end in their utter overthrow by some terrible manifestation of his wrath and power. Here again we see the sixth vial in its peculiar character as one of preparation.

The proclamation, "It is done," solemnly announces the expiration of the 1260 years. What air has no figurative meaning, is no symbol, and therefore must be only be explained by the taken literally. In the event: but the earth- air then we must look quake plainly relates to for the seventh plague; that final overthrow of and there we find it, in the great city, and to the the prevailing pestilence complete dissipation of which has spread over the apostate Roman empire. The plague of the the dreadful Asiatic hail, on the principle of cholera. Tumults, com- symbolic imagery, de- motions, and wars, a- notes some dreadful mong the nations, are attack made upon the the accompaniments of beast and his adherents, the seventh vial. A from that region of the total change of the north where in the natu- frame-works of govern- ral world, hail, and snow, ment will be effected, a and ice, are generated. total subversion and ex- The battle will be fought tion of the existing and the wine-press trod- orders in state and den in Palestine, for church. The fall of all 1600 furlongs are found national churehes, the to be the exact length of extinction of all peers, that country. The spiritual and temporal, Hebrew name Arma- the spoliation of all geddon, refers us to the church property, the same region, Megiddo, abolition of every dis- being a town of Pales- tion, lay and spiri- tine, situated between tual, will produce in the Dead Sea and the every nation a state of Mediterranean, in har- anarchy, and universal money with the parallel execration against the prophecy of Dan. xii. 1. authors of all these miseries.

Social
Convul-
sions.
Tripartition
of the
European
Common-
wealth.

* * * *

The seventh angel is described as pouring out his vial into "the air;" a symbol the meaning of which is easily inferred from that of the heavenly bodies: for as these have their apparent place in the natural atmosphere, so the ruling powers symbolized by them have theirs in that constitution or order of things which is often figuratively spoken of as "the political atmosphere." The striking correspondence between the symbol here employed, and that sudden and violent commotion which, in the space of a few short weeks, has appeared in almost every part of this atmosphere, from one end of Europe to the other, is too manifest to be overlooked. The "great earthquake" plainly denotes a political revolution of unprecedented violence and magnitude. The symbols, verse 19, point to some mighty change in the political order of the Roman world, which will cause its division into three great parts, and be accompanied by the fall of many of its now existing states. Then follow symbols, verse 20, plainly denoting a widely extended subversion of existing institutions, even of such as had before seemed the most stable and likely to endure. Lastly, verse 21, we have one most expressively indicative of unparalleled devastation and extreme misery; probably pointing more especially to the ravages of war, though not necessarily to these alone.

THE CHOICE OF MATTHIAS.

RESPECTING the choice of an apostle, proposed by Peter, and carried into effect by the eleven, as recorded in the first chapter of the Acts, Mr. Haldane observes, "We have not the same evidence of this transaction being of God, as we have of what was done by the apostles after the descent of the Holy Ghost. Till that took place they did not receive power from on high infallibly to regulate the concerns of the kingdom of Christ. Peter, indeed, proved by a quotation from the book of Psalms

that another was to take the office from which Judas by transgression fell. But the Lord himself afterwards filled up the number of the twelve. Matthias was numbered with the eleven apostles, but he received his commission by the intervention of man, whereas Paul was commissioned immediately by the Lord; and therefore he describes himself as an apostle, not of men, nor by man, but by Jesus Christ, and God the Father, who raised him from the dead."

SERENITY IN DANGER.

IN rounding Cape Horn, a few months ago, a vessel, whose passengers and crew amounted to fifty persons, was brought into circumstances of extreme peril. An irresistible gale which had been blowing for some days, was driving them towards the shore, and at eight o'clock in the evening, the captain's computations assuring him that about three in the morning the ship would strike, and all aboard descend into the watery grave, he thought it right to inform the passengers of their danger. His own heart was heavy too: he had beloved relatives in England of whom he thought with emotion, while all on board was silence, and the wind continued to blow with unabated fury. "Never shall I forget the scene," he writes, "when at night Mrs. A——, one of the cabin passengers, kissed her children before they were put to bed, and then turning to me, with tears in her eyes, said, 'Captain, shall I ever kiss those dear children again?'" He had no words of encouragement to offer: the prospect of speedy death for all on board seemed certain; but the language of the psalmist occurred to his mind,—“Though I walk through the

valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff they comfort me." Entering his cabin, he sat down and wrote as follows:—

Shall I fear when I am dying?
Shall I shrink from death's cold tide?
Hark! an angel voice replying,
Jesus Christ is at thy side.
Evil from thy path shall flee,
He is here to comfort thee.

In my heart his love I'll cherish,
Sinking in the swelling sea;
Father, shall thy children perish,
Who have put their trust in thee?
No; thy Son has cross'd the flood,
And will bring them home to God.

Still my hope, my strength shall rally,
When I yield my farewell breath;
Through the gloom of that dim valley,
Darkened by the shade of death,
Nothing shall my heart then fear,
Christ, my Lord, is ever near.

About eleven o'clock, however, the gale broke; the wind shifted, and now the exertion made to avoid the shore was successful, and gratitude succeeded to fear. "Next morning," says the captain, "when I saw the lines I had written the night before, I was led to shed tears over them: I found the Lord had indeed been with me, and had answered my prayers."

CHRONOLOGICAL PAGE FOR SEPTEMBER, 1847.

SUN RISES & SETS.		FAMILY BIBLE READING.	MEMORANDA.
	h m		
1	F	5 15 6 44	1 Kings xiii. Mark vii. 24—37.
2	S	5 16 6 42	2 Chron. xii., xiii. Mark viii. 1—26.
3	Ld	5 18 6 40	Psalms. Psalms.
4	M	5 20 6 37	2 Chron. xiv., xv. Mark viii. 27—38, ix. 1.
5	Tu	5 21 6 35	2 Chron. xvi., xvii. Mark ix. 2—29.
6	W	5 23 6 32	1 Kings xvi. 23—34, xvii. Mark ix. 30—50.
7	Th	5 24 6 29	1 Kings xviii. Mark x. 1—31.
8	F	5 26 6 27	1 Kings xix. Mark x. 32—52.
9	S	5 27 6 25	1 Kings xx. Mark xi. 1—26.
10	Ld	5 29 6 23	Psalms. Psalms.
11	M	5 31 6 20	1 Kings xxi. Mark xi. 27—33, xii. 1—17.
12	Tu	5 32 6 18	1 Kings xxii. 1—40. Mark xii. 18—40.
13	W	5 34 6 16	2 Chron. xix., xx. 1—30. Mark xiii. 1—23.
14	Th	5 35 6 14	2 Chron. xx. 35—37, xxi. Mark xiii. 24—37.
15	F	5 37 6 12	2 Kings i., ii. Mark xiv. 1—25.
16	S	5 38 6 9	2 Kings iii. Mark xiv. 26—52.
17	Ld	5 40 6 7	Psalms. Psalms.
18	M	5 42 6 5	2 Kings iv. Mark xiv. 53—72.
19	Tu	5 43 6 2	2 Kings v. Mark xv. 1—20.
20	W	5 45 6 0	2 Kings vi. 1—23. Mark xv. 21—47.
21	Th	5 47 5 58	2 Kings vi. 24—33, vii. Mark xvi.
22	F	5 48 5 56	2 Kings viii., ix. 1—7. 1 Peter i. 1—21.
23	S	5 50 5 54	2 Kings ix. 11—37, x. 1—11. 1 Peter i. 22—25, ii. 1—12.
24	Ld	5 51 5 52	Psalms. Psalms.
25	M	5 53 5 50	2 Kings x. 12—36. 1 Peter ii. 13—25, iii. 1—7.
26	Tu	5 55 5 47	2 Chron. xxii., xxiii. 1 Peter iv.
27	W	5 56 5 45	2 Chron. xxiv. 1 Peter v.
28	Th	5 58 5 43	2 Chron. xxv. 2 Peter i.
29	F	5 59 5 41	2 Kings xiv. 23—29, Jonah i. 2 Peter ii.
30	S	6 1 5 50	Jonah ii., iii., iv. 2 Peter iii.
			1832, Joseph Kinghorn (Norwich) d. æt 67. Clock after sun, 14 seconds. 1666, Fire of London. Moon sets, 42 m. after 8, evening. Sunday School Union Lessons, 2 Kings xx., Acts xi. Moon rises, 12 m. after 12, noon. Moon sets, 42 m. after 9, evening. Baptist Irish Committee. Moon's first quarter, 43 m. past 8, evening. Moon rises, 5 m. after 2, morning. Moon sets, 2 m. after 11, evening. Moon rises, 54 m. after 2, morning. Moon sets, 50 m. after 11, night. Moon rises, 42 m. after 3, morning. Clock after sun, 2 m. 32 seconds. 1087, William I. died, aged 60. Moon sets, 48 m. after 12. Sunday School Union Lessons, 2 Chron. xxxv., Acts xii. 569, Mohammed born. Moon rises, 31 m. after 5, evening. Fraternal meeting of Ministers at 4. Baptist Building Fund Committee at 6. Stepney Commencement. Full moon. Moon eclipsed: middle, 19 m. past 6, even. 1814, Napoleon entered Moscow. Moon rises, 1 m. after 7, evening. 1830, Opening of Manchester railroad. Moon rises, 31 m. after 7, evening. Moon sets, 29 m. after 9, morning. Moon rises, 5 m. after 8, evening. Sunday School Union Lessons, Jeremiah xxxvi., Acts xiii. Clock after sun, 6 minutes, 2 seconds. Moon rises, 28 m. after 9, evening. Baptist Home Mission Committee at 6. Moon's last quarter, 58 m. past 9, evening. Moon sets, 4 m. after 2, afternoon. Moon rises, 15 m. after 11, night. Clock after sun, 7 minutes, 5 seconds. Moon sets, 54 m. after 2, afternoon. 1795, London Missionary Society formed. 1834, James Upton (Church-street) died. Moon rises, 30 m. after 2, morning. 1840, Thomas Coles (Bourton) died. Sunday School Union Lessons, Jeremiah xvii., Acts xiv. Clock after sun, 8 minutes, 28 seconds. Moon sets, 6 m. after 5, evening. Moon rises, 43 m. after 4, morning. Moon sets, 32 m. after 5, evening. New Moon, 35 m. past 9, morning. Clock after sun, 9 minutes, 8 seconds. Jewish year 5609 begins. 1613, New River completed. 1399, Richard II. died, aged 33. Moon sets, 44 m. after 6, evening. 1770, George Whitefield died, æt. 56. Moon sets, 11 m. after 7, evening.

REVIEWS.

The Impending Dangers of our Country; or Hidden Things brought to Light. By W. FERGUSON, Bicester, Oxon, Author of "The Cottager's Comprehensive Guide," &c. London: Ward and Co., 12mo. pp. viii., 124.

Though this is but a small book, the importance of its subject and the character of its disclosures entitle it to prominence. The author, who is pastor of a congregational church at Bicester, states that he has mingled with the working classes in all the principal cities and towns in England and Scotland, and preached the gospel to tens of thousands of them in twenty-four different counties, availing himself meantime of his opportunities to become acquainted with their real condition. It is as a witness that he appears before the public; and it appears to us that the most serious attention ought to be given to his testimony.

After an introductory chapter, written in the spirit of an evangelist, illustrating the indispensableness of Christian instruction to the rural population and the total ignorance of the plan of salvation which multitudes among them evince, the author treats, in the first place, of the cottages and hovels occupied by the peasantry. No one who is acquainted with these habitations can be surprised that their inmates are the constant victims of low fever, ague, and rheumatism. It is a sober fact, the author declares, and, were it necessary, we could on this point corroborate his evidence, that in villages and towns in Oxfordshire, Buckinghamshire, and other counties, great numbers of persons of all ages are laid up as permanent paupers from diseased joints and limbs, the cause of which must be traced to

their damp mud hovels, their want of proper shelter, and the bad quality and deficient quantity of their food. In such circumstances we have seen many pining away in abject wretchedness, their poverty being the obvious cause of their lingering sufferings, some of whom were meekly bearing their afflictions in the hope of an inheritance in a better country; though, as Mr. Ferguson remarks, it cannot be expected that people thus degraded should have attained a high degree of civilization, and neither piety nor morality is likely to flourish where large families of adults are compelled to live and sleep in one small room, "huddled together more like pigs than human beings."

The condition of the peasantry in respect to fringing, clothing, and food, is the subject of the next chapter. Here we find illustrations of the deplorable facts, that if field labourers had constant employment at the present rate of wages, they would not be in a condition to clothe themselves and their families; that numbers of them are frequently out of work for weeks together, and some even for months, in the winter season; that others who have large families to provide for are employed during a part of the winter half-year, by the parish, at the stone-pits, or on the highways, at six or seven shillings a week wages; that neither lads nor females are in demand during six months out of the twelve; that numbers of young men remain idle for months together, and not a few of them enter the army, not from choice but for a morsel of bread; and that poverty and the want of employment are the means by which a constant supply of poachers and thieves are kept on hand. The manner

in which the labourer's earnings are usually spent is described by the author, and it does not include butcher's meat, cheese, milk, coffee, or sugar. "These necessaries of life and useful things," he says, "are out of the peasant's reach. He milks the cows, but others drink the milk. He feeds the oxen, but others eat the beef. He attends to the swine, but others consume the pork. If the field-labourer earns a few more shillings in hay-time and harvest than he does at other seasons of the year, he has to work from three o'clock in the morning until between eight and nine o'clock at night for what he gets; and the few shillings which he saves in this way go to pay his back rent, and what remains, if anything, is laid out in the purchase of a few articles of clothing."

The next chapter is on "the immorality, bondage, ignorance, and superstition of the peasantry," and it contains statements which are deeply affecting. The ale-house is the poor man's chapel of ease, especially on Saturday evenings and on the Lord's day, and many resort thither because they have neither firing nor comfort at home. "We have known instances," says the author, "in which a poor man has gone to a public house and asked for a half-penny worth of small beer; he did not, however, go for the sake of the beer, but—to use his own words—that he might 'get a warm.'" The wretchedness of the accommodation at night introduces also criminal habits of various kinds. "The promiscuous intercourse of the sexes, both married and single, is carried on among the labouring classes to a degree, which if the whole truth, so far as it is known to us, were to be stated, would rend the hearts of the modest and virtuous, and astonish the friends of morality and common decency." "The immodesty of the young, the licentiousness of the married, the number of women of ill-fame in our towns and

villages, are such as to threaten the utter ruin of that section of the community to which we have to look for female servants, and to which the hard-working man has to look for a partner for life." The poverty and ignorance of the industrious classes are, in the author's opinion, the grand source of their immorality; while means are adopted by influential parties to perpetuate their ignorance, and prevent their attendance upon that instruction which would be best adapted to reform them. "There are many villages in almost every county in the south," he affirms, "in which neither the methodists nor the independents could procure a building-site at any price. There are scores of such locked-up parishes in Oxfordshire; and what is still worse, the poor people are not allowed to hear what preacher they please. They are not suffered to enter a dissenting place of worship. They are even forbidden to read the Religious Tract Society's tracts. Members of Christian churches, who serve under certain masters, dare not let it be known that they are Christian dissenters."

The failure of the state church as a religious institution among the peasantry is also shewn. Many of the clergy are acknowledged to be kind and humane, but reasons are assigned why they are not the men, and never can be the men for the times in which we live. "They are too high in rank and station—too aristocratic in blood and education—to meet the spiritual wants, and to remove the woes, by which the peasantry are afflicted. They are not adapted to their work; neither is the church of which they are ministers an institution which can benefit the rural peasantry to any telling extent." The condition of this degraded, uneducated, alienated race is the condition, in large districts, of "a people who are true to their church, and never enter a dissenting place of

worship." "What has the established church done," asks Mr. Ferguson, "successfully to regenerate, educate, and elevate, the poor and care worn labourer and his family, in those districts in which she has been neither checked, nor excited and stimulated to action, by the dissenters? And these are the places in which we must, in justice to all parties, try the real merits of an establishment."

Details are given in Mr. Ferguson's small volume illustrative of these general statements—cases of extreme distress and hardship. We cannot forbear to cite one or two specimens.

"Another field-labourer, who is a pious Wesleyan Methodist, and well known to us, had to leave his parish hovel some time back, to make room for another person who was coming to the place to live with his own aged mother; and, as it is not an uncommon thing in a rural village to find two families stowed in one and the same small cottage or hovel, the poor man, with a large family, being thus stowed up in a miserable cottage, was compelled by the parochial authorities to give place to another person. He took shelter at the union-house; but he had no sooner done so than one of the village farmers said that he would employ him. The poor man returned to his parish, went to work, but when night came he could not find a single room in the village in which his family could take shelter. They sat down under a hedge, and there spent the night, in the depth of winter, and during a snow storm! Next day he returned to the workhouse. The Guardians wrote to the Commissioners to know how they should act. The Commissioners decided that, as the peasant had work to go to, he must be sent back to his parish. He went back, but still he could not get a cottage. We stated his case to the clergyman of the parish, who is also a poor-law guardian and county magistrate. The reverend gentleman felt for the ill-fated man and his family, spoke well of them, but he could not find them a cottage. What became of this poor and badly-used family at last, we know not; but believe that they got into a shed, coal-house, or hovel, there to spend their days of earthly sorrow and spiritual joy in the midst of trouble."—pp. 33, 34.

"A poor man died, a few months back, in the county of Oxford, in whose house there was nothing, with the exception of cold water,

that his large family of eight persons could either eat or drink. The sufferer begged hard for a cup of tea to quench his dying thirst, but though the water was there, the tea was not. The dying man talked much about his little motherless girl, who is two years of age, and exclaimed, 'O Agnes! O Agnes! I would not care if I knew of any person who would take you for your parish allowance, so that you would not have to go to the house,' meaning the union workhouse."

These are topics on which we hope that many of our readers will meditate. The volume before us confines itself to the condition of the agricultural labourer, but the condition of the operatives in our manufacturing districts, in many cases, is similar, and these, with the rapid approximation to the same state of classes that were till recently in more comfortable circumstances, do constitute emphatically, "The impending dangers of our country." How can a country enjoy permanent peace or prosperity in which there are hundreds of thousands in such wretchedness, moral, social, and physical? For what mischief is not a population ripe which has become habituated to such hopeless misery? And what must be expected from the righteous judgment of the Sovereign Ruler, if the religious classes of a community hold their peace when their inferiors in station are ground down and trampled over thus? "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

Dissenters have been for a long time we believe, generally speaking, the best friends of the poor in this country; yet there has been, even among them, we think, too much apathy in respect to the physical wants of the necessitous, and too much silence in respect to those measures which have aggravated the evil. We have now, however, arrived at a crisis at which the public safety demands attention to the subject. As to the spiritual interests of the poor

also, have not the extremely poor, ignorant, and brutal, been too much overlooked? Have we not been too exclusively intent on establishing what might be eventually self-supporting stations? Have not the churches been too anxious to obtain ministers whose talents and mode of address might attract hearers who would sustain the cause by their pecuniary contributions? Is there not truth in the allegation of this author, that "the clergy of the church of England are not the only parties whose ministerial labours are

not adapted to benefit the degraded masses?" There are some things in his chapter of "Hints and Suggestions" that are not quite to our taste; but we think that he is right when he speaks of "the metaphysical preaching and dry essays of too many dissenting ministers, whose present method of preaching the gospel to the working classes is too tame, artificial, formal, and apathetic;" and we are quite sure that he is right when he says, "These are not the times to pass by the physically, morally, and socially wounded."

BRIEF NOTICES.

Horæ Biblicæ Sabaticæ. Sabbath Scripture Readings by the late THOMAS CHALMERS, D.D., L.L.D. In two volumes. Vol. I. Edinburgh: Sutherland and Knox. London: Hamilton, Adams, and Co., square 8vo. pp. 486.

This volume constitutes the fourth of the Posthumous Works of the late Dr. Chalmers, edited by his son-in-law, Dr. William Hanna. It contains notes on every chapter of the New Testament, yet it is of a different character from every other exposition or commentary with which we are acquainted. It is not explanatory, but consists of devout meditations intended for the writer's private use. His plan appears to have been, after having read a chapter to apply its contents to his own case, and write down whatever struck him as most pertinent to his character and circumstances, mingling with his observations appropriate prayers. His chief object was evidently to preach to his own heart, and so to work the scriptures into his mind that he might be assimilated to them in spirit and act habitually under their influence. He affords in these meditations a remarkable exemplification of the hungering and thirsting after righteousness which our Lord represents as one of the characteristics of true religion. The frankness of the confessions that occur, and the undisguised revelation of the internal man that is made throughout, afford a humbling view of human nature in its best estate; and we feel ourselves in reading it introduced into the privacy of the author's inmost thoughts in a manner which renders the work peculiarly interesting. The pleasure derivable from it is, however, to us in some degree painful, as we feel in perusing it as though we were prying into secrets which no man would willingly expose to fellow mortals; yet, in the state of entire devotedness to the glory of God and perfect self-renunciation, into which the venerable author has now entered, it is conceivable that he would readily consent to this *post mortem* in-

vestigation, in the hope that his mental biography might be useful to others. The meditations are admirably adapted to be read with the scriptures in private devotion, and they might be advantageously used by some families in daily worship. They were written when the author's experience was most mature, having been begun in October, 1841, and finished in September, 1846.

An Explanation of the Embossed Systems, adopted in the United Kingdom, for Educating the Blind; by GEORGE A. HUGHES, Professor of General Instruction: including Music, Thorough Bass, and Musical Writing for the Sightless. London: to be had of the Author, at his Establishment for the Blind, No. 14, Great Portland Street, Cavendish Square, and of all booksellers in Great Britain: pp. 24.

To all who have relatives afflicted with the loss of sight, we earnestly commend this tract, which unfolds plans deserving of attention, both on account of their apparent simplicity, and because the author, being himself blind, is able to form a more correct estimate of the wants and difficulties of the persons to whom his contrivances apply, than others who have no practical acquaintance with the inconveniences from which they suffer.

Schools of Ancient Philosophy. Religious Tract Society. Monthly Series, pp. 192.

The writer has evinced perfect familiarity with the subject, and has condensed into a small compass a large amount of information.

Deception; and Frederick Mursden the Faithful Friend. Tales for Youth. London: Grant and Griffith, pp. 72 and 50.

Adapted to children of about ten years of age, to whom we the more cordially commend them, because, unlike many of their class, their descriptions of personal religion are such as we deem to be in agreement with the word of God.

INTELLIGENCE.

AMERICA.

NEW BRUNSWICK, EASTERN BAPTIST ASSOCIATION.

For the information contained in the following paragraphs we are indebted to the *Christian Visitor*, a paper published at Saint John, New Brunswick, and edited by the Rev. E. D. Very.

On Monday, July 17th, the Rev. John Francis preached the annual sermon from Psalm cxxxviii. 2, "For thou hast magnified thy word above all thy name." The subject of this discourse was exceedingly appropriate, and delivered with great earnestness; and it is very rarely we hear a sermon to which we listen with so much satisfaction as we did to this. It was full of sharp points to disturb the indolent, especially such as idolize ignorance and glory in their own competence to teach others.

At the close of the sermon a collection was taken up for domestic missions, after which the association organized by the choice of elder Joseph Crandal for moderator, elder J. C. Skinner, brother J. Newcomb, clerks, the remainder of the forenoon was occupied in the appointment of the several committees.

In the afternoon the letters were read, some of which were indeed cheering, recounting revivals and present prosperity. The letters showed that there were in the association 32 churches, 24 ordained ministers, and 8 licentiates. That there had been during the past year 144 additions by baptism, 19 by letter, 9 restored, 6 removed, 17 dismissed, 22 excluded, 33 died. Total number of members, 2333.

In the evening, Rev. S. Robinson preached a sermon, which was listened to with the greatest eagerness, from Rev. xix. 12, "And on his head were many crowns." The subject was happily chosen, and well calculated to comfort Christians and excite to good works.

Tuesday, A. M. The several committees commenced their reports, which occupied, with the accompanying addresses, the greater part of the day. The forenoon being devoted to education, foreign missions, and the bible cause; the afternoon to special business. Many interesting addresses were made in the course of the day, and its exercises were closed by a sermon from brother C. Spurden, from 1 John ii. 1, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." This sermon, which was brief, presented in a clear light the Sa-

viour's office of intercessor, and interested all, Elders Joseph Crandal, and D. Crandal, and J. Masters followed.

Wednesday, A. M., at half-past five o'clock, the delegates met to close up the business, receiving and acting upon the reports in relation to sabbath schools, domestic missions, &c., that the forenoon of the day might be spent in devotional exercises, in which two and a half hours were most delightfully spent by those who remained. Some had left for their distant homes, but those who remained were abundantly compensated for the time.

The devotional exercises, from the first meeting on Saturday to the close, were of a deeply interesting character, and the early prayer meetings were well attended.

Elder Crandal, before our separation, communicated the welcome information that these exercises had roused up a sense of duty in some who were living in neglect of the Saviour's commands, and that two had already concluded to offer themselves for baptism the next Lord's day, when he would be present for the purpose and preach.

The Committee appointed to examine into the state of sabbath schools, reported, "That a general agent, devoted exclusively to this object, is much needed in this province, and that other information than that contained in the letters from the churches, cannot be obtained for want of such an agent. That according to the letters from the churches, there are only 11 churches enjoying the benefit of sabbath school instruction, and 18 churches that make no mention of sabbath schools. That in 7 schools there are 500 scholars, 74 teachers, nearly 300 volumes of the holy scriptures, and 1124 volumes in their libraries. That the Colporteur committee had remedied the great want of proper books for sabbath schools, and that interest had been given and much benefit realized therein through said committee. That this committee deeply regret that so many churches deprive themselves of this very efficient method of mental training by Sunday schools, and insist that the advanced state of religion in our favoured province, makes it imperatively necessary that every pastor, licentiate, and member of our churches, do engage in this cause, and endeavour to impress the mind with the necessity of every church engaging therein."

TOLERATION IN NEW GRANADA.

Our readers are already aware that this South American Republic, has become of

special interest to the inhabitants of this country, in consequence of the late treaty, which secures the right of way across the isthmus of Panama to the government and people of the United States. In that arrangement we have no doubt that the interests of both countries will be promoted. Along the line of transit, towns will spring up and attract immigrants from all countries. Immigration is greatly desired by the government of New Granada, and in order to secure it, they have determined to offer large inducements in the shape of lands and privileges. Among these privileges is *the most ample religious toleration*. A pamphlet issued by the government of New Granada, and to be obtained from the consul in this city, is the source of our information. — *New York Recorder*, July 5.

ASIA.

ARRACAN.

The Macedonian has a letter from Mr. Abbott, dated Sandoway, Feb. 12, full of Christian ardour and hope. "He had just spent five or six weeks visiting the Karen churches in the jungles, of which he gives interesting accounts. The thirty native preachers too, won his approval, with a single exception, for the manner in which they had performed their duties during his absence. One of the native pastors during that period had baptized six hundred; and another, five hundred and fifty. Mr. Abbott speaks of districts north of Bassein and Pantanau where twelve hundred converts wait for baptism. Verily, what hath God wrought among the Karens!"

EUROPE.

GERMANY.

In a letter to Mr. S. Wilkin, Mr. Oncken writes thus:—

"I have just returned from Pest and Vienna, but have no time at present to give even a sketch of my tour. I can only say that I cannot leave my post at present to beg.

"The Lord has sent from America 3500 m., and the remaining 7000 will and must come.

"The whole of Hungary and Austria is open before us. I send 20,000 tracts, bibles, and testaments, to Pest and Vienna this week; and 40,000 Hungarian tracts will be printed shortly. In the Silesian mountains, I immersed nine converted Roman Catholics, preached four times at Vienna, and had, for six days, every day a service at Pest.

"Brother Lange is on the point of death; brother Köbner and Krüger, very ill; so that I must remain here.

"Brother Reichard is just returned from a seven weeks missionary tour to the Hartz

mountains; and from every quarter we are met with the cry, 'Come over and help us.'"

A small publication has just been issued by Mr. Oncken, respecting which he says, "Brother Köbner, Schaufler, and myself, have, after much deliberation and prayer, thought it advisable, under present circumstances, to usher the Manifest into the world. The world have, alas, known nothing of Christianity, but the distorted form, and the lost life and spirit in which it appears in state-churches, and hence the world rejects all Christianity as an invention of cunning, self-interested priests."

Contributions in aid of the important work in which Mr. Oncken is engaged, will be gladly received by Mr. Wilkin, from whom we have received this, at 136, Long Acre; or Mr. Rothery, 71, Aldermanbury.

Since the foregoing paragraphs were in type, another letter has been received, dated August 12th, in which Mr. Oncken says, "It is impossible to leave my post at present, when the 'Come over and help us,' meets us in every direction, when innumerable engagements fill up my time, and when two of my most valuable fellow labourers, Köbner and Lange, are laid aside. Under such circumstances will not our more wealthy brethren give us what God requires? I am quite sure we shall, some how or other, not be allowed to be brought to confusion before the world. I propose writing an appeal, with an account of our present positions, &c., next week, to be inserted in the Baptist and Primitive.

"Next week I purpose visiting Schleswig, where we hope soon to have a little church. Two sisters in the Lord, from that place, were immersed here a fortnight ago.

"We are increasing our labourers as much as possible. I have requested two brethren in Hesse and Baden, to come to Hamburg, with a view to have them employed as colporteurs and missionaries. I ought to be constantly from home, as the most pressing invitations come in from various quarters, but it is impossible, as the work at and around Hamburg is also requiring my aid.

"You are quite at liberty to publish the 'Manifest' in English."

ANNUAL MEETING.

BAPTIST BUILDING FUND.

The twenty-third general meeting of this society was held in Salter's Hall chapel, Cannon-street, on Tuesday, July 11th, 1848, Joseph Fletcher, Esq., the treasurer, in the chair. The report of the Committee read on the occasion was as follows:—

"The close of a period which has been devoted to any work of interest, whether political, commercial, or religious, affords an

opportunity for that calmness of reflection, and impartiality of judgment, which tends to confirm in the mind the excellence of the object sought, the advantages to be gained, and the necessity for an extension of effort. And the Committee of the Baptist Building Fund, in taking a review of the past year, are led to perceive by the lapse of time, and the teaching of experience, the importance of an enlarged support, in reference to this branch of machinery; forming no insignificant auxiliary to those other existing institutions which have in view the salvation of mankind and the glory of the Redeemer.

"With the other societies of the denomination *this* has suffered in its funds; but contemplating a year of such depression, change, and gloom, as that through which we have passed, it furnishes rather a motive for gratitude, that under such unfavourable circumstances, so much should have been done, than of lamentation that more has not been accomplished.

"Through all the fluctuations which take place around us, Truth like a mighty pillar stands erect; untouched by all the commotions which sadden humanity; and this consolation remains for the devout Christian, that the gospel, in its principle and essence, is unchanged, and that the same instrumentality is necessary for its progress and triumph.

"Your committee however have reason to congratulate the subscribers to the Baptist Building Fund, that the amount of gifts and loans has not been suffered to exceed the income; and also that the assistance which has been afforded in *loans*, will return into their hands for the aid and benefit of other churches which shall hereafter require it.

"In some cases however where application is made for assistance, a small *gift* is more serviceable than a loan, and your committee therefore in such instances adhere to the original practice.

"Your committee having on former occasions enlarged on the importance and advantages of the loan fund principle, announce with pleasure that hitherto the success of the plan has surpassed the sanguine expectations of those who assisted in its formation. The instalments continue to be regularly paid at the stated periods, and judging from the numerous applications for this mode of assistance, and the good security offered for the return of the loan, we have at once an argument for the importance, and a proof of the necessity and efficiency, of such a society.

"Your committee must not omit to notice, and prominently exhibit, one peculiar trait in the constitution of the Baptist Loan Fund, *that it cannot die*. Other institutions receive, spend, and often *sink* for want of a continuation of support; but your institution has a very different, an abiding basis. Your treasurer retains no money, all that is subscribed is *lent* and placed in operation imme-

diately; but mark the difference; one twentieth part of all so lent is returned half-yearly, and again is lent by your committee to the next church in rotation on the approved list. A gift of *one hundred pounds*, or of any sum, more or less, is to its extent a permanent addition to the funds at the disposal of the committee for the assistance of the churches.

"Your committee are quite aware, and the fact is impressed deeply upon their minds, that the means at their command are totally inadequate to the applications made for help. There are *twenty cases* now awaiting their decision, with debts amounting to nearly £7000. The interest on this sum, viz., £350, is annually raised and paid without in the least degree diminishing the debt. If at the present time, loans equal to the amount of debt could be granted, ten years extra exertion, by raising ten per cent. would liberate those churches from their burden. The people would be encouraged in the work by the certainty that their laborious exertions and self-denial would have their reward, and this committee would have the privilege of distributing on loan the first year £700 to help other necessitous churches. This society however it must be remembered, is one which does not promise any *gain* to its subscribers beyond the pleasure which always arises from an exercise of liberality. It does not exist for purposes of speculation. Its aim is not to make the "Father's house, an house of merchandize." To those who are anxious to see our churches free from the anxiety of an overwhelming debt, and their members at liberty for works of usefulness, this society offers sufficient inducement for support; but the subscriptions are *given*, the donors "not hoping to receive again."

From these statements it is obvious that until this institution shall meet with much more general and increased support, its usefulness must be contracted to a very narrow sphere. In many instances the burden of debt upon a place of worship falls upon an individual quite incompetent to bear it; and the result is, personal ruin, and great occasion given "to the enemy of the Lord to blaspheme."

"Your committee are firmly persuaded that unless a very liberal and extended sympathy shall be shown towards some of the churches of the country, a serious barrier will be interposed, which will frustrate the exertions of many Christians in endeavouring to promote the happiness of the world, and the honour of God. Can a minister feel unshackled in the enunciation of the truth, while a heavy debt rests upon the building which has been raised for the divine glory; but the real ownership of which may be in unsanctified hands? Can a people pursue with freedom and pleasure any measures for the evangelization of the world, while per-

mitted only on *sufferance* to meet in that temple which has been consecrated with tears and prayers to God? In any case such a burden must considerably tend to throw a shade over the prospects and exertions of a Christian church. It is also important to press upon the consideration of the denomination, that though in its details the objects of the loan fund may appear to be of a secular character, they have in reality a *spiritual* bearing. The enquiry, How shall they hear without a preacher? may appropriately be followed by the question, How shall they assemble without a sanctuary? And observation will confirm the truth of the statement, that the gospel has been hindered or failed to be promoted, either through the want of a place of meeting, or a debt resting upon the chapel after its completion. And if the case is looked upon in all its bearings, an institution such as is now commended to the notice of the denomination will be found a valuable and powerful auxiliary in the dissemination of religious truth.

"With a view to extend the influence and efficiency of the Baptist Building Fund, your committee deemed it right to seek the co-operation of the Baptist Union to assist in making known to the members of our country churches, the existence of such a fund, and the principle on which it is based, in order to obtain the pecuniary support of the body at large. An arrangement was therefore made, and a deputation attended, the last annual session of the Union, when the case was laid clearly and forcibly before the members; and the result is, that a meeting has been appointed for a mutual conference, which we trust will issue in the advancement of our objects, and the more cordial assistance of the denomination.

"In conclusion, your committee would ground an appeal for aid on the consideration that the churches seeking help from this fund, are generally speaking composed of the *working classes*. Towards these, our poorer brethren, great sympathy is professedly manifested, and many exertions are being made for an amelioration of their condition. By the poor of this world, but rich in 'faith,' noble sacrifices have been made, and almost insurmountable difficulties overcome in order to testify their 'zeal for the Lord;' of them it may be truly recorded, that in a great trial of affliction, 'the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.' They still seek our help, and every motive which it is possible to urge, should excite us to renewed and continued exertion in this work.

"When a building is erected for the purposes of worship, a monument is thereby raised to the sufficiency and glory of Christian principle. But when the cry is heard, 'Come over and help us,' and a very inadequate response is made to the appeal, we leave room

for scepticism to doubt whether Christianity is that bond of brotherhood which it represents itself to be.

"LET THE GLORY OF THE CROSS be but the guiding star of all our efforts, and no despondency will ever throw a shade over our hopes or desires; 'the mountains and hills shall break forth into singing, and all the trees of the field shall clap their hands.'"

It was then moved by Mr. N. Easty, and seconded by Mr. W. Bowser :

"I. That the Report now read be adopted, printed, and circulated under the direction of the committee. And this meeting, having observed with pleasure the efficient operation of the institution, is convinced that the more general support of the Baptist Building Fund by the denomination would greatly benefit the churches throughout the country."

Moved by Mr. W. H. Watson, and seconded by Mr. Merrett :

"II. That the following be the rules of the society :—

"I. That the object of this Fund be to assist by gift or loan without interest in the building, enlargement, or repair of places of worship belonging to the particular or Calvinistic baptist denomination throughout the United Kingdom.

"II. That the business of the Fund be managed by a committee consisting of the treasurer, secretary, solicitor, and twenty-four subscribers, with power to fill up vacancies; five of which committee shall form a quorum.

"III. That all ministers of the denomination shall be entitled to attend and vote at all meetings of the committee.

"IV. That three trustees shall be appointed, in whose names any sums of money may be invested that may be given or bequeathed to the Fund for that purpose.

"V. That an annual meeting of the subscribers be held in the month of July, when a report of the proceedings of the committee during the preceding year shall be presented, and the officers and other members of the committee chosen.

"VI. That at such annual meeting two auditors shall be appointed.

"VII. That the following regulations be adopted for the guidance of the committee in the admission and relief of cases.

"1. That regard be had to the following points :—
"That the building, repair, or enlargement was necessary.

"That the parties concerned sought the advice, and obtained the sanction, of respectable individuals belonging to neighbouring churches before they began to build.

"That nothing has been expended in superfluities, or wasted by mismanagement.

"That the people themselves have contributed according to their ability.

"That there is a reasonable prospect of the place being adequately supplied with the ministry of the word.

"2. That the deeds or attested copies thereof be sent up for the inspection of the committee.

"3. That when an application is made by writing or otherwise to the secretary, a printed letter be immediately sent containing a series of enquiries corresponding with the above particulars to be returned with the answers

annexed, and that the signatures of two neighbouring ministers be requested to such return.

"4. That, except when peculiar circumstances shall in the unanimous judgment of the committee render a deviation desirable, cases be assisted in the order of their application.

"5. That an engagement be entered into by parties applying for assistance, that contributions be not solicited from the subscribers to this Fund."

Moved by Mr. Penny, and seconded by Rev. E. Davies :

"III. That the following be the committee and officers for the year ensuing :—

Treasurer.

JOSEPH FLETCHER, Esq., Union Dock, Limehouse.

Secretary.

MR. JOHN EASTY, 2, Victoria Terrace, Upper Grange Road, London.

Committee.

MR. G. BAYLEY.
MR. WILLIAM BAILEY.
MR. W. BOWSER.
MR. A. T. BOWSER.
MR. JOHN DANFORD.
MR. R. S. DIXON.
MR. N. EASTY.
MR. JOHN HADDON.
MR. T. HAWKINS.
MR. THOMAS MERRETT.
MR. JAMES OLIVER.
MR. JOHN PENNY.
MR. PETO, M.P.
MR. STEPHEN PEWTRESS.
MR. M. POOLE.
MR. SAMUEL RIDLEY.
MR. SPURDEN.
MR. J. SHOVELLER.
MR. W. SWINSTEAD.
MR. JOHN WALKDEN.
MR. J. WARMINGTON.
MR. R. WILLIAMS.
MR. B. C. WILLSHURST
MR. J. C. WOOLLACOTT.

Auditors.

MESRS. W. BOWSER and N. EASTY

Collector.

REV. C. WOOLLACOTT, 4, Compton-street East, Brunswick-square.

Solicitor.

W. H. WATSON, Esq., Bouverie-street, Fleet-street.

Moved by Mr. J. C. Woollacott, and seconded by Mr. John Easty :

"IV. That the thanks of this meeting be presented to Joseph Fletcher, Esq., for his kindness in presiding at this meeting, and also to the Rev. S. J. Davis and members of the church at Salter's Hall, for the use of the place on this occasion."

List of cases relieved by Gifts, since the last annual meeting :—

Culmstock	£
Stanwick	15
Llanvihangel Ystremllewern....	25
Machynlleth	20
	8
	68
	—

List of cases relieved by Loan, since the last annual meeting :—

Carsalem Nowydd.....	100
Aston Clinton	100
Downham.....	50
Merthyr Tydvil, second church	100
Llansaintffraid	100
Leighton Buzzard	100
	560

The amount distributed during the past year in Gifts and Loans, is £618.

ASSOCIATIONS.

WESTERN.

This association consists of the following churches :—

Appledore	J. E. Ball.
Ashwater, <i>Muckworthy</i> A. Facy.	
Bampton	W. Walton.
Barnstaple	R. Cameron.
Bideford.....	W. Clarke.
Bradninch.....	C. Baker.
Brayford.....	W. Cutcliffe.
Bridgwater	H. Trend.
Budleigh Salterton	T. Collins.
Burnham	F. H. Roleston.
Boroughbridge	T. Baker.
Burton	J. Merchant.
Bridport.....	C. Sharman.
Chagford.....	W. May.
Chard	E. Edwards.
Collumpton	U. Foot.
Crediton.....	
Creech.....	G. Medway.
Crewkerne.....	S. Pearce.
Croyde	J. Hunt.
Culmstock, <i>Prescott</i>	J. H. May.
Dorchester.....	S. Sineox.
Exeter, <i>South-street</i>	G. Gould.
Do. <i>Bartolomeu-yard</i> J. Bigwood.	
Hatch	H. W. Stembergo.
Hemyock	R. Serle.
Highbridge	
Honiton.....	T. H. Gauntlett.
Horsington	D. Bridgman.
Isle Abbots	T. Young.
Loughwood	J. Stembergo.
Lyme	A. Wayland.
Minehead	C. Elliott.
Montacute	J. Price.
Newton Abbott.....	W. Cross.
Newton St. Petrock.....	
North Curry	J. Gibson.
Shaldon	R. Sarah.
South Molton	J. Teall.
Stogumber	J. G. Fuller.
St. Hill, <i>Kentisbury</i>	H. Crossman.
Street	J. Little.
Taunton	S. G. Green.
Thorverton	
Tiverton.....	E. S. Webb.
Torrington	D. Thompson.
Torquay	
Uffculm	T. Blackmore.
Upottery	J. Chapman.
Watchett	S. Sutton.
Wellington	J. Baynos.
Weymouth	J. Trafford.
Wincanton	G. Day.
Yarcombe	J. Fulman.
Yeovil.....	R. James.

The annual meeting was held at Exeter on the 14th and 15th of June. Mr. Bigwood was chosen moderator, and the secretary,

Dismissed	25
Withdrawn	4
Separated	19
Died	26
	— 74
Clear increase	7
Number of members	1799
Sabbath scholars	1950
Teachers	330
Village stations	32

The next association to be held at Long Crendon, on the 10th and 11th of May, 1849.

LANCASHIRE AND CHESHIRE.

The following churches compose this association:—

Accrington	
Ashton-under-Lyne	A. Pitt.
Bacup, Ebenezer	T. Smith.
" Irwell Terrace	T. Dawson, G. Taylor.
Blackburn	R. Bentley.
Bolton	B. Eberidge.
Barnley	R. Evans.
Burslem	
Bury	J. Harvey.
Chowbent	T. Wilkinson.
Cloughfold	W. E. Jackson.
Colne	J. Bury.
Coniston	R. S. Frearson.
Goodshaw	
Haslingden, Pleasant-st.	J. Blakey.
" Ebenezer	
Heywood	
Hill Cliffe	A. Kenworthy.
Inskip	B. Evans.
Little-Moor-End	J. Bamber.
Liverpool, Myrtle-st.	H. S. Brown.
" Soho-st.	R. B. Lancaster.
" Pembroke-pl.	C. M. Birrell.
Lumb	J. Driver.
Manchester, York-street	R. Morris.
" Oxford-road	F. Tucker.
" Grosvenor-st. east. D. R. Stephen.	
" Wilmot-st., Hulme	
Northwich	T. Swinton.
Ogden	J. Garside.
Oldham	J. Birt.
Pendle Hill	C. Kirtland.
Preston	W. Walters.
Rochdale	W. F. Burchell.
Salford	H. Dunckley.
Stalybridge	J. Ash.
Stockport	J. Russell.
Tottlebank	T. Taylor.
Wigan, Lord-street	W. Ellison.

The meeting of the association was held at Bacup, on June 14th and 15th. The business of the County Home Mission was attended to. Dr. Acworth was chosen moderator, and the Rev. W. F. Burchell re-chosen secretary. Sermons were preached by the Revs. S. J. Davis, R. B. Lancaster, and H. S. Brown. The circular letter written by the Rev. D. R. Stephen on "The Duties of Nonconformists as Citizens," was adopted. It was agreed that a conference should be held in connexion with the half-yearly meeting of the County Home Mission, in Oxford-road chapel, Manchester, on Wednesday, Nov. 22, for the purpose of considering the state of the churches, and the best means of promoting their prosperity.

Statistics.

Number of churches	30
Baptized	290
Received by letter and profession	170
Restored	19
	— 485
Removed by death	85
Dismissed	88
Excluded	78
Withdrawn	83
	— 334
Clear increase	161
Number of members	4404
Sunday scholars	10,776
Sunday school teachers	1184
Day and evening scholars	1063
Village stations	61

The next annual meeting of the association is to be held at Ashton-under-Lyne, on May 30 and 31, 1849.

WORCESTERSHIRE.

The churches composing this body are:—

Alcester	M. Philpin.
Atch Lench	D. Crumpton.
Evesham, Cowl-street	J. Hockin.
" Mill-street	A. G. Fuller.
Pershore	F. Overbury.
Stratford-on-Avon	
Studley and Cook-hill	W. Maizey.
Upton-on-Severn	J. Freer.
Westmancote	J. Francis.
Worcester	W. Crowe.

The annual meeting was held at Upton-on-Severn, June 6th and 7th, 1848. Mr. Freer was chosen chairman. Messrs. Fuller, Crumpton, and Crowe, preached; and the circular letter on "The Present Position, Prospects, and Duties of Nonconformist Churches," prepared by Mr. Fuller, was approved. The next annual meeting of the association to be held (D. V.) at Atch Lench (unless further notice be given), on the Tuesday and Wednesday after the first sabbath in June, 1849. Mr. Hockin, association preacher. The next letter to be prepared by Mr. Crowe; subject, "Christian Influence."

Statistics.

Number of churches	10
Baptized	42
Received by letter	32
Restored	4
	— 78
Removed by death	15
Dismissed	11
Resigned	7
Excluded	15
	— 48
Clear increase	30
Number of members	1080
Scholars	1270
Village stations	19

SUFFOLK AND NORFOLK.

This association consisted of the following churches:—

Ipswich.....J. Webb.
 Olley.....G. Isaac.
 Charsfield.....J. Runnacles
 Walsham.....J. Seaman.
 Wortwell.....C. Hart.
 Bradford.....G. Ward.
 Lowestoft.....J. E. Dovey.

The annual meeting was held at Walsham-le-Willows, on June 6th and 7th. Mr. Webb was chosen moderator. Sermons were preached by Messrs. Backhouse, Smith, Hart, Dovey, and Isaac.

Statistics.

Number of churches.....	7
Baptized.....	28
Received by letter.....	15
Restored.....	6
—————	49
Removed by death.....	12
Dismissed.....	14
Excluded.....	5
—————	31
Clear increase.....	18
Number of members.....	879
Village stations.....	25
Sunday scholars.....	619

The following resolution was adopted:—

“In consequence of the small number of churches in the association, it is the decision of the ministers and messengers that it be dissolved at the conclusion of the services which it is now holding at Walsham.

SOUTHERN.

The churches in this association are the following:—

Andover.....William Goodman.
 Beaulieu Rails.....J. B. Burt, W. Mursell.
 Blackfield Common.....R. Bennett.
 Downton.....Collier.
 Ebenezer.....J. Neave, G. Arnott.
 Forton.....J. Smedmore.
 Hedge End.....J. Oughton.
 St. Heliers, Jersey.....S. Williamson.
 Landport.....C. Cakebread.
 Lockerly.....W. G. Ross.
 Longparish.....J. Chapell.
 Lynton.....J. Millard.
 Ludgershall.....J. Meor.
 Milford.....J. V. Gill.
 Newport.....C. W. Vernon.
 Niton.....J. C. Green.
 Parley.....P. Alcock.
 Portsea, 1st church.....C. Room.
 ” 2nd church.....H. Williams.
 Poole.....S. Bulgin.
 Romsey.....J. Farmer.
 Salisbury.....J. W. Todd.
 Southampton, 1st ch.....T. Morris.
 ” 2nd ch.....A. McLaren.
 Whitechurch.....
 Winchester.....

The annual meeting was held at Kent-street chapel, Portsea, on 6th and 7th of June. Mr. Room was chosen moderator, and Mr. Morris secretary. Sermons were preached by Messrs. McLaren, Farmer, and Todd. The circular letter, prepared by Mr. Room, on “The Present Aspect of Dissent, with the Best Modes of Promoting its Advancement,” was read and adopted. Among the resolutions were the following:—

“That the association recognizing the hand of the blessed God in those mighty and unexpected movements, which in so short a time have effected organic changes in many of the governments of Europe, do therein entertain the hope, that some of the hindrances to the progress of pure and undefiled religion will be removed, and feel, that the signs of the times call Christians both in their individual and collective capacity to renewed consecration to the work of the Lord.”

“That the churches be recommended to hold special prayer meetings, on the third Monday evening in July, for the outpouring of the Holy Spirit on the whole world, and more especially on our own churches.”

Statistics, 1847, 1848.

Number of churches.....	26
Received by profession.....	210
Received by letter.....	68
Restored.....	4
—————	282
Removed by death.....	76
Dismissed.....	85
Excluded.....	29
Withdrawn.....	7
—————	197
Clear increase.....	85
Number of members.....	2919
Sunday scholars.....	2675

The next association is to be held at Andover on the first Tuesday and Wednesday in June, 1849.

NEW CHAPELS.

EMSWORTH, HANTS.

On Thursday, August 10th, a new baptist chapel was opened in this village, the Rev. John Cox, of Woolwich, preached in the morning from Ps. lxxxix. 15, and the Rev. James Smith, of New Park Street, in the evening, from Exod. xx. 24. The Revs. Charles Cakebread, George Jones, John Neave, and David Lemmon, took part in the devotional services. The attendance was large, and the collection liberal. In the afternoon a public meeting was held in the chapel, when addresses were delivered, and many friends from Portsea and other places kindly engaged to collect or contribute one penny per day during the ensuing years towards the new chapel.

On the following Lord's day, the Rev. John Cox preached three sermons, and in the afternoon administered the ordinance of baptism for the first time in Emsworth. Seven persons were baptized, who in the evening were received into the church, after which the Lord's supper was administered. The chapel was crowded with a congregation who appeared deeply interested.

The history of the baptist church is cheering; and the following brief statement of its origin and progress will, it is trusted, encourage others to attempt great things for God, and induce some to render assistance to their friends at Emsworth, who have already exerted themselves to the utmost of their power.

Early in the year 1843, a few friends,

mostly among the poor, opened in this village a house for religious worship and sabbath school instruction, in connexion with the baptist denomination.

A great blessing has attended this effort; several young people from the school have been brought to God; two of whom are just entering on the Christian ministry, and one has been employed for eighteen months as a British school-master. The congregation consists of nearly two hundred persons, and the school contains one hundred and ten children.

In August, 1845, a church was formed, consisting of twenty-three members; since then twenty-one persons have been baptized and added to the church.

The house being inconvenient, and the rent amounting to £20 a year, after much prayer and consideration, it was resolved to erect a suitable building, which has now been done. It is on freehold ground; the dimensions are 40 feet by 30, with large vestries for school-rooms. The outlay, including the ground, is about £600; toward which £250 have been raised, chiefly by the church and congregation. Emsworth contains 2000 inhabitants, and the villages which adjoin it nearly as many. There is abundant room for this new effort, which it is hoped God will continue to bless.

HORSELL, SURREY.

A new baptist chapel was opened at Horsell Common, near the Woking station on the Southampton railroad, on Thursday, Aug. 3rd. The Rev. John Cox, of Woolwich, preached in the morning, and the Rev. John Aldis, of Maze Pond, in the evening; the Rev. Benjamin Davis, pastor of the church at Horsell, and other neighbouring ministers engaged in the devotional services. The attendance was large, and the contributions towards carrying on the cause were liberal.

A short account of the circumstances which led to the building of this chapel will be encouraging to those who are accustomed to mark and to confide in the hand of God. In the year 1807, a piece of freehold ground was purchased, and school-rooms were erected on Horsell Common, by a friend of Joseph Lancaster, for the education of the children of the cottagers upon his plan. These schools have been supported by voluntary subscription, with only one interval of two years until the present time, and have given education to more than 1700 children; that interval commenced in the year 1837, when the schools were closed.

They were re-opened in 1839, upon the liberal and Christian system of the British and Foreign School Society; and in 1840 a sabbath school was commenced distinct from the day school.

In 1841, the school-rooms were licensed for public worship, and about a year after the Rev. Benjamin Davis, of Reading, commenced the ministry of the gospel there. The divine blessing attended his labours; a particular baptist church, admitting open communion, was formed, consisting of five members; and Mr. Davis was recognized as pastor at a public service in April, 1844. Since that time seventeen persons have been added to the church by baptism, and one removed from it by death. The present number of members in communion is twenty-one (of these ten were brought up in the schools), and several others are expected to be baptized shortly.

It need not be told that many difficulties and much opposition have attended these efforts; they have been mercifully over-ruled, and the work of God has gradually advanced. The church requires an immediate pecuniary assistance. They cannot obtain adequate support from the neighbourhood, and if this recital of the peculiar circumstances which have brought them together, should interest any Christian friends at a distance, either of the ministers who are named herein will thankfully receive and forward their donations.

ORDINATIONS.

BEDFORD.

Mr. Hugh Killen, late pastor of the church in Cumberland-street, Curtain-road, having accepted an invitation from a church meeting in Mill-lane, Bedford, services were held in connexion with his settlement there, on the 4th of July, at which Messrs. Wyard, B. Lewis, Dixon, and Murrell, assisted. The church in Mill-lane was formed in 1791, by some members of the old church over which John Bunyan formerly presided, who thought that it was more consistent and scriptural that the communion of the church should be confined to persons baptized on a profession of their faith in Christ, and that open communion had led to laxity of doctrine. The late pastor, Mr. King, retained his office thirty-two years. We are informed that the church enjoyed his ministrations, but were in a diminished state at the close of his labours.

EARLS COLNE, ESSEX.

On Tuesday, July 11th, 1848, services were held in connexion with the settlement of the Rev. Charles Short, A.M., as pastor of the church at Earls Colne. At two o'clock in the afternoon, the Rev. J. Acworth, LL.D., delivered an able introductory discourse on the nature of a Christian church. After the usual questions had been asked, and satisfactory answers returned, the Rev. C. Rust, of Colchester, offered the ordination prayer. A charge to the minister was then delivered by the Rev. Maurice Jones, of Leominster, Mr.

Short's former pastor. In the evening, at half-past six, the Rev. J. Reynolds, of Halstead, preached to the church. The remaining devotional parts of the services were conducted by the Revs. Messrs. Anderson of Bures, Higgs of Sudbury, Johnson of Halstead Langford of Colchester, and Kaye of Coggeshall.

—
SALHOUSE, NORFOLK.

On Thursday, July 27, Mr. J. Diboll was ordained to the pastoral office over the particular baptist church at Salhouse, in Norfolk; Mr. Puntis of Norwich gave an introductory address, stating the nature of a gospel church; Mr. Spurgeon of Neatishead asked the usual questions; Mr. Laxon of Ormesby offered the ordination prayer; Mr. Betts of Yarmouth delivered the charge, and Mr. Spurgeon of Neatishead preached to the church. A gracious influence pervaded the services.

—
HEMEL-HEMPSTEAD.

The Rev. William Aitchison, late pastor of the church at Barnstaple, Devon, has removed thence to take the oversight of the baptist church at Hemel-Hempstead, Herts.

—
EPPING, ESSEX.

The Rev. Samuel Chancellor, late of Hayes in Middlesex, having accepted an invitation from the church at Epping to become their pastor, commenced his stated labours in that place, on Lord's day the 23rd ult.

—
HAMMERSMITH.

The Rev. John Leechman, M.A., of Irvine, formerly of Serampore, having accepted an invitation to take the oversight of the baptist church at Hammersmith, is expected to enter upon his labours there on the 17th of September.

—
CORK, IRELAND.

The Rev. B. C. Young, late of Thrapstone, has accepted an invitation to become pastor of the baptist church at Cork.

—
RECENT DEATHS.

MR. B. BEESLEY.

An account of this worthy deacon is introduced by our venerable friend, Mr. Morgan, late pastor of the church at Bond-street, Birmingham, with the following impressive remarks:—

“The contemplative observer, seated on some retired spot, on the margin of the sea that begirts our happy isle, is allured into contemplation by the ebb and flow, the restless agitation, the tumultuous roar, of the

majestic elements before him; whose waves, one after another, some greater, some smaller, all dash and die on the shore at his feet. These waves are *lost*, gone to be seen no more, but they give place to others of just the same character, which in a short time wash the sands, lash the rock, and disappear.

“What is *man*? A wave, a little wave; or it may be an elevated, crested, foaming wave, rising higher than his fellows, but still only a wave, rolling on the shore and dying. Vain, foolish man, shall he be proud? What thousands that have lived and thought themselves of consequence are gone, and no more traces of them are left remaining, than of the billows that floated on the deep? The remembrance of them is utterly perished. All high thoughts of ourselves are wholly unbecoming such feeble, mortal, sinful creatures as we are. And must we then be forgotten, and every memorial of us perish? Whatever of goodness, virtue, piety, and consecration to Christ, belongs to us, shall not be lost,—shall not be forgotten. He who said, “Gather up the fragments, that nothing be lost,” will take care that nothing be lost of the works of faith, labour of love, and patience of hope, which his dear disciples have exemplified in passing through this world. And if the great Master of the family treasures up these precious memorials, it is but right that “the brethren” should record and preserve them also, for their review and comfort, while they are pressing on to join their friends who have—

“Reached that shore
Where tempests never beat, nor billows roar.”

“You will gratify some to whom the name of Benjamin Beesley is justly dear, by recording the following particulars concerning him, in your valuable denominational miscellany.

“Mr. Beesley became decidedly pious at an early age, when he was only seventeen years old, he joined the church to which his parents belonged, under the care of the Rev. Edward Edmonds, Bond-street, Birmingham, in the year 1810. Of this church he remained a consistent and useful member for many years. In the Good Samaritan Sunday-school, a school nearly akin in spirit to the more recent “ragged schools,” instituted for the benefit of the outcast poor, he took a lively interest, and actively assisted in its management. Held in estimation by his brethren, he was chosen a deacon of the church in the year 1826. And when the venerable William Lowe, who held the office of treasurer to the church with great honour, through a long succession of years, became incapacitated through age and infirmities to discharge its duties, its responsibilities were devolved upon the subject of this short memorial. With diligence and fidelity Mr. Beesley applied himself to the discharge of

the duties of this office' until Providence removed him from Birmingham to Evesham, in Worcestershire. Of the baptist church in that town, under the care of the Rev. A. G. Fuller, he became a member in the year 1847."

Mr. Fuller adds, "This connexion did not take place until some considerable time after his removal to Birmingham, owing principally to the unsettled state of the church in Mill-street, nor was it of long continuance. The severity of the last winter seriously aggravated a constitutional disease under which he had long laboured, and as the spring advanced, it became too evident that his end was approaching. In the hope that change of air might yet avert the crisis so dreaded by his beloved family, he was removed to Everton, near Liverpool; but winter yet lingered, and with it the keen blasts, under which his enfeebled frame rapidly sank. The closing scene corresponded with his life; it was one of peaceful and calm reliance on the great salvation. He died, April 30, 1848. The event was improved by Mr. Fuller, at Evesham, from Phil. iii. 9."

CHARLES AND WILLIAM ROOKE.

These two estimable men, lately deceased, are worthy of a brief record in the memorials of the brotherhood of the saints, inasmuch as they were made in old age illustrious manifestations of the recovering and saving power of the gospel. The former was called to his rest, October 7th, 1846, aged 73 years; and the latter, April 5th, 1848, aged 76 years. About eight years ago, they were brought under the sound of the gospel at Shakspeare's-walk chapel, Shadwell, and though late in life, the word was rendered the means of their salvation. They, in the first instance, were induced to attend by special visits paid to them and the neighbourhood in general, accompanied with the presentation of a hand-bill, and direct invitation to come to the house of the Lord. Repeated calls led the latter to break through his state-church-going prejudices, and he complied, and was interested; attended again, and was so struck as to tell his brother that he never saw religious things in such a light before, and begged of him to go: he went, and though of a stronger mind, and more attached by preference and habits to the national establishment than his brother, his feelings were excited in relation to what he heard. Both became regular attendants and contributors, and were regarded with earnest attention by the pastor, his devoted wife, and the church in general. An air of seriousness was soon seen to come over the aged men, as they sat attentively listening to the sounds of peace; they were impressed, became anxious, and inquiring, and in two years solicited union with the church. On being accepted, the

spirit in which they put on Christ by baptism was most interesting. There was such meekness, coupled with such steady decision, that all admired. In the week preceding the Lord's day appointed for baptism, Charles was taken ill and was obliged to call in medical aid, and though under treatment which might have justified delay, when his brother said to him, "You had better put it off," he said, "William, if it cost me my life I will be baptized with you." Deferring the application of a blister ordered, he carried out his purpose, and with his brother went down into the water, and was baptized. On returning to their residence close by, to change their attire, these devoted men were met by the medical attendant, who asked what they were about. The modest reply was, "We have been baptized, sir." Instead of censuring or seeking to alarm his patient, the doctor answered, "I wish I had known, I would have come and seen you." Not deterred, they returned, the baptism preceding the sermon, to finish the day in the sanctuary. The next Lord's day they were received into the fellowship of the saints at the Lord's supper, and from this time lived to "show forth the praises of him who had called them out of darkness into his marvellous light," evincing a growing meekness for heaven. Being called to active service in the church, their punctual habits, meekness of spirit, and strict integrity, procured for them universal esteem, and were the means of greatly promoting the pastor's comfort and the peace of the church. As brothers they were tenderly attached to each other, and were models of fraternal sympathy. They always went to and returned from the house of God together; and it was cheering to observe their eager attention when sitting by each other's side under the word, and the devout emotion with which they joined in all the parts of divine worship. Nor less cheering was it to visit them in the sick chamber, when laid aside from sanctuary service, to witness their simple confidence in the merits of the adorable Saviour, and to hear their expressions of gratitude for being directed to the house of the Lord. Each had a period of illness prior to death, which appeared greatly to wean them from earth, and lead to repose in Christ. Charles, although less communicative than his brother, left a dying testimony. Almost his last words were, "Satan has been buffeting me, but Christ is precious." William, dropping like full, ripe fruit, lay for weeks in the attitude of a little child, waiting the will of God, and "looking for that blessed hope." He said repeatedly, "All is well!" and on the near approach of death, "Christ and his angels are come to fetch me," "I see my departed brother waiting to welcome me;" and committing his soul to his Saviour by frequent acts of prayer, when sensible, he fell "asleep in Jesus." These two aged men, but comparatively young

disciples, afforded striking proof of the supporting and elevating power of the gospel, even when conversion takes place at the eleventh hour; for after living with, and assisting two aged and unmarried sisters and seven orphan children left by Charles's daughter, they were enabled to give them over, with perfect resignation, to the care of a kind providence. These two young converts must, moreover, be reckoned among the many fruits of direct aggressive efforts to introduce the gospel in circumstances the most unfavourable and discouraging, and should encourage us to go "from house to house," and say, "Come, for all things are now ready."

MRS. LETITIA BOMFORD.

If there be "joy in the presence of the angels of God over one sinner that repenteth," what must be the emotions of their angelic minds, when a soul, released from its prison of clay, and discharged from the labours and sorrows of earth, enters "into the joy of its Lord?" They saw the armour put on, and rejoiced; now they behold it put off, and hear the Eternal say, "WELL DONE!" They saw the bark launched; they watched it upon the heaving sea of life, dashed by its waves and its billows; threatened by its rocks and its quicksands; and exposed to its storms and its calms; but now, standing on the haven of peace, on the shores of glory, they behold it come, guided by its pilot, slowly yet safely into port; the dangers of the deep all passed, the perils of the voyage all over—for ever, ever over! And with one sweet, yet mighty shout, "the innumerable company of angels," fill the vast expanse of heaven, and unite with "the spirits made perfect," in acclamations of joy and praise. But oh, how faint are our conceptions of glory, and the departed spirit's entrance into it! How vast and inconceivable must be the difference between "the valley of the shadow of death," where it just now was, and the land that hath "no need of the sun, nor of the moon, to shine in it," upon which it now enters! The difference between the frail, sorrow-stricken, and dissolving tabernacle, it once inhabited, and that "house not made with hands, eternal and in the heavens," which is now its peaceful and happy home! And the difference between the sorrows of life and of death, it once and long endured, and the joys of Christ and of heaven, now and for ever its own! Well may the poet sing,—

"In vain my fancy strives to paint
The moment after death,
Tho' glory that surrounds the saint,
When yielding up her breath."

This difference must have been indescribably great in the case of the decessed. For more than eight years she was the subject of severe affliction, which for a considerable portion of

that time rendered her entirely helpless; yet such was the sufficiency of divine grace, that she bowed with calm resignation to the will of her heavenly Father, and in the midst of pain and suffering possessed an humble reliance upon the gracious Jesus, often referring to that delightful hymn,—

"Ah! I shall soon be dying,
Time swiftly glides away;
But on my Lord relying,
I hail the happy day,—
The day when I must enter
Upon a world unknown;
My helpless soul I venture
On Jesus Christ alone."

For some time she was a member of the baptist church at Alcester, Warwickshire; but in the year 1825, received her dismissal, that she might unite with others to form a church at Atch Lench, Worcestershire, of which she continued an honourable member, until she joined the church triumphant above.

The springs for the last several years severely tried her, but in the spring of the present year, her pains greatly increased, and it became evident that she was "going the way of all the earth." She was fully aware that "the time of her departure was at hand," yet only feared lest her patience should fail; and feelingly remarked to her pastor, "Do pray that I may have patience to wait the Lord's time." She frequently desired her attendants to read portions of God's word and of hymns to her; many of which she requested marked, as they were either suited to her state, or imparted comfort to her mind, the full powers of which were mercifully continued to the last. She departed this life on the morning of Friday, May 19th, 1848, without a struggle; having testified again and again, that "Christ was her only hope."

The days of her pilgrimage were threescore years and seven, and were marked by the smiles of providence, as well as by the sorrows of affliction. Their early portion was spent in the society of her excellent and beloved parents, Mr. and Mrs. Joseph Butler, and family, at Astwood Bank; but in the year 1810, she was united by marriage to Mr. Joseph Bomford, of Atch Lench, who, with her three children, numerous grand-children, and relatives, has now to sorrow because she is not, but "not as they who have no hope:" for upon the dark cloud which separates between them and the departed, appears hope's beautiful coloured rainbow, which, though its base may rest upon earth, has its summit in heaven; where faith beholds her before the throne of God and the Lamb. May grace prepare them to join her there!

Amidst the sympathies and tears of her friends and neighbours, her mortal remains were interred in the portion of ground attached to the baptist chapel at Atch Lench; and on Lord's day evening, May the

28th, her death was improved by her pastor, from 2 Cor. v. 8, "Absent from the body, present with the Lord."

—
MRS. ELVEN.

Died on Monday, August the 21st, in the fifty-third year of her age, Mary Anne, the beloved wife of the Rev. Cornelius Elven, of Bury St. Edmunds.

The deceased had been for many years an exemplary Christian; a meek disciple of the Lord Jesus Christ. And through the trying stages of a pulmonary consumption was enabled beautifully to exhibit the graces of faith, hope, and patience, till the "silver cord" was loosed, and her happy spirit found its longed-for rest in the bosom of her Saviour and her God.

—
MRS. GORDELIER.

August 13th, aged 42, of apoplexy, Elizabeth, wife of Charles Gordelier, Assembly-row, Mile End, and eldest daughter of the late John Bowers, baptist minister. This solemn event occurred at a place of worship while singing the hymn at the close of the service. The deceased was a member nearly fourteen years of the baptist church, Little Alie-street, under the pastorate of the Rev. Philip Dickerson, who improved the occurrence by a sermon to a very crowded congregation on the evening of the 20th.

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MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

The half-yearly meeting of the proprietors of this magazine was held on the 14th of June, when the following sums were voted to widows of baptist ministers. The initials alone of each widow are given, with the name of the contributor by whom she was recommended.

Recommended by

M. V.	Rev. G. B. Phillips	£3
H. B.	Cornelius Elven	3
E. H.	Thomas Young	3
J. C.	John Thos. Wigner	3
J. A.	William Kitchen	3
E. G.	Joseph Preece	3
P. T.	Septimus Sears	3
M. A. B.	I. M. Soule	3
E. A.	John Trimmington	3
M. E.	Timothy Thomas	2
A. D.	Timothy Thomas	2
M. D.	Benjamin Thomas	2
E. W.	Benjamin Williams	2
J.	William Jones	2
M. E.	William Morgan	2

NOTTINGHAM.

On Thursday evening, July 20, a tea-party, consisting of the Sunday-school teachers and several of the congregation of George-street chapel, Nottingham, took place for the purpose of presenting a testimonial of esteem to their respected friend and minister, the Rev. J. Edwards. It consisted of a handsomely bound bible, with silver clasps, containing on the covers the following inscriptions: on one side, "The Rev. James Edwards, pastor of the baptist church, George-street, Nottingham, with affectionate regard, from the teachers of the sabbath-school in connexion with that place of worship. July 20, 1848." After tea, John Heard, Esq., Mayor, with his usual urbanity, consented to occupy the chair; and in a kind and appropriate speech presented, amidst the sincere congratulations of all assembled, the testimonial above described to Mr. Edwards, who in a feeling and judicious strain, acknowledged the gift. Several other interesting addresses were delivered before the party broke up. The ladies of the congregation also expressed their regard by sending to the residence of their esteemed minister, a very handsome china tea-service complete with urn and papier tray, for the acceptance of Mrs. Edwards, his beloved partner.

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FOLKESTONE.

The friends of the baptist church took tea together on the 24th of July, in the excellent school-rooms adjoining the chapel. After tea a public meeting was holden as a farewell token of esteem to the Rev. D. Parkins, their late pastor. The Rev. J. Clark of Uphill took the chair, who opened the meeting by a very appropriate address, reading a portion of scripture, and giving out an appropriate hymn. The Rev. T. Scott of Brabourne, prayed; and after singing, the Rev. T. Clarke of Ashford gave an address on the nature, importance, and advantage of union based on a personal interest in Christian principles, and the hope it inspired of meeting in a world of perfect bliss, and union with all the redeemed in Christ, and where the pain of separation would never be experienced. He then read testimonials as to the Christian character of the Rev. D. Parkins, and of the undiminished esteem of his brethren in the ministry towards him. As this document had neither been solicited by the minister nor the church, the effect of its public reading was very pleasing. The Rev. Mr. Blessley of Folkestone then spoke on the advantage of ministers being distinguished by the absence of evils, as well as the possession of positive excellencies. The Rev. J. Clark then presented to the Rev. D. Parkins an elegant purse with £40, as a token of the high esteem in which he was held by the church and friends.

MIDDLE MILL.

On Saturday, July 8th, the members of the baptist church at Middle Mill presented the Rev. W. Reynolds with a purse of thirty sovereigns, as an expression of their attachment and their esteem of his labours among them. The presentation was made by Mr. Thomas Morris, in a kind and fraternal spirit, and appropriately acknowledged by Mr. Reynolds.

CHIPPERFIELD.

On the last day in July a social party, numbering about two hundred, met and partook tea, &c., at the chapel and school-room, Chipperfield. The party then took a range on the beautiful common; after which, they returned to the chapel, and were addressed by the pastor of the church on Christian sociality; Mr. Wise, on nonconformity; Mr. Chater, on sustaining the ministry; and G. H. Betts, Esq., on the progress of musical taste. The last farthing of the debt on the chapel and school-room was removed.

PENZANCE.

The Rev. George Charles Smith, whose recognition as pastor of the church at Jordan chapel, Penzance, on the 24th of April, was recorded in our number for May, has resigned that charge, considering it his duty to "devote his chief attention to the Navy, Army, and Steamers' Mission, to promote religious and temperance instruction."

COLLECTANEA.

REV. R. W. HAMILTON, D.D., LL.D.

The Rev. Richard Winter Hamilton, D.D., LL.D., pastor of the independent church meeting in Belgrave Chapel, Leeds, and author of several well known treatises, died on the 18th of July, aged 54 years.

EDWARD BAINES, ESQ.

Edward Baines, Esq., forty-seven years proprietor of the well conducted paper called *The Leeds Mercury*, and member for that borough in three successive parliaments, a good and active man, died on the 3rd of August, aged 74 years.

REV. T. TILLEY.

The Rev. Thomas Tilley, pastor of the baptist church at Forton, near Gosport, died on the 15th of August.

REV. R. MARKS.

The Rev. R. Marks, formerly vicar of Great Missenden, and author of *The Retrospect*, died on the 22nd of May last, aged 68.

PIEDMONT.

We regret to state, that the political changes which have taken place in the kingdom of Sardinia have ameliorated the lot of the Vaudois of Piedmont far less than was generally believed. Their condition, practically speaking, has undergone scarcely any improvement. The apparent concessions which have been made to them are neutralized by the most arbitrary conditions. Thus, though the Vaudois may now take up their residence in any part of the kingdom, they may not celebrate public worship, except in the valleys!—*Evangelical Christendom.*

EDITORIAL POSTSCRIPT.

At the annual meeting of subscribers to the Baptist Building Fund, an account of which appears on a preceding page, it will be observed, we trust, that some important improvements were made in its plans. An objection has often been urged against it to this effect: "It forbids personal application in London, even for the most urgent cases; whereas the number of residents who contribute to its funds is comparatively small, so that the majority of baptists in the metropolis are prevented from assisting in the erection of country chapels, as they do nothing through its agency, and cannot be applied to as individuals by those who receive its aid." This inconvenience is now removed. In the new code of regulations, instead of the rule, "That an engagement be entered into on the part of accepted cases that they be not collected for in London afterwards," we find these words, "That an engagement be entered into by parties applying for assistance, that contributions be not solicited from the *Subscribers to this Fund.*" Residents in London, therefore, if they be not subscribers to the Building Fund, may now be applied to without any forfeiture of its advantages. The restriction upon London pastors not to recommend special appeals to their people, on behalf of country chapel cases, is now removed: it is only the subscribers to the Fund who are to be protected from those personal visitations which London gentlemen found to be so inconvenient a quarter of a century ago, that many of them declared that they were willing to give twenty guineas per annum to any society which would relieve them from the annoyance. Another alteration is this: instead of the proviso, "That all ministers of the denomination in London and its vicinity be desired to attend and vote at the meetings of the Committee," it is enacted, "That all ministers of the denomination shall be entitled to attend and vote at all meetings of the Committee." The object of the Fund is now defined to be, "to assist by gift, or loan

without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist denomination throughout the United Kingdom." The usefulness of the society as at present conducted is amply attested by letters from the country; and that usefulness would, we doubt not, be greatly increased, if its funds were adequately replenished.

It is pretty generally known that the health of our esteemed brother, Mr. Brock, has been for the last two years in a delicate state, and that medical gentlemen whom he has consulted have represented to him the absolute necessity of removal from Norwich. He has now accepted an invitation which will bring him to the metropolis. A spacious and elegant place of worship has been erected in Bloomsbury-street, near Bloomsbury-square, by Mr. Peto, and it is expected to be ready for occupancy before the close of the year. Before the day of opening the edifice is to be put into trust for the use of the baptist denomination, subject to a mortgage of about four thousand pounds, Mr. Peto himself generously giving an equal sum. The ground-rent he will also pay for the present, leaving the decision as to purchasing the freehold for future consideration. It is hoped that the ministry of Mr. Brock there will attract a congregation out of which, after a time, a church may be formed; and should they then set themselves to pay off the mortgage, it is understood that Mr. Peto will also render his aid in that effort. Towards this object collections are to be made on the day of opening, which will probably be in the latter end of November. We heartily wish that this noble enterprise may prove as successful as its originator has ever hoped, and that Mr. Brock may be as useful and as much beloved by his connexions in London as he has been in Norwich.

A discussion took place in the House of Commons on the 23rd ult., respecting the *Regium Donum*, or parliamentary grant of £1695 per annum for dissenting ministers. Petitions against it from the General Body of Dissenting Ministers residing in and about London and Westminster, from the Deputies of the Three Denominations, from the Congregational Board, from the Baptist Board, from the Baptist Union, from the British Anti-State-Church Association, and from some other bodies, having been presented, Mr. Charles Lushington moved that the grant be discontinued. The debate that ensued was creditable to both sides; but the motion was negatived by a majority of sixty to twenty-eight. Lord John Russell, however, acknowledged that the secrecy of the distribution was objectionable, and said that if security were given that an equal amount should be forthcoming from other sources he would not propose it another year.

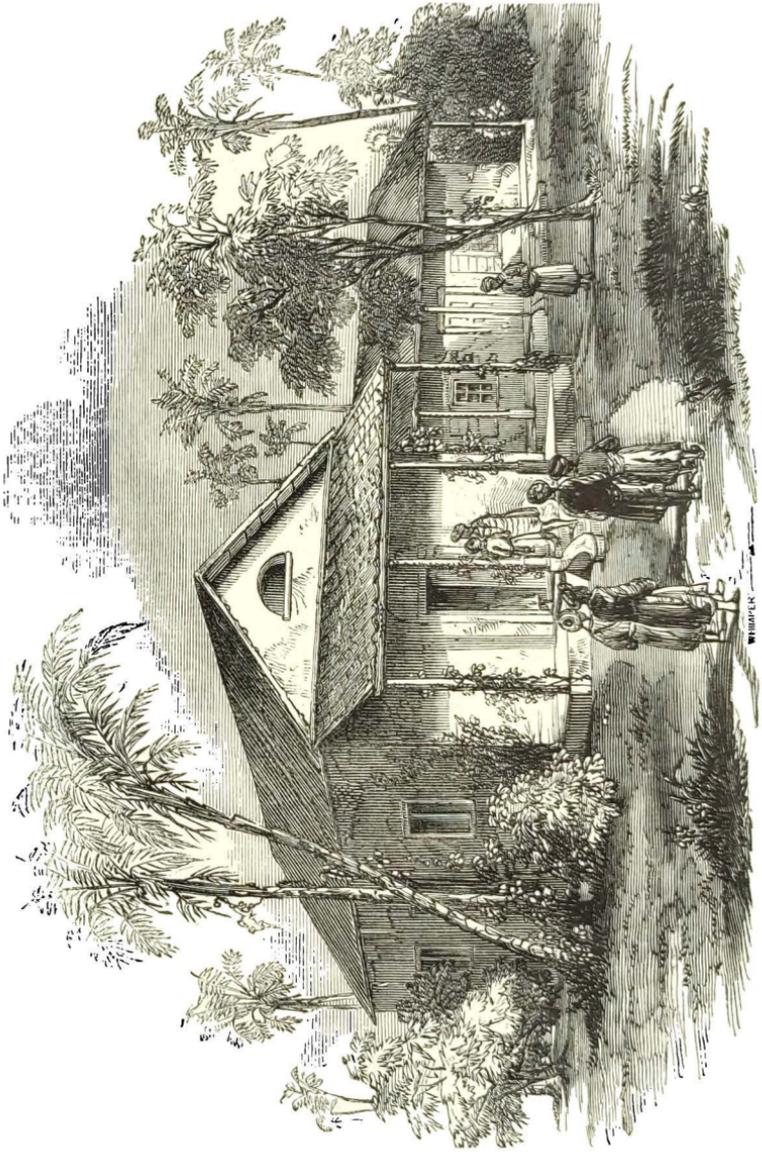
Our persevering friend, Mr. Peggs, is very anxious that from every part of the country memorials should be forwarded to the court of directors and proprietors at the East India House, praying for the abolition of grants to Juggernaut's temple. They may be addressed to John Poynder, Esq. South Lambeth, London, that gentleman having given notice of a motion on the subject, for September 27th, and desiring to be assisted by proofs of public concurrence in his views. A specimen of the character of the memorials was given in our number for May last, page 292; but instead of being addressed to the House of Commons, they should now be addressed to the court of directors of the Hon. East India Company. Should any of our readers wish for further information on the subject they may obtain it by addressing the Rev. James Peggs, Burton-on-Trent, who will gladly reply to their communications.

We regret to learn that the Rev. M. W. Flauders, whose constitution has never recovered from the shock it sustained in Haiti, where it will be remembered his health failed soon after his arrival, has now lost his strength and voice so completely as to be unable to converse without pain. He is under the necessity therefore of relinquishing the ministry, and he will resign his pastoral office at Houghton Regis at Michaelmas. His recovery is not believed to be impossible, but it is very doubtful; and silence, for the present, is absolutely necessary. The case is the more distressing as, by becoming a missionary before he had resided long enough in the county in which he had laboured to become free of a local society to which he belonged, he has lost all claim on its aid, either for himself or, in case of his removal, for his infant family.

One of the best theologians with whom we ever had the pleasure to be acquainted—and we have known him very intimately—has just received an acknowledgment of his eminence from Acadia College, Nova Scotia. At the annual commencement, on the 16th of June, the degree of D.D. was conferred on the Rev. J. M. Cramp, M. A., President of the baptist college in Montreal. The same degree was conferred at the same time on the president of Acadia College, the Rev. John Pryor, M. A. whose visit to this country, about four years ago, will be in the recollection of many of our readers.

A dissenting newspaper called *The Universe* having become lately the exclusive property of Sir Culling Eardley Eardley, Bart., and John Henderson, Esq., they have determined to discontinue it, and issue a new journal under the title of *The Christian Times*, which is to be published every Friday afternoon, price sixpence.

THE MISSIONARY HERALD.



CHAPEL AT BYAMVILLE, CEYLON.

ASIA.

CALCUTTA.

Our most recent intelligence from Calcutta bears the date of June 2nd. Mr. Thomas says, "We now want to hear how the Society stands with regard to its finances. I have had no little anxiety on this head. I have done all in my power to keep down the expenditure here, but it cannot be reduced without discharging agents, and this is terrible to think of when many stations are languishing for want of men. The intelligence from the stations is on the whole encouraging, but I cannot enter into particulars."

MONGHIR.

Accounts have been laid before our readers of visits paid by Mr. Lawrence to a mela, or fair, annually held at a place called Peerpointy, or Karagola, below Colgong. This year Mr. Parsons has been to scatter the precious seed among the thousands assembling there; accompanied by Mrs. Parsons and their child, whose health it was hoped would be benefited by the excursion. The following is our brother's narrative:—

We left Monghir on Tuesday, the 8th of February, accompanied by our junior native preacher, Soodeen, and as there was some time to spare before the expected time of the fair, we spent a few days at Bhagulpore, during which Soodeen and myself enjoyed various opportunities of preaching in the bazars. In doing this in Bhagulpore, we have, at least, this encouragement, that there are usually a good number of persons to hear, and fewer of them are disposed to interrupt and oppose us in our discourse than is commonly the case in Monghir. I regret exceedingly that I can say no more than this; but though there are a few in Bhagulpore, with whom our intercourse has exceeded the limits of a mere occasional meeting in the bazar, yet I do not know that any one of them exhibits the signs of a true penitent, or of one who is seeking for relief from the burden of a distressed conscience. How refreshing would it be to witness in the heathen any such apprehension of their state as offenders against a just and holy God! On this occasion I had a long conversation with a pundit, whom I believe I have mentioned to you before, whose mind appears to be in a measure convinced of the truth of Christianity. My object was especially to ascertain his real state of heart and feeling in regard to the gospel; and I was grieved to find that, though he manifests great friendship for Christians, he is very far from comprehending or appreciating the end and intention of the gospel. Our native brethren had formed the same judgment in regard to him, and natives are

often very acute in understanding each other. He was, as usual, very voluble in quoting and explaining heathen writings, particularly a book containing the substance of the Vedantic philosophy; and he wished to convince me that it contained the same truths virtually as the bible, only in another language and under other similitudes. And when I referred to the sacrifice of Christ as being entirely wanting in the books of his religion, instead of immediately acknowledging what a superiority that gave to the Christian above every other religion, he only began to compare the sufferings and self-denials said to have been endured by Hindoo sages and ascetics of olden days with those of the apostles—a plain proof how far he is from knowing or valuing that precious propitiation which constitutes the gist and core of the glorious gospel of the blessed God.

On the 14th we left Bhagulpore. On the morning of the following day we embraced the opportunity of preaching in the village of Colgong, and in the evening of the same day, arrived within sound of the instrument, a kind of drum, the perpetual noise of which intimated that that was to be the scene of the fair. At that time, however, but few, comparatively, had arrived, and those few were shopkeepers, who were too busy in erecting their booths to listen to the discourse of a missionary. Indeed, most of the men of business who attend this fair come from large stations, like Patna and Bhagulpore, and so are familiar with the sound of the gospel, and I should suppose are less at leisure and less

inclined to listen to it in the fair than at their own homes, so that I should not consider it expedient to visit such a place for their sakes. We had therefore little to do on the two days following our arrival, hut on the second day, viz., Thursday, we pitched our tent in the midst of the temporary bazar, in a situation which proved to be very suitable. On Thursday evening the stream of poor deluded souls, who were vainly hoping to wash away their sins by bathing in the stream they consider sacred, began to pour in from the surrounding country. Friday and Saturday were the bathing days, during which the vast assembly stretched for about three miles along the shore, comprising perhaps not less than one hundred thousand human beings, on the road to perdition, oh, heart-rending thought! with a lie in their right hand, while no more than two feeble, unworthy voices were lifted up to warn them of their delusion and point them to the Lamb of God! During those two days, from morning to sunset, except a short interval for a hasty meal, we were engaged in our honourable work, with no lack of hearers; and for two days afterwards also we continued our work, having fewer hearers, but still a great many. During these days we distributed also about 250 gospels and 100 tracts.

By Monday evening the attendance at our tent failed; on Thursday morning Soodeen and I traversed the long line of booths to try what opportunities we might find there of preaching, but seeing that the heat and dust, and want of a suitable place to stand, and earnestness of the people in hastening to complete their purchases, in order to return to their homes, shut up our opportunities of speaking with advantage, we left the fair about noon. Most of our hearers exhibited no more than the usual amount of interest, but there were some villagers who came again and again to our tent, and appeared very desirous of ascertaining the drift of what we preached, asked several questions, and seemed to set a high value on the books they received. They were disciples in one of the numerous sects which have been set up among the Hindoos, pretending to some superior knowledge in religious matters. These sectarians (that is, the disciples) seem to me objects of especial pity. I have met with several of them, who appeared to be simple and sincere men, wearing on their very countenances the traces of anxiety and concern. The doctrines they have embraced have unsettled their minds, and set them thinking, and yet supply them with no ground of satisfaction; because, instead of pointing out their real condition and wants, as sinners, and the method by which those wants may be supplied, they only deal in a confused jumble of metaphysical notions, which neither teachers nor disciples really understand. In the anxiety of their minds, they come and sit to hear our discourses and discussions with mute attention,

which might, at first, prompt us to cherish hope respecting them, and yet I have not seen reason to consider them more hopeful than others, for instead of hearing with the docility of children, they hold fast their preconceived notions, and when, after hearing us for a long time, they find our doctrines different from those of the leader of their sect, they at once reject them.

We left the fair on Tuesday the 22nd Feb., but the prevalence of the west wind rendered our homeward progress very tardy. We reached Bhagulpore on Saturday morning, and stayed over the Lord's day. Brother Hurter is building a bungalow there, with the purpose, *d.v.*, of settling to missionary work among the hill-men and Hindoos.

On our way home from Bhagulpore, we met with an incident which strongly illustrates the merciless character of Hindooism. We stopped one day about noon, at a sandbank, opposite the village of Sultangunge, for the boatmen to cook and eat their noonday meal; and were just going to proceed after they had done so, when Soodeen came to tell me there was a poor man lying on the bank in a very sick and wretched condition. I went to see him. He did not appear to me to have been prostrated so much by the violence of disease as by want and fatigue, and probably bowel-complaint brought on by eating crude, indigestible food while on pilgrimage. He had been, or was going, to Buyjnaut, and the baskets he had been carrying, according to custom, were lying near him. From what was told us by the persons near, we suppose that when he was too weak and exhausted to keep pace with his companions, they took every thing valuable that he had, and went on their way, leaving him to perish, without a friend to aid him, or any food or shelter from the dews of the night or the heat of the day. Such are the tender mercies of heathenism. But what could we do? We were travellers. I concluded it would be altogether out of the question to suppose that our boatmen would consent to his being put on our boat. All I could think of was to take him over to the village and inform the police authorities, who, I thought, would be obliged to provide some asylum for him. I went to the ferry-boat, but none of the ferrymen would touch him, lest their caste should be lost. After a consultation, my boatmen consented to take him across in a little boat they had with them, provided Soodeen and a Christian servant of mine would lift him in; so I got him taken across, and went to the police-station, but found there was no superior officer stationed at the village, and those who were there seemed very loath to have any thing to do with the poor man; so, after having administered a dose of medicine, I was obliged to leave him, so weak as to be scarcely able to utter a word, yet with hardly the least prospect that any attention would be paid to him. On the

evening of the day after, my boatmen were saying that some of their number had fallen ill, and conjecturing that an evil spirit must have seized them, on account of the sick man having been placed in their boat, or else their having sat near a dead man's bones.

The following letter from Mr. Parsons to the Rev. James Peggs, giving information on subjects connected collaterally with the progress of truth in India, may be introduced advantageously in this place:—

On the ninth of this month (May, 1848) my esteemed brother Lawrence and myself received a parcel from Calcutta containing, with other things, your very kind presents of pamphlets regarding *Opium* and *Government Connexion with Idolatry*, as well as your volume containing *The History of the Orissa Mission*, all comprised in parcels done up at different times, and enclosing letters dated May 28 and July 15, 1847. This circumstance will serve to explain to you why "our kindness to our friend" has not been more evinced.

These are, I think, the first favours I have received directly from you, and I will lose no time in returning my most cordial thanks to you for thus remembering me, though personally unknown, and specially for your valuable present of the *History of the Orissa Mission*. I am able to secure but very little time for reading English, and I have not therefore been able to go through your pamphlets regularly, but only to glance through their contents, with the earnest hope that the facts and opinions you have so industriously collected may be more than ever useful in awakening attention to the evils against which you contend. But in both cases we have to push on worldly men to the abandonment of that which very well suits the predilections of corrupt human nature, and especially in the matter of opium, to the relinquishment of that mammon, which is the worldling's god. No wonder, then, that the task should prove a heavy drag—like the progress of an Indian hackery through the sandy bed of a dry nullah. However, we must push forward. Yet I do not know that I am justified in saying *we*; for it is very, very little that we or our people can hope to accomplish in aid of the objects in view. Were

the case otherwise than appears in the replies of the missionaries to Mr. Groser's queries—were the pressure of the evil on the people by whom, or the land in which, opium is cultivated, then no one would have, perhaps, more right or reason in mooted the subject than the missionaries in *Monghir* and *Patina*; but as it is, the pressure of the evil is on China, whence you have wisely drawn illustrative facts. The centre of the iniquity of it lies, I suppose, in Leadenhall Street, in that while the British government profess to unite with the Chinese in suppressing smugglers, the chartered East India Company is growing an *immense*—and, I believe, *increasing*—quantity of the drug, for which no market could be found if the illicit sale in China were suppressed. So I think that if any measures in the way of petition or memorial be taken by Christians in India, they should be originated in Calcutta, and then let them send up paper for signatures to the Mofussil stations, as was done in the case of the marriage petitions. I was truly rejoiced to see in the last *Friend of India* that the East India Board had consented, by so large a majority, to the withdrawal of the grant to Juggernaut. This is encouraging, and may it have its due effect on the Court of Directors! The Lord, dear brother, prosper you and all who combine with you to seek the good of India!

We are plodding on in our missionary labours, sowing the seed in much weakness, and amidst much jesting, indifference, and opposition, and looking and longing earnestly for the early and the latter rain. I need not, I am assured, entreat your prayers, for I know your very soul longs for the spiritual welfare of India's numerous race, and that cannot but find expression in prayer.

CEYLON.

Mr. Davies of Colombo is sojourning at Kandy, whence he writes thus:—

Three weeks ago I thought I should have to tell you that all my cherished plans of usefulness among this people were abandoned, and my missionary labours about to end. For some time after my return from the interior, at the beginning of the year, I was exceedingly well, but the hot season came on

with great intensity, and while Mr. Dawson was in Colombo I wished to avail myself of the opportunity of visiting the villages in the jungle as much as possible, and in these excursions I was for several days obliged to walk considerable distances exposed to a fiercely hot sun, which brought on a very

severe affection of the chest. This continued to increase in spite of all remedies, and was of course a matter of very great anxiety. At last, after a very thorough examination, our friend Dr. Elliott gave it as his deliberate opinion that in all probability I should be compelled to return to England, but at the same time recommended a change for a few months as an experiment. I therefore proposed an exchange for a short time with Mr. Allen, who kindly consented to the plan, so that a week ago he went to Colombo and I came here.

For some days before I left Colombo I experienced a great improvement, so that on the day of our departure I felt tolerably well, and I continued improving until two days ago, when I had a relapse; but I am again much better, and have strong hopes that it is the will of our heavenly Father soon to re-establish my health. I naturally felt very much discouraged at the prospect of relinquishing so soon the plans and prospects of usefulness upon which my heart was set, but I was resigned to the sovereign will of Him whose thoughts are not as our thoughts, and whose ways are not as our ways. The season has been well fitted for self-scrutiny and humiliation; for serious reflection upon motives, actions, diligence, the value of time, and the final account of our stewardship; and I trust it will not pass away without some sanctified fruits.

The south-west monsoon had set in before we left Colombo, and with great fury. The thunder and lightning were most awful. On one occasion our house was literally wrapped on all sides in sheets of the most vivid lightning, which was instantly followed by such a tremendous crash as we can never forget. For a moment we were all completely stunned, the house shook, the doors swung, and the tiles rattled for several seconds as if an earthquake had passed beneath us. At a short distance a tree was struck and shattered to pieces, and a bullock that was near it was killed. On another, scarcely less terrible occasion, a cocoa-nut tree was struck in our own garden, close to the house. Not very far from us a house was struck, and a poor woman had one side completely burnt by the lightning. Near to one of our village stations a boy had his clothes set on fire by the same cause. At another of our stations two men and eleven bullocks were killed by one stroke. Since then we have had torrents of rain, which caused a great inundation. For several days the bridge of boats was impassible, and a great part of the country for many miles around Colombo completely under water. We were afraid for several days that in consequence of this inundation, we should not be able to proceed to Kandy at the appointed time. On the day of our departure, when the water had greatly subsided, it was discovered that on the Kandy

road, a few miles from Colombo, two embankments had been swept away, so as to render it impossible for a carriage to pass. When we arrived at the place we were obliged to have a raft constructed of canoes and boards, on which we and our bandy were floated a considerable distance over the paddy-fields, which were then like a vast lake. Our horse swam over, and so we managed to pass without any great difficulty or danger, as the day was calm.

The distress of the villagers was very great, for in addition to the destruction of their paddy-fields, their houses, which are built of mud and stick, were partially or totally destroyed. Their poultry and pigs, too, which form a considerable part of their small property, were carried away by the flood, with the exception of a few fowls which had taken refuge in the trees, but where they too must perish for want of food unless the waters should abate very speedily.

Before I left Colombo we had two baptisms. The first was at Kotigahawata, about the end of April, when seventeen persons, all Singhalese, were immersed. The service was altogether a very interesting one. Some of the candidates had been under instruction for two years; some of them were old men and women tottering on the brink of the grave, others of them were quite young. Some of them had been Budhists, some Roman catholics, others what are here called of the government religion, that is, persons who have been baptized in their infancy by the government catechists, and are registered as Christians, but who differ in no other respect from the Budhists. They were baptized in the chapel, and the congregation on the occasion was large. Before they were taken down into the water, I interrogated them publicly on the nature and import of the ordinance, and on all the leading doctrines and duties of Christianity. Their answers were ready and satisfactory. After brother Nadan, the pastor, had baptized them, I first preached to the congregation, and then administered the Lord's supper to the church. I was very ill at the time, and should not have ventured from home but from the fear that the people would be discouraged by my absence. I have since learned that some of the new members have suffered considerable annoyance from the Catholics on the one hand, and from the bishop's catechists on the other. The second baptism was in connexion with the native church at Grand Pass, in Colombo. On this occasion seven persons were baptized in the canal, a short distance from the chapel. The service was at six, A.M. The candidates and congregation first assembled in the chapel, where they were addressed. Then we all proceeded down to the water. We had been told that the relatives of some of the candidates intended to disturb us, but nothing of the kind occurred.

Mr. Allen writes from Colombo, June the 8th:—

You will probably learn from Mr. Davies the reason of my being here. Again this year he has been compelled by failure of health and strength to seek the higher country. The only available way was to exchange with me; but I fear the state of his health will for the present, at least, keep him from doing any thing. If he should be able to preach the English sermon on the sabbath evening, it will be as much as he ought to attempt. We hope, however, the change will prove beneficial. May the Father of mercies so order it. We made the journey in our own conveyances, for economy's sake, and met at the halfway rest-house. Mr. Davies looked very ill, debilitated, prostrate, but he says in his note to me that he felt better on his arrival, preached on the sabbath evening, and felt worse again on Monday. He should, I think, go yet higher, for Kandy itself is not a good locality. May he have wisdom given him to do that which shall prove for the best, and may the grace of the Most High rest upon him.

There has been a little encouragement of late in my district. A few weeks ago I baptized three persons, who I trust will be enabled to follow Christ, and to persevere in his ways even to the end. Their knowledge

was satisfactory, and their experience of a pleasing character. There are a few anxious souls at Kandy waiting to put on Christ by baptism, and they must continue to do so till I return. May the grace of Christ Jesus be given to them, and prove sufficient for them.

The great coffee bubble has burst at length. The colony is little better than bankrupt. Estates are being abandoned fast, and all who can are leaving the island for other places more promising. Failures are daily taking place, young men are wandering about without employment, and the prospect is melancholy indeed. It appears to me that Kandy is sinking down into a mere military station.

Our monsoon is nearly settled; we have had some terrific storms and weather, but at present it is fair. Roads and bridges have been swept away, and districts of paddy flooded and destroyed. On our journey we were obliged in one part of the main road, where the embankments were broken and washed away by the powerful element, to pass over on rafts, and swim our horses, but all is fair and calm again. We, as a family, are in excellent health, thanks to the Preserver of men. Health here is a blessing that should be specially prized.

WEST INDIES.

JAMAICA.

The Report of the Churches in connexion with the Baptist Western Union, for the year 1848, has just reached us, and on account of the condensed view which it gives of their state, will be interesting to many of our readers. Our brethren remark that it "is presented to the churches with mingled feelings of sorrow and joy,—of sorrow, inasmuch as it shows a large decrease in our numbers; of joy because it indicates the fact that the churches in connexion with the Union are faithful to their Great Head in separating from those whose conduct accords not with the word of God."

They add, "It is not at all surprising that in connexion with the large numbers that were received into our churches soon after freedom, there should have been some—many—who were deceivers or self-deceived; where there is gold there will be dross; where there is wheat there will be chaff; and in many cases a separation will not take place until the all-searching eye of the Great Judge shall sever the precious from the vile. While the Report shows that which should produce humility before God and engender a spirit of earnest importunate prayer, there is in it nothing to produce despondency, or lead to the supposition that God hath forgotten to be gracious. The prosperity of the churches is not always to be judged from their numbers; nor is their strength to oppose the prince of this

world always in proportion to their size. Purity and devotedness in any church must, sooner or later, tell powerfully against superstition, ignorance, and sin."

Annotta Bay, Metcalf, No. of Members . . .	350	Inquirers	109
Buff Bay, St. George's, ditto . . .	180	Ditto	19

THE REV. S. JONES, PASTOR.

Of these churches we have to report that during the greater portion of the past year they have been destitute of regular superintendence, but are now provided with a minister, who, whilst he cannot supply any	encouraging statement in reference to the churches generally, has the comfort of knowing that not a few persons appear to be diligently seeking the salvation of their souls.
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Port Maria, St. Mary's, No. of Members . . .	476	Inquirers	80
Oracabessa ditto . . .	383	Ditto	64

THE REV. DAVID DAY, PASTOR.

In these churches the reports contain much of a discouraging character. Many who once appeared to be in the way to the kingdom of heaven, have now become indifferent to the claims of the gospel, and a general	backsliding is but too apparent. No additions by baptism have been made to the church at Port Maria, but at Oracabessa seventy have been baptized and received into Christian fellowship.
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Mount Angus, St. Mary's, No. of Members . . .	383	Inquirers	70
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THE REV. W. TEALL, PASTOR.

The attendance on the means of grace here has continued good. Five only have	been baptized, while nineteen have been excluded.
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Mount Nebo, St. Thomas in the Vale, No. of Members	401	Inquirers	12
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THE REV. JAMES HUME, PASTOR.

The attendance at this station has also been encouraging, having somewhat improved.	Thirteen have been added to the church by baptism.
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Point Hill, St. John's, No. of Members . . .	353	Inquirers	26
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THE REV. JABEZ TUNLEY, PASTOR.

Here the attendance on the means of grace has been good, with an increased desire for the word of God. Many, however, evince but little continuous regard to the things which make for their peace. Nine individuals	have been baptized, ten restored, and eighty-five received: but no less than seventy-two have been excluded, fifty-three of them for their neglect of Christian obligation and the means of grace.
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Stacey Ville, Clarendon, No. of Members . . .	273	Inquirers	68
Coultart Grove, St. Ann's, ditto . . .	276	Ditto	57

THE REV. THOMAS GOULD, PASTOR.

At Stacey Ville the attendance has not declined, whilst at Coultart Grove it has been improving. In connexion with the two churches twenty-four have been baptized and	fifteen have been excluded. From the increasing zeal of many of the deacons and leaders of these stations, much satisfaction is felt, and happy results are expected.
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St. Ann's Bay, St. Ann's, No. of Members	. . . 356	Inquirers	
Ocho Rios,	ditto . . . 455	Ditto	58

THE REV. B. MILLARD, PASTOR.

The congregations at both these stations continue good, and peace and harmony prevail in the churches. Whilst however at St. Ann's Bay fifty-three have publicly put on Christ, the exclusions and deaths have been more numerous than in any previous year. No fewer than thirty-three members have died, and seventy-three have been excluded. At Ocho-Rios twelve have been excluded, and thirty have been baptized, many of whom promise to be useful and active members of the church.

Sturge Town, St. Ann's, No. of Members	. . . 354	Inquirers	28
Salem,	ditto . . . 240	Ditto	4

THE REV. S. HODGES, PASTOR.

The numbers attending the house of God have been uniformly good, but whilst there are no particular indications of decline, there is yet much to lament in the apparent fruitlessness of the word preached. There have been no additions by baptism, but a clear decrease of twenty-seven in the two churches.

Brown's Town, St. Ann's, No. of Members	. . . 1053	Inquirers	80
Bethany	ditto . . . 510	Ditto	58

THE REV. J. CLARK, PASTOR.

In these churches there is much to lament in the want of religious energy, but the baptisms and restorations which have taken place, show that the work of the Lord has not ceased. The congregations have been large. A spirit of prayer and deep solicitude for the extension of the kingdom of Christ prevails in the hearts of many of the people. In the two churches twenty-nine have been baptized, while sixty-nine have been excluded.

Jericho, St. Thomas in the Vale, No. of Members	. 1443	Inquirers	163
Moneague, St. Ann's	ditto . . . 234	Ditto	12

THE REV. P. H. CORNFORD, PASTOR.

These churches have, during the greater part of the past year, been without a stated pastor, but the church at Jericho has been favoured with the occasional labours and oversight of the Rev. J. M. Phillippo of Spanish Town. Though there is a considerable diminution in the numbers of the church, yet the attendance on the means of grace has continued cheering. The former pastor of the church at Montego Bay has recently accepted the invitation of the united churches, with favourable prospects of usefulness. In the two churches there has been a nett decrease of forty-one members.

Stewart Town, Trelawny, No. of Members	. . . 739	Inquirers	50
New Birmingham	ditto . . . 217		

THE REV. B. B. DEXTER, PASTOR.

The expectations formerly cherished in reference to these churches have not been realized. Still, whilst there are occasions for mourning, there are none for despair. "The word is still preached to as large numbers as ever, while the attention paid to it is equal to that of any former period, and the hope is cherished that at these stations the prayer of the righteous will avail much." There have been no additions by baptism, but thirteen have been restored to the two churches.

Rio Bueno, Trelawny, No. of Members . . . 319 Inquirers 31

THE REV. J. TINSON, PASTOR.

At this station there has been a net de- | missions to other churches. The attendance
crease of fifty, arising principally from dis- | has continued good.

Refuge, Trelawny, No. of Members . . . 641 Inquirers 47
Ketering ditto . . . 170 Ditto 12

THE REV. R. GAY, PASTOR.

The attendance has continued large and steady throughout the year.

Waldensia, Trelawny, No. of Members . . . 753 Inquirers
Unity ditto . . . 330

THE REV. J. E. HENDERSON, PASTOR.

The church at Waldensia has enjoyed | At Unity things are not so pleasing, though
peace and prosperity. There has been a | a spirit of prayer for a revival of religion is
decided increase in the congregation; and | manifesting itself. At Waldensia there has
the attendance has been more regular, so that | been a clear increase of nineteen members,
the prospects of usefulness are encouraging. | and at Unity of four.

Bethtephil, St. James', No. of Members . . . 555 Inquirers 25
Hastings, Trelawny ditto . . . 200 Ditto 27

THE REV. THOMAS B. PICKTON, PASTOR.

Here the congregations have also continued | to maintain their purity. There has been
good, and the churches are evidently anxious | a small decrease in the number of members.

Salter's Hill, St. James', No. of Members . . . 1329 Inquirers 147

THE REV. W. DENDY, PASTOR.

In this church there is not much to report | required to continue building. At John's
of a cheering nature, and in the surrounding | Hall the corner stone of a small place of
district the spirit of hearing seems to have | worship was laid on the 29th of October.
declined, but at one of the stations the attend- | The church here has faithfully maintained
ance continues good. The chapel in course | its consistency, and at various times protested
of erection at Maldon gradually progresses. | against the union of church and state; and
The walls are levelled off, and the materials | has thus set an example worthy of the imita-
are ready for the roof. The sum of £660 | tion of dissenters generally.

has been expended, but additional funds are

Montego Bay, St. James', No. of Members . . . 1108 Inquirers 45

VACANT.

In the earlier part of the past year the | has peculiar claims on the sympathies and
attendance on the means of grace was con- | prayers of the people of God. Eighteen have
siderably augmented. But unhappy divisions | been baptized, eighteen restored, but thirty-
afterwards occasioned the removal of the | eight had been excluded, and a clear decrease
pastor, and the church is now left destitute. | of twelve had taken place up to the period
From the fact that it is torn by dissensions, it | when church discipline ceased.

Mount Carey, St. James', No. of Members	. . . 673	Inquirers	160
Shortwood ditto	. . . 469	Ditto	70
Bethel Town, Westmorland ditto	. . . 445	Ditto	79
Watford Hill, Hanover ditto	. . . 167	Ditto	33

THE REV. E. HEWETT, PASTOR.

At these stations the attendance has been usually good, and a small increase has taken place in the churches. There is a spirit of hearing which argues well. The chapel building has not been carried on; but the debts have been considerably diminished.

Gurney's Mount, Hanover, No. of Members	. . . 724	Inquirers	25
Fletcher's Grove ditto	. . . 173	Ditto	20

THE REV. C. ARMSTRONG, PASTOR.

These churches have enjoyed some measure of prosperity during the year. The chapel at each place is approaching completion. At these stations forty-six have been baptized and 127 excluded.

Lucea, Hanover, No. of Members	. . . 740	Inquirers	12
Green Island ditto	. . . 203	Ditto	5

THE REV. J. MAY, PASTOR.

At Lucea and its sub-station, Mount Moriah, there has been an improved attendance, and in the church a small increase of eight members; whilst in the church at Green Island there has been a small decrease in members, and also a somewhat diminished attendance on the means of grace.

Providence, St. Elizabeth's, No. of Members	. . . 167	Inquirers	37
Bethsalem ditto	. . . 170	Ditto	11

THE REV. G. R. HENDERSON, PASTOR.

The attendance on the means of grace at these stations is very promising; and strong hopes are cherished that the gospel of Christ will continue to prove the power of God unto the salvation of many. Though the cause here is weak, there is daily an evidence of its increasing in strength and extent. The report shows a clear increase of thirty-five at Providence, but a decrease at Bethsalem.

The preceding Report having been read at the Annual Meeting, the following resolutions were passed unanimously:—

I. That having prayerfully reviewed the state of the churches connected with the "Baptist Western Union," this board would record its solemn conviction that, inasmuch as there is manifestly prevalent a spirit of increasing ungodliness throughout the island, accompanied by fearful backsliding in the churches, an urgent necessity calls us to unite in humbling ourselves before the Lord, and entreating him to revive his work, and renew unto us the seasons of refreshing from his presence, by pouring out his Holy Spirit upon us.

II. That in connexion with the distressing facts furnished us in the several reports we have received, there yet remains a strong encouragement to believe that the Lord has not cast off his people, in the fact that there prevails almost every where amongst us a spirit of hearing the divine word, and that in several instances the abounding iniquity is met by holy diligence in the officers, members, and sabbath school teachers, who labour with us.

III. That whilst the ministers composing this Board would urge the people under their care to more active and prayerful devotedness, and would encourage a steadfast faith in the divine promises, they would affectionately request that the first sabbath in April be observed throughout the churches as a day for humiliation and united prayer that the Lord would graciously revive and extend his work.

HAITI.

The accounts which have recently appeared in the public papers of insurrectionary movements in this island have naturally excited a prevalent anxiety respecting our friends there who are engaged in the work of Christ. The events which have rendered information desirable, have at the same time prevented its transmission; and it is not till now that we have been in a position to satisfy the inquiries of our readers. We will now present them, first, with extracts of a private letter from Miss Harris to a friend in Liverpool, the publication of which under the circumstances, the writer will excuse, it is hoped, as her correspondent suggests, "for the sake of many anxious friends, and for the sake especially of the intercessory supplications which such details must awaken."

If you could know what a harrassing life we have led, you would be assured that it was almost impossible for me to write. Bustle, sickness, sorrow, and alarm, have come over us like wave upon wave, and sometimes all together. My heart is almost broken, and my spirit as it were crushed, by these repeated trials. No doubt they are all necessary, and I am sure they are all deserved; but I cannot help fearing some of them are sent in anger. It seems as if God were frowning on the mission; the congregations from various causes have dwindled almost to nothing: our prospects are, at present, very gloomy. Mr. Webley is much depressed; I try to keep up before him, but often feel ready to ask, "are the Lord's mercies withdrawn for ever from this unhappy land; will he be favourable to Haiti no more?"

You will probably see by the papers that serious disturbances have again taken place at Port au Prince and other parts of the republic; perhaps they will give you more information on the subject than it is in our power to do. Many alarming reports have been spread, but we can place no dependence on the truth of them. One thing is clear, that much blood has been shed, and though there seems to be a little calm for the present, God only knows what will be the end of these things: it is his almighty power alone which can restore peace and prosperity to Haiti. Hitherto no outbreak has taken place at Jacmel, although great agitation has prevailed. Several times the danger has appeared to be imminent. Most distressing reports have been spread, and our feelings have been harrowed up for weeks by recitals of what had happened in other places, and fears that the same scenes of horror would be repeated here. It was not for ourselves that we greatly feared; I believe no harm would be intentionally done to us, but it was dreadful to think of many around being hurried into eternity unprepared. In the height of the consternation several people brought their children to our house to sleep; we were determined to receive all who might come, let what would be the consequence to ourselves. It was a fearful time I assure you,

Poor Madam R. was almost out of her senses; she was nearly a month without any tidings of her eldest son, then at Port au Prince; she feared he was amongst the slain, but happily he had escaped to the United States. We still know not what a day may bring forth, but as our heavenly Father has preserved us hitherto, we venture to hope he will still hear our prayers, and avert the horrors of bloodshed, at least from this part of the country. Oh, that the gospel of peace could be published through all the length and breadth of this lovely land, that the inhabitants might heat their swords into ploughshares, and learn the art of war no more!

On Sunday last we had the pleasure of receiving a letter from Miss Lake, one of the American missionaries at Port au Prince. A note of mine written nearly a month ago had not reached her until two days before she wrote. We had been very anxious about them, as well as for Mr. Bird, not having heard of or from any one of them for many weeks. They are all pretty well, but give no account of the late events, nor would it have been prudent to have done so. Miss Lake only says with reference to a girls' school established a short time since, "The dreadful calamity which has fallen upon us, or rather upon Port au Prince and upon all Haiti, has broken up our school for the present. The father of two of our scholars is among the slain." Our school at Jacmel was interrupted only one week, and that partly on account of its being Easter, though the attendance, since then, has not been so good as usual.

Mr. Webley enjoys very good health, but is apt to over exert himself. Poor Mrs. Webley has not been well since she came here. Miss Clark is seldom well many days together. Dear Miss Young* has been obliged to go home with no hope of ever returning to the missionary field—that must be the heaviest of all trials. I have unspeakable cause for thankfulness for the privilege of being still

* Of the American Baptist Mission, Port au Prince.

engaged in missionary work, and for the health with which I am favoured, besides many other undeserved mercies. There are

some happy moments when I can say, "It is the Lord, let him do as seemeth to him good; he hath done all things well."

A letter from Mr. Webley, written at Port au Prince, June 2nd, contains the following particulars:—

By the date of my letter you perceive that I am not at Jacmel. I left it a few days ago to visit our beloved brethren here, who are in great distress, as well as to transact a little business. To-day I return home, but before doing so I wish to forward a letter to you by way of America, especially as I know from tolerably good authority that most of my letters are opened at Jacmel, and I am anxious to communicate things that I would not have known that I had stated to you. I said our brethren were in distress here. Yes, dear brother, we have just passed through one of the greatest trials here that could possibly have befallen us. You have possibly seen accounts of the late calamity that has transpired here, and perhaps know all; but lest you do not I will give you as short an account as possible. About two months ago the president and his ministers were assembled in the palace, as usual, upon the sabbath, for the transaction of their business. The president having called for one of them, charged him with having concerted a plan for the taking of his life, and ordered him to prison. In leaving the palace he was shot at, and the guards from without supposing that some one had fired upon the president, immediately commenced an awful attack upon the ministry assembled. Some escaped, but a dreadful slaughter ensued.

In the afternoon another dreadful outbreak took place near the sea shore, between the men of colour and the blacks. The number of slain on these occasions is unknown, as well as of the poor coloured people that were murdered in different parts of the city during the whole of the night. The awful scenes that our dear brethren witnessed are too inhuman and barbarous to be committed to paper, and show the great animosity that

exists on the part of the blacks towards the coloured people. But that which throws such a gloom over our minds is, that our little mission stations, that such a short time before assumed such an encouraging aspect, are now almost broken up without, humanly speaking, any prospect of brighter days. The brethren here in the midst of such scenes have suffered extremely. For six weeks Mr. Judd held no public service, and up till now Mr. Bird has held no evening services; whilst their congregations are dwindled down to a comparative few. At Jacmel we are in the same position, and toiling on almost in the depth of despair. Had it not been for the few baptized that I have joined together into church communion, your mission must have fallen to the ground, as no one would leave their houses, such has been the fear and the prospect of an outbreak.

What will be the end of these things our heavenly Father only knows. Out of these dreadful calamities good may come, and with him we leave all, wishing by simple faith to rely upon him as the sovereign Disposer of all events.

We are greatly afflicted too in our family, as my dear wife has been in doctors' hands for months past without any symptoms of recovery. Miss Clark's health, too, is still in a precarious state. For my own part I am tolerably well generally, though for a day or two past I have not been so well and strong as usual. You will excuse my writing such a hurried scrawl, as I am just about to journey nearly eighty miles on horseback to return for Sunday's services, and have only a day and a half for doing it. I am positively ashamed to send this letter, but know that, considering the few moments I have on hand, you will overlook all imperfections.

Miss Harris gives a few notices of the last days of Mrs. Francies, which cannot but be read, by many, with interest.

Poor dear Mrs. Francies! does it not seem very strange, very mournful, that she should not have been able at least to take her little ones home, and see her friends for a little while—or that, dying so very soon, she could not have remained here, to be laid, as was her earnest desire, beside her beloved husband? But God's ways are not our ways, and what he does must be best. I accompanied her on her last visit to his grave on the sabbath evening before she left Jacmel. The "Dove" had arrived the day before with Captain Millbourne and Mr. Oughton on board, and was

to leave on Tuesday. She was in an agony of grief, little thinking how soon they would be reunited never more to part. I could scarcely prevail on her to leave the spot; no doubt you have it before your mind's eye. She said, "Oh, if it were not for my poor children I would have a little but here, and never leave the place." When that sad scene was over, the bitterness of leaving appeared to be past, and she surprised us all by her energy. Captain Millbourne's great kindness, my having decided upon accompanying her to Jamaica, and the prospect of seeing

dear Mrs. Knibb, also, helped to reconcile her to going away. Many of the children of the schools, and several of our friends, went with us to the wharf, and we remarked at the time it was just like a funeral procession. We set sail as soon as the land breeze would permit, and after a fine passage arrived off Kingston on Thursday morning. Mr. Oughton went on shore in a pilot boat, and we proceeded round the western shore of the island to Falmouth, where we arrived on Sunday evening, Feb. 13. . . . We spent a delightful sabbath at Brown's Town—a well attended sabbath school and a large congregation. In the afternoon the ordinance was administered, when dear Mrs. Francies and I sat down together; for her it was the last time on earth.

On Tuesday, 29th, we were at last obliged to separate. No tongue can tell what we then suffered; she had clung to me so long, it seemed as if we could not live separately. I felt thankful, however, that I had been permitted to come with her thus far, and could leave her with kind friends, and now I

feel doubly so. That morning she said to me, "Life seems a long and dreary way, but we do not know: it may not be so long as we think."

Before leaving I received a very affectionate note from her, the last she ever wrote me. She did not then appear to be unwell. I went on board the steamer on Thursday afternoon, the 9th, grateful for the kind reception I had met with from the friends in Jamaica, but glad to find myself on my way to Jaemel. . . . I was anxiously expecting the packet from Jamaica, hoping to receive a letter from dear Mrs. Francies. There were two notes, one from Mrs. Oughton, which I opened first. It contained an incidental notice of Mrs. Francies' death, as if I had known it already. Judge, my dear sir, what a shock it was to us all, especially to me. It was then only that I knew how dear she was to me! The other note, from Miss Lavinia, confirmed the intelligence; she could give me no details except that Mrs. Francies had died at Falmouth, of fever, on the 17th, eleven days after the date of her last note to me.

TRINIDAD.

A letter from Mr. Cowen, dated May 20th, contains the following particulars:—

Since my last I have visited the stations at Savannah Grande, where I had some delightful meetings with the brethren after our long separation. But the weather was very wet, just such as we had during your visit, which made it very unpleasant travelling. Since my return I have had a slight attack of fever, brought on by getting wet on two or three occasions, but am now well again. You will be glad to hear that the people have all had their lands surveyed, and many of them have received their titles. But by far the greater number of them have not yet applied for their title through their inability to pay the expense—about £3 sterling to each—demanded by the government. Those of them who labour on the sugar plantations are not paid. Just as the West India Bank failed, the estates paid off old debts of this description with its worthless notes, which was a direct fraud practised on the poor labourers, for which they have no redress. Thus, between what they lost in this way, and what they are now losing through the non-payment of their wages, the labourers of the island generally are greatly impoverished. Many of the estates are dispensing with the emancipated and negro labourers generally, so far as they can, and supplying their place with the unfortunate Coolies, who, for a season at least, are more easily duped than those whom they have succeeded. Did the government open the crown land to the public at a

moderate price, the emancipated and other labourers could fall back upon it, and with their families settle down, instead of leading a vagrant and vicious life; but from this they are shut out most unjustly to gratify the planters. Were the people thus supplied with land at a moderate price, they could employ themselves in raising provisions, and thus benefit the public and themselves at the same time. Such is the gloom at present hanging over the affairs of the colony, that little is doing in a commercial way. Few merchants have the heart to import even provisions sufficient for the current consumption of the island, so that prices are exorbitantly high, while the articles sold are of the very worst description. What adds to our distress in this particular is the war now raging on the Spanish Main, from which our markets have been chiefly supplied hitherto, but since the commencement of these hostilities few vessels come in from that quarter. All things seem to conspire to thicken the gloom, but we can look through it, believing that all shall work together for good in God's own good time. He has a quarrel with many in this land who strengthened and hardened themselves in wickedness against him and his cause, and is visiting them for these things. Their haughty spirits are greatly humbled, and their power to persecute and annoy those who would instruct and elevate their down-trodden labourers greatly limited.

HOME PROCEEDINGS.

The Committee of the Baptist Missionary Society respectfully solicit the aid of the Friends of Missions, in supplying the deficiency in the income of last year, and the liquidation of the present debt of the Society.

Deficiency at the end of March, 1846	£5003
Surplus of income over expenditure in 1847	1292
	<hr/>
Deficiency in April, 1847	3711
Diminution of income from ordinary sources, in 1848	£2480
Diminution of income from legacies	2500
	<hr/>
	4980
Diminution of expenditure	3457
	<hr/>
Addition to Debt in the year	1523
	<hr/>
Present deficiency	5234
	<hr/>
Agents supported in 1837	85
Ditto ditto in 1847	225

The sum contributed, or promised, up to the present time is £3087 5s. 6d.

Further donations will be thankfully received by the Treasurers, W. B. Gurney, Esq., S. M. Peto, Esq., M.P.; or by the Secretary, Rev. J. Angus, M.A., 33, Moorgate Street.

August 18, 1848.

DESIGNATION OF A MISSIONARY.

On Wednesday, July 26th, Mr. John Sale was publicly set apart, at Wokingham, for missionary labour in India.

In the afternoon a large company assembled for tea in the British School Rooms, when the Rev. C. H. Harcourt presented Mr. Sale with a copy of Bagster's Hebrew and English Lexicon, Horne's Introduction to the Study of the Sacred Scriptures, and Dr. Pye Smith's Scripture Testimony to the Messiah, as a testimonial of the high esteem and sincere affection of his Christian friends. Mr. Sale briefly returned thanks for this expression of

his friends' kindness, and the meeting was addressed by the Revs. E. Carey, Dr. Acworth, and J. J. Brown.

In the evening the designation service was held in the baptist chapel. The Rev. J. J. Brown, of Reading, commenced it by reading the scriptures and prayer, the Rev. E. Carey described the nature and sphere of the missionary's labours, the Rev. C. H. Harcourt asked the usual questions, and offered the designation prayer; and the Rev. Dr. Acworth (Mr. Sale's tutor) delivered the charge to the missionary, founded on Galatians i. 15, 16.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Prince, G. K.....	May 19.
		GRAHAM'S TOWN.....	Hay, A.....
			May 19.
AMERICA	DRUMMONDVILLE	Cleghorn, A.....	July 22.

ASIA.....	AGRA	Dannenberg, J. C.	April 15.
	CALCUTTA	Lewis, C. B.	June 2.
		Thomas, J.	June 2.
	COLOMBO	Allen, J.	June 8.
	KANDY	Davies, J.	June 9.
	MONCHIR	Lawrence, J.	April 14.
	SEWRY	Williamson, J.	April 29.
BAHAMAS.....	GRAND CAY	Rycroft, W. K.	June 24.
	NASSAU	Capern, H., and } Littlewood, W. }	June 27.
		Capern, H.	June 28 and 29.
		Littlewood, W.	June 27.
FRANCE.....	PARIS	Monod, F.	August 14.
HAITI.....	PORT AU PRINCE.....	Webley, W. H.	June 2.
HONDURAS	BELIZÉ.....	Kingdon, J.	June 10 and 11.
JAMAICA	BROWN'S TOWN	Clark, J.	June 19, July 6.
	FULLER'S FIELD.....	Hutchins, J.	July 6.
	KINGSTON.....	Oughton, S.	July 8.
	ST. ANN'S BAY ..	Millard, B.	June 19.
	SALTER'S HILL	Dendy, W.	July 1 and 3.
TRINIDAD.....	PORT OF SPAIN.....	Law, J.	June 20.
		Cowen, G.	July 4.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Paradise Chapel, Chelsea, by Mrs. Archer and Miss Vines, for a parcel of clothing, for *Rev. J. Clarke, Western Africa* ;
 Mrs. Hassall, Clapham, for a parcel of magazines, reports, &c. ;
 Mr. Strong, for a parcel of nails, &c., for *Africa* ;
 Rev. J. Peggs, for parcels of books, for *India* ;
 The Religious Tract Society, for copies of the Annual Report, for *the Mission Stations* ;
 Mrs. Jolly, Hastings, for a box of useful articles, for *Mrs. Lawrence, Monghir* ;
 S. E. W., for a parcel of magazines, for *Haiti* ;
 Mr. J. Cox, for a parcel of magazines ;
 Miss Rose, Ilford, for a parcel of magazines ;
 Friends at Counterslip, Bristol, for a box of medicines, for *Muttra* ;
 British and Foreign School Society, for a case of school materials, for *Miss Harris's school, Haiti* ;
 Friends at Amersham, for a box of useful articles, for *Rev. J. Law, Trinidad*.

The thanks of the Committee are respectfully presented to George Ransom, Esq., of Leamington, for forty-three volumes and nine numbers of the *Edinburgh Review*. The following numbers are wanting to complete the set:—Nos. 113 and 114, 117 to 141 inclusive, and 162 to the present time.

Rev. W. H. Elliot, for his "Friends of the Spirit" and "Vital Christianity," for the Library.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1848.

	£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscriptions.</i>		Farrington, Rev. B.,		Pritchard, Rev. G.	1 1 0
Brewer, Rev. R., Leeds	1 0 0	Dumpton Hall	1 1 0	Weymouth, Mr. R. F.,	
Darkin, Rev. C., Ciron- cester	2 0 0	Kattners, Rev. D.,		Leatherhead	1 0 0
		Hackney	1 1 0	Wyatt, Mr. J.	0 10 6

Donations.		£	s.	d.	BUCKINGHAMSHIRE.		£	s.	d.	SOMERSETSHIRE.		£	s.	d.			
B. B., from a fund at his disposal for Religious Societies, &c.....	20	0	0	Amersham, on account	50	0	0	Bristol, on account	18	8	3						
Birrell, Rev. C. M., for <i>Haiti</i>	5	0	0	Do., do., for <i>Debt</i>	5	0	0										
Carey, Rev. E., and Mrs. C.	2	0	0	Gold Hill	1	11	6	SUFFOLK.									
Cox, Mr. J.	5	0	0	Olney—				SUFFOLK Society in aid of Missions, by S. Ray, Esq.									
Drer, Miss, collected by Elworthy, Messrs. W. & T., Wellington, for <i>Debt</i>	5	0	0	Collections	9	4	4										
Friends' Educational Society, for <i>Trinidad Schools</i>	40	0	0	Contributions	9	7	7										
Harris, Miss, Camden Town, collected by ...	0	10	6	Do., Sunday School	0	8	5										
Hill, Mr. John	10	0	0	Princes Risborough—													
Houghton, J., Esq., Liverpool, for <i>Debt</i>	25	0	0	Collection	3	9	6										
Irish, Mr. F.	3	0	0	Contributions	7	5	6										
Neild, Mr. Alderman, Manchester, for <i>Debt</i>	50	0	0	Speen	2	15	7										
Page, Mrs., Trowbridge, for <i>do.</i>	50	0	0	CAMBRIDGESHIRE.													
Piassent, Thomas, Esq., Newton, for <i>do.</i>	5	0	0	Cambridge, on account	120	0	0	DEVONSHIRE.									
Shelton, Mr. John, Nymphsfield, near Nailsworth, for <i>do.</i> ...	10	0	0					DURHAM.									
Simpson, J. A., Esq., Manchester, for <i>do.</i> ...	10	0	0	Gateshead—				ESSEX.									
Stovel, Rev. C., for <i>do.</i> ...	5	0	0	Sunday School, Garden Street	0	5	6	HERTFORDSHIRE.									
Sundries, by Rev. Dr. Hoby, for <i>do.</i>	5	10	0					KENT.									
W. B., for <i>do.</i>	5	0	0	Colchester	13	0	10	LONDON AND MIDDLESEX AUXILIARIES.									
				Thorp—				Kensington, Silver Street—									
				Collection	2	7	6	Collection									
				Contributions	2	2	8	Contributions									
				Do., for <i>Dove</i>	0	10	0	Shakspeare's Walk—									
								Collection									
				HERTFORDSHIRE.										SOUTH WALES.			
				Markyate Street—				Pembrokeshire—									
				Collection	2	12	3	Blaenfos—									
				Contributions	4	13	1	Collection									
				Do., Sunday School	0	2	7	SCOTLAND.									
				Mill End—				Elgin, Missionary Society									
				Collection	1	7	7	Irvine, additional									
				Watford, on account ...	20	0	0										
				KENT.													
				Canterbury—													
				Collections, King St. ...	13	10	0										

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

A WORD ABOUT IRELAND.

STANDING on Kingstown pier a few days ago, waiting for the luggage to be landed from the steam packet, we said to a peasant who was standing by, "your harbour is full of ships of war and other vessels, much money must be spent, and employment cannot be scarce here, any how." "True for you, your honour, and if the poor had employment you would hear nothing of agitation through the country."

"What think ye of Smith O'Brien and his doings?" said a friend of ours to a Mayo cottier. "Sure England has beat the Dutch, the Spaniards, and Portuguese, when they were two to one, thrashed the French, conquered India, brought the China-men to their senses, and she wont be beat by the likes of us!" From all we can learn such are the notions of the great mass of the people, in the country through which we passed.

The London journals say, "the people of the South are sullen and disaffected." We have had no opportunity of judging yet, though we may, perhaps, in a few days. The people of Connaught are perfectly quiet and patient amidst all their sufferings, which even now are dreadfully severe. In truth British benevolence has broken the arm of Irish rebellion. Notwithstanding the reckless daring of the Dublin leaders, their ferocious spirit, and brutal language, appealing to every bad passion, and trying to kindle a war of race against race, promising plunder, and holding out the hope of a universal scramble for property, under the hypocritical pretence of "Ireland for the Irish," they have signally failed, until they have sunk below contempt. The people would not embroil their hands in the blood of those who had been almost their only friends in the hour of their need.

We attentively observed the crops from Dublin to Mullingar, from that place onward to Ballinasloe, Castlebar, and down to Ballina. They appeared to be abundant and various, more so than we have seen before, and not as yet, materially injured by the continued wet weather. From this statement, however, the potatoe crop is excepted. That is smitten everywhere. It is not so bad in Connaught as in the midland district; and in many instances where the leaves and stalk are almost black, the plant has shot forth fresh leaves. The disease has not generally touched the root; but alarm extensively prevails as to the fate of the later crop. If these fears should prove groundless, the confidence of the people in their favourite article of food has again suffered a severe shock; and if they should abandon its cultivation, except as an auxiliary to subsistence, the ultimate benefit to them will be great and lasting.

The weather has been boisterous, cold, with occasional torrents of rain for hours together. As the season is considerably advanced, and at present little appearance of an improvement in the weather, the prospects are anything but cheering.

We have gone over many estates in this district, and the number of deserted and dilapidated houses, formerly occupied by a thriving tenantry, is enormous. The quantity of land wholly unoccupied, is very large. The incomes of laudlords must be fearfully reduced, while the rapidly increasing poor's rate threatens to absorb all rents.

This very day, August 19th, on which we write, is the last of out-door relief to all where the number in the family is less than six persons. The people are crowding into the workhouses. Nearly three hundred have been admitted into the Ballina Union in two days! This influx has increased the number of poor in that establishment to more than seventeen hundred. Likely enough that a similar state of things prevails elsewhere.

We went over the poor-house in Ballina. It is large, well built, well ventilated, clean, and admirably conducted. The inmates were clothed comfortably, and

looked as if they were contented and sufficiently fed. We asked several if they preferred being in the house or out. "We would rather be in, your honour."

Still, the poor keep out as long as they can. They will work hard, at almost any wages, rather than leave their homes. We saw hundreds of women working in the fields for four pence, boys and girls for three pence, and able bodied men, for six pence a day, and blessing God for even that! Some of them come five Irish miles to obtain that miserable pittance for twelve hours labour; and large numbers were on the road, disappointed in their hope of obtaining work at that price! The chairman of the Swinford Union told us, he could get, at twenty-four hour's notice, two thousand persons, willing to work, for four pence a day, or for one pound of meal, and thankful for it! Surely people reduced to such a state are objects of pity. And yet crime is very rare. The offences are chiefly petty theft, the result of gnawing hunger.

The majority of those who appear at the sessions are charged with such offences. They all plead guilty; they beg to be sent back to prison, or to be transported. Their wretched cry is, "Send us back, your Honours, or out of the country, or we will die for want!"

Meanwhile, the work of God is going on in this district; opposition has nearly ceased; pride and prejudice are fast giving way. Want has levelled all classes: the aristocracy are humbled; the famine has involved rich and poor in a common calamity. Daily there are brought into contact and intercourse, those who used to be, in their habits and feelings, wide as the poles asunder. Kindlier feelings have grown up between them; all parties have found it their interest to consult the common weal. The people are more and more opening their hearts to the gospel. Oh! that the Society could now take advantage of this state of things, and plant a large and efficient band of agents to diffuse the gospel through the land.

Should the present weather continue, and the potatoe crop extensively fail, multitudes must perish. We could not but feel, while looking on large bodies of young persons and adults of both sexes, labouring cheerfully in the farms cultivated by the Society of Friends, for the scanty wages we have already mentioned, that unless a speedy change take place, and ripening days be given, the sentence of death was upon them all! May God, in pity, hear the prayers of his people; and turn away his wrath! Ye saints of the Most High, cry unto Him mightily, that he would yet have mercy on Ireland!

It will be seen from the following short extract from Mr. ECCLES's report for July that the church under his care is gradually increasing. Little more than twelve months have elapsed since it was formed.

We are still moving on. Last Lord's day we received to our fellowship another young female, also from Scotland. Our present number is *thirty-one*. Our prospects are steadily brightening. The congregation continues satisfactory. The sub-stations are likewise most interesting, and give good promise of being important nurseries of truth. I have still several applications for baptism, which I hope soon to gratify.

Mr. BROWN, of Coleraine, reports another addition to the church there, which is united, happy, and prosperous. Having succeeded Mr. Eccles, our friends will see that he has only been little more than a year in that town. During that time *fourteen* have been baptized and united in fellowship.

It is my pleasing duty, he writes, July 28, to report another baptism which took place in the evening of last Lord's day. This is the fourteenth person that I have baptized since my coming here. The Sabbath-school is considerably increased; and the congregations keep up very well.

About three weeks ago, I visited the church at Ballymoney. Having obtained a supply, I was able to spend the Lord's day with them. The congregation was pretty good; they now meet in a private house. The number of members is now *eighteen*.

Mr. MCKEE is encouraged in his labours in Easky district. His appointment has relieved Mr. Hamilton of the charge of the stations in the county of Sligo, who has more than he can well attend to in Ballina alone. Mr. McKee's district, being so much better cultivated, begins to yield more fruit.

We continue to make a little progress here. Last week I baptized another believer; her

husband, as well as a candidate formerly accepted, would have been baptized at the same time, but for indisposition. Their union with us is therefore only deferred for a short season.

During the past month, I have had, including the quarterly inspection of the schools, as many engagements as there have been days, and something more. The gospel has been preached in various parts of five parishes, the circumference of which exceeds thirty miles. A considerable number of Romanists have heard the gospel: tracts have been distributed among these persons, and a few of them, at their own request, have been supplied with copies of the sacred volume.

The reader here, THOMAS COOKE, continues to do all that he can to aid the Lord's work. All things considered, I think we have abundant reason to thank God, and take courage.

During the past month, Mr. THOMAS has visited the out-stations formerly connected with Limerick, which but for such occasional visits would be totally neglected. He appears to have had

A PLEASING AND PROFITABLE JOURNEY.

I have returned after a fine week's work; and preached, for the eighth time, last Lord's day evening. I held a service at Ferbane on my way to Clonola. At Clonola I had a great number to hear. I found the school well attended, heard the children repeat a great number of chapters of the sacred volume, and perceived they had made good progress since I visited them last. The Moate school is also in a good condition, and one hundred and four chapters of the bible had been learned and repeated during the quarter.

I also visited our friends at Nenagh, to whom I preached the gospel. At Banagher we had a larger number than usual. After that service I travelled eight miles to another place, where a friend of mine, formerly of Limerick, had collected a good congregation, which I hope to be able shortly to visit again.

We hope to have some reply to our question, "What is to be done?" which we urged in our last, more particularly in reference to Ballina district. The following extracts are from the reader's journal, and they show, not only the progress of the good work, but the necessity of strengthening Mr. HAMILTON'S hands.

There are two places near here, B—— and A——, which are the most difficult of access of any about us: the priest seems to rely on the steadfastness of the people. But even in these places I have over ten families who allow the Scriptures to be read in their houses.

While visiting in Garden-street, some short

time since, a woman, after the reading, began to tell a story of some minister who, when dying, was seized with the torments of hell; that she ran for the priest, but that the adversary hindered her, for amidst rushing winds, bursting open of windows, and slamming of doors, he came behind her, and struck her on the head. "But he did not hurt me," she said, "and God forbid I should belie even Satan!" Many came to the door, attracted by her tale, to whom she gave a fearful picture of the death of this heretic.

INGENIOUS USE OF A SCRIPTURE FACT.

I then said, "If ye will kindly hear, I will tell you a true story of the death of another. His sufferings were awful: God had forsaken him; there was darkness over all the land for three hours; and he died, crying with a loud voice, 'My God, my God, why hast thou forsaken me.' Now, whom do you think that was?" Several crossed themselves, saying, "God have mercy on us." But the woman said, "Surely he was a protestant." "Indeed," I replied, "he was the holiest and best that the world ever saw,—for he was the Son of God!" I shall never forget the surprise which this occasioned. The woman went away cursing us; but many remained to hear why Jesus suffered and died in this manner.

STRANGE SUSPICIONS REMOVED.

About A——, another important place, I have been received kindly but cautiously. The people feared our belief was not the same, nor our bibles either. They have inquired of other scripture readers, and examined tracts to ascertain the truth of my statements. One of Mr. Bates's tracts "What do the Baptists believe?" has done much good. Many have compared the quotations of scripture, and found them just, and in the same places in their bibles and mine, and in the very words too!

GOOD REASON FOR PITY.

At our last meeting in B—— the subject of conversation was prayer. Questions were raised as to whether we did pray, and if this duty was performed in our families. Many in giving up popery give up open prayer too, from false shame, nervousness, or a want of words. Those who do not, pray alone, or in the same room in each other's presence. Of all the people on earth, poor converts from popery are to be pitied in this matter. Could their timidity be got over, and rooted out, what happiness and peace they would enjoy. But the system they have left makes it difficult for them to overcome this.

During the past two months I have distributed 16 testaments, 3 Irish testaments, 9 primers, and 219 tracts—paid 302 visits, to about 119 families, in nine of which there was severe sickness.

W. Mac. Adam while lamenting the false confidence which Romanists cherish in their being honest and good neighbours, and having good hearts, which renders them insensible to their real state and condition, finds others open to conviction, and anxious about salvation. One good sign is now commonly met with, the respects which is paid to scriptural teaching. Romanists do not now manifest, except occasionally, that blind hatred of the truth, and those who proclaim it, which was almost universal but a few years ago.

A REBUKE WELL TAKEN.

On my way to Ballina I met a poor ignorant Romanist going to work on the Lord's day. Knowing him, I kindly spoke to him, reminding him of the awful punishments which God had inflicted on sabbath-breakers. He started, and admitted the truth of what I had said, but pleaded poverty. I remarked that he was going the way to increase his distress, and dwelt much on the

awful consequences of sin. Well, said he, I will work none to day, and laid down his tools. A few days after I met him again. I am very glad I met you the other day. I took your advice, and will not do a turn of work on the holy day.

NO PAY, NO PARDON.

A poor woman came to my house, and after a few words, began to cry bitterly. She said she was greatly troubled through fear of being cast into hell, for she was a wicked sinner, and more, her priest drove her away from his knees, because she had no money! He has done well I said, for if you had money he could do nothing for you. Sinners have a high-priest in heaven, who is able to save all who come unto God by him; and without money or without price. The poor woman was somewhat comforted, and told me that her little boy reads the bible for her, and tells her to put her trust in God. Ah, said she, you gave him great instruction that night when you put a bible into his hands, and he says he will never forget it.

POSTSCRIPT.

The removal of Mr. BENTLEY from Cork, in May last, occasioned a vacancy in that station. The church invited the Rev. B. C. YOUNG of Thrapstone, to become their pastor. Mr. Young was in Cork for a few months about eight years ago, to occupy the post for a short time, until permanent arrangements could be made. His ministry was much blessed during that period, and he was greatly esteemed by the people. We are happy to announce that the application has been successful, and that he will proceed to Ireland, during the present month, to take charge of the station, in connection with the Society. We commend him, and the church, to the prayers of all our friends, and trust that he may be an honoured and useful missionary.

CONTRIBUTIONS.

GENERAL PURPOSES.

	£	s.	d.		£	s.	d.
London—				Bridgenorth—a friend by Mrs. J. Sing.....	5	0	0
Tritton, Mrs. Joseph	1	1	0	Lincoln—contri. by Rev. J. J. Brown ...	8	19	10
Beale, Mr. W. E.	0	10	6	Beverley	1	12	9
Church Street, contris.	2	0	0	Bishop Burton	0	7	6
Cox, Mr. J.	5	0	0	Hull	19	12	6
Friend	3	0	0	Bridlington.....ditto.....	2	11	0
Legacy, late D. Salter, Esq., by W. L. } Smith and D. Salter, Esqs. less duty }	79	15	3	Scarborough	9	12	6
Fakenham—Mr. Cates, by Mr. Brock ..	2	0	0	York	4	5	0
Newport, Essex—Mr. Hopkins	1	0	0	Sheffield	7	18	6
Birmingham—T. Beilby, Esq.	1	0	0	High Wycombe—collection	3	17	6
Greenwich—Captain Hamlin	0	10	0	Oxford, contributions by Rev. E. S. Pryce	4	10	0
Watford—Miss King	1	0	0	Wantage	2	14	2
Hackleton—George Cave, Esq. (2 years) ..	2	0	0	Faringdon	1	6	0
Brayfield—Miss York	0	10	0	Abingdon	13	5	6
Bewdley,—contributions	1	6	9	Coate	3	10	2
				Amersham, con. by Rev. J. A. Salter	5	0	0

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, MR. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, COMPTON STREET EAST, BRUNSWICK SQUARE.

BAPTIST MAGAZINE.

OCTOBER, 1848.

MEMOIR OF THE REV. J. D. ELLIS, OF CALCUTTA.

THIS estimable man was born at Exeter, January 4th, 1807. He was apprenticed to a printer; but his master, who was a friend of his parents, kindly allowed him time to pursue his studies, so that he was able, during the term of his apprenticeship, to gratify that love of knowledge for which he was ever remarkable.

It is not known by what means he became renewed in the spirit of his mind; but when he was twenty-one years of age he joined the independent church, Castle-street, Exeter, of which his mother was previously a member.

Having been accustomed to worship with a pædo-baptist congregation, his attention had not been directed to the ordinance of believers' baptism; but, in perusing the word of God, his attention was drawn to it, and, with five other intelligent young men, he resolved to study the scriptures in reference to it, and act according to their directions. The result was, that they all embraced baptist principles: five of them became ministers, and the sixth was for many years a useful deacon.

VOL. XI.—FOURTH SERIES.

Mr. Ellis became a member of the church under the care of the Rev. John Mason, May 31st, 1830. It appears that two years before this he had a longing desire for missionary work; and though he could not at that time gratify the wish of his heart, he was not idle at home, being an active teacher in the sabbath school, as well as an acceptable preacher of the word of life. In the year 1830, his respected pastor, Mr. Mason, in corresponding with the late Mr. Dyer, named him as a very suitable person for India. Letters passed on the subject, and although he was at that time filling a responsible situation of much advantage to himself, he was glad of the opportunity of proving his love to Christ, and preferred the service of God to his own worldly profit.

Mr. Ellis was designated as a missionary to India, June the 8th in the same year, at Maze Pond chapel. The Rev. Messrs. Dyer, Ivimey, Steane, Mann, and Upton, sen., engaged in the interesting service. In May he had been married to Miss Bury of Exeter,

a pious and intelligent young lady, who for ten years laboured with her affectionate husband in the missionary field. Her name will long be cherished in the memory of those who knew her in Calcutta. They embarked with Mr. and Mrs. Lawrence on board the *Andromache*, Captain Sonnes, sailed from Portsmouth the last week in June, and reached Calcutta on Nov. 9th, after experiencing much mercy of the Lord, especially during a dreadful storm which overtook them in the Bay of Bengal, when they were driven before the wind with bare masts for nearly four hundred miles, the raging sea breaking over the ship, and finding its way into most of the cabins. So terrific was the storm, that the sea overwhelmed two hundred villages on the shore of Orissa, and destroyed not less than fifteen thousand persons.

On his arrival in India, Mr. Ellis at first assisted generally in the missionary work until appointed to the superintendence of the schools at Chitpur. The testimony borne to his character and disposition by the Rev. F. Tucker, at a meeting of the Baptist Missionary Society in Exeter Hall, will not soon be forgotten. Speaking of him in connexion with Mr. and Mrs. Parsons, he said, "The leading characteristics of those dear friends were not dissimilar; and if natural ardour and bright intelligence, sanctified by sweet and self-denying piety, be a fit qualification for a missionary, you could hardly desire agents more suitable than they." How much he was beloved by the native Christians who came within the sphere of his influence, will appear from the following extract from a letter written to Mr. Ellis after his return to England, by a young man named Hari Har Sándeli, who says,—“My very dear benefactor, I owe much to you for your kindness and generosity, you have done much good to me and to others. As a

kind benefactor, you have supported me, and treated me like your own child. As a tutor you have instructed me, both in useful and spiritual knowledge. As a faithful and affectionate pastor you have taken much care of my soul—my spiritual and eternal happiness. You have instructed me fully in the religion of Jesus, and edified me in the blessed gospel of Christ, and also have given me parting good advices. As a tender father you have taken a great deal of care to make me and my wife useful and happy for ever, and detected me when I was wrong in any point, and shown me the right way: for all this I thank you, and am grateful to you, my dear sir. By your departure I sustained a loss which I have not yet found, and feel deeply the want of your kindness and love to me and my family, I fear I shall never find fully replaced. The conversations, the instructions, the lectures, and the hospitality with which you so much favoured, and the prayers which you offered up for me, and with me, crowd into my mind. While absent from me personally, my dear father, do not forget me at the throne of grace. I beg your frequent and fervent petitions for my spiritual welfare as the best proof of your affection. It is the sincere and fervent prayer of many who have enjoyed the benefit of your labours, that your valuable life may be spared, and your health restored, so that if it be the will of God, you may be permitted at some future time to return to our heathen land where you have spent your best years. Now the blessing of God be with you, and with all that love our Lord Jesus Christ.”

In the year 1841, the health of his beloved wife failing, it was deemed advisable that she should return to England, accompanied by their three children. The state of his own health soon after rendered it necessary for him to follow. His health was somewhat im-

proved by the voyage ; but he suffered a severe shock upon his arrival, by the news of the death of his wife and youngest child. He passed the next winter at Hastings, where he met with much Christian kindness and sympathy. He soon after removed to Lewes, that he might be near his beloved children whom he had placed at school there ; and often did he bless God for directing his steps thither. His health now improved rapidly, and his medical attendants, who had hitherto spoken cautiously, now gave it as their opinion that there was a prospect of ultimate recovery and restoration to usefulness.

In the year 1843, he married Miss Mary Tamsett, niece of the late Rev. Mr. Davis of Walworth, whose affectionate and unwearied attention during his last illness considerably alleviated the prolonged sufferings he was called upon to endure. His health continued to improve till February, 1844, when he was seized with an attack of what was then thought to be rheumatism, but has since been ascertained to be deep-seated disease in the vertebræ of the neck, extending far up the back of the head, and causing the most excruciating pain and entire helplessness. In the months of May, June, and August, he underwent different operations, which for a time relieved his sufferings, but it was soon evident that his constitution could not long bear up against such an accumulation of disease.

Throughout the whole of his illness he was enabled to exercise unshaken confidence in the wisdom and faithfulness of God. His attachment to India, and zeal for missions generally, did not in the least abate. Though his sufferings arose from his residence in India, he would often say, "Had I a thousand lives to give, I would spend them all in the same way." His Calcutta brethren were often spoken of with great affection, and were never forgotten at a throne of

grace. One sabbath morning, having slept rather later than usual, he remarked, "I have slept too long this morning, the sabbath has long commenced in India, and I have not been awake to pray for my brethren there." Towards the closing scene of his life, although his sufferings greatly increased, his consolations abounded. While suffering great pain, his heart was rejoicing in God ; and he frequently repeated the words,—

"The hill of Sion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

On Thursday, February 6th, 1845, it was evident his end was approaching, but though he endured great bodily sufferings, he was perfectly calm and serene. He took leave of his children with great composure—all anxiety on their account being entirely removed from his mind. On Saturday, 8th, his mind was much animated with the glorious prospect before him. He remarked, "It is not death I fear : there is something in dying we shrink from, but even now I feel His grace more than sufficient for me."

In the afternoon he expressed his opinion that he should not die till the sabbath day. "Oh," said he, "will it not be delightful to enter heaven on the first day of the week, that day on which our Saviour left the dead, and triumphed over death itself?" He spoke of many whom he hoped to meet in glory, mentioning the names of some who once were in heathen darkness, but who died rejoicing in Jesus as their God and Saviour. On sabbath morning, from six to eight o'clock, he conversed much, saying his mind was perfectly happy. His speech then failed, although he was perfectly sensible until the last moment ; when his happy spirit took its flight to realms of endless day.

THE BLIND MEN AT JERICHO.

A SERMON DELIVERED AT SALTERS' HALL IN JUNE, 1802, BY THE LATE
REV. ANDREW FULLER.

"And as they departed from Jericho, a great multitude followed him. And behold two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, that they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."—MATTHEW xx. 29 to the end.

It is delightful to trace our blessed Lord from place to place, to listen to the applications which were made to him, and to see him continually dispensing blessings. The life of our blessed Lord is filled up with these interesting facts, individuals applying to him in circumstances of the deepest distress, and all made to rejoice in the manifestations of his goodness. You recollect that he rested the truth of his Messiahship on this. When a message was sent to him by John, "Art thou he that should come, or look we for another?" he did not return a direct answer. It would have been sufficient if he had said, I am he; John would have believed him; but his answer was equally satisfactory to John, and more so to others: Go, says he, tell John that the blind receive their sight, that the deaf hear, the lepers are cleansed, the dead are raised, and the poor have the gospel preached unto them. As if he had said, Let him judge from these circumstances whether he is yet to look for another. John is well acquainted with the prophecies, and he will immediately refer all these displays of the divine power and goodness to me. Isaiah, in speaking of the glorious day of the Messiah, had said, "then the eyes of the blind shall be opened, the ears of the deaf shall be unstopped, then shall the lame man leap as a hart, and the tongue of the dumb shall sing."

One cannot help being struck with the simplicity with which these narrations are given. Here is no attempt to increase their interest by a laboured description. The events are wonderful, but they are spoken of as every day occurrences, and such they appear to have been in the life of our Lord. Many are related, and the apostle John closes his gospel by declaring that there were many other things which he did, and which if they should be written every one, the world itself would not contain the books that should be written.

The story contained in the words I have read, is in substance given us by two other of the evangelists, Mark and Luke. There are some little circumstances of variety, the principal of which is, that they make mention of only one, and Mark tells us his name was Bartimeus, the son of Timeus. Probably his might be the more remarkable or singular of the two cases, which might induce a particular reference to him, while Matthew refers to the fact of there being another also.

Let us offer a few remarks on the case of these two blind beggars, for such in truth they were, and secondly, notice the conduct of our blessed Lord towards them.

There are several circumstances in the case of the men themselves worthy of our notice. Their affliction; the mixture of mercy there was in it; the

situation in which they had placed themselves; their petition; their perseverance in their petition; and so on.

In the first place, their affliction is worthy of notice. They were blind. The value of sight, like many other blessings, is overlooked by us, because we have never felt the want of it. It is not only the avenue of an abundance of natural enjoyments and social comforts, but it is the door at which knowledge enters—the door at which the knowledge of God enters. To be deprived of this blessing is an affliction far beyond the conception of those who have never experienced it. But there was a mixture of mercy in their affliction. Every avenue of knowledge was not closed, though this was. They had not lost their hearing. There are two instances intimated in the history in which their hearing availed them. They heard the voice of a multitude passing by; they were led to inquire the cause of this; and they learned that Jesus of Nazareth passed by; and this was a great mercy to them. By the readiness with which they began to cry to him, and the nature of their supplication, it is plain that they must have heard of him before that time. Thus the want of sight was supplied by the hearing, and they had heard to good purpose. No doubt they had heard that the lame, the blind, and the deaf wherever he went were healed, and they had come to the resolution, Oh, if he should but come our way, if we can but get within reach of him, if we can but once obtain an audience, our supplication shall come before him. Thus we learn from these men the wisdom of looking rather to the circumstances of mitigation than of poring over an affliction; and also of a diligent improvement of the mercies God has graciously granted us; and it will be no excuse to our own consciences for their

misimprovement, that God has not committed to us other talents also.

But notice further, the situation in which they were. They sat by the wayside. It was a natural situation for poor men who depended on the alms of their countrymen for support. Their affliction gave them a claim to relief, and hearing that an extraordinary personage passed by who could confer upon them a still more important blessing than they were asking of others, they applied to him for it, and thus we learn from their case, that those who need mercy should place themselves in mercy's way.

Let us next notice their petition. This part of our subject calls for our special attention. It was very short, but it was very full, and expressive of an ardent mind, of a tender heart, and of earnest desire. No sooner did they hear that Jesus passed that way, than they began to cry out, "Have mercy on us, thou Son of David." It is a charming example of brief and comprehensive prayer. We have many examples of prayer in scripture, and they are all of this brief, comprehensive kind. We never read of a poor sinner who applied for mercy, standing long to present his supplication. These men poured forth their hearts in a few comprehensive words, and waited for mercy.

But let us look a little more closely at this petition. It carries in it much of the prayer of faith. The evangelist Luke mentions that our Lord told Bartimeus, "Thy faith hath saved thee." This petition then may be regarded as the prayer of faith. It is full of faith in every part of it, but particularly in addressing the object of it as the Son of David. This was merely another way of calling him the Messiah. It was well understood in the land of Judea that to say "the Son of David" was the same as saying "the Messiah." The pharisees knew this, and when it was asked in

respect of the Messiah, "whose son is he?" they could answer, "the Son of David," while at the same time they denied that that character belonged to our blessed Lord. When the multitude of disciples cried "Hosanna to the Son of David, blessed be he that cometh in the name of the Lord," and the children cried Hosanna in the temple, they were ready to gnash their teeth with indignation: "Master," said they, "rebukey thy disciples." They felt that it was no less than attributing to him the character of Messiah, the Son of God. But however scribes and pharisees might rebuke them, the disciples persisted in calling him the Son of David, and so did these two blind men to whom our text refers.

But this is not all. They beautifully touched on that part of his character by which he should be distinguished—namely, his mercy. It was predicted in the seventy-second Psalm of the Messiah the Son of David, "He shall deliver the needy when he crieth, the poor also, and him that hath no helper." Mercy was to be his prominent feature; mercy was to distinguish his character throughout his reign; and they most delightfully touched upon that, as if they had said, "Oh thou whose character is distinguished by mercy, thou whose very coming into the world is a display of mercy, thou whose gracious errand is to display mercy of infinite degree, let thy mercy be displayed towards us—let us participate in its benefits.

It is also worthy of notice how they appropriate this general truth to their own particular circumstances, and thus they furnish us with a fine example of the appropriation of faith, converting a general truth to their own particular case. The general truth here intimated is, that Messiah, the Son of David, is full of mercy and compassion. They turn that into a prayer—"Thou Son of David, have mercy on us." The design

of mercy originated in the heart of God, it flows to guilty men through the Mediator; they feel their need of mercy, and they take the encouragement which is thus presented to them. This is the most prevalent mode of prayer of any that is recorded in the oracles of God; to convert the general truths of scripture into a petition for our own souls. Is he a Saviour? "Lord, save me." Is he an Advocate? "Lord, plead my cause." Is he the Physician of souls? "Lord, cure my spiritual maladies; I am unsound, but thou canst heal me—make me whole." Is he a God, pardoning sin? "Lord, pardon thou mine iniquity, for it is great." This is the prayer of faith; it brings down the truths of God's word to our own particular case. Faith must be founded on the divine revelation, and the prayer of the contrite sinner founded upon that, will ever meet with acceptance at the throne of grace.

Further, we may remark, that the magnitude of this petition corresponds with the riches of Him to whom it was addressed. These poor men had asked many an alms before; they sat by the way-side for the purpose of obtaining from the charity of passengers their daily food, but they had never asked any passer-by for sight; it would have been little less than blasphemy to have done so. But when the Saviour came they never thought of asking him for money; that would have been the most egregious trifling: their thoughts were turned into an entirely different channel. They now sought for mercy—mercy such as he alone could grant; a blessing suited to their circumstances, and which they believed he was able and willing to bestow. It was natural that it should be so. If we ask a favour of any creature, we shall ask according to what we conceive his capacity to grant, but in our approaches to God through Jesus Christ, in our approaches to the Son of

David, the Son of God, we shall enlarge our petitions. By what rule will he give? "According to the riches of his grace." He gives like a God. While the poor widow gives her two mites, the nobleman, if he acts in character, will give as a nobleman, and the prince as a prince, but none will give like God, he gives "according to the riches of his grace, treasured up in Christ Jesus."

Notice lastly, their perseverance in their petition, and this notwithstanding the opposition of those around them. Some rebuked them; some bade them hold their peace. Probably this might be from different motives. There might be some unbelievers among them; scribes and pharisees, men of the same stamp as those who were displeased at hearing the songs of the children in the temple. They would be confounded at hearing this epithet bestowed on Christ, and they would say, Let us have none of this which we are pleased to call blasphemy. Others might wish to silence them, in consequence of the interruption which it occasioned them. The Saviour probably, as he passed along, would be scattering his divine instructions, and they might wish to hear the precepts he delivered. They had not learned the Christian lesson of making a sacrifice of their own comfort for the benefit of others. Some also might be unwilling that our blessed Lord should be disturbed by the crying of these poor men. If so they were not aware of all the compassion of his heart.

But however, these men were not to be silenced by any such considerations. It was an urgent case, and they felt it so. Methinks I hear them say, "What, hold our peace; when are we to speak if it is not now, when the Saviour is close at hand? he may never come this way again; this may be the only opportunity afforded us: hold our peace now! No; we will cry the more, Thou Son of David, have mercy on us." They felt

themselves under the necessity of doing so, in order to drown the clamour of their opponents by their supplications for mercy. They were determined if possible to reach the ear of the compassionate Saviour, and therefore "they cried so much the more a great deal," as one of the evangelists tells us, "Thou Son of David, have mercy on us." My friends, have we never seen anything like this? When a poor sinner is made to feel his need of the Saviour, and he begins to sue for mercy, it may be that there are a number of persons presenting obstacles greater than those which the multitude presented on this occasion. Some of his neighbours will be ready to say, "Hold your peace; what need of all this ado about religion? you are good enough already; at all events you have been as good as your neighbours; hold your peace." The formal professors of religion will join in the clamour of the multitude. Those who have just religion enough to give them a name among Christians, will not see the necessity for all this anxiety and all this care, and will call it enthusiasm, and take every means of discountenancing it. But if you are truly sensible of your sinful and perishing condition before God, neither the language of the open unbeliever nor of the cold-hearted formalist will silence you; but on the contrary, you will rather cry so much the more; you will be more earnest in your supplications; nothing will satisfy you till you can obtain the ear of the Saviour.

But you may also meet with opposition from within; secret misgivings of heart, despondency, unbelief, will suggest that it is a vain thing to cry for mercy, either that it is too late, or that you are too great a sinner, or that it is a blessing greater than such a sinner as you have been have any reason to expect; but if you have the spirit of these men, you will not be turned aside by these sug-

gestions of your own hearts, but you will pray so much the more, you will pray against your own heart, like one who cried, "Lord, I believe; help thou mine unbelief!"

We have seen the affliction of these poor men, the mixture of mercy there was in it, the situation in which they were, their petition, and their perseverance. Let us next notice the compassionate conduct of our divine Redeemer towards them. This is all summed up in a few words; but there is much contained in them. "He stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight." In this brief account there are several things worthy of notice. Here are steps in the progress, and it will be worth while to stop at every step. First, our Lord stood still; then he called them; then he put it to their choice what he should do for them; and lastly, he mercifully healed them.

He stood still. Here we perceive the wonderful compassion of the Redeemer. What is this but saying that he was arrested by the voice of prayer? Our Saviour, in the course of his life met with many things which were intended to arrest him. Some of the scribes told him that Herod thought to kill him, but it was not the threat of Herod that could stop him for a moment. "Go," said he, "tell that fox that I work to-day and to-morrow, and the third day I shall be perfected." Once we are told that one of his disciples attempted to arrest him. He had set his face to go to Jerusalem, and had intimated that he should there be cruelly treated, and put to death. The heart of Peter was moved at the very thought, and he desired in consequence to stop him in his progress. But this ill-judging kindness of

the disciple could not turn him aside; he well knew what was before him: but he had "a baptism to be baptized with, and he was straitened till it was accomplished." Nothing could stop him in his benevolent course. But here, the prayer of two poor miserable men arrests him in his progress and he stands still. Oh, the amazing compassion of the Redeemer!

There is something in this that seems to resemble another case. When the Saviour was hanging on the cross, the chief priests mocked him, with the scribes and elders, but he took no notice. The two malefactors, one on his right hand and the other on his left, reviled him, and spake in the most bitter and reproachful language of him, but he made no answer; slander could not touch him, reproach had not the least effect upon him; still he made no answer. At length one of them in his expiring moments exclaims, "Lord, remember me when thou comest into thy kingdom." Immediately the Saviour's attention is attracted, and he replies, "To-day shalt thou be with me in Paradise." He is moved, so to speak, by this petition; he is arrested by prayer. Here then is the way of taking the kingdom of heaven by storm. Approach the Saviour with the language of Israel, "I will not let thee go unless thou bless me," and you will prevail. Praying breath has never been spent in vain; the prayer of the contrite soul is delightful to his ear. In this the Saviour realizes the purchase of his dying groans. He "sees of the travail of his soul, and is satisfied."

The next thing which is noticed, is that he calls them. His standing still had afforded them encouragement to believe that he would pay attention to their case. Some of the multitude seemed to understand it so, for they immediately went and reported it to the blind men, or as one of the evangelists

states it, "Be of good comfort; rise, he calleth thee." Such was the character of the Divine Redeemer; he never disappointed any whom he called; he never gave an invitation and sent the applicant away unsatisfied. And is it not just to apply this to the invitations of mercy—the gospel invitations which are addressed to us? Has he not called us? Does he not say to us, "Come unto me all ye that labour and are heavy laden, and I will give you rest?" Where is the man that needs despair? Where is the sinner that can for a moment despair? in such circumstances despair is a crime. No; "be of good cheer; rise, he calleth thee." "He has never said to the seed of Jacob, seek ye my face in vain."

Next, he refers it to their own desire, what he shall do for them. "What will ye that I shall do unto you?" If our Lord were to offer a favour for which they had no desire, no choice, it would be mercy thrown away. Salvation is to him that is made willing in the day of divine power, and it is to him who is brought to choose Christ with his whole heart. If this question were put to you and to me,—and may I not say that it is put to each of us,—what would you answer? Consider the Son of God as present in our assembly, that he calls you before him, and bids you state your wishes, what would be your desire? Would your heart dictate this petition, "Lord, that my eyes may be enlightened to see thy glory!" "Lord, that I may find favour in thy sight!" "Lord, that I may have an interest in thy love!" "Lord, that I may be made like unto thee!" "Lord, that I may dwell for ever in the enjoyment of thy presence!" Should these be the breathings of your soul, he will answer, "Be it unto thee according as thou wilt."

Finally, we are told that he healed them. He did not disappoint their expectations; he bestowed upon them the

blessing of sight. And so will it be to all who feel that they are blind, and apply to him to enlighten their minds, and to cause them to see things as they are. May I not appeal to the experience of some present that they were once in the darkness of nature, and were well satisfied with their state; that they were blind to the glories of the Saviour; that they saw in him "no form nor comeliness that they should desire him;" that the present world was their idol, and that they had no desire for any other portion; that they were so shortsighted that they could not look beyond the present transitory state, and their minds were grovelling, and sensual, and devilish; but that the Spirit of God hath shined into their souls, and caused them to see their natural state? Like those of whom we have been speaking, they have sought mercy of the Saviour, and have been enlightened so as to see the malignity of sin, the beauties of holiness, the vanity of the world, the glories of immortality, and to see the Redeemer to be the "chief among ten thousand and the altogether lovely."

If this is the case with you, dear friends, you will feel no surprise that these men followed the Saviour. They followed him that they might learn more of him who had displayed this grace on their behalf; they followed him that they might glorify him. The next chapter gives an account of Christ's public entry into Jerusalem, and the great multitude that joined in singing Hosannas to the Saviour. We cannot doubt that these two men joined in that chorus. It was fit they should be there to bear witness to Him who had mercifully healed them. It was necessary to their own happiness that they should follow him, to convey to others the encouragement which arose out of their own experience of the compassion of the Saviour. Their hearts were too full for them to hold their peace; they

must join in the Hosannas to his name ; they must tell to others the wonders of that grace and compassion which the Redeemer had manifested to them.

Are there none here whose hearts respond to these expressions, who have felt the love of the Redeemer to be so great that they could not but speak of it to those around ? I might rather say, is there any one professing to be a Christian with whom this is not the case ? Surely, if it was fit that these men should follow the Redeemer and show forth his praises, it is more so in the case of those who have experienced

his pardoning mercy. You cannot follow the Saviour in the sense in which these men did, but you may follow him in the ways of his appointment, and by and by you shall be for ever with him. But let none of us part with our subject without inquiring how far we are interested in it ? whether we have seen our need of a Saviour, and have sought mercy at his hands ? whether our minds have been enlightened, and we have been saved from ignorance and guilt, and translated into the glorious light and liberty of the sons of God ?

THE FEAST OF TABERNACLES.

BY MR. JOHN FREEMAN.

ON Wednesday evening, the 11th of this month, at five o'clock, the Jews begin their 15th day of Tisri, or first day of the feast of tabernacles ; and this relic of a feast first observed 3445 years ago, ought to induce us to say, "What mean ye by this service ?"

In Exod. xxiii. 14, God says, "Thrice in the year thou shalt keep a feast unto me ;" while, in the 17th verse he adds, "Three times in the year all thy males shall appear before the Lord God." And in Deut xvi. 16, we have the same injunctions thus amplified: "Three times in the year all thy males shall appear before Jehovah thy God, in the place which he shall choose ; in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles : and they shall not appear before Jehovah empty."

Thus, amidst the many observances prescribed to Israel, three feasts are placed before us by God himself as being of a like nature. Of the first two of these feasts the writer has given an account in the Baptist Magazine for April and June in the present year :

and, as these two feasts are shown by scripture, by history, and by astronomical computations (all conjointly,) not only to have prefigured events, but also to have pointed out the time of those events with remarkable precision, we learn how to bring scripture to bear on the aid afforded by history and astronomy, in order to a successful investigation of the true meaning of the feast of tabernacles.

That Jews, unable to observe the moon's reappearance at Jerusalem, should, in their observance of festival days, be guided by a calendar computed beforehand,* was no defect in the sight of Him who is not a hard master, reaping where he has not sown. Hence, on the 2nd of April, A. D., 33 (O.S.,) the Roman Thursday, that was, till sunset, the 13th of Abib, as founded on the moon's reappearance, was the 14th of

* In this computed calendar, the Jewish day of the true new moon happening next before the pass-over, was the last day of the ecclesiastical year : the first month of every ecclesiastical year consisting of thirty days ; the second, of twenty-nine days ; the third, of thirty days ; and so on alternately for the other months preceding the last.

computed Abib, till sunset, and the 15th afterwards till midnight, the said Roman day being, as stated in Mark xiv. 12, "the first day of unleavened bread, when they sacrificed the passover." The next day, however, as John xviii. 28 shows, was the day for that sacrifice with those who had been able to observe the new moon's first visibility at "the city of the great King." Moreover, as Christ our passover was slain on that very Friday, we learn that the true day, both for type and antetype, was that founded on the new moon's first visibility.

In John vii. 37 we have the signalized eighth day of the feast of tabernacles described, while, by the connexion including John ix. 14, we are informed that the next day was Saturday, or a Jewish sabbath, on which Jesus gave sight to a man who had been born blind. These facts put together show that the 22nd of Tisri, or "the last day, that great day of the feast," is given in time reckoned from the moon's reappearance three weeks before. For the computed Tisri, beginning two days earlier than the Tisri founded on observation, would make it out that the blind man received his sight on a Thursday, whereas time given in the observable Tisri shows that the blind man received his sight on a Jewish sabbath; namely, on Saturday, October the 18th, A. D. 32, Old Style, or Saturday, October the 16th, New Style.

Nor is there, in any recorded event, eight days corresponding with the eight days of the feast of tabernacles, excepting the first eight days of the Saviour's life on earth, which were days in the year two before the Christian era, as shown in the Baptist Magazine for April, 1844.

Hence, on the principle of coincidence, as beheld in the feasts of unleavened bread and of pentecost, in A. D. 33, we seek a coincidence in A. C. 2, when the first day of the feast of taber-

nales, on the 15th of observable Tisri, ended at sunset on Wednesday the 15th of October, in the Old or Julian Style, the same Wednesday being the 13th of October in the New or Gregorian Style now used. Thus the Jewish day ending with that Wednesday's sunset, in the year two before the Christian era, or just 1840 years ago on the 13th of this month, was not only the first day of the feast of tabernacles, but also the day of Christ's birth, as shown in the Baptist Magazine for October, A. D. 1844.

The feast of tabernacles, like the two other great feasts to which all the males of Israel repaired, had a *retrospective* and a *prospective* reference.

In the *retrospective* reference, the feast of tabernacles, or booths, is thus spoken of in Lev. xxiii. 42, 43: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

In the *prospective* reference we behold Jesus at Bethlehem, when "there was no room for his parents in the house allotted to strangers," and when, as a consequence, his abode was in the tabernacle of the ox. Thus, for seven days, we contemplate the Saviour tabernacling in the city of David, to the joy of those who waited for the consolation of Israel, till his circumcision on the eighth day directs our contemplation to another aspect of his all-important work.

The first day of the feast of tabernacles was an extraordinary sabbath; and so was the eighth day of that feast. And the first and eighth days of the Saviour's life were days without a parallel, and therefore sacred, like a signalized day of convocation. From eternity to eternity there was only one day of the Saviour's birth thus an-

nounced : "Unto you is born this day in the city of David, a Saviour who is Christ the Lord." And never was there but one eighth day of the Saviour's life in which, to the joy of the redeemed in heaven, and for good tidings on the earth, he received, as stated in Luke ii. 21, his new name Jesus, meaning Saviour. Thus was accomplished what the angel of the Lord had said to Joseph, as recorded in Matt. i. 21, "Thou shalt call his name SAVIOUR; for he will save his people from their sins."

In order, however, to do justice to the subject before us, the Saviour's circumcision on the eighth day, as recorded in Luke ii. 21, demands our attention.

In circumcision, as well as in baptism, when it came from heaven, we behold "a shadow of things to come;" circumcision, like the Lord's supper, indicating Christ's "body broken" at Calvary, and his "blood shed" when "they pierced his hands and his feet;" and baptism portraying his death, burial, and resurrection, as shown in Rom. vi. 4, and Col. ii. 12. Thus the circumcision of Jesus was an earnest of his crucifixion; while in baptism he virtually said, "I have a baptism to undergo; and how am I straitened till it be accomplished!" In mortals, however, both rites have reference to fellowship with Christ, circumcision referring to the perfected just enjoying the heavenly Canaan in consequence of their fellowship with the Saviour in his sufferings on the cross; and baptism referring to those in this world who, according to the expression in Col. iii. 1, are "risen with Christ."

Hence, with regard to the fallen race of Adam, baptism *was*, what circumcision was *not*, an outward sign of a previous inward change, being called by Mark and Luke "a baptism of repentance," or, to speak in our own idiom,

"a baptism upon repentance;"* and being said by Peter to be "an answer of a good conscience toward God."

Baptism, therefore, being a penitent's outward sign, indicative of the remission of his sins, (as we learn from Mark i. 4, and Luke iii. 3,) was observed *more* extensively than circumcision in one direction, and *less* extensively in another. Thus, in Acts viii. 12, we read concerning the Samaritans, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both MEN and WOMEN." And there the sacred writer stops, baptized households being believing households, without taking the unconscious portions of families into the account.† In Gen. xxi. 4, however, we read, "Abraham circumcised his son Isaac on the eighth day, as God had commanded him;" and, in such obedience to a divine command, as is obvious, the seal or proof of a righteousness by faith was made by Abraham and not by Isaac.

The earthly Canaan was a type of heaven, and males and females in the families of Abraham and Isaac, and in the posterity of Jacob, constituted a type of saints and "elect angels" inhabiting heaven. Under these circumstances it was God's good pleasure to make males, when circumcised, a type of the redeemed in heaven, and when uncircumcised, a type of human beings for ever banished from the realms of bliss. Thus, in the ulterior aspect, the antetype of circumcision was SALVATION, salvation from the *power* of sin being

* See Acts ii. 37 and xxii. 16, showing us that God's ambassadors said to inquirers, "Repent; and be baptized, washing away your sins in a figure."

† Thus Elkanah's house, *yes*, "all his house," as stated in 1 Sam. i. 21, does not include Samuel his infant son. So, in John iv. 53, no infants of the family are included when it is there said of a certain nobleman, "He believed and his *whole* house." In such cases the totality is taken collaterally, rather than by descent.

called circumcision in Deut. xxx. 6, and salvation from the *guilt* of sin being accounted circumcision in Col. ii. 13.

The Lord's supper, to which circumcision seems more allied than to baptism, has reference only to the last six hours of the Saviour's life, the extremities of which period were daily prefigured, under the Jewish dispensation, by the offering up of two lambs, the one as a morning sacrifice, and the other as an evening sacrifice. Hence, in the institution of the Lord's supper, the Saviour refers solely to the breaking of his body by the nails that pierced his hands and feet, and to the shedding of his blood from the nail-prints. But in this scene we behold in progress what was commenced on the eighth day of his earthly career.

That the Saviour's circumcision is to be regarded as, in some sense, akin to his suffering at Calvary, is shown when beasts instead of infants are made the type of his first eight days on earth. Thus in Exod. xxii. 30, Jehovah says, "Likewise shalt thou do with thine oxen, and with thy sheep: seven days the animal shall be with its dam; and on the eighth day thou shalt give it me." Also in Lev. xxii. 27, we read, "When a bullock, or a sheep, or a goat, is brought forth, it shall be seven days under the dam; and from the eighth day and forward it shall be accepted for an offering made by fire unto Jehovah."

In this figure, therefore, we behold the beginning of the Saviour's presentation when in circumcision on the eighth day he was offered to Jehovah, while Calvary exhibits the offering repeated when "he poured out his soul unto death."

Thus, before circumcision, two offerings were before the Saviour; namely, his being *offered* on the eighth day, and his being *offered up* on the last day when what he suffered on the cross is

regarded as endured for a *remnant* in riper years, and for *all* dying in infancy; *one ram* denoting the *remnant*, and *lambs*, to the extent of *seven*, denoting a *totality* as complete as that of a week composed of its seven days. Happy babes, quitting these mortal shores as buds destined to become blossoms, and to impart celestial fragrance in the blissful regions above!

Christ's sufferings, however, though adequate to ransom the human race thus extensively, are infinitely more than adequate for such ransom. Scope, therefore, is given for doubling the one ram and seven lambs, in reference to a time when two offerings were before the Saviour, as his work; and for presenting the ram and seven lambs undoubled in reference to a time when the latter offering only was under contemplation. Thus the first seven days of the Saviour's life on earth were foreshadowed by the first seven days of the feast of tabernacles, on each of which days the sacrifice from the flock was two rams and fourteen lambs; while, on the eighth day, by the Saviour's circumcision preceding the particular sacrifice prescribed for that day, the two rams and fourteen lambs, as a type, were reduced to one ram and seven lambs.

Jesus, however, as typified by the bullock, or lord of clean beasts, *obeyed* as well as suffered. Yea, as the toiling ox, he *did* in time what in eternity he had *resolved* to do, saying, as recorded in Ps. xl. 7, 8, "Lo! I come; in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

The child Jesus was what no mortal ever saw before or since, a babe untainted with an apostate nature. More than this, he was, even in the manger at Bethlehem, Immanuel, or God with us. As, therefore, under such circumstances, the Saviour acted out in time

his predetermination in eternity, amidst the unclouded majesty of his godhead, every day of his infancy had its worth.

Hence, on the first day of the feast of tabernacles, as we read in Numb. xxix. 13, the victims required for a burnt-offering from the herd were thirteen bullocks. On the second day of that feast, however, the worth of the Saviour's life in the day elapsed is beheld in the required sacrifice being twelve bullocks only. By the same progressive worth eleven bullocks only were required for the third day, ten for the fourth day, nine for the fifth day, eight for the sixth day, and seven for the seventh day, seven in that case being the number arrived at in a series.

To walk with God through flowery meads is obedience; but to obey amidst humiliation and suffering, is obedience much enhanced in value. So when the Saviour in infancy acted out his resolutions formed in eternity, his course, for the first seven days, made, in the type of that course, each day's sacrifice, a bullock less, while humiliation and suffering, an earnest of Calvary, being added to his usual course as the eighth day began its career, increased the rate of decrease in the type from one to six, the bullocks required being seven for the seventh day, and one for the eighth day.

Thus we behold on the eighth day of the feast of tabernacles, or early on Wednesday, October the 22nd, A. C. 2, Old Style, the Saviour already circumcised when the sacrifice prescribed for the said eighth day began, which sacrifice portraying the existing antetype then in the land, was reduced to one bullock, one ram, and seven lambs, just the same assemblage of animals as was required on the day of atonement, foreshadowing the day of Christ's making an expiation on the cross.

The feast of tabernacles, however, ends with the eighth day, and thus the

portion of the Saviour's life foreshadowed by that feast, was from the day of his birth to the day of his circumcision both inclusive, the rest of his life on earth being regarded as a prolongation of that eighth day, according to the import of the phrase "from the eighth day and forward." At length, by death he completed what at circumcision he began as the antetype of an animal "accepted from the eighth day and forward for an offering made by fire unto the Lord," as prescribed in Lev. xxii. 27.

Thus any day of the Saviour's life on earth, after his circumcision, presents him as the antetype of one bullock or toiling ox. In this toil two natures participated, the body being the yoke-fellow of Christ's spiritual nature; but the two natures were undeveloped till death. In the Saviour's ministration, therefore, there appeared but one ox treading out the corn; a process otherwise accounted, blowing the gospel trumpet, as prefigured by the first of Tisri, or annual memorial of God's calling light out of darkness at the creation.* Hence, between Christ's circumcision and his death the appropriate type of his obedience and suffering conjointly, is "one bullock, one ram, and seven lambs;" while, to designate any time after death's developing his two natures, the appropriate type is "two bullocks, one ram, and seven lambs."

To return, however, to the feast of tabernacles, we behold, on the first seven days of the feast, Jesus, the bread of life, as bread enough and to spare; and, on the eighth day, we behold in one bullock the Saviour magnifying the

* As one and the same principle applies to the three great feasts of which the writer has at length given an account in this periodical; so one and the same principle applies to the monthly and annual memorials of creation, and to the prospective references associated with those memorials.

law, and making it honourable; and, in one ram and seven lambs, we behold him, as a suffering substitute, saving, in riper years, a remnant of all nations, tribes, people, and tongues; while, as to children dying in infancy, his salvation is beheld as universal.

Hence little ones made meet for the bliss they are to reach before they sin after the manner of Adam, tend to save a guilty city, on the principle that ten righteous men would have saved Sodom. For, as recorded in Jonah iv. 10, 11, Jehovah thus addresses the prophet: "Thou hast had pity on the gourd, for which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city wherein are more than a hundred and twenty thousand persons that cannot discern between their right hand and their left hand?"

In an antetype we sometimes behold two strata, like two regions of clouds. So it is with regard to the antetype of the feast of tabernacles. The nether stratum, with its distinction of days we have already surveyed; but there is a more remote stratum in which the infinite value of Christ's obedience and suffering is beheld as seven bullocks and seven rams, according to Ezek. xiv. 23—25; or in which the aspect is generalized, as in Zech. xiv. 16. Thus the feast of tabernacles foreshadowed the heavenly world. For such a feast may we now be prepared, amidst the storms and tempests of the present evil world, Christ being made to us righteousness and sanctification; and in such a feast may it be our happiness to be eventually found among the redeemed amidst the mighty roll of eternal ages.

Maryland Point, Stratford, Essex.

THERE IS NOTHING LIKE RELIGION.

A PAGE FOR THE YOUNG.

BY THE REV. M. W. FLANDERS.

A. WAS an interesting young woman. When I first became acquainted with her she was scarcely twenty years of age; but she had already begun to wither. Disease, in the shape of consumption, was gently leading her to the tomb.

She was not a member of my church, nor had she been even a regular attendant on my ministry; but when I heard of her case, I was constrained, by a sense of duty, to pay her a visit. I went to the little cottage in which she resided with her parents. It contained but two rooms, one below and another above; but it was as neat and clean as woman's hands could make it. By means of a ladder—for there was no staircase—I ascended to the upper

room, and found myself alone with the youthful object of my solicitude. To all my questions, and I asked her many, she gave such replies as led me to hope that she was being prepared for a better world. She knew that she was "a great sinner," and was humbly "looking for the mercy of God through our Lord Jesus Christ."

Again and again did I visit this youthful sufferer. She generally greeted me with a smile, and spoke of peace. I was particularly struck with the calmness with which she referred to her approaching dissolution. Believing in Christ, and relying on the "exceeding great and precious promises," the coming of "the king of terrors" did not affright her. On one occasion her

mother showed me her withered arm, and on my giving utterance to an expression of surprise, she serenely replied, "There will be the less for the worms." Oh, the value of a living faith.

As her end drew near, the subject of this brief sketch requested me to improve her death by preaching from a passage of scripture which she named. I promised compliance; and as it was her wish that those who had been the friends and companions of her early youth, should be solemnly addressed on the importance of a preparation for death and heaven, I asked her whether she would make me the bearer of her dying message to them. After a brief pause, during which she seemed to be communing with her inmost soul, she replied, with touching solemnity, "*Tell them there is nothing like religion! charge them to meet me in heaven!*" Her last words were, "Jesus died on the cross for sinners;" and relying on this simple, but all-important truth, her ransomed spirit

"Flew swiftly through death's iron gate,
Nor felt the terrors as it passed."

So lived and died this youthful female disciple, realizing even to the last, the blessedness promised to those "who early seek a Saviour's love."

"It lives through life—in death still lingers,
The best of hopes to mortals given—
Smiles at the tyrant's icy fingers—
That hope of heaven."

B. was a respectable young man. When I commenced my ministry at —, he took a seat in my chapel, and became a frequent attendant. In the course of a few months he began to decline. The glow of health forsook his cheeks, and his appearance in other respects indicated the existence of a disease which generally baffles the most consummate medical skill. Weeks, yea months passed away, and he was still able to attend to his business; but

he was little better than a walking skeleton. I endeavoured to obtain an interview with him, that I might privately urge him to give up the world, and attend to the solemn realities of salvation and eternity. For this purpose I frequently called at his house, but he was generally too much engaged to see me. The truth is, he had no wish to be spoken to about his soul's salvation. The friend who dared to name it was sure to give offence!

At length B. was confined to his bed. When he had kept it one day, I received a pressing invitation to visit him. I obeyed the summons. A sorrowing relative conducted me to his chamber. As soon as the sufferer saw me, he put out his withered hand, and, grasping mine, exclaimed with a degree of energy that astonished me: "It is too late! I am lost—lost—lost! There can be no mercy for me. I am lost—lost—lost!" I endeavoured to quiet him by speaking of the infinite riches of God's mercy, and directing him to the sinner's Friend; but it was all in vain. His reply was, "It is too late. Often," he continued, "when I have been seated in that chapel, the arrow of conviction has reached my heart; *but instead of looking to Jesus, I shook off my impressions by going directly into the world.* Now it is too late. I am lost!" Oh, that all those who are in the habit of trifling with their convictions could have seen and heard him! What a lesson it would have taught them! Of all the sins which are committed in the sunny season of youthful delight, none pierce the soul so deeply as this.

In four or five days after my first interview with him, B. died. It was said by an attendant that his mind was more composed before he breathed his last; but his sun set in a cloud. So died the young man who had stifled his convictions, shunned religious conversa-

tion, and made the world his portion. Where A. had light and peace, B. had distress and anguish.

The following case differs, in some respects, from both the preceding. It was Monday, and feeling rather poorly, I went out toward the middle of the day, for the purpose of taking a quiet walk in the fields. During my absence a young woman called at my house to ask me to visit her brother, who, she said, was very ill. In the course of ten or fifteen minutes I returned, and proceeded at once on my solemn mission to "the house of mourning." The afflicted youth was in an upper room. I was asked to see him, and never shall I forget the scene. Twenty-four hours had scarcely passed away since he was walking on God's earth, and devoting the sacred hours of the sabbath to the performance of secular business, and now he was actually dying! His soul was in an agony of despair. It was even depicted on his countenance. He was on the verge of eternity—within a few moments' journey of the bar of God, and had *no hope!*

I spoke to this young man of mercy and of Christ. His sighs and groans told me more than his tongue could utter. Perceiving that he would soon be gone, I knelt by his side and offered prayer. When I rose from my knees, his mother, a pious woman, bent over her dying boy, and, with a bursting heart, said to him, "O — ! you believe there is a God now, do you not?" His reply still rings in my ears. It was his last successful effort to speak. "I—do—be—lieve! I—do—be—lieve!" In less than fifteen minutes he was a corpse! What a striking comment on the passage, "He that being often re-proved, hardeneth his neck, shall sud-

denly be destroyed, and that without remedy." This young sinner found it so.

The youthful reader will do well to ponder these three cases. In the first all was light and peace. In the last two all was darkness and dismay. What made the difference? It was religion. "THERE IS NOTHING LIKE RELIGION." And it has done nothing for others which it will not do for you. It will save you from the "thousand snares" which beset your pathway through time. It will fill your bosom with joy and peace which the world can neither give nor take away. It will add new charms to the few lawful pleasures which have survived the fall. It will bring "a sovereign balm" for all the wounds which "the world, the flesh, and the devil" may inflict upon your spirit. It will make the last change safe and easy, if not triumphant. It will secure you a complete acquittal at the bar of God. It will conduct your soul to a mansion in the skies. But if you neglect it, you can neither live well, nor die well. Unless you possess the Spirit, rely upon the sacrifice, and submit to the authority of Jesus Christ, "mourning, lamentation, and woe" will be your portion. You may escape it in time, but you will find it in eternity. Rest not, then, till you can say with the poet,—

"Religion!—I make thee my choice :
Thine aspect to me is more bright—
Far sweeter to me is the sound of thy voice,
Than ever was earthly delight :
Repentance may stand at thy side,
Affliction may walk in thy train,
But Faith, at thy bidding, my footsteps shall guide,
And Hope my faint spirit sustain ;
And Charity—love which for ever shall glow,
Shall fill me with rapture earth cannot bestow."

Houghton Regis.

INFANT BAPTISM.

BY THE REV. JAMES HALDANE.

THE Lord upbraided the Jews with making the commandment of God of none effect by their tradition; and their example has been almost universally followed by the disciples of Christ. Baptism is an ordinance of the new covenant, and is consequently exclusively appointed for the children of that covenant, who are all taught of God, and all know the Lord, from the least of them to the greatest of them. Baptism is the profession of our faith in the death of Christ for our sins, and in his resurrection for our justification. But the greater part of those who bear the Christian name, "have transgressed the laws, changed the ordinance, broken the everlasting covenant," by an unmeaning ceremony of sprinkling unconscious infants, in imitation of Jewish circumcision. There is, however, this radical difference between infant baptism and circumcision. A child of Abraham, Isaac, and Jacob, was born a Jew—born within the covenant—and was to be circumcised the eighth day. If this were not done, he was cut off from

Israel; "he hath broken my covenant." Children are baptized, not because they are Christians, but to make them Christians; hence they are said to be *christened*. There was not among the Jews a more palpable transgression of the commandment of God by their tradition, than the substitution of infant baptism for the ordinance of Christ.

Infant baptism is intimately connected with baptismal regeneration. Roman Catholics and Puseyites boldly avow this doctrine, maintaining that, in baptism, the child is regenerated. Many who hold infant baptism object to this; but the practice is almost uniformly founded on a modification of this notion. Some allege that in baptism, the seeds of grace are communicated, while others attach little or no meaning to the practice; which lies at the foundation of many of the false views, and consequent divisions, prevalent among believers. One thing is evident, that by this cord many of the church of England are likely to be drawn into popery.—*Exposition of the Epistle to the Galatians.*

MYSTERIES OF THE DIVINE GOVERNMENT.

"THERE is a time coming," says Dr. Chalmers, "when we shall know even as we are known—when the whole enigma of God's work and God's administration shall be cleared up, and the difficulties now resting on sin and death, and all evil—these now inexplicable secrets of the Divine policy—shall be fully resolved, and the song be lifted up of—'Just and true are thy ways, thou King of saints.' I wish that my friend, Mr. Foster, could have adjourned some of the difficulties which exercised him to the day when all things shall be made manifest. I greatly wish that he could

have restrained his speculation on the duration of future punishments, and acquiesced in the obvious language, or at least the obvious practical lesson and purpose of scripture upon this question—which was to cut off every pretext for postponing the care of their eternity from this world, and to press home on every unsophisticated reader of his bible, the dread alternative of—now or never. Meanwhile we repose in the general conviction that God will be vindicated in all his dealings with the creatures whom he has formed."—*Horæ Biblicæ Sabbaticæ.*

BENGALI PROVERBS.

THE astrologer, having given his almanack to another, wanders about with his hands on his head (as one in pain or want).

Applied to one who gives up his wealth into the hands of others, and then becomes dependent on them for his support.

No tree shakes without a breeze.

Reports have generally some foundation.

THE poor man's words are like the tortoise's head.

As the latter is protruded or withdrawn as confidence or fear prevails, so the speech of the former changes with his assurance or apprehensions, and is often contradictory.

EXCITING a cough by putting one's fingers down his own throat.

Said of one who brings his own troubles upon himself.

THE delicate vegetables last only a short season, but the horse-radish all the year.

Small profits, if certain and constant, are better than large, when unassured or temporary; and even an inferior object is to be preferred if more regularly attainable or more permanently advantageous.

WORMS breed even in sweet mangoes.

There are imperfections in the best persons and things.

WHAT further use of the boat when you have crossed the stream.

Sarcastically applied to one who having been benefited by another's kindness, for which he had been bumbly supplicant, ceases afterwards to pay the same respect as before to his benefactor.

THE sandal-tree grows not in every wood.

People of eminent worth are scarce.

A CHARIOT moves not on a single wheel.

If you would have the gods help you, you must help yourself. Divine assistance and human exertion go together.

OF what use is a looking-glass to the blind?

It is useless offering good advice to a fool.

THE lime will not sweeten, though you should constantly water with milk the tree that bears it.

The best instructions are thrown away on men of depraved dispositions.

"THY WILL BE DONE."

MATTHEW vi. 10.

BY THE REV. CORNELIUS ELVEN.

ALMIGHTY God, whose mercy saves
The wrecked and tempest torn,
Teach us to cry, midst swelling waves,
"Thy holy will be done."

'Tis easy when no cares annoy,
No clouds obscure our sun,
When plenty fills our hearts with joy,
To say, "Thy will be done."

But O! when adverse days appear,
And those we loved are gone;
'Tis hard to say, with lips sincere,
"Thy righteous will be done."

Bury St. Edmunds.

The heart bereaved, the burdened mind,
The widowed breast forlorn,
Need aid of more than earthly kind
To say, "Thy will be done."

Yet Jesus took the bitter cup,
And cried, with filial tone,
"Father, I'll meekly drink it up,
Thy sovereign will be done."

To us, O gracious Lord, impart
The Spirit of thy Son,
Then we shall sing, with truthful heart,
"Father, thy will be done."

CHRONOLOGICAL PAGE FOR OCTOBER, 1848.

SUN RISES & SETS.		FAMILY BIBLE READING.	MEMORANDA.
1	Ld	h m	
		6 3	Psalms.
2	M	5 38	Psalms.
		6 5	2 Chron. xxvi. and Isaiah vi.
3	Tu	5 35	Matthew ii.
		6 7	2 Chron. xxviii.
4	W	5 52	Matthew iii.
		6 9	Isaiah vii.
5	Th	5 29	Matthew iv. 1—22.
		6 10	Isaiah viii. 5—22, and ix.
6	F	5 27	Matthew iv. 23—25, v. 1—20.
		6 12	Isaiah x. 33, 34, xi., xii.
7	S	5 24	Matthew v. 21—48.
		6 14	2 Kings xvii.
8	Ld	5 22	Matthew vi.
		6 16	Psalms.
9	M	5 20	Psalms.
		6 17	2 Chron. xxix.
10	Tu	5 18	Matthew vii.
		6 19	2 Chron. xxx.
11	W	5 15	Matthew viii. 1—27.
		6 20	2 Chron. xxxi.
12	Th	5 13	Matt. viii. 28—34, ix. 1—13.
		6 22	2 Chron. xxxii.
13	F	5 10	Matthew ix. 14—38.
		6 24	Isaiah xxv., xxvi. 1—15.
14	S	5 8	Matthew x.
		6 25	Isaiah xxii., xxxv.
15	Ld	5 6	Matthew xi.
		6 27	Psalms.
16	M	5 4	Psalms.
		6 28	Isaiah xl.
17	Tu	5 2	Matthew xii.
		6 30	Isaiah xli., xlii. 1—12.
18	W	5 0	Matthew xiii. 1—52.
		6 31	Isaiah xlii., xliii.
19	Th	4 58	Matthew xiii. 53—58, xiv.
		6 32	Isaiah xlv.
20	F	4 56	Matthew xv.
		6 34	Isaiah xlvi.
21	S	4 54	Matthew xvi.
		6 36	Isaiah xlvii.
22	Ld	4 52	Isaiah xlviii.
		6 38	Matthew xvii.
23	M	4 50	Psalms.
		6 40	Psalms.
24	Tu	4 47	Isaiah li.
		6 41	Matthew xviii.
25	W	4 45	Isaiah lii., liii.
		6 44	Matthew xix.
26	Th	4 43	Isaiah liv., lv.
		6 46	Matthew xx. 1—28.
27	F	4 41	Isaiah lix.
		6 48	Isaiah lx., lxi.
28	S	4 39	Matthew xxi. 1—16.
		6 50	Isaiah lxii., lxiii.
29	Ld	4 37	Matthew xxii.
		6 51	Psalms.
30	M	4 36	Psalms.
		6 53	2 Chron. xxxiv.
31	Tu	4 34	Matthew xxiii.
		6 56	2 Chron. xxxv., xxxvi. 1—4.
		4 32	Matthew xxiv.

Sunday School Union Lessons,
2 Kings xxiv., xxv. 1—7, Acts xv.
1792, Baptist Missionary Society formed.
Clock after sun, 10 m. 44 seconds.
1833, Jos. Hughes (Battersea) died, æt. 63.
Baptist Irish Committee.
1535, Coverdale's Bible published.
Moon sets, 42 m. after 3, evening.
Jupiter conspicuous every clear morning.
Moon's first quarter, 1 m. past 2, afternoon.
Moon rises, 16 m. after 2, afternoon.
Moon sets, 35 m. after 11, night.
Clock after sun, 12 minutes, 13 seconds.
Moon rises, 53 m. after 2, afternoon.

Sunday School Union Lessons,
Jeremiah xxxii. 26—44, Acts xvi.
Moon sets, 50 m. after 1, morning.
Moon rises, 4, afternoon.
Fraternal meeting of Ministers at 4.
Baptist Building Fund Committee at 6.
1531, Zuingle died, aged 44.
1819, T. Thomas (Peckham) died, æt. 61.
Clock after sun, 13 minutes, 32 seconds.
Full Moon, 56 m. past 3, afternoon.
1664, Benj. Keach pilloried at Aylesbury.
1799, Ward, &c., arrived at Serampore.
1066, Battle of Hastings: Death of Harold.
1771, Dr. Gill died, aged 73.

Sunday School Union Lessons,
Jeremiah xxxviii., Acts xvii.
1555, Ridley and Latimer burnt at Oxford.
Moon rises, 11 m. after 8, evening.
Moon sets, 58 m. after 11, morning.
Baptist Home Mission Committee at 6.
Quarterly Meeting of Baptist Miss. Com.
Moon rises, 9 m. past 10, evening.
Moon's last quarter, 28 m. past 6, morning.
1216, King John died, aged 60.
Clock after sun, 15 minutes, 10 seconds.
Moon sets, 12 m. past 2, afternoon.
Moon rises, 22 m. past 12, morning.
1805, Nelson killed at Trafalgar.

Sunday School Union Lessons,
Daniel i., Acts xviii.
1685, Elizabeth Gaunt burnt at Tyburn.
1685, Edict of Nantes revoked by Louis XIV.
Moon rises, 43 m. after 3, morning.
Clock after sun, 15 minutes, 44 seconds.
1760, George II, died, aged 77.
Moon sets, 23 m. after 4, afternoon.
1751, Dr. Doddridge died, aged 49.
Moon rises, 47 m. past 5, morning.
New Moon, 46 m. past 2, morning.
Clock after sun, 16 minutes, 2 seconds.
900, King Alfred died.
Moon sets, 43 m. past 5, afternoon.

Sunday School Union Lessons,
Ezekiel xxvi., Acts xix.
Moon rises, 49 m. after 9, morning.
Moon sets, 52 m. after 6, evening.
1819, Thomas Flint (Weymouth) d. æt. 43.
Quarterly Meeting of Baptist Board.

REVIEWS.

The Seventh Vial; being an Exposition of the Apocalypse, and in particular of the pouring out of the Seventh Vial, with special reference to the present Revolutions in Europe. London and Edinburgh: John Johnstone. 12mo., pp. 391.

Four Lectures on the Apocalypse, delivered in Bristol, in the Spring of 1848, by EDWARD ASH, M.D. Norwich: Fletcher. 12mo., pp. 116.

WHAT is the great purpose to be effected by the pouring out of the seventh vial? What foundation is there for the opinion that its effusion has actually commenced? Is there reason to suppose that our own country will partake of the infliction, in common with the rest of Europe? These questions are intensely interesting. Suggestions adapted to lead to the right answers would doubtless be acceptable to many of our readers. Some such suggestions we will attempt to offer; though our views of the design of prophecy concur with considerations of a more personal character to lead us to write with great diffidence, as, in our judgment, nothing but the completion of the series of events can enable uninspired men to attain certainty respecting the more recent portions of the sacred plan.

The want of correct and definite ideas of the purpose to be effected by the vials is apparent, we think, in the writings of some with whose general views of the apocalypse we coincide; and has led them to place unnecessary stumbling-blocks in the way of their readers. The immediate effect to be produced by this series of calamities is *not*, we believe, the destruction of popery. Popery—that is the theological system held by the community of which the

bishop of Rome is the acknowledged head—will probably exist after the vials have performed their appropriate work, and will subsequently be destroyed by an agency of a very different nature. As a form of religious error, popery must be destroyed by religious truth. Till the gospel of Christ is received, vial after vial may be poured out, and the result will be, as described in the prophecy, “men blasphemed the name of God who hath power over these plagues, and repented not to give him glory.” Nor is it in our opinion the papacy—that is the papal hierarchy, the ecclesiastical corporation—that is to be destroyed by these vials; but it is that formidable power which has been the great support of popery ever since the theological system was perfected,—that power which has been the ally and armed defender of the papacy as long as it has existed,—that power which in its original, concentrated state was called “The Empire,” and to which in its modern, divided state Gibbon refers, when he speaks of Europe as “One great Republic.”

This opinion is in accordance with what seems to us the whole scope and design of the apocalypse, as adapted to the use of the churches to whom it was originally sent, and to that of their successors during the wearisome and dreary centuries in which the faith and patience of the true disciples were to be exercised with unparalleled trials. When John was imprisoned in the isle of Patmos by the emperor Domitian, the Roman empire was in all its glory. It was inimical to the kingdom of Christ; it was more,—it was the great rival of that kingdom; it was emphatically the antagonist empire—the empire whose

existence was incompatible with the predicted blessedness of his reign. It comprehended every species of earthly power that could be brought against the church of Christ. Hostility to the principles of his government was wrought into its constitution. Polytheism was incorporated with its civil usages, and the sovereign of the state was held to be lord of all religions as well as all secular affairs. It was therefore correctly regarded by enlightened believers of the apostolic age as the relentless, unappeasable, and humanly speaking, almighty opponent. The whole civilized portion of the earth was in its grasp. For all practical purposes, the Roman empire was the world. The decree of Cæsar Augustus "that all the world should be taxed," is adverted to by the evangelist in the current language of the times. "Dazzled with the extensive sway, the irresistible strength, and the real or affected moderation of the emperors," says Gibbon, "they permitted themselves to despise, and sometimes to forget, the out-lying countries, which had been left in the enjoyment of a barbarous independence; and they gradually usurped the licence of confounding the Roman monarchy with the globe of the earth."* It was not more necessary to the ascendancy of Rome, in earlier days, that Carthage should be destroyed, than it was to the ascendancy of Christianity that the power and policy of Rome should be subverted. Yet it was "strong as iron;" palpably fulfilling the prediction of Daniel, "as iron that breaketh all these, shall it break in pieces and bruise."

It has been thought strange that men who were aware of the spiritual character of Christ's kingdom, and of its consequent independence of temporal kingdoms and their changes,

should have believed it possible that the book of the Revelation should describe the transformations of the Roman empire and point out the successive depositaries of its power. Some have endeavoured to avoid what they have supposed to be an inconsistency in this respect, by interpreting its symbols as allusions to heresies and contentions arising in the church itself, and consequent changes in the posture of its affairs. But it is undeniable that prophecies given by Daniel related to the revolutions of secular empires, and that the imagery of the apocalypse connects its developments with his earlier and less detailed predictions. It is certain also that the history of the Roman empire, as given by secular writers, is clearly though emblematically shadowed forth in the representations which were given in vision to the apostle and which he was commanded to record. It is evident too that this would be greatly adapted to sustain the spirits of suffering believers in primitive times, who saw the overwhelming force arrayed against them, even though they might be unable to interpret the references to passing transactions or future events. The observations of Dr. Ash on this point are forcible and just:—

"The object for which this revelation was made to the church, is apparent on the face of almost every page, exactly corresponding with that which we have already seen to be the design of prophecy at large. It may be described as comprehending the threefold purpose—first, of preparing the people of God for events (such as their own sufferings and the temporary triumph of evil) which might otherwise have greatly shaken their faith; next, of warning them against the dangers to which they would be exposed; and lastly, of comforting and sustaining them by the prospect, not merely of their own safety here and happiness hereafter, but also of the final triumph of truth and holiness in the earth. And here it is important to observe, that the accomplishment of this purpose would be, by no means, dependent on the reader's arriving at a clear understanding of the specific import of the several visions, but

* Decline and Fall. Chapter i. See also Baptist Magazine, July, 1848, p. 394.

would be abundantly secured by his having such a perception of the general scope of the whole book, as no simple-hearted child of God, seeking the illumination of his Spirit, could well fail to attain."—*Ash*, p. 10.

The identity of that ancient Roman empire with those continental kingdoms which have been for more than twelve centuries the chief supporters of the papacy is referred to in the first of the works whose titles are prefixed to this article, thus :—

"About the year 530 we find a change passing upon the ten Gothic kingdoms, which made them, in fact, Roman kingdoms, and linked them to the fourth monarchy of Daniel, and made them, in truth, but a continuation of that Roman empire to which the invasion had given a deadly wound. From A. D. 530 to A. D. 533, Gibbon tells us, the Emperor Justinian published his immortal works, the CODE, the PANDECTS, and the INSTITUTES. These contained a digest of the laws of the ancient Roman empire, which henceforward became the law of the ten kingdoms. Gibbon remarks that, by the execution of this work, 'Justinian, the Greek emperor of Constantinople and the East, was the legal successor of the Latian shepherd who had planted a colony on the banks of the Tiber.' Much more, would we remark, was it true of the ten kingdoms, which now began to be governed by the laws of ancient Rome, and into which the very spirit of Rome was thus infused, that it had now become the legal successor of that Latin kingdom which Romulus founded on the banks of the Tiber. The promulgation of the Justinian CODE seems to mark the epoch of the full emergence of the ten-berned beast above the Gothic flood: the ten kingdoms then became the true lineal descendant of pagan Rome. But what of the papacy? Was there about the same time any signal enlargement or confirmation of the powers of the pope? It was just at this time that Justinian issued his famous Decretal Epistle to the pope, in which he recognized him as the head of all holy churches,—not the head of the churches of the western empire only, but of those of the eastern also. Roman catholics themselves have acknowledged this to be the first imperial recognition of the absolute primacy of the pope. Then it was that the pope assumed the blasphemous title of Christ's Vicar,—a character which forms the basis of that authority which the pope claims over temporal sovereigns. Christ is King of kings; and were the pope

really Christ's vicar, he would be a king of kings too. Thus, in the assumption of the title and character of Christ's vicar, the antichrist was revealed. It is remarkable that at the same period we find a remarkable change taking place, both in the constitution of the ten kingdoms, and in the character of their real head: we find the former becoming Roman kingdoms, and the latter Christ's vicar, *i. e.* antichrist. From this period, then, we are disposed to date the commencement of the twelve hundred and sixty years, during which the witnesses prophesied clothed in sackcloth."—*The Seventh Vial*, pp. 233—236.

The identity of the ancient with the modern empire is recognized repeatedly by Gibbon. He tells of the coronation of Charlemagne in the church of St. Peter, when, after the celebration of the holy mysteries, Leo suddenly placed a precious crown upon his head, and the dome resounded with the acclamations of the people,—Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific emperor of the Romans! He observes respecting this sovereign, that "Europe dates a new era from his restoration of the western empire, which took place at the close of the eighth century," adding, "That empire was not unworthy of its title; and some of the fairest kingdoms of Europe were the patrimony or conquest of a prince, who reigned at the same time in France, Spain, Italy, Germany, and Hungary."* "In the beginning of the twelfth century," the same historian observes, "Rome was revered by the Latins, as the metropolis of the world, as the throne of the pope and the emperor; who, from the eternal city, derived their title, their honours, and the right or exercise of temporal dominion."†

France, Spain, Italy, Germany, Hungary, then, including Portugal, Bohemia, Austria, Sardinia, Sicily, the countries by which the papacy has uniformly

* Decline and Fall. Chapter xlix.

† *Ibid.* Chapter lxi.

been supported, sometimes divisible into ten sovereign states, sometimes into more or fewer—the region which constituted the ancient and the modern Roman empire, may, we apprehend, be regarded as the region for which the vials of divine indignation are especially destined. The subversion of those governments which have been the supporters of false Christianity and the persecutors of the true church, which have yielded themselves in willing bondage to the papacy from the beginning, obeying zealously its murderous injunctions, and which are still bound to it by oaths, and formularies, and precedents, is, if we mistake not, the

great purpose to be effected by the vials generally, and to be finally completed by the seventh.

Circumstances which we cannot control render it necessary to break off here for the present. Next month we hope to advert to the second and third questions with which this article commenced. Meanwhile it is right to say a word or two respecting the books before us. The work entitled, *The Seventh Vial*, is very interesting and deserves general perusal. The *Four Lectures* of Dr. Ash give the most lucid and judicious view of the apocalypse that we have ever seen comprised in so small a volume.

BRIEF NOTICES.

The Business of Life. By CATHARINE SINCLAIR, Author of "Jane Bouverie," "Journey of Life," "Modern Accomplishments," &c. In Two Volumes. London: pp. 364, 379.

The main object of these volumes, the author tells us, is to combine in a serious but conversational manner, what appeared to her own mind, after a long course of reading, meditation, prayer, and discussion, to throw light upon "the characters described, and the doctrines recommended, in the Gospel of St. Matthew." All formality of annotation is avoided, and ease of thought and expression is uniformly preferred to every other kind of attraction. The observations are those which might be expected from a pious, intelligent lady, writing freely to her friend, and enlivening her remarks by frequent anecdotal references, and short quotations in prose and verse.

Memoir of the Rev. Henry Duncan, D.D., Minister of Ruthwell. Founder of Savings' Banks, Author of "Sacred Philosophy of the Seasons," &c., &c. By his Son, the Rev. GEORGE JOHN C. DUNCAN, North Shields. Edinburgh: Oliphant and Sons. London: Hamilton and Co. pp. xi., 379.

A more interesting piece of biography than this, or one possessing more diversified claims to an extensive circulation, has not reached us for some years. It is equally creditable to the writer and to the eminent man whose life and character it portrays. The late Dr. Henry Duncan, who was born in 1774, after studying at St. Andrews, at Glasgow, and at Edinburgh, was ordained by the presbytery of Annan to the pastoral charge of a country parish on the

shores of the Solway, where he spent more than forty years in active exertion. He was a man of great mental energy, earnest benevolence, and much fertility of invention. He took a lively interest in the welfare of his neighbours, and this led not only to the adoption of various plans for the improvement of their minds, but also to the establishment among them of a saving bank, and thus to the general adoption throughout the country of that useful class of institutions. As a man of science and literature he acquired high reputation, while in the performance of his parochial duties he was deemed exemplary. At the commencement of his course, very little evangelical truth appeared in his ministrations, and it is not certain that its influence had been felt on his heart; but after he had been enlightened himself he became a zealous preacher of the gospel, and his progress in the divine life became increasingly apparent to the end of his days. He had the entire confidence of that party in the church of Scotland of which the late Dr. Chalmers was a leader, and was chosen to preside in the General Assembly, as Moderator, in the year 1839. When the disruption took place in 1843, he threw up his connexion with the state-church and its emoluments, and was consequently compelled to retire from his manse and its advantages to a small uncomfortable cottage, in comparative obscurity. His death was very remarkable. Revisiting Ruthwell, after an absence of some months, he accepted an invitation to preach in a private house at a short distance from it; but before he had spoken more than ten minutes his voice faltered, his whole frame trembled, and all the symptoms of paralysis became apparent. Followed by those who had assembled to hear

him, he was conveyed on a bed in a cart to the house of a relative at some little distance from the place, and there, soon afterwards, he expired.

The Irish Pastor and the Famine. Memoir and Remains of the Rev. Samuel Brown, of Tralee, Ireland. By his brother, the Rev. ISAAC BROWN, Author of "The Ministry of Christ," and "An Earnest Church," London: Nisbet and Co., Ward and Co., 24mo. pp. viii., 274.

This volume presents to notice a young man, constitutionally amiable and earnest, not possessing more than average ability, but intent on doing good; actuated by the highest motives, and devoting himself to the ministry with devout seriousness of purpose. After having studied some years at Hackney and Highbury, he was placed at Tralee in the county of Kerry, by the Irish Evangelical Society, in 1843. Then follow, in not unnatural succession, exposure to weather—night studies—spitting of blood—cough—depletion—cold water cure—unusual exertion—death.

Memoir of the Life and Correspondence of the Rev. William Lavers, late of Honiton, Devon. By JOHN SHERMAN ELLIOT. Second Edition, Revised. London: Mason. 12mo. pp. xii., 240.

After fulfilling the usual duties of a Wesleyan minister about seven years, Mr. Lavers died in faith, in the thirty-fourth year of his age, November 9th, 1831. To members of the Society to which he belonged, the volume will have special attractions, Mr. Lavers having been thoroughly imbued with the spirit of the community, while others will see with pleasure the portraiture of a serious and devout member of the universal church.

The Living Epistle of Christ, exemplified in the Character of the late James Lowther, Esq., President of the Foreign Department of the General Post Office. By PHILIP CATER. London: pp. xi., 96.

The character of a very estimable man is described in these pages, with a minute particularity which will gratify those who knew him, and afford to those who knew him not opportunity to derive personal improvement from the contemplation of his excellence.

The White Slave; a Life of John Newton. Written for Young Children. By G. E. SARGENT, Author of "The Bedfordshire Tinker," "Letters to Little Children," &c., &c. London: B. L. Green. pp. vi., 100.

That the life of John Newton was full of instructive incidents is known to all well informed parents; and if their children do not derive pleasure and advantage from this narrative, it will not be the fault of the biographer.

The Spirit of Holiness: and Sanctification through the Truth. By JAMES HARRINGTON EVANS, Minister of John-street Chapel. Fourth Edition, Revised. London: Shaw. 16mo. pp. 192.

The fourth edition of a work by Mr. Evans
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is most probably too well known among our readers to require anything more than a bare announcement. The subject is, however, one of immense importance, and the evangelical, experimental, and serious spirit with which it is treated, will render it acceptable to any who are coveting earnestly the best gifts.

The Closing Scene; or Christianity and Infidelity contrasted in the last hours of remarkable persons. By the Author of "The Bishop's Daughter," "Self-sacrifice," "The Life-book of a Labourer," &c., &c. London: Longmans, 16mo. pp. viii., 376.

The author is a retired village clergyman who was led to engage in this work by the rejoinder of the celebrated Richard Cecil, who being told that a young man had embraced the notions of the freethinkers, and was prepared to live by them, replied quickly, "Ay, ay, but will he die by them?" The remarkable persons whose dying experience he narrates are Thomas Paine, John Locke, Frederic the Great of Prussia, Bishop Barrington, Lord Bolingbroke, Blanco White, Charlotte Elizabeth, Madame de Staël, Volney, Dr. James Hope, George Brummell, Sarah Martin, Mrs. Hemans, Theodore Hook, David Hume, Hutton of Birmingham, Percy Bysshe Shelley, Jeremy Bentham, and the Rev. Robert Anderson.

Discipline. By the Author of "Letters to my Unknown Friends." London: Longmans, pp. 98.

The production of a sensible, educated, and pious female. An admirable little book for the perusal of young persons of her own sex. With a friendly finger she points out dangers to which many of them are peculiarly exposed. The sins in order to the avoidance of which she would have her readers to employ self-discipline, are pride, vanity, discontent, selfishness, self-indulgence, worldliness.

The Laws and Polity of the Jews. With Numerous Illustrative Engravings. London: R. T. S., 24mo. pp. 174.

An important portion of a comprehensive work published by the Religious Tract Society, in a larger size, entitled "The Jewish Nation; containing an account of their Manners and Customs, Rites and Worship, Laws and Polity."

Middleton's Astronomy and Use of the Globes, for Schools and Families. London: Whitaker and Co., 12mo. pp. 226.

This work is of a very useful kind. The first part contains an explanation of the principal facts of astronomy, which are well illustrated by beautifully executed diagrams. With the information and assistance thus supplied, a series of short lectures to our bible classes might easily be prepared. In the second part, containing the usual problems on the terrestrial and celestial globes, the rules for working them, are not only most intelligibly expressed, but explained by examples and observations so familiar and

instructive, as to render the study of the globes a most agreeable and easy task. We had great satisfaction in recommending a former work of Mr. Middleton's, the Celestial Atlas, to our readers: we have equal satisfaction in recommending his Astronomy and Use of the Globes.

Lectures delivered before the Young Men's Christian Association, at Centenary Hall and Freemasons' Hall. 1847-8. Issued under the sanction of the Committee. London: 16mo., pp. viii., 335. Price 3s. 6d.

A very substantial course of lectures, admirably adapted for the instruction of intelligent and inquiring minds. The lecturers were Dr. Lankester—Dr. Harris—Mr. J. T. Brown—Mr. Arthur—Dr. Beaumont—Dr. Archer—Mr. Aldis—Mr. Noel—Mr. Stovel—Mr. Fisk—Mr. Prest—Dr. Cumming. The subjects were, The Natural History of Creation—Social Organization—The Art of Printing—Mahomedanism—The Acquisition of Knowledge—The Geological Evidences of the Existence of Deity—The Mythology of the Greeks—The Free Church of the Canton de Vaud—The Truths Peculiar to Christianity—The Moral Influence of the Commercial Spirit of the Day—The Mysteriousness of Christianity—The Age we Live in.

Lectures illustrating the Contrast between True Christianity and various other Systems. By WILLIAM B. SPRAGUE, D.D., New York. London and Glasgow: Collins. 12mo., pp. 309.

"These are masterly discourses on subjects the discussion of which requires extensive information and sound judgment." So we wrote ten years ago, when the first English edition appeared, and our opinion has been confirmed by the British public. The cheap and respectable edition now before us will give them, we hope, increased popularity. In eight lectures Christianity is contrasted with Atheism—with Paganism—with Deism—with Mohamammedism—with Romanism—with Unitarianism—with Antinomianism—and with Formalism, Sentimentalism, and Fanaticism.

Principles to Start with. A Word to Young Men, by ISAAC WATTS, D.D. *With Introduction by T. Binney.* London: B. L. Green. pp. 26.

Concentrated wisdom; weighing not more than half an ounce, yet comprising advice which if it be followed will lead to happiness in time and in eternity. Mr. Binney says, "They will meet with many larger and more profound works, which they may read with advantage; they may find much to interest and instruct in extended essays and minute illustrations, explanatory of that practical wisdom which, beginning in the fear of God, expands into all virtue, and secures the blessings both of this life and of that which is to come; but the elements of the thing—its concentrated essence—that which to all intents and purposes will make them masters of their fate, by teaching them to be masters of themselves, they will find here."

RECENT PUBLICATIONS

Approved.

(It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.)

Incidents of Travel in Egypt, Arabia, Petrae, and the Holy Land, by J. L. STURGENS, Esq., Author of "Incidents of Travel in the Russian and Turkish Empires." London: Ward and Co. 8vo. pp. 257.

National Revolutions: a Sermon preached on Sunday evening, March 12, 1848, by the Rev. W. LEASK, Author of "Our Era," "The Footsteps of Messiah," &c. &c., Minister of Esher Street Chapel, Kennington. Published by request. London: E. L. Green. 8vo. pp. 16.

Isa-har; or the Christian Aspect of the Times. A Discourse by the Rev. JAMES FIFE of Shotley Bridge, delivered before the Northern Association of Baptist Churches, and published at their request; to which are appended, the Proceedings of the Annual Session held at Hamsterley on the 12th, 13th, and 14th of June, 1848. Newcastle-on-Tyne. 24mo. pp. 31.

Sanctified Intellect: its Character, Work, and Reward. A Sermon suggested by the Death of the Rev. R. W. Hamilton, LL.D., D.D., [Preached in Esher Street Chapel, Kennington, on the 30th of July, 1848, by WILLIAM LEASK, Author of "Our Era," &c. London: Ward and Co. pp. 16.]

Life of Thomas Cranmer, the First Protestant Archbishop of Canterbury. London: R. T. S. Monthly Series.

Do you Frequent the House of God? Part I. By JONATHAN WATSON, Edinburgh. Second Edition. Edinburgh: Innes. 12mo. pp. 12.

How often must I go to the House of God? Part II. By JONATHAN WATSON. Edinburgh: Innes. 12mo. pp. 12.

Separate Services for Sunday School Children. A Lecture delivered for the Sunday School Union, at Falcon-square Chapel, London. By the Rev. SAMUEL MARTIN, of Westminster Chapel, London. Reprinted from the Sunday School Magazine. London: S. S. U. 12mo. pp. 14. Price 1d.

The North British Review. Contents. I. The Works of Alexander Pope, Esq. II. Brown's Expository Discourses. III. Johnston's Physical Atlas. IV. Memoirs of Sir Thomas Fowell Buxton, Bart. V. Ghosts and Ghostseers. VI. Rome, its Present State and Prospects. VII. Mr. Brooke's Journals of a Residence in Borneo. VIII. The Future. IX. Army Reform, Limited Enlistment. X. State Trials in Ireland.

The Eclectic Review for September, 1848. Ward and Co. Contents. I. Mirabeau, a Life History. II. Brown's Exposition of Peter. III. Motherwell's Poems. IV. Tractarian Teachings for Ladies. V. The Papacy. VI. The Vindication of Cromwell. VII. Comparative Sketches of France and England. VIII. Electoral Criminalities. IX. Catlin's Travels in Europe. X. Political Economy no Remedy for Social Evils, &c. &c.

Lowe's Edinburgh Magazine for September. Contents. I. Religious Character of General Literature—What it is and what it ought to be. II. Illustrations of the Council of Trent. III. The Niger Expedition. IV. Poetry. V. Summary of Philosophy, Literature, and Science. VI. Literature of the Month.

The Herald of Peace for September, 1848. London: Ward and Co.

INTELLIGENCE.

CANADA.

GRANDE LIGNE MISSION.

A statement published by the corresponding secretaries of the Canada Baptist Missionary Society respecting the Grande Ligne Mission was presented to our readers in July. Knowing that some of them take a special interest in this mission, we lay before them the following particulars which we find in the Montreal Register for August 24th.

Articles of Agreement between the Committee of the Canada Baptist Missionary Society and the Grande Ligne Missionaries, extracted from the Minutes of the Swiss Mission Committee, dated Grande Ligne, July 23, 1845.

"1. That in order to establish a union between the Swiss Mission of Grande Ligne and the baptist denomination, it is necessary that all persons, who shall hereafter become members of the churches in connexion with the said mission of Grande Ligne, shall have been immersed on profession of faith; leaving those churches at full liberty to adopt such measures in relation to fellowship at the Lord's table, as they shall respectively prefer.

"2. That no person shall be employed as missionary, colporteur, or in any other capacity, in connexion with the spiritual operations of the mission, who has not been immersed on a profession of faith; but this shall not affect those already engaged in the operations of the mission."

The editor of the *Evangelical Pioneer* has recently visited the mission. The subjoined extract is taken from his account of what he saw and heard:—

In the course of this ramble we took occasion to inquire into the condition of the property of the mission, and the parties in whom it is vested, and found it to be entirely satisfactory. When the property was first acquired, a deed was taken in the name of one of the missionaries, but so soon as a church was organized, an act of the governor in council was obtained, recognizing them as a corporate body, and the property was transferred to trustees regularly elected by the church. By them it is held and faithfully administered in trust for the church. The property at St. Pie is held in the same way, in trust for the church at that place.

The constitution of the church naturally became the subject of remark, and the frankness of our informant and the simple desire to do the will of Christ in so far as it was known, demanded unfeigned admiration. The fact of the recent baptism of Madame Feller and M. Roussy led to the inquiry as

to how far it was a baptist church; and we shall state the results of these inquiries as frankly as they were communicated, without the shadow of a fear that a statement of the whole truth will, in the slightest degree, abate the deep sympathy of any lover of the Saviour. It has already been stated, that at an early period of the Christian experience of Madame Feller and M. Roussy, a doubt as to the validity of infant baptism was awakened in their minds. Cut loose from the trammels of the formal church in which they had been educated, they resolved, with the docility of children, to inquire into and perform all that Christ had commanded. Going to the word of God to inquire for themselves, it soon appeared clearly obligatory to make a profession of their faith after the manner of the first disciples. It remained to determine in what manner this was to be done. The pastor of the protestant church in Lausanne satisfied them that the primitive baptism was by pouring water upon the heads of the disciples. The great question of duty with them was that they should make a profession of faith in the name of Jesus; and having no other means of information, they were satisfied to do so according to their pastor's instructions. After their arrival in Canada, they received such light on this duty that they were led to instruct those who were converted through their instrumentality to be immersed, in the name of the Father, Son, and Holy Ghost. On farther intercourse with baptist friends, the propriety of their own baptism began to be agitated in their minds. They had adopted the rule, and in all their course sought faithfully to follow it, that they would inquire in all things what was the will of the Lord, and as far as they obtained light they would do it. It was in this spirit that M. Roussy immersed those believers who saw it to be the will of God. If baptists are disposed in the first instance to be surprised that he should teach to others what he had not practised himself, they must take two things into account—first, the state of things amid which they had been educated, where baptist principles were entirely unknown; and secondly, the fact that the view of the duty which was first impressed on their consciences, and which still remained most prominent in their views of the ordinance, was *the necessity of making a public profession of their faith.*

This they felt that they had done—they felt that they had nothing new to profess.

At the same time they sought earnestly in prayer and by the study of the word of God to know their whole duty. At length, having obtained clearer views of baptism, as being a *positive* institution, it appeared that if they had not done the very thing Christ commanded, they had done nothing; being also deeply impressed with the beauty and importance of the figure, whereby there is forcibly represented a burial with Christ, and a rising again to a new life, through the power which brought him from the dead, they were, a few weeks ago, baptized into the death of Christ by Dr. Cote. We see here honest inquirers led gradually into the whole truth. And the same progress is observable in the history of the church with which they are connected. With the light they possessed, it was not to be expected that the church they were seeking to set in order, should be all at once a baptist church. It is satisfactory to know that almost without exception those who were brought out of the darkness of popery, escaping from the thralldom of tradition, and coming to the simple teaching of the bible, saw it to be their duty to be immersed upon a profession of faith; but this could not by them be made a condition of admission into the church. And accordingly, unbaptized persons were received. The question was asked, "And now that Madame Feller and yourself have received clear light on the will of Christ, and have obeyed him, what will be the future course of the church?" The answer was, "We are all agreed that we cannot receive into the church, any but such as are immersed in the name of Jesus." It was asked, "Are there remaining any members of the church who are not baptized?" "There is one man," was the reply. "And how will you dispose of him, provided he does not submit to the ordinance of Christ?" The answer was, "We should not do anything hastily; we should in the first instance seek to instruct him. Certainly the church would not be prepared at present to cut him off for this reason. But so far as any practical difficulty from this source is concerned, all trouble will be saved, for he is about to remove to Canada West. As to admissions in future, we are all agreed." A long conversation followed upon the admission of unbaptized persons to occasional communion, which hitherto has been freely practised; and the remark of M. Rousay was certainly all that could be demanded, "This is altogether a new subject to us. No one has ever said so much to us on the subject as you have done. We have all thought of it, and desire earnestly in this, as in every other matter, to be led in the way of all truth. We shall continue to seek to know the will of Christ, and seek grace to follow it. As for the church, even if we saw the law of Christ as you see it, we could not seek to enforce it,

until the members were fully instructed in the matter from the word of God. But we have confidence that they, with us, desire to observe all things whatsoever Christ has commanded us."

Here is the whole truth without concealment or misrepresentation. And where is the Christian, be his own views what they may, who does not love and admire the ingenuous and simple-hearted search after truth which their whole course displays? Surely it would be a sorry misapprehension of the character of baptists, to suppose that any other statement could make a more forcible appeal to our sympathies than the naked truth does. The position they occupy is to us a most interesting one, and surely baptists ought to be the last to urge them on faster than honest, prayerful, child-like inquiries into the will of God may lead them. They pay a poor compliment to our love of truth, and to our attachment to religious liberty, who think it necessary to hold out that these missionaries symbolize with us as a denomination, in order to secure our aid. And we doubt not that an increasing cordiality and liberality in our efforts to sustain them will be the emphatic rebuke of such ill-judged attempts. Extending towards them the warmest sympathies of brotherhood, bidding them God-speed at once in their evangelical labours and their prayerful inquiries, we can say to them with a charity that is full of hope, "If in anything ye be otherwise minded, God will reveal even this unto you."

CHINA.

DEATH OF DR. AND MRS. JAMES.

Intelligence has been received in America of the death of Dr. and Mrs. James, two agents of the Southern Baptist Convention, who had just arrived in China, but had not yet reached their appointed station. Mr. Dean says in a letter dated Hong Kong, April 20, "Dr. and Mrs. James are dead! They were drowned on the 15th inst., while returning from Canton to Hong Kong, and in sight of the latter place. They landed here on the 25th of March, and after staying with us four or five days, went in the Valparaiso (the ship in which they came from the United States) to Whampoa, and thence in a Chinese boat to Canton. I went with them, but being in haste to be with our people on the sabbath, I came back in a Chinese boat, leaving them to follow the next week. They embarked on Thursday evening, the 13th, with several American gentlemen, in the schooner 'Paradox,' which was thought a safer conveyance than the Chinese boats, in one of which I returned. They were just through the *capsing-moon* passage and entering the harbour and in sight of Hong Kong, when a sudden puff of wind struck the

schooner, and threw her on her side. She soon began to sink, and went down stern first. All on deck, with the exception of young Mr. Ash, a nephew of I. D. Sword, Esq., were preserved by holding on to the top of the mast, which was a few feet above the water, and were soon rescued by a Canton larcher. Dr. James had just left the deck, and no more than reached the cabin, where Mrs. James was, when they went down together, and hand in hand entered the eternal world. Nothing was heard or seen of them afterward, and it is supposed that the cabin filled with one rush of water down the companion-way, and they must have suffocated instantly.

"They had given proof of their attachment to Christ by leaving their home for the heathen; by their simple manners and Christian cheerfulness they had endeared themselves to all who enjoyed their acquaintance here; and in prospect of their work they appeared full of hope and happiness. They had been in China less than *three weeks*, and were about to proceed to their appointed station at Shanghai when they were thus unexpectedly removed to a more honoured station. Not recalled but *promoted*, not dead but *translated*, not lost but *living*. The shock to us has been overwhelming, but the transition to them, though unexpected, has been peaceful and glorious."

In another account we find the following additional particulars:—"Mr. Ash was on deck when the schooner upset, and was recovered from the water by one of the other passengers, but who, being unable to support him longer, was obliged to let him go, and it is supposed that he went down holding on to the bow of the small boat attached to the stern of the schooner. Three Chinese servants in the cabin and one Chinese woman on deck were also lost. The other passengers, and all the crew, were mercifully preserved by clinging to the top of the masts, that were still a few feet above water, and were soon rescued by a larcher belonging to Messrs. Dent and Co., which was near by at the time of the disaster.

"The 'Paradox' has often been employed by gentlemen and ladies as a passage boat to and from Canton, and was chosen by this party in preference to other available conveyances, on account of its supposed greater safety.

"Dr. J. Sexton James was the son of I. E. James, Esq., of Philadelphia, United States of America. He pursued his classical studies at Brown University, afterwards spent some time at Newton, and studied medicine in his native city. Mrs. James was the daughter of J. Safford, Esq., of Salem, Massachusetts. Dr. James and his lady were appointed missionaries by the Southern Baptist Convention, and were to be located at Shanghai. They sailed from Philadelphia in

November last, with Captain Lockwood, in the ship 'Valparaiso,' and landed at Hong Kong on the 25th of March. After five or six days they went in the same ship to Whampoa, and then spent a week or ten days at Canton. They were on their return to Hong Kong with the expectation of soon proceeding to Shanghai, when their career was thus unexpectedly ended, before they had been three weeks in China. They have left parents, and brothers, and sisters, and a numerous circle of friends, to mourn their early death. Efforts to procure their bodies have hitherto been unsuccessful."

LIST OF THE PROTESTANT MISSIONARIES AT THE SEVERAL PORTS OF CHINA, WITH THE NAMES OF THE SOCIETIES TO WHICH THEY BELONG, BROUGHT DOWN TO MARCH, 1848.

The following tables embrace, it is believed, the names of all the societies, and of the missionaries in their employ, now engaged in publishing the gospel to the Chinese. We are indebted for the printed list containing them to the kindness of the Rev. Mr. Dean, of Hong Kong.—*New York Recorder*.

NAMES OF THE MISSIONARY SOCIETIES, AND THE PERIOD WHEN THEY FIRST SENT LABOURERS TO THE CHINESE.

1. The London Missionary Society, 1807.
 2. The American Board of Commissioners for Foreign Missions, 1829.
 3. The Rhenish Missionary Society (Barmen, Prussia), 1832.
 4. The American Baptist Missionary Union, 1834.
 5. The Church Missionary Society, for Africa and the East (England), 1836.
 6. The Morrison Education Society (China), 1836.
 7. The Board of the Protestant Episcopal Church in the U. S. A., 1837.
 8. The Board of Foreign Mission of the Presbyterian Church in U. S. A., 1837.
 9. The English General Baptist Missionary Society, 1845.
 10. The Evangelical Missionary Society of Basle (Switzerland), 1846.
 11. The Board of Foreign Mission of the Southern Baptist Convention, U. S. A., 1846.
 12. The Missionary Society of the Sabbatarian (Baptist) Church, U. S. A., 1847.
 13. The Missionary Society of the Methodist Episcopal Church in the U. S. A., 1847.
 14. The Foreign Missionary Society of the Presbyterian Church in England, 1847.
- The Netherlands Missionary Society in 1827, sent out the Rev. Charles Gutzlaff;

his connexion with it was dissolved in 1835. Its sole object has been to afford to medical missionaries "hospitals, medicines, and attendants," without "support or remuneration" for their services.

"The Medical Missionary Society in China," was established in February, 1838.

PROTESTANT MISSIONARIES LABOURING FOR THE CHINESE, WHEN SENT, AND IN CONNEXION WITH WHAT SOCIETY.

CANTON.

Rev. E. C. Bridgman, D.D., and family	1829,	American Board of Commissioners.
Mr. S. W. Williams, <i>absent</i>	1834,	...
Rev. Dyer Ball, M.D., and family	1838,	... (Dispensary.)
Rev. James G. Bridgman	1844,	...
Mr. Sam. W. Bonney, <i>licentiate</i>	1845,	...
Rev. A. P. Happer, M.D., and family	1844,	American Presbyterian Board.
Rev. John B. French	1846,	...
Rev. Wm. Speer	1846,	...
Rev. Issachar J. Roberts	1836,	American Baptist Southern Convention.
Rev. George Percy and family	1846,	...
Rev. Francis C. Johnson	1847,	...
Benjamin Hobson, M.D., and family	1839,	London Missionary Society.
Rev. P. Parker, M.D., &c., and family	1834,	(Hospital.)

HONGKONG.

Rev. Jas. Legge, D.D., and family, <i>absent</i>	1839,	London Missionary Society.
Rev. William Gillespie, <i>absent</i>	1844,	...
Rev. John F. Cleland and family	1846,	...
H. J. Hirschberg, M.R.C.S. London	1847,	... (Hospital.)
Rev. William Dean	1834,	American Baptist Missionary Union.
Rev. John Johnson and family	1848,	...
Rev. S. R. Brown and family, <i>absent</i>	1839,	Morrison Education Society.
Mr. Wm. A. Macy and family	1846,	...
Rev. Theodore Hamberg	1847,	Evangelical Missionary Society of Basle.
Rev. Rudolph Lechler	1847,	...
Rev. Ferdinand Genaehr	1847,	Rhenish Missionary Society.
Rev. Wm. C. Burns	1847,	Society of the Presbyterian Ch., England.
Rev. Charles Gutzlaff and family	1827.	

AMOY.

Rev. William Young and family, <i>absent</i>	1835,	London Missionary Society.
Rev. John Stronach	1838,	...
Rev. Alex. Stronach and family	1836,	...
Rev. Elihu Doty and family	1837,	American Board of Commissioners.
Rev. Wm. J. Pohlman	1838,	...
Rev. J. V. N. Talmadge	1847,	...
Rev. John Lloyd	1844,	American Presbyterian Board.
Rev. Hugh Brown, <i>absent</i>	1845,	...
W. H. Cumming, M.D., <i>absent</i>	1842.	

FUJCHAU.

Rev. M. C. White and family	1847,	Methodist Episcopal Church, U. S. A.
Rev. J. D. Collins	1847,	...
Rev. Henry Hickok and family	1848,	...
Rev. R. S. Maclay	1848,	...
Rev. Stephen Johnson	1833,	American Board of Commissioners.
Rev. Lyman B. Peet and family	1839,	...

NINGPO.

Rev. M. S. Culbertson and family	1844,	American Presbyterian Board.
Rev. A. W. Loomis and family	1844,	...
Rev. R. Q. Way and family	1844,	...
D. B. McCartee, M.D.	1844,	... (Dispensary.)
Rev. J. W. Quarterman	1846,	...
Dan. J. McGowan, M.D., and family	1843,	American Baptist Missionary Union.
Rev. E. D. Lord and family	1847,	...

Rev. Thos. H. Hudson and family . . . 1845, English General Baptist Society.
 Rev. Willim Jarrom and family . . . 1845, ...
 Miss Aldersey 1837.
 Miss Selmer 1847.

SHANGHAI.

Rev. W. H. Medhurst, D.D., and family. 1817, London Missionary Society.
 W. Lockhart, M.R.C.S., and family . . . 1838, ... (Hospital.)
 Rev. William C. Milne and family . . . 1839, ...
 Rev. W. Muirhead 1847, ...
 Rev. B. Southwell and family . . . 1847, ...
 Mr. A. Wylie 1847, ...
 Right Rev. W. J. Boone, D.D., and family 1837, American Episcopal Board.
 Rev. E. Syle and family 1845, ...
 Rev. Phineas D. Spalding 1847, ...
 Miss Morse 1845, ...
 Miss Jones 1845, ...
 Rev. J. Lewis Shuck and family . . . 1836, Baptist Southern Convention.
 Rev. Thomas W. Tobey and family . . . 1847, ...
 Rev. M. T. Yates and family 1847, ...
 Rev. S. Carpenter and family 1847, Sabbatarian Society, U. S. A.
 Rev. Nathan Wardner and family . . . 1847, ...
 Rev. Thomas McClatchie and family . . 1844, Church Missionary Society.

TO THE CHINESE AT BANKOK, SIAM.

Rev. Josiah T. Goddard and family . . . 1839, American Baptist Missionary Union.
 Rev. E. N. Jencks and family 1846, ...

SUMMARY.

SOCIETIES.	Canton.	Hongkong.	Amoy.	Fuchau.	Ningpo.	Shanghai.	Siam.	Total.
London Missionary Society.....	1	4	3	.....	.....	6	.....	14
American Board of Commissioners	5	.....	3	2	.....	.....	.....	10
Rhenish Missionary Society .....	.....	1	.....	.....	.....	.....	.....	1
American Baptist Missionary Union .....	.....	2	.....	.....	2	.....	2	6
Church Missionary Society, England .....	.....	.....	.....	.....	.....	1	.....	1
Morrison Education Society .....	.....	2	.....	.....	.....	.....	.....	2
Episcopal Church, U. S. A. ....	.....	.....	.....	.....	.....	3	.....	3
Presbyterian Board of U. S. A	3	.....	2	.....	5	.....	.....	10
English General Baptist Society.....	.....	.....	.....	.....	2	.....	.....	2
Evangelical Society of Basle .....	.....	2	.....	.....	.....	.....	.....	2
Southern Baptist Convention, U. S. A	3	.....	.....	.....	.....	3	.....	6
Sabbatarian Baptist Society of U. S. A. ....	.....	.....	.....	.....	.....	2	.....	2
Methodist Episcopal Church of U. S. A. ....	.....	.....	.....	4	.....	.....	.....	4
Presbyterian Church in England .....	.....	1	.....	.....	.....	.....	.....	1
Unconnected	1	1	1	.....	.....	.....	.....	3
Total at all ports	13	13	9	6	9	15	2	67

	American.	English.	In China.	Swiss.	German.	Total.
Societies engaged	7	4	1	1	1	14
Missionaries engaged.....	43	19	2	2	1	67
Missionaries now absent...	...	...	...	...	...	7

ANNUAL MEETINGS.

STEPNEY COLLEGE.

On Wednesday, 13th September, the college session at Stepney for 1848-9 commenced. In the afternoon a public meeting

of the friends of the institution was held in the chapel of the college, at which the treasurer, G. T. Kemp, Esq., presided.

After prayer by the Rev. T. Middleditch of Calne, the Rev. Samuel Green, one of the secretaries, read the following

REPORT.

At the date of the report of Stepney College for 1847-8, the institution had to be spoken of chiefly in terms of expectation and hope. Circumstances had occurred which rendered it necessary to provide new tutors, and the number of candidates for the ministry availing themselves of the advantages offered by the institution was small. There was nothing, however, to occasion dismay, and the committee chosen last October entered upon the task assigned them with an anxious wish to continue and extend the usefulness of the College, and with the confident belief that through God's blessing their efforts would be crowned with success. They were sustained in this confidence by the satisfaction which was felt in the choice of the theological tutor which had recently been made. This choice had fallen on Mr. Jones, to whom the direction of the theological and moral studies of the College was assigned, while it was felt that over other studies pursued in the house he would also exercise an effective and useful superintendence. The committee are thankful to have to report that these expectations have been realized. Mr. Jones has accomplished, thus far, all that was desired from him. The arrangements made for the direction of the classical, and mathematical, and scientific pursuits of the students have also proved entirely satisfactory. A steady perseverance in the course which God has enabled the committee to pursue during the year, will raise the College in a short time to a commanding position among the institutions which seek to promote the prosperity of the churches, and to advance the glory of our great Master.

Six only of those who had been students previously to the date of last report were likely to enter upon the session then commencing. Two probationers had been accepted, so that the house opened in October last with eight entering upon or pursuing their studies. The tutorial arrangements which had been made induced one student who had withdrawn from the College to request re-admission, and in a few months five young men, after examination by the committee, were admitted. The College, therefore, has had fourteen young men pursuing their studies within its walls.

Of these, Mr. Bliss, with the concurrence of the committee, accepted towards the close of the session an invitation to settle with the church at Kington, Herefordshire; and Mr. Bugby more recently has acceded to a similar invitation from the church at Waterford. Mr. D. Jones, the senior student, is also absent at this time supplying at Buckingham chapel, Clifton.

The committee deem it due to the theological tutor to say that he entered upon his work with the evident resolve to approve himself unto God, and to secure the affection

of the students and the confidence of the friends of the institution. With what success his aims have been attended, may be partly gathered from the reports of the several gentlemen by whom the students were examined at the close of last session, and partly from the harmony and entirely good feeling with which Mr. Jones is regarded both by the students and by all the friends of the institution. In the departments of study immediately under his care the classes read, during the session, as follows:—

IN HOMILETICS:—The first year's class studied Porter's Lectures, and performed frequent exercises in writing and criticising sketches of sermons on texts assigned by the tutor.

IN BIBLICAL ANTIQUITIES, &c.:—The same class went through the greater part of vol. III. of Horne's Introduction.

IN BIBLICAL CRITICISM:—The first year's class got up most of Davidson's Lectures, particularly those which set forth the sources and causes of various readings, and exhibit the principles of settling the sacred text, together with their application to disputed passages.

IN CHRISTIAN EVIDENCES:—The first year's class studied the greater part of vol. I. of Horne's Introduction, on the Genuineness and Inspiration of the Scriptures. The second year's class studied Paley's Evidences, and Butler's Analogy. The senior class studied Campbell's Treatise in reply to Hume, together with Chalmers's Lectures on the same argument.

IN NEW TESTAMENT EXEGESIS:—The second year's class read John's Gospel, chapter i.—xii. The third year's class, the first sixteen chapters of Luke. The fourth year's class, the Epistle to the Romans, chapters i.—xi.

IN DOCTRINAL THEOLOGY:—The senior class studied vol. I. of Hill's Theology, the subjects examined being the doctrine of our Lord's Divinity, and the Fall of Man.

IN LOGIC:—The second year's class got up most of Whately's work.

AND IN MENTAL PHILOSOPHY:—The senior class prepared for examination the first volume of Brown's Lectures.

WEEKLY SERMONS AND ESSAYS were read alternately in the library, and subjected to criticism from the students and the tutor.

Part of a course of lectures on the Evidences of Christianity also was delivered by the tutor to all the students, and examinations instituted on the substance of each lecture.

In these departments the examiners were the Revs. Dr. Cox, Samuel Green, Joseph Angus, A.M., E. S. Price, B.A., and Dr. Joshua Gray. The testimony given by those gentlemen respectively, which will be found in the report printed separately, was in all respects satisfactory. They would be inserted here but for want of space.

The committee feel, however, that they would but incompletely report the state of the College, so far as Mr. Jones's attention to its interests is concerned, if they did not make reference to the moral and spiritual influence arising out of his intercourse with the students. Seldom has the College been in a more hopeful condition in this respect. While

guiding the intellectual development of the students, Mr. Jones has been equally careful over their hearts. Mrs. Jones too, presides over the domestic arrangements of the house in such manner as to yield high satisfaction, both in respect to the comfort of the students and the careful husbanding of the resources of the College.

Other departments of study pursued in the house are presided over—the Hebrew and Oriental languages and criticism, by Mr. Nenner, a gentleman who successfully studied in continental universities; the classical, chiefly Latin and Greek, by Mr. Bunnell Lewis, a graduate of the London University; the mathematics, and natural philosophy, and science, by Mr. Wallace, the efficient tutor in those departments, who was selected by the committee to fill the vacancy at Stepney occasioned by the removal of Mr. Gotch to Bristol. The examinations conducted in these departments by the Rev. Robert Redpath, A.M., and Mr. Freeman of Stratford, by Drs. Hoppus and Alliott, give reason to believe that the tutors in these departments of study conduct with considerable skill and success the tasks assigned respectively to them. The testimonies of these examiners will also be found in the separately published report of the College; and the competency of the instruction given, especially in the two latter departments, has been further tested by an examination of two of the junior students, Messrs. Short and Isaac Haycroft, for the first step in their literary course in connexion with the London University. Both passed their matriculation in the first class, and with considerable credit, in June last.

It should also be added here that at an earlier examination in the London University, within the College session, Mr. David Jones, the senior student, took his degree of B.A.

Books of considerable value have been presented to the library of the College during the year. Among the donors the committee have pleasure in mentioning the name of the treasurer, G. T. Kemp, Esq., and those of George Deane, Esq., William Beddome, Esq., Dr. Hewlett, and Dr. Hoppus, with the Rev. Joseph Angus on behalf of the Baptist Missionary Committee. Lists of the books so presented will be found in the separate report of the College. It is greatly desirable that the library should be still further enriched with gifts of a similar kind, some of the standard works in the several departments of study pursued in the house and on other subjects not being yet included in its catalogue.

To the funds of the College the committee have also to refer with much less of anxiety and discomfort than has been experienced on some former occasions. Those funds are not indeed quite adequate, especially under the two items of annual subscriptions and con-

gregational collections, to either the wants or the claims of the institution as at present existing—they fall far short of what the College ought to realize. Last report stated a deficiency of somewhat more than £200. Towards this deficiency contributions were then spontaneously made, amounting to nearly £200. The committee have felt that perhaps they had better wait for the present report, ere they urged the pecuniary necessities of the College. The year should first roll away and enable the friends of the institution to judge of what the institution was accomplishing, in order that they might see whether or not they were called upon to support what was deserving of support. This delay could the better be borne since the funds were not going into a worse state than they had been, but were rather improving. Somewhat more than £60 now remains due to the treasurer of the College. The committee feel that they may now ask the supply of this deficiency, and that a large augmentation of resources may be made so as that the institution which in former times has been of such great use to our churches may in years to come be yet more abundantly efficient. They feel also that this asking will not be in vain.

Both those who manage and those who support Stepney College and kindred institutions, cannot have it too frequently impressed on their own minds, nor too clearly set forth before the churches they are anxious to assist, that the object of a college is not to make ministers of Christ's holy gospel. Ministers so made would be worth but little to the churches, nay they would be injurious to them. Colleges can only furnish instruction to the men whom God has previously distinguished by qualifying them for the work of the ministry, and by calling them to it. College committees and tutors seek to secure for such men the knowledge that may better fit them to teach, illustrate, confirm, and apply to the benefit of their hearers, the doctrines and precepts of the gospel of Christ. Unquestioned and unquestionable piety, a heart to be useful in promoting the Redeemer's cause in the world, a capacity to receive knowledge, an aptitude to teach the word of life, are among the essential qualifications of the candidates whom colleges seek for, and desire to assist. Such men, having, moreover, good reason to believe that the Master has counted them faithful, putting them into the ministry, will find a ready welcome wherever the churches may send them to obtain the benefits of a college course. Men of such a stamp are not likely to encounter disappointment and chagrin in the work of the ministry; the churches will not be disappointed in them. Faithful tutors, moreover, will always aim at so directing the studies of such candidates for the ministry, as to induce and encourage a deep and absorbing devotion to the work of winning

souls to Jesus Christ. Students for the ministry—the noblest of all human employments—should be encouraged and aided in surveying in their college retirement the whole field of labour upon which they enter; that they may prosecute their Master's service, when publicly engaged in it, with the deliberate purpose of bearing the burden and heat of the day, till the last rays of their earthly sun shall be withdrawn, and the morning of a brighter day and a holier service shall open upon them. They are to be assisted to prepare for labour, not for repose; for unflinching, untiring exertion, not for indulgence. No times ever called for an ignorant and idle ministry, the present times will not tolerate such a ministry. Men given to this work must devote to it their whole hearts; all their energies, cultivated and strengthened to the highest pitch, should concentrate, and glow, and burn, upon the single point of fully exhibiting the word of life. Wherever the providence of God may lead them, their single purpose must be to live and die for the salvation of men. In default of this purpose students for the ministry can exhibit nothing either to promote the prosperity of churches, to extend the cause of the Redeemer, or to advance their own personal comfort. All the instructions given to them, while under care of our college institutions, should come to their aid in clearly exhibiting the message with which they are charged.

The object of college instruction is utterly misapprehended whenever it is confounded with the acquiring of mere literary distinction. We are not anxious to furnish the means of placing ministers of Christ and the pastors of our churches among the great and learned men of the world merely; or to gratify in them an aspiring for the honours attendant upon philosophy or eloquence. The ministry of God's word has higher aims, and ought to be directed to holier pursuits. Students are to be made familiar with the doctrines of the cross, as the staple of their communications. Let them explore science if they can; let them fathom the depths and scale the heights of the abstrusest philosophy, if that be possible for them; let them acquaint themselves with all knowledge; but let all they gain only the better qualify them to unfold to men the heights and depths, and lengths and breadths of the love that passeth knowledge. College training would be positively injurious, to an extent which it is impossible to measure or conceive, if it did not encourage, and strengthen, and render more constant and simple the habit of dependent prayer in conjunction with the knowledge it may secure, for that grace on which the success of the ministry entirely depends. Let our "schools of the prophets," and that at Stepney especially, be the means of training and introducing to the churches

men who, whatever knowledge they obtain, shall be distinguished by apostolical simplicity, and fervour, and zeal, in their Master's cause—men selected by the churches from amongst themselves for the ministry, because eminently gifted of God for that work, and marked out for it by Him—the wishes and prayers of the best friends of the College will then be realized. God will bless us, and cause his face to shine upon us; God will bless us, and all the ends of the earth shall rejoice in his salvation.

The meeting was then addressed by Messrs. Joshua Russell, Charles Burls, C. J. Middle-ditch of Frome, Rev. J. Kennedy, A.M., of Stepney, Messrs. Pewtress, Fraser, Crate of Uley, and T. Pottenger.

In the evening a sermon was preached to the students from 2 Tim. iii. 17, by the Rev. W. A. Salter of Amersham. Messrs. Pulsford of Brixton and East of Waltham Abbey, conducted the devotional parts of this service. A deep impression seemed to pervade all present of the vast importance of a devout, holy, and zealous ministry, to meet the wants of our churches, and to promote the religion of Christ in the world.

BAPTIST UNION OF IRELAND.

The annual meetings of this association were held as usual in Dublin on the 22nd, 23rd, and 24th of August.

The services commenced on Tuesday morning with a prayer-meeting, and an address by Mr. Bery of Abbeyleix. In the evening two addresses were delivered, the first by Mr. Wilshere of Athlone on "The Nature and Misery of Backsliding from God." The second by Mr. Browne of Coleraine on the "Importance and Blessedness of Devotedness to God." On Wednesday morning there was a prayer-meeting, when Mr. Eccles of Belfast gave an address, and in the evening the Rev. D. Mulhern of Conglig preached a very important and excellent sermon from 2 Pet. i. 5—7.

On Thursday morning the letters from the churches were read, and upon the whole were highly encouraging. To seventeen churches (some of which were very few in number) there had been added during the past year 121; the decrease, occasioned chiefly by emigrations, was sixty—leaving a clear increase of sixty-one members, or nearly four to each church. In the evening we had a public meeting on behalf of the Baptist Irish Society; the speakers were Messrs. Wilson of Clonmel, Hamilton of Ballina, Bugby of Waterford, and the much respected secretary of the Society, the Rev. F. Trestrail of London. The attendance was more numerous than it had ever been on any previous anniversary. The speeches were deeply interest-

ing, and a solemn and holy impression accompanied with joyous feeling seemed to pervade the whole assembly.

On Friday evening the church in Dublin had appointed a social tea meeting to bid farewell to their friends from the country; at this meeting there was a numerous attendance from other Christian churches in the city. Special thanks are due to our independent brethren for their kindness, in so many of them favouring us with their presence. The speakers on this occasion were Messrs. McCarthy, Bugby, Eccles, Mullarky, Stroyan, independent, and Mr. Trestrail.

All the meetings were well attended, harmony and brotherly kindness characterized all our proceedings, and the brethren appeared much cheered and strengthened, and departed to their various spheres of labour with holy resolution, that by the grace of God they would devote themselves more diligently than ever to the work of the Lord.

The following is one of the resolutions unanimously adopted :—

“That a memorial should be presented to the Lord Lieutenant expressive of confidence in his past administration, loyalty to the queen, and thankfulness to Almighty God for having preserved Ireland from the horrors of insurrection.”

Such memorial was accordingly prepared and signed by all the brethren of the Union.

Mr. Milligan, pastor of the church at Dublin, who is secretary to the Union, from whom we received the preceding account, has appended to it the following remarks :—

“The generous and charitable aid administered by our brethren in England through the agents of the Society, has most undoubtedly effected good. In consequence the baptists have become more extensively known in this country. It was very natural for Roman catholics and nominal protestants to make some inquiries respecting the benevolent strangers who delivered themselves and their families from the horrors of starvation—‘Are these baptists numerous in England?’ ‘In what do they differ from others?’ ‘What do they believe?’ &c., and after a little information was given in reply to these queries, the conversation not unfrequently ended with the observation, ‘They don’t seem so very far wrong—they are a very kind people.’ I may also state that by the administration of British benevolence, the agents of the Society have been placed in a more respectable and commanding position than before, and those who have received from them the things ‘needful for the body,’ in numerous cases have looked, and will yet look, to them for the things needful for the soul. The present state of the country I believe to be favourable to the diffusion of our principles; the excited mass of the population have been miserably disappointed in the result of the

late attempt at insurrection; they have been the dupes of leaders, the subjects of excitement, looking for deliverance from poverty and toil, and anticipating liberty and wealth and the conversion of this afflicted country into an earthly paradise. I need not say how completely all these cherished ideas have vanished—disappointed in their leaders, ready to sicken at the very idea of repeal, and ready to consign themselves to a perpetual dungeon for their stupidity; they have ceased to gaze on a picture that absorbed their whole soul, and they are now in a state of mind for having eternal realities brought before them, for hearing that this is a sinful, sorrowful, and accursed world—that those who would lead them to seek repose in it are miserable comforters—that true liberty can be found only in the kingdom of God—that union with Satan is their greatest source of misery, and that that union must be repealed before they can be truly happy. The national mind in this country seems now almost asleep, but it will not long continue so; it is not the national character to remain in a state of apathy. If it be not soon occupied with good, evil will be presented to it. If the ministers of God do not embrace the present favourable opportunity of sowing good seed, a fresh race of demagogues will soon scatter tares. But alas! how few are the first class of agents when compared with the latter! How few to engage in this great undertaking! How far the distance between the posts we occupy—how far removed from each other’s counsel and sympathy; some of the agents scarcely see the face of a brother of his own denomination from the separation at our annual meetings until that jubilee period returns again. The seventy disciples of our Lord were sent out “two and two into every village.” The preachers of sedition have lately traversed the land in numbers of two, three, four, and sometimes six, but the minister of peace must now journey alone, fight alone, labour alone, sigh and weep alone. Christian brethren, will you not now determine to send over more missionaries where God has set before you an open door? I believe you could send ten or twelve, and sustain them here, but will you not send six, or four, or even two? Shall the cry proceed from your brethren here, ‘Come over to Ireland and help us,’ and will you say nay? God forbid! The baptists of England have done great things in other lands, and they may yet do great things in Ireland. What would it be for our churches to raise £600 a year to support six labourers here. Are there not a dozen wealthy men amongst us that could do this without difficulty? A few years ago I met with a village shopkeeper, who told me it was his ‘earnest daily prayer that God might prosper him in his business, that he might be able to give £50 a year to sustain a baptist minister in the village.’

And that man had a wife and six or seven children. O that our brethren in England would determine to make one energetic attack upon this land! O that God would put it into their hearts to bestir themselves to occupy the field so much demanding their cultivation! Wealthy men of God! churches of the triumphant Redeemer! will you not 'come up to the help of the Lord, to the help of the Lord, against the mighty?'"

ASSOCIATIONS.

BERKS AND WEST MIDDLESEX.

This association consists of the following churches:—

Addlestone.....	W. C. Worley.
Ashampstead.....	H. Fuller.
Beech Hill.....	H. Young.
Brimpton.....	C. Rixon.
Datchet.....	John Tester.
Harlington.....	Wm. Perratt.
Horshill.....	B. Davis.
Newbury.....	Joseph Drew.
Reading.....	J. J. Brown.
Staines.....	G. Hawson.
Sunninghill Dale.....	G. Chew.
Uxbridge.....	J. Y. Holloway.
Wallingford.....	S. Davies.
Wantage.....	C. E. Birt.
West Drayton.....	John Faulkner.
Windsor.....	S. Lillycrop.
Wokingham.....	C. H. Harcourt.

It assembled at Reading, June 13th and 14th. Mr. Brown was chosen moderator. The letters from the churches were read, which on the whole were of a more cheering character than last year. Mr. Birt gave an address on the state of the churches, and Mr. Drew preached the association sermon. The circular letter by Mr. B. Davis was read. The following resolution was among those adopted:—

"Resolved—That this association congratulates the baptist churches of the European Continent on the wide and effectual door which the present political changes have opened to them; and sincerely hopes that they will be prepared to enter in and take possession of the field of labour in the name of the Lord."

Statistic.

Number of churches.....	17
Baptized.....	79
Received by letter.....	32
Received by profession.....	21
Restored.....	3
—	135
Removed by death.....	23
Dismissed.....	24
Withdrawn.....	7
Excluded.....	10
—	64
Clear increase.....	71
Number of members.....	1322
Sunday scholars.....	1786
Teachers.....	250
Village stations.....	30

The association next year to be held at Harlington, on the Tuesday and Wednesday in Whitsun week.

GLAMORGANSHIRE.

This association, consisting of sixty-one churches, met at Ramoth, Hirwaun, on Wednesday and Thursday, June 21 and 22. Several sermons were preached. The weather was very favourable, and the congregations large. The following were among the resolutions which were adopted:—

"That this conference, while feeling the want of a greater degree of voluntary exertion for the education of the young in the county, considers the report of Mr. Lingen on the state of education in this county inaccurate, unfair, and partial;—inaccurate, by omitting a large number of schools from the report; unfair, by the suppression of much evidence that was favourable to the people; and partial, by throughout the report evincing a strong prejudice in favour of that church established by the laws of England.

"In answer to a letter received from brethren in Monmouthshire, that we are prepared to agitate the church and state question, on the independent principles of the baptists, and under our own banners, but not on any other principle.

"That this association recommends that a general and a mighty effort should be made to establish a society for the benefit of aged and infirm baptist ministers in Wales.

"That a prayer meeting be held in all the churches on the last sabbath in July, and every evening the following week, to humble ourselves before God, and to implore a larger portion of the Spirit, and the revival of religion among us."

Statistics.

Number of churches.....	61
Increase by baptism, restoration, and letters.....	938
Decrease by exclusion, death, and dismissal.....	667
Clear increase.....	271
Number of members.....	6757
Number of schools.....	73
Number of scholars.....	6017
Number of teachers.....	936
Branches and stations.....	28

The next association will be held at Zoar, Rummy, the third Tuesday in June, 1849.

NEW CHURCH.

PONTYFRIDD, GLAMORGANSHIRE.

An English baptist church has recently been formed in this populous neighbourhood. We are informed that nine disciples have united together in fellowship, under the ministry of Mr. William Williams.

NEW CHAPEL.



WEDNESBURY, STAFFORDSHIRE.

In the year 1838, a small baptist chapel was opened in the populous town of Wednesbury, by the Rev. T. Swan, and the Rev. Dr. Hoby of Birmingham. The pulpit was supplied by different brethren until the year 1844, when the present minister, the Rev. J. Blower, was induced to settle in the neighbourhood, and undertake the pastorate of the infant church. The chapel was enlarged in the year 1846, but soon became too small for the increasing congregation. The independent chapel, a very handsome, commodious, and most substantial edifice, with burying-ground attached, erected at a cost of about £1,600, capable of accommodating 800 persons, was offered for sale. The congregation of baptists, after much deliberation and prayer, selected trustees, and resolved to purchase it. On Friday, April 21, 1848, the chapel, school-rooms, and property adjoining, were secured to the baptist denomination on advantageous terms.

This elegant and commodious place of worship, a view of which is prefixed to this statement, was opened for divine service on Sunday, August 13th. The Rev. J. E. Giles of Sheffield, and the Rev. T. Swan of Birmingham, preached on the occasion. On Monday evening a special tea-party was held. After tea a public meeting. F. Room, Esq. of Birmingham took the chair; the meeting was addressed by Revs. J. E. Giles, T. Swan,

D. Wright, J. Williams, J. Stent, J. Blower, and Mr. Jordan. On Tuesday evening, the Rev. C. H. Roe of Birmingham, and on Thursday evening, the Rev. I. New, preached two impressive sermons. The collections, including a donation of £5 from F. Room, Esq., and the liberal offerings of the trustees, amounted to £145 and upwards.

The congregation had previously contributed to the utmost of their ability. An appeal is being made, with the cordial sanction of the neighbouring ministers, to the baptist denomination in particular, and to the Christian public in general, in the hope of obtaining pecuniary aid to assist in clearing off the remaining debt, which, after the necessary alterations have been completed, will be £700

ORDINATIONS.

WELSH POOL, MONTGOMERYSHIRE.

A recognition service of the ordination of the Rev. S. M. Bell, late of Southampton, was held in Zion chapel, July 27th, 1848. The Rev. J. Bowman of Pool delivered the introductory address, the Rev. D. Morgan of the Welsh church proposed the usual questions, and received the answers from the minister and deacon, the ministerial charge was given by the Rev. J. Reynolds of New Well, and the Rev. W. Bennett addressed the people and offered up the ordination prayer. The whole of the services were marked with interesting indications.

SALENDINE NOOK.

On Monday afternoon, the 14th of August, the baptized church of Christ worshipping in Salendine Nook chapel, near Huddersfield, met for the purpose of recognizing the Rev. J. Stock, late of Chatham, as their pastor, and commending him to the divine blessing by united prayer and supplication.

Mr. Samuel Kenworthy, the senior deacon, presided. The chairman commenced the proceedings by giving out a hymn, and reading the 3rd chapter of the 1st Epistle to Timothy, after which one of the brethren engaged in prayer.

Mr. John Haigh, who had acted as secretary to the church during its destitution of a pastor, then read, at the request of the chairman, the minutes from the church book, which had reference to Mr. Stock's call. When this was done, the chairman remarked that the members were not then assembled to *elect* a pastor, but to *recognize* one whom they had already chosen, and to commend him to God by fervent prayer; he would, therefore, simply ask them to confirm in the usual way the minutes just read as a correct record of their solemn, deliberate, and free choice of Mr. Stock to become their pastor. This was done by the meeting unanimously. Mr. Stock was asked to give a similar sign of his approval of the minutes, so far as they were a record of his proceedings in the business, with which request he immediately complied. Each of the deacons then gave the newly elected pastor the right hand of Christian fellowship, and accompanied the act with a brief but very affectionate address of congratulation, encouragement, and exhortation. After this, another member engaged in prayer, a hymn was sung, and Mr. Stock, at the request of the chairman, gave the church an account of his conversion to God, his call to the ministry, and his doctrinal views. Another hymn was then sung, and the chairman closed the service with prayer.

At the termination of this meeting the members all partook of tea together in the vestries. In the evening they again assembled in the chapel, when Mr. Stock presided. After two brethren had engaged in prayer the chairman delivered a discourse containing an exposition of the nature of a gospel church, and the duties binding upon its members. One of the deacons then offered up the concluding prayer, and the pastor pronounced the benediction.

Our informant adds, "None but members of the church were present throughout the day. The competency of each Christian church to *elect* and to *set apart* its own deacons and pastors (a principle which lies at the basis of congregationalism and independence), was thus practically and consistently asserted."

The confession of faith and the discourse

on the nature of a gospel church, delivered on this occasion, will shortly be published in a cheap form by the solicitation of the church.

BILSTON.

Mr. T. S. Kemp was publicly recognized as pastor of the baptist church, Wood-street, Bilston, on Monday and Tuesday evenings, August 21st and 22nd. Rev. J. Smith of New Park-street, London, preached to the church and congregation on the Monday evening, and delivered a solemn and suitable address to the pastor on the Tuesday evening. Revs. D. Wright of Darkhouse, Coseley, J. Stent of Princes End, S. Oldaere, Market Drayton, R. Dowies, independent minister, Bilston, also took part in the services. Two new school-rooms have also been recently erected in connexion with the chapel, and were opened by Mr. Smith preaching on Sunday, August 20th, and a public tea meeting on Tuesday, at which upwards of six hundred persons sat down; R. Bew, Esq., Wesleyan, presiding. A fraternal feeling seemed to pervade the assembly, and the services were of a most interesting character.

KINGTON, HEREFORDSHIRE.

Services in connexion with the settlement of Mr. W. B. Bliss, late of Stepney College, were held at the baptist chapel, Kington, on Tuesday, September 5th. The Rev. John Walters of Ledbury commenced the morning service with reading and prayer; the Rev. Maurice Jones of Leominster, stated the nature and constitution of a Christian church; the Rev. Samuel Blackmore, the former minister, asked the questions and offered the designation prayer; and the Rev. C. M. Birrell (Mr. Bliss's pastor) delivered the charge. In the evening the Rev. T. F. Newman of Shortwood preached to the people. Other ministers, of whom eighteen were present, took part in the services. The engagements were throughout unusually interesting and very numerously attended.

RECENT DEATHS.

MRS. TAYLOR.

Died at the Reeds, Sunnyside, Lancashire, August 6th, 1848, Mrs. Susan Taylor, aged 72 years, in the humble hope of eternal life through Jesus Christ. Mrs. Taylor was a beloved member of the infant church at Sunnyside, under the pastoral care of Mr. A. Nichols, by whom a funeral discourse was delivered to a crowded audience on Sunday, September 10, 1848, in compliance with her request, from Job xix. 25—27.

MR. C. S. TOSSWILL.

Mr. Charles Spare Tosswill, one of the deacons of the church in Henrietta-street, London, entered into rest on the 16th Sept., in the fiftieth year of his age.

The extremely frail infancy and constitutional infirmities of this esteemed Christian brother, rendered it improbable that his life would be protracted to half a century. A gracious God, whose hand in his preservation and in that degree of health which he enjoyed was often by him gratefully praised, enabled his servant both to pursue very successfully the business concerns of life, and to attain considerable distinction in intellectual and scientific pursuits. Possessing a well disciplined mind by extensive reading and judicious study, he was not only a well informed man, but in pharmaceutical knowledge, together with chemistry, botany, and kindred sciences, he was held in estimation. In his relation to the church and connexion with the mission, as a member of the committee for many years, he was known as a man of clear, correct judgment, while his opinions generally evinced sound, practical wisdom and prudent economy.

Mr. Tosswill became a decided Christian when a very young man, and used occasionally to mention the exquisite joy he felt at the time of his baptism, so that he described it as literally that of the Ethiopian, constraining him to sing hymns of praise as he walked home. It took place as a matter of convenience at Blandford-street, where the ordinance was administered by Rev. Mr. Keeble, but it was the church at Greenwich, then without a pastor, which first received him as a member. At that time also he entered into business, but afterwards removing to Torrington-place, London, he attended at Keppel-street; till, by various circumstances and a strong attachment to the Rev. W. A. Salter and his ministry, he joined the church at Henrietta-street. With this church he lived in useful and honourable membership twelve years, during several of which he sustained the office of a deacon. As a man of deep-toned piety, habitual regard to the glory of God, and conscientious discharge of every duty, he will long be held in honourable remembrance; and many will lament his loss as that of a sympathizing friend accustomed to minister to their relief, both by his medical skill and by pecuniary aid. Firm as was his attachment to the religious principles he avowed, he loved all who loved his Lord. His heart and his house were equally opened to them, and many who enjoyed his Christian hospitality, will feel that by his death they have lost a brother and a friend. With a deep consciousness of sin, he lived and died in humble but strong hope of salvation through "the precious blood of Christ." His last days

were unattended with circumstances suited to record, as the first stroke of paralysis was so severe as to render the helpless body thenceforward nothing better than a living sepulchre of the imprisoned spirit, and a subsequent attack was the signal for the emancipation of the redeemed soul.

MISCELLANEA.

PRINCE'S END, TIPTON.

The place of worship occupied by the baptist church in this place was opened in September, 1846, and the Rev. J. Stent then commenced a ministerial engagement for two years. Since that time, a congregation has been raised, twenty-five have been baptized and added to the church, a good school has been sustained, and a sympathy created with the missionary cause, dissenting colleges, and suffering humanity at large.

On Lord's day, Sept. 10th, Mr. Stent addressed the church in the morning, and the congregation in the evening, for the last time from the pulpit. In the afternoon he paid his farewell visit to the schools, and delivered a parting address to the children. On the following evening the members of the church, the Sunday-school teachers, and a goodly number of the congregation, assembled to a social tea meeting in the school-rooms. After tea, an hour was spent in communion at the throne of grace, and at the close of that part of the service one of the deacons rose, and in a brief address presented Mr. Stent with a purse of money. The amount, though not very large, was the cheerful gift of a people suffering under a severe depression of trade, and as such was of more value than double the sum would be at a time when trade was prosperous and wages good. An address was then read from the Sunday-school teachers as a grateful acknowledgment of the attention Mr. Stent has given to the schools, and of the assistance he has rendered them in their arduous but interesting work. The meeting was closed by a parting address from Mr. Stent; and with tears and regrets an attached people received the farewell of their pastor and friend.

EDUCATION OF MINISTERS' SONS.

A circular has been transmitted to us dated Newmarket, September 18, 1848, of which the following is the substance:—

"It occurred to several ministers and gentlemen in this locality, to aid in the education of ministers' sons. They have been induced to this from the consideration of the limited incomes of many ministers, and the great difficulties they often experience in procuring for their sons a suitable education. One or two institutions of this kind exist in

other parts of the country, and it was felt to be desirable to place within reach similar advantages, in this and the neighbouring counties.

"It was therefore agreed to call a meeting for this benevolent purpose at Newmarket, on Tuesday, 1st August. The Rev. James Davies, Haverhill, presided, and the following resolutions were adopted:—

"I. That a Society be formed for the Eastern Counties of England, to aid a few ministers of different denominations to educate their sons.

"II. That the affairs of this Society be conducted by a treasurer, secretary, and committee.

Treasurer.

S. PIPER, Esq., Newmarket.

Secretary.

Rev. J. P. SIMPSON, Newmarket.

Committee.

Rev. J. DAVIES, Haverhill.
 Rev. F. R. MOORE, Soham.
 Rev. D. FLOWER, Burwell.
 Rev. W. W. CANTLOW, Isleham.
 Rev. J. COOPER, Soham.
 Rev. J. RICHARDSON, Barton Mills.
 Rev. C. ELVEN, Bury St. Edmunds.
 Rev. J. C. BODWELL, Bury St. Edmunds.
 Mr. H. ANDREWS, Newmarket.
 Mr. W. PRENTICE, Slowmarket.
 Mr. J. BEETON, Bury St. Edmunds.
 Mr. S. H. COWELL, Ipswich.
 Mr. J. D. EVERETT, Ipswich.
 Mr. J. PILGRIM, Hitcham.
 Mr. T. PEEK, Soham.
 Mr. J. WOODS, Moulton.
 Mr. T. RIDLEY, Bury St. Edmunds.

"III. That subscribers and donors shall have the right of selecting the objects of their benevolence, and that they be invited to communicate on the subject with the secretary, or any member of the committee.

"IV. That this society make arrangements with the Rev. John Swindell, tutor of the classical and commercial academy, Newmarket, to receive the youths who may be educated under its patronage.

"V. That any minister, whose circumstances require aid, may become a candidate for the benefits of this society, on his agreeing to pay ten guineas per annum towards the board, education, books, and washing of his son."

COLLECTANEA.

ENDOWMENT OF ROMISH PRIESTS.

The subject of the Endowment of the Romish Church is already beginning to occupy the columns of the daily journals, in anticipation of the ministerial project of next session. The fact indicates the activity of the party by whom this measure is being urged on. In the *Post* of Monday, a writer who styles himself "*A Protestant Christian*," but who talks of "the high merits of the Protestant Establishment," and says, that "the most pious and enlightened Christians known in Europe are Roman Catholics,"—language which betrays the cloven foot,—treats the question as sure

to be carried next session, our great statesmen being all in favour of it, in opposition only to "the prejudices of the vulgar and violent,"—the "illiterate multitude,"—instigated by "certain knots of religious fanatics with whom the masses have little sympathy." The opinions of various right honourable persons are cited. Earl Grey has stated, that "the Catholic Church ought to be the Established Church in Ireland as the Protestant Church is in England." Lord Palmerston maintains, that "a provision for the Roman Catholic priesthood of Ireland is a measure of justice." Lord John Russell "wishes to see a Church Establishment suited to the number of the Protestants in Ireland, and likewise an Establishment suited to the Roman Catholics." The Hon. Sidney Herbert "hopes soon to find in every part on his estates an endowed Roman Catholic Church." Earl Fortescue strongly felt "the necessity to bind the Roman Catholic hierarchy to the State." Having had "an opportunity of witnessing the evil effects of the voluntary system, he would cheerfully submit to a land-tax for the payment of the Catholic clergy; to have it at once abolished."

The project, let it be observed, originates entirely with the English aristocracy, is urged forward by them alone. The Irish have not asked for it. The English people are opposed to it. The "prejudices of the vulgar" revolt against it. The Anglican clergy have raised their voice against it. The Romanists themselves repudiate it. But our leading statesmen of all parties, that is to say, the Irish proprietors, the holders of church livings, the distributors of church patronage, and generally the aristocratic whigs, who, without any strong religious preference for the Protestant religion, have a very strong regard for the Protestant Establishment, these are the parties, and these alone, who, under the dishonest pretext of conciliating the Irish people, would commit the abomination of taking the harlot of Rome into the loathed embrace of a Protestant state. May the God of heaven confound their machinations!

Protestant Dissenters! Enemies of bigotry and fanaticism in every form, but who are now evidently charged with both. Friends, generous friends as you have been, to oppressed and misgoverned Ireland, and advocates of the civil rights of your Roman Catholic fellow subjects! It rests with you and your fellow Protestants to say, whether a handful of aristocratic politicians without religious preferences, and mistaking wholesale bribery for high statesmanship, shall perpetrate this outrage upon the Constitution and the Protestant faith, in defiance of those whom the House of Commons ought to represent,—the over-taxed people of England.—*Patriot.*

It may be regarded as a fact that evil is determined against our protestant constitution

and our reformed church, by the government; that they have resolved to endeavour to pass through parliament next session a bill to take into the service, and into the pay, of the state the priests of that antichristian power against which they and their forefathers have protested for these last three hundred years, and on her continued protest against which rests Queen Victoria's right to her throne.

It is not to be doubted that the only probable means, under God, by which this intention of the government can be frustrated, is by the truly religious part of the nation, in the three kingdoms, urgently, deliberately, and wisely setting themselves in opposition to the ruinous design,—ruinous when contemplated in the light of scripture, wise and specious when weighed according to the wisdom of the world. It is the truth that every body of truly Christian men in the kingdom is as much interested in the prevention of this measure as any other. For, it tends to cut off the only living spring of a nation's prosperity, the blessing of Heaven, and leads towards the immersion of the people of every name and denomination in the horrors of the darkness of papal superstition and idolatry.

It becomes, then, the duty of every man, in whatever station in the church, to ponder with himself what is to be done under these circumstances, and what is the peculiar duty which devolves on him, personally, in the emergency. And it is necessary that he should soon bring his deliberations on the subject to some practical issue. The object of the advocates of the measure is, to direct the national attention to any subject rather than this. It ought to be ours to make it occupy in our esteem, and in the national eye, the chiefest place. Do our readers not think so? Will they then deliberately proceed to act according to their perceptions of the case?—*The Record*.

The Catholic Endowment question still engages notice. At a meeting of gentlemen held last week, representative, virtually rather than formally, of churchmen, Wesleyans,

and nonconformists, the conclusion arrived at, after free conversation, was substantially to this effect:—That action upon any united ground was inexpedient, and that any suppression of principles by either party would be wrong—that it would be better for each religious body to conduct opposition to the contemplated scheme in such manner as would leave each entirely unfettered—that it would nevertheless be possible and desirable to avoid collision in the management of these separate agitations—and that, should occasion render it necessary, mutual agreement as to details might be sought by conferences of the several independent committees. We understand that the collision sought to be avoided is one which has reference, not to the line of argument to be employed, but merely of the mechanism to be put in action—such, for instance, as might prevent a clash of public meetings in the same locality. On the whole, the decision arrived at appears to us to be a judicious one. Let each party stand upon its own principles—or rather, advance to the attack in the line of them—but if, in doing so, a conjuncture should occur, in which simultaneous effort may tell with moral effect, consultation between ail may be resorted to simply *pro re nata*. We shall regard the ministerial proposal as a powerful lever put into our hands for the subversion of state ecclesiastical establishments as such—and this is the use we are chiefly anxious to make of it.—*The Nonconformist*.

ITALY.

A private correspondent of *The Christian Times*, after giving a deplorable account of the state of things in Tuscany and the adjacent regions, says,—“I beseech your Christian readers to remember that it is only by the gospel and its principles that Italy can be really regenerated; and that books of all kinds are greatly wanted. Bibles are now selling very fast; any quantity might be disposed of at this moment. They say they are bought to spite the pope, because he has not favoured the independence of Italy.”

CORRESPONDENCE.

ON THE ADMISSION OF MEMBERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—As an aged pastor, I cannot refrain, for myself and others, cordially thanking our dear brother Elven for his article in your last number on the above subject; and

as the result of my own painful experience, I can testify to the great evil of maintaining in our churches the *unscriptural term of communion*, on which he so judiciously animadverts, viz., *Insisting upon a personal relation of experience before the whole church, previous to admission*. I know that the church of which I have been pastor for many years,

might have been much larger but for this human device. For while it has been no bar to prating hypocrites, many a tender lamb, many a bruised reed, have been thereby hindered from observing the precious ordinances of baptism and the Lord's supper, and enjoying the communion of the church. And in many cases I have known sincere yet timid females who after having suffered intolerable anguish in the anticipation of this cruel ordeal, when at length they have been dragged by the stern mandate into our vestry, have only been able amidst hysterical sobs to answer yes or no to the inquiries which were made; and when some Diotrophes has put a hard question to the trembling disciple, it has been utterly confounding. What a morbid curiosity must that be that can feast on such agony! And what are the arguments adduced in its support? Why, a gross misapplication of the Psalmist's language, "Come and hear all ye that fear God, and I will declare what he hath done for my soul," Ps. lxxvi. 16. Yes, ignorant and absurd as it may seem, this passage is actually quoted to defend the practice in question. Surely I need not say that this was the language of an Old Testament saint, relating his experience to his fellow saints, and not the language of a young convert before a Christian church! Then again it is said, "Oh, it is our custom," true; but what is the answer of the primitive churches, whether we consult the Evangelists, the Acts of the Apostles, or the Epistles? This is the answer, "We have no such custom." When our pædobaptist brethren misapply scripture, or plead custom for infant sprinkling, we justly repudiate such vain attempts to sustain a human invention. But baptists who talk (for I will not call it reason) in the way referred to, are in the same condemnation. Then it will be said, "What course should we adopt?" Well: the church has a right to be satisfied previous to the admission of any to the ordinances of Christ's house, that they are truly converted to God. The pastor therefore, before he proposes them should be satisfied in his own mind from personal intercourse and inquiry. Messengers may then be appointed to converse with, and make inquiry concerning, the candidates. Then let them, either by the report of the messengers—by a written communication—or if they are *willing* by a personal relation, make known to the church the dealings of God with their souls. Oh, what a yoke and burden would this remove from the necks of young and weak disciples! Surely our deacons will take this matter up, where they know their pastors' hearts are so constantly wounded by what is clearly unscriptural practice, and seek to remove this stumbling-block out of the way. And it is hoped space will be found in the next number, for these plain but heartfelt remarks of

A WILTSHIRE PASTOR.

August, 1848.

IS THERE ANY SCRIPTURE WARRANT TO PRAY THAT THE THING SIGNIFIED IN BAPTISM MAY BE CONNECTED WITH THE ADMINISTRATION OF THE OUTWARD AND VISIBLE SIGN?

To the Editor of the Baptist Magazine.

DEAR SIR,—We may well make this inquiry when we find in Rippon's Hymn-Book the following prayer,—

"Eternal Spirit! heavenly Dove! !
On these baptismal waters move!
That we through energy divine,
May have the substance with the sign."

Is not this the doctrine of baptismal regeneration? and is not regeneration by the Spirit, or divine purification by the Spirit and blood of Christ the substance, or the thing signified?

The papists and the Puseyites you know contend that the substance is, or may be, connected with the sign; and in the baptismal service of the Church of England the minister not only prays for this, but also gives thanks to God after the administration, that the child, or the adult, is regenerated by the Holy Spirit, and received by adoption into the family of God.

Now the question is, whether our baptist friends and others have any scripture warrant to pray for this all-important blessing? And if so, whether they may not in the judgment of charity have reason to hope that the blessing is connected, unless the future conduct of the baptized should prove the contrary, as in the case of Simon Magus, Ananias, Sapphira, and others? These were indeed baptized with water, but they gave no proof that they were baptized with the Holy Ghost—they were born of water, but not of the Spirit; they were typically saved by the washing of regeneration, but they were not saved by the renewing of the Holy Ghost, which is shed, or poured out upon true believers abundantly through Jesus Christ; therefore the evangelical clergy, baptists, and pædobaptists, contend that regeneration is not necessarily and inseparably connected with the administration of the ordinance; but that it may be in answer to the prayer of faith according to the sentiment of the hymn just quoted from Rippon.

But there is this difference between the evangelical clergy and the baptists, and the papists and the Puseyites. The two latter as Arminians contend, that the blessing is inseparably connected when administered by the duly authorized clergy, and, therefore, the cases of Simon Magus and others prove not that they had not the blessing, but that they fell from it. But the question before us refers more especially to the Calvinistic view, which does not necessarily connect the substance with the sign.

But then the general impression among

baptists is, that the substance should *precede* the sign, and not follow in connexion with it. How then is this to be reconciled with the prayer contained in Rippon's hymn? That regeneration may take place before baptism by the preaching of the gospel and other means, and that a fresh manifestation of this blessing may be realized and enjoyed by believers in the administration of the ordinance, is admitted; but when we pray that the Spirit on the baptismal water may move, and that we may have the substance with the sign, as in Rippon, does not this imply that regeneration, pardon, and purification, may accompany the sign which had never before been realized? If so, is there any scripture warrant for such a prayer? Is there any promise in the word of God to encourage unregenerated sinners who feel their guilt and misery, to pray that the Spirit on the baptismal water may move, and that they may have the substance with the sign? Is the promise made to such in Acts ii. 38, 39? If so, then the three thousand on the day of Pentecost were baptized, not because they had received the substance, but that they might receive it—baptized, not because their sins were remitted, but that they might be remitted—baptized, not because they had received the saving gift of the Holy Ghost, but that they might receive it; therefore, when they gladly received the word which promised them so much, they were baptized, for the remission of their sins, and the gift of the Holy Ghost.

Rippon's hymn then, is so far right; but is it right for our baptist brethren to delay the administration of the ordinance which they generally do, till the candidate give evidence of regeneration, or of having received the substance as a qualification for the sign? Is it not enough for the candidate to receive the word of promise like the three thousand who were deeply concerned for salvation, and to submit to the ordinance that the blessing may be realized? These are interesting questions, and if blessings so great may be connected with the ordinance of baptism, then the prayer of Rippon's hymn can never be too highly appreciated, though it may be abused by papists and Puseyites.

It will be seen that though the writer is a pædobaptist, he is not unfriendly to believers' baptism; nor yet to his brethren who differ from him in the quantity of the emblem; he respects their conscientious convictions, and rejoices much that they perfectly agree with him in all that pertains to the baptism of the blessed Spirit.

He shall feel happy to find from the editor, or from any of his correspondents, that he has not misunderstood or misconstrued Rippon's beautiful hymn.

I am, dear Sir,

Yours very respectfully,

A FRIEND.

DEAR SIR.—The letter of "A Friend," respecting which you have requested my opinion, is occasioned by one or two mistakes which are not confined to him; and therefore to point them out may be servicable to others.

He supposes apparently that the hymn-book published by the late Dr. Rippon holds a position in the baptist churches which it does not actually possess. It was the work of an individual, and like other works emanating from a single mind, it was natural that it should contain oversights. When first published it was superior to any other selection of hymns, and it obtained an extensive reception in baptist churches; but it was never regarded as a faultless book. Some of the hymns it contained were commonly spoken of as objectionable; and this was one of several reasons why, about twenty years ago, a new Selection for the use of baptist congregations was compiled. Some congregations still retain it; but this fact ought not to be considered proof that even they approve of every verse that it contains. It would be too much to presume this respecting the use of the new Selection, though in its compilation several ministers were united; or, indeed, respecting the use of any uninspired volume.

But there is a second assumption in the letter of "A Friend," which is of far greater importance than the first. He takes it for granted that baptism is a sign of that internal change which is commonly denominated regeneration—the change by which spiritual life is imparted. This you are aware is a notion current among pædobaptists, and this is evidently the notion of "A Friend;" hence he supposes that if we pray at our baptism, that we "may have the substance with the sign," we pray that we may be regenerated. He takes it for granted that Paul writing to Titus has reference to baptism when he speaks of "the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Saviour." But though this is taught by pædobaptist commentators, and made an argument for pouring by pædobaptist controvertists, it does not appear to me that there is any foundation for the opinion. Regeneration is, I conceive, spoken of in this passage as a washing, because of its cleansing influence, but without the slightest allusion to the ordinance of immersion in water.

Baptism is a symbol of the death, burial, and resurrection of Christ, (Romans vi. 3, 4;) a sign therefore that he who voluntarily submits to it believes in Christ as having died, been buried, and risen again for our salvation. Fellowship with him in his sufferings and death, and hope of fellowship with him in his resurrection, are professed in baptism; these are things signified which it is quite consistent

for an evangelical baptist to pray that he may have with the sign, through the power of the Holy Ghost. Baptism is also a sign of the believer's intention to "walk in newness of life," (Romans vi. 4;) and with obvious propriety he may pray that the Holy Spirit may so guide and strengthen him that his future course may be a course of corresponding purity; in other words that he "may have the substance with the sign." These and similar thoughts would occur to the mind of a baptist at the water-side, if the words were sung to which "A Friend" refers, far more naturally than any thing connected with baptismal regeneration. To one, however, who was prepossessed with that notion, or even with the views of the ordinance which pædobaptists generally entertain, the pernicious sentiment might be suggested; and therefore, as being liable to misconstruction, I think that the verse should not be selected for congregational use.

I am, dear sir,
Yours truly,
A BAPTIST FRIEND.

EDITORIAL POSTSCRIPT.

In the best informed circles it is confidently believed that it is the intention of government, at the commencement of next session, to urge the adoption of measures for taking the Romish priests of Ireland into the pay of the state; and that in this they will have the support of leading men of all political parties. What will be the precise nature of the plan proposed is not at present known: it is probable that there will be diversity of opinion as to the source whence the funds should be derived, both in the cabinet and among other advocates of the payment; but whatever may be the details of the scheme, it will undoubtedly meet with very strenuous opposition. Against all religious endowment from national funds, Christians who do not themselves receive state pay for the support of their own faith and worship have evident right to protest, as unjust towards them as well as baneful to the community. Against the endowment of truth we have objections which do not apply to the endowment of error; and against the endowment of error we have objections which do not apply to the endowment of truth. To take a scriptural church into the pay of the state would secularize and corrupt it; to take an unscriptural church into the pay of the state is to extend and perpetuate its injurious influence. But there are peculiar reasons for deprecating the application of public money to support a corporation systematically hostile to the dearest rights of mankind—opposed in principle as well as by habit to religious liberty and the exercise of private judgment. We are glad

therefore to find that this nefarious project will be opposed earnestly by Christians of various classes. A few ministers and private gentlemen of different denominations, who might be supposed to know the prevalent feeling of the bodies with which they are connected, have met repeatedly to consider what course it would be wisest to pursue. At these meetings it has afforded us pleasure to find the conviction general, indeed almost unanimous, that the opposition will be conducted most effectively if instead of combining in one association, the dissenters conduct their opposition on the principles which belong exclusively to them, the episcopalians on the principles which appear to them to be consistent with their position, and the Wesleyans on those principles which seem to them to be the most important. A combined movement was attempted in reference to the Maynooth bill, but the result did not leave on the minds of those who were most active in it an impression that it was desirable to adopt the same course a second time. Different parties will take separate action, and we hope that what is done by our own body will be prompt and energetic. Individuals who have influence with members of Parliament will do well to call their attention to the subject as soon as possible, and to take care that they should understand clearly, that no other service, however great, will be deemed a compensation for dereliction of duty on an occasion of such paramount importance.

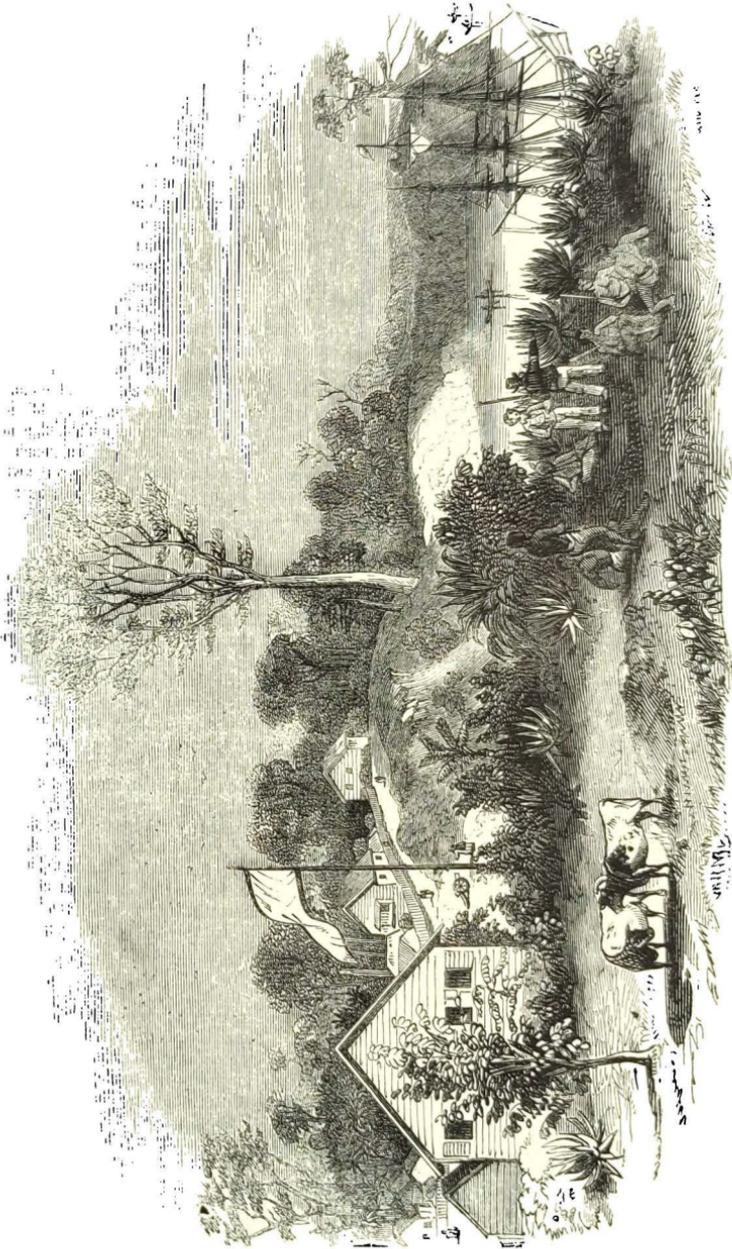
Our readers will observe in the *Missionary Herald* the prospectus of a newly formed "Young Men's Missionary Association." It is expected that the first lecture will be delivered on Wednesday evening, October 18th, by the Rev. C. M. Birrell, and that the subject will be, "A Glance at the Island of Haiti."

Dr. Devan, whose name is known as an American baptist missionary in China, having been removed thence in consequence of the state of his health, is now endeavouring to form a baptist church in Paris. At present he has usually about thirty hearers.

From a full account of the proceedings at the commencement at Madison University, in the State of New York, given in the *Boston Christian Reflector and Watchman*, it appears that on the 17th of August the degree of L.L.D. was conferred on "the Rev. Thomas Price, D.D. editor of the *Eclectic Review*, London."

We have just learned that the independent body has lost another valuable member. Dr. Russell of Dundee, a judicious, diligent, and liberal-minded minister, died a few days ago, after having preached three times on the preceding Lord's day.

THE MISSIONARY HERALD.



CLARENCE, FERNANDO PO.

ASIA.

SERAMPORE.

Specimens of the labours of native preachers possess peculiar claims to attention. Some connected with the church at Serampore in a recent tour recorded facts respecting the reception they met with in a diary, from which the following are extracts.

In the morning we arrived at a village inhabited by Muhammadans. We entered the house of one individual, and preached the gospel to all in his house. They heard us with attention, and some of them took the books we offered them. Having a strong wind against us, and rain, we put to in a khal belonging to the village, where a great many people came through the rain to hear us. They were highly pleased, and took many tracts.

In the morning we came to a village called Nebubunea, where we preached the gospel in two houses, where both men and women heard the word of God attentively. Some of them offered us a fowl, which we refused to accept of. At noon we arrived at a village on the river Panguchi, called Bolabunea, where there was a market, into which we entered, and preached the gospel till evening. Here we saw only five or six Hindus; the rest were Muhammadans, and we saw no women amongst them. They heard us very attentively, and as only a few of them had heard the gospel before, they put many questions to us, and we were obliged to enter very fully into its doctrines. When we began to distribute tracts, they were so eager to get them that they began to quarrel amongst themselves for them. After distributing the tracts we had with us, we returned to our boat, and large numbers followed us there, and manifested so much eagerness to get tracts, that we were obliged to put out from shore, and then several people came to us on their *dingis* to get them.

In the morning we arrived at a market in a village called Soyena. We first entered a blacksmith's shop, where we preached the gospel to several who heard us attentively; they also asked a few questions, which we answered to their satisfaction, and they received tracts with pleasure. When we returned to the boat, several Hindus and Muhammadans followed us, to whom we expounded the fifth chapter of Matthew, and gave them tracts. At noon we arrived at Kaukhali Bazar, and preached the gospel on both sides of the river. On the north bank

of the river we met many Muhammadans, who heard us very attentively, and received our tracts with much pleasure. On the south bank of the river, when we began our work, the shop-keepers left their shops, and came out to hear us. They heard us with attention, and received the books we offered them. We then went to a market called Mohehani. There were about a thousand people there, and we went out in two companies. All heard us attentively, but when we began to distribute tracts, they came round us in large numbers, and pressed upon us. When we got back to our boat we saw that the people in the market were coming in such large numbers that we were obliged to put out from shore; and many came to us in their boats for tracts.

We came to Jalakati Bandar. This village has been lately established, and is a very large one. The attention with which we were heard, and the general conduct of the people towards us, led us to hope that many from this village will shortly embrace Christianity. They left their occupations to hear the gospel; they gave us seats in their shops, and asked us to expound portions of the scripture to them, and several of them remarked that if some of us could remain amongst them for a few days, and explain the doctrines of scripture to them, many might turn to the Lord. One man said, "From the time I read your shastras, I have forsaken Hinduism, and take the scriptures for my guide as far as I understand them, so that my neighbours call me a Christian." In this village we preached the gospel in several places.

Yesterday evening we arrived at Munshi Bazar. There is a fair held here at the new moon in the month Kartik. The traders here build large houses, to deposit their goods, and every thing may be had here. Large numbers of people from all the surrounding districts, from Chittagong, Tipperah, Mymensing, Barisal, and Jessore, visit this fair, which is much larger than that held at Ganga Sagar. This morning we went into the fair, and preached in four different places. The people heard us attentively, and many of the

shop-keepers left their shops to hear us. Seeing that the number of people in the fair continued to increase, we went out again the afternoon. While preaching, a man came to us from the Zemindar's *kachari*, and said that the *Naib* had invited us thither. Supposing that he was desirous of making some inquiries regarding Christianity, we went to him, but as soon as he saw us, he mocked and bade us be gone. The people around him appeared anxious to hear the gospel, but he would not allow them. We therefore returned with a heavy heart, and preached again in the fair; the people heard us as before with much attention.

On the next day we went out again, and were heard with as much attention as yesterday. While we preached, an aged Vaishnabi came to us, begging for some books. She was accompanied by some of her disciples, and finding that she read well, we gave her a copy of the New Testament and the Psalms of David. Shortly after a young man who had listened attentively to the preached word, burst into tears, and falling at our feet, cried out, "This is the truth." We raised him up, and bade him go to Jesus, and in the exercise of faith, to fall at his feet and weep there, and he would obtain forgiveness. In the afternoon we were again out, and when we were just about to leave off preaching, we found a man who secretly professed Christianity, and invited us to his boat. He came with a man named R., of the village of Sanchra, Pargannah Ranchandrapur, in Comillah. There were several men and women with him; and when he heard of us, he came out and sat with us, and we praised the Lord together. This man had read and was able to repeat several tracts; he had also read portions of the New Testament. He believed that Jesus Christ is the Saviour, and had spoken of him to his friends and neighbours, some of whom also believed. When we heard this we rejoiced, and having spoken and prayed with them, we returned to our boat.

On the next morning we were again amongst the people. This was the bathing day, and the crowd was so great, and the people made so much noise, that we could not preach long at a time; we only spoke a few words, and distributed tracts, which also we found much difficulty in doing. At noon we found it more easy to preach, as many of the people were preparing food for themselves, and the day being cloudy, we were able to labour with comfort. Towards evening the people came out in larger numbers to hear us. When we returned to our boat, R., with some of his disciples, came to pay us a visit, and for some hours we conversed together, praising the

Lord. He also asked us what his duty was regarding the ordinances of Christ. We advised him to go to some one of the missionaries to be instructed in divine things, and to be baptized. We then showed him from the scriptures the meaning and intent of this ordinance. He also said that having seen the name of Serampore in several tracts, he had been anxious for the last two years to go thither, but had not been able, but he hoped to go this year. There were two obstacles, he said, to his being baptized now; the first was that he hoped in his present state to be able to draw a few others, shortly, to the profession of the gospel; another was, that were he to be baptized, the Zemindars would persecute him, plunder all his property, and not allow a washerman or a barber to serve him. We then spoke to them of the temptations to which young Christians are exposed, and showed the encouraging promises of the Lord Jesus, which tend to strengthen our faith in him. They read them, and were much delighted, and wished that we would live amongst them, and instruct them. We advised them to go to Dacca. They then asked us in what way we performed divine service. We sung a hymn, in which they joined with much pleasure; we then read a chapter and expounded it, and two of us prayed. In prayer we commended R. and his companions to God, beseeching him to protect them in all their ways, and to own them for his children. R. also prayed, and we found that he and his disciples pray as the sect called *Karta Bhaj* do; and we think much that they do is according to the mode adopted by that sect; and what wonder? It must be expected that they do not know how they should act in all things, for they have had no instruction. We showed them how the Lord commanded us to pray, and how David and others mentioned in the scriptures prayed; and we gave R. a copy of the whole bible, and to his disciples different portions of it; they were with us till very late that night.

We arrived at Chattuck. Of all the villages we visited in the Sylhet district, we met with most encouragement here. They heard the word attentively, and apparently with affection. We met some to whom one of us, on a visit here about four years ago, had given some tracts, and we were glad to find from their conversation, that they had read those tracts with attention.

In the afternoon we went to a market called Kolura Khan, where we met with much abuse, but no injury.

We arrived at Sylhet. In the afternoon we went into the bazar, and preached in three or four places; but the people were not attentive; many mocked and others abused

us. With one Muhammadan who had read something of the scriptures, we had much pleasant conversation; and in the evening a Hindu youth came to our boat to receive instruction.

On the next day we preached at the ghat, and had an attentive congregation, who received tracts gladly. In the afternoon we

stood in the boat and preached to several people and distributed tracts, and then went across the river, and preached in the bazar. Here, as in many other places, the Muhammadans were more attentive than the Hindus. In the evening we met a young man who had been baptized at Dacca. He invited us to his house, where, after dinner, we had worship with his family, and spent the evening in praising God and in profitable conversation.

JESSORE.

Mr. Parry has baptized two persons, who have been added to the church at Kain-mari.

One of them, he says, has been called to make a painful sacrifice. Five days after he had embraced Christianity his wife clandestinely left him. All his and my own personal endeavours to persuade her to return to her husband, have hitherto proved unsuccessful. She has lost caste, and the parents and friends of the girl will eventually cast her off, although they at present have given her an asylum. The parents, I believe, hoped by persuading their daughter to leave her husband, that he would thereby be induced to return to Hinduism. If such was the case, I suppose they must have felt sadly disappointed when they

heard of his baptism. The father of the young man whose case I have alluded to, embraced Christianity about eight or nine years ago, and has great cause for gratitude and praise to God, for his rich grace bestowed on his poor son, who has been brought from darkness to the glorious light of the gospel.

The other member is a female who has been in the habit of attending on the public means of grace for nearly two years, amidst many trials and difficulties, owing to the opposition offered to her by her husband. I hope ere long he will also seek the Saviour.

CHITAURAH.

The native church here as met with renewed difficulties arising from the opposition of their unbelieving countrymen, respecting which Mr. Smith speaks thus:—

The last two months have brought many trials, and much persecution to our native church, which I am thankful to say is now past, and we are again enjoying peace after the storm. Two of our members have separated themselves from us, having loved this present world more than their Lord and Master. With this exception all our affairs are prospering. Several inquirers have been received, and others have expressed a desire to join us. Our services in the chapel are well attended, and our people, I trust, are improving both in a temporal and spiritual point of view. Preaching in the villages has

been carried on with some degree of regularity. Last month we addressed about sixty congregations; nor are our labours without the appearance of profit. During the month several individuals have promised to join our village. Yesterday we were visited by a person who wishes to come and live with us; to-day also I have had two on the same errand: thus the word of God is evidently gaining ground in this vicinity. May he bless it abundantly to the conversion of many souls. We beg an interest in the prayers of our brethren, that we may not labour in vain, or spend our strength for naught.

Mr. Williams, having accompanied Mr. Smith and a native brother in a preaching tour of three days' duration, says:—

The people, in nearly every place, listened attentively. There is a great change for the better in this respect, comparing things as they are now, to what they were four years ago, when I preached in that neighbourhood first. In a large place called Shamshabad, the people used to be very noisy, indeed I have been hooted out and even pelted at with

clods of earth, but now they hear us very well. At our meeting last night the diaries of the native agents were read, and much that is encouraging was brought out. We have taken on another agent to labour with brother Smith at Chitaurah; though, indeed, we can ill afford it—for our funds are very low—but we believe that the Lord will provide.

MONGHIR.

A letter from Mr. Lawrence, dated April 14th, 1848, contains some pleasant tidings:—

The season for itinerating has again closed for the present, as the hot weather has set in with more than usual severity; and owing to the prevalence of easterly winds, the season is not healthy. The cholera has begun to rage among the natives in our neighbourhood. We are daily hearing of the death of some of them. At present no cholera case has occurred among the Europeans, and I am thankful to say that all in our mission circle are as well as usual.

You will hear from brother Parsons some account of his journeys. He was from home nearly the whole of November, and through a part of December. He also visited the Caragola mela in February, when he was accompanied by Mrs. Parsons. They were from home about a month. During the month of January, accompanied by our beloved Nainsukh, I had the pleasure of visiting a district called Bisbazara, to the south of Monghir. Here we found much interesting work. As far as we could learn no missionary had visited those villages before; but the villagers were not wholly ignorant of the name of the Saviour. Some had heard the gospel in Monghir, and many hundreds had heard our native brethren preach at Surajgarah, where some thousands come, about this time every year, to deliver to the government agent the opium which they have been cultivating. The instances were not few in which the villagers recognized Nainsukh, and seemed pleased to see and hear him again. In several villages our reception was very friendly: the people pointed out the best place for our tent, and cheerfully brought us wood and milk, which in some places, through the unfriendliness of the people, we cannot obtain at any price. We often had large crowds of attentive hearers, while we endeavoured to expose the folly of idolatry, and to proclaim the cross of Christ as the only way of salvation. Numbers came and sat by our tent for hours, and patiently heard us explain some of the most important truths of God's word. They would freely talk of the claims and the character of Christianity, and some would candidly confess that if all could but be persuaded to receive and practise it, there would soon be a very blessed change in the state of society. But when the claims of the gospel were pressed home, and they were urged to seek the blessings it confers without delay, alas! they were too ready with some evasive answer. Though strong convictions in favour of Christianity were sometimes felt and acknowledged, still the fear of losing caste, or some other worldly considerations, formed an

insuperable barrier to an earnest and sincere inquiry after truth.

We attended several village markets, on which occasions we had opportunities of preaching to larger numbers than we could otherwise have found collected together, as well as to many people whose villages we could not visit. In the midst of much hurry and confusion, we had a great crowd of hearers, and gave away some books to such as could read. In two or three villages only did we meet with an unfriendly reception. In one village all appeared to have agreed together to oppose us. We were abused not a little, and peremptorily ordered to be off; but by mildly and firmly expostulating with the more respectable portion of the crowd, they became somewhat ashamed of their behaviour. We made several attempts to preach the gospel to them, but all in vain; to this they would not listen. We were therefore obliged to leave them with the painful reflection, that in rejecting the gospel of Christ, they had judged themselves unworthy of eternal life. In no other village did we meet with such strong and decided opposition. Here and there an interested brahmin would show his bitter hatred to Christianity by his violent anger and abuse, but such persons seldom had the sympathy of the crowd. The greater number of our hearers were favourably disposed, and I hope some of them really understood the way of salvation by faith in the Lord Jesus Christ, as we endeavoured to explain it to them. For the fruit of these efforts we must live in hope; at present we hear not the voice of sincere and earnest inquiry, and we see not the symptoms of any great work of conversion; but we must not conclude from this that no good is done by the preaching of the gospel. The diffusion of evangelical knowledge must do good; it has done good already. It has loosened the fetters of superstition and brahminical tyranny. It has weakened the confidence of the people in their idols, their priests, and their deities. It has led many to treat with contempt ceremonies that were formerly deemed indispensable. It has produced a conviction in the minds of not a few, that Hinduism is ineffectual as a remedy for the evils which sin has brought into the world; and some are found, where the gospel is fully preached, who are ready to avow that as to virtue, truth, and purity, Christianity is far superior to Hinduism, and is much better adapted to exalt men to holiness and happiness. And impressions like these have been gaining ground, and taking a deeper root, slowly

it is true ; nevertheless they are surely progressing. I might give you some examples of what I have now mentioned, but I fear being tedious. I will, however, mention one instance which took place in Tirhoot not long ago, which shows the decline of brahminical influence and superstition. A certain inferior caste, according to the usual custom of the country, had employed for many generations a certain order of brahmins to perform some particular religious ceremonies at the sittings of its panchayat (meeting for business), for which the brahmin received a handsome fee. A question arose as to the necessity of continuing the services of the brahmin, and after some discussion it was unanimously agreed that they were unnecessary, and might be dispensed with. The officiating brahmin was accordingly dismissed. He, no doubt, regarded it as a sad proof of the depravity of the times, as a few years ago these people would as soon have thought of dispensing with their food as with the services of the brahmin.

Since I wrote to you last we have been cheered by the addition of three new members to our English church. Two were baptized in December last—a young man and his wife. They have been very regular attendants at our chapel for two or three years, and have been a long time under

serious impressions, but were unable to come to a decision until the autumn of last year, when they made up their minds to profess their faith in Christ by public baptism. They were accordingly accepted by the church and baptized, and on the first Lord's day in January they were received into communion.

The other new member is a gentleman residing in Tirhoot, an indigo planter, and a relative of one of our members. He is a very intelligent man, and well versed in Hindu literature. He has been the subject of real religion, I believe, for several years, and was desirous of being baptized, but there were some obstacles. He renewed his application for baptism in March, and was then accepted by the church. On the 1st of April he was baptized in the presence of a large and deeply serious congregation. I felt a peculiar interest on the occasion from the circumstance that the candidate was a descendant of faithful Abraham, and that we could henceforth regard him as one of the true Israel of God. He is now desirous of turning his perfect knowledge of the native language to some good account, and he has already been engaged in the work of translating for the benefit of native Christians. I trust he will prove a "burning and shining light" in the midst of heathen darkness.

CEYLON.

Mr. Davies, of whose indisposition and consequent visit to Kandy our readers were informed last month, gives the following account of his state in a letter dated thence, July 10th :—

When writing to you by last mail, I hoped to be able soon to return to my duties ; but since I have been very ill, so much so that our kind friend Dr. Elliott thought it necessary to go without delay to engage a passage home in the "Persia," which was to sail in a few days. I was in the most distressing perplexity as to what was best to be done, but after a little consideration, I refused to consent to such an important step without further medical consultation and trial of a colder climate. I am now thankful that I did not consent to return to England, as I have been gaining strength for the last ten days, and my

medical man in Kandy thinks that a few months' residence in a colder climate will completely re-establish my health. Our very kind friend Mr. Selby, the Queen's advocate, has given me the free use of his cottage at Newera Ellia, which is the highest and coldest district in the island. We hope to reach it in three days by easy stages, commencing the journey to-morrow.

It grieves me to think that my labours must be suspended for five or six months ; but if this will have the desired end, as I believe it will, it will be better in every way than returning home.

AFRICA.

FERNANDO PO.

The view of Clarence prefixed to our present number is taken from a spot near the Governor's House, the beginning of a tongue of land which ends in Point William.

The house in the foreground is occupied by Captain Becroft, the Spanish consul, and the Spanish flag is hoisted in front of it. The house immediately behind the flag-staff is Matthews' store. The house in the distance, behind the tall tree, was Mr. Sturgeon's, in which the school is now carried on by Miss Vitou. The tall tree is a lance wood tree, it is a fine specimen, and very high. The houses seen in the picture stand seventy or eighty feet above the sea. The town of Clarence lies behind, on the left hand, on somewhat lower ground. Clarence Cove is not much more than a quarter of a mile across.

In a letter dated June 14th, Mr. Saker says, "Our beloved friends at Bimbia are quite well. Here we are not so. The doctor is in a state that requires a change. Mrs. Prince is not well. Miss Vitou is quite unfit for her duties; and I am absolutely useless."

Fourteen days afterwards, writing again from Clarence, Mr. Saker gives some additional information, appealing also for reinforcements from this country.

Another vessel leaves us this evening for Liverpool, and as I now see Dr. Prince returning from Bimbia, I am in hopes of giving you the pleasing news that we are all well. The doctor will be here in about half an hour, in the mean while I may say how much I have improved by a change of air, &c. When last I wrote a few lines I had just returned from Bimbia. Since then I have improved much, and feel a daily progress toward a healthy state. Since the doctor's absence I have had the care of his people, and have not found the various exercises in any way injurious. As usual, we have had a large attendance on the services, both on the sabbath and in the week; and on the sabbath evenings Longfield house has been filled with those who met me for prayer—for special prayer—for a blessing on the preached word. Those evenings have been highly gratifying.

Mrs. Prince is, I think, somewhat better than when I wrote last, and I hope the doctor is no worse. Miss Vitou has had a little cessation from her school, and is bettered by it. She has resumed it again this week.

A good change, could it be effected, would be highly advantageous to her.

Dr. Prince is now come. He is not worse than when he left, though wearied from thirty-six hours' exposure to the sun and rain. Brother Merrick and family are all well. Johnson is now mercifully settled at Camerons, and Christian has returned to Bimbia, but only on his way to this place: he is well.

Other communication I would fain make, but must withhold it for a few days; yet I may just add, that there is every reason to conclude that our feeble band will be enfeebled more in a few days. The calls in providence seem urgent for the voyaging of two of our company. Oh, that our God may send us help speedily! Dear sir, are the churches so destitute of pious young men, that labourers cannot be found for Africa? Are there none who can place their lives at the disposal of the Saviour in this sickly land? Do our pious youths forget that ours is a God *near* and *far off*? Oh, that the blessed Spirit may send you the men and the means, as well as the heart to send them here. We must have them speedily. Africa groans to be delivered from the bondage of sin.

WEST INDIES.

BAHAMAS.

The following letter from Mr. Capern is dated Nassau, May 27th, 1843.

By the last packet I informed you that we had determined to send home our dear little girl to the Institution at Walthamstow, and accordingly she left us in that same packet, under the care of Mrs. Littlewood. Ere this

we trust God has brought them to their desired haven. We hope also that we did not do wrong in sending her without giving you longer notice.

I am sorry to inform you that since she

left her mother has been seriously ill, and is now in a very feeble and exhausted state. She has had a violent attack of dysentery—a disease which too often proves fatal here, especially at this the rainy season of the year. We were obliged to call in medical aid, and for nine days the doctor attended three times a day. I am thankful to say that we have some hope of her recovery.

I regret to have to add that of late my own state of health has been unfavourable. I have been afflicted with giddiness, which at times is quite distressing. It arises from indigestion in part, but more from general debility. The least excitement brings it on, and the exercise of writing more than any thing else. I do not write this letter without feeling it painfully. I have consulted our medical attendant, and have been ordered to drink ale, but advised to seek a change and rest for a few months. I have no specific or

organic disease, but am suffering from mere exhaustion. I cannot, dear sir, work as formerly, which is exceedingly distressing to me, as the demands on our time and strength are as great as ever.

A few months in America would, I think, renew my strength, but I see not, in consequence of expense, &c., how I am to leave. Yet to remain here in weakness, so as to be incapable of performing the duties of the station, is what cannot be thought of, and would indeed be in every respect wrong. I am in a strait, and wish to know the will of God.

But for the sickness of my dear wife I should have been at this time at Ragged Island. It is more than eighteen months now since a visit was paid there. This is the only island of any distance from Nassau that we shall be able to reach until the hurricane months are over.

TRINIDAD.

A letter from Mr. Cowen, written on the first of August, contains the following pleasing information:—

I have just returned from the interior, after spending some time among the stations, and was on the whole gratified, though from my long absence matters in every particular have not gone on as I could wish. The members are united, however, and generally well disposed, and will, I trust, under more constant attention than they have hitherto received, be led under the Spirit's quickening and sanctifying influences to strive together for the faith of the gospel. Brother Hamilton is still at his post, and has an interesting school, though not numerously attended. This is a promising station, and will, I think, become increasingly encouraging as our labours and influence under God's blessing can be brought to bear upon it. At Montserrat, which place you may remember, the cause I think is taking deep root. The little chapel was crowded the two sabbaths I remained there; there was also a nice sabbath school. The day school is not so flourishing as I want to see it, but in the course of a little time I trust I shall be able to secure an improvement. Mr. Proctor, a coloured person whom

I baptized a little before I left the island last year, has taken up his abode at Montserrat, and has made himself very useful among the people. He labours constantly in word and doctrine, and pays considerable attention to the sabbath school. We have in connexion with Montserrat station a good meeting on a neighbouring estate, which in course of time will, I hope, be still more encouraging. I trace all this to the erection of our little chapel in that quarter, as without it we could not carry on with any degree of efficiency our work. I am sorry that no assistance has been offered towards the erection of the two that remain to be built. At the New Grant station the people are getting the timber ready, and doing all they can to provide a place in which to meet. But after all, much will devolve upon me. This evening we intend celebrating freedom in our chapel in Port of Spain. The question of the universal abolition of slavery is, wonderful to say, one of the most popular that can now be brought before a West Indian audience.

FRANCE.

BRITTANY.

In a letter dated Morlaix, August 31, Mr. Jenkins gives the following account of efforts made to preach the gospel and distribute the scriptures and religious tracts.

I left home on Tuesday, the 15th, the holiday of the Assumption of the Virgin. At Plougonven, after mass, I gave away a great many tracts, and sold a Testament. This was a good opportunity to speak a few words to the people, who were well disposed to hear, and received tracts with readiness.

I reached Guerlesquin in the afternoon. This is a large village, with about 600 or 700 inhabitants. I had never visited this place before, but Rieou and some colporteurs had. After vespers there was a procession in honour of the Virgin, which presented a spectacle of real idolatry. When all came to a close I visited a few houses to offer Testaments and tracts, and approached the church when the people were coming out. A crowd surrounded me, and some good would have been done had it not been for one evil-disposed man, who began to use abusive language, and would hear no reason. This individual set himself to push the people against me several times, and a few others were disposed to follow his example, so that I thought it advisable to withdraw, and return to my lodging. A few persons expressed their indignation at the conduct of the disturbers. However, all was not lost, for a few persons came for tracts to my room, and among others a young man, with whom I had an interesting religious conversation. He had serious thoughts of religion, was convinced some things were wrong in the church of Rome, and desired to know the truth in its purity. He took some tracts. Later several persons came to the house, to whom I explained the third chapter of Matthew, and went to prayer with them. These men heard with attention, and expressed their approbation of what I read and said to them.

Wednesday morning I left this place, and saw bits of our tracts strewn in the road. After walking eight leagues, I reached Treselan, a village in the parish of Beghard. Here I had a conversation with two respectable farmers, one of whom was the *adjoint* of the mayor. They each of them bought a New Testament, and on going away one of them desired me to preach the sabbath following at Beghard.

Tuesday I called on Mr. Le Tiec, and found him in the same good disposition as when I first saw him, and I am glad to say that it appears he is a man of learning, judgment, conviction, uprightness, consistency—good to the poor, amiable and kind, and I trust he is a man of solid piety. As I had written to him, he had made known my coming, and had done his best to have a room in the *Mairie* to preach in. In this he had failed, though his cousin was the mayor; nevertheless there was a favourable disposition. There was an election to be at Beghard on the sabbath, and this being a *chef lieu de canton*, electors from four other parishes were to attend. This is a sad profanation of the

Lord's day, but offered a good opportunity to preach the gospel. We decided that I should preach at Beghard on the sabbath, and Mr. Le Tiec and his sister invited me to announce our attention to the servants and labourers who were in the house,—news which they received with pleasure. Our friend Omles joined me here, and Mr. Le Tiec told him to bring him twenty Breton Testaments and twenty French ones. The priest at Treselan had made no reply whatever respecting the Testament I had given him from Mr. Le Tiec, but the priests at Beghard had preached against our books, &c. A man told me that in the month of May last the parson had preached against the protestants, and that he cried out, *Malediction, a thousand maledictions of God on the protestants!* I called on one family, and went by St. Eloy to Louargat. The state of the harvest made it too difficult to have evening meetings on week days.

Friday.—In the morning I called on an intelligent and respectable farmer, who desired to see me. He is a charitable man, and has always been opposed to the priests on account especially of their rapine and wickedness. About midday some half a dozen men came to converse with me about religion. They desired to have an explanation respecting praying to the saints, &c. This was pleasing, and they appeared to understand what I told them on the subject, and respecting the only Mediator and Saviour Jesus Christ. In returning I called on the blind man with whom I had conversed when I first visited Beghard. He had expressed a wish to see me again. He gave me a truly interesting account of his visit to the parson to know what he had to say against the Breton New Testament. The priest had nothing to say but against one word, and his remark was not at all important. He wanted to accuse the blind man of pleading our cause, but to that this sincere man replied, he pleaded but for the New Testament, which he believed to be perfectly good, and added he could very conscientiously go to sell that book, and that he thought he could sell 500 Testaments in six months. The priest told him respecting Mr. Le Tiec acting with us, his application for a room at the *Mairie* to preach in, and the refusal. The blind man observed to the priest he thought a room to preach in ought to have been granted. He told me he had kept carefully the tracts I had given him, except the letter to the priest respecting the New Testament, that one was burnt because at the close of it I declared all the priests of the church of Rome to be in error. However, he did not try to prove the contrary; he was much more moderate than the first time. We had a good conversation together, which I trust the Lord will bless to him. Knowing that Mr. Le Tiec had given away Testaments, he expressed a desire to have one. He mentioned a young man, now studying for the

priesthood, who had told him he wished to see me.

After leaving the blind man I called on the newly elected mayor. There was no objection to my preaching. I returned to Treselan.

Saturday. I called in the morning on Mr. Le Tiec. In the afternoon I went to Beghard, and called on the young man destined to be a priest, and had a religious conversation with him. We talked on controversial points, but more particularly the infallibility of the pope. Though he was quite unable to show reason for this enormous error, yet he was somewhat tenacious to say he believed it.

Sabbath. While taking a little walk in the morning I heard some one saying, *race de canaille*. From about nine o'clock many persons came to my room, and among others our blind friend, who asked me our belief respecting the end of the world, the final judgment, &c. I told him, and read to him a portion of the twenty-fifth chapter of Matthew, and he expressed his satisfaction there before a number of people. A large group of persons were standing before the house for a good while before the meeting began. A few minutes after twelve o'clock I went out, and took my stand on one side of the large square in the middle of the village. A great number of people surrounded me immediately, and in a few minutes the people from mass were to be seen coming fast to join the crowd. I preached in Breton from Matt. xxviii. 18—20, to a quiet and attentive congregation. It is thought that from a thousand to twelve hundred persons were present, among whom were several of the influential inhabitants of Beghard and other parishes. As soon as I closed, Mr. Le Tiec came for-

ward, and desired me to announce from him that the New Testament was to be given gratis to those who desired to have it. I did so with joy, and immediately the people came for Testaments, so that in a few minutes we gave away all we had—thirty-four, a great many being obliged to go away without being supplied. A considerable number of tracts were also distributed. This was a precious opportunity—a remarkable day. May the Lord abundantly bless the good seed sown. I may add that I received here all kindness. The landlord of the house where I was putting up bought a large bible, and showed me a room he was willing to let me have to preach in. This room is very well for the purpose, but the way to it is not convenient. I intend visiting this place soon again.

On Monday I saw the blind man, and gave him a Testament, for which he was very thankful. He remarked it would not be burnt or destroyed, but kept carefully, and that he would have it read to him.

I returned home truly joyful on account of the opportunity given to preach God's word, and the prospect of the spread of the gospel. When I arrived home I learnt that one of the two interesting women in the country had come over the day before, walking in all near six leagues, with the intention of asking me many explanations for herself and her friend. My being absent was a disappointment to her. She said they would come both very soon. One of them keeps a little shop. It appears they have been considering the duty of not selling any thing on the Lord's day. This is a striking fact, while nominal protestants in the towns in this country keep their shops open on the sabbath.

HOME PROCEEDINGS.

The following article will explain itself. The plan which it develops has originated with some zealous young men, members of churches in the metropolises, who having submitted it to the Committee, and being anxious to engage the co-operation of others, desire to give publicity to this statement.

YOUNG MEN'S MISSIONARY ASSOCIATION,

IN AID OF THE

BAPTIST MISSIONARY SOCIETY.

The Committee of the Young Men's Missionary Association (formed in London, Aug. 16th, 1848), in aid of the Baptist Missionary Society, desire to explain briefly the objects contemplated by the Association, and to request the co-operation of the friends of Missions.

The importance of systematic and intelligent effort on behalf of missions, is acknowledged on all hands. God has eminently blessed them, and added the encouragement of success to the obligation of positive command.

In connexion with all evangelical denomi-

nations the exertions of the young in this work have been peculiarly cheering, both from their results, and from the promise they give of being continued for years to come. The young are, in one sense, the hope of the church, and to them in succession must be entrusted the work of diffusing the gospel.

There is needed among the friends of missions a more vivid impression of the wants of the world. We must therefore contemplate them. It was when our Lord beheld the city that he wept over it. It was when Paul saw Athens wholly given to idolatry that his spirit was stirred. It was on reading Carey's letters that Henry Martyn first thought of the claims of India, and resolved to devote his life to that field. Andrew Fuller's description of the heathen without the gospel was blessed to at least one hearer, and Richard Watson consecrated himself at home to the same work. Another appeal of the same advocate changed the pursuits of Thomas Wilson, and blessed the church with a life of benevolent effort on behalf of our own country. Similar information might lead to similar results, and would certainly lead, under God, to the exercise, though perhaps in other forms, of the same spirit.

There is needed too among the friends of missions a clearer conviction of the pecuniary resources and duties of the churches. All recent experience has shown what may be done by systematic effort, by continuous giving and collecting. Single Juvenile Associations raise by system as much as whole counties without them. The Sunday scholars connected with Baptist churches would gather by collecting each a shilling a year, more than one third of the present income of the Baptist Mission. One penny a week from each member of every Baptist church in England, would alone amount to more than £26,000 a year: a sum amply sufficient to support the present operations of the Society, and greatly to extend them.

To create a deeper conviction, especially among the young, of the misery of the heathen, and of the power and responsibilities of Christians, and to guide to effort consistent with this conviction, is the object of this Association.

The Committee ask the co-operation of all the friends of Missions, and especially of the Baptist Missionary Society. Most of us are Sunday school teachers, and we appeal to the enlightened feeling and holy principles of our fellow-teachers. We have seen the happy results of missionary effort among the young, and we ask for the co-operation of parents. We are all of us young men, and qualified perhaps, by our common sympathies, to act upon those of our own age, and we seek the increase of a spirit of consecration in them and in ourselves. We are professed members of the body of Christ, and we request the encouragement of our pastors and our brethren,

to promote systematic effort, to aid in diffusing missionary intelligence, and to cultivate and draw forth in us the spirit which influenced in an infinitely glorious degree the heart of our Lord.

In prosecution of the general objects of the Association a course of Lectures on Christian Missions will be delivered in the Library of the Mission House, Moorgate Street, London, on the third Wednesday of the months of October, November, December, January, February, March; to commence at 8 o'clock.

A Meeting of Members of the Association will be held for prayer and for conversation, on topics connected with Missions, on the fourth Wednesday of the same months; to commence at eight o'clock.

The Association will have the use of a room in the Mission House on the Wednesday of each week, when the books of the Mission Library will be accessible for consultation, and various Missionary and other religious periodicals (both European and American), will be laid on the table, for the use of the Members. The qualifications of membership are such as (it is hoped) will induce many of the friends of Missions to join the Association.

Among the practical measures which are likely to occupy the early attention of the Committee, are the following:

The more general formation of Juvenile and Sunday School Auxiliaries, and the increased efficiency of those already formed.

The preparation and delivery of Lectures to the children connected with Auxiliaries, to which the parents of the children may be specially invited.

And the delivery of Lectures to the Young generally, on topics connected with Missions, but which cannot be introduced at length in ordinary Missionary Addresses.

Treasurer.

Auditors.

MR. JOHN FRANCIS. MR. WM. E. BEAL.
MR. A. GRAFFTEY.

Secretaries.

Correspondence.—MR. JOHN EDWARD TRESSIDDER, 4, Rockingham Row East, New Kent Road.

Minute.—MR. WILLIAM TAYLOR, 5, Grove Street, Hackney.

Committee.

MR. JAMES BENUAM,
— EDWARD WILLIAM CLARKE,
— JOHN COX, JUN.,
— JOHN FRANCIS,

MR. BENJAMIN L. GREEN,
 — WILLIAM HANKS,
 — CHARLES THEODORE JONES,
 — SAMUEL P. NICHOLSON,
 — WILLIAM OLNEY,
 — HENRY POTTER,
 — FRED. JOHN POTTER,
 — EDWARD R. TIDDY.

CONSTITUTION.

This Society shall be called the "Young Men's Missionary Association, in aid of the Baptist Missionary Society;" and its objects shall be—to diffuse a Missionary spirit, especially among the Young, by the dissemination of Missionary information; the establishment of Missionary Libraries; and the delivery of Lectures—to form and encourage Sunday School and other Juvenile Missionary Auxiliaries, and to promote systematic efforts on behalf of the Mission.

II. That the business of the Association shall be conducted by a Treasurer, two Secretaries, and a Committee, who shall be members of churches connected with the Baptist denomination.

III. That this Association shall consist of the Teachers of those Sunday Schools which have subscribed to the Baptist Missionary Society, during the preceding year, not less than £3; of the collectors connected with Juvenile Auxiliaries to the Baptist Missionary Society, who have collected not less than £1 during the preceding year; and of Young Men subscribing one penny per week, or upwards, or collecting £1 a year or upwards, towards the funds of this Association.

IV. That the Funds contributed to the Association, after deducting expenses incurred

in promoting its objects, as before defined, shall be devoted from time to time, to such departments of labour in connexion with the Baptist Missionary Society, as shall seem to the Committee desirable.

RULES.

I. A Meeting of the Members of the Association shall be held annually, at which a report of the proceedings of the past year shall be read, and a Committee appointed for the ensuing year.

II. A Special General Meeting of the Members may be called at any time by a resolution of the Committee, or on the requisition of twenty members, addressed to the Secretaries, specifying the object of such meeting.

III. None of the Rules of the Association shall be altered, but at the General Annual Meeting, or at a Special General Meeting called for the purpose, in accordance with Rule II.

IV. The Committee shall consist of twelve Members of the Association; who shall be elected at the Annual Meeting of the Society. In the event of vacancies by death or resignation, the Committee shall be empowered to fill up the same.

V. The Committee shall meet once a month, or oftener if found necessary, five being a quorum.

VI. Three Auditors shall be annually elected by the Members, one of whom shall be a Member of the Committee.

VII. All orders for payment on account of the Society, shall be signed in Committee, by two members of the same, and the Chairman, and shall be countersigned by one of the Secretaries.

AMERICAN BAPTIST MISSIONS.

Twelve months ago we placed before our readers a brief account of the missions conducted by our American brethren, as recorded in the Report of the American Baptist Union. The Report for 1848 has now reached us, and a few extracts from it will doubtless afford pleasure. The Executive Committee remark that the year "has been laden with mercies rather than judgments." "Death," they add, "has made no breach in the ranks of those entrusted at home with the direction of our foreign missionary operations; and in but a single instance has it been permitted to break the circles of missionary labourers abroad. At home and abroad, they that have gone forth weeping, bearing precious seed, have come again with rejoicing, bringing their sheaves with them. He whose faithfulness never fails, has crowned 'the year with his goodness;' the memory of which fills our hearts with gratitude and hope."

SUMMARY.

The whole number of missions in connexion with the Missionary Union is 16, of stations 52, and of out-stations 87. The number of missionaries and assistants

is 105, of whom 45 are preachers; and of native preachers and assistants 158; total number of labourers 263. Of churches there are 123, with 10,020 members, of whom 689 were baptized last year; and of schools 44, with 1472 pupils; as in the annexed table.

TABLE OF MISSIONS, STATIONS, ETC., OF THE UNION, IN 1847-8.

Missions.	Stations.	Out-stations.	Missionaries.	Female assistants.	Total missionaries and assistants.	Native preachers and assistants.	Churches.	Baptized.	Whole number.	Schools.	Pupils.
Maulmain, Burman	3		7	7	14	16	4	11	200?	3	160
“ Karen	1	21	5	6	11	30	*10?	106	1800?	2	65
Tavoy Mission	2	13?	4	4	8	18?	11	37	770	3	84
Arracan Mission, Burman	2	2	1	1	1	10	2	15	55	2	42
“ Karon	1	5	2	1	3	31	30?	?	3523		
Siam “ Siamese department	1		2	3	5						
“ Chinese	1	1	2	2	4	3	1	1	23		
China “	2	3	4	3	7	7	2	11	25?		
Assam “	3		6	8	14	2	3	21	50?	20	700?
Teloogoo “	1		2	2	4	3	1	?	?	5	150?
Whole number in Asia	16	45	35	36	71	120	64	202?	6446?	35	1201
Bassa Mission	1	2	1	2	3	4§	1	3	20?	3	60
Mission to France	7	10	2	1	3	10	15	23	200		
“ Germany	14	24				15	30?	316	2000		
“ Greece	2		2	4	6					1	60
Whole number in Europe	23	34	4	5	9	25	45	339	2200	1	60
Mission to Ojibwas	2	1	2	2	4	1	2		50?	1	50
“ Ottawas in Michigan	1		1	1	2		1		25	1	20?
“ Tonawandas, &c.	1		1	1	2				39		
“ Shawanoes, &c.	3		3	5	8	3	4	23	140?	2	40?
“ Cherokees	5	5	3	3	6	5	5	122	1100	1	41
In Indian Missions	12	6	10	12	22	9	13	145	1354	5	151
Total	52	87	50	55	105	158	123	689	10020	44	1472

* Including some in Burmah Proper.

+ Including Bassein churches.

‡ Besides schools in the jungle villages.

¶ In 1846-7.

§ Including two coloured helpers from United States of America.

FINANCIAL OPERATIONS.

The following sums have been received within the year:—

	Dollars.
Donations, from churches and individuals	80,444 85
Legacies	5,449 57
Profits on Magazine	331 94
Grants of U. S. Government	4,000 00
“ American and Foreign Bible Society	5,750 00
Grants of American Tract Society	1,400 00
Interest on Fund for support of officers	1,200 00
Making the receipts, from all sources	98,576 36

The expenditures during the same time have been, for

	Dollars.
Objects specified in Treasurer's report	81,834 53
Civilization of N. A. Indians	4,000 00
Translation, Printing, and Distribution of Scriptures in Greece, Germany, Assam, Burmah, and China	5,750 00
Tracts in Germany, France, Siam, and China	1,400 00
Support of Secretaries and Treasurer	1,200 00
Making the whole amount of expenditures	94,184 53
And leaving a balance of	4,391 83
	98,576 36

which have been used in reducing liabilities, with which the year was commenced, to 29,296 73 dollars.

Of donations and legacies, the unprecedented sum of more than twenty-seven thousand dollars was paid into the treasury the last month of the financial year. But that was not the result either of extraordinary agencies employed in the collection of funds, or of extraordinary donations, so much as of the severe pecuniary pressure which prevailed, through the Atlantic cities and states, in the months of December, January, and February; and which induced many churches to delay their ordinary collections, with the hope of better times and larger contributions. In the month of March their donations came in such amounts as to inspire every heart with devout gratitude to God, and increased confidence in his favour and faithfulness to the missions.

Comparing the receipts of the last two years with each other, we find that the increase has been about 160 per cent. in contributions from Ohio, Indiana, Illinois, and Wisconsin; and nearly 14 per cent. in those from Maine, New

Hampshire, Vermont, Massachusetts, New York, and New Jersey; and that from these states 12,163 39 dollars have been received in advance of the amount for the year ending April 1, 1847. But there has been a falling off in the contributions of Pennsylvania and Iowa of about 55 per cent.; and in those of Rhode Island, Connecticut, Delaware, and Michigan of 28 per cent.;—and from these states the receipts have been less, by 10,134 59, than they were in the year ending April 1, 1847. The net gain, therefore, in donations and legacies from the sixteen states and territories embraced in the home field of the Union, has been 1,928 80 dollars for the past year. But on those received from all quarters, the increase has been no more than 885 18 dollars. The remaining balance of increase is to be credited to the liberality of the two co-ordinate societies, whose appropriations have been expended in bible and tract operations.

Some interesting details will be given in our next number.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Prince, G. K.....	June 17.
		Saker, A.	June 14 & 28, July 8.
AMERICA	MONTREAL	Crsmp, J. M.....	August 9.
ASIA	AGRA	Dannenber, J. C.	July 10.
	CALCUTTA	Thomas, J.....	July 1.
	COLOMBO	Allen, J.....	July 8.
	KANDY	Davies, J.	July 10.
	MATURA	Dawson, C. C. ...	June 15.
	PATNA	Beddy, U.....	June 18.
BRITANNY.....	MORLAIX.....	Jenkins, J.....	August 31.
HAITI.....	JACMEL.....	Webley, W. H.	July 9.
HONDURAS	BELIZE	Adams, E.	July 11.
	SARTENEHA	Kingdon, J.....	July 3.
JAMAICA	BROWN'S TOWN	Clark, J.....	August 5.
	CALABAR	Tinson, J.	July 1.
	DRY HARBOUR.....	Smith, T.	July 31.
	FULLER'S FIELD	Hutchins, J.	August 5.
	JERICHO	Cornford, P. H....	July 21.
	KETTERING	Dendy, W., & ors.	July 20.
	KINGSTON	Oughton, S.....	July 21, August 7.
	MOUNT CAREY	Hewett, E.....	July 29.
	OFF PORT ROYAL	Wood, J. H.	July 31.
	SAVANNA LA MAR	Hutchins, J.	July 20.
	STURGE TOWN	Hodges, S.	July 17.
	ST. ANN'S BAY	Millard, B.	August 5.
TRINIDAD... ..	PORT OF SPAIN.....	Cowen, G.	August 1.

	£	s.	d.		£	s.	d.		£	s.	d.
Isleham—				LEICESTERSHIRE.				WESTMORELAND.			
Collection	8	9	10	Leicester—				Great Asby	0	6	2
Contributions	0	10	0	Contributions, for							
Do., for <i>Dove</i>	0	10	0	Debt.....	25	10	6				
Prickwillow—				LINCOLNSHIRE.				WILTSHIRE.			
Collection	4	0	0	Lincoln—				Westbury, Cook's Stile Chapel—			
Soham—				Contributions, for				Collection	2	2	5
Collections	5	16	8	Debt.....	20	0	0	Contributions	1	15	0
Contributions	1	16	5								
DEVONSHIRE.				NORFOLK.				YORKSHIRE.			
Tavistock—				Kenninghall	16	0	0	Bradford—			
Angus, Miss, for <i>Debt</i>	10	0	0	NORFOLK Auxiliary, on				Acworth, Rev. Dr., for			
Yarcombe—				account	70	0	0	Debt.....	5	5	0
Collection	0	12	4	NOTTINGHAMSHIRE.				Godwin, Mrs. J. V.,			
				Collingham—				for <i>Ceylon Schools</i> ...	2	0	0
ESSEX.				Contributions, for							
Loughton—				Debt.....	21	15	0	SOUTH WALES.			
Contributions	6	14	0	Nottingham—				CARDIGANSHIRE—			
				Contributions	5	10	0	Penrhyncoch—			
GLOUCESTERSHIRE.				Do., for <i>Debt</i>	21	0	0	Collection	0	12	0
Gloucester—								Contributions	0	19	6
Earl, Mary, for <i>Dove</i>	0	10	0	SHROPSHIRE.							
				Bridgnorth—				MONMOUTHSHIRE—			
HERTFORDSHIRE.				Friend, by Mrs. Sing	10	0	0	Abergavenny—			
Royston—								Collection, Public			
Nash, Misses Eliza-				SOMERSETSHIRE.				Meeting	4	5	0
beth and Martha,				Chard—				Frogmore Street—			
for Rev. J. Jenkins,				Collection	2	6	4	Collection	2	17	6
<i>Morlaix</i>	3	0	0	Contributions	4	1	6	Contributions	4	15	8
St. Alban's—								Do., Sun. Schools	0	17	6
Sunday School, for				STAFFORDSHIRE.				Lion Street—			
<i>Matara School, Cey-</i>				Walsall—				Collection	1	5	3
<i>lon</i>	8	0	0	Collection, Goodall St.	2	4	0	Contributions	1	4	4
				Contributions	1	4	6	Abersychan—			
KENT.								Collection	2	0	6
Wrotham—				SUSSEX.				Contributions	1	15	0
Tomlyn, Mr., for <i>Debt</i>	5	0	0	Seaford—				Caerleon—			
				Sunday School, for				Collection	1	2	7
LANCASHIRE.				<i>Dove</i>	0	5	0	Contributions	5	0	10
Liverpool—								Magor—			
Contributions, for				WARWICKSHIRE.				Sunday School Girl,			
<i>Debt</i>	25	5	0	Birmingham—				for <i>Africa</i>	0	5	0
Pembroke Chapel—				Contributions, for				Newport—			
Sunday School, half				<i>D. bt</i>	33	2	0	Collections.....	11	14	4
year's subscrip-								Contributions	18	14	7
tion, for <i>Patna</i>				Coventry—				Do., Sunday School	0	17	5
<i>Orphan Refuge</i> ..	4	0	0	Collections.....	18	11	4	Pontheer, Sion—			
Stanhope Street, Welsh				Contributions	30	0	0	Contributions	29	2	0
Church—				Do., Juvenile Asso-				Pontrhydryn—			
Collection	1	7	6	ciation.....	33	10	8	Collection	0	16	0
Contributions	0	12	6	Do., for <i>Debt</i>	27	4	6	Contributions	8	5	0
Manchester—								Pontypool—			
Contributions, for								Collections.....	3	7	9
<i>Debt</i>	27	12	0					Contributions	9	2	6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

MISSIONARIES WITHOUT COST.

SOME four or five years ago, we heard a very striking sermon from Dr. Harris, on behalf of our Foreign Mission. In one part of it, when discussing the question, How may the efficiency of such institutions be increased? he insisted that the duty of evangelizing the world was not the exclusive duty of ministers of the gospel, but that members of churches should also devote themselves to the work.

In illustration of this sentiment he showed, with great eloquence and force, that persons who had wealth at command to enable them to choose a residence in any part of the world should also give themselves to the work; and that men of business, seeking to improve their temporal circumstances, by commercial enterprise, should keep in view some distinct object of usefulness—such for instance as the selection of a locality where a missionary was labouring, whom they might greatly assist by their countenance and support, and who would find in their families that society and sympathy so cheering and soothing, and from which many of these devoted men are wholly cut off.

These notions awakened much interest at the time; but we regret that the subject has not since been taken up and enforced as it deserved to be.

During our recent visit to Ireland the whole matter recurred with renewed force, and we think, at the present time, it is susceptible of a practical application to the Mission in Ireland.

The late famine, and the tide of emigration, have thrown out of occupation an immense number of small farms; particularly in Connaught. Many excellent landlords would be glad to have tenants capable of occupying one hundred acres and upwards—thus getting rid of the miserable system of small holdings, and introducing a middle class yeomanry, who would employ some of the poor as farm labourers. Very good farms can be had for fifteen shillings the statute acre, or from seventeen to twenty shillings the Irish acre. The landlords pay one half, at least, of the poor rates and county cess.

The difficulty of getting moderate-sized farms in England is becoming greater every day. Smaller capitalists are obliged to emigrate. If such persons were to go to Ireland, they would find all they want, and would have a fair prospect of doing well.

But we fancy we hear the cry, "Would you have us go to be shot?" Certainly not. The parts of Ireland we are referring to have never been disgraced by the crime of assassination. Mayo, for instance, has always been one of the most peaceable counties in the whole empire.

Besides, you would dispossess no one of his farm. The land we speak of is not at present occupied at all. Former tenants are either dead, or gone to some distant shore. If you entered upon a farm, and gave the poor employment, you would be regarded as a benefactor, and respected as such.

Moreover, if you were known as the friend of the Missionary living in the district, who has been the instrument of saving the lives of hundreds by distributing British bounty, you would be most cordially welcomed, and no one would hurt a hair of your head.

And further, you can have any number of labourers who have been so efficiently taught by the agents of the Society of Friends that they are really skilled in all sorts of spade cultivation, and who would bless you for steady work at eightpence per day!

Should this meet the eye of any pious farmers, members of our churches, who are in the situation already described, let them consider this proposal. They would cheer the heart, hold up the hands, of the missionary, and strengthen the little churches in those districts where they may go, and become missionaries themselves. It will give us great pleasure to assist them by information and advice. If such persons could be persuaded to go, not only with the view of promoting their temporal interests, but also with a desire of increasing their usefulness in the church of Christ, they would be joyfully welcomed by our brethren in Ireland, and would themselves become missionaries without cost to the Society.

Mr. McKee, whom we had the pleasure of seeing while at Ballina, has still much encouragement in the Easky and Coolaney district. He says, Aug. 1st—

A MONTHLY REVIEW.

During the past month I have had thirty-two engagements, and addressed congregations in sixteen different parts of the county. A considerable number of Romanists have been present on these occasions, with many of whom I have had pleasing private interviews. In some cases I have been gratified to observe the amount of scriptural knowledge some of them possess.

Notwithstanding the political excitement prevalent in many parts of Ireland, we are comparatively free from it in this quarter. I consider this a great blessing; for the state of feeling it produces has a very injurious influence upon any missionary efforts which we may put forth. May the time soon come, when Irishmen of every class will be brought to know, *that they only are free whom the truth makes free.*

The Ballina district continues to afford encouragement to the agents who labour in it. More labourers are needed, as we showed last month. Until the funds necessary are found, the readers about Ballina will be brought closer together, so as to concentrate their labours, and make them bear on the people in and about that town. A few extracts from journals will illustrate these remarks.

THE SUFFERER COMFORTED.

In a house where I called a few days since I found the woman sitting with a testament in her hand, reading our Lord's sermon on the mount. Her downcast and sorrowful countenance was wet with tears, and manifested that she had inward feelings of sorrow. I asked her if she was suffering under any trouble. She replied, "A good deal of it. But here," holding out the book, "I have comfort for all."

CALL UPON ME IN TROUBLE, AND I WILL ANSWER THEE.

In a subsequent conversation I found she had lived for several days upon the most scanty fare, and that for the last day, neither herself, nor her little ones who sat mute, but death-like, by her side, had tasted a morsel. The tale, and the appearances of all around, were heart-rending. We felt that the Lord was our only refuge, and having read suitable scriptures, we gave ourselves to earnest prayer, which we had reason to believe was answered. A kind person came in soon after, and brought with him some little relief for this poor suffering widow.

The following fact is worth noting. It should supply fresh motives to increased liberality. The diffusion of gospel truth is a far better means of quieting a people, than troops and fighting ships.

THE GOSPEL—AND PEACE ON EARTH.

Is it not remarkable and truly interesting to see in this time of trial, agitation, and strife, that the places where God's truth is most generally read, and put into the greatest circulation, are those where peace, and obedience to the laws, are most to be observed? The counties of Mayo and Sligo, where the Society has laboured for many years past, and where it and other good societies still labour, are among the quietest in all Ireland. Yet as to temporal supplies the people are the most destitute.

It is also pleasing to observe, as I do in my engagements among the people, that they are beginning to consider that their disregard of God, and their neglect of his holy word, are the just cause of his judgments coming upon them.

GOOD EVIDENCE OF AN INTERESTING FACT.

In a house where I read the scriptures a few days since, near B——, a man who seemed to pay great attention to what he heard, said, "Some years since we had great confusion amongst us, by the Whiteboys, Threshers, and other disturbing parties;

but now all is peaceable, while other parts of the country are all in a blaze." Another observed—"We had not that book (pointing to the sacred volume) then; and if they you speak of, had it now, and would observe its precepts, they would be peaceable also." This observation came from a man who was formerly one of the most violent to be found in the country. This is a specimen of the change which has taken place in the disposition of many, who, like him, were once foremost and violent in every evil work and practice.

Some of our extremely cautious friends have thrown out hints, when we have been describing the work going on in Connaught, that perhaps the relief fund has had more influence than was desirable. True enough they hoped all was right, but the hope was so feebly expressed, that it was more like doubt. To meet this feeling, and to evince the reality of the change going on among many of the poor, we extract, from a recent communication, an interesting account of some

RELIGIOUS EXPERIENCES.

§ [Read a part of the 1st of Romans where many persons were. They were much struck with the last clause of the 32nd verse. One said, "I am placed sometimes among many wicked people, whose conversation I hate, and sometimes I feel a desire to speak against it. But then shame overcomes me, and listening to them seems to be joining with them. Then I feel distressed. How is it that religion is the only thing about which we feel this shame? Is there any way in which I can overget it?"

Another, whose religious feelings are often remarkable, said to me—"I sometimes feel my heart so hard, that it seems like something which has been scorched and dried up with heat. The place I read was Ezekiel xxxvi. 25, &c. This led me to speak to her on the subject of prayer, and reliance in Christ alone.

The subject of prayer has engaged much of the attention of the poor whom I visit in A—— parish. One said, "I can often pray, and sometimes have great delight in it, so that I think I would not care who heard me. But when I ought to do so, I feel so shamed that I cannot do it."

Another observed, "I think I would be more happy if I could always think that God is present, and looking at me. But I do not always think so, and I feel sorry that I do not."

Another said to me, "Often when I am after praying, I feel so lightsome, and so happy, that I think no care could trouble me.

Oh! that I could always keep in that way!" Another told me, "I often do not wish to pray, and the thought troubles me. Indeed I sometimes feel as if I would give it up altogether, and think they are happy who do not feel a call to prayer. Something within tells me this is wrong, and that I might be more happy. When I am able to pray I feel rejoiced, but it does not last long, for sudden fears and sorrows come over my heart. Why is my mind troubled this way?"

While travelling in Ireland, we met with Mrs. Nicholson, an American lady, a baptist, who has spent more than two years travelling about visiting the poor, living much with Romanists, and freely speaking to them on divine things. We understand she has published an interesting work, "A Stranger's Welcome to Ireland." We have received a letter from this lady, and a few extracts, stating her impressions of the cause in Ballina, will be acceptable to all our readers.

In my tour through Ireland, Providence directed me to Ballina, where I found a little bright spot in this land of darkness and want. It was the church there, under the guidance of Mr. Hamilton. And without flattery or exaggeration, I feel it my duty and privilege to say, that it is a church where God's honour dwells—not for its greatness, splendour, or wisdom, but for its silent effectual working, which tells at every step.

Though the church is increased in a great part from the Romanist community, yet one of that community said to me, "May God send more such men into this place." The church is composed emphatically of the poor of this world, but who are rich in faith. I was told by an influential Romanist, that Mr. H. had done the best with his donations (for relief) of any one in Ballina; and the priest, who was present at the time, seconded it.

I give this testimony to encourage you in your work, and to entreat you not to slacken your efforts. Every pound you place there will be returned with good usury. Sustain the church at Ballina and you will be repaid, the hungry will be fed—souls will be saved—and God will get glory.

Excuse this note, and believe me, though a stranger and a foreigner, a well-wisher to your society, and to Zion everywhere."

JOHN NASH, who has "grown old and grey-headed" in the service of the Society, mentions in his journal for August, among many other encouraging things, the following

INSTANCE OF USEFULNESS.

There was a young man who lived convenient to me, named M—, and whom I taught to read the Irish Testament about four years ago. God was pleased to show him

the light and love of Jesus. He died a few weeks since, in the faith of Christ. Through the exhortation he gave his father and sister on his dying bed, they have renounced popery, and have the bible as their guide.

POSTSCRIPT.

The Annual Meetings held in Dublin were more than usually interesting this year. The accounts from the churches were, with one or two exceptions, very encouraging. There were added to fifteen churches one hundred and twenty-one members, decrease sixty. Clear increase sixty-one, or rather more than four to each church. Nearly *forty* had emigrated during that time.

It was very gratifying to notice that out of churches containing nearly eight hundred members, only *five* exclusions had taken place. And we can assure our friends that discipline is generally maintained as carefully as in England.

A series of services were held in Mr. M'CARTHY'S district the Lord's day previously to the above. The weather being fine they were largely attended, and a baptism in the river, near Rahue, was a solemn and interesting service. Several of the brethren were present and took part in the meetings held during the day.

The Society of Friends having employed a considerable portion of their Relief Fund in the cultivation of several farms in the county of Mayo, affording employment to great numbers of the peasantry, as well as giving them sound practical instruction in the cultivation of various kinds of green crops, and with signal success; the Relief Committee have resolved to expend what funds may be sent to Ballina during the coming winter, in a similar manner. The whole question has been carefully considered; and the method of procedure, the probable expense, the number of persons likely to be effectually relieved, who will be taught to work, and thus may become *skilled* labourers—a class of persons so much wanted in Ireland—have been as nearly as possible ascertained. Extensive inquiries were made on the spot, by the secretary during his late visit to that country.

It is presumed that this mode of relieving the poor, especially those belonging to the church at Ballina, will commend itself to all the contributors to the Relief Fund. By taking this course, there is every reason to believe that the greater part of the expense will be repaid by the crops, and the Mission in that district materially assisted. The experiment, if successful, may be tried elsewhere.

Mr. Wilson has felt it to be his duty to remove to Kilcooley Hills. Clonmel can only, therefore, be occasionally supplied. A generous and steady supporter of the Society has offered £15 to the Ballina and Clonmel districts, in the hope that new missionaries may be sent to each.

The congregation is increasing so rapidly at Ballina that a gallery in the place has become indispensable. The friends are doing what they can to meet the expense; but where poverty reigns almost universally, only a little can be expected. Last Lord's day week, when Mr. Hamilton was baptizing several converts, not only was the place crowded to excess, but more than *eighty* persons were standing outside, unable to obtain room. The gallery can be erected for about £50. Will some ten kind friends send us £5 each towards this object?

CONTRIBUTIONS IN OUR NEXT.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, COMPTON STREET EAST, BRUNSWICK SQUARE.

BAPTIST MAGAZINE.

NOVEMBER, 1848.

FRENCH PROTESTANT PREACHERS.

MONOD.—GRANDPIERRE.—MERLE D'AUBIGNÉ.—GAUSSEN.

ADOLPHE MONOD is one of four brothers, all of them preachers, and descended from a family who, during the reign of Louis XIV., fled from France, and took refuge, we believe, in Denmark. His father, Pere Monod, as his friends and family loved to call him, went from Copenhagen to Paris in 1802, and was long distinguished as a useful and able preacher. Adolphe was educated at Geneva, and when he completed his studies was a decided rationalist. It was about the year 1826 that he received an appointment as chaplain to the Prussian embassy in the city of Naples. Here, through the reading of the scriptures, his eyes were first opened to the beauty and power of the evangelical system. But it was at Lyons, whither he was called, two years later, to be one of the pastors in the national protestant church in that city, that his mind was thoroughly emancipated from the influence of doubt, and his heart renovated by the power of the Holy Spirit. He then awoke, as Chalmers did in similar circumstances, to a new

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life, and began to preach with great fidelity and energy. This, however, displeased his wealthy parishioners, and the members of the consistory with which he was connected, so that he was compelled to resign his charge and preach in a private house. He did not cease by this means to be a minister of the national church, but continued to preach in this way for three or four years, during which time he gathered a congregation of several hundred persons.

In 1836 he was called to the chair of sacred eloquence in Montauban, the seat of the principal theological institution of the French protestant church, which situation he has occupied, with distinguished success, nearly to the present time. He has recently been called to Paris, as a co-pastor, with two others, one of whom is the celebrated Coquerel, who occupy alternately three of the principal protestant churches in that city.

M. Monod is about forty-five years of age, and is described as a man of

4 P

fine personal appearance, about the ordinary height, oval face, dark eyes, and black hair. He preaches with great dignity and energy, in a style of much beauty and force, and in a spirit of earnestness and devotion well fitted to arrest attention and thrill the hearts of his hearers with spiritual emotions. He is the author of several volumes, and many occasional sermons. His "Lucille, or the Reading of the Bible," is a pleasing and useful production, and has been extensively circulated in France. His discourses are fine specimens of argument and eloquence, of simplicity and devotion. They glow with the inspiration of holiness and truth. His power of amplification, as in the case of Chalmers and Massillon, is great, perhaps excessive. Occasionally he is somewhat diffuse and declamatory; but, generally speaking, he has remarkable strength, as well as splendour and unction. He firmly believes what he says, and speaks from the heart to the heart. His discourse on "The Love of God" is a masterpiece, and contains passages of as pure and thrilling eloquence as ever came from "lips of love."

J. H. GRANDPIERRE, D.D., was born at Neufchatel, in Switzerland, and is now probably about fifty years of age. He was educated partly at Neufchatel, and partly at Lausanne, where he made great proficiency in his literary and theological studies. He preached for several years in Basle, to the same church which enjoyed the services of Vinet, while Professor of the French language and literature in the University of Basle. He subsequently removed to Paris, where he has acted for years as president or director of the Missionary Institute for the preparation of young men for the work of foreign missions. He also preached for a time in connexion

with the pious and eloquent Audebez, whose discourses on the "Law and the Gospel," are distinguished for sound sense and evangelical unction, in the chapel of the Rue Taitbaut, which is supported by voluntary contribution. Becoming somewhat dissatisfied with the management of this chapel, Grandpierre re-entered the "National Communion," and became the pastor of the church of the Batignolles, a new church erected a few years ago by government.

Grandpierre is a man of distinguished learning, great piety, and persuasive eloquence. He is the author of a volume of interesting and instructive Lectures on the Pentateuch, several volumes of discourses, and various tracts and disquisitions, chiefly religious. His style is clear and elevated, vivacious and elegant. All his discourses are pervaded by sound sense, elevated views, and ardent piety. Equally practical with those of Monod, they are more philosophical in their tone, and occasionally display a higher range of thought. In this respect they are more akin to those of Vinet, though less powerful and striking. He reasons clearly and calmly; and is not unfrequently original in his thoughts and modes of expression. Three volumes of his sermons form a series, under the title of "Discours Evangeliques;" the first being on Christian Doctrine, the second on the Christian Life, and the third on the Harmonies of the Christian System, and entitled "Unity and Variety," in which he brings doctrine and practice together, and shows the wonderful adjustment and harmony of the whole Christian scheme.

Grandpierre, we are informed, is tall and thin, stoops a little, and has a fine benignant expression. His voice is powerful, and he speaks with much animation. His hearers cherish for him the highest reverence; indeed, all who know him regard him as a good

man, as well as an able and eloquent preacher. He is an enthusiastic friend of missions, and has acted for years as the secretary of the missionary society.

J. H. MERLE D'AUBIGNÉ was born in the year 1794, on the margin of Lake Lemman, just beyond the walls of Geneva, where he yet resides in the house which belonged to his father; a charming retreat for a man of genius. He was educated at the academy, or university, as it is sometimes called, of his native city, and was destined for the ministry of the protestant church. But we must go back a little, and introduce him to our readers as the providence of God introduced him to the work of the ministry, and the field of literary and religious enterprise, which he so worthily fills.

In Scotland were two brothers, James and Robert Haldane, the sons of a wealthy country gentleman, who lived, as too many are apt to live, without any distinct recognition of their relations to the unseen world, and wholly engrossed with the engagements and pleasures of time. Both had received a liberal education, and gave indication of high talents and great energy of character. The youngest was captain of an "East Indiaman," but on one occasion, when making preparations for a voyage to India, was delayed longer than usual, and, as he had little to do, was induced to study the scriptures. The consequence was, that he found his heart engaged, before he was aware, in the great and thrilling truths of the gospel. Other circumstances conspiring, he was induced to abandon his commission, and instead of going to sea, gave himself to study and the preaching of the gospel in the suburbs of Edinburgh. He subsequently became the pastor of a large baptist church in that city, and has been the means of

accomplishing an untold amount of good.

His conversion of course greatly affected the mind of his brother, who, it is said, was not altogether pleased with the change. But skating one day upon a deep pond in his pleasure grounds, the ice gave way, and he sank, without the power of extricating himself. He continued in this situation for some time, and would have been drowned, had not one of his servants, passing that way, come to his relief. This concurring with the impressions received from his brother's conversion, gave a new current to his thoughts. He was induced to investigate the subject of Christianity, and yield his heart to its high claims. He sold a large portion of his property, and devoted it to benevolent uses; and what was yet better, he devoted his fine talents to the cause of Christ. He became the author of several religious works which evince great talent and piety, and among others, one on the Evidences of Christianity, which is among the best ever written upon that subject.

Subsequently Mr. Haldane made a journey to the continent of Europe, and took up his residence for some time at Geneva. He was much affected with the low spiritual condition of the protestant churches there, which had become infected with the rationalistic and neological views prevalent in Germany. Indeed, the clergy themselves had so far departed from the faith of the reformation as to reject nearly all the fundamental doctrines of the gospel, particularly the divinity of Christ, and the doctrine of atonement. Mr. Haldane made himself acquainted with the students attending the theological school in Geneva, invited a number of them to his house, and by free conversation endeavoured to teach them the principles of evangelical truth, and the nature of vital religion. At the same

time he formed them into an association for prayer, in which exercise they spent much time at his residence. This course was continued for some time, till a number of the young men abandoned their scepticism, and yielded their hearts to the claims of a pure and elevated faith. Among these were Felix Neff, subsequently pastor in the high Alps, and one of the purest and most devoted men that ever lived; Henry Pyt, another well known and truly pious man; and Henry Merle D'Aubigné, the author of the History of the Reformation, and president of the new evangelical school of theology in Geneva.

Soon after his ordination, he travelled through Germany, visiting the various places renowned in song or story, and above all, the scenes of the reformation under Luther. He traced the steps of that stern old hero, at Eisleben, Erfurt, and Wittenberg. He penetrated the depths of the Thuringian forest, where Luther had long wandered in disguise, near the old town of Eisenach; ascended the abrupt and conical mountain on which stands the venerable castle of Wartburg, and entered Luther's room, in which the master spirit of the reformation wrote and meditated, "wrestled" and sang. Here are shown an old arm-chair, in which Luther sat, and a broad, old-fashioned table, much notched and worn, on which he wrote, with his bible on one side, and his ink-stand on the other. One can easily imagine how the spirit of a young and enthusiastic scholar and Christian like Merle D'Aubigné, must have been stirred within him while gazing at these relics of the stern but glorious old reformer. It so happened that at this very time (1817), the Germans were about to celebrate the third centenary jubilee of the reformation. All the youth of the German universities met some days before the jubilee, at the Castle of Wartburg, to celebrate the memory of Luther. The

old town of Eisenach presented a strange but gay spectacle. It was filled with young men, in singular costumes, making speeches and singing songs to the memory of Luther. D'Aubigné, as a Genevese student, took part in the proceedings. He attended divine service in the church at Eisenach, and afterwards celebrated at Leipsic the festival of the jubilee itself. Wherever he went, memorials of the reformation welcomed him; the bells rang out their merry peals, and the people were rejoicing. The idea of Luther and his times took powerful possession of the mind of D'Aubigné, and it was then that he formed the design of writing the History of the Reformation. He subsequently visited all these places afresh, and the various other scenes of the reformation in France and Switzerland, making himself familiar with the localities, and peopling them anew with their distinguished actors. In this way, his history has all the vigour and freshness of personal annals. He introduces his readers to the very scenes in which the facts transpired, and makes us personally acquainted with Luther and his able coadjutors.

Subsequently he was invited to take charge of a French protestant church in Hamburg, in which place he resided four years. Thence he was invited to Brussels by the King of Holland, to preach in a church which he had caused to be erected for the benefit of French protestants in that city. In 1830, a revolution took place in Belgium, which compelled the Dutch and all those who were favourable to the king, or considered such, to leave the country. On this account Dr. Merle made his escape, and returned to his native city. This event happened to be most opportune; as the friends of truth, who since Mr. Haldane's visit had been gradually multiplying, had desired to found a theological school, where candidates for the ministry

might pursue their studies under an evangelical influence. The arrival of Dr. Merle decided them to proceed immediately to carry this plan into effect. The Geneva Evangelical Society was formed, and one of its first acts was to form the contemplated seminary. In this Dr. Merle took a prominent part, and was appointed president of the institution, which has been the means of accomplishing much good.

It may be added, that Dr. Merle is as much distinguished for the depth of his piety as the splendour of his talents. He is a truly humble, spiritual man. His creed is decidedly Calvinistic. He dwells with intense relish on the strong and often picturesque and eloquent language of the old reformers, and rejoices in their stern and honest advocacy of the grand doctrine of justification by faith alone, the test, as Luther said, of a standing or a falling church.

DR. S. R. L. GAUSSEN, Professor of Systematic Theology, in connexion with Dr. Merle D'Aubigné, in the Evangelical School at Geneva, a native of Geneva, was educated in that city, and was first settled as pastor in the beautiful rural parish of Santigny. This was about the year 1815, when few of the pastors belonging to the Canton were decidedly evangelical in their views. It was during his connexion with the church, according to his own account, that he first became a Christian; that is, a living, active, joyful Christian. He preached with great simplicity and earnestness, and his flock looked up to him with much reverence and affection. In his teachings among his parishioners, he became dissatisfied with the catechism imposed for instruction by the national church, chiefly because it contained no recognition of the fundamental doctrines of the gospel. On this account he laid it aside, and began to teach the

children and candidates for communion in his own way, using for a text-book nothing but the sacred scriptures. For this he was arraigned before the "Venerable Company of Pastors," by whom he was censured, and finally suspended for a year, from his right to sit in the Company.

But Gausсен, D'Aubigné, and others, "in nothing terrified by their adversaries," proceeded yet farther, and framed the Evangelical Society of Geneva, established a new Theological Seminary, and took measures to preach the gospel in the city of Geneva. In consequence of this, Mr. Gausсен was ejected by the Company of Pastors from the church of Santigny, and forbidden to exercise the functions of the ministry in any of the churches and chapels of the Canton. A similar interdict was laid upon the ministry of Merle D'Aubigné, Galland, and others. But these noble and self-denying men rejoiced in their freedom, went forward with their plans, and to-day are rejoicing in the progress of truth and liberty, not only in Geneva, but throughout the world.

Dr. Gausсен not only performs the duties of his professorship, but officiates as pastor at "The Oratoire," in connexion with Mr. Pilet, an eloquent preacher, and Professor of Exegetical Theology in the Theological School. Dr. Malan, who has been much associated with these gentlemen, is not, as many suppose, one of the professors, but acts as pastor of a church which meets in a small but graceful edifice erected in his own garden, just beyond the city walls. Dr. Gausсен is deeply interested in the young, and possesses peculiar tact in addressing them. He has taken the children and youth connected with the church in "The Oratoire" under his special care; and every sabbath, at eleven o'clock in the morning, conducts a catechetical exercise for their benefit. His great simplicity, beauty, and pic-

turesqueness of style, his amiable deportment and gentle tone; his abundant facts and illustrations, and, above all, his intimate acquaintance with bible history, and his happy facility of applying it, render this exercise attractive, not only to the young, but to their parents and others. It is frequently attended by citizens and strangers, who find themselves much interested and instructed.

Dr. Gausson is known chiefly as the author of "Theopneustia," a work of much ingenuity and cloquence, on the inspiration of the scriptures. His sermons, one or two volumes of which have been published, are instructive and practical; written in an easy flowing style, and pervaded by a deep, spiritual unction. At present Dr. Gausson must be about fifty years. In stature he is rather short and slightly made, and possesses much dignity and urbanity of manners. His countenance is expressive of great amiableness and refinement of character. He is justly esteemed for his fine literary attainments, and his profound, but radiant and cheerful piety. No one combines in a higher degree manly energy with delicacy and fervour of feeling. He is a great lover of nature, and lives in a charming rural retreat, just beyond the city walls, and on the way to Ferney, the former residence of Voltaire, commanding a magnificent view of the Alps, and the surrounding scenery. He possesses genius, though not of the highest order. His style of thinking and writing is somewhat akin to that of Fenelon. Indeed,

it would not be inappropriate to style him the Fenelon of the Genevese church. "His countenance," says Dr. Cheever, who knows him well, "is full of life, frankness, and intelligenc. There is a pleasing combination of energy and suavity in his manners, indicating, perhaps, the characteristics of his mind; for he is a man of learning in action, and of solid accomplishments gracefully employed. His style is admirable for its united richness and vivacity. There is the same interest and life in his conversation as in his writings, with the great charm of a simplicity and friendliness of character as open as the sun, and a most attractive warmth and enthusiasm of Christian thought and feeling. His mind kindles and glows, especially on the preciousness of the word of God, the advancing kingdom of the Redeemer, and the nature of the enmity which the church of Christ in Europe must now encounter."

Dr. Gausson has been enabled to accomplish much good, by means of his high personal character, and his unwearied activity and benevolence. He possesses some private fortune, and can afford to give his services almost gratuitously to the cause of sound learning, and evangelical religion. His discourses have been widely circulated by the society for publishing Christian books, stationed at Toulouse, in France. They abound in fine thoughts and lively appeals. The style is rather diffuse and redundant, but it sparkles with a quiet beauty, and often rises to a high degree of eloquence.

AMERICAN VIEW OF THE SIGNS OF THE TIMES.

From the Christian Review, June, 1848.

WE are living in the midst of troubles. Portentous and fearful signs are abroad in the world. The wisest men ask, in

wondering anxiety, "What will the end of these things be?" Worldly wisdom is staggered at the aspect which

society presents, and the minister of God, the statesman, and the warrior can only exclaim, "How inexplicable the darkness!" By comparing the voice of inspiration with the testimony of passing events, the Christian can discern the dawn of a brighter and more glorious day. Standing on his watch-tower, and hearing from north and south, from east and west, the cry, echoing from the mountains, and ringing along the shores, "Watchman, what of the night?"—he can point to the fulfilling of the prophecies, and say, "The morning cometh."

1. A universal impression exists upon the minds of men, that wonderful and important events are about to transpire. This impression is found in different parts of the world, and is cherished by men entertaining different religious sentiments, and possessing different degrees of mental culture. True, it does not exist everywhere under the same features. In our own country it embodied itself, some time since, in the delusion of 1843. And those who did not embrace this delusion or countenance its absurdity, were not free from the general impression, that an important era was at hand. And this impression still rests upon the minds of thousands.

In Europe the impression has assumed another form. The conviction has rested on the minds of the mass of the people, that all the governments of that continent are to be overturned, the thrones broken down, and the tokens of royalty to be scattered beneath the wheels of the car of revolution. Kings and beggars, tyrants and slaves, alike cherish this idea. It is this notion which has been gathering strength for the few past years, and is now shaking Europe to its centre. The fearful riots and tumults there, are the legitimate offspring of this impression, and all the armies and navies of the world will be

unable to quench the flame which it has kindled.

In Africa and some of the darker parts of Asia, this idea has assumed still another form. The people there have a distinct impression that their systems of religion are to be subverted, and their long established worship overthrown. Indeed some of the heathen tribes have traditions which assert that in about this age of the world, men from another country, with paler faces than theirs, will come and plant a new faith before which their own will wither and die. By the darkened minds of the heathen the new religion is expected, and thousands will welcome it with joy.

Under God, this impression has done much to open the way for the introduction of the gospel. Our missionaries meet this impression almost everywhere. The heathen priests themselves know that pagan idolatry is reeling to its fall.

The Jews, also, have an idea that their long expected Saviour will appear in the present age. This idea does not exist now as it has existed for ages past. Many of them are assured, that if he does not soon come, he will never come. Their prophetic periods have run out. Their calculations will not carry the birth of the Messiah beyond the present age; and if he does not come shortly, it will follow, to their minds, that he has already come; consequently they will look backward through the stream of ages to find the character most resembling "Him of whom Moses in the law and the prophets did write." It is said that one of their most learned and influential rabbis has recently declared, that if his present views of the immediate appearing of "the long expected" should prove incorrect, he should turn back and hail Jesus of Nazareth as the Shiloh of his nation.

Whence do these impressions arise?

By what circumstance or combination of circumstances have they been implanted in the minds of men so generally? We take the position, that this impression is the great shadow of a coming event, the harbinger of a series of sublime and stirring events, the voice of one crying, "Prepare ye the way of the Lord."

2. The universal diffusion of knowledge is another significant peculiarity of the present age. The scriptures seem to teach that previous to the dawn of the millennium, "knowledge will be increased." "Many will run to and fro," and a wonderful degree of mental culture be attained. This condition of the intellectual world is essential to what the bible teaches of the characteristics of that day. Many, if not all false systems of religion, are founded on mistaken science. Pagan idolatry will be unable to survive after the sciences are explained and understood. Teach the heathen what we know of the planetary world, and their idolatry is gone. Take away false science from their systems, and the structure which has stood the test of ages will crumble in a night. Nothing but ignorance can support it. Romanism will share a like fate under the reign of truth. The only safeguard of these false systems consists in a depraved heart and a darkened mind. Such being the case, we argue that the general diffusion of knowledge peculiar to our times is an indication of the speedy establishment of holiness in the earth. The dark reign of ignorance has been broken up. The human mind is struggling for emancipation. The people have begun to think. Knowledge is no longer confined to the favoured few. The great heart of mankind is beating for information. The universal pulse leaps for new acquisitions. Under this almost divine impulse, art and science are making rapid progress. Rivers, hitherto

impassable, are bridged and dammed. Mountains are tunnelled. Railroads are fast girdling the globe. Wind and water are made to subserve the noble purpose, and before the triumphant march of light, truth, and knowledge, all that is false is destined to certain defeat. Once, nations lived in solitude and cities were scarcely known beyond themselves. Now, by the improvements of art and science, the distant parts of the earth are brought nearer together. Strange nations are made acquainted with each other. Thought and feeling are interchanged, and the light of one nation flashes upon the darkness of another. Under this state of things, popular ignorance will soon cease to be the bulwark of political impositions and ecclesiastical tyranny. Long injured and wounded right will assert her claims. The voice of religion will be heard above the discord and clamour of human passions, and

"Truth, crushed to earth, will rise again."

The increase of knowledge is no insignificant sign of the coming morning. The religion of Christ is a religion of thought and intellect, as well as of feeling. It reigns not only over the empire of the affections, but also over the empire of reason and judgment. It asserts its sway at the tribunal of the mind, as well as in the temple of the heart. When, therefore, men begin to think, they will begin to feel the claims of our holy faith; and when science shall have shown the falsity, and reason the entire corruption of all the systems of religion, then shall men turn their bewildered eyes toward the cross, and history shall record the fulfilment of that prediction of Him who hung upon it, "And I, if I be lifted up, will draw all men unto me."

3. Society is now labouring under political convulsions and dissensions. A few weeks ago our ears were saluted

by strange tidings from beyond the deep. From city to city, from town to town, in this new world, the intelligence flew with telegraphic speed, that one of the first governments in Europe had undergone a complete revolution. We heard of a throne, before which nations had been accustomed to tremble, now torn by the populace from its foundation, borne along the streets amid groans of derision, and then reduced to ashes. We heard of a king, who boasted yesterday of his security in power, to-day fleeing from his kingdom, an exile. Though the letter which brought us this intelligence was, so to speak, red with blood, yet we received the tidings with joy. Later advices from that country are pregnant with good; and though they speak of commotion and disorder, yet faith declares that out of this state of anarchy, God will bring order, beauty, and perfection. Causes appear to be at work which will finally produce results alike astonishing and glorious.

The revolution cannot be confined to France. The progress of society, the natural promptings of the human mind, roll it onward. For years Europe has been preparing for the struggle, and all her nations are rife for revolt. The genius of monarchy may plant her ranks of soldiers ten thousand deep; the thunder of her artillery may echo over land and sea; but the march of reform will be onward. If for a moment it should be checked, it will be to gather new strength, and burst over all barriers, sweeping away upon its surging tide all impediments.

But "what has this to do with the millennium?" Much every way. One of the chief obstacles to the progress of truth and holiness in the earth is the church of Rome. This is one of the great evils of the world in the present age; it is the monstrous form of iniquity with which Christianity is to

have her most fearful struggle. She is the open defender and patron of evil, ignorance, folly, and sin; she has built herself upon the groans and agonies of mankind; she has rioted in the destruction of souls; she is red with the blood of the martyrs of ten centuries, and Satan's most potent engine for the overthrow of social, civil, and religious rights. Now the seat of the Romish church is in Europe. The monarchs of that continent are the patrons of the church. They deem, and rightly deem, the existence of popery essential to monarchy; and hence they support the church, because she supports their thrones. They extend to her their pecuniary and political protection, and in return she extends to them her spiritual protection. Now, demolish the thrones of Europe, and you will demolish the pillars of the church of Rome; you take away the kings, who are its chief patrons. Introduce republican government, and give to the people the right to worship God as they choose, without paying their hard earnings to support an established ecclesiastical tyranny, and you dry up the largest streams that flow into the coffers of the pope. You leave him without resources to carry on his system of proselytism. Under the influence of liberal governments, men will have the right to worship whom and what they choose; they will have no fear of torture before their eyes; they will assume the right to obey "his holiness," or not,—to kiss his feet, or not,—to call him, "My Lord, God, the pope," or not, just as they choose; and thousands who are now chained to the chariot-wheels of the papal system, will embrace a simpler and a purer faith. Thus, Rome will find herself weakened, and unable to extend her conquests. Not only will her power be broken in Europe, her home, but she will have no means to plant her poisoned offshoots abroad.

Romanism in the United States is urged forward by European money. The coffers of Europe are emptying themselves out, for the subversion of our rights. Her cathedrals and her convents among us are built with money drawn from beyond the ocean; and when these sources fail, Romanism will be like a stream, losing itself in the sands of the desert, whose burning heat will drink it up. Besides this, if republics are formed in Europe, the floods of emigrants which are pouring themselves upon our shores, will come imbued with a better spirit; and then the evils which are now feared from this generally ignorant and superstitious class will, in the providence of God, be averted.

Believing, therefore, the church of Rome to be among the chief obstacles to the "reign of glory in the earth," and the thrones of Europe to be the pillars of that church, we hail the tottering of those thrones, as cheering indications that "the morning cometh."

There are also convulsions in other nations throughout the world. Wars and rumours of wars are heard. Moreover, in our own country, there has scarcely ever been a period of such political uncertainty. One of the most sagacious statesmen of our times has recently declared that in his whole life, he has never known so much obscurity gathering over the future. Though on the eve of an important election, yet, in many cases, no one can surmise who will prove the favourite of the people. Old political courses seem to be broken up, and men wait in anxiety to behold the result. What do these changes portend? What do these party divisions mean? Are they not omens of good? Here, as well as in Europe, a battle is to be fought. A struggle between freedom and slavery is at hand. It cannot long be delayed. And we hail these signs as evidences of the

approach of the spiritual reign of our Redeemer. He will overturn and overturn, until the right shall be established in the earth. Faith discerns amidst the darkness and the storm, the signs of the dawning of the morning.

4. The movements of the various ecclesiastical bodies, external and internal, are among the signs of the times. This we conceive to be the most important and conclusive, and one which presents a more fruitful theme for contemplation and study than any other. No one can have observed the movements of the various denominations of true and pretended Christians, and of the parties among them, for the last few years, without deep and serious inquiry. For ages past, truth has been commingled, more or less, with error. Satan's tares have grown up with the wheat, and true Christians have lived in visible and ecclesiastical fellowship with those who believe and disseminate error. The bible predicts a period in the history of the world, when error will be separated from truth;—when all that is pure in the church will array itself against all that is corrupt in the world. The aspect of the religious world gives no uncertain intimation, that that period has nearly come. The division has already commenced. We see it in the church of Rome herself. The controversy which is now going on between the papal court and the order of Jesuits, seems so indicate that if there be anything of good in Romanism, it will be sifted out, and that that awful form of iniquity will be destroyed by the brightness of the Saviour's coming. A like contest is going on in the church of England and its branches—a contest between sin and holiness. This church, and her tributaries in our land, have long boasted of their unity, and declared divisions out of the question. With exultation we have been pointed to her unbroken ranks and her apostolic

priesthood; and we have been told that she will stand for ever. But the episcopal church is divided. Episcopacy has not prevented schism in her midst. Tumultuous elements are at work, from her centre to her outmost verge. The evangelical fragment is turning its wishful eyes from the broad phylactery, the solemn chant, and the mummeries of a cold, dead faith, to the cross of Christ. It is wending its way back from altars, and robes, and all the insignia of ecclesiastical domination, to the simple beauty of primitive Christianity. The other fragment is going towards Rome, courting the smiles of "the woman drunk with the blood of the saints," and fast filling up the measure of its apostate cup. Between these two fragments the breach is becoming wider every day. Episcopacy, even in its most loyal form, cannot unite them; and soon the same temple will be insufficient to contain them, the same creed unable to unite them.

There is division also among those who are denominated liberal Christians. One fragment is verging towards orthodoxy, and will soon be there. The other fragment is rapidly hastening to open infidelity. One part is yet attempting to cling to the pillars of a purer faith; and the other seems determined to shipwreck all faith.

Not a few have found that they must give up their peculiar notions, or give up the bible, and they choose to relinquish the latter. For this bold step others are not prepared. These divisions are matters of history. No attempt is made to conceal them. They dispute and divide openly, and then publish their divisions to the world.

The denominations termed evangelical, among which we as baptists claim to stand, are also undergoing, more or less really, the same process. Between the good and bad a separation is going forward,—a separation which will ulti-

mately shake them to their centre. Circumstances and opportunity only are wanting, to develop in their bosom the most alarming degeneracy. When these denominations stand where they ought to stand,—in the fore-front of the battle,—when they exert the influence which they ought to exert, for God and humanity,—when they emerge from the rubbish of the past, and shake the dust of sluggish inactivity from them, then will false friends desert them, and the true dignity of those who profess and possess religion will begin to appear.

Not only in our own land, but throughout Christendom, the most exciting developments exist. Look to Scotland! See the Free Church rising in its strength and beauty. Look to France, to Germany, Switzerland, Austria, and even to enslaved Italy. Every movement is full of important consequences. What will be the result of these commotions in churches and in sects? The result predicted in the bible, and described as the gathering of "Gog and Magog." This is Satan's last grasp for conquest in the world,—his last struggle against the powers of light. The various false religions of the world are the works of Satan; he employs his servants to seek to promote their own interests, as the best means of subserving the cause of his dark empire. He controls them; he presides in their councils, and guides their deliberations. He even allows his emissaries to unite with the true church; he sends them forth, clad in the livery of heaven, to steal their way into the gospel-fold, and there work out his wicked purposes. But now he seems more than ever to be throwing off the disguises which he has worn. The time has come when his interests can as well be subserved without the sects of error, as with them, and he is beginning, therefore, to permit them to be disbanded. Hitherto he has ranged his followers under different

banners, and subscribed their names to different creeds. He has adapted these creeds to the various circumstances under which his servants are found. But the time is near when all that is pure in the world will take sides against him and his followers; and all that is sinful, wherever found, will take sides with him against the truth. Every movement of the religious world for the few past years indicates the approach of the last struggle. When it shall come, the powers of Satan will combine their strength, and not remain scattered, as at present. They will not have different banners bearing different devices and mottoes. One banner alone,—a banner dark as night, will wave over them.

The signs of the times are full of unutterable omens, yet bright with the beamings of the morning sun. The

angel seen by John in the vision of Patmos, who had the everlasting gospel to bear to every kindred, tribe, and people, has commenced his flight. Through the missionary cause and its successcs,—the brightest, by far the brightest, among the indications of the approaching millennium,—his flight is seen, and his presence is felt, in distant lands. Paganism leans to its fall, and the redeemed of the Lord are coming to Mount Zion, with songs and everlasting joy upon their heads. Christianity will soon dry her tears, nor weep again over disappointed hopes. Her labours will be past, her toils finished. Her lot will be—

“By foreign streams no more to roam,
Nor, weeping, think of Jordan's flood;
In every clime she finds a home;
In every temple sees her God.”

D. C. E.

THE MERCIFUL SPIRIT.

BY THE REV. JOHN JORDAN DAVIES.

“Blessed are the merciful.”

Mercy is pre-eminently characteristic of the Christian religion. Christians ascribe the whole of their salvation to the abundant mercy of the God and Father of our Lord Jesus Christ; and those who feel that they live from day to day on the mercy of God, cannot fail to show mercy to others. From the mercy of God, through Jesus Christ, Christians have received the pardon of their sins, and the regeneration of their souls; from this source they have derived the peace which passeth all understanding, and joys which are unspeakable and full of glory; from the same abundant mercy they have received hopes which are inconceivably glorious in the objects which they contemplate, solid in the foundation on which they rest, pure in the influence which they exert, and infinitely satis-

factory in the fruitions to which they lead;—and surely those who owe so much to mercy cannot but love it and delight in the exercise of it. Hence the force with which our Lord's exhortation must come home to the heart of every Christian, “Be ye therefore merciful, as your Father who is in heaven is merciful.”

You may have remarked the propriety and beauty of the order in which the beatitudes are introduced by our Lord in the sermon on the mount. There is not only an intimate connexion between them, but each grows, naturally and necessarily, out of the preceding in the order observed by our Lord. It may be interesting, and not unimportant, to us to dwell, for a moment or two, on this subject, and to point out the connexion of the passage

now under our consideration with the verses which precede and follow it.

True religion begins in a serious conviction of our sinfulness and utter unworthiness in the sight of God. You must lay deep the foundation of an edifice which is intended to be at once large and elevated; and the basis of that piety which is designed to raise the soul of man to a state of intimate fellowship with angels, and of blissful communion with God, must be laid in deep humiliation of spirit. Hence our Lord speaks, in the *first* place, of the poor in spirit; and he pronounces them blessed. To a deep sense of inward poverty, to a consciousness of spiritual destitution and wretchedness, he gives the promise of the kingdom of heaven. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

From this sense of spiritual poverty and wretchedness arises sorrow, "sorrow after a godly sort." Those who feel their sinfulness, who are aware of the defilement of their nature, and the desperate depravity of their hearts, those who know that in them there dwelleth no good thing, cannot but mourn; "rivers of waters run down their eyes;" they are the subjects of godly sorrow for sin. Hence our Lord speaks, in the *next* place, of the mourners, and he pronounces these happy. Those who mourn on account of their spiritual poverty are blessed; for—

"Tears have their own sweetness too."

and the tears of godly sorrow are so precious in the sight of God that he preserves them all. And these holy mourners shall be abundantly comforted. As one whom his mother comforteth, so shall their God comfort them, and they shall be comforted in Zion, the city of our solemnities on earth; and shall be still more abundantly comforted in the Jerusalem which is above, where God with his own gracious hand shall

wipe away all tears from their eyes. "Blessed are they that mourn: for they shall be comforted."

Sorrow on account of inward poverty produces gentleness of mind, lowliness of heart, meekness of spirit. Those who know themselves, who know that they are "poor, and miserable, and wretched, and blind, and naked," and who mourn on this account, will be habitually bowed down in spirit before God, and will be meek, gentle, humble in their temper and deportment towards men. Hence our Lord speaks, in the *third* place, of "the meek;" he pronounces them happy; and promises to Christian meekness inestimable advantages and blessings in the world that now is, as well as in that which is to come. "Blessed are the meek: for they shall inherit the earth."

These beatitudes it may be remarked are *negative* in their character, the next is *positive*—as to its object which is righteousness; and it springs directly from the preceding. Those who suffer hunger cannot but desire food; those who thirst cannot but wish for drink; and those who feel their inward poverty, who are sensible of their spiritual destitution, who mourn and are bowed down on account of it—cannot but earnestly desire *that*, the want of which they so deeply deprecate. Hence our Lord speaks, in the *fourth* place, of those "who hunger and thirst after righteousness." They desire that of which they feel their need—even the righteousness of God, which is by the faith of Jesus Christ, and that moral righteousness, that inward and universal integrity, that true evangelical holiness without which real happiness can never be enjoyed, nor the kingdom of heaven ever entered. This righteousness they desire, not faintly, or occasionally, or in connexion with other things, but earnestly, constantly, and, in a measure, exclusively. They "*hunger* and *thirst* after

righteousness." They "seek *first* the kingdom of God and his righteousness, assured that all other things shall be added unto them." And to these the promise is given that "they shall be filled," that is to say, they shall be filled with the righteousness which they desire, and with the satisfaction and delight necessarily connected with it. Hereafter they shall be completely filled; they shall appear, before the throne of God without spot, or blemish, or any such thing; they shall have washed their robes, and made them white in the blood of the Lamb; they shall walk with him in white, and shall hunger no more, neither thirst any more; they shall awake up with his likeness and shall be satisfied; then they can *desire* no more. But even here they are not left destitute of that righteousness which they so earnestly desire. Jesus gives them the bread of life for which they labour; and having tasted its sweetness, and known its worth, they say, "Lord, evermore give us this bread." Knowing the gift of God, and who it is that speaks to them in the scriptures, and in the ministry of the gospel, they ask of him and he gives them living water, which is in them as a well of water springing up into everlasting life. They are in Christ Jesus; they walk not after the flesh but after the spirit, and there is no condemnation unto them; for the law of the Spirit of life in Christ Jesus hath made them free from the law of sin and death. O yes! his people even here, are, though but in part, all righteous. "He that doeth righteousness is righteous even as He is righteous." "He that doeth not righteousness is not of God, neither he that loveth not his brother." For "the kingdom of God *is* righteousness, and peace, and joy in the Holy Ghost."

Hence we find that our Lord proceeds, in the *next* place, to mention some of the *fruits* of that spirit of righteous-

ness which every humble penitent earnestly desires, which every true Christian in a measure possesses. He mentions three of those fruits of the Spirit, those features of the evangelical righteousness, which must be found in every subject of the kingdom of God. Our Lord does not mention all the fruits of the Spirit; he does not even give a lengthened catalogue, as the apostles sometimes do, of the ornaments and graces of the Christian character; but makes an equally brief and beautiful selection. The reason of this selection may, perhaps, be suggested on a future occasion, when we may also notice the connexion subsisting between the virtues which are here mentioned by our Lord, and the propriety of the order in which they are introduced. It will suffice to remark at present that they are of pre-eminent importance and worth. They are mercy, and purity, and peaceableness. They are all connected *in general* with the beatitude mentioned in the preceding verse, as they are the fruits or manifestations of that righteousness after which the Christian hungers and thirsts continually, and with which he is *partially* filled; but there is also a *particular* connexion between the first of them and that which immediately precedes it. "Blessed," says our Lord, "are they that hunger and thirst after righteousness: for they shall be *filled*." And then he adds immediately, "Blessed are the *merciful*: for they shall obtain mercy." How striking the propriety and beauty of the transition! You who hunger and thirst after righteousness, shall be *filled*, even here, in a measure, with that which you so earnestly desire. And the fruit of it will not be lacking; "whatsoever things are honest, or lovely, or of good report, will be found in you." But while you are filled with righteousness, and strength, and bliss, you will not forget the source

from which it has flowed to you. It is neither your wealth that has purchased it, nor your wisdom that has procured it, nor your merit that has deserved it, nor your might that has obtained it; it is to you a free gift. You have sought and you have laboured, indeed, for the bread of life, but the Son of man has freely given it to you. You have come and you have bought wine and milk, but it has been without money and without price. You have hungered and thirsted after righteousness, but it is God who has graciously filled you. You have nothing to recommend you to his favour; you are poor, and you live entirely on his bounty; you are guilty and miserable, polluted and condemned, and you owe your righteousness, and life, and bliss, to his infinite mercy, his boundless grace. And you who need so much mercy, you to whom so much mercy is shown—whatever others may be, you will be merciful. This will be the *first* effect of the formation of Christ in your heart—the first-fruit of your faith in him—you will be merciful; and “blessed are the merciful: for they shall obtain mercy.”

The few remarks which we have further to offer in this chapter, relate to the *disposition* commended by our Lord in the passage before us, that is to say, the merciful. There are who, as the result of constitutional temperament, or of education and habit, are considerate in mind, compassionate in spirit, and habitually kind in their conduct; such persons deserve to be held in high estimation; they are valuable members of society, with whom association can scarcely fail to be pleasing. But these are not the characters of whom our Lord speaks in this passage. The disposition which he here commends, is not so much natural as religious; it is not the fruit of constitutional temperament, but of regenerating grace; it is the effect not of education, but of

Christian principle; it is a spirit imbibed in the waters of affliction, learnt in the school of repentance, acquired at the cross of Christ, and matured by humble and habitual intercourse with God.

In a world of suffering and of sin, the objects of mercy are necessarily very numerous; and occasions for the exercise of it are constantly occurring. We may, however, for the sake of arrangement, reduce the objects of mercy to three classes, that is to say, the dependent, the miserable, and the guilty. Each of these classes includes many individuals, and all are objects of mercy.

The disposition commended by our Lord discovers itself in suitable conduct towards those who are in “circumstances of dependence.” There are always those who, in the arrangements of Providence, are more or less dependent on others. Yea, we are all in one sense dependent on each other. The young look up to their seniors in age; the poor to their superiors in wealth; children to their parents; pupils to their teachers; servants to their masters. There is here, as I have intimated, mutual dependence. As the comfort of families depends greatly on the temper and conduct of servants and children; the peace and happiness of servants, on the other hand, are no less dependent on the temper and conduct of their masters or employers. And while our Lord expects from the former all good fidelity, patient submission, and willing obedience, he requires of the latter that they give to their servants that which is just and equal, that they forbear threatening, that they be considerate, compassionate, and kind, that they be merciful,—knowing that they also have a Master in heaven, and that they can hope for acceptance with him only through his unmerited and unbounded mercy. If you possess the spirit com-

mended by our Lord, you will not take advantage of your authority or power to oppress or to deal hardly with those who are in any way dependent upon you. You will not be exorbitant in your demands, rigid in your exactions, rash in your censures, or severe in your reproofs, but you will be considerate and forbearing, gentle and kind. Do you say that this is too much to expect? I ask, is it more than our Lord requires? Is it more than would necessarily result from affecting views of the evil of sin, from godly sorrow on account of it, from clear perceptions of the beauty of holiness, from earnest desires after universal righteousness, and from the formation of Jesus Christ in the heart? Oh no! he who looks much into his own heart, and thinks much of Christ, and lives much in prayer, and walks much with God, will necessarily be merciful. Mercy will characterize the whole of his conduct. "The righteous man is merciful, even to his beast."

The "miserable" are proper objects of mercy. This world, notwithstanding all the scenes of fertility and beauty which it presents, and all the proofs of divine wisdom and goodness which it affords, is still under a curse. Misery in various forms abounds in it; and those in whose hearts the love of God is shed abroad by the Holy Spirit, will put on bowels of compassion and tender mercy. They will sympathize with those who are in affliction; they will study to relieve the miseries of those around them, and to alleviate those evils which they cannot cure. They will delight to wipe away the tear of sorrow from the eye of wretchedness, or to mingle with it their own. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Under the influence of that merciful spirit which the gospel inculcates, and

which, when it proves the power of God unto salvation, the gospel always induces, those who have wealth will cheerfully contribute of their abundance to relieve the necessities of the destitute; those who have time will devote some portion of it to works of mercy—they will visit the afflicted, they will search out objects of distress, and, like Dorcas, will make garments for the poor. Those who have capacity and opportunity will instruct the ignorant, will teach babes, will warn the thoughtless, will reclaim the wanderer, will restore the backslider, will strengthen the weak, will confirm the wavering, will comfort the feeble minded, will "do good to all, especially to those who are of the household of faith." What an extensive blessing has one family or even one person, when imbued with this spirit and living under its influence, often proved in a neighbourhood! What a blessing must a Christian church, composed of many members acting on these principles, prove in the locality in which it is placed! Christian brethren! suffer the word of exhortation—cultivate this spirit. Daily realize your need of mercy; think of the abundant mercy which God has exercised towards you, and you will be merciful. Ask yourselves frequently, How much do I owe my Lord, and what can I do for him in relieving his poor, in comforting his afflicted ones, in feeding his lambs?

The "guilty" are objects of mercy. By the guilty in this place we mean those who have offended or injured us. In a world disordered and depraved as ours is, it must needs be that offences will come. But Jesus says, "Woe to that man by whom the offence cometh." And there are many who call themselves Christians who ought to think of this. They are, apparently, utterly heedless of the amount of good which they prevent or destroy, of the amount of evil which they occasion, of the amount of injury

which they inflict on their brethren, by their pride, their rashness, or their malevolence. A merciful spirit will make us slow to believe anything prejudicial to the character of another, and still more slow to repeat it. Charity thinketh no evil, and rejoiceth not in iniquity in any form, but is always grieved by it. But there are some who appear glad to hear, ready to believe, and delighted to repeat, whatever may be injurious to another. As the bible is true, the situation of such persons is awful: better stand at the mouth of a volcano, than in their position.

But we have now to speak of those who have injured us. The gospel requires that we should be ready to forgive them. If we possess the spirit commended by our Lord, we shall endeavour to divest ourselves of the influence of prejudice and passion, we shall be ready to admit every circumstance of extenuation, and when the evil is clearly brought home to the offender,

we shall not be severe. We need so much forgiveness, we cannot but forgive. We need so much mercy, we must be merciful. Hence the emphatic exhortation of our Lord, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Such is the disposition commended by our Lord. Need I remark that he is speaking not of an act, but of a habit—the habit of the mind, the complexion of the soul, the spirit of the man. Occasional acts do not constitute a character; sometimes, indeed, they contradict the prevailing habit of the mind. Acts often repeated, however, induce habits; and wherever there is the merciful spirit, there will necessarily be words of kindness and deeds of charity.

A GREAT MISTAKE RECTIFIED.

"I will bring the blind by a way that they knew not."—Isaiah xlii. 16.

SOME years ago a gentleman of fortune who had been brought up without any religious advantages, and was living without God and without hope, took his walk one Sunday morning in the fields near his residence in the outskirts of London, and as he walked he thus thought with himself: "What a happy fellow I am; I have an ample fortune, an affectionate wife, and everything about me to make me comfortable, and what makes it the more pleasing is, that I am not indebted to any one for it. I have made it myself, it is all my own; I am independent of every one; it is all my own, and I may do what I like with it. Many persons are under obligations here and there, but I am under

obligations to no one for what I have. I may do as I like with it, it is all my own."

A summer shower beginning to fall, made it necessary to seek shelter, and the only one which presented itself was the porch of a chapel; but he determined not to go further than the porch. He had never been into a place of worship since he was married. A gentleman, however, sitting near the door, on seeing him within the porch, came out of his pew, and invited him in; and it was so politely done, that he could not refuse, especially as the rain appeared likely to continue. The moment he was seated, his attention was attracted to the minister, who was just naming his text,

"Ye are not your own, ye are bought with a price." "What," thought he, "this is strange doctrine; but it does not apply to me, I am my own, and all I have is my own." As the minister proceeded, he brought strange things to his ears, while he exposed the obligations of each of his hearers to God, to those connected with them, and to the world at large. The gentleman retired with his mind deeply impressed. On reaching home he informed his wife of what had occurred, and inquired for a bible that he might see whether there was not something to qualify the text, having borne in mind the reference to it; but there was not a bible in the house; neither himself, nor his wife, nor any one of the servants possessed one.

The impression made on his mind was such as to induce him to return to the chapel in the evening, and then that impression was, through divine mercy, deepened.

The next morning he went out very early, walked about till a bookseller's shop was opened, and purchased a bible; and returning, told his wife it really was so, there were the words, and the obligation was distinct and unqualified. The next sabbath she accompanied him to the chapel, and the result was that after a short time they both avowed themselves to be under obligations to the Redeemer, bought with his blood: they took up their lot with the people of God, and none were more active in the promotion of his cause.

FACTS AND OBSERVATIONS.

THE beauty of Christianity is just this; that wherever it finds a man, how ignorant, how guilty soever, or defiled, it brings the whole of its covenanted blessings home within the man's reach, if he will but give the Saviour his personal confidence. Though he be in the dregs of pollution, though the intricacies of his crime may baffle all calculation, yet, "if ye put your confidence in me, ye shall never perish."—*C. Stovel.*

As moral failure or prevailing inconsistency in a minister, must either close his lips in silence, or extort the reproach, "Physician, heal thyself," from those who hear him; so prevailing inconsistency in Christian professors around him must greatly mar, if not prove fatal, to his usefulness. In his preaching he constantly sets forth the tendency, the influence, the natural results of the gospel when cordially embraced,—that it makes the proud humble, the intemperate sober, the unchaste pure, the dishonest upright and honest, the selfish

benevolent, the earthly-minded heavenly-minded; that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: and they that are Christ's have crucified the flesh with the affections and lusts." Now, if these fruits of the Spirit appear in the temper, life, and conversation, of professing Christians, each becomes a living witness for the gospel, and sustains by example the power of the ministry. But if these fruits are absent, and the contrary dispositions indulged, who sees not that the power of the ministry is utterly broken? Such professors resemble witnesses summoned to verify certain statements, but when called into court they rise up and give their testimony in direct opposition to the cause they should uphold.—*F. Overbury.*

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 THAT was a startling question proposed by the prophet to king Hezekiah, "What have they seen in thine house?" He had been sick, and was near to

death. His earnest prayer for lengthened life was heard, and fifteen years were added to his earthly existence. This striking interposition of God, enhanced in its importance by the mysterious sign with which it was attested, drew forth the astonishment of neighbouring princes. Berodach-Baladan, the king of Babylon, sent ambassadors to congratulate him on his recovery. The pride of Hezekiah was excited by this mark of homage, so that, instead of telling these Babylonians of God's kindness, which should have been the first impulse of a grateful heart, he showed them the glittering jewellery which emblazoned his palace, and the glorious splendour of his riches and wealth. Isaiah rebukes him in a gentle tone; he asks the monarch, "What have they seen in thine house?" Suppose that question addressed to the church member in his own home, what would be the response? Could our children attest the sincerity of our profession? Could our servants read in our conduct an earnest religion? Could our friends, either intimate or remote, discern that we regarded religion as the one thing needful, the word of truth as the pearl of great price?—*Jesse Hobson.*

"WHY do you not go and hear your brother preach?" said a man to his companion not long ago, as they were taking a walk for pleasure on the Lord's day. He replied, "because what he does on the week days does not agree with what he says on the Sunday."—*T. Dawson.*

ONE of the most pleasing signs of the times is, that everywhere, even in popish

countries, men are thirsting for religious liberty,—for freedom of conscience. There is a desire to break the chain by which it has so long been fettered, and to assert its entire freedom from human power and authority, in matters pertaining to religion and to God. Should this desire be fully realized by passing events, to myriads of our fellow men and fellow Christians it will be the commencement of an era, and will open to the friends of truth a wide field for active exertion and Christian enterprise.—*J. Crook.*

ALL the scholars, evangelical or otherwise, on the continent, although on the authority of the state church they are practising pædobaptism, are agreed that it was unknown to the apostolic age. Hence I merely express the sentiments of the most learned pædobaptists in saying, that infant baptism is not to be found in the New Testament.—*F. Clowes.*

MAGAZINES are like the smaller vessels of the body, carrying the blood to the furthest extremities. Even when other books are read, magazines find an appropriate place, and are excellent vehicles of truth. The articles are short, and not requiring sustained attention; yet the impression they make may be enduring. The duty enforced, or truth pithily expressed, may dwell on the mind as a subject for after meditation. They afford too, convenient channels for the diffusion of the religious intelligence of the day as it arises.—*J. C. Butterworth.*

LIFE'S OUTLINE.

Spring and summer lead to winter,
And the present brings the past:
So does childhood merge in manhood,—
So life leads to death at last!

At the dawning of the morning,
All the day seems flushed with light;
But the morning brings the evening,
And the evening brings the night.

OWEN HOWELL.

CEYLON.

7. 6 7. 6. 7. 6. 7. 6.

(Composed by Mr. J. Horsepool.)

From Green-land's i-cy moun-tains, From In-dia's co-ral strand, Where Af-ric's sun-ny

From Green-land's i-cy moun-tains, From In-dia's co-ral strand, Where Af-ric's sun-ny

This system contains the first two staves of music. The top staff is the vocal line in C major, 4/4 time, with lyrics. The bottom staff is the piano accompaniment in C major, 4/4 time, with chords and bass line.

foun-tains Roll down their gold-en sand. From many an an-cient ri-ver, From

foun-tains Roll down their gold-en sand. From many an an-cient ri-ver, From

This system contains the next two staves of music. The top staff continues the vocal line with lyrics. The bottom staff continues the piano accompaniment.

many a pal-my plain, They call us to de-li-ver Their land from er-ror's chain.

many a pal-my plain, They call us to de-li-ver Their land from er-ror's chain.

This system contains the final two staves of music. The top staff concludes the vocal line with lyrics. The bottom staff concludes the piano accompaniment.

CHRONOLOGICAL PAGE FOR NOVEMBER, 1848.

SUN RISES & SETS			FAMILY BIBLE READING.	MEMORANDA.
1	W	6 57 4 31	Jeremiah xxv. Matthew xxv.	A. D. 79, Herculaneum and Pompeii destroyed. Venus visible near south-west horizon, evening.
2	Th	6 59 4 29	Jeremiah xxvi. Matthew xxvi. 1—35.	Clock after sun, 16 m. 17 seconds. Saturn appears south-east and so forth.
3	F	7 1 4 27	Jeremiah xxvii. 1—11, Dan. i. Matthew xxvi. 36—75.	Jupiter visible in south at day-break. Moon sets, 24 m. after 10, evening.
4	S	7 2 4 26	Daniel ii. Matthew xxvii. 1—56.	Moon's first quarter, 3 m. past 6, morning. 1688, William III. landed.
5	Ld	7 4 4 24	Psalms. Psalms.	Sunday School Union Lessons, Ezekiel xxix., Acts xx.
6	M	7 6 4 23	Ezekiel i., ii. Matthew xxvii. 57—66, xxviii.	1692, Dr. Joseph Stennett born. 1817, Princess Charlotte died.
7	Tu	7 7 4 22	Ezekiel viii., ix. James i.	Moon sets, 55 m. after 1, morning. Baptist Irish Committee.
8	W	7 9 4 20	Jeremiah xxvii. 12—22, xxviii. James ii.	1674, John Milton died, æt. 66. Moon rises, 24 m. after 3.
9	Th	7 10 4 19	Jeremiah xxix. James iii.	1841, the Prince of Wales born. Moon rises, 54 m. after 3.
10	F	7 12 4 17	Jeremiah xxxi. James iv.	1483, Martin Luther born. Moon rises, 29 m. after 4.
11	S	7 14 4 16	Jeremiah xxxii. James v.	Full Moon, 35 m. past 1, morning. 1793, Thomas & Carey arrived in Calcutta.
12	Ld	7 16 4 14	Psalms. Psalms.	Sunday School Union Lessons, Daniel ii. 31—49, Acts xxi.
13	M	7 18 4 12	Jer. xxxvii. 11—21, xxxviii. Jude.	1840, Clarke & Prince embarked for Africa. Moon rises, 53 m. after 6.
14	Tu	7 20 4 11	Jeremiah xxxix., xl. 1—6. John i. 1—34.	Fraternal meeting of Ministers at 4. Baptist Building Fund Committee at 6.
15	W	7 22 4 10	Lamentations i. John i. 35—51, ii.	1845, William Knibb died, aged 42. Moon rises, at 9, evening.
16	Th	7 23 4 9	Lamentations ii. John iii.	1272, Henry III. died, aged 65. Moon rises, 11 m. after 10.
17	F	7 25 4 8	Lamentations iii. John iv. 1—42.	Moon's last quarter, 47 m. past 6, evening. Moon rises, 18 m. after 11, evening.
18	S	7 27 4 7	Jeremiah xl. 7—16, xli. John iv. 43—54, v. 1—16.	Clock after sun, 14 minutes, 34 seconds. Moon sets, 15 m. past 1, afternoon.
19	Ld	7 28 4 6	Psalms. Psalms.	Sunday School Union Lessons, Daniel iii., Acts xxii.
20	M	7 30 4 4	Jeremiah xlii., xliiii. John v. 16—47.	1815, Treaty of Paris signed. Moon rises, 30 m. after 1, morning.
21	Tu	7 31 4 3	Jeremiah xliiv John vi. 1—40.	1840, Princess Royal born. Baptist Home Mission Committee at 6.
22	W	7 33 4 1	Jeremiah l. John vi. 41—71.	Moon rises, 40 m. past 3, morning. Moon sets, 53 m. after 2, afternoon.
23	Th	7 35 4 0	Ezekiel xxxiii. John vii. 1—31.	Moon rises, 42 m. after 4, morning. Clock after sun, 13 minutes, 18 seconds.
24	F	7 36 3 58	Ezekiel xxxiv. John vii. 31—53.	Moon rises, 45 m. after 5, morning. 1572, John Knox died, aged 67.
25	S	7 38 3 57	Ezekiel xxxvii. John viii. 12—59.	1748, Dr. Isaac Watts died, aged 74. New Moon, 30 m. past 9, evening.
26	Ld	7 39 3 56	Psalms. Psalms.	Sunday School Union Lessons, Daniel iv., Acts xxiii.
27	M	7 40 3 55	Daniel iii. John ix.	Moon rises, 38 m. after 8, morning. Moon sets, 33 m. after 5, afternoon.
28	Tu	7 42 3 54	Daniel iv. John x.	Clock after sun, 11 minutes, 42 seconds. Moon sets, 22 m. after 6, evening.
29	W	7 44 3 54	Daniel v. John xi. 1—46.	Clock after sun, 11 minutes, 20 seconds. Moon sets, 15 m. after 7, evening.
30	Th	7 46 3 52	Daniel vi. John xi. 47—57, xii. 1—19.	1554, England recon. w. Rome by Cl. Pole. Moon sets, 14 m. after 8, evening.

REVIEWS.

Man and his Motives. By GEORGE MOORE, M.D., Member of the Royal College of Physicians, London, &c. London: Longman, Brown, Green, and Longmans. 12mo. pp. xi. 406.

How frequently we find natural science and evangelical religion—a highly cultivated mind and a warm and vital piety, dissociated! Such is the repulsion manifested by these different elements that one might almost imagine that they are separated by a natural incongruity, an invincible antipathy. And yet there is no necessary antagonism between them. No acquisition of knowledge, however varied and comprehensive, can be incompatible with the belief of the gospel; a saving acquaintance with religious truth cannot disqualify a man for philosophical research, or the pleasures of literature. One truth can never be in contradiction to any other truth; all truth of every kind is and must be harmonious. Nor can the highest refinement of taste be essentially adverse to the enjoyment of spiritual religion. If such should sometimes seem to be the case, it must be only in appearance, there must be some other principle or cause of this aversion to religion than what springs from a delicate perception of beauty in nature or in art. And if every such case were fairly analysed, it would doubtless be found, that this antipathy to the religion of the bible has its source in that depravity of our nature from which neither the learned nor the illiterate are exempt; which, while in minds of an inferior order or neglected education, it may exhibit itself in the grosser forms of vice, and the rudest blasphemy, may show itself as strongly in the educated and scientific, in that pride of intellect

which disdains to “receive the kingdom of God as a little child,” and that morbid fastidiousness which turns with repugnance and loathing from the religion of Christ, as what is fit only for the vulgar and the illiterate.

Perhaps no class of men whose station requires a scientific education has furnished more striking examples of what we have just stated than the medical profession. It would be a curious speculation to inquire, to what causes, in connexion with that general corruption which the scriptures assign to human nature, this is to be ascribed. Into such an investigation it is not our intention to enter. The fact, however, is, we think, too plain, and too generally known to be denied. It is always refreshing to see the union of genuine, vital Christianity with enlarged acquirements and a cultivated taste; and not to mention the many illustrious instances of such a combination in men distinguished for their eminence in every department of literature and science, not a few have been found among those who have stood high in the medical profession. The names of Mason Good of London, of Hay of Leeds, of Abercrombie of Edinburgh, will long be remembered, not only for their professional eminence, but also for that fervent piety which threw an additional lustre on their high attainments, and which proved that the study of nature and the scriptures, that the love of science and the love of Christ, are perfectly compatible. To the number of such, no one acquainted with his writings* will hesitate to add the name of

* *The Power of the Soul over the Body*, considered in relation to Health and Morals, already in the fourth edition. A subsequent work, as a com-

Dr. Moore, a living illustration of the happy combination to which we have adverted.

The title of the work would scarcely convey to any mind an exact or adequate idea of its contents. It is not a regular or scientific treatise on man, physiologically, psychologically, or morally considered; and yet the work is replete with indications of no mean proficiency in both natural and moral science. It is not exactly a philosophical, or a theological disquisition, and yet it is full of religion and philosophy; all the author's philosophy is under the influence of religion, all his religion is imbued with the spirit of philosophy. The reader will not perceive a strictly logical connexion and continuity of thought, uniting the various portions of it into one unbroken whole; but he will find much consecutive reasoning, as well as apt illustration, in its several parts. The work is, in fact, a collection of valuable meditations or reflections, "such as occurred to the author while fully occupied in his profession," the product of a mind rich in intellectual stores, formed to habits of observation, accustomed to look more deeply than the mere surface of things, and to think with independence and vigour. He bows, indeed, to divine teaching, with the deepest reverence, but encounters the systems and opinions of men with the utmost fearlessness. "It is my anxious desire," he observes, "to found all my metaphysical opinions upon the bible, because I think this book contains an explicit statement of God's mind as regards all that is essential for us to believe, in order to our everlasting prosperity, both as intellectual and moral beings."—P. 35. His thoughts,

panion to the first, *The Use of the Body in Relation to the Mind*, in the second edition. Besides a professional work, on *The Pathology, Causes, and Treatment of Puerperal Fevers*, for which the Fothergillian gold medal was awarded by the Medical Society of London.

in the course of the work, diverge to a vast variety of subjects, and spread over a very wide field, as may be supposed from the following titles of the several chapters. I. Man—Primitive and Derivative. II. Selfhood—Soul, Mind, Spirit. III. Immortality. IV. Man in relation to his Maker. V. Mental Manifestation. VI. Self-management. VII. Association. VIII. Liking and Disliking. IX. Teachings of Light. X. Knowledge. XI. Faith. Hope and Fear. XIII. Love. XIV. The Love of Action and Power. XV. Conscience.

In developing his ideas on these topics, the author writes with considerable power, and, as far as words are concerned, with great perspicacity of style. We said—as far as words are concerned—as, on some occasions, it is not with facility that we can follow the train of thought, or feel the full force of the author's meaning. This partly arises, perhaps, from his expressed intention not to bring fully out the ultimate basis on which his reasonings rest; "Those persons" he observes, "who are disposed to dig deep, will discover indications in these works that they are based upon a substratum of more difficult materials, designedly kept out of sight;"—P. ix. and partly from a habit of original thinking which leads him out of the beaten track, and which renders modes of reasoning quite familiar to his own mind, with which an ordinary reader is not conversant. Not unfrequently some position is laid down as a maxim, the truth of which you are scarcely prepared to acquiesce in or to deny. Or the various steps of reasoning by which the result was obtained by the author, appear probably so obvious to his own mind, that the conclusion only is stated. We confess that in perusing the work, we have often been compelled to pause, and think, and read again, and sometimes have postponed our decision to a

future consideration. The book, in fact, is full of thought; and though it contains much, very much, which is so lucid in its statements, so appropriate in illustration, and so just in sentiment, that every one who is not a trifier must be delighted with it, it can be fully appreciated only by thoughtful readers. To such it will afford ample materials on which their own mind may work. We scarcely know a book, from which, according to its size, a larger selection might be made of passages of beauty, power, and originality, all glowing with the kindest feelings of philanthropy, and the most fervent and reverential piety.

In the earlier chapters we find some striking remarks on atheistic materialism, and the theory of development. The same topics are referred to in subsequent chapters. The following is an example out of many which might be selected, of the clear and forcible manner in which the author places a truth before his readers, or exposes an error.

"In these days, when so much ingenuity is evinced in endeavouring to reduce man to the elements of nature, it is important clearly to see wherein the human mind, when permitted to be manifested, differs from that of mere animals. If a dog had a brain like a man's, say some physiologists, he would be reasonable and religious. This is the same as saying, if a dog were human he would not be a dog. All such *ifs* are simple impossibilities, because what is one thing cannot be another. A human brain belongs to a human being, and no other being ever had such a brain; and yet the brain no more makes the man, or the dog, than the man or the dog make (makes?) the brain. God constitutes his creatures, and he has determined that no creature on earth but man should voluntarily control his impulses for moral purposes. Man can train himself by the apprehension of a will wiser than his own, but animals cannot will otherwise than as their senses may impress them and excite desires. Man can believe in God as a Lawgiver, and he can *wish* to love his neighbour as himself, because he can perceive that it is essential to the well-being of all intelligences endowed with active powers, that they should mutually regard

each other's interests, or they would be mutually injurious. Where are the morals of beasts—and what are their charities. Can a brute reflect on the probable effect of his conduct on the feelings of another? Can it perceive any evil in its will? Is it capable of acting conscientiously? Can it put itself in relation to history? Can it arrange past facts into new pictures? Can it obey God, from love and gratitude? Can it trust to his hand? It can do nothing of the sort, and, therefore, until these expounders of natural history, who include Oupaipotence only as a part of the theory of development, have brought forth for us some specimen of a quadrumanous or other mammal, not horn of woman, but yet devout towards God, and, consequently, conscientious towards man, we must take the liberty of doubting their admission to the councils of the Almighty. But, alas! it is easy to find men so far resembling brutes, that they neither venerate the Author of their being, nor justly regard the claims of their fellow creatures. But they are not forced to remain in such a state. If they are not idiotic, they may so attend to the doctrines of nature and revelation, as to see that the Maker of beauty is a proper object of love, and that He who harmonizes the universe by light must be the source of blessedness to all who obey His laws."—Pp. 133—135.

In concluding a passage in a subsequent chapter on a similar subject, the design of which is to show that it is "the mind, or rather the being which thinks and wills," which "is the active agent," while "the body, with all its beautiful and wondrous adaptations, only supplies the means of perception and of acting," the author observes:—

"Moreover, the brain itself, and all the nerves connected with it, are so far influenced by the will of the individual as to be not only directed into new modes, so as to effect an entire alteration in the habit of mental and muscular action, but also to such a degree, that 'the completely organized brain is partly a creation of self-directing and self-repeating mental activity.' (Feuchtersleben, p. 123.) It is, so to say, developed by the habits of the soul."—P. 144.

In the chapter on Immortality, Dr. Moore encounters the hypothesis of the annihilation of the wicked, and occupies with this topic ten or twelve pages. In connexion with this subject

he has the following pertinent remarks on a point which has been often introduced into this controversy. "There is much said by religious writers concerning the difference between a natural or necessary immortality, and a derived immortality. Let us understand our own words. What God wills, that is nature—what he does, that is necessary; and he does what he wills. If, then, he wills that man should be immortal, man's immortality is natural and necessary."—Pp. 71, 72. That is, if we rightly understand our author, whatever man is, as to his immortality, he is in virtue of the will of the Creator. This is undeniable. The question, whether God created man absolutely or contingently immortal, cannot, therefore, be decided otherwise than by a reference to that divine revelation which contains the expression of his will. We doubt, however, the conclusiveness of an argument employed, in p. 59, against the possibility of any thing which has been created suffering annihilation. "It is of small importance to determine when creation began; but it is of vast importance that neither reason nor revelation will allow us to believe that what is can ever cease to be. Form may alter, and the elements may be newly arranged, but omnipotence would be opposed to omniscience, could there be annihilation." We would suggest, with all deference to a writer so eminently gifted, that whatever has not in itself necessary existence, may, without any contradiction, become non-existent. Nothing, the origin and continuance of whose being depend on another, can have in itself necessary existence. No part, therefore, of creation is by necessity of nature eternal; that is, it is capable of becoming non-existent. Whether the Creator wills its unceasing existence or not, is another question.

Under the chapter entitled *Love* we

have an illustration, which will probably startle some of our readers, of the unhappy results which may arise from a mistaken use of parental authority.

"Love itself may abuse power. Howard was, as a philanthropist, a blessing to the world, but, as a father, however affectionate, he seems to have been unwise; a mistaken sense of duty caused him to pierce his own heart. He thought it his duty to insist on obedience merely to the authority of parental power, instead of enforcing it by the attractiveness of fatherly feeling and consistency. Natural faith and affection are not blind, but well able to distinguish their proper objects. He taught his child, while still an infant, not to cry, and never in all its childhood permitted it to have what it demanded with tears. God forbid that our Father in heaven should thus treat us. He expects us to be in earnest. But, said Howard, the government of a being that cannot reason about the fitness of things should be only coercive and in fear. He overlooked the discernment that is keener than reason; he forgot that the heart has to be educated as well as the head, and that it is ruled aright only as long as love is visible in power. A child that must always govern its feelings from fear of others, will soon be a hypocrite and a tyrant. When the fetters upon it are removed, the soul will rush into selfish extravagance, and perhaps perish; like a bird from a cage, unfit to use its wings, and aiming only at pleasure, while incapable of providing for its own wants. Thus Howard's son was in infancy coerced without fondness; in youth *commanded* to be moral; in manhood, became debauched, and then mad."—pp. 332, 333.

To this passage we beg leave to call the most serious attention of those pious parents who, from a mistaken sense of duty, are ever struggling to check the overflowings of paternal affection, and who assume more generally the sternness of authority than the mildness and gentleness of love.

In the chapter on *Hope and Fear*, there are many passages which, had we space, it would give us pleasure to present to our readers, respecting the condition of the poor, the ignorant, and the guilty, the manner in which they should be treated, and the connexion between wretchedness and crime.

"Hence it is that inspectors of prisons have

declared so many of their inmates to be incurable. There is no power in manacles and misery to convince of sin—but a few soft words and gentle looks from Sarah Martin or Elizabeth Fry, or some such firm, fine soul, possessed by God's charity, can bring tears from the heart of any man who is not mad, and even from the mad too."—p. 309. "Hanging has been invented as a convenient substitute for Christian kindness; and it has even been thought by grave men who read the bible, that society has been improved by reflecting on the fact, that the wife of a forger has been hanged for helping her husband; and it has been deemed to be obedience to God and the Saviour, to take the wailing babe, not a week old, from the bosom of its mother, that she might be pinioned for the scaffold. The criminal code, imprisonment, banishment, stripes, and the gallows, are inventions contrived in vain to cure or prevent those evils which grow in the heart of man. Under the artificial fostering of society, vices of the darkest dye luxuriate to the full. Law cannot check them, because acts of parliament do not enter into the affections, and make no provision for their natural exercise and protection, development and prosperity. They provide only for the security of money, and those who have it to spend, or possess a craft by which they may get it. There is nothing in the law to encourage faith, hope, and charity, or to cheer the sensitive soul in its hunger after something it may, in the true sense, call its home and its own. The heart is not instructed by statutes, nor can its rights be defined and defended by folios. It is the Bible alone that presents religion as the refiner of our hopes and fears: the truths contained in that book are those which alone have force enough to render morality a business of the life, by claiming and controlling the thoughts and feelings, with respect to our eternal relationships, rather than from consideration of any passing convenience. It is God's truth that causes a man to feel that he belongs to God, and is to be judged impartially."—pp. 318—320. And again, "Every child in the land should feel that he is loved both by God and man; and in love it should be trained with something for its heart to work with. Give it bible truths, with all their terribleness of beauty, not in mere letters, but in spirit, by mixing its interests with the interests of those who live out those truths in their daily activities.

We want schools, not for tasks of book work and stitching, but for fellowships in affection, industry, and thought, and wholesome fears. Without heart-work and the morality of homes on the plan of heaven, there is no remedy against the propagandism of hell, with its subtleties of

misery, nursing infernal fire in the dark, till it burns into flames that devour its irrecoverable victims, while society looks on and delicately shudders."—p. 320.

We have been sitting for some time, pen in hand, deliberating whether we should make another extract on a similar subject; but the following passage from "*Association*," is so characterized by lively description, by depth of feeling, and affecting appeal, that we have decided on presenting it to our readers.

"A slight insight into the mental and moral destitution of the neglected classes would remove our surprise at their defects, and lead us to wonder rather that, with such associations, so much of a fine humanity yet remains among them. I see now a squalid mother with four children by her side, whom she loves like a savage. She wears the rags of a widow's weeds; she lives by the compassion of passers-by, who fling her pence to avoid the pain of her presence; she cannot smile, and never had any reason to do so; her heart is strong in the feeling of fatality; she doubts not that her wretchedness is the inevitable appointment of a Power whose name she has never heard but in blasphemy, and with which the idea of love would be the most unlikely association. Her husband died in an hospital, where a medical student gave him a tract which he could not read, and whispered at last, in his dying ear, of Jesus and the resurrection; and in death that man wept and wondered that such words had never reached his ear before. His parents and his wife's parents were vagabonds and outcasts, and it was never known that any of their generation could read. The creed of the Egyptians under the Pharaohs was a creed of light, compared to the palpable darkness of their minds. That haggard widow can only be a whispering beggar in the metropolis of calculation and commerce. What wonder! Two little girls creep feebly by her side; their faces are livid, and withered, and sad; they will soon die. The baby on her bosom is also wasting away. But the diminutive boy, about nine years old, standing at the corner begging of those speechless ladies with feathered bonnets, has some vigour in him; he was born when his mother's heart was warmer, and his father was drudging on with some hope in his ignorance. That boy will, if left alone, probably, be a thief, and come to the gallows, or be sent to Norfolk island. He is shrewd, quick, sensitive, and already heroic in his efforts to cheat mankind, whom he supposes to be all against him. How shall that child be improved? He dwells in the

midst of uncleanness and cruelty, catching the contagion of sin from the expression of almost every face, and he is in sympathy with polluted humanity in every form. How shall that susceptible young being be transformed in the spirit of his mind, so as to grow godlike, while all the influences about him tend to make and keep him hideous within? Educate, educate; stamp burning truth upon his soul, show him that you are in sympathy with Heaven; impress the character of Jesus on his mind; let him feel the Saviour's love in yours; let him see how you adore actively, because the Maker of worlds and of souls and of bodies is pledged to redeem us from all evil. Teach him the Lord's Prayer; bid him look abroad upon the universe of light, and give him the key to its glories; give him knowledge, and you will then furnish him with a motive for behaving as if he might hope to become an heir of God. That boy may be either a Barabbas or a Barnabas. Under the guardian influence of Christian associations, and the spirit that unites souls in the love of a glorified Master, who was once crucified for them, the incarnated inheritance of evil would be exchanged by that boy for a godly heritage; and instead of growing up as an Arab among men, he would be able to smile like an angel, even if they should stone him, for he would still look into Heaven and pray for them."—pp. 169—171.

The author is generally very successful in his descriptions, which are not only often distinguished for point and pathos, as the above, but sometimes characterized by polished sarcasm and grave humour; such as that of unnatural utterance in preachers, p. 183, and that of a congregation comprising hearers of a diversity of views, p. 197, 198. We often hear this world and all pertaining to its concerns, decried as dull and prosaic; the fact is, that men see in it the reflections of their own minds. The following passage, on the poetry of truth and reality, has both originality and beauty:—

"All great and good thoughts are truthful and practical, and true poetry itself is so. But when poetry is realized, slow and shallow minds lose sight of the poetry, as if it were not in the facts before them. They look at the outside of the materials, and forget to look for what is in them. They admire the carved foliage of the chapters, but see not the shekinah; they are dazzled at the blazing brilliance of the gems

upon the high priest's breastplate, but discern no divine meaning in their renderings of light; they handle the wires of the electro-telegraph, but perceive not the tractable lightning, and feel not the grandeur of the thought, that man has made the glittering arrows of the Almighty the medium between soul and soul hundreds of miles apart. They acknowledge that the prophet's words are poetical when he says, 'for stones they shall have iron;' but they see nothing of this truth in thousands of miles of railway, and the means of bringing this broad fair world of minds into one compact and sensitive community. The poetry of truth is nothing to those whose business is only a trade, and knowledge is valued only as a saleable commodity by those whose souls live in the market."—pp. 261, 262.

After what we have already said, it is scarcely necessary to add, that we commend "Man and his Motives" to the thoughtful perusal and re-perusal of all our truth-loving readers. It is not a single and hasty reading that will give any true idea of its merits. It will bear going through a second time, and it deserves it. For our parts we shall for some time yet keep it on our study table, that we may often refresh and delight ourselves by dipping into it. We have found in it piety without bigotry and philosophy without pride, the love of natural science and revealed truth, independence of thought combined with reverence for divine authority, and the firm maintenance of religious principle associated with the tenderest charity and most expansive benevolence. One peculiarity of the volume is, that it abounds with a large variety of passages which, independently of their connexion, are worth reading and remembering; maxims of condensed wisdom, aphorisms of intellectual and moral truth, and striking expositions in a few brief sentences of a virtue or a vice. With an instance of the latter kind we shall close the present article. It is on that love which has self only for its object.

"Unhappy man—most wretched of all disconsolate lovers—in love with thyself! Most

unworthy is the object of thy affection; but, alas! it will incessantly obtrude itself, and utterly shut out even the capacity of enjoying a pleasant thought. How can he rest upon his heart's love, who is forced to show himself so much attention as to exclude all other objects, as if God had not another creature worthy of his care. Even Narcissus saw something to admire: though but the reflection of himself, it returned his smile; but he who thinks only of

himself, sees nothing that can permanently please him. The world of light is a blank creation to such a soul, and compared with it, an oyster at the bottom of the sea is a princely being, since it voluntarily opens its shell that life may play about its heart; and when the sunshine reaches down to its home it feels that it is alive with its neighbours; for even the creeping things in the great deep have senses, and rejoice in the use of them."—pp. 339, 340.

BRIEF NOTICES.

The Bible of Every Land; or, A History, Critical, and Philological, of all the Versions of the Sacred Scriptures, in every language and dialect into which Translations have been made: with Specimen Portions in their own characters; including, likewise, the History of the Original Texts of Scripture, and Intelligence illustrative of the distribution and results of each version: with particular reference to the operations of the British and Foreign Bible Society, and kindred institutions, as well as those of the missionary and other societies throughout the world. Dedicated by permission to His Grace the Archbishop of Canterbury. Part I., Class I., Mono-syllabic Languages. London: Samuel Bagster and Sons. 4to., pp. 18.

That this will be an interesting and instructive work will not be doubted by any scholar who peruses its ample title page. The preface explains, further, that the information has been laboriously collected from a multitude of volumes in various languages, many of them, from their rarity and costliness, not easily accessible; that the geographical location and statistics of every nation, tribe, and people, who have been blessed with a version of the scriptures in their own tongue, will be pointed out; that the main features of every language that has hitherto been so honoured will be described; that so far as the special blessing of God resting upon each particular version of his word has been manifested, intelligence from the best authenticated sources will be adduced; and that the work will be illustrated with coloured ethnographic maps and specimen portions. The entire work, which is in a state of considerable forwardness, is expected to extend to from twelve to eighteen parts, of which this is the first: the second is to appear in November. This part contains a map of the countries in which the mono-syllabic languages are spoken, including China, Burmah, Arracan, Siam, and Tibet, with accounts of the versions made for the inhabitants of those lands.

Commentary on the Psalms, by E. W. HENGSTENBERG, Dr. and Professor of Theology in Berlin. Vol. III. Translated by the Rev. John Thomson, Leith, and Rev. Patrick Fairbairn, Sallott. Edinburgh: T. and T. Clark. 8vo., pp. 556, xci. Cloth.

It affords us peculiar pleasure to see this

volume, as it contains the concluding portion of Hengstenberg's elaborate exposition of the Psalms. Considering the uncertainty of human life, and the instability of human purposes, it was natural, when the first volume appeared, to entertain doubts of the completion of a work of such magnitude, of which the author had finished not more than half, and which would require after it had left his hands, that much care and labour and cost should be expended on it, before it could reach the British public. We have now, however, to congratulate at once author, translators, publishers, and studious theologians, on the appearance of the last volume of the series,—a volume containing six hundred and forty-seven pages. We are now in possession of the learned writer's expository discourses on all the Psalms, and of what are of equal value, his dissertations on subjects, correct views of which will aid the independent commentator. The appendix contains treatises on the designations, contents, and divisions of the Psalms—on the history of the psalmodic poetry—on the authors of the Psalms—on the superscriptions of the Psalms—on the formal arrangement of the Psalms—on the origin of the existing collection of Psalms, their division into five books, and their different numbering—and on the doctrinal matter of the Psalms. It is to the most learned of our readers that these volumes will be most acceptable; and no man who is competent to use them will be content, after having looked at them for half an hour, to preach on the Psalms without having it in his power to consult them. We hope that the more affluent members of our churches will think of this, and take care that their ministers shall be able to avail themselves of the assistance which these volumes will afford in the interpretation of one of the most favourite portions of Old Testament scripture.

The Pulpit Orators of France and Switzerland: Sketches of their Character, and Specimens of their Eloquence. By the Rev. ROBERT TURNBULL. Glasgow and London: William Collins. 12mo. pp. viii., 320.

For the first article in our present number the reader is indebted to this volume, in which he will find similar accounts of Saurin and Vinet, whose praise is in all protestant churches, and of the celebrated Homish preachers, Bossuet, Flechier, Bourdaloue, Fenelon, Massillon, and

Lacorlaire. A sermon selected from the works of each of these eminent men is given, and though it does not furnish an example, in every case, of the way in which the gospel of Christ should be preached, it contains uniformly some fine rhetoric, if nothing better. This is originally an American publication, and English students of the art of preaching are under obligation to Mr. Collins for presenting it to them in a cheap and convenient form.

The Importance of Right Views on Baptism. An Appeal to Pious Pædobaptists. By FRANCIS CLOWES. London: 12mo. pp. 12. Price one penny each, or five shillings per hundred.

The author, who is classical tutor at Horton College, having met with some baptists and many pædobaptists who underrate the importance of correct views of baptism, has written this tract, not to argue the general question, but to show "that it is of great consequence to a believer to seek and to obey the truth on baptism; that our views of the ordinance peculiarly harmonize with the gospel system; and that they are especially important at the present time." The propositions which he has undertaken to prove, he has fully established; and the combination of decision and urbanity which his tract displays renders it suitable for general distribution.

God in History: or, the Providential Government of Human Affairs. With Scripture Poems, and Remarks on Missionary Qualifications. By T. R. TAYLOR. London: 2, Trigon Road, Clapham Road, Kennington. 12mo., pp. 72.

The author is, we are informed, one of that valuable class of men called "City Missionaries;" and his views of the office he sustains, as given in his "Remarks," appear to us to be correct. We perfectly agree with him too, in the principle which is the basis of his essay, "that it is neither philosophical nor scriptural to separate divine superintendence and divine monition from the mighty changes which have passed, and are yet passing, before us." Many readers will derive pleasure and improvement from the brief sketch of progressive advancement in civilization which he has furnished.

The Poor Man's Day; or, The Sabbath Conducive to the Temporal Well-being of the Working Class. A Lecture, delivered September 20th, 1848, in West Street chapel, Bourn. By JOHN BAXTER PIKE. London: Price Twopence, or in a stiff cover Threepence.

Mr. Pike shows that the observance of the sabbath has a tendency to promote cleanliness, health, and social respectability; that it affords to the working man a frequent and suitable opportunity for cultivating the social affections of our nature, and for discharging some most important duties of domestic life; that it is a natural protection to the working classes against mercantile oppression; that when rightly observed, it is a preservative from many seductive and ruinous temptations to which the working man is especially exposed; and that it is con-

ducive to intellectual improvement. Employers cannot render a greater service to their work-people, at so small a cost, than by distributing among them this tract; as nothing would promote in a greater degree, the temporal and spiritual interests of the community than a prevalent and deep conviction of the usefulness of the sabbath, and the absolute necessity to man of such an institution.

Bunhill Memorials. Sacred Reminiscences, or a portion of the blessed Living-Dead, whose mortal remains rest in hope, in Bunhill Fields. Containing an account of nearly Three Hundred Ministers, who are buried in that hallowed cemetery. With the inscriptions on their Tombs and Gravestones, and other interesting information respecting them from authentic sources. Edited by J. A. JONES. London: 12mo., pp. 24 and 24. Numbers I. and II. Price Threepence each.

We have almost as strong an objection to the expression of an opinion of a book when only a small part of it is before us, as we should have to write the character of a man when he had attained the age of eight or ten years. We are ready, however, to assist in giving publicity to this publication, whose author is pastor of a baptist church in Brick-lane, St. Luke's, and whose plan has our cordial approbation. The authorities on which he relies principally are Ivimey's History of the Baptists, Palmer's Nonconformists' Memorial, Wilson's History of Dissenting Churches, and "Evangelical Biography." He has done well in appending to the account of each person an indication of the source whence it is derived. If the work proceeds as well as it has commenced, which we have no reason to doubt that it will, it will be a convenient book of reference, and will afford useful instruction to many who desire to be followers of them who through faith and patience inherit the promises.

Metrical Psalmody, Consisting of Thirty-six Original Tunes, Composed for Four Voices, and Arranged for the Organ or Pianoforte, and intended for Family or Congregational Use, by J. HURSEPOOL. London: J. Hart, 108, Hatton Garden. Pp. 36.

One of these tunes will be found on page 668. We have placed it there as a specimen likely to recommend the compositions of the author to our musical readers, and believing that it may be acceptable for use in many of our congregations. The hymn to which it is adapted is very suitable for missionary services, but is seldom sung, probably because no thoroughly good tune for it is known to the conductors of this part of our worship. The pieces in this volume are generally well fitted for congregational use.

Portrait of Albert Barnes. London: Proof Impressions, 2s. 6d.; prints, 1s. 6d.; small size, 6d.

The Notes which this able American has published at different times on distinct books of scripture, and which have been republished in this country, have excited an esteem for him in the breasts of some thousands of Englishmen. This faithful likeness, as the aspect of the coun-

tenance leads us to suppose it to be, will afford them pleasure, and they will feel thankful to the proprietors of "Cobbin's Authorized Editions," for having obtained the painting, and put it into the hands of an engraver who has performed his part of the business in a masterly style.

A Confession of Faith, and a Discourse on the Nature and Constitution of a Christian Church, delivered by JOHN STOCK. Huddersfield: 16mo. Price Threepence.

Some topics are introduced into these documents, as might be expected, on which our readers differ in judgment; but no objection can be taken legitimately either to their exhibition on the occasion on which they were delivered, the recognition of Mr. Stock as pastor of the church at Saleidine Nook, or to the manner in which they are set forth.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Xenophon's Anabasis: Books I. and II.; with a copious Vocabulary, For the use of Schools. By JAMES FERGOUSON, M.D., Rector of the West End Academy, Aberdeen. *Edinburgh: 12mo. pp. 124. Price 2s. 6d. bound.*

The Life of Mrs. Savage, by Sir JOHN BICKERTON WILLIAMS, Knt., LL.D., F.S.A., and a Member of the American Antiquarian Society. A New Edition. *London: R. T. S. 18mo., pp. 228. Price 2s.*

Doctrinal Puritans. Spiritual Perfection Unfolded and Enforced, by WILLIAM BATES, D.D., A.D. 1699. *London: R. T. S. 24mo., pp. 342. Price 1s. 4d.*

Our English Bible. Monthly Series. *R. T. S. Price 6d.*

The Origin and Progress of Language. Monthly Series. *R. T. S. Price 6d.*

The Sunday School. An Essay. In Three Parts. By LOUISA DAVINS. Second Edition. *London: S. S. U. pp. x. 382.*

The Duty of the Church of Christ to the Sunday School. From the Prize Essay, by MRS. DAVINS. *London: S. S. U. 12mo. pp. 15. Price 1d., or 6s. per 100.*

The Union Hymn Book, for Scholars. *London: S. S. U. Small Edition. Price 4d., cloth.*

Vital Christianity, by the Rev. WILLIAM ELLIOTT, Author of the "Fruits of the Spirit," &c. *London: Ward and Co. 16mo. pp. 46.*

A Letter to the Minister of Malins Lee Church; containing strictures on his Sermon preached on Sunday, March 25th, 1848, "After the Burial of three Bodies out of the eight that met their death by a melancholy accident at the Lodge Pits, Old Park, in the Parish of Dawley, on Wednesday, March 22nd." By ARCHIBALD THOMPSON. *London: Duckwall, Newgate Street. 12mo. pp. 16.*

Flowers Gathered in the Storm: a Collection of Poems, by ELIZABETH JORDAN. Principally composed during a period of protracted indisposition, and intended as an humble offering to the sabbath school cause. *London: B. L. Green. 32mo. pp. 104. Cloth, gill.*

Westminster Abbey, and Life's Outline, by OWEN HOWELL. *London: George King Matthews. pp. 31.*

Still Happy in Jesus: or, the Dying Hours of Emily F——, aged 14. *Edinburgh: Kennedy. 32mo. pp. 29.*

Mamma's Absence: or, the Written Rules. *London: Seeleys. 32mo. pp. 48.*

Little Books for Sundays. Part I. Jesus Changing the Heart. Part II. Jesus Raising the Dead. By the Writer of Missionary Stories. *Edinburgh: Kennedy. 32mo. pp. 16.*

The Child's Help to Self-Examination and Prayer. By HELEN S. HERSHELL. Third Thousand. *London: Aylott and Jones. 18mo., pp. 127.*

A Selection of Scripture Texts for every day in the year. *London: Hamilton, Adams, and Co. Square 16mo. pp. 43.*

Troublous Times: being some remarks written in a time of much trouble. By the Rev. JOSIAH BATEMAN, vicar of Huddersfield and rural dean. Published originally in an Indian periodical. *London: Hamilton, Adams, and Co. pp. 12.*

The Bible No Cheat. The Scriptures are the work of Bad Men or Devils, or Good Men or God. Published by the American Tract Society, and sold at their Depository, 144, Nassau Street, New York, and by agents in the principal cities and towns in the United States, and reprinted by Roxbrough, 9, Aldgate, City. *Price 1d.*

The Eclectic Review for October, 1848. *Ward and Co. Contents. I. John Howe and Jeremy Taylor. II. The Niger Expedition. III. Memoir of Dr Channing. IV. Artificial Manners in France. V. Final Memorials of Charles Lamb. VI. Thomson's Life in Russia. VII. The Session of 1848, &c. &c.*

Lowe's Edinburgh Magazine for August. Contents. I. Religious Tests in Universities and Schools. II. European Politics—France, Germany, and Austria. III. The Martyr of Priesthill, part 2. IV. Festus—Poetical Religionism and Philosophy. V. The English in Rome. VI. Social Condition of the Indian Archipelago. VII. Summary of Literature, Philosophy, and Science. VIII. Literature of the Month.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. Part VII. October: 1848. *London and Edinburgh: Weekly Numbers, price 1d., and Monthly Parts, price 6d.*

The Educational Record. With the Proceedings at large of the British and Foreign School Society No. I. October. *London: price 2d.*

The Bible Class Magazine. A Religious Miscellany for senior scholars, junior teachers, and rising youth. *London: S. S. U. Price 1d.*

The Sunday School Union Magazine, for teachers. October, 1848. *Price 1d.*

INTELLIGENCE.

AMERICA.

AMERICAN BAPTIST PUBLICATION SOCIETY.

As it will afford gratification to those of our readers who are acquainted with our brother Pengilly's excellent work on baptism to know how extensively it is circulated in the United States, and, through the zeal of our brethren there, on the continent of Europe, we lay before them a letter addressed to him by the Rev. T. S. Malcom, corresponding secretary of the American Baptist Publication Society, dated Philadelphia, Sept. 18, 1848.

"DEAR BROTHER,—The board of managers of the American Baptist Publication Society, having voted that you should be informed of the wide circulation of your treatise on baptism in the United States, and its recent publication in the German language, and also its translation into French, I would, in their behalf, hereby tender you their thanks and congratulations.

"We remitted to the Rev. J. G. Oncken of Hamburg, a sum sufficient to procure two sets of plates, one for his use in Germany, and the other set for our use in America. We have now two millions of Germans, or the children of Germans, among our population. We employ several colporteurs to labour 'publicly and from house to house.'

"The French translation has been made by the missionaries at Grande Ligne in Canada, and will soon appear as a beautiful 18mo. volume of two hundred pages. Thus there are four sets of stereotype plates belonging to our society.

"We suppose that the number of copies circulated in English in the United States exceeds 50,000. Many instances have been narrated of the usefulness of the work as a 'Scriptural Guide.' May God bless still more abundantly the copies now issued in the two new languages. If we can, we shall probably send a set of stereotypes to France. In addition to its circulation as a pamphlet, thousands of copies have been circulated bound as a book, both separately and with 'Booth's Vindication,' or part of the 'Baptist Manual.' We should be much gratified to receive a letter from you.

"We are trying to collect a library of all works of baptists, and have arranged shelves for them in our board room. We have a thousand volumes, some very valuable. The society, by the divine blessing, is prospering. May the presence of the Most High ever accompany us!"

NEW BRUNSWICK WESTERN BAPTIST ASSOCIATION.

This association includes 35 churches, 22 ordained ministers, and 9 "licentiates." Its first meeting was held at Saint George, Charlotte County, on the 2nd, 4th, and 5th of September. The Rev. S. Robinson of Saint John presided. It is pleasing to observe that though every one of these churches has been formed this century, and fifteen of them within the last ten years, the number of members they contain is 2490. During the last twelvemonth there have been—

Baptized	122
Received by letter	36
Restored.....	5
	— 163
Removed.....	50
Dismissed.....	68
Excluded.....	14
Died	22
	— 154
Clear increase.....	9

ASIA.

THE BANE OF CHINA.

The hindrance to missionary success arising from the European traffic in opium has often been presented to the attention of our readers; but it is desirable that they should peruse and reflect on the following statement made on the subject by the Rev. J. L. Shuck, American baptist missionary in China, to the Rev. J. Peggs, by whom it has been kindly forwarded to us.

"I most heartily approve of your pamphlet touching the opium traffic in China. The opium trade is truly an 'abomination that maketh desolate.' The trade never was in a more flourishing position than at present. It is fast ruining the country by the drain of bullion out of all the provinces, and by withering the souls, bodies, and estates of the people. Some of the most ancient, wealthy, and respectable families in Shanghai, have by opium been brought to tears, anguish, and destitution! Missionaries can positively do nothing to stay the ravages of this awful scourge, as a national curse. All they can do, is to make it a test of fellowship in receiving church members. Indeed, I refuse to have in my employment, for any purpose whatever, any native that uses opium. Only by being a missionary in China yourself, could you at all appreciate our position.

In the first place, we are completely in the power of the opium traders, who are usually men of friendliness and kindness, for the conveyance of ourselves, and letters, and parcels, and the cashing of our bills. There are, indeed, a few exceptions; but, with those few, nearly every merchant in China, of whatever country, is engaged more or less in the opium trade. In the second place, there are some missionaries who agree with the English chaplain at Hongkong, in being opposed to anything being publicly said against the opium trade. Were all the missionaries to be joined by some of the merchants in public efforts against the trade, perhaps some good might result; but as matters are at present, I fear no good could or would ensue from missionaries making any public effort on the subject. Again, missionaries are so niggardly sustained from home, as to make them sometimes dependent upon the opium merchants for the very bread they eat. I may remark, that the opium merchant in China is very far from being a 'smuggler,' in the sense in which that term is used in Europe and America. He is by no means 'a desperate character,' but usually a man of friendliness and generous impulses, of large capital, and engaged in the tea and silk, as well as the opium trade. They and their captains contribute largely to all benevolent and missionary operations; indeed, there are some institutions of credit and usefulness almost entirely sustained by persons connected with the opium trade. The definite act of smuggling the opium on shore, is performed by the Chinese themselves, and in many instances, under the connivance of their own officers. The great reason why so many foreigners are engaged in the opium trade is, that more money can be realized by it than by any other trade in the world. The drug is always in present demand, and always brings the very highest cash prices. The Chinese pay about eight millions of dollars per annum, for opium alone! The drain of the precious metals is a positive national difficulty and perplexity. Bribery and collusion among officials have almost reached their highest pitch. Foreigners come to China for the sole purpose of making money, and more money can be made in the opium trade than in any other.

"I regard opium as a greater obstacle to the introduction of the gospel into China than the three false religions of China—Confucianism, Taoism, and Buddhism combined! An opium smoker is invariably a liar and a deceiver. I may remark that the Chinese themselves consider opium smoking as disreputable."

EUROPE.

AUSTRIA, HUNGARY, SILESIA, &c.

Much information, which cannot fail to interest our readers, is given in a letter from

Mr. Oncken to Dr. Hoby, dated Hamburg, Oct. 4, 1848. The design of the Sovereign Ruler, while casting down the thrones of his adversaries, to prepare the way for the diffusion of truth throughout Europe is becoming more and more apparent. Mr. Oncken says,—

"The great political changes in this country have ushered us, as it were, into a new state of existence; both as to our personal liberty, so that we can now move freely in every direction, as also to the wide field of labour assigned to us, and the earnest solicitations from various quarters to send brethren who can preach the gospel, and take the oversight over the little bands of believers who have seceded from the national churches.

"We have, as far as our circumstances would allow, availed ourselves of these providential openings, and are attempting to spread the gospel in regions where hitherto little or nothing was done. I have made several missionary tours during the summer, and from all I saw and heard, I am convinced that God's time is come for these countries, in which he designs to gather in vast numbers of his elect, by the preaching of the gospel.

"In the months of June and July I visited Vienna and Pest, and was permitted to preach at both places, principally to Roman Catholics, without any interruption. Vienna, where we have three members, appears to be a most inviting field, and if I had not been compelled to return to Hamburg, I would have remained there for two or three months. 10,000 tracts, which were sent thither soon after my return, were distributed in less than four weeks, so that we found it necessary to send a second bale with 20,000 copies, and several hundred Testaments and Bibles. This has, however, not satisfied us, and we have now sent brother K bner, only just recovered from a severe illness, to Stettin, in order that brother Hinrichs, who was stationed there, might proceed to the capital of Austria. We expect, under God's blessing, most happy results from this measure. Millions, who have no knowledge whatever of Christ but what has been distorted and darkened by the church of Rome, will, we trust, in this way hear of the only name given among men by which they must be saved. But we need the prayers and the co-operation of all our brethren, who do feel for those millions, and who more still, long for the manifestation of our Lord's glory in all lands.

"Millions of tracts, and portions of scripture, and thousands of New Testaments, ought forthwith to be distributed in Austria and Hungary, before the doors now open are shut again. I have ventured to propose to the American and Foreign Bible Society, the immediate issue of 50,000 New Testaments, exclusively for Austria, and my heart pants for the intelligence, that my proposition has met

with a favourable reception. 50,000 Testaments will cost £1000. Can anything be done by the Translation Society for this object? Or can that Society help us to issue portions of the scriptures, in the form of tracts? Say the Gospel of Matthew, the Acts, the Epistle to the Romans, or the Hebrews. We have been the first, after the revolution, to occupy the field at Vienna; help us to retain it.

"At Pest, our little church composed of nine members, is actively engaged in the spread of divine truth. The brethren there are partly Germans and partly Hungarians, and thus the truth can be conveyed to the people—composed of these two nations—in both languages. We have already issued about 40,000 tracts in the Hungarian, and as many have been sent from this in the German language. The religious condition of the people, both protestant and catholic, is deplorable beyond description, and if ever there was a voice in the providence of God, to God's people, to make an extraordinary effort, it is now. That which appeared to be an utter impossibility six months ago to spread the gospel of Christ in Austria and Hungary, God has now made possible.

"In the mountains of Silesia, where the grossest Romish error has kept the people in utter ignorance, the labours of a dear former Roman catholic brother have been greatly blessed, and many have already been enriched by the bible, and turned from dumb idols to serve the true and living God. I had the gratification of immersing nine converted catholics near Landeck, and the good work is extending from thence into Austria. In Mecklenburg, Holstein, Oldenburg, and East Friesland, which I visited since my return from Austria, we met with much encouragement, and there is but one demand, Send us labourers. Four additional brethren have in consequence been recently appointed, to labour as colporteurs and missionaries, at Leerom, East Friesland, Boitzenburg in Mecklenburg, Bruchsal in Baden, and at Hersfeldt in Hesse.

"At Hamburg and its vicinity we continue to enjoy God's blessing. Our chapel is already so much filled by attentive hearers that we dare not give public notice of our services. The additions are encouraging, and the church, internal as well as external, at peace.

"We are now visited by that fearful scourge the cholera morbus, and very many are swept away by it. On Lord's day we buried one of our brethren, to-morrow another will be consigned to the grave, and I visited a third this evening who, I fear, will not survive till the morning. My family is still spared to me, but we are all affected by the polluted air, and feel its effects in various ways in our mortal bodies. How precious to have a Saviour and a home to look to under such circumstances!

"Brother Förster appears to labour with success in Denmark, so that my anticipations in regard to him are fully realized. We contemplate a meeting of all our missionaries, colporteurs, pastors, and delegates, of all the churches in Germany and Denmark in January next, for the purpose of united prayer, mutual encouragement, and deliberation how we can best secure the future good and stability of the churches, and the farther extension of Christ's kingdom; and, I trust, that through the divine presence and blessing, it will be a meeting big with rich blessings to our own souls, and the everlasting good of others.

"As to our political affairs, it is impossible to foresee how they will end. As yet, we are like a ship at sea, without rudder and compass. The political leaders of every shade are, with no exceptions, men without any solid religious principles.

"We are now in a fair way at Hamburg of electing two hundred citizens by universal suffrage, to be our future law-makers. The elections will probably take place in a week or two.

"You can form no conception how mercilessly the liberated press lashes our tottering authorities. Every abuse is dragged to light, and exposed to the public eye. But alas! a fearful spirit of infidelity, and what always accompanies it—insubordination, run through most of our daily papers. The delusion of national Christianity shows itself also in this respect, in all its nakedness. Now, dear brother, farewell! whether we shall meet again I know not; but under the safe guidance and almighty protection of Him who is always with us, and whose power controls heaven and earth, we shall meet around the throne of God and the Lamb."

HOLLAND.

A letter to Dr. Hoby from Mr. J. De Leifde, a gentleman of the scholastic profession who has suffered much in his temporal prospects from his reception of our sentiments, contains the following pleasing statements. It is dated, Abcoude, near Amsterdam, Aug. 23, 1848:—

"After experiencing many changes of residence and employment, and a variety of exercises of mind, since I had the pleasure of personal communication with you in London, I have, for the present, fixed my residence in this village, about six miles from Amsterdam (close to the railroad station), where I am now principally occupied in preparing some writings for publication, under the auspices of a Dutch society in Amsterdam, whose object is the dissemination of original pieces in a popular form, adapted to promote the knowledge of divine truth and useful sciences. The directors of this society being my friends,

did not allow that I left Europe in these troublesome times, in which there is so great need of Christian men who can speak or write in a good spirit to the people, and, therefore, they have offered to me the present employment, which, though being only appointed for a time, can, however provisionally, enable me to maintain my family. Thus, I trust, my labours in this way will not be in vain in the Lord. My heart, however, longs for an opportunity to proclaim with my voice to my fellow sinners, according to the grace given me, the unsearchable riches of Christ, my Lord and Saviour; and it is with pleasure that I have found in Amsterdam some friends, the disciples of the adorable Saviour, who desire to unite with me in opening a place for the proclamation of his grace. We have at last found a chapel in Amsterdam, originally used for public worship by some Christians of Armenia, but in which, for several years, no meetings have been held. Application for hiring it, on the part of myself and friends, has been attended with success. The persons who are empowered to let the place are willing that it shall be used by me for preaching the holy gospel. The sanction of the local authorities must, however, be first obtained, and this I have already the declaration of one of the burgomasters will not be refused. The situation of the place is humble, but not inconvenient. It is provided with seats, and will accommodate about 200 persons. The expense for the rent, &c., will be 400 francs per year, about £17.

"The friends who desire to unite with me in this cause are many, but only a few of them are so bold as not to conceal their inclination for the present. Among those 'happy few,' I number none who is in the possession of earthly riches, and who can contribute much to the support of our wants. He, however, in whom we trust, and on whose grace we rely, is abundantly rich, though, like most of his present disciples on earth, he was once poor.

"The help, therefore, of those who love the Saviour, is now felt by us to be welcome, and it is with pleasure I take the liberty to bring to your remembrance the kind intimation you gave me, that if I should be directed to a place for preaching the gospel of God, you thought you could afford some assistance towards meeting the expense. Permit me, then, my dear brother, to assure you that any assistance that could be afforded us by our Christian brethren in England, would be most thankfully accepted. If you might deem it reasonable or desirable to communicate the contents of this letter to your community, to which I held once a speech, just now nearly a year, I need not assure you that I cannot oppose this measure. I shall feel greatly favoured by a line at your earliest convenience. And as the progress of our work will

for some part depend on your reply, I need not bring to your perception, that a long silence would submit our operations to a longer delay than would be desirable.

"Mr. and Mrs. Millard, whom, when you were in Amsterdam, you favoured with a call, desire their very sincere and Christian regards to yourself and the members of your church. They have been long acquainted with me, and know many particulars of the way in which the Lord has been graciously pleased to lead me to the knowledge of myself and of him. They spent some parts of the last Sunday with me and my family in this place, and I trust we can say, in truth, that though deeply sensible of our utter sinfulness and emptiness in ourselves, we enjoyed communion and fellowship with each other and with our adorable Saviour."

ASSOCIATIONS.

WEST RIDING OF YORKSHIRE.

This association consists of the following sixty-one churches:—

Barnoldswick	T. Bennet.
Bedale	D. Dolamore.
Beverley	R. Johnston.
Bingley	G. W. Rodway.
Bishop-Burton	J. Voller.
Blackley	J. Hirst.
Boroughbridge	W. B. Davies.
Bradford, 1st church.....	H. Dowson.
" 2nd church.....	J. Macpherson.
Bramley	G. H. Orchard.
Bridlington	J. Allison.
Chapel Fold	N. Walton.
Cowling Hill	J. Parkinson.
Criggleston	
Cullingworth	
Dewsbury	
Driffield	
Earby	
Farsley	J. Foster.
Gildersome	
Golcar	J. Whitaker.
Halifax	S. Whitewood.
Haworth	A. Berry.
Habden Bridge	J. Crook.
Hedon	
Horsforth	G. Mitchell.
Huddersfield	
Hull, Salthouse-lane.....	D. M. N. Thouson.
" George-street.....	J. W. Stewart.
Hunmanby	
Hunslet	W. Evans.
Idle	J. Bunton.
Keighley	W. Howieson.
Kilham	
Knaresborough	
Leeds	
Lockwood	J. Barker.
Loug Preston	S. Hardacre.
Malton	W. Hardwick.
Masham	
Meltham	T. Thomas.
Millwood	W. Matthews.
Milnesbridge	J. Hanson.
Mirfield	H. S. Albrecht.
Ossett	W. Rowe.
Polemoor	H. W. Holmece.
Rawden	R. Holmes.
Rishworth	T. Mellor.
Rotherham	J. Sissons.
Salentine Nook	J. Stock.
Scarborough	B. Evans.

Sheffield, 1st church. C. Larom.
 " 2nd church. J. E. Giles.
 Shipley K. Johnston.
 Slack Lane.....
 Stanningley.....
 Steep Lane.....
 Sutton P. Scott.
 Waingate.....
 Wakefield..... W. Colcroft.
 Whitby..... A. Dyson.

It assembled at Scarborough on the 12th, 13th, and 14th of June. Rev. B. Evans was moderator. Sermons were preached by Messrs. Larom and Foster, and Dr. Godwin, the letters from the churches were read, and the annual meeting of the Itinerant Society was held. Among the resolutions adopted by the association were the following :—

"That this association renews its protest against the antichristian union of church and state, and rejoices in the evident spread of sound opinion upon this subject; and that it hails with pleasure the determination of the premier and the house of commons to emancipate their Jewish fellow subjects, and anticipates that acting towards them and all men on Christian principles, must, on the whole, tend to the furtherance of the gospel.

"That this association would express its gratitude to God, that through the late political changes on the continent of Europe, our fellow Christians have acquired entire freedom of worship, especially that the prohibition of baptists meeting in France is entirely removed, and that in Prussia, Hamburg, and elsewhere, they can now celebrate Christ's ordinances according to New Testament principles, without fine and imprisonment.

"It was reported to this committee, that in several instances the trust deeds of chapels are defective, and require renewal, whereupon it was resolved, That this committee would suggest that a recommendation should be issued to the associated churches, urging a general inspection of the trust deeds for their places of worship, and requesting that a report upon the nature of the deed, and the number of surviving trustees, may be transmitted to the secretaries on or before the 15th August; and this committee would recommend that the reports to be received from the respective churches should be laid before the civil questions' committee."

Statistics.

Number of churches	61
Baptized.....	335
Received by letter.....	109
Restored	22
	----- 466
Removed by death.....	117
Dismissed	93
Withdrawn	45
Excluded.....	117
	----- 372
Clear increase.....	94
Number of members.....	6126
Preaching stations	77
Sunday scholars	10150
Teachers.....	2202

The next association meeting will be held with the second church, Sheffield, Tuesday, Wednesday, and Thursday in Whitsun week.

HERTS AND SOUTH BEDS.

This association, consisting of the follow-

ing churches, held its meeting at Luton on the 29th of July.

Boxmoor..... B. P. Pratten.
 Cranfield..... T. Owen.
 Chipperfield..... S. Cowdy.
 Dunstable..... D. Gould.
 Hemel Hempstead..... W. Aitchison.
 Leighton Buzzard..... E. Adey.
 Luton..... H. Burgess.
 Markyate-street..... E. Wake.
 Rickmansworth..... Dr. Murch.
 St. Alban's..... W. Upton.
 Toddington..... W. Wood.
 E. Hull.

Statistics.

Number of churches	11
Received by baptism or profession	63
Received by letter	13
Restored	6
	----- 82
Removed by death.....	19
Dismissed	21
Withdrawn	7
Excluded.....	7
	----- 54
Clear increase.....	28
Number of members.....	1311
Sunday scholars.....	1677
Village stations.....	119

NEW CHAPEL.

BARNSELY, YORKSHIRE.

The foundation stone of a baptist chapel was laid at Barnsley on the 29th of Sept., by Mr. Wood of Worsborough Dale. Mr. Larom of Sheffield, and Mr. Burton of Huddersfield, delivered addresses on the occasion. The land, costing about £120, Mr. Wood has generously given.

ORDINATION.

BREACHWOOD GREEN.

On Thursday, October 5, 1848, the Rev. D. Parkins, late of Folkestone, was publicly recognized as the pastor of the baptist church at Breachwood Green, King's Walden, Herts. Service commenced in the afternoon by singing, after which the Rev. W. Upton of St. Alban's read the scriptures and prayed, the Rev. J. Broad of Hitchin delivered an appropriate sermon on the occasion, from Zech. viii. 19, "Therefore love the truth and peace," and the Rev. J. Martin of White-well closed with prayer. After the service a public tea was provided in the chapel, at which about one hundred and twenty persons were present to partake of the provisions, which were furnished gratuitously by several generous-hearted friends, and the proceeds given to the pastor. In the evening the Rev. J. Broad read the scriptures and prayed, and three addresses followed, one to the newly-elected pastor by the Rev. W. Upton, another to the members of the church by the Rev. R. Robinson of Luton, and another to the congregation by the Rev. J. Hiron of

Luton, who also closed with prayer. The hymns were read by the Rev. J. Martin. The services throughout were of a deeply interesting character, and it is fondly hoped that some gratifying results will follow. It affords no small gratification to the pastor that he should have been brought to this his former sphere of labour, after an absence of nearly twenty-seven years, and where, upwards of thirty years ago, he commenced his work in the ministry, and was then instrumental in gathering together on the Lord's day the congregation, out of which the church was subsequently formed over which he is now called to preside. "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity."

RECENT DEATHS.

MISS M. A. JONES.

On the morning of Thursday, June 29th, departed this life, Margaret Anne, the beloved daughter of the Rev. William Jones, Stepney College, aged twelve years and three months. This dear child, removed thus early, had for nearly three years given decided indications of piety; and in September last year was received by baptism into the church at Sheppard's Barton, Frome. She displayed very early that cast of thought and character, if the expression may be allowed of one so young, which developed itself afterwards so strikingly, and set forth her piety in so attractive a manner. This consisted of a union of gentleness and an intelligence which enabled her, without effort, to apprehend subjects much beyond her years. Before she was three years old, she learnt to read without assistance, except in answer to her own questions. Her conscientiousness also, her anxiety to do right, which seemed her very nature, through her brief life, evinced itself in the earliest period. To these features in her character must be added her sensibility to religious concerns, any allusion to which, any reference to God, to the soul, to eternity, impressed deepest awe, or filled her infant eyes with tears. By this it is not meant that we can assert confidently that a principle of grace was implanted in the heart at this period; but it will be admitted by those who witnessed her early years, that this *was* the manifestation of her mind, and it was such as to excite in her parents the hope there was then in her "some good thing towards the God of Israel," at least, that her heart was being prepared to receive the good seed of the kingdom. Her own judgment of herself, given in later years, was, that the feelings now referred to, consisted only of tender impressions; and that, although from infancy she had been accustomed to pray in secret, the first deep intelligent actings of the soul

towards God took place about three years ago, when she was nine years of age.

In 1841, when she was five years old, she was deprived of an affectionate and devoted mother, whom she greatly resembled, after an illness of eight months, like that which bore the daughter away. And it is remembered how keenly alive this dear child was to the danger which threatened such deep bereavement, and which advancing months, alas, mournfully realized. During those months she was her mamma's most thoughtful, constant attendant, reading to her daily such portions of the scriptures and of other books, as she desired. When the afflictive event at last took place, words cannot express the silent anguish depicted in her countenance. Unquestionably her grief went deeper than she could reveal, and probably imprinted traces on her frame that never wholly left her. That her thoughts at this time were powerfully drawn towards eternity is certain, from her reference to this period, when conversed with by a religious friend, previously to her admission into the church. Her words which were as follows, evince the discrimination and jealous self-observance which distinguished her:—"When mamma died I was very unhappy, and afraid of death, and tried to pray: but," she added, "that was not religion you know; I was alarmed, that was all, and thought that I should not go to heaven where mamma was gone." "Did you," it was asked, "from that time continue to pray?" "Only sometimes," she replied, "till the time that papa preached that sermon," referring to a text which the friend she conversed with cannot now with certainty recall. "That sermon," she added, "it was that led me to pray, and then mamma's conversations with me so often." It may be here stated, that her parents had made a practice of conversing alone, and praying frequently, with each of their children, from the earliest period at which they could understand the simple truths of the gospel; and on these efforts, it is hoped, the blessing humbly sought from above has rested.

After the loss of her mother, she became more specially the object of affectionate care to her remaining parent; and was instructed by him in the elements of the Greek and Latin languages, in the latter of which she had learnt, before she was seven years old, to translate with considerable facility. Her power of acquisition both in languages and music was such as to make every effort delightful to herself, no less than to her instructors. Only the winter before last, she began the study of French, and in about five months could read with much ease and enjoyment. Such was her ardour for knowledge, that after coming to Stepney, she had resumed most of her studies, and was pursuing, only four months before her death, a course of reading, prescribed to her by her own wish.

But the vision is fled! "Her sun went down while it was yet day!"

But her mental gifts, which gave so much promise, were concealed from all but those who had to instruct her, and, it may be added, from herself, by the diffidence and humility of her mind, and by a certain distaste for pretension, which, if perceived in others, drew from her the only severe remark of which her gentle nature was capable. Still more were her powers in a manner forgotten amid the qualities which they rendered the more attractive, and which formed her character—her affectionate disposition, her faultless deportment, having never, to her knowledge, disobeyed her parents, her transparent simplicity of mind, her sympathy with her parents' joy or grief, which made her at once the child and friend, and above all, her piety, which so manifestly governed her thoughts and actions. This may seem language unsuited to so young a Christian, and to borrow something of excess from the affection and sorrow of the writer. But such is not the fact. On the contrary, the statements given are simply descriptive of the reality exhibited, and such as those who more closely observed it would emphatically affirm.

Her conversion, of which she gave such clear evidence, may be dated most conclusively from the time of her return from a residence of twelve months in Wales, to her home at Frome, in December, 1845, when a mother's intercourse and tenderness were restored to her, in one to whom she soon learnt to unbosom all her feelings, and whose affection she returned with a devotedness not to be expressed. In Wales, in 1844, she had been visited with an attack of scarlatina, which left behind it the seeds of that disease which ultimately proved fatal. But she had regained so much in strength and appearance that, as she had no serious apprehensions herself, so those around her hoped, that with care, and with youth in her favour, her constitution would be gradually invigorated, and unfavourable symptoms disappear. There was much to beguile, if not confirm, this fond hope in the good effect of the warmer months in each year, so that when she removed with her family to Stepney, October, 1847, and even through the winter till the end of February last, there was no sensible diminution of energy, but, on the contrary, an appearance of improvement from the change which it was hoped the months of summer would confirm. Alas! those hopes are turned into sorrowing and tears.

After her return home, as already mentioned, in 1845, her deep seriousness attracted the notice of her parents, and the gracious workings of the Spirit of God became more and more manifest in her feelings, under the word, in the house of God, and in family worship. Her intelligent, intense eagerness in listening to a preached gospel, her agitation

at times, and the tears she strove to conceal, no less than her feelings in family prayer, seldom rising from her knees without having been bathed in tears, gave a delight which only parents can understand. It was not long before her mamma drew from her in private the state of her mind, and learnt that, amid many fears and a deep sense of her sinfulness, she had sought mercy at the Saviour's feet, and humbly hoped, at times, her prayers had been heard, and that she was safe in Jesus. After this period, having now completed her tenth year, her peace became more and more established, and her experience informed; and it became naturally the wish of her parents that she should become publicly united to the church of Christ; but on account of her extreme youth, and the apprehension her health might suffer from excitement, it was thought best to defer, and even conceal from her this wish, till such time as her own desire for that privilege should more decisively indicate the path of duty. It was observed that on each Lord's day when the Lord's supper was administered, her feelings, while sitting by her mamma, at not being a partaker in the memorials of the Redeemer's death, evinced distress, though chastened with the sweetest humility, as of one who could not hope herself worthy of the privilege she yet eagerly longed for. Thus she continued till September, 1847, when her papa being about to remove from his charge at Sheppard's Barton to Stepney College, and having to baptize for the last time before resigning his pastorate, she ventured, in reply to her mamma's reference to the subject, to express, amid many tears, her wish that she might be of the number of those who were thus publicly to confess the Redeemer. Confident as her parents felt of her genuine piety, for nearly two years previously, they could not but joyfully encourage this desire, while they committed the judgment of her piety to their fellow Christians in the church in which she solicited a place. She accordingly appeared at the church meeting with other candidates, much older than herself, answered with intelligence and composure the questions proposed to her, and, amid tears of grateful joy, was, together with the other candidates affectionately welcomed. Her age at this time was eleven years and six months! If the writer lingers over this scene and its sequel, perhaps he may be forgiven by those who can comprehend its interest, not only in itself, but as a scene separated by no long interval from the mournful occasion of this notice, the removal of this young disciple by the great Head of the church, to the assembly of the saints above. On Thursday, September 30th, Margaret Anne and four other candidates were baptized; nor will ever her placid, lovely aspect be forgotten, nor her youthful figure attired in the dress she wears still in

her resting-place, nor the firmness with which she ascended from the baptismal flood, nor the joy which beamed in her countenance that happy day. "So happy, because," as she said to her mamma at its close, "she knew she loved Jesus." The sabbath followed, and her admission to take her place as a member of the church of Christ, the last sabbath of her father's pastorate at Frome. It was her wish to continue a member of Sheppard's Barton church, together with her parents, for some period,—till, as the event proved, her connexion with earth should cease. Once, and only once, after this, she sat down at the Lord's table, which was in April last, at the first commemoration of the Lord's death after the re-formation of the church, as College chapel, Stepey.

In April her health declined rapidly, and with it her hope of recovery. With the chastened desire of life natural to the child and the Christian, she accepted the indication of her heavenly Father's will with sweetest submission, and was long before hand with her afflicted parents in resigning all hope of recovery, unwilling to overwhelm them with sorrow, yet desirous to undeceive them by imparting the conviction which absorbed her own thoughts. Before, and after this conviction became absolute in her mind, she expressed herself, in the prospect, as being "inexpressibly happy." "Does papa know," she asked her mamma one day, "how happy, how inexpressibly happy I am? I wish you to tell *him* this!" She felt that her own peace, through the blood of Jesus, ought to dissipate all gloom from the prospect to those whose being seemed bound up in hers, as it did to herself. When her father subsequently found strength and self-command to converse with his beloved child alone, respecting her state and her feelings, in the probability of her early removal, her answers, given calmly, with her face suffused with tears, were so distinct as to her simple, immovable dependence, as a sinner, on Christ, her love to Christ, and desire to be with him, together with her perfect peace in the prospect of death, and resignation to the will of her heavenly Father, that a scene to parental feeling of indescribable trial was irradiated with so much of joy and hope from above, that it became less difficult to say, as the sufferer herself could fully say, "Thy will, O God, thy will be done." From this period (April), as she did not leave her room till after breakfast, her parents read and prayed with her alone each morning, while in the evening she usually sat up, and that to nearly her last day, till after prayer, with her own family. And no description can adequately convey the interest these occasions had to her thoughts, and the intense yet peaceful absorption of her soul in each part of the service, in the hymn, in the portion of scripture read, and in addressing the throne of grace.

Precious as remembrance renders these seasons now, and although they were eminently the privilege which turned sorrow into joy, yet they were overwhelmingly painful as part of the daily-diminishing series, when soon (as is the event, so soon), the chief object of affection there would be gone, and her place in the circle unoccupied. With the burden of this deepening anticipation it may be conceived, though but faintly, how each opportunity to pray with her was more eagerly appropriated, yet more distressing, except as her own example taught those who knelt beside her a sublimer, a more peaceful lesson; or still more, as is humbly believed, when the light of the divine presence was shed on the scene, to teach how slight the partition is which divides the saint from the world of the blessed above. It may be interesting here to record some expressions of the dear sufferer's thoughts, during the latter weeks of her existence, before her brief stay closed on earth for ever!

Being observed one day weeping, she was asked the cause, she replied, "It is not grief, mamma, but joy that makes me weep. It is so *very* merciful in God, when I am most in pain, to give me most comfort. *I am so happy.*" On being asked if the many texts and hymns she had learnt often came into her mind, she said, "Oh yes, *very often*, especially that hymn, 'How firm a foundation,' the last verse is so sweet, 'I will never forsake!'" May 16, speaking of her increasing weakness, she remarked how glad she was she had not put off attending to religion until the time of her illness, as now she could not have felt well enough to think much. The next day she remarked, "How gradually I have been getting worse. I have scarcely observed it, but now I *know* there is *no hope.*" She said this with great emphasis, as if wishing her mamma to know she was fully convinced of her danger. "I ought," she added, "to be very thankful for the many comforts I have." Then after an interval of thoughtful silence, she asked, "Do you know where I shall be buried? I cannot bear to think of yours and papa's distress—but I shall be happy *then*, and you will soon come to me. If I could see William religious before I go! I think so often about him." (About two months before this, her eldest brother had been left with her on a sabbath evening, and she had taken the opportunity of talking to him about the value of his soul. She told her mamma afterwards what had passed, and how she had tried to speak to him as well as she could.) "I think," she added, "now I may be taken any time, but I do not dread the pains of death, for I have observed in the accounts I have read of those who have died of my complaint, that they have not suffered much. I think (and then she burst into tears) I shall go to sleep on the bosom of Jesus." The next morning (18th),

her mamma observed her in tears, and asking the cause, she said, "Oh, it is only what we talked of last night. I cannot always feel the same about it. It is not that I am not willing to go, but I cannot help thinking of you all. I shall have several to meet in heaven. I see papa thinks more about it now: he prays so about it (meaning that he had less hope of her recovery), but I cannot bear to see his sufferings; if he could feel more cheerful, I could be quite happy." 20th. When her papa as usual read a chapter and hymn, and prayed with her before going up stairs, she gave her mamma the Christian Psalmist, and said, "Ask papa to read that hymn (page 190), *that is my feeling*—the hymn is entitled '*Helpless, yet happy.*'" 21st. After being much exhausted by cough, she exclaimed, "Oh to exchange this for heaven; yet I think I can say, *Thy will be done*;" then added, "how different it is to say these words now, and when I used to say them when I was in health." Then asked for the hymn, "When languor and disease" (Christian Psalmist) to be read to her. She felt, amid great suffering, the effect of the scriptures being read to her, in allaying the paroxysm, by fixing her thoughts on the promises of divine truth. She would solicit this when all other alleviations seemed unavailing. When her papa on one occasion expressed his distress at seeing her sufferings, she said, "But what are they compared with Christ's sufferings for me!" On the 26th, she remarked, she did not doubt that Christ was able and willing to save her, but she feared she had not enough felt her sinfulness. She then alluded to one or two instances of partial disobedience, years before, so slight, that they had not been noticed by others, but of which the recollection greatly distressed her this morning, and the reference to them was amid many tears. When assured that these, and all her sins were forgiven in answer to prayer, through the death of Christ, her comfort and peace, for a moment suspended, were restored, and never afterwards interrupted. She added, on this occasion, "It is a great comfort to me that I have *never* disobeyed my papa." Then quickly added, "Not that I am good, but you understand me, mamma." This singular tenderness of conscience greatly affected her parents, for never was it possible to see a child more *implicitly obedient* and *anxious* to do what her papa wished. When she was informed, in consequence of her own affecting allusion to the subject a day or two before, that she should lie beside her dear mother at Frome, she seemed pleased, and referred to the coming event with a calmness and serenity, which only her perfect trust in Jesus could have sustained. She spoke of the pains of death, saying, she had read in the Pilgrim's Progress of the *valley of the shadow of death*, and it seemed like something very dreadful. When her mamma reminded her

of Christian's arrival on the other side of the river, and of the shortness of the trial, she said she was glad she did not know the time. On the 29th, when her papa was speaking to her of not fearing the last trials, she said with tears, "I think I can say, I have no fears for myself, what I feel is seeing you so sorrowful; but you must all come to me soon." A few days after, being very weak, she said to her mamma, who was sitting by her in silence, "I can't talk to you, mamma, I am so weak; but I sit and think a great deal and pray." June 18th, on the Lord's day, her last hut one on earth, she remarked, "Some weeks ago I thought I should not have been here, but here I am, week after week:" then, after a pause, added, "it seems as if the *bible was written for me*. The promises are so beautiful." A few days after this, while a friend, at her special entreaty, was playing and singing an air to the words, "Thy will, my God, thy will be done," she said to her mamma, in whose arms she sat, her face, amid tears, lighted up as with heavenly serenity, "I feel as if I *must* sing." But apprized of her weakness, added, "I shall soon sing sweeter." In fact, her enjoyment of music appeared, in her last days, to become more intense than usual, and seemed to allay her sense of pain. On this account, it afforded her no small delight to have at her side a large musical box, procured for her by a friend; and its tones often gave rest, and even animation to her sensitive frame. June 25th, her last sabbath, she was left alone with her eldest brother, and as if conscious it would be her last opportunity, she asked him to kneel down, and offered up prayer for him, and for all her family. Her voice was so weak he could not hear every word, but heard her pray for the College, and for her papa in connexion with it. She afterwards spoke to her younger brother, but was too exhausted to speak to her sister. In the evening of that Lord's day, her papa, as was her invariable desire, carried her up stairs to her room—and it was the last time—and on his lamenting her great sufferings, she calmly said, "It will not be for long." And the next morning remarked, in the same calm manner, she should not go down stairs again. On the 26th, Monday, being the day of the College examinations, she sat up in her room, and took much interest in knowing how the examinations were proceeding. The next day, the 27th, she employed herself in selecting, with her mamma, the books which she wished to leave as remembrances; and on referring to some memorial she wished her mamma to possess, said with much energy, "I cannot repay you, mamma, for all you have done for me, but *God will* repay you." That evening she saw, by her own earnest desire, her kind physician, Dr. — whose Christian and affectionate interest in her, in all his visits, made her earnestly desire

before her departure, to testify her gratitude, and to beg, though it was with much diffidence, his acceptance of a volume from her hands. At his request, she wrote his name in it on the following day, Wednesday, 28th, and the same afternoon wrote also in a little volume chosen by her for her papa, adding a text from the Hebrews, as her parting and permanent words to him, "for He hath said, I will never leave thee, nor forsake thee!" She deferred writing in other volumes till the following day; but on that morrow, her spirit took its departure to her heavenly rest.

The night before her removal was one of much suffering from exhaustion and oppression of breathing, yet not so as to excite apprehension that her end was so near. Her papa sat up with her part of this night, and on his retiring she gave her farewell kiss with unusual earnestness, and said, "Good bye," instead of her usual "Good night," whether from some inscrutable feeling of her approaching change is not known, but her whole manner, perhaps without intending it, conveyed this meaning. She gained occasional sleep through the night, and remained much as she had been during previous nights, till about eight o'clock the following morning, Thursday, when on being gently raised by her mamma, she was seized with a fit which lasted some moments, but during which, as she afterwards stated, she was wholly unconscious of suffering. On recovering, she asked without perturbation, but with an earnestness never to be forgotten, "Is this death?" When she was told that it appeared to be only the effect of exertion, which was the conviction at first felt, she said with emphasis, "Do not deceive me!" "No," her papa answered, "we do not deceive our precious child—it may be death, but it may be only weakness. You are not afraid of death?" "No," she replied, "do you think I have any cause to fear?" "Oh no," her papa added, "you have long given yourself to a faithful Redeemer, and are safe in his hands." She then said, "Do not leave me." "No," it was replied, "we will not, but there is one still nearer to you, who will never leave you nor forsake you." These were her last words, uttered in all solemnity, but in the calmness of that peace which passeth all understanding, and which there was nothing to disturb, to this dear child's apprehension, even when she felt herself to be jassing through the valley of the shadow of death! Her manner, without betokening rapture, exhibited the sweet composure and submission of one who knew in whom she had believed, and who rested with undoubting reliance on His merits, faithfulness, and unchanging love. Other attacks came on, in which, as she had mentioned on recovering from the first, she was wholly unconscious; when, after the last, she regained apparently perfect recollection, and, with folded arms, resting on her

side, as if for long repose, fixed her parting gaze on her parents—thoughtful, yet serenely happy—till by unperceived degrees her breathing became more and more gentle, her head gradually drooped, her eyes closed as if in the sleep of her infancy, and her spirit was with Jesus! Thus, to use her own prediction, she went asleep on the bosom of Jesus. "Blessed are the dead which die in the Lord!"

REV. NEWTON BOSWORTH, F.R.A.S.

Before his removal to Canada, where he spent the last eighteen or twenty years of his life, Mr. Bosworth was known to many of our elder readers. He formerly resided at Cambridge, where he conduced to the pleasure of an intellectual circle, among whom the Rev. Robert Hall and Dr. Olinthus Gregory were conspicuous. He was one of the three, Dr. Gregory and Dr. Mason Good being the others, who produced unitedly the extensive work entitled *Pantologia*. Since he has resided in Canada he has been engaged at different places in the ministry of the gospel, and when he died he was pastor of the church at Paris, C. W. The following extract of a letter from his widow to a friend in England will be read by many with much interest:—

"My dear husband was visited some months since with a severe attack of ague, which reduced him very much, and rendered him unable to bear up against the last visitation. On the sabbath, July 2, he administered the Lord's supper: his family were present, with his sons Frederick and Thomas. A short time afterwards he was attacked with dysentery, from which he was expected to recover. His son Alfred, the medical man, was unremitting in his attention, but in vain, and on the morning of July 14, he entered into rest. My dear departed husband died as he had lived, trusting in his God; neither the dreadful presages of death, nor the actual appearance, shook him from his foundation. I asked him, 'Do you place your soul upon the Rock of ages?' he raised himself in the bed, and said with great power and emphasis, 'I do, I do.' He found great difficulty afterwards in speaking, and at times he wandered, so that we could not have with him the communion we wished; yet we had abundant and consolatory testimony that his soul was in peace with God his Saviour. I asked him, 'Does the enemy trouble you?' he answered, 'No.' His lucid moments were spent in prayer and praises to his Father in heaven. He enjoyed the society of his friends, and his children were a great comfort in his dying hour. We had some hope that he would rally, but it was the Lord's time and he sank under the malady. His funeral was on Sabbath afternoon, July 16, and the great number of persons who attended bore testimony to their affection and respect."

"This, my dear friend," continues Mrs. Bosworth, "is not the end of my sorrow; within fourteen days afterwards my son Alfred, the doctor, sickened and died, leaving a widow and four small children; he was buried in the grave with his father. Thus, in the vigour of life and robust health, at the age of thirty-nine, and amidst a rapidly increasing practice, he was removed."

THE REV. GEORGE JAYNE.

It is painful to record this month the sudden and lamented death of the Rev. George Jayne, of Roade, aged 53. This afflictive providence took place at Stratford-upon-Avon, on sabbath evening, September 17, 1848, while on a visit to his friend Mr. James Cox. He went there with two of his daughters on the 8th, intending to supply the baptist pulpit in that town on the following Lord's day, and to spend a short time with his friends in the neighbourhood, with a view to recruit his health, (which had been visibly declining for the last two years,) but he was not permitted to do so, or to return to the people of his charge. He complained of being unwell when he arrived; a violent sickness shortly came on, and he soon became dangerously ill; the best medical advice was immediately obtained, but all in vain. Hopes were however entertained of his recovery till the day before he expired, when he became much worse, and it soon became evident that the final crisis was fast approaching; from this time he never rallied, but gradually sank into the arms of death, and on sabbath evening about 7 o'clock he entered into rest. Upon a *post mortem* examination it was found that the cause of his death was aneurism of the abdominal aorta, a disease which no medical skill could arrest. Thus terminated the valuable life of this dear man of God.

Mr. Jayne was born at Weston-under-Penard, Herefordshire, October 3rd, 1794. The circumstances which led to his conversion are unknown to the writer; but he was truly "a good man, full of the Holy Ghost and of faith," "an Israelite indeed, in whom there was no guile." Humility and meekness were the distinguishing features of his character; friendship was the element in which he lived, it appeared necessary to his existence; his kind disposition, cheerfulness of temper, holy walk and devotional piety, greatly endeared him to all who knew him. Called in early life to the work of the ministry, he devoted all his energies to the cause of his Redeemer. After finishing his studies at Bristol College, he was invited, in the year 1819, to supply the then destitute church at Campden, Gloucestershire, and ultimately settled there in the year 1820. He continued pastor of this church till the year 1828, when he and his beloved family removed to Roade, Northamptonshire, where he laboured in word

and doctrine for the last twenty years, and enjoyed many tokens of the divine favour and regard; and although it was a matter of regret to himself, especially in the latter part of his life, that he had not received more numerous accessions to the church from the unconverted, yet he often expressed his thankfulness, that he had the support, the sympathy, and prayers of a united and affectionate people. He watched for souls as one that must give an account, and it will be seen in the last great day, that he neither "ran in vain nor laboured in vain." He not only felt deep concern for the spiritual prosperity of the church over which God had made him overseer, but other parts of the Lord's vineyard often shared in his deep solicitude, counsels, and prayers. The writer of this short sketch can never forget the lively interest he took in the formation of the baptist church at Stratford-upon-Avon; and it is worthy of remark, that he introduced the first minister there in the year 1827,* and preached in the same house in which he breathed his last. He dies deeply regretted by the people of his charge, and leaves behind him a widow and four daughters to lament his loss. With what feelings the tidings of his death were received by his family and flock, they only who have sustained a similar loss can tell. "A father of the fatherless and a judge of the widow, is God in his holy habitation:" may he who has said, "leave thy fatherless children, and let thy widows trust in me," be the support, the consolation and guide of the family thus so suddenly and painfully bereaved.

His remains were interred at Roade in the burial-ground adjoining the chapel, on Thursday, September 21, 1848; a long train of mourners followed him to the grave, most of the members of the church and many Christian friends, several of whom came from a distance, to pay the last tribute of respect to a beloved minister, an eminent Christian, and sincere friend. A solemn and impressive address was delivered on the mournful occasion by the Rev. M. Marriott, of Milton, and several funeral sermons were preached for him on the following Lord's day.

REV. WILLIAM COLEMAN.

This aged brother, who died at Bexley Heath on the 4th of October, aged 73 years, had long been a labourer in the Lord's vineyard. He commenced his ministry at Lessness Heath, Kent, and continued there fourteen years. From thence he removed to Colnbrook, Bucks, and filled up the pastorate of the church at that place twenty-two years. In 1845 he left Colnbrook, and in the following year took the oversight of the church at Bexley Heath, Kent, where he finished his course in peace and hope.

* The late Rev. Abraham Smith.

The health of our departed brother began to decline about three months ago, although he continued to preach occasionally till within a fortnight of his death. He had frequently expressed his conviction that the time of his departure was at hand. He knew whom he believed, and calmly laid himself down to die, cheered with the persuasion that the Lord would receive his spirit and raise his body at the last day.

His remains were interred at Colnbrook on October 13. In pursuance of his dying request, Mr. Cox of Woolwich performed the funeral service, and Mr. Hamblin of Footscray preached the funeral sermon to a large congregation at Bexley Heath, the next Lord's day evening.

MISCELLANEA.

GRANTOWN, SCOTLAND.

In a letter to a friend, written a few days ago, the pastor of the baptist church at Grantown, in the Highlands, gives a cheering account of a revival with which the people to whom he ministers have been favoured. He says, "We are sorry that none of you have been able to visit us this season, for if you had your eye would have affected your heart. 'The Lord has done great things for us, and turned our captivity like streams in the south.' We never have seen such things before, nor did I ever expect to see the like, till my eyes should close in death. 'We are like men that dream.' We are overwhelmed with wonder. We 'rejoice with joy unspeakable,' but sometimes 'terror takes hold of us,' and we say, Lord, what shall be the end of these wonders? But 'our eyes are towards Him.'

"About two months ago, without our making any extraordinary effort, the Lord awakened some young people to concern for their souls. 'With cords of love' he had drawn them to Christ. They were baptized publicly in the Spey, before upwards of a thousand people; and this was the beginning of glorious days for Grantown. With few exceptions, we have had a public baptism every sabbath morning since; and, after the novelty has passed away, instead of the people wearying, the vast assembly continues to increase, and now they come from the distance of ten or twelve miles; and they hear and see with great solemnity and deep impression. Eight persons were baptized and added to the church yesterday. In all, twenty-six have been added to the church since this revival commenced, and by the appearance you would think that the work is but beginning. Numbers are under deep impression. Many continue to make application, who profess to have 'passed from death unto life;' but we endeavour to be more careful than ever we have been, what characters we receive. Sometimes all the members of the church are engaged at once

speaking to inquirers. We have inquirers at our house every evening. Our weekly meetings, which used to be held in a private room, now fill our meeting-house twice on week evenings. On sabbath, multitudes must stand outside, or go home for want of room. There is certainly excitement, but no crying, nor enthusiasm of any kind—nothing but sober-minded people seeing it wise and reasonable to attend to the concerns of their immortal souls. You must not think, however, that all this is the work of a day. It is rather like a stream that has been accumulating for years, which has at last broken through the banks, and come upon us like a flood."

PENZANCE.

The Rev. George Charles Smith has deferred his resignation of the pastoral office of Jordan baptist chapel, Penzance, Cornwall, to Lady-day, 1849 (d.v.), with a view to secure the property to the denomination. Mr. Smith states that efforts have been made to alienate this chapel, but that "it is now happily restored and peace established, so that the continuance of the present pastor, during the winter is with a view to the permanent settlement of a minister next spring, if the Lord will, when Mr. Smith proposes devoting his more general exertions, if life and health be spared, to the 'Navy, Army, and Steamers' Mission,' by a residence near the metropolis."

ENDOWMENT OF ROMISH PRIESTS.

We are happy to learn that dissenters of all classes are determined to give their most strenuous opposition to the expected proposal to endow the Romish clergy of Ireland. There is some difference of opinion as to the complexion of the argument that should be addressed to the legislature—whether it be more expedient to confine ourselves to the injustice and baneful character of all endowments, or whether we ought not at the same time to urge those considerations which render this endowment obnoxious above all others—but there is none, we believe, on the general question that every kind of influence which we can lawfully use ought to be exercised to prevent the anticipated evil. We present our readers with the views expressed by several different bodies.

At a Meeting of the Executive Committee of the British Anti-State-Church Association, held October 2nd, 1848, the following Resolutions were unanimously adopted:—

"I. That it being highly probable that a measure for the Endowment of the Roman Catholic Priesthood of Ireland will be submitted to Parliament during the next Session, this Committee, anxious to prevent any extension of the system of supporting religion from State resources, will hold themselves prepared to offer to any such measure their most earnest and uncompromising hostility.

"II. That, in the judgment of this Committee, the support by the State of the ministry of religious instruction and ordinances is manifestly inequitable,

unless all her Majesty's subjects are admitted to an equal participation in the supposed benefit; that the exclusion of Roman Catholics cannot, therefore, be successfully defended; that the development of this principle cannot stop short of the payment by the State of the teachers of all religious creeds, however diverse and conflicting; that such a result would be highly dangerous to civil liberty—would degrade religion into an instrument of State-craft—would cast public contempt on the distinction between truth and error—and would strike at the heart of all religious independence, activity, and enterprise.

“III. That there is nothing to justify, even in appearance, the support of this wider application of an unsound and pernicious principle, by men professedly anxious for the real welfare of Ireland; that the measure, far from having been demanded by the Irish people, will, in all probability, be received by them with strong and well-merited suspicion; that it will do nothing to ameliorate their social wretchedness—nothing to develop their national resources—nothing to shield them from the oppression of which they justly complain—nothing even permanently to conciliate popular good-will; that its immediate effect, if not the intention of its advocates, will be the preservation, in its integrity, of the Protestant Church Established, admitted by all parties to be an unparalleled and grievous anomaly, and the strengthening of powers and privileges inimical to social prosperity; that in place of doing justice to Ireland, it will merely throw a veil over glaring wrongs; and instead of promoting the well-being of the whole people, will prolong the ascendancy of a narrow section, to whose neglect of duty the present miseries of Ireland may be mainly traced.

“IV. That, as a preparatory step towards inciting and directing an effective opposition to the contemplated measure, so soon as it shall be announced, communications on the subject be forthwith forwarded to the friends of the Association throughout the kingdom, and that the co-operation of others, agreeing in the general principles already set forth, be also respectfully invited.”

The following resolution was unanimously adopted by the British Organization of the Evangelical Alliance, at the conference held in London, October 6th, 1848. It was moved by the Rev. E. Craig, and seconded by the Rev. Dr. Steane:—

“That the British Organization in connexion with the Evangelical Alliance account it a duty and a privilege, when circumstances arise to make it desirable, to bear their united testimony to the important truths affirmed in the basis of their institution, and consequently against all destructive errors opposed to them. And that now, when the Romish antichristian apostacy is manifestly occupied in putting forth new and increasingly energetic efforts to obtain dominion and power, they cordially unite in the expression of their deep abhorrence of a system hostile to the revealed will of God, and to the present welfare and eternal salvation of mankind, inasmuch as it is essentially opposed to the sufficiency and paramount authority of written revelation, to the right and duty (in dependence on the guidance of the Holy Spirit) of private judgment in the interpretation of holy scripture, to the justification of a sinner before God by faith only, to the pure worship of God through the only mediation of our Lord Jesus Christ, and to the nature of true repentance and humiliation of soul before God; and they deem it a most solemn duty, earnestly and affectionately to entreat their Christian brethren of all denominations, to use their utmost influence, each in their several spheres, to check the further progress of this deadly system of superstition, and to prevent its attaining any more influential position in these realms. At the same time they most readily express their tender regard for all who are involved in the thralldom of that awful delusion; and an earnest desire for their present and eternal well-being.”

The German correspondent of The Christian Times writes thus:—

During the multifarious and weighty questions on which the German parliament is called to deliberate, none will, I suspect, prove more difficult to deal with than the future relations between church and state. But though the German politicians of the nineteenth century may differ as to the best mode and fittest time for escaping from the entangling net woven by a Roman emperor in the fourth, there is no discrepancy among them as to the desirableness of freeing Christendom from its harassing meshes. All deplore that amalgamation of church and state—that polite joining together of what God had expressly put asunder, whence has arisen the perplexing identification of things so entirely opposite in their nature, object, and end, as earthly and heavenly citizenship. But the ill-assorted union having been adhered to for fifteen centuries, the question is felt to be one of grave difficulty, how shall the (in heart) long-alienated pair be divorced, with the least infringement of the existing rights, properties, or even prejudices of their numerous offspring? The peculiar difficulties attendant on the solving this problem on the continent of Europe, can only be appreciated by him who impartially weighs the various consequences involved in a sudden relinquishment, by the state, of all ecclesiastical control, and the bestowal of irresponsible self-government on ecclesiastical corporations called churches, in countries where no such thing as a *church*, in the New Testament sense of the word, exists.

Such being the state of public feeling in this country, it naturally excites great astonishment to find Great Britain, so long esteemed by our moderate reformers as the bulwark of constitutional liberty and protestantism, actually preparing to increase the number and weight of those ecclesiastical fetters, of which we Germans believed her long weary, by loading herself with *two* endowed churches instead of one! Even in a financial point of view, the question appears to us pregnant with difficulty, from the impossibility of regulating the incomes of a Romish priest by any scale which the secular power can resort. Give what you will as a state stipendiary, he will receive all priestly fees in addition; and the major part of these, both as to numerical and value amount, elude all human scrutiny, as they are regulated less by the populousness of his spiritual domain, than by the sinfulness or the superstition prevalent therein. The confessional is an unfathomed, as well as exhaustless, mine of priestly wealth. It is vain, therefore, to dream of equalising the state remuneration of the protestant and Roman catholic clergy, since the latter possess sources of supply to which the former have no access.

Lastly, the proposed Roman catholic en-

dowment strikes the continental observer as being peculiarly uncalled for at this moment, when Great Britain has opened her arms to the Jesuits, whose immense revenues may well support them in their self-chosen functions as the *ecclesie militans* of the world.

The continent has reason to congratulate itself, for the moment at least, on the inexplicable policy which has made England a Jesuit house of refuge. God grant that Europe may not have cause to mourn over it, at perhaps no distant day!

CORRESPONDENCE.

GOVERNMENT SUPPORT OF JUGGERNAUT.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I had an interview with the chairman of the Court of India Directors, Sir James Law Lushington, a few days before the last Court, in which my valued friend, John Poynder, Esq., brought forward a motion for the separation of the Indian government from the Temple of Juggernaut. I laid before the chairman various documents upon the subject, particularly the copy of an admirable article from *The Friend of India* (May 11, 1848), obviating the difficulties of this anomalous, gratuitous, and unchristian position of the British government at Juggernaut's temple. I was courteously received and heard upon the subject, but not much encouraged in reference to the removal of this obnoxious grant of 23,000 rupees to the shrine of the modern Moloch of India. The idea of pledge to support the temple on the conquest of Orissa in 1803, is still held by some of the India Directors and Proprietors, though most unequivocally disproved by the secretary of the Sudder Board of Revenue in Calcutta, the Hon. W. W. Bird, &c., &c. The principal objection now entertained is, that this grant is in lieu of certain sayer or variable imposts, repealed many years since. It is remarkable that this term *sayer*, has never been heard in these discussions for forty years, and is not mentioned by Lord Auckland in his minute abolishing the Pilgrim Tax, in November 1838, a proof of its small importance. Mr. Poynder's motion is to the following effect:—

"That it appearing, that on the repeal of the Pilgrim Tax at Juggernaut, together with the abolition of the 'sayer,' the annual allowance of 23,000 rupees was awarded, in consequence of which the priests were precluded from collecting their ancient fees; and inasmuch as the separation of the British court in India from all connexion with the affairs of the Temple was the chief object of the despatch of the Court of Directors, dated Feb. 20, 1833, it be referred to the Hon. Court of Directors, to consider whether it would not be advisable to rescind the present annual allowance, and to permit the attendants at the Temple to collect such fees as were heretofore received under the Malratta government."

The Morning Herald thus reports the address:—"Mr. Poynder rose to bring forward his motion relative to the annual payment to the Temple of Juggernaut. He held in his hand a large number of petitions

in support of his motion from Leicester, Nottingham, Newcastle-upon-Tyne, Boston, Leamington, Gainston, and other places. He would ask as a favour, that the one from Leicester be read by the secretary; which was accordingly done. He thought it right to say that all the other petitions were from members of the baptist society. He was not himself a baptist, but he would remind the court, that to that society they were indebted for most of the translations of the scriptures that had appeared in the oriental languages. He did not intend to do more by this motion than to recommend the matter to the consideration of the Court of Directors. He thought they ought to abolish this payment, and make the priests of Juggernaut dependent on their own votaries. The hon. gentleman quoted the opinions of several eminent persons connected with India, in favour of the abolition of this payment, stating that all those who were best advised respecting the affairs of India, wished that it was put an end to. The question was one of great importance and solemnity, and was entitled to their most earnest consideration. The motion was negatived by the court. Mr. Poynder said, although defeated, it would not preclude the Directors from looking into the question, and he hoped they would do so."

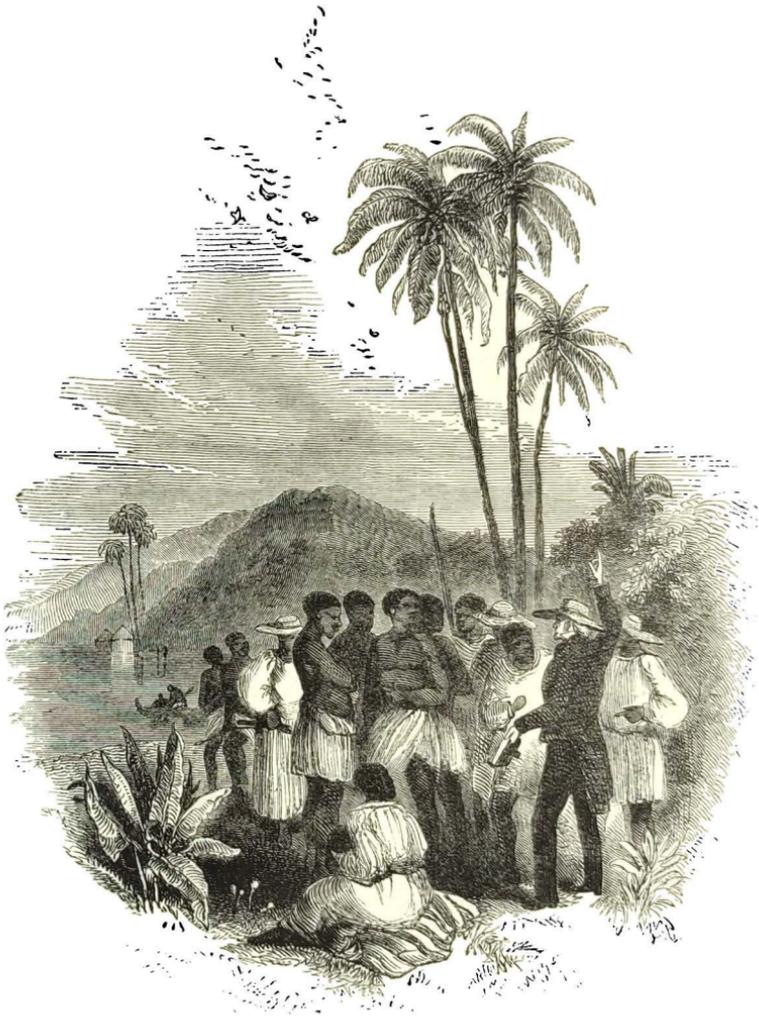
Mr. Poynder says in a letter to the writer, "Pray get me all the petitions you can, without reference to the court which has passed. I can use them all if I live. I set up the baptists again, as the best friends of India, but am ill reported on this head." Thus the motto of our friend, is "Faint, yet pursuing." I hope that many memorials to the Courts of India Directors and Proprietors, may be obtained in many parts of the united empire, against this monstrosity of our age and country. They may be addressed to John Poynder, Esq., South Lambeth, London. The next quarterly court will be Dec. 27th. A correspondent in India solemnly declares, "Christian England is the main support of idolatry in this country, and if that support were withdrawn, idolatry would soon fall!" *Proh dolor!* &c.

Your helper in Christ,

JAMES PEGGS.

Burton-on-Trent,
Oct. 6, 1848.

THE MISSIONARY HERALD.



MISSIONARY PREACHING IN AFRICA.

ASIA.

CALCUTTA.

In a letter dated August 7th, Mr. Thomas says, "You will be pleased to hear that we are favoured with some tokens of the divine presence. I baptized four more believers in the Lal Bazar Chapel on the last sabbath in July, and yesterday I received them into the church. Brother Leslie also baptized and received three persons, one of them brother Pearce's niece. Brother Wenger baptized and received into the native church under his charge two converts, and brother Lewis received three into the church at Dum Dum, whom he baptized the preceding sabbath. More are expected to follow the good example in nearly all our churches. Oh, that all may prove faithful to the end !

"Brother Morgan was last week taken very ill with fever. I saw him yesterday; he was improving, though confined to his couch. Brother Lewis's child has been ill ever since my last; he is thought to be improving a little. Mrs. Pearce is unwell; some others have been more or less ailing; but by the goodness of God we are kept to our work, and I hope are in some measure prospered in it."

SERAMPORE.

The following letter from Mr. Denham is dated Serampore, July 20th:—

Many reasons may be assigned for the delay of my usual correspondence. One principal cause is a widely circulated report that you were about to visit the Indian mission. Some said you would be here in July. This we doubted, for you know enough of Bengal not to expose yourself here in the rains. Still we thought you might be contemplating a visit to the stations a month or two later; we therefore deferred to write. A few days' residence with us would give you a more correct idea of the work, the people, our difficulties, and what ought to be done, than a half dozen letters from each station, no matter how carefully written. Your letter just come to hand leaves me to infer there is less probability of our seeing you at present than we had been led to anticipate; if so, let me sit down and endeavour to make up my arrears in the best manner I am able.

My last informed you we had some weighty matters in hand and others in prospect. The papers which accompany this will give you to see what is doing. The work has carried with it proportionate care and anxiety. It has cost much thought, some waking hours, not unmingled with fears as to the issue; but God, who heareth and answereth prayer, has again and again proved better to us than them all.

A moderate outline of this would far exceed an ordinary letter. I fear I shall be obliged to trespass on your patience as it is, but forgive me and unite with me in praising God

for all his goodness. The religious condition is similar to the last account I gave you. We are few, but God is with us. We had many difficulties at the beginning of the year, and things for a time wore a gloomy aspect, but the clouds passed away and peace and good will is amongst us. We have baptized less this year than former years; still we have two or three candidates, and others who appear to be looking toward Zion from among the natives. The European population in Serampore has decreased greatly; nevertheless, considering all things, we are pretty well attended, while our native congregations are very encouraging. The gospel is preached in English, Bengalee, and Hindusthani every day, and the people brought in constant communication with one or other of us.

In another department of my work I have had much encouragement. Our young people show great attachment to the gospel. Many native young men call and talk on Christianity. The young men students under our own roof have conducted themselves in every respect to our entire satisfaction. I am in expectation of two others to join the circle; one a Hindoo medical student, the other a son of the late Mr. Rabehorne, formerly in the employ of the Danish government at Serampore. Thus, I trust, God is putting it into the hearts of the promising young men of our churches to say, "Here are we—in India—willing to devote ourselves to its welfare, and to the heathen around us." As all speak the

languages more or less, we have been able to extend and carry on our village and bazar preaching without interruption till the rains. Some of the young men have accompanied brethren Fink and Robinson, and others myself. In these visits, Mr. T. C. Ledlie, son of the late Dr. Ledlie of Calcutta, has rendered us willing and good aid. He was baptized by brother Leslie, but is now with me in the College school. He is an intelligent and pious young man, and will, I trust, make a devoted Christian and missionary should our heavenly Father spare his life. Thus without my seeking for them, God has raised up six or seven young men of piety and promise, and whom I hope you will remember in your prayers to God for me. Their names, in addition to those mentioned above, are Edw. Johannes, Robert Robinson, William C. Fink, Indranaraym (son of the devoted Krisbnu Pae). I commend them to your kind remembrance and sympathy.

Our work as itinerants has afforded much cause for rejoicing. Our contests have been very few; now and then a brahman or a student may have offered slight opposition: frequently have the very heathen contended against such opponents. The word has been heard with great attention; many copies of the scriptures and tracts given to those who could read. In this we have been very careful.

My position in the College school has great advantages connected with it. Persons who have no love for Christianity allow their sons to come to us for instruction. The young men have less prejudice than their friends; they know us better from frequent association, and being related to the principal families in the neighbourhood, carry an influence which cannot be too highly valued. While these youths themselves treat us with respect and kindness, they carry Christian books and discuss Christian truth in the houses and strongholds of idolatry, and are not unfrequently found contending for its truth amid opposition and opprobrium. Let me give you an instance. A young baboo, a promising man, opposed some of us in the market-place not long ago. From his superior knowledge he was able to cause us real annoyance, and did so till he was silenced by an appeal to his conscience on the inpropriety of such conduct, when he knew that his objections could meet with an easy solution. A day or two after he came to me, and said, "I did very wrong in defending Hindooism the other evening; I am sorry for it, and hope you forgive me." I spoke kindly, but decidedly. I felt the expression of his regret was genuine. This has since received pleasing corroboration.

At one of the recent great festivals, our young men seeing a cluster of people near the car of the idol Jugunath, thinking the native preachers were there, went to join them, when to their surprise they found the

same youth arguing with his countrymen on the folly and madness of idolatry. Fear of man, loss of caste, property, civil death, and worse, restrain such from making an open profession of Christianity, but in God's good time this will be brought about. We are prepared to wait. Souls are worth waiting for. God will not withhold his blessing, though for a while it tarry, James v. 7, 8.

The yearly pilgrimages to the shrine here are past for 1848. Immense multitudes have attended them, yet I think less than the last and preceding year. The gospel has been preached unremittingly the whole month; books and scriptures given to such as could read. Having described these scenes twice before, I may be excused doing so again at present. On one occasion only was brother Fink and myself interrupted, and this by a man who had evidently read the scriptures carefully. He repeated Sanskrit Stoks in defence of his own views, reciting with great volubility and beauty, mingling Christian doctrine and even Christian quotations with his argument. In vain we told him the ideas he held were not to be found in the Hindoo writing; he insisted they were. We challenged him to give the names of the books in which such sentiments were to be met with. He named one. I placed in his hands a pamphlet containing extracts from the work he named, and putting my finger on some passages, requested him to read them aloud to the people. It is scarcely necessary to say the lines were utterly at variance with his assertions; still he fought manfully, and offered some ingenious comments by way of reconciliation. This we told him we could not allow, neither were the people inclined to do so. He now checked himself, began to speak more moderately, and asked to look at our books, soliciting some, which he promised to read, and respectfully bade us farewell.

At another stand an interesting case occurred deserving mention. A country Hindoo had been listening for some time to Bhugwan and brother Fink; at the close of the address he exclaimed, "Then what advantage is there in the worship of Jugunath?" "Advantage! Loss," was the reply. An earnest conversation ensued, and the folly and sin of idol worship was pointed out to him. "I will go back," said the Hindoo, with great emphasis, "I will not go to see the idol!" He gave his name, and the name of his village, begged the brethren to visit the village, to bring or send the gospel. He asked for a book. We gave him what was thought suitable. He made his salam, turned back, and we trust was as good as his word. The brethren met with him no more.

On another occasion during the festival brother Robinson met with some abuse from a number of brahmins who were in an adjacent dwelling. Finding the people paid no attention to their threats, and were increasing

in numbers, they induced a low woman to throw water on the crowd to disperse it. This had the desired effect in some instances. Brother Robinson, however, continued to speak, and bade the people remember what they had witnessed, and who the parties were. At this moment a respectable looking Hindoo came up, and had remained listening but a minute or two, when the woman made her appearance with a kulse of water, which she threw over the stranger! The man instantly seized her, and chastised her on the spot before the brahmans and people, desisting only at the request of the missionary himself. It is worthy of remark that whatever may be their feelings, no violence is shown to the persons of our missionaries; abuse is the extreme limit to which they proceed against us.

Our iterations being very numerous till the rains, we have enjoyed frequent opportunities of speaking to the people in their villages, bazars, and at their own homes. Our

journals contain many items of interest. Scriptures and tracts have been distributed, and conversations held in every direction. On the banks of the Ganges we have witnessed some scenes of misery which appalled us. I dare not, however, lengthen my letter with farther extracts. Two or three packets will reach you by the present mail, detailing different departments of my work, and which will, I trust, call forth renewed sympathy, and to the Father of all our mercies renewed praise.

Our united and kindest remembrances, in which Mrs. Deaham, and Mr. Robinson, and Mr. Fink join. Mr. Marshman writes by the present mail, which leaves us all in pretty good health, except brother Robinson. The season is, however, most sickly, fevers in almost every house. My whole family has been laid up during the last three months, but I am happy to say are recovering.

A letter to Mr. Bowes, of Blandford Street, though of an earlier date, contains much information which we cannot think it right to withhold. Mr. Denham says:—

I am still privileged to preach the glorious gospel of the blessed God. My health on the whole is good. My family have in a degree suffered during the year. The glass is now 98 degrees; the air without is literally burning. I am covered with a profuse perspiration. I cannot touch the paper, but keep something beneath my hand while I write. Yet I pursue my work as many hours as in England. No doubt a tropical clime is doing its work on us all. I am certain you would see an alteration in me.

Young men enter into the Company's service, nay they think it an honour to do so. Parents can give up their children for war and pelf without a reluctant feeling, and shall not we do as much for Jesus? Oh that such a spirit were in the churches! we should not have to mourn over commercial losses, barren seasons, and slow conversions, as we frequently do. Where we give God the *first fruits*, does he not pledge himself to bless us? Shall we not trust, shall we not try him? Is he not worthy of our unreserved confidence?

You may perhaps have learned from the Herald how our last year has been spent, what plans we have sought to carry, and what we have been able to accomplish. The year has been a most anxious one. A foundation has, I trust, been laid for great and lasting good. I have been proceeding silently and cautiously. It is, you must remember, a heathen land. I hope to be able to transmit a printed account at the close of 1848, (D.V.) I was privileged to baptize ten last year. The present we have admitted two or three, and have about the same number of

candidates. I am still Government Chaplain at the Danish church, the English have not repeated my appointment. Of course this office is a gratuitous one. I am getting a large number of Hindoo youth around me. By these I can work where no European can presume to enter. Time and God's blessing will effect the work I have at heart. The superintendence of the College operations, masters and pupils, is in itself a great work. This is increasing continually. Three classes of young men fall to my share daily; two college lectures, beside my ministerial duties. I assure you our hearts and hands are full. Myself and young men go out among the heathen in the evening. At leisure hours of late I have been employed in translating children's books into the native languages; some of those pretty little works printed by the Tract Society. I have published five or six this year, and have Jane Taylor's Children's Hymns in the press, which I have put into Bengali poetry. In a few months I hope to print a work on Muhamadanism, a somewhat large pamphlet. The original is in the Urdu. It has cost me much time in preparation. It is a difficult work, and from an elegant and foreign tongue into one equally strange and difficult, especially to one who, like myself, sits down to study after the years of maturity. When it is finished I trust it will set the Mussulmans of our neighbourhood thinking, as it has those who read the Persian character in the upper provinces.

Our out-door work has been followed up lately without interruption, and I trust with God's blessing. We have had many inter-

esting and some stormy interviews with the people in the surrounding villages. The other evening myself and two young men went to a village a few miles up the river. As we were strangers, we made our way through a number of trees to the road which led to the bazar, looking for a place and an opportunity to speak. We moved slowly on looking at the articles exposed for sale. A respectable man standing at the door of one of the native shops said to me, "Are you in want of any one, sahib?" "Why do you ask?" said I. "Because yonder is the magistrate's house," replied he. "I do not want the magistrate, I want you!" "Me!" "Yes, you." After a few preliminaries we began to open the great question. He called for a seat to be brought for me, and a host of people came round; nor did we leave till the night had set in upon us. It was a very interesting evening. Jesus and his great salvation was explained to them, and the attention and the questions put to us were more than ordinarily encouraging. If you ask, is it always so? Indeed it is not! We sometimes meet with great opposition, especially from the brahmans and the conceited young men, students at the Government Colleges and schools. For you must know the bible is excluded, and the masters forbidden to speak of Jesus or Christianity in Government schools. These young men at times give us a great deal of trouble. Take the following as a specimen. At another village called Chattra, in the neighbourhood of Serampore, myself and a good young man, one of my college students, met with a number of these under affecting circumstances. We had left our boat, and ascended the ghat steps, where a young female, apparently about twenty-two years of age, was laid to die. Her aged mother, her brother, and a brahman repeating the *muntras* by her. I went toward her, and looked at her haggard countenance and sunken eyes, but she turned from me. I asked her mother what was her disease, and why she placed her there on the damp ground and in the evening air? "We have brought her here to die," pointing to the river, "Gunga is holy—this is our custom; she will go to heaven." "She is very ill," said I, "but she is a young woman, and may recover." Taking her hand, I said, "She has no fever, her pulse is good; with proper treatment she would recover." The wretched beings around her, the brahmans, of whom by this time there were several, began to murmur. "She cannot live," said they. "No, not if you place her here. Is this your religion? Would you treat a dog as you are treating this poor woman? Remember, it is not the less murder because it is your custom." A crowd now assembled, and discussion began in real earnest. Many listened with great attention, and owned they should be glad to see many such barbarous customs swept away. Seeing we were gaining ground with the common

people, two or three Hindoo College students began to question us, quoting Paine's Age of Reason, for infidel Europeans have put these books in circulation among the native youth. My Hindoo friend was speaking, and I perceived they would puzzle him. I therefore recommenced, met the question, and did not spare them. "I have another question or two," said one of the students. "You have said your sacred books correspond with the principles of modern science; will you allow me to test their accuracy? If the principles of the Newtonian philosophy be correct, the stars are centres of systems like our own, fixed, revolving on their axes in the heavens, but the opening of your books contradict these well-sustained and mathematical facts. How am I to understand the astronomical phenomena of the second chapter of Matthew's gospel?" It is true we do not often meet with questions like these, still it may serve to show you what at times we are called to contend against in the market-place, and which we must answer, or be laughed down. "Where are you studying?" said I. "At the Hindoo College." "What books are your astronomical text-books? Herschell? Mrs. Somerville?" "We have read Herschell's Introduction," said they. "Have you a copy of Herschell at home?" "No." "Will any of you call on me to-morrow; you know me—you know where I live? I will so convince you that there is no inconsistency here, and give you a table of similar stars, so that I think you will never ask that question again. But that you may not think I wish to evade your inquiry, I will make it as plain and as simple as I can." I then quoted in substance Herschell's words, chap. xii., sections 593 to 598. The tables were now turned. They had put a weapon into our hands, and we showed them we knew how to use it. The admission was made in the presence of the people, that the objection had no force against the gospel. The students were silenced, and, with the people, listened quietly, received books, and begged us to come again. As we returned, we looked at the poor woman, and spoke to those about her. But the brahmans are a hardened class. The fee is all they care about. At midnight, no doubt, she was put into the river or burned. These things may shock you; alas they are too common about us. Not a week passes but they occur. Remember these people are British subjects equally with ourselves.

The above must suffice for the present. Education, with the bible, is a blessing. Godless systems, such as those pursued by government here, may make and do make smatterers in science and infidels in religion, if the terms be allowable. But of this branch of my work more another time. Had I funds, there is a fine opening here. In the meanwhile remember me, pray for me. Could I speak to your dear people, I would beseech

them not to slacken their energies. May your exhortations, dear brother, quicken them into greater activity and prayer on behalf of

India. As a church, your name should be identified in some way with our work here.

MADRAS.

We are happy to learn from a letter dated August 9th, that both Mr. and Mrs. Page were then in good health. They had felt the hot weather, but had not been made ill by it. The following extracts from a Circular addressed to baptist residents in the Presidency, giving an account of the church at Madras, will be read with pleasure :—

On Lord's day, November 21st, 1847, fourteen of our present number were privileged to unite together as a Christian church. The following month (December) one was added to us, who had previously been a member of a Christian church in England.

In January, 1848, we were cheered by the addition of two by baptism, one of whom has since been removed to an out-station, the other still continues with us.

In March, nine were added to us, five of whom are natives of India; three of these were from the church in Moulmein, and two from Arnee, the native evangelist Zachariah and his wife. The remaining four consisted of two beloved friends from Moulmein, who have since been removed to an out-station, and of two others, brother Mills and wife, who have long been labouring in the gospel at Arnee.

In May we were again cheered by the addition of one by baptism, and

In June another was added to us who was formerly a member with the church in Moulmein.

In this way, brethren, the Lord has led us, making our number just double what it was at the formation of the church. The number stands thus :—

No. of Members, November 21st.	Increase.		Decrease.			Total.
	By baptism.	From other churches.	Dismissed.	Excluded.	Died.	
14	3	11	0	0	0	28

Resident at Madras, on St Thomas Mount 23
Out-stations 5

Within the last two months a Sunday school has been commenced, in which we have now upwards of twenty children, and we would especially ask your prayers on behalf of this effort, that the rising race may be early brought unto the Lord Jesus, and that from them may be raised up a band of devoted labourers, who shall give themselves

fully to the work of evangelizing this benighted country.

We have also adopted the plan of holding a meeting of the church every Lord's day, apart from the public service, for the purpose of reading and conversation on the word of God, and it has hitherto been found both interesting and profitable.

The public ministration of the word has also been carried on by our pastor, and we have much cause for encouragement in the number of those who gather together to hear the word of life. During the last two months especially, the congregations have been steadily increasing, and pleasing circumstances occur from time to time, which show that the word is not preached in vain.

We have felt it highly desirable to obtain a permanent place of worship, &c., having been obliged hitherto to assemble in a hired room.

After several efforts, we have at length succeeded in obtaining a suitable site in New Town, and we purpose to erect a chapel as soon as funds can be raised to justify the undertaking.

We have also had in contemplation to establish schools of a character to suit the circumstances of the members of the church and congregation, that the inconvenience often experienced by baptist parents in selecting a school for their children may be avoided. Should an effort of this kind be in any way serviceable to our brethren with families at out-stations we should greatly rejoice.

By the generous assistance of one friend, Zachariah, the native preacher formerly labouring at Arnee, is now labouring in connexion with us in Madras, and arrangements have also been made for brother Mills to continue his operations at Arnee, but in connexion with us as a church. Towards his support however, we are able to raise but a small amount, and have to look to the assistance of the friends of missions generally to aid us in meeting the whole expense of his station.

From this brief sketch, dear brethren, you will see that, as a church, we have much cause for thankfulness to the Father of mercies. We can truly say, "The lines have

fallen unto us in pleasant places, we have a goodly heritage." After having been for years as a flock scattered and wandering, God has brought us together to enjoy the pastures he has provided.

Pray for us, brethren, that we may be kept

in the faith, having our hearts established with grace, that we may meet fully the responsibilities which our great privileges involve, and that from us may "sound forth the word of the Lord" into this dark and wicked land.

This Circular was sent to friends at the out-stations who had replied to a former Appeal intended to lead to united efforts for the promotion of the gospel. An account of the result is contained in the second document. It is said :—

From several parties to whom letters were sent, we have not yet received an answer, and as a considerable time has now elapsed, we can scarcely expect one. The replies received are five in number.

The first that reached us was from the brethren united in church fellowship at Secundrabad. These approve of the suggestions of the Circular fully.

The next was from a brother living at Hoonsoor, who likewise concurs fully in the measures proposed.

The third reply was from the brethren joined in gospel bonds at Bangalore, fully agreeing with the suggestions, but expressing

a doubt of being able to assist towards the support of missionary operations.

The fourth reply was from a private individual at Cannanore, concurring in the general purport of the Circular.

The fifth was from brethren associated at Cannanore, but this expressed doubts as to the possibility of union.

There are, therefore, three churches to unite together, and to correspond with each other. A small band truly, yet not, we trust, disregarded by Him who does not despise the day of small things, and who has promised to be present where even two or three are gathered in his name.

The state of things in this Presidency is further elucidated in Mr. Page's letter :—

The answers are fewer than I had expected. Many more persons than those who have replied, holding baptist sentiments, are scattered through the Presidency; but in consequence of having adopted the views of the Plymouth Brethren, they are not disposed to unite or co-operate with us. In Madras itself there are at the present time as many baptized persons out of the church as in it, perhaps more. They appear, for the most part, to entertain a very friendly feeling towards us, and to desire our success, but still do not join us. The communion question has some influence in this, but the important thing seems to be that we do not advocate the personal reign of Christ. Some of them I should be very sorry to find wishing to unite with us, as their conduct does not become the gospel. Very lax views are entertained by several of them respecting the Lord's day (some not objecting to buying and selling in the native bazar), and the eternity of future punishment, and sundry other eretichety notions find ready recipients among them. On the whole, therefore, it is perhaps as well that they should remain separated from us.

You will probably be surprised at the prevalence of the notions I have mentioned in this part of the world. They have been chiefly introduced by a Mr. Grove, of whom you may possibly have heard, in connexion with Bagdad, and as one of the first, I believe, in the Plymouth movement. He is now on his way to England. He has done much good here in breaking down the excessive notions of ministerial

authority, which the Roman priests and the high church of England men had inspired, but he has unsettled much that would have been better left untouched. An instance has come under my own notice of the practical consequences of some of the views he has promulgated. A lad, living with one who has adopted his sentiments, has been several times to see me, having a great desire to be baptized by immersion. He entertains very erroneous views on that subject. Having been until within the last two years brought up among the natives, he has never had the supposed efficacious rite administered. Now he is too old for infant baptism, and our good pædobaptist brethren do not seem to feel at liberty to baptize him, an unbelieving lad, on the same ground as they do an unbelieving infant. He seems shut up to adult baptism, but his notion appears to be, that having acquired the knowledge of the history of Christ, &c., he is a fit candidate for union with a baptist church. I have not, of course, baptized him, but as he appeared to be in an interesting state of mind when I first saw him, I thought it would be well for him to come occasionally to me, that I might direct him in reading the bible, &c. He generally attends at the room where we hold our service, but on Sunday evening I missed him, and when he called to see me the next morning, I asked him if he had been ill the night before, as I did not see him. "No," he replied, "I could not come. I had something to do." And on further inquiry, I found that instead of being at chapel, he was buying various articles at

the bazar. His notions of sabbath observance and of the obligation of public worship have been derived from one who holds the views of Mr. Grove. The doctrines he has advocated concerning the sabbath are just such as unconverted men will gladly avail themselves of to excuse themselves for not coming within the sound of the gospel. The mischief of this in a land like India is incalculable. I mention it that you may see some of the peculiar obstructions in a minister's way at Madras.

I reckon that we shall not require less than £1000 to buy or build all that is absolutely necessary to carry on the work. Of this I am very anxious to raise £600 within the next twelve months. We have £250, and if we can procure the remainder, so as to have no debt but the £400, which is promised to us without interest, I hope to see a good and complete station clear of all incumbrance in a few years. Is it quite beyond the power of the Committee to grant us aid, even to a small amount? Not one farthing of the money of English churches has yet come to Madras. Will not the Committee vote us a tenth or even a twentieth part of the expense out of the general funds?

I have not yet made any appeal in India beyond the limits of Madras, but I have just had a short statement printed, which I shall send with a note to all the pious men throughout the Presidency whose names I can learn. Possibly we may raise another £100 or £150; but then £200 will still be

required. May I look to England for that? If I could induce private circles of friends to make a special effort to raise one half of it, will the Committee give the other half?

The drafts of deeds, and the supplement to the Instructions, reached me safely in your last. As we had just then agreed to purchase the property referred to in the letter, I took the draft to a professional man, whose name was suggested to me by Mr. Van Someren. Although a perfect stranger to him, as soon as he heard the property was for mission purposes, he engaged to do all that was necessary free of charge. He is a pious churchman. Thus God raises us up friends on every side. While I have been writing this, another little incident, very encouraging, has occurred. The room we now occupy for public worship adjoins the Madras Sailors' Home, and not unfrequently we have several of the men who are temporary residents there unite with us in our service. The following is a copy of a note I have just received.

"Sir,—

"I herewith have the pleasure to forward (ten) rupees, being amount of collection made at the Home for the purpose of purchasing a suitable place of worship for your congregation. I would have wished the amount were more. It has been obtained from *poor men*, and hope it will not be the less acceptable.

"I remain, &c."

The spontaneity of this makes it particularly pleasing to me.

CEYLON.

In this colony an insurrection has taken place, which has interrupted some of the labours of our brethren, and increased their difficulties. Mr. Allen writes thus from Kandy, August 12th:—

My last letter was directed from Colombo, where brother Dawson is supplying the place of brother Davies, who is still at Newera Ullia, without as yet having derived much benefit from the change. Things have not assumed their wonted aspect at Kandy yet. The closing of the chapel during my absence has to some extent scattered the congregation. I hope, however, to succeed in collecting them again when we are quiet. You will be surprised and sorry to hear that we are under martial law here. About three weeks ago the people of the Central Province rose in various parts in open rebellion. Several new and vexatious taxes have recently been laid on a people already greatly oppressed, and the laying of these has been made the occasion of manifesting openly a discontent that has been leavening for a considerable time past. Some months ago they crowned a king at Dambool, and at the appointed time they appeared in arms at Matelle and Kornegallee in thousands.

The English and Malay Rifles despatched from Kandy were attacked by the natives, but a few disciplined men had no difficulty in putting them to flight, though not without considerable bloodshed. Many have also been made prisoners, and are now undergoing their trial at Kandy. The ringleaders have already suffered. One was shot just behind our house. It was an awful sight. The rebels are pretty well subdued, but great excitement and discontent still prevail amongst the people. I am afraid it will interfere very seriously with our missionary operations. Indeed at Matelle nothing can be done for the present. The wicked rejoice, saying, "We have even put a stop to the preaching." The destruction of property there, and in the neighbourhood, has been great. The bungalows of the planters and others have been sacked, and some of them burned to the ground, and the occupants have sought safety in Kandy. My greatest grief is that the chapel at Matelle has not

escaped, though the building is not much harmed. Every thing in it has been wantonly destroyed. Pulpit, chairs, benches, lamps, books—all gone or broken to pieces. Poor Thomas Garnier, the preacher, has lost every earthly thing he had, having escaped only with his life. As he and his family fled to the jungle, they could distinctly hear the cry of the maddened mob, "To the preacher's: catch the preacher." I rode to Matelle a few days ago to ascertain the amount of mischief they had done, and it was a deplorable sight. "They have broken down the carved work at once with axes and hammers. They said in their hearts, let us destroy them together." There is no doubt that much of this wanton mischief was done by the very villagers amongst whom we labour, for they bate us with a perfect hatred, and some of them are amongst the prisoners. There is not much prospect of doing any thing there just at present. Many have fled to the depths of the jungle for concealment and safety. How to furnish the chapel I cannot tell, as there is no money to be got here. The country is scarcely quiet and safe to travel as yet.

Kandy is excited and unsettled. The first sabbath during the rebellion was any thing

but a day of rest. Every one capable of bearing arms was engaged as a special constable, and nothing but the trampling of horses and the clash of arms was heard. We had no religious services of a public character. Even now men's minds are occupied mainly with the confiscation of property and the punishments of the prisoners. The native congregation here improves, and I pray there may be a shaking among the dry bones. Last sabbath I baptized for the first time in Kandy this year, and sincerely do I hope it will soon be followed by others.

This will, however, after all, be but a sad year in the missionary annals of Ceylon. One brother laid aside, others obliged to leave their stations, and the whole country in a disaffected state. The obnoxious imposts will, I fear, prove a great hindrance to us. The avowed intention of the natives was, by rising in several places, to divide and scatter the few forces of Kandy, and then to come down on the place and murder every white face in it. But God has brought their counsel to nought and defeated their design, and mercifully spared us such an end. Let God, therefore, be praised for his goodness.]

AFRICA.

Mr. Merrick continues at Bimbia, and his health is still good, but the manner in which the number of labourers has been reduced in Africa of course tries severely the faith and patience of those who remain. The depressed state of Mr. Saker's health, and the absence of Mrs. Saker who has been many months in England, have perhaps imparted a gloomy complexion to the following letter, which he wrote on the 5th of July, but the facts it contains ought to be published in order to excite sympathy, prayer, and exertion.

In time past we have had to mourn over the dead, again and again. We have been called to bid adieu to the bereaved widow and the afflicted wife and children. Our Jamaica band have almost disappeared; some by death—we hope now in glory—some by the more disgraceful end of "having loved this world." In February, 1847, we were compelled to part with afflicted sisters—one a wife and a dear child. In May, with Mr. Clarke and his sickly band. In September, with brother Newbegin, and now, by a severer stroke, in the removal of our beloved brother and sister, Dr. and Mrs. Prince. We have been weakened, chastened, and subdued, yet still our heavenly Father removes not his hand. Sorrow comes on sorrow, and we are distressed. Oh, that we may ever bow with submissive love to all his will!

The bodily state of our dear friends, Dr. and Mrs. Prince, have often and loudly called for a suspension from their labours. These have been unavailing. Now a more

distressing call comes from their native land, and they feel compelled to obey. The afflictions and moanings of a beloved child beat too heavily on a mother's heart to be any longer put aside, though we have all witnessed how often the longing desire and yearnings of maternal affections have been quenched by the wrestlings of a heart desiring to do the will of God by remaining in Africa. Now we think the pillar of cloud is leading the way for their return to their native land.

In this distress we have thought and prayed much. Our weakly band, our great work, our oft afflictions, our dangers, have been subjects of painful thoughts; and weeping, we have turned our eyes to heaven for help. Yet are we made to feel it a duty to say to our friends, "Go." This is a trial! to send away those, the most useful, and without whom we know not how to go on, and we exclaim, "What shall we do?" This is the conclusion: Clarence is of more importance than Cameroons. Cameroons is less impor-

tant than Bimbia. Then Cameroons must be laid aside. I offer to take the charge of Clarence till another shall relieve me. *The doctor and his church* thankfully accept it. It is decided, and I am your missionary resident at Clarence; and as to Cameroons, Johnson (aided by James Frazer at present) will do what he can while I am away.

M. Halleur, of whom the doctor will speak, has acceded to a request to supply the wants of the mission in his medical capacity for one year.

And now, dear brethren, see our condition! Look at our wants! Here we have three stations, and the duties of each are more than enough to overwhelm any single heart, and yet we must part with the most useful of our company. It is determined. They will leave us to-morrow! Their health has long asked for it, the afflictions of their child demand it, and the state of our mission requires it.

A deliberate opinion: the mission requires it! but on this subject I must fill another sheet. Yet I will add a line here. The churches at home hear of our work, of our

need—pressing, overwhelming need of *helpers*. They seem to regard it as idle tales; coldness and doubt seem brooding on their vitals. Then let them hear from an eye-witness what has been done, what is doing, and what must be done; of the impossibility of doing it without their help. Let them hear of our need of teachers, of missionaries, of a vessel to convey us to and from our work, of the exposure, the suffering, the danger, and the “deaths oft,” to which we are exposed by attempting to do without a vessel. Let them hear of what we have all recently suffered from this deprivation.

It is a public duty for the doctor to return, that the wicked and malicious reports circulated by captains of vessels may be met and dissipated; at least let the Christian churches see and feel that their missionary is what they wish him to be. He has been subjected to the grossest insults here by the men whose lives he has saved. In Liverpool, too, has been awarded to him the character of a troubler and a wicked man, as a recompence for his skilful and often gratuitous attendance on captains and crews.

It affords us great pleasure to say that Dr. and Mrs. Prince arrived on the 9th of October in good health.

Mrs. Saker and Mr. and Mrs. Newbegin are now ready and anxious to return. The Dove has been surveyed by Lloyd's agent, is found to be in excellent condition, and will be ranked again A 1. Under these circumstances the Committee have determined that the Dove should return to Africa with our friends, and resume its position there at least for a season, and Captain Milbourne has engaged to take charge of it for another twelvemonth. He and Mrs. Milbourne, with Mr. and Mrs. Newbegin and Mrs. Saker, hope therefore to sail as soon as the necessary arrangements can be made.

HOME PROCEEDINGS.

M. Narcisse Cyr, a native of Lower Canada, who was brought to a knowledge of the truth by the instrumentality of the Grande Ligne Mission, and is about to devote himself to the work of Christ in that district, had an interview with the Committee a few weeks ago on his return from Geneva and Paris, where he has been spending some time in preparatory studies. Having received the information which our brethren in Canada had wished him to communicate, the Committee passed the following resolution unanimously:—

“That having had an interview with M. Cyr, an agent of the Grande Ligne Mission, this Committee desires to assure him, and through him all its friends in Canada, that though it has no formal or pecuniary connexion with that mission, yet it takes a lively interest in its proceedings, and heartily wishes it success.”

SETTLEMENT OF THE REV. W. W. EVANS.

The return of our brother, Mr. Evans, from Calcutta, through ill health, is already known to the friends of the Society. For the last several months he has

been residing at Malborough in Devonshire, where his health has greatly improved, and where he has been acting as pastor of the church assembling there. His official connexion with the Society terminated in June last, and we are gratified to state that he has received a cordial invitation to the pastorate. The Committee feel pleasure in acknowledging his devoted and efficient services both in India and in this country, and trust that he may find abundant usefulness and prosperity in the sphere of labour to which he has been directed.

MALTON, YORKSHIRE.

The annual meeting of the Malton Auxiliary to the Baptist Missionary Society, was held in the chapel on Thursday evening, August 24. After the delivery of an excellent introductory speech by Dr. Rogers, who presided on the occasion, the meeting was addressed by a depu-

tation from the Parent Society, consisting of the Rev. Eustace Carey and the Rev. Francis Tucker, A.B., of Manchester. Extracts from the Report were read by the Rev. B. Evans, of Scarborough, and the Rev. William Hardwick, minister of the chapel prayed.

AMERICAN BAPTIST MISSIONS.

A Summary Account of these Missions derived from the last Annual Report having been given in our last, we now present the reader with some details.

MAULMAIN.

Much preaching is performed by the native preachers in Maulmain. The city is an oblong of several miles' extent, with a native population of some 30,000 or 40,000. To secure the more general dispensation of the gospel, the following arrangements have long been in existence. "Near the Burmese chapel stands a brick zayat, which is daily occupied, Sundays excepted, by one or more native preachers, declaring the gospel daily, sometimes indeed to few, and at other times to scores in one day. Another zayat is in a north part of the town, near the great bazar, not so old a preaching stand as the former, but in some respects much superior to it. The fame of these two zayats in particular has spread far into Burmah Proper. In the south part of the town, in Mounge Ngau's district, is another house fitted up to hold evening meetings in, and occupied by a preacher and his family. One of his sons lives near him, also a preacher. For many years a lamp has been burning in that house. Many have heard the gospel there; and the neighbourhood well knows by precept and example what Jesus Christ's religion is. Still further south, on the same road, stands another similar house, but less recently occupied by preaching.

Another Christian house occupied by two native preachers and their families, is situated near the north-east end of the town, not very far from the location of the Karen Mission, and in the midst of a population twice as large, perhaps, as that of Amherst. That part of the town is specially assigned to them; and it is their daily practice to go from house to house, to the bazars, funerals, and other places and occasions of concourse, making known the grace of the gospel. Besides the preachers assigned to these five stations, two others understand it to be their particular duty to itinerate through the town, and preach wherever they can obtain a hearing." "The assistants are doing a great work," says Mr. Haswell, "and from Maulmain the truth is sounded out to the remotest parts of Burmah Proper, as well as throughout the provinces (of Tenasserim). They daily meet with traders and others from all parts of the country, and make known to them the leading doctrines of the gospel, answer their objections, and give them tracts and portions of scripture, which are thus scattered abroad as upon the wings of the wind. And though some seed falls by the wayside, some among thorns, and some upon stony places, some also must fall upon good ground, and bring forth fruit to the glory of God."

"The truth is working its way into the hearts of the people in town and country." He adds, "Our work is a difficult one. It is not because there is not preaching, and the right kind of preaching too, that the Burmans and Peguans are not converted. There are other causes. Yet let no one think that our labour is in vain. We are surely, though slowly, undermining the strong holds of idolatry. The mighty fabric must fall before the gospel as Dagon did before the ark."

RANGOON.

Dr. Judson having made a brief visit to Rangoon in January of last year, removed thither with his family the following month; the aged governor assuring him of a kind reception as a minister of the Christian religion "coming to minister to English and American residents," and approving of his object to compile a Burman and English dictionary. He found the Burmese church, as was to have been anticipated, in a dilapidated state, numbering hardly twenty nominal members, and many of these scattered abroad. A new church was organized with four native members, which was subsequently enlarged to eleven; and stated sabbath services were instituted. Two converts were added to the church by baptism.

But Dr. Judson was not long permitted to prosecute this work. A private order of government was issued by the vice-governor, who was virtually governor, to watch the missionary's house, and "apprehend any who might be liable to the charge of favouring Jesus Christ's religion;" the sabbath services were broken up; and it was soon apparent that in order to "keep footing at Rangoon, the only way was to obtain some countenance at Ava." Arrangements were accordingly made for proceeding to the capital; when information was received of a deficiency of funds in the Maulmain Mission treasury, and the execution of the project was deferred. Returning to Maulmain, Dr. Judson writes in September, "I remained in Rangoon long enough to witness the removal of my friend, the governor, and the downfall of the ferocious vice-governor, who had become the terror of all classes, and particularly distinguished himself by carrying out the proscription of the Christian religion. I prolonged my stay a little, in order to ascertain the disposition of the new governor, but in that I found nothing but discouragement. He very soon gave several proofs of strict adherence to the established religion; his reception of me was extremely cold and reserved; and when I mentioned my desire of proceeding to

Ava at some future time, he did not even reply. I think, however, he would not oppose that measure; but, in present circumstances, it is impossible."

KARENS.

The Report of the Karen Theological School states that its fifth term or session closed about the 1st of October, and had been marked with increased interest. The number of pupils was twenty-eight, besides seven who attended a single recitation daily. Average time of study for the academic year (fourth and fifth terms), not including the class of seven, eight months and twenty-three days for twenty-three pupils, Course of study essentially as in the previous year. The instruction was given in Sgau, but the whole school have also studied Pgho five evenings weekly under the school assistant, who is a Pgho Karen. The vacation was to continue through the dry season, to allow Mr. Binney to visit the jungle churches.

The Normal School, under the care of Mrs. Binney, assisted by Miss Vinton, has been doing well; number of pupils in November last about thirty. Eight of these children had made profession of faith in Christ in baptism, and others give evidence of piety, who are waiting for admission to church privileges.

Ordination of native preachers.—One of the most gratifying and auspicious incidents in the history of the Maulmain Karen Mission the past year, was the ordination in Feb., 1847, of four Karen preachers, graduates of the Seminary, Prahbai, Kyapah, Aupaw, and Tahoo. "The examination of the candidates was thorough, and well sustained for upwards of five hours. It was conducted in Karen, but interpreted sufficiently for others to know fully the merits of the case. Questions were freely proposed by the different members of the Council, and some of the most difficult questions respecting church discipline were proposed by Karen assistants, members of the Council."

TAVOY.

The mission has been much enfeebled by the removal of many of its labourers, and the operations of the several departments have been proportionably circumscribed. The reports are of a chequered character. Some of the out-stations had been edified in the faith, and their members multiplied; others, through unfaithfulness or the entire want of native labourers, had become corrupt, if not dispersed abroad. Of some, the accounts are incomplete or not received. The total numbers reported are eleven churches and 770 members, of whom

thirty-seven were baptized the last year. Others are said to have been subsequently baptized by native preachers; Sau Quala and Kaulapau having been ordained at Matab to the work of the ministry near the close of 1846.

In Tavoy, besides the ordinary labours for the Karens, public worship has been maintained in Burman on the sabbath and at two evening weekly meetings. A Burmese assistant has also laboured in town and in some of the neighbouring villages, and has distributed many Testaments and several hundred volumes of Burmese tracts.

ARRACAN.

Mr. Abbott left this country in August, arriving at Calcutta by overland route, Nov. 4, and at Sandoway in the month following. Mr. Beecher was also at Sandoway in December, and was expecting with Mr. Abbott to proceed shortly to Ongkyoung, where there was to be a "gathering of the people and of the native preachers, with whom Mr. Abbott had parted on the same spot three years before." It was with a view to fulfil this appointment, and thus make arrangements for the labours of the entire year ensuing, that it was judged indispensable for Mr. Abbott to return to Asia overland.

The number of churches reported in July, was thirty-two, including those of Sandoway out-stations, and of members (55+3523=) 3578; not including any baptized the past year in Burmah Proper, of whom no report has come to hand. The number baptized in 1846 by the Karen pastors was 813.

SIAM.

In the Siamese department there has been a growing interest the past year. Calls for tracts at the mission-houses have been more numerous, and tract distribution abroad, by Mr. Chandler, has been more eagerly welcomed. There are also frequent proofs that the tracts are extensively read and understood. Three new tracts have been prepared. The whole number of books and tracts distributed during the year was 12,252, including more than 500 Burman and Peguan.

"An unusual number of books," says Mr. Chandler, "have gone into the families of the princes and nobles, and have reached even the harem of the king. A servant of one of the highest princes called regularly every sabbath for a long time for books, stating that he was sent expressly for them. I gave the man at various times about seventy in all."

CHINA.

Mr. and Mrs. Johnson sailed in company with Mr. Jones in September, and will remain at Hongkong; Mr. and Mrs. Lord having proceeded to Ningpo in June, in consequence of the more urgent necessities of that station. Dr. Devan, who was compelled to leave China by ill health, has been transferred to the French Mission.

In reviewing the year, Mr. Dean writes, "We find much to call forth our gratitude to God, and increase our confidence in his word. While left alone, as to fellow helpers from our native land, we have felt assured of the sympathies and prayers of our friends at home, and have enjoyed the presence and blessing of a Friend who is ever *here*; and the year has been one of happiness and encouragement."

The Tië Chiuchurch has received by baptism eleven converts, including five in January. Two of the number are Chinese *women*; one of them the wife of one of the assistants; the other—the first baptized by the mission, and so far as is known, by any protestant mission—the mother of a numerous family, her husband also a member of the church, and their eldest son subsequently received; thus constituting a Chinese Christian *family*. "Instead of burning incense as formerly to idols, they now morning and evening bow around their domestic altar in worship to the living God." A brother of the husband has also been baptized, and a nephew is an applicant for admission to the church. Most of these are from the station at Long Island; where daily worship is maintained and preaching is conducted on sabbaths by native assistants.

The other out-stations are Tukiawan, on the main land, where there is a school of fifteen boys; and Chek-Choo, occupied as a preaching post by the assistant A-Sun.

At Hongkong public worship has been maintained on the sabbath at 11, A.M., at the mission chapel—attendance from fifty to one hundred Chinese;—and at 2½, P.M., at the Bazaar chapel—attendance from forty to sixty. At the Bazaar chapel is also a daily service, attended by about twenty. A prayer-meeting is held at the mission-house on Sunday at one, P.M., and a class meets daily at the same place for reading the scriptures and prayer. All attending these services are expected to repeat a verse of scripture daily, and such as are able are required to write out an explanation of some passage or the history of some individual from the scriptures. Opportunity is given for

questions by the class, and a careful explanation of a few verses of the bible is given every day. The natives meet by themselves for prayer at the same place every evening. The monthly concert is attended the first Monday of every month. Contributed the last eight months of 1847, 20 dollars, 12 cents. Valuable aid in preaching has been rendered by Kiok Cheng, late of the Bangkok mission. A-Bak has also been doing well; so far as can be judged, he "maintains a prayerful spirit and a Christian walk."

The number of native members of the church in good standing in January, including one of Madras, was twenty.

Besides the ordinary labours of the mission, Mr. Dean has devoted some portion of each week to the preparation of Notes explanatory of the New Testament. A revised copy of the Acts of the Apostles, with References, has been prepared and printed; and a revision of Matthew, with Notes, is in progress. In the last communication received from Mr. Dean, he speaks of the arrival of Mr. Johnson. "His coming at the present time," he says, "appears very timely, when the cares and duties of the mission were becoming so numerous and pressing as almost to bewilder the mind as well as to

exhaust the body. God has graciously given us strength and much encouragement in our work; and at this new indication of divine care for this mission in sending helpers, my heart is humbled and softened to tenderness. We give Him thanks, and thanks to you, and thanks to the churches, who have sent us help."

Mr. and Mrs. Lord arrived at Ningpo June 20. Soon after his arrival, public religious worship, which had been held in Dr. Macgowan's house, was removed to one of the principal thoroughfares of the city; and two stated services on the sabbath instituted, with an auditory of from one hundred to three hundred Chinese, including twenty-five or thirty females. The exercises were conducted by Dr. Macgowan, either personally or as interpreter for Mr. Lord; and were usually followed with an exhortation by teacher Chiu Sien-sang, who for more than a year has professed to believe the gospel. Three others have been nearly a year under instruction, and with him are candidates for baptism. The missionaries speak favourably of the evidences which they give of piety, and express a hope of soon being able to organize a Christian church.

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Merrick, J.....	May 22, June 19 and 21.
	CLARENCE.....	Saker, A.	July 5.
AMERICA	MONTREAL	Cramp, J. M.	August 24.
ASIA	AGEA.....	Dannenberg, J. C. } & Williams, R. }	July 10.
		Williams, R.....	July —.
	CALCUTTA	Thomas, J.....	August 7.
	COLOMBO	Dawson, C. C.	August 14.
	HOWRAH	Morgan, T.	August 7.
	KANDY	Allen, J.....	August 12.
	MADRAS.....	Page, T. C.....	August 9.
	SEHAMPORE	Denham, W. H.	July 20.
	SHANGHAE.....	Shuck, J. L.....	July 5.
BAHAMAS	NASSAU	Littlewood, W.....	August 23.
BRITTANY.....	MORLAIX	Jenkins, J.....	October 6.
HONDURAS	BELIZE	Henderson, A.	August 10.
		Kingdon, J.....	August 10.
JAMAICA	BROWN'S TOWN	Clark, J.....	August 17.
	CALAEAR	Tinson, J.	August 19.
	FOUR PATHS.....	Hards, T.	August 17.
	GURNET'S MOUNT	Armstrong, C.	August 12.
	HOBY TOWN	Henderson, J. E.	August 26.
	KINGSTON	Oughton, S.	September 7.
	MONTEGO BAY.....	Dendy, W.....	August 19.
		Vaughan, S. J.	September 5.
	SALTER'S HILL	Dendy, W.....	July 18, Aug. 15, Sep. 4.
	SPANISH TOWN	Harvey, C.	Aug. 18, Sept. 4.
	SPRINGFIELD	Tunley, J.	August 24.
	STEWART TOWN	Dexter, B. B.....	August 9.

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 economise the Funds of the Society.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- M. T., for a parcel of Heralds;
 Miss Dunn and the ladies at Hunmanby, for a box of clothing and useful articles, for *Rev. J. Clarke, Africa*;
 Mr. Robert Saunders, for a parcel of magazines, &c., for *Rev. Robert Gay*;
 E. West, Esq., Amersham, for a parcel of newspapers, &c., for *Dr. Prince, Africa*;
 Friends at Union Chapel, Manchester, by Mrs. Tucker, for a box of clothing, &c., for *Miss Harris, Haiti*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of September, 1848.

<i>Donations.</i>	£ s. d.	DERBYSHIRE.	£ s. d.	Stroud—	£ s. d.
Bible Translation Society, for <i>Translations</i>	500 0 0	Derby—		Collection	9 15 6
Edmonstone, C., Esq....	5 0 0	Contributions, for		Contributions	8 5 9
Haynes, Messrs. & Co.,		Debt	9 2 6	Do., Sunday School	1 1 9
for Debt	5 5 0	Swanwick—		Tetbury—	
Jacobson, Miss, for do. .	2 0 0	Contributions, for		Collection	1 2 0
Newton, Mrs.	0 10 0	Debt	5 0 0	Woodchester—	
Russell, Rev. Joshua, in				Collection	1 9 0
full of £100, for <i>Debt</i>	50 0 0				
		DEVONSHIRE.		HAMPSHIRE.	
<i>Legacy.</i>		Tiverton—		Jersey—	
Davis, Miss Ann, late of		Contributions	5 10 4	Cornish, Mr. C., for	
Linton, Herefordshire	19 19 0			India	3 0 0
		DURHAM.			
LONDON AND MIDDLESEX		Darlington—		HEREFORDSHIRE.	
AUXILIARIES.		Contributions	23 4 6	Leominster—	
Brompton, Alfred Place—		Do., for <i>Debt</i>	1 0 0	Contributions	11 5 8
Sunday School	0 16 0	South Shields—		Contributions	6 7 4
Poplar, Cotton Street—		Contributions, for		Do., Sunday School	0 7 0
Collections, &c., 1847-8	10 7 0	Debt	8 5 3		
Do., 1848	6 1 3	Sunderland—		KENT.	
Salters' Hall—		Contributions, for		Brasted—	
Contributions, for		Debt	11 15 6	Box, by Miss Roberts	0 7 0
<i>Patna Female Orphan Refuge</i>	2 3 0			Deal	1 3 0
		GLOUCESTERSHIRE.		Smarden—	
BUCKINGHAMSHIRE.		Avening—		Hickmott, Mr. James	0 10 0
Amersham—		Collection	2 11 0		
Collection	19 1 2	Contributions	0 10 0	LINCOLNSHIRE.	
Contributions	43 11 5	Eastington—		Lincoln—	
Do., for <i>Debt</i>	39 4 0	Collection, &c.	3 2 0	Hickson, Miss, for	
Do., Sunday School	1 6 0	Sunday School	1 7 6	Debt	10 0 0
		Hillsley—			
	103 2 7	Collection	0 15 0	NORFOLK.	
Acknowledged before	55 0 0	Hampton—		Lynn—	
		Collection	2 3 0	Clowes, Mr.	1 0 0
	48 2 7	Contributions	1 19 8		
CAMBRIDGESHIRE.		Kingsstanley—		NORTHAMPTONSHIRE.	
Haddenham—		Collection	6 3 0	Cransley—	
Collection	2 7 0	Contributions	11 15 6	Mobbs, Mrs.	0 5 0
Contributions	4 1 0	Do., for <i>Dove</i>	1 14 7	Kingsthorpe	3 0 0
		Do., Sunday School	2 5 3		
		Shortwood—			
		Collection	14 1 5		
		Contributions	21 9 9		
		Do., Sunday School	4 15 0		

		£	s.	d.			£	s.	d.		
Moulton—					WORCESTERSHIRE.					MONTGOMERYSHIRE—	
Collection	.....	3	17	6	Kidderminster—					Carews	.....
Contributions	.....	3	15	0	Collection	.....	3	0	0	Rhydfelen	.....
Northampton—					Contributions	.....	7	0	2		0
Contributions, for	.....	26	15	0	Do., Sunday Schools	.....	0	15	4	SOUTH WALES.	
Debt	.....				Worcester—					GLAMORGANSHIRE—	
West Haddon—					Collections	.....	16	17	11	Bridgend—	
Collection	.....	1	10	0	Contributions	.....	18	10	10	Collection	.....
Contributions	.....	2	19	6	Do., for India	.....	5	6	0	Contributions	.....
Do., Sunday School	.....	0	1	0	YORKSHIRE.					Cardiff—	
NORTHUMBERLAND.					Ackworth—					English Church, on	
Newcastle on Tyne—					Howard, Luke, Esq.,					account	
Contributions, for	.....	31	5	0	for Debt	.....	20	0	0	Tabernacle—	
Debt	.....				Asenby—					Collection	
North Shields—					Tetley, W., Esq., for					Contributions	
Contributions, for	.....	5	5	0	Debt	.....	1	1	0	Do., Sun. School,	
Debt	.....				Bedale—					for Dove	
NOTTINGHAMSHIRE.					Collections	.....	4	7	6	Merthyr Tydvil, Zion—	
Collingham—					Contributions	.....	1	0	4	Collection	
Nicholls, Mrs., for	.....	10	0	0	Bradford—					Contributions	
Debt	.....				Contributions, for					Penyval—	
Newark—					Debt	.....	27	0	0	Collection	
Contributions, for	.....	1	7	6	Bramley—					Peterstone	
Debt	.....				Cliff, John, Esq., for					Pyle—	
Nottingham—					Debt	.....	2	2	0	Collection	
Contributions, for	.....	4	0	0	Brearley—					Treforest	
Debt	.....				Contributions, for					Twynrodya	
SOMERSETSHIRE.					Debt	.....	5	10	0	Ystrad	
Bristol—					Dishforth—					MONMOUTHSHIRE—	
Contributions	.....	21	0	0	Stagg, R., Esq., for					Magor—	
Do., for Debt	.....	144	17	6	Debt	.....	2	0	0	Sunday School, for	
SURREY.					Farsley—					Dove	
Norwood, Upper—					Ainsworth, Mr. P., for					Pontypool—	
Sunday School, for	.....	0	7	0	Debt	.....	1	1	0	Williams, Mr. J.A.S.	
Dove	.....				Halifax—					Tredegar	
WARWICKSHIRE.					Contributions, for					Pembroke—	
Birmingham and West					Debt	.....	29	17	0	On account, by Rev.	
Bromwich Ladies'	.....				Shipley—					J. H. Hinton	
Negros' Friend Society,	.....	5	0	0	Rhodes, J., Esq., for					RADNORSHIRE—	
for Stewart	.....				Debt	.....	1	0	0	Prestelgn—	
Town Schools	.....				Wakefield—					Collection	
Middlemore, W., Esq.,	.....	5	0	0	Contributions	.....	1	1	0	Contributions	
for Debt	.....				NORTH WALES.					FOREIGN.	
Leamington—					DENEIGHSHIRE—					NEW SOUTH WALES—	
Contributions, for	.....	30	7	6	Holt—					Sydney—	
Debt	.....				Collection	.....	1	0	5	Way, Thomas, Esq.,	
WILTSHIRE.					Wrexham—					by Rev. John Saun-	
Melksham—					Collection	.....	10	17	6	ders	
Juvenile Association	.....	2	8	0	Contributions, for					VAN DIEMAN'S LAND—	
	.....				Dove	.....	0	7	2	A Lady, by Rev. John	
	.....					.....				Saunders	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

THE FINANCES.

SEVERAL months have passed away without any appeal to our friends on the matter of funds. We have been more anxious to exhibit the Society at work, and to give intelligence from time to time, of the success which has, under the Divine blessing, attended its labours.

It was said long ago, by Mr. Fuller we believe, and very often we have heard the saying repeated, "Show that you are doing the work, and you will get the money to carry it on." In this case the former has been done; but the money has not come yet!

The accounts presented at the annual meeting exhibited a debt of £1756. True enough the greater portion of it was contracted many years ago. The funds for general purposes fell off, at least £500, during the year of famine, when the churches made such noble efforts to relieve the temporal sufferings of the Irish poor. The Scottish journey last year produced £100 less than usual, mainly owing, it is believed, to the stagnation of trade, and which also had a sensible effect on the English contributions. The debt therefore is accounted for, and whatever has been added to it, has not been owing to reckless expenditure—for the expenditure has been greatly reduced—and to all appeals made by the missionaries, to strengthen their hands, and occupy new and promising stations, the Committee have felt it necessary invariably to say, "We cannot comply with your request!"

These considerations may satisfy any one who puts the question, How has this large debt arisen? and may even silence those who might, without hearing them, be disposed to utter a stern rebuke; *but however satisfactory they wo'nt pay the debt.*

Moreover, the receipts, up to the present time, as compared with the corresponding period of last year, though a little in advance, and on a comparatively reduced expenditure, have not been sufficient to meet the regular demands. It was absolutely necessary to borrow £450 to pay the agents their salaries for the last quarter!

Unless something be done, here is a prospect of *more* debt; and if this process is suffered to go on much longer, the Society will be bankrupt. To reduce the agency in Ireland to a level with the *present* income, would cripple all its efforts, disorganize all its plans, and contract its operations within such narrow limits, that the whole thing had better be given up at once, than maintained on a scale so paltry.

Nor must it be forgotten that the expense of working a very small society is nearly as great, as that connected with one of many times greater magnitude. The working expenses are but little increased by increased income. The correspondence, printing office incidentals, and home agency, cost but a trifle more, with an income of ten, than they do with an income of only two thousand per annum.

The truth is that many of our churches give nothing. Several others, and among them some of the largest and best able to help, only afford that help occasionally, and at distant and uncertain times. Others are steady supporters, and continue in well doing, nay more, they abound in the good work. But alas! they are few.

If the Baptist Irish Society be a denominational institution, we are at a loss to understand how churches able to help, can, without some misgiving, uniformly withhold their help; and it is equally difficult to comprehend, how members of churches, whose means are ample, year after year refuse to subscribe; and that others, with increasing means, never increase their subscriptions.

It is not at all pleasant to have to say these things. It may appear to some, very impolitic to say them at all. They are nevertheless *true*. We think it absolutely necessary to state the facts. We must leave the result with the Great Disposer of all things. Mean while, having discharged a very unpleasant duty, we now turn to one far more congenial, and ask the reader to consider the accounts which follow; and when he has done so, to put the question to his own soul, "If God is so richly blessing this Society ought I to forget it in prayer, or to reject its appeal, when told that the want of funds threatens its very existence?"

Mr. BROWN of Coleraine, writes September 13th, and reports the steady progress of the church under his care. Scarcely a month passes without additions to their number. It is evident therefore that he is pastor of

A PROSPERING CHURCH.

I am glad to report the baptism of two more candidates, which took place here last evening. The one was the wife, and the other a son of a worthy deacon of this church. The former had long believed in Jesus before, but had not felt the importance of "walking in all the commandments and ordinances of the Lord." The latter was the subject of much parental instruction, which in connection with personal affliction, has been blessed to his soul. He can no doubt say with the Psalmist, "Before I was afflicted I went astray, but now have I kept thy word—It is good for me that I have been afflicted, that I might learn thy statutes."

Mr. ECCLES is pursuing his course at Belfast, and encouraged from time to time by signs of progress. The church has lately received an addition, and has a prospect of further accessions. The baptismal discussion of which he speaks, conducted, as we are sure it has been by him, with ability, and in a proper spirit, will do good.

STEADY PROGRESS.

The brethren appointed by the church, have just reported another person as worthy of fellowship, and I intend to baptize him to-morrow. He has attended with us for some months, and bears an excellent character. The locality in which he resides is wretchedly degraded and poor; and we hope his zeal for the truth will be greatly honoured of God, in the neighbourhood. I expect to baptize two more shortly. I have had a sharp attack of illness, and as soon as I am able will write to you a detailed report as to the result of

LECTURES ON BAPTISM.

Our situation at present, is interesting. I have delivered two of a series of lectures, on baptism, in reply to the recent work of Professor Wilson of this town. I have had full congregations on both occasions. Several ministers of different denominations attend. The audiences have been very respectable, and have manifested the deepest attention. From the number of young ministers present, and who were diligently taking notes, it would seem that the arguments are not to be at once forgotten. This is a new era in our history in Belfast.

The cause at Abbeyliex is beginning to recover from the heavy losses which

it had sustained through death and emigration.

A CHEERING REPORT.

At the commencement of September I held an open air service, and though the day was wet, many Romanists as well as Protestants attended. After preaching I had the pleasure of baptizing three believers. One was a woman over sixty years of age. All three were much impressed by the solemnity of the profession they were making, but the joy of the aged disciple was very animating. She could not refrain from giving utterance to her feelings both when going down into, and in coming up out of the water; and I am certain her expressions of praise to God had a solemn and happy effect on the congregation. In addition to these, who are now added to us, there are four more serious young persons who have been proposed for baptism and others are inquiring.

The congregations are also encouraging, which in part arises from the increased comfort and convenience of the chapel. Lately it has been filled, and I hope the truth they hear disposes the people to come. I now know of *five* more inquirers, who were present with us last Lord's day. Thus though want stares us in the face, and sickness and misery surround us, still the Lord smiles upon us, and calls upon us to faint not but to persevere to the end. Trusting in Him, we shall, under every circumstance, effectually discharge every duty, and glorify Him in every trial.

Mr. WILSON, who is now residing at Kilcooley Hills, has been encouraged by several additions to the little flock there.

THE HILLS.

The congregations here continue large and interesting. I had the pleasure of baptizing one of the Wesleyan society a short time ago. This has aroused some opposition, but that will do good, as it will lead to inquiry.

There are at present three others, candidates for baptism, a Romanist, a Wesleyan, and an Episcopalian.

A PLAIN CHAPEL NEEDED.

We feel the need of a chapel greatly. We can get a good house, which would suit our purpose, for £15. The lease has only seven years to run, but we should have a good prospect of renewal, and the ground-rent is only sevenpence per annum. Will you kindly let me know what the committee think about it?

Mr. A. HAMILTON's reports respecting Banbridge, from August to September, the period of Mr. Bates's return, indicate a measure of prosperity beyond expectation, considering how short a time has elapsed since the cause was commenced there.

THE VILLAGES.

The preaching stations are well attended, and the people generally are growing more favourable towards us; and they manifest an increased inclination both to read and to think for themselves, on religious subjects. This is an advance in the right direction. Independence of mind, and freedom of thought in religious concerns, must ultimately terminate in important results.

ANOTHER INCREASE.

The congregations have been larger for the last few weeks than I have ever seen them. Considering the state of the people in Ireland generally, this is a token for good. The church, too, is increasing in numbers. On the 18th of August I baptized two persons in the river Baa—father and daughter—both formerly presbyterians. He is an influential person in the town, and being devotedly pious, his connexion with the church will, we trust, greatly promote its interests. It is right that I should add that Mr. Avil most kindly assists in preaching to the church and at the out-stations, and his labours are indeed very useful.

MORE FRUIT.

Mr. H., writing September 16, states, the Lord continues to add to us such as are saved. Two days ago I baptized in the Ban, a young lady, niece to the gentleman baptized last month. I have other applications for baptisms. During my short stay here, seven have been added to the church, and if my information be correct, there have joined the church *nineteen* esteemed and valued friends. Is not this a goodly measure of success? May the Lord give it yet more abundantly. Relieved now of the charge of this station, I return to my former sphere.

Mr. BATES has safely returned, having been conducted through his journey by land and by sea in safety by a gracious providence. He thus speaks on his return—

OF BANBRIDGE AS HE FOUND IT.

During this last month, since my coming home, every thing has been going on as usual. Brother Avil and brother Hamilton have preached at several out-stations on a week-day and also on a sabbath evening. I have also preached in the country myself. The prayer meeting is attended as usual, the Sunday school numbers more than seventy children, the congregation seems steady, and one has been baptized by brother Hamilton since my return. I trust that God is smiling upon our efforts, and will crown them with divine success.

The following statements in Mr. HAMILTON'S correspondence, will show that the progress of the interest at Ballina has

not been one of those sudden things which often terminate as abruptly as they arise, and leave the church afterwards in a state of apathy and indifference.

A TRIAL WELL SUSTAINED.

Our poor people have borne the stopping of the relief better than we could have expected. The fact is, we are only beginning to reap the fruit of our labour now. You will soon hear more good news.

SUBSTANTIAL PROSPERITY.

The three persons who were accepted when you (the secretary) were here, were baptized the Lord's day morning after I came home from Dublin, and added to the church the same day.

A few days afterwards in reading Mr. Elven's paper in the Magazine, on "The Small Increase in the Churches," I was particularly struck with the remark, "many conversions that have never been told in the gates of our Zion, have been celebrated with joy in the presence of the angels of God." I felt convinced of many cases of conversion in my classes, where the parties had not applied for fellowship. I resolved to inquire into the reason.

PASTORAL VISITS AND THEIR RESULTS.

I went first to visit one of our teachers who had been considered, for many years, a Christian; and was much surprised to find that she considered all her religion to be mere formality, until within these two years past; that she wished much to join the church, but had been kept back by great timidity. I found two interesting young women in the same place, whose minds are deeply impressed with the importance of following Christ in his ordinances.

On my return home I had opportunity of conversing with the girl who said to me, some time ago, on seeing the mark for Romanist put against her name, "Sir, I am not a Roman but a Protestant." She too, told me how anxious she was to join the Lord's people, but that her father said he would kill her if she did. But she has resolved to obey Christ, and leave the issue with Him. I paid similar visits to three more interesting young women, of whose conversion to God I have had no doubt for more than a year past, and they seemed equally glad to be invited.

A GOODLY COMPANY OF CONVERTS.

Five of the above-named persons, and a man who had applied for fellowship some time before, were accepted last Lord's day, September 17. Three were baptized in the afternoon, and one the following Wednesday evening. The other two were prevented by indisposition. Four of the six were Romanists. The chapel was greatly crowded at the baptism yesterday evening, and I learned there were

not less than eighty round the door who could not get in. A very good feeling seemed to pervade the whole assembly.

A JOYFUL SABBATH.

This has been an interesting morning. I baptized three persons at the eight o'clock prayer meeting. Two of them were those whose indisposition prevented their attendance

at the last baptism. The other, a lad, whose conversion to God has given great joy in a neighbouring family. His grandmother and mother are Wesleyans, and the servant in the family is a member with us, and are deeply pious women. They all rejoiced together. He has several sisters and brothers, who will, I trust, follow his example.

POSTSCRIPT.

The preceding accounts relate to the churches at Ballina, Coleraine, Kilcooley, Banbridge, Abbeyleix; five in all. During the two months past, there have been added to these churches by baptism, *twenty-two converts*, nine more have applied for fellowship, and there are *ten inquirers*, in all *forty-one!* Dear reader, what think you of these facts? Is there not a good work going on? Is not the Lord graciously blessing the Society? And will you not pray for it, and do all you can to support it, and persuade others to do likewise? Pastors of our churches, we beseech you make these delightful facts known to your people, at your next missionary prayer meetings.

CONTRIBUTIONS.

GENERAL PURPOSES.

	£	s.	d.		£	s.	d.
London—				Liverpool.....ditto, Myrtle Street	17	17	3
Well Wisher, by Mr. Angus	1	0	0	Contributions.....	1	0	0
Chandler, J. Esq.	1	1	0				18 17 3
Lugsden, Mrs.	2	0	0	Cambridge—collection.....	16	14	6
Francis, Rev. G.	0	10	6	Contributions.....	4	5	0
Prescott Street	12	0	0				20 19 6
Cozens, Mrs. and Friends for Conlig.	10	0	0	Dublin—by Mr. Beater.....			1 12 0
Donations from a Friend.....	5	0	0	Parsonstown—by Mr. Mullarky.....			3 1 0
Friend.....	5	0	0	Bath—collection, Somerset Street	2	10	0
Bristol—collection, Counterslip	10	13	8	Ditto.....York Street.....	2	7	0
Holland, Mrs.....	50	0	0	Contributions.....	2	10	0
By Collector.....	20	0	0				7 7 0
Subscriptions per Secretary	3	9	9	Newtown—subscriptions by Mr. Morgan...	3	8	6
	84	3	5	Keynsham—collection and subscriptions...	3	15	4
Broughton—by Rev. W. Miall.....	1	0	0	Coleford.....ditto.....			9 7 0
Sheffield—collection, Town Head Chapel,	4	0	0	Lydney—collection, Rev. W. Elliott's.....			2 0 0
by Rev. F. Clowes.....	4	0	0	Woodside...ditto...Rev. J. Hume's.....			1 3 1
Hackleton—Cave, Messrs. J. and T. (2 years)	4	0	0	St. Alban's—collection.....	7	1	9
Swansea—Subscriptions.....	3	19	0	Subscrips. by Mr. Townsend... 5	9	6	
Ponthier Works—subscriptions (2 years)	6	0	0				12 11 3
by J. Jenkin, Esq.....	7	0	0	Worcester—subscriptions by Mr. Daniell	3	12	0
Harlington—collection by Rev. J. Milligan	6	1	6	Allan—Blair, J. Esq.....	1	0	0
Colnbrook.....ditto.....	6	1	6	Sheepshead—Christian, Mr.....	1	1	0
York—Meek, Ald., by Mr. Gresham.....	0	10	0	Ludham—Sadler, Mr.....	0	10	0
Legacy, Davis, Miss, late of Linton	10	0	0	Friend, by W. Beddome, Esq. (Relief).....	5	0	0
Tottenham—collection.....	8	1	6	Ballymoney Church—by Rev. J. Brown.....	1	0	0
Friend at Reading.....	0	5	0	Leicester—on account by Mr. Bedells.....	20	0	0
Sheerness—Friend.....	5	0	0	Cardiff—coll. and subs. by Mr. Hopkins.....	12	2	9
Shrewsbury—collection.....	6	4	0	Witney...do.....do., by Rev. J. Jackson	3	2	4
Wrexham.....ditto.....	2	0	0	Staines...do.....do.....do.	2	14	3

FOR NEW GALLERY AT BALLINA.

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THE

BAPTIST MAGAZINE.

DECEMBER, 1848.

MEMOIR OF THE LATE MR. JOHN TEAL,

DEACON OF THE BAPTIST CHURCH AT SHIPLEY, YORKSHIRE.

BY THE REV. PETER SCOTT.

LEST any one should imagine that there is nothing to interest him in the following sketch, because he did not happen to be acquainted with the worthy man to whom it relates, we prefix a few sentences to show that he belonged to a class of men to whom the churches are unspeakably indebted,—men who are the support and consolation of their pastors, and whom it is for the welfare of the whole community to hold up to public view, as patterns of what all deacons and private Christians should aim to be. Mr. Edwards of Nottingham says, in forwarding the memoir at the request of the writer, “The late Mr. Teal was without exception one of the most worthy and exemplary men I ever knew. During my residence as a minister at Shipley, he was in the vigour of life, full of affection, humility, and zeal. Combining unwavering decision of character, with the devout and amiable spirit of the disciple whom Jesus loved, he was a living exhibition

of the beauty of holiness. As a neighbour he conciliated universal respect, as a professing Christian he was an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. As a deacon he was devoted in heart and conduct to the interests of the church: affable and circumspect in his fraternal intercourse, ever attentive to the young and the stranger, constant in his visits to the sick and dying, and most affectionately solicitous for the honour and usefulness of the pastor, he used the office of deacon well. The late Mr. Mann of Maze Pond, who was many years pastor of the church at Shipley, once said at an ordination service in Yorkshire, that he regarded the conduct of Mr. Teal towards his ministry as its highest eulogium. Some of his hearers would commend his ministry in the most glowing terms, while they would, perhaps, be absent from the very next discourse he delivered; but Mr. Teal, though he never spoke a

word to him in praise of his sermons, was always present when he preached. Happy would it be for our ministers if their auditories were always composed of such men! Happy would it be for our churches if such men were indefinitely multiplied!"

Mr. John Teal was born of pious and respectable parents, at White Cragg, in the parish of Fewstone, Yorkshire, January 13th, 1779, and died near the same place, June 25th, 1848; but he resided the far greater part of his active and useful life in the village of Shipley, near Bradford, in the same county. Having been a public character most of that time, his spirit and manner of life, his daily walk and conversation in the family, the church, and the world, were well known to many, by whom he was highly esteemed. The writer, though not so long acquainted with him as some, was as intimate with him as most, having resided for sixteen years in the family; and can truly say, that a more blameless and worthy character it has not fallen to his lot to be acquainted with. He esteems it a happiness to have been so long associated with him in the domestic circle, which was hallowed by his influence, and blessed with his example; and a still greater privilege to have been so closely connected with him in carrying on the cause of God at Shipley, where Mr. Teal was so efficient a helper to the truth. His quiet and unobtrusive, but prudent, devoted, and persevering labours, continued through such a long course of years, were invaluable, and the church has sustained such a loss in his death as will not soon be repaired. He was not only an honourable and useful member for almost half a century, but for nearly thirty years he used the office of a deacon well. Indeed, it may not be too much to affirm, that the

continued peace and prosperity which the church so long enjoyed, were, under God, in a great measure owing to his labours, counsels, and influence.

He was naturally of a mild disposition and thoughtful turn of mind, and remarkable for sobriety and steadiness from his childhood; and having been favoured with a pious education, he became early the subject of religious convictions. He has been heard to say, he could not remember the time when he was without serious impressions; and that when very young, he resolved, and re-resolved, and sometimes endeavoured, to lead a strictly religious life, but always fell away again. May not these, however, have been the promptings and impulses of the Spirit, moving him betimes to that course of holy and devoted conduct in the service of God, for which he was afterwards distinguished?

About the usual age, he was apprenticed to a joiner and cabinet-maker at Shipley. It was a great change for one brought up as he was in the bosom of a pious family, almost in entire seclusion and with a heart yearning with home affections, to be cast among strangers, where he looked in vain for those sympathies which were wont to cheer his diffident spirit. But what was worse, he was thrown among profligate companions, and exposed to the corrupting influence of their wicked example. The recollection of this made him sympathize ever after with young men placed in similar situations. He would sometimes say, "Think of these poor lads about fourteen years of age, the most dangerous time of life, taken from under the care of their parents, placed among depraved characters, and obliged to associate with them day and night!" He passed through this ordeal, and if not entirely without injury, with far less than might have been anticipated. He was not only preserved from running to the same excess of riot with

those around him, but from falling into any gross outward immoralities. This he attributed to the blessing of God on his early education. The following testimony has been found among his papers. "I have now entered upon my fiftieth year, and on looking back over my whole life, I see reason for thankfulness that I had such a father. His reproofs, cautions, warnings, prayers, tears, and even corrections, which at the time I thought severe, were all needful, and were of great value to me, not only while at home with him, but through all the days of my vanity; when far from his watchful eye and his warning voice, they operated as a check upon me, in my career of sin and folly, and as a warning in the hour of temptation and danger, from awful example, wicked conversation, and the sinful propensities of my own depraved heart."

Amidst all these unhallowed influences, he was enabled to continue the practice of secret prayer, and attendance on public worship; which were no doubt powerful means of preserving him from evil, by keeping alive his early convictions and impressions of religion.

The baptist chapel was his place of worship. His father, though a class leader among the methodists, had a leaning that way. He, therefore, had none of his children christened but the first, and was so dissatisfied with the whole ceremony, especially the sponsorship, that he declared, when he returned from the church, that no one should tell any more falsehoods for a child of his. John, whom he called so after John the Baptist, being the next, was taken to Rawden, to be named or dedicated by Mr. Oulton, the baptist minister. Thus the subject of this memoir was early planted in the courts of the Lord's house among the baptists, where he continued to bring forth fruit unto old age. But he did not, according to his own account, become decidedly religious

till after he was married. He always dated his conversion from a sermon by Mr. John Bowser, baptist minister of Shipley, on Rev. xxii. 17, "And the Spirit and the bride say come," &c. This seems to have made a deep and powerful impression on his heart, and brought him to a full decision to give himself to the Lord and to his people, according to the will of God.

Having conducted the narrative thus far, the subject of it shall now speak for himself, respecting his baptism, and early experience. He was baptized in the 22nd year of his age, May 11th, 1800.

"On that day," he says, "I made a public profession of religion, by being baptized in a rivulet near New Laiths, in the presence of numerous spectators, by Mr. John Bowser. I had to grapple with considerable opposition, on account of my submitting to this despised and neglected ordinance of Christ, and being united to a baptist society. But I bless God, I then enjoyed that peace, and serenity of mind,—

'Which nothing earthly gives or can destroy,
The soul's calm sunshine and the heartfelt joy?'

The following sabbath, I was admitted as member of the church, and partook of the Lord's supper with them. These were solemn and interesting seasons to me. But I had many serious and sometimes painful exercises of mind, before I came to this. A sense of my own ignorance, and unworthiness, and of the cross which would be to take up, and the eyes of all around being upon me, often discouraged and kept me back. But being fully satisfied, in my own mind, that these things were agreeable to the precepts of Christ in the New Testament and the practice of the primitive Christians; and being desirous to obey the will of Christ, so far as I understood it; and having previously given my soul to God, to be pardoned

and purified and saved through the mediation of Jesus Christ, I at length broke through all difficulties, and gave myself to his people, to walk in his ways, and appear publicly on his side. And I record it to the honour of God, and for the encouragement of any who may be exercised with the same difficulties, and who may read these lines, that he gave me strength equal to my day, and I went on my way rejoicing for some time. The means of grace, public and private, were sweet and refreshing to my soul. The bible and other religious books were my companions, my guides, and my counsellors. My leisure hours were employed in them: and frequently the hours commonly devoted to sleep. But having begun business for myself, and being married before I became decidedly religious, and having but very little to begin business and house-keeping, I found myself involved in difficulties, which gradually brought on anxiety of mind about the things of the world, how I should maintain my increasing family, and pay my way like an honest man and a Christian. These things harassed my mind, and greatly impaired my religious enjoyments, and prevented my growth in grace and usefulness. Often by the consideration of these things have I been distressed with anxious cares and fears, when I ought to have trusted in the Lord and kept his way; believing the truth of his word, that he will withhold no good thing from them that walk uprightly. At thirty-six years old, I had seven children; and how to bring them up and provide for them as I ought, was a subject of anxious solicitude with me. But in the spring of 1816, it pleased the Lord to exercise me with affliction in my own person, which kept me from my work several weeks; and I believe was intended to mortify and humble me for my besetting sin, distrust of his

providence and over anxiety about the things of this world. I was indeed humbled and brought to the very borders of despair. But there in the depth of my distress, when I was ready to give up all for lost, his rich and free mercy was displayed, in restoring my soul, and causing me to walk in the paths of righteousness for his name's sake. I exclaimed, with overflowing gratitude, in the enraptured language of the psalmist: 'Bless the Lord, O my soul, and all that is within me, bless his holy name.' I went on my way rejoicing for a while, and then he saw fit to exercise me again with a heavy trial, in the affliction and death of my dear wife. We had for upwards of seventeen years mutually shared the cares and comforts, the sorrows and pleasures, of domestic life. But now we were separated; she, to enter into the rest that remains for the people of God; and I, to bear the double weight of a numerous family."

Mr. Teal has also left on record an account of his call to the deacon's office. "On the 24th of March, 1820," he says, "I was, by the unanimous choice of the church, appointed to the office of deacon. I felt my unworthiness and unfitness for the office; but the arguments of my pastor, and an earnest desire for the promotion of pure and undefiled religion amongst us, induced me to comply with the wishes of my brethren."

From the foregoing account it appears Mr. Teal had considerable difficulties to contend with, at his setting out, both in business and religion: but by strenuous application and indomitable perseverance, along with a consistent and exemplary character, he was enabled to overcome them. He lived down prejudice, and by patient continuance in well-doing, put to silence the ignorance of foolish men. Soon after he was out of his apprenticeship he set up in busi-

ness for himself; and by diligence, integrity, and civility, ere long gained the patronage and support of the principal part of the inhabitants of the village and neighbourhood; and by the blessing of God on his endeavours, he prospered in the world. His profession of religion and consistent conduct gained confidence and respect; and certainly contributed, not a little, to his secular advantage. At the same time, it may be proper to observe, that he has been heard to say, he was not conscious of having in any instance made religion subservient to his worldly interests. But he found, as every man will find in the long-run, that honesty is the best policy, and that godliness is profitable unto all things. He thought for himself, and acted conscientiously both in politics and religion. A total abstainer himself from intoxicating drinks, and temperate in all things, he was a warm friend and liberal supporter of the temperance cause.

He possessed what is of very difficult attainment, the happy art of combining activity in business with devotedness in religion, and fulfilled in a higher degree than any one else the writer ever knew, the apostolic precept, "Not slothful in business, fervent in spirit, serving the Lord." Grudging to lose a moment, he gathered up the very fragments of time, and improved them. Were his life to be measured by his labours, it would be found double the length of that of men in general. He was an early riser, and spent the first part of the day in secret devotion, which was a means of keeping him in the fear and favour of God all the rest of the day, and of bringing down the blessing of heaven on his worldly engagements. That was in fact the secret of his success. For except the Lord build the house, they labour in vain that build it. He rose as early on the Lord's day as any other, thinking it wrong to be more vigilant and alert in

the business of the world than in the service of God. And while that sacred day was a sweet and refreshing rest to his wearied mind from the harassing cares and pursuits of business, it was one of the busiest days of the week. With him, it was only a change of employment, but no abatement of exertion. Activity was his element, and he was not soon weary of well-doing. He called the sabbath a delight, and hailed its approach with pleasure, attending the morning prayer meeting as constant as the day; gathering around him the most pious, especially of the young members and inquirers, who looked up to him as to a father. He often exceedingly enjoyed these meetings as the first best fruits of the sabbath, and a pledge and earnest of the blessing of God on the other services of the day. Whoever might be absent from public worship, except something very particular occurred to prevent, his place in the sanctuary was duly filled, "with meek and unaffected grace." He was no less constant and diligent, superintending or teaching in the sabbath school, so that the whole day was fully occupied with acts of devotion, works of faith, and labours of love. And he did not engage in these himself only, but stirred up others to unite with him, thus becoming an important source of the most beneficial influence. Nor did he, like too many, neglect to attend the week-day services. At his setting out he sometimes gave way to business, but found if he did so, one thing or other would be always occurring to prevent; he therefore determined to make it a fixed point, and to make other things give way to that, and then he found no difficulty. That is worthy of imitation. Religion should be a fixed point in every man's life; yea, the grand centre, around which all other things should be made to move at their respective distances. For what shall it profit a

man, if he gain the world, and lose his soul!

Mr. Teal showed his attachment to the cause of God in a variety of ways. He was not only a steady supporter of the interest at Shipley, but a regular subscriber to most of our denominational institutions; and when the present chapel at Shipley was built, he was one of the largest subscribers, contributing about one tenth of the whole expense. He took a lively interest in the welfare of the young, and laboured long and hard to train them up for usefulness and heaven; using all his influence to induce them to purchase and peruse the bible and other good books, especially the religious periodicals, which he endeavoured to spread as widely as possible. He spent no little time and labour in procuring and distributing these. In that way he did good to many, who still remember his kindness with gratitude, and will long bless his memory. The sick highly prized his visits, and sent for him many times in preference to any one else, from a conviction of the sincerity and depth of his piety, and that the effectual fervent prayer of a righteous man availeth much. Even a noted infidel, who was well acquainted with him, was obliged to admit in dispute with one of his pastors, that if there was a sincere Christian, John Teal was one. He continued his visits to the sick, as long as he was able, and even after he was unable to kneel, and had hardly breath to pray. The last time he was sent for, he was obliged to decline, saying, "Instead of visiting others, I have need that others visit me now."

Mr. Teal had a mind of considerable strength, and he possessed more than a common share of information, having read and thought a good deal on various subjects. Nor was he destitute of a talent for public speaking, though prevented by extreme modesty and diffi-

dence from exercising it, except on particular occasions, but always when he did he was very acceptable. When there was no minister, he sometimes conducted the public services of the sanctuary, but never ventured to preach, for he entertained a high idea of the work of the ministry. On such occasions he would read a sermon from some favourite author.

In religious sentiment he was decidedly evangelical and Calvinistic, but had a strong aversion to hyper-calvinism, having seen many of the evils connected with it, especially at the commencement of his religious course, when it was more prevalent. He loved to hear the glorious doctrines of the gospel faithfully preached, but did not like to see its holy precepts passed over in silence or only slightly glanced at; and was always delighted to hear its gracious calls and invitations warmly urged on the attention of sinners. He was a zealous baptist, but loved the whole household of faith and rejoiced to think that it was not confined to one denomination; and was ever ready to say, "Grace be with all them that love our Lord Jesus Christ in sincerity," and to acknowledge them as brethren, and longed and prayed for a larger measure of the spirit of love and unity to be poured out on the Christian church. He was eminently a man of peace, of a healing and uniting spirit, neither apt to give nor take offence, and laboured to quench the coals of growing strife. Truly his was the blessedness of the peace-maker. Nothing afflicted him more, than to see the church of God torn and rent asunder by strife and division. Such were the kindness and peaceableness of his disposition, that though he acted as deacon under three successive pastors, he never had the least disagreement with any of them, but respected them personally, esteemed them very highly in love for

their works' sake, and taught those under his influence to do the same. But while he was free from haughtiness, and gentle and easy to be entreated, he did not exercise a voluntary humility, but had that kind of self-respect which produces a degree of distance and reserve, so that no one thought of taking improper liberties with him. While he was remarkably prudent in the management of his affairs, he was singularly free from worldly policy. Nothing revolted his candid mind more than harsh censures, evil speaking, and evil surmisings. Backbiters, fault-finders, and tale-bearers, found no favour with him. In this he seems to have resembled his venerable mother, who was a consistent professor for upwards of sixty years. In a sketch of her life, by his hand, the following passage occurs, which was equally applicable to himself.

"She was a woman of few words, particularly averse to slander and defamation; would scarce believe an ill report of anybody, much less report it; but, on the contrary, put the best construction she could on the motives, words, and actions of others. I am now in my fifty-ninth year, and have known her well from my earliest recollections, and cannot remember a rash or improper word or action of hers in all my life. May I be habitually careful to follow her example, to breathe her meek and quiet spirit, and finally, to meet her again in that land of pure delight, where saints immortal reign!" But the most distinguishing characteristic of our deceased friend, was his deeply pious and devotional frame of mind. This was the foundation of his other excellences, and kept him habitually grave and serious, though there was a considerable vein of pleasantry in his natural composition. He was not pious and devotional merely on the Lord's day, or in acts of worship, but every day and every where. With what propriety, fer-

our, and emotion, would he pour out his soul unto God in the prayer meetings, and by the bed-side of the sick and dying! And he was equally devout and fervent in the family and the closet, which made his habitation a Bethel, none other than the house of God and the gate of heaven. Often has the writer of this been awoke in the stillness of the early morning, by the deep and solemn tones of his voice, engaged in earnest prayer and supplication, and has had his own mind solemnized and affected with the thought, that he was not pleading for himself or his alone, but for the cause of God in general, and especially the church at Shipley and its pastor, for these were constant topics with him at the throne of grace. In him the church has lost a powerful intercessor: may survivors catch his falling mantle, and imbibe a large measure of the same spirit!

Though Mr. Teal's life was far from being unhappy, he had some severe trials to pass through in the course of it. His personal affliction, especially his religious sorrow, appears to have been very deep, followed however by a corresponding height of joy: which is often the case. Thus, "Our sorrow is the inverted image of our nobleness. The depth of our despair measures that capability and height of claim we have to hope." Besides what has been already mentioned, he was called to suffer the loss of six children, who all died of consumption one after another, in a comparatively short space of time; five of them after they had grown up to man and woman-hood. These heavy and repeated strokes he severely felt, and carried the impressions of them with him to the grave: especially the loss of his eldest son, a promising young man, to whom he naturally looked as his assistant and successor in business, and one destined to relieve him from its toils and perplexities in advanced life;

but alas! that pleasing hope, so fondly cherished, was doomed to be soon blighted, for the object of it was cut down, and withered in his prime. Next to that Mr. Teal felt the loss of his eldest daughter, who was a member of the church, and after the death of her mother, at the age of sixteen, took her place and filled it well, and was a great comfort to her father and blessing to all the family. These bereavements made his heart desolate. But while he felt as a man, he bowed in silence to the will of God as a Christian, and was thankful that he was not left to sorrow as others, even as them that have no hope, for he had hope in their death. Yet though he did not murmur, he never ceased to mourn for his loved and lost ones, as long as he continued on earth; but now he has found them again in the land of immortality, and the days of his mourning are ended.

It only remains to give some account of our friend's last days upon earth, which were, in some respects, days of darkness and deep affliction, owing to the state of the church, which had unhappily fallen into distraction and division. That greatly distressed his mind, and increased, if it did not bring on his complaint; for, as he said with his dying breath, the cause at Shipley had been dear to him; and also the thought of leaving his daughter, the last survivor of his family, and greatly endeared to him on that account, and all this was aggravated by the nature of his complaint, a disease of the heart. But still, the bitter cup was mingled with much mercy. He could in the most trying seasons "cast his care on the Lord as one that cared for him," and say with the apostle, "I know whom I have believed." With few interruptions, he was enabled to attend the public means of grace almost to the close. This was a great mercy, for it was very trying for him to be confined from

the house of God. He read "Baxter's Dying Thoughts," and "Fawcett's Sick Man's Employ," and greatly enjoyed the visits and prayers of his brethren, and was sometimes led to hope he might be spared a little longer, in answer to their earnest supplications, and he was much engaged in mental prayer himself, as might be seen by the moving of his lips, and the solemnity of his countenance. Thus, as he had walked with God through life, he still continued to walk with him in the dark valley of the shadow of death; and had the Divine Shepherd's rod and staff to comfort him. Through the course of his protracted affliction, wearisome days and nights were appointed to him, in which he could neither lie down nor rest, from difficulty of breathing. Yet amidst it all he was enabled to exercise the most unwearied patience and resignation, and never a fretful or murmuring word escaped from his lips. He had several severe attacks of vomiting and bleeding at the nose, which greatly reduced his strength, every one bringing him lower, till they brought him to the grave. After he was unable to kneel, he still conducted family worship sitting in his bed or his chair, and would have the songs of Zion, in which he took so much delight, still sung, though he was unable to join in them except to touch a favourite strain, or set the tune, and then leave others to sing it.

One time when the writer of the account visited him, he found him covered with blood, and his nostrils plugged up to prevent hemorrhage. After a moment of deep feeling on both sides, he motioned for a slate and pencil, for he was not permitted to speak, and wrote for Rippon's Selection; he then opened to that beautiful hymn, beginning; "Patience, O what a grace divine," &c. as descriptive of his state and feelings. This was new to the writer, but familiar to him, as were many of

the choicest songs of Zion. His mind was a rich repository of sacred poetry. For many years, he hardly ever used a hymn book, either in the family or the meetings; but gave out the most appropriate hymns with the greatest promptitude and correctness, from memory. About a fortnight before his death he called his daughter to him, and said, he had long wished to say to her that he thought they were about to be separated, and wished her to prepare her mind for it. He expressed his gratitude for her dutifulness: and said, he believed she would never want a friend—a scene more easily imagined than described. One afternoon, when detained from public worship, he desired Dr. Fawcett's *Important Journey* to be read to him, which greatly affected him; and when he came to that part, which speaks of leaving all behind, he said to his daughter, No one knows what it has cost me since this affliction commenced, the thought of leaving you in this world, and it seems almost unnatural for me to have to do so.

He went several times from home for change of air; but got little or no benefit, and at last was anxious to go to his native place, and try the effect of his native air; but alas! there he soon ended his days. When death was evidently approaching, his brother-in-law asked him how he did; he said, I am going home. The other replied, I have no doubt you will be safe landed; and if once landed, you will be landed for ever. Yes, he said, my hope is strong. He wished to speak to his daughter, and when asked what he wished to say, he said, I wish you to console your mind with this thought, I am eternally happy: for I have quietly committed my soul into the hands of my Saviour long since; exhorting her to follow him as far as he followed Christ, and where she saw he had come short, to try to do differently. After

saying what he wished about his funeral and funeral sermon, he desired to go to bed; and taking hold of his daughter's arm, he said I have nothing to do now, but melt away and die,—alluding to the cold sweat of death which was strong upon him, and had been all the day. After setting down on the bed side, He said calmly, and serenely, "Lord, I commit my soul to thee, accept the sacred trust." Afterwards he desired his brother-in-law to pray with him; and in a short time, without a struggle or a groan, resigned his breath, and fell asleep in Jesus. Thus this faithful servant of God departed this life, and entered into his heavenly rest, Lord's day, June 25th, 1848, at half-past four o'clock in the afternoon. He was interred in the Baptist burying ground at Shipley, the Thursday following, amid the tears and lamentations of his friends and relatives. A funeral sermon was preached for him, by the writer, to a crowded and deeply affected audience, Lord's day evening, August 12th, from a text chosen by himself and quite characteristic, from Hebrews xii. 14, "Follow peace with all men; and holiness, without which, no man shall see the Lord."

Should anything in the preceding memoir look like eulogy, or intended merely to exalt the dead, the writer disclaims such intention. Nor is it necessary; the subject of it has his witness in heaven, and his record is on high. He is now far beyond the reach of the feeble praises or censures of mortals. Neither did he at all desire it when living, but laid an injunction on the writer to the contrary; but it is intended to be an example to others, and to glorify God in him; and to exalt that grace to which he owed every thing, and was therefore ever ready to say, "By the grace of God I am what I am." But surely something is due to real worth, to eminent

piety and usefulness. Shall the world blazon the fame of its heroes, and Christ's worthies have no memorial? No: the Spirit of God himself embalms the memories of the just. He not only inspired that faith, but recorded its acts, by which the elders obtained a

Sutton, October 1st, 1848.

good report. Let us not then reverse the Scripture maxim; the name of the wicked shall rot, but the righteous shall be had in everlasting remembrance. "Neither let us be slothful, but followers of them who, through faith and patience, inherit the promises."

THE PARABLE OF THE TARES.

A SERMON DELIVERED AT THE BAPTIST MONTHLY MEETING, OCTOBER 20, 1802.

BY THE LATE REV. ABRAHAM BOOTH.

THAT important part of sacred writ which has been allotted for our consideration at this time is contained in the thirteenth chapter of the Gospel according to Matthew, from the twenty-fourth to the thirtieth verse. "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while he slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

That the parable before us relates to things of an extremely interesting and most solemn import will be allowed by every thinking person; but whether he

who is to attempt the illustration of the doctrine contained in the parable will be able to perform his duty on this occasion is not so evident, although our Lord has condescended to give us the outlines of an explanation. Were your minister at this time ever so able to give the brightest illustration of our Lord's meaning, and to point out the impressive improvement which may be made, the time allotted to the exercise would fail for the performance of such a service. We can only therefore at this time briefly take notice, first, of the subject concerning which our Lord speaks; and secondly, endeavour to cast a little light on those outlines of an explanation which our Lord has given; and then, in the conclusion, make a few remarks on the whole.

The subject of which our Lord speaks is the kingdom of heaven: such is the denomination which our Lord is pleased not only here but in various other places to apply to the Christian church, a denomination this which doubtless is big with important meaning. It can hardly be doubted by any one that our Lord here has his eye not only on the Christian economy, but on the Christian church established under that economy; for the notion of a kingdom applies much more naturally to rational subjects

that are possessed of a character, that are in a state to enjoy privileges, and on whom duties are incumbent, than it does to the dispensation of grace itself. It is then the Christian church; and that being denominated a kingdom we are led to think of a monarch, which monarch is Christ. Being denominated the kingdom of heaven, we are led to consider it as essentially different from all civil and political societies; we are led to consider it as essentially different even from that kingdom which Jehovah had among the Jews, among the ancient Israelites, though that was a kingdom distinguished from all the civil monarchies in the world, and will stand distinguished from all of them to the end of the world. Yet it was essentially different from that; that was a merely external kingdom, considered as including all the nation, all the natural posterity of Abraham then united under a civil constitution, which constitution was given by Jehovah. Not so the true Christian church; that is a kingdom not of this world; it is the kingdom of heaven, so denominated on account of the spirituality of it; on account of the peculiar character and state of the subjects of it, on account of the peculiar government under which they are, and on account of the privileges which they enjoy. Those who are the real subjects of this kingdom are under the government of Jesus Christ with reference to their understandings, their consciences, and their hearts. In their understandings he reigns by the light of his truth, in their consciences by the power of his authority, and in their hearts by the sweet influences of his love. Such is the kingdom of heaven; but as persons when considered simply as enlightened in their minds, as impressed in their consciences, and as having their hearts under the influence of divine love, are unknown to their neighbours, these being invisible objects, so the subjects of

this kingdom are here to be considered as represented under the profession of allegiance to Jesus Christ. The subjects of this kingdom are here presented to our view as comprehending all that are real believers in Jesus Christ upon earth, wherever they be; however much scattered one from another, they constitute this general kingdom upon earth. But our Lord is here speaking of what is commonly called the catholic and visible church; those professing to be his subjects appearing to be under his dominion; and our Lord's intention in this parable is to exhibit this church as visibly increasing in the number of its subjects; and hence we find in what follows that there is a mixture of the real subjects of the Lord Jesus Christ, as the Head of a spiritual monarchy, and of others who are the subjects of a very different head.

Let us now briefly consider the outlines which our Lord himself, at the request of his disciples, condescended to give. "His disciples came unto him, saying, Declare unto us the parable of the tares of the field." Conscious of their own ignorance, with regard at least to a considerable part of the parable, they wisely applied to him for an explanation—a hint this to us that when perusing the sacred scriptures we should apply from time to time to the fountain of wisdom for instruction, that we may see its meaning, then feel its importance, acquiesce in it, and derive benefit from it. To this request, our Lord "answered and said unto them, He that soweth the good seed is the Son of man." The Son of man is a character frequently assumed by our Lord Jesus Christ while he was in a state of humiliation, denoting his real humanity, but at the same time denoting the dignity belonging to his person which was peculiar to him. The Messiah, the Son of man, the Lord Jesus Christ here says, is the sower of the good seed. Yes, the Lord

Jesus Christ in the course of his personal ministry, not only went about doing good to the bodies of men, but he sowed the seed. He preached the gospel and was beyond all comparison the most excellent of all that ever did preach the gospel. But we are not to confine the sowing of the seed to his own personal ministry, for as the apostles went out to preach the gospel by his order and inspiration, as they were his ambassadors, so Christ spake in them as Paul expresses himself to the Corinthians; and we find that in the second chapter to the Ephesians, and at the seventeenth verse, he represents Jesus Christ as coming to the Gentile Ephesians and preaching to them—to them that were afar off, as well as to the Jews who were comparatively near. So in following times, in proportion as any minister exhibits the truth according to our Lord's revealed will, in proportion as he acts under the influence of the truth he preaches, and promotes the ends designed to be answered by the truth, Christ may be said in all the good that is done to sow the seed.

"The field is the world." This, adds us to think of our Lord's commission to his apostles after his resurrection from the dead. "The world" is a term which denotes Jews and Gentiles, without difference including mankind, the human species on earth. This leads us to contemplate our Lord's order, when he said, "Go ye into all the world, and preach the gospel to every creature." There we have "the world," which is here denominated "the field." The field lying open and uncultivated, standing in need of that cultivation which none but the Son of man himself could bestow upon it.

"The good seed are the children of the kingdom." This phrase, "the children of the kingdom," is a Jewish form of expression, and means no other than their being the real subjects of our

Lord's spiritual monarchy; those in whose consciences and hearts he reigns: they constitute the kingdom with reference to the subjects of it, and those he denominates "good seed." It is not a little remarkable that our Lord should in the preceding parable in this chapter speak of the word as the seed, and that he should in this place speak of the subjects who hear the word, who receive the word, who enjoy its comforts, and live under its influences, as the seed sown in the field; but, I apprehend, that when our Lord so denominates his real spiritual subjects, it is to denote that in forming a subject of his own government he makes a capital use of the word, and that all the light produced in the understanding, all the holy tenderness produced in the conscience, and all the spirituality produced in the heart, are produced by the word as the instrument, and therefore, he denominates it "the seed," and says, "the good seed are the children of the kingdom."

He proceeds, "but the tares are the children of the wicked one." What that vegetable was which our Lord mentions, and which is here translated "tares," it is not easy to ascertain. Various have been the conjectures of learned men; but it was evidently something that was extremely injurious to the corn, that was itself worthless, and that had nothing to do as mingled with wheat but to injure it. It may be inferred with certainty that, for the reasons just mentioned, it was not that vegetable which is denominated tares among us, for though our tares, if sown among the wheat, would be prejudicial to the crop, and that to a great degree, still our tares have their value; they are too valuable to be burnt in the oven or cast into the furnace, unless something has befallen them which renders them useless. "The tares are the children of the wicked one." Here we

have another Jewish mode of speaking : "Children of the kingdom," "children of the wicked one." He who is here denominated "the wicked one" is no other than Satan—the devil, as our Lord immediately afterwards calls him—who is supremely wicked, the most wicked of all God's rational creatures—indeed, irrational creatures cannot be wicked—"the wicked one," the most inveterate in wickedness, the most hardened in wickedness, the most mischievous in the practice of it. "The children of the wicked one : " those who are of the devil, as the apostle John speaks, in whose hearts he reigns, who notwithstanding any profession of godliness which they may assume, are under the dominion of Satan, and perform his works. "The enemy that sowed them is the devil." It may seem strange to us, that our Lord should represent an enemy as expressing that enmity by going in the night, or sending others in the night, to take these measures to corrupt the seed in a field just sown with wheat ; but it appears, as learned men have observed, that there was something of this kind practised among the old Romans ; for a lawyer who lived in the third century mentions a law enacted against such a practice. Whether our Lord alluded to such a practice among the Romans—a practice to which nothing but wickedness could instigate—is quite uncertain, but the observation just made may remove any notion of the uncommonness of the practice.

"The enemy that sowed them is the devil." Satan, though supremely wicked, though the great leader of apostacy from God, and though he delights in nothing else but wickedness, though he makes it his business most commonly so to operate on the corrupt hearts of men, as to sink them in profligacy and impiety if he can, yet, to answer his own diabolical designs in

opposition to the gracious designs of Jesus Christ, he will instigate many—as he is represented here as instigating many—to assume the character and the profession of godly persons, to endeavour so to ingratiate themselves among the professors of true godliness, as to obtain an admission with them into their visible community.

"The harvest is the end of the world." What a comprehensive thought is here presented to our notice !—but we must not dwell upon it. What a harvest that will be, when the whole earth is reaped, as represented in the strong language of John, in the Revelations ! "The reapers are the angels," the angels that kept their first estate, that persevered, and through divine favour, must certainly persevere in their holiness and in their happiness. Those wise and powerful creatures, those ministers of Providence in the way both of justice and of mercy will then be employed in that work which is here metaphorically called the reaping of the harvest at the end of the world, soon after which the final judgment will take place, and every one will receive according to his deeds, according to the character he bears. As therefore the tares are gathered and burnt in the fire, so shall it be in the end of the world. The tares were a vegetable doubtless well known in the country where our Lord preached and wrought his miracles ; a vegetable, however, of which no use could be made for human food, or as fodder for cattle. Thus does our Lord characterize in a metaphorical way those who though they might have a name and a place in the visible church, were the seed of Satan, were unregenerate, ungodly, had neither faith, nor love, nor solid hope as Christians : "they shall be burnt in the fire." "As therefore," he adds, "the tares are gathered and burnt in the fire, so shall it be in the end of this world ; the Son of man shall send forth his angels in

With what authority and dignity our Lord here speaks ; he speaks of himself as the Lord of angels, and so he is ; he is the Lord whom they obey, he is the God whom they adore, for it is written that all the angels of God worship him. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity." They shall be the executioners of his will in making the great separation between the tares and the wheat. It is impossible for us to know in what manner they will perform this awful service ; it is impossible for us to enter into the particulars ; we must rest in the general assertion of our Lord respecting the future fact. "They shall gather out of his kingdom all things that offend," that there shall not be stumbling blocks, occasions of sin to others, occasions of evil, and danger, and mischief to others. The word "offend" and the word "offence" very commonly in our translation of the New Testament have a reference to that which is the occasion of a person's committing sin, of his injuring himself and injuring others : "and them which do iniquity, and shall cast them into a furnace of fire." What an awful issue, "a furnace of fire, there shall be wailing and gnashing of teeth ;" strong language to denote the anguish, despair, and rage which will exist—to denote the height of those painful feelings.

Then, our Lord adds, "then shall the righteous shine forth as the sun in the kingdom of their Father." "The righteous." Here our Lord changes the designation of those that are the real objects of his spiritual kingdom ; according to the first representation, they are "the good seed"—then, "the children of the kingdom"—and here they are denominated "the righteous ;" righteous in the sight of God, as justified in Jesus Christ—righteous in the sight of God, as having hearts right before him—as

being renewed by him, disposed to perform his will, to rejoice in his dominion, and in all things to glorify him. These righteous ones shall "shine forth as the sun." The sun you know is the brightest and the most glorious of all material things. There is nothing so glorious to the eye in material nature as the sun. To "shine forth as the sun ;" oh, what a glory must that import ! When our Lord was on the mount of transfiguration, his raiment, it is said, glistened like the sun, whiter than any fuller on earth could bleach it. Here the children of his kingdom are represented as adorned in the same glorious way, and so shall they be fit companions for him in his exalted state, ever to admire and adore him. "In the kingdom of their Father." That is contrasted in some degree with the kingdom of heaven, of which I before spoke, and perfectly coincides with our Lord's statement of the final judgment, as we read it in the twenty-fifth chapter of this gospel ; for he there says, that he will say to those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It is in some other places denominated the kingdom of our Lord Jesus Christ. Peter says, "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ."—Such is the final issue with regard to the children of the kingdom. Then our Lord adds, as a loud call to attention, as a very solemn demand on the exercise of our mental powers, in order that he may understand what he says, "Who hath ears to hear, let him hear." Such is the language of our Lord at the conclusion of several of his parables. Such is the language of our Lord in the epistles to the seven churches, "He that hath an ear, let him hear what the Spirit saith unto the churches."

Let us now proceed in the last place to make a few remarks on the whole : and I would remark first, that from the representation given we are warranted to conclude that as the dispensation of grace under the Messiah's economy is far the best, is far the most excellent of all dispensations of divine grace since the world began, and as the New Testament economy must continue while the world stands, so it bears the nearest resemblance to the heavenly world. Contemplate the character, the state, and the services of the heavenly world. The characters which the real children of this kingdom bear in sacred history deserve a brief notice ; they deserve, indeed, a full and a large notice, but time forbids. Some of the characters which they bear, relating to this particular view of things, are the domestics of God, the children of God, the heirs of God, and so on. They are the domestics of God—for that is the more literal and proper meaning of what is rendered in our New Testament, in the epistle to the Ephesians, "the household of God;" literally, the domestics of God—they are in his house, they are in his temple, they are in his presence, they have peculiar enjoyments as such, they are priests, spiritual servants. The term priests denotes that they officiate in the presence of the Deity ; that they are about, if I may so speak, the person of the Deity, that they live under his eye, and so on. Children of God, heirs of God ! Attempt to realise the full import of these terms. My brethren, when we contemplate the heavenly world and the happiness of the saints there, we cannot with regard to character well conceive of anything higher than this ; with regard to their state the real children of Christ's spiritual kingdom are completely pardoned ; their sins shall never more be remembered in the way of justice, in the way punishment—they are perfectly justified,

free from all condemnation. They are also in a measure sanctified ; not only their relative, but their real state is such that there is a preparation for heaven. "Without holiness no man shall see the Lord;" but every child of this kingdom is possessed of true holiness, and though it be imperfect, though he have a thousand reasons to mourn over his imperfections, yet there is a preparedness for the heavenly state, there is an alliance between him and that state. The ways of God with regard to his church and the dispensations of his grace have been progressive from the beginning of the world, and this state of the church under the new economy being the best, it savours of heaven, and the services its inhabitant ; perform. As I before observed the true children of the kingdom are the domestics of God, the priests of God—"a royal priesthood," so the scriptures denominate them. The services they perform, so far as they are really agreeable to their character as the disciples of Christ, are spiritual services. They are represented, you know, as offering spiritual sacrifices to God, and as entering into the holy place, and the most holy place. They are not only represented as ministering to God, and serving God in his sanctuary, as the ancient Jewish priests did—I mean, with reference to their nearness to God—but they are represented as having "boldness to enter into the holiest by the blood of Jesus." And, my brethren, we no further perform spiritual worship than as our faith, our hope, our regard to heavenly things are exercised in that worship ; we have boldness to enter into the holiest by the blood of Jesus, so far as we perform a truly spiritual worship in the exercise of faith, a godly sorrow for sin, a delight in God ; our hearts, as it were, enter into heaven ; we feel ourselves present with God, glorifying his name, adoring at his feet, under a sense of sincere and deep con-

trition for our personal unworthiness. The services of Christ's real disciples are to be considered in this light, when they perform them as they ought, as it is their duty to endeavour to do, and their happiness to be enabled. Be it then your concern, my friends, to aim at acting agreeably to your character as professors of true godliness; do not boast of your exalted character, or the safety of your state, or the worship you perform, but seriously inquire how you appear in the sight of God; what is the nature of the worship you render? how you behave, whether agreeably to the character of the children of the kingdom, or the contrary? We never can take a proper view of the privileges and the honours which attach to our character as real disciples of Jesus Christ, without feeling that there is an obligation attaching to those privileges and those honours, an obligation to be the Lord's indeed. It is, alas! natural for us to be much more fond of contemplating the honours and the privileges which attach to the Christian character under which we live and work, than it is to contemplate the obligations and duties of self-denial and exertion, and so on, which are incumbent upon us as bearing that character.

I remark, secondly, such being the nature of our Lord's kingdom—the kingdom of heaven here mentioned, or the true church of Christ—none ought to be considered as visible members of the Christian church, or as visible subjects of that kingdom, who do not appear to be really converted to Jesus Christ—real disciples, true converts. Those professed Christians who are to be found in national establishments of religion, or a national church, very commonly plead that all who bear the name of Christians, that all who have distinguished themselves by that name from Mohammedans, pagans, Jews, and infidels, are members of the visible church;

but how can any man be justly considered as a member of the visible church, who does not partake of any one spiritual property belonging to the real subjects of the kingdom, or the real members of the invisible church. There are millions and millions in Europe and in other parts of the world where Christianity is acknowledged as having divinity stamped upon it, that have nothing scarcely but the name of Christians by which to be distinguished from those who do not bear the name; those who by their unholy tempers, by the tenor of their conduct, or by any other thing, appear to be carnal, to be ungodly, or to be superstitious and idolatrous, cannot be justly considered as members even of the visible church. No, they declare themselves to be unworthy even of being so denominated.

I remark, thirdly, that it is of great importance that the pastors, deacons, and members of each particular church should be careful with regard to the admission of candidates for communion into the visible church, for our Lord has here taught us that the enemy of our souls is greatly concerned, that he feels his interest in opposition to Jesus Christ in promoting something called Christianity, something called Christian fellowship, which is not so; and in order to this, in promoting the admission into visible fellowship with the church of those that are his own children. This is a very serious thought, a very serious thought indeed; he has his ends to answer by it; either perhaps that in the course of time they may disseminate the seeds of error, that they may cause the members of the church to imbibe such notions, or that they may spread such sentiments as are inconsistent with the purity of divine truth, with the sanctity of holy worship, or that they may by their unsanctified corruptions, by their pride, their self-

importance, their carnality, and so on, occasion divisions; that they may by and by, not having the root of the matter in them, dishonour the cause of Christ by open immorality. It should seem as if our Lord foretold that there would be a defect amongst those whose office and whose duty it was to guard the field lest any enemy should do an injury to the good seed which had been sown, he seems, I say, to intimate that there was a defect, a want of due watchfulness, a want of a due concern in the performance of their duty, as he also intimates that when they were aware what the enemy had done, they were in a precipitate and rash manner ready to proceed to the plucking up and exterminating the tares from the field, which he forbade. I am inclined to think, but our Lord has given us no explanation of that part, that what he forbade there, were coercive measures, violent measures; for, too frequently in the church of Christ, have there been measures taken by one or by another of that nature which were not proper to be used; but of that I cannot be certain. It is plain, however, from other parts of the New Testament, that discipline, a sober, wise, and holy discipline is to be used with regard to unworthy and dishonourable members of the church: but we may make mistakes in that respect; we may consider an individual as a tare among the wheat, who perhaps is not really so, and we may proceed on a false idea. Now, as the tares here in the parable were scarcely distinguishable till the grain appeared in the wheat, I am inclined to think, though our Lord does not explain that part of the parable, he meant to teach us that there may be such appearances of piety, such appearances of a holy frame of mind in candidates for communion, but who nevertheless are the children of the wicked one, as may easily deceive many upright souls,

so that perhaps it is impossible for the most sagacious member, or deacon, or pastor of the church to form a decided opinion against them.

Again, we may remark that the nature of the parable and the explanation of it, are such as teach us that self-examination, that frequent self-inquiry, with seriousness and with prayer, should be exercised by us all. The time is coming when we must visibly appear in our own likeness; when we must appear to be what we are. Oh, that the professors of the gospel, the members of our churches, the members of all Christian churches, by whatever denomination they may be distinguished, would regard this. It is an easy thing for me or any of my brethren to give exhortations and cautions of this kind, while we ourselves are careless. There is reason to fear that there are tares in all the churches of this association, as well as in other churches. Oh, that we may all of us, pastors, deacons, and private members, be very careful that we deceive not ourselves. I have often thought, and with great pain and alarm, within these thirty years past, that of all characters professing the gospel of Jesus Christ, none have more need to be cautious as to their own souls, to be on their guard with reference to their own state, than the preachers of the gospel, than the pastors of churches; for I am very painfully apprehensive that considering the comparative smallness of their number there will be as many of them lost as of those in any station whatever in the church. There are so many things to induce a man engaged in preaching the gospel, a stated pastor, and so on, to pray, to talk about religion, and to preach *ex officio*, or in the performance of his office merely. There is, I say, great cause to fear lest they should not personally exercise faith and hope, and godly sorrow, and real desire after God and heaven, but should preach

and talk without feeling and without interest.

Once more, I remark, that the final issue with regard to the tares, or unsound professors of religion, unworthy members of the Christian church, will be dreadful indeed; yes, dreadful indeed: more so, there is reason to fear, with many of them who have been public scandals to the cause of Christ than with regard to the inhabitants of Sodom and Gomorrah. And with regard to ministers of the gospel who are mere tares, oh, what a tremendous judgment awaits them! There will be indeed weeping, and wailing, and gnashing of teeth. Surely the condemnation and the punishment of those who, under a profession of religion, are a disgrace to it by their unholy tempers, by their immoral conduct, by their carnality, by their covetousness, by their pride, by their oppression, by their impurity, by their intemperance, must in the issue be awful to an inexpressible degree. And if pastors of churches be no better than tares, if they, through their idleness, their failure in performing their public duty, through their carnality or covetousness, through their evil tempers and evil conduct, disgrace their character and their profession, wound the feelings of the godly, harden the heart of the blasphemer—if they be the occasion of such mischief, what can we suppose will be the issue with them? Awful, beyond all the rest, "Gnashing of teeth!" what a strong expression! Rude, uncultivated people, whose passions are violent, whose reason is weak, whose moral principle is still weaker, will sometimes gnash their teeth with hatred and with rage against those who displease them. Now, who knows whether in the state of the damned

there will not be profligate characters who have led others into sin, men who had a character once in the church of Christ, perhaps preachers of the gospel—I mean the real gospel, for I have no doubt many are damned who have preached the real gospel—I say, who knows whether, when such characters have been the means of leading others into the paths of vice, of hardening others in their wickedness, and ruining others by their example, those whom they have brought into that place of torment may in their awful misery gnash their teeth at them, and curse the day on which they first knew them. My brethren, considering the strength of our Lord's language, I think we may use some degree of warmth while speaking on such a subject.

But, oh! the bliss prepared for those who are the real children of the kingdom, whether they are ministers or pastors, or in another station; those who are enabled to watch over their own souls, to live near to God, and to devote themselves to the promotion of his cause. They shall have what is beyond all conception; such an exaltation in bliss and glory as shall be comparable to the sun shining in its strength, as shall be beyond all that language can express or thought conceive. Oh, that we who preach among you, and that you who hear us; and profess to believe the truths laid before you, may all watch, and pray, and be careful that our hearts are right with God, then will our exterior conduct recommend the profession of the gospel.

I ask pardon for delivering a discourse so long. May the Lord render it of some use, though attended with so many imperfections. Amen.

PROVIDENTIAL SHOWERS.

CIRCUMSTANCES of a similar nature to those mentioned last month in a paper entitled, "A Great Mistake Rectified," were attended with the divine blessing in another case. A young lady, the daughter of a tradesman in the city, fell into ill health, and in consequence of this, a lodging was taken for her in Wells-street, Hackney. Her parents were very much averse to methodists and dissenters; and finding that the people with whom she lodged were dissenters, cautioned her against their sentiments, fearing that in the weak state of her health, they would render her gloomy. The good people invited her to their family worship, but she steadily refused, saying, she belonged to the church of England. She occasionally, however, overheard the good man in prayer through the wainscot, and could not help thinking he was a good man, though mistaken in forming such precise notions as she conceived him to entertain.

One evening, when taking her walk, a shower suddenly came on for which she was not prepared, and she ran for shelter to the porch of the chapel of which the late excellent Mr. Collison was the minister; but like the gentleman referred to last month, she determined not to go beyond it. In hastening, however, to the porch, she became exhausted in consequence of her weakness, and would have sunk, had not the pew-opener, who was sitting near the door, caught hold of her, and placed her on a

seat which was within the chapel. She felt unwilling to remain when the shower should have ceased, but after the kindness of the pew-opener she did not like to rise in the face of the congregation, and leave the place; and by the time the shower had well ended, she had begun to feel interested in the sermon, which appeared, so far as she could judge, to have just commenced when she entered. She returned to her lodging with her mind deeply affected. The result, under the divine blessing, was her conversion. Her parents, who were at first greatly distressed at what had occurred, finding that her new religion, instead of rendering her gloomy promoted her cheerfulness, were induced to accompany her to the place where she had received this spiritual good, and they also became decidedly pious. She very soon became active in the school for Jewish females, supported by the London Missionary Society, afterwards married Mr. Elliot, a missionary to the east, where she became a widow, and after her return became an inmate in the Retreat for Ministers' Widows, at Hackney, where she died about seven years ago.

It is often regretted when a shower comes on just before the commencement of public worship; but even this may subserve the merciful purposes of Him whose wisdom is inscrutable, by occasioning the attendance of some, if it impede the attendance of others.

FACTS AND OBSERVATIONS.

CAPTAIN B. possessed all the attributes of a man of the world. He was admirably fitted by nature, to participate in its scenes, and to contribute to its enjoyments. He danced gracefully, re-

tained his box at the opera, and was the attraction and the soul of every gay party in the regiment. At the time that most momentous event of his life took place, which we are now recording,

his regiment was quartered at Aurbeged-Castle, Malta, commanding a beautiful view of the harbour. Standing one day at his window he beheld a ship sailing out of the harbour, and stretching for the ocean. As he gazed upon the beautiful object, he observed her suddenly tremble, the masts went overboard, and she sunk! She had struck upon a rock; and so severe was the concussion, she went instantly down. This solemn spectacle was the voice of God to his conscience. Such was the arousing, convincing effect upon his feelings, he instantly fell upon his knees, and exclaimed,—“Such will be the shipwreck of my soul, O Lord, if thou dost not undertake for me!” From that moment he became an earnest seeker of the Lord Jesus. Seeking, he found the Saviour, and finding the Saviour, he found the chief good, the satisfying good, and he was happy? To the surprise and regret of his companions, he withdrew from the world, and attached himself to the little band of Christians assembling together for the worship of God in the island. His friends mourned that he had imbibed “Methodistical opinions;” which had so “spoiled him for the world;” but he had found an all-satisfying, sanctifying good in Christ, and from the moment that this precious treasure obtained a lodgment in his heart, in the face of scorn, and obloquy, and reproach, he “forsook all and followed Jesus in the way.” Reader, are you not afraid of the shipwreck of your soul? You are voyaging to eternity. There are sunken rocks, many and treacherous, in your way. The most concealed and fatal of all, is self-righteousness.—*O. Winslow.*

It has been observed, that in a violent gale those trees which occupied the centre of the forest and seemed most secure, have been torn from their roots, while others that stood on the margin,

and from their unsheltered position, most exposed, had struck their fibres so deep into the soil as to defy the power of the whirlwind and the storm: which should teach us, that no length of standing, no favourable situation in life, much less any inward strength, can secure us from falling: for it is not only to the young, but to the aged the “warning voice” must be directed.—“What I say unto you I say unto all, Watch.”—*C. Elven.*

SOME Christians occasionally speak as if their pastor should know, by intuition, every current event in their history. Hence, should they themselves, or any member of their family, be unexpectedly laid under God’s afflicting hand, or summoned suddenly to pass through some peculiarly painful ordeal, wonder is expressed, and certain feelings, half choked by emotion, are vented, because the minister “has not once called,” when in fact he was totally ignorant of the painful dispensation, and knew not but that the family were as happy and as well as when last he saw them in his pastoral rounds. Such individuals forget the way in which the New Testament churches acted on similar occasions. They overlooked the injunction of Heaven in the case, “Is any among you sick? let him call for the elders of the church.” Where this command is neglected, instead of wondering at the non-appearance of the pastor, the parties’ own want of consideration ought to be the subject of the deepest amaze.—*A. M. Stalker.*

SOME modern writers appear to intimate, that the study of every part of scripture is to all persons equally a duty. But this is as if a shepherd, having a large and varied district for his flocks, should urge the weary and weak, in regular circuit, across torrents and up rugged paths, to pick the “herbs of the

mountains," instead of encouraging them to feed oftenest "in green pastures, beside the still waters."—*J. Sheppard.*

Dr. JOHNSON once hearing a bishop say what is called grace before meat, in some such words as these, "For what we are about to receive, the Lord make us thankful," addressed him, "My lord, do you think that God will hear that prayer?" "I hope so," replied the prelate. "Then be assured," said the doctor, "that he will not; for he will reject every prayer which is not presented to him in the name of his Son." Whether the dignified ecclesiastic was instructed by the reproof so as to sin no more in the same way, we are not informed. To my mind the proper mode is plainly pointed out, for the words of the adorable Mediator are explicit, " whatsoever ye ask the Father in my name he will do it for you."—*Dore, MS.*

THE Holy Spirit was never promised to aid mankind in legislating, and judging what is best for the kingdom of heaven; but in learning and doing what Christ in every case has ordained; and when this, the appointed service of man,

is forsaken, while he obtrudes on that which is entrusted to the Saviour, a threefold impropriety results; the law which binds the servant is broken, the Spirit that comforts the servant is grieved, and the servant himself becomes, beyond all excuse, a competitor with his Lord.—*C. Stovel.*

THERE is a natural and fitting place for each man in the church, in society, in little circles, whether of family or of neighbourhood,—and should that be a place of superiority, he ought to know this, and to comport himself therewith. I have to record it as one great error of my life, that I have not done this—have not asserted my natural prerogative, which I should have done with the calmness of principle, and not suffered delinquencies to accumulate till brought out to repel them with the energy of passion. O Lord, give me wisdom in this, and the meekness of wisdom. Let not a wrong humility, or a wrong delicacy restrain me either from the testimony which it is mine to give, or the authority which it is mine to exercise. Keep me from the fear of man which is a snare.—*Dr. Chalmers.*

TO THE REV. JOHN SALE,

MISSIONARY TO INDIA.

HERALD of mercy! go,
Thy Saviour's love proclaim;
To lands of death and woe,
Tell the Redeemer's name:
Tell how he came on earth to die;
Tell how he intercedes on high.
Servant of God! arise,
Obey thy Master's call;
'Tis thine his will to prize,
For him to give up all:
Fear not; in danger's darkest hour,
He'll guard thee with Almighty power.
Soldier of Jesus! go,
Put on thine armour bright;
Undaunted face the foe,
Jehovah is thy might:
Unfurl the banner of the cross,
And count all earthly things but loss.

Wokingham

Brother beloved! farewell!
Sad though our hearts may be—
Yet will we not rebel,
But bow in prayer for thee,
And ask that thou may'st faithful prove,
That God would bless thy work of love.
Speed then to India's shore;
Haste to her prostrate race;
And though on earth no more,
We see each other's face,—
Bright is thy destiny; and we
May hope in heaven thy bliss to see.
Now thou the cross must bear,
Thorny may be thy way:
Then thou a crown shalt wear,
Circled with glory's ray:
Yet, when we reach that blessed place,
Our song shall only be of grace.

ELIZABETH.

HANBURY. L. M.

(The Copyright of this Tune, is the property of the Composer, Mr. Thomas Clark of Canterbury.)

When death shall in - ter - rupt these songs, And seal in

When death shall in - ter - rupt these songs, And seal in

Detailed description: This system contains the first two lines of music. The top line is a vocal melody in G major (one flat) and 3/4 time. The second line is a piano accompaniment in the same key and time, featuring a steady bass line and chords. The lyrics are printed below each line.

si - lence mor - tal tongues; Our help - er God in

si - lence mor - tal tongues; Our help - er God in

Detailed description: This system contains the second two lines of music. The vocal melody continues with a double bar line in the middle. The piano accompaniment also has a double bar line. The lyrics are printed below each line.

whom we trust, In bet - ter worlds our souls shall boast.

whom we trust, In bet - tor worlds our souls shall boast.

Detailed description: This system contains the final two lines of music. The vocal melody concludes with a double bar line. The piano accompaniment also concludes with a double bar line. The lyrics are printed below each line.

CHRONOLOGICAL PAGE FOR DECEMBER, 1849.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	F	7 47 3 52	Daniel ix. John xii. 20—50.	1135, Henry I. died, aged 67. 1811, W. Taylor, Esq., Founder of Step. Col. d.
2	S	7 48 3 51	Ezra i., iii. John xiii.	1804, Napoleon Buonaparte crowned. Moon sets, 25 m. past 10, evening.
3	Ld	7 49 3 51	Psalms. Psalms.	S. S. U. Lessons, Daniel v., Acts xxiv. Moon's first quarter, 6 m. past 8, evening.
4	M	7 51 3 51	Ezra iv. John xiv.	Clock after sun, 9 m. 24 seconds. Moon rises, 58 m. past 12, noon.
5	Tu	7 52 3 51	Haggai i., ii. John xv.	1837, Dr. Marshman (Serampore) d., ag. 70. Baptist Irish Committee.
6	W	7 53 3 50	Zechariah i., ii. John xvi.	Moon sets, 2 m. past 2, morning. 1821, J. Chamberlain (Agra) died, aged 44.
7	Th	7 55 3 50	Zechariah iii., iv. John xvii.	Moon sets, 20 m. past 3, morning. Moon rises, 23 m. past 2, afternoon.
8	F	7 56 3 50	Zechariah xii., xiii. John xviii. 1—27.	1608, John Milton born. Moon rises, 58 m. past 2, afternoon.
9	S	7 57 3 49	Ezra v. John xviii. 28—40, xix. 1—18.	1799, George Washington died. Moon rises, 40 m. past 3, afternoon.
10	Ld	7 58 3 49	Psalms. Psalms.	Full Moon, 44 m. past 11, morning. S. S. U. Lessons, Daniel vi., Acts xxv.
11	M	7 59 3 49	Ezra vi. John xix. 19—42.	Clock after sun, 6 minutes, 42 seconds. Moon rises, 32 m. past 5, afternoon.
12	Tu	8 0 3 49	Esther i., ii. John xx.	Fraternal meeting of Ministers at 4. Baptist Building Fund Committee at 6.
13	W	8 0 3 49	Esther iii., iv. John xxi.	Moon sets, 7 m. past 10, morning. Moon rises, 51 m. past 7, evening.
14	Th	8 1 3 49	Esther v., vi. 1 John i., ii. 1—14.	Moon sets, 46 m. past 10, morning. Moon rises, 9, evening.
15	F	8 2 3 49	Esther vii., viii. 1 John i., ii. 15—29, iii. 1—6.	1836, S. Summers (Bristol) died, æt. 46. Moon rises, 12 m. past 10, night.
16	S	8 3 3 49	Esther ix., x. 1 John iii. 7—24.	Moon sets, 46 m. past 11, day. Moon rises, 20 m. past 11, night.
17	Ld	8 4 3 50	Psalms. Psalms.	Moon's last quarter, 13 m. past 11, morning. S. S. U. Lessons, Ezra vi., Acts xxvi.
18	M	8 5 3 50	Ezra vii. 1 John iv.	Moon rises, 25 m. past 12, morning. Moon sets, 34 m. past 12, day.
19	Tu	8 5 3 51	Ezra viii. 15—36. 1 John v.	Moon rises, 29 m. past 1, morning. Baptist Home Mission Committee at 6.
20	W	8 6 3 51	Ezra ix., x. 1—17. 2 John and 3 John.	Moon rises, 33 m. past 2, morning. Lecture to young men at Bap. Miss. House.
21	Th	8 6 3 51	Nehemiah i., ii. Revelation i.	Moon rises, 34 m. past 3, morning. 1812, A. McLean (Edinburgh) d. aged 80.
22	F	8 6 3 52	Nehemiah iv. Revelation ii. 1—17.	Moon rises, 36 m. past 4, morning. 1835, Dr. Newman (Bow) died, æt. 63.
23	S	8 7 3 52	Nehemiah v. Revelation ii. 18—29, iii. 1—6.	Moon rises, 37 m. past 5, morning. Moon sets, 49 m. past 2, afternoon.
24	Ld	8 7 3 53	Psalms. Psalms.	Sunday School Union Lessons, Nehemiah ix. 1—25, Acts xxvii.
25	M	8 7 3 53	Nehemiah vi. Revelation iii. 7—22.	Moon rises, 26 m. past 7, morning. New Moon, 22 m. past 4, afternoon.
26	Tu	8 8 3 54	Nehemiah viii. Revelation iv., v.	Moon rises, 14 m. past 8, morning. Stepney Committee.
27	W	8 8 3 55	Nehemiah ix. Revelation vi., vii. 9—17.	Moon rises, 56 m. past 8, morning. Moon sets, 6 m. past 6, evening.
28	Th	8 9 3 56	Nehemiah xii. Rev. xx. 11—15, xxi. 1—8.	1800, Krishna & F. Carey, bap. in Ganges. Moon sets, 9 m. past 7, evening.
29	F	8 9 3 57	Malachi i., ii. Revelation xxi. 9—27.	1701, W. Kiffin (Devonshire Sq.) d. æt. 86. Moon sets, 16 m. past 8, evening.
30	S	8 9 3 58	Malachi iii., iv. Revelation xxii.	Moon rises, 35 m. past 10, morning. Moon sets, 23 m. past 9, evening.
31	Ld	8 8 3 59	Psalms. Psalms.	Sunday School Union Lessons, Nehemiah xiii., Acts xxviii.

REVIEWS.

Recollections of Northern India: with Observations on the Origin, Customs, and Moral Sentiments of the Hindoos, and Remarks on the Country, and principal Places on the Ganges, &c. By the Rev. WILLIAM BUYERS. London: Snow. 1848.

A GOOD book is still needed on what may be called the philosophy of missions. Reports of the yearly proceedings of missionary societies are numerous enough, dissertations on the first principles of Christian duty in reference to the heathen, and appeals to the liberality and devotedness of the churches of Christ have been largely multiplied; but a condensed view of the knowledge and experience which have been accumulating during the last fifty years, and of the practical rules to be drawn from them, is no where to be found. A work on the practical philosophy of missions therefore is still among the *desiderata* of our literature. Mr. Douglas's "Hints on Missions," and some remarks "on the Advancement of Society," by the same author, are valuable; the "New Model of Christian Missions" by the author of the "Natural History of Enthusiasm," is suggestive, though somewhat enthusiastic and Utopian. Swan, Abeel, and others, have added important contributions to the store of materials needed for such a work; but all combined have not supplied the deficiency of which we complain. The book is as yet unwritten.

With us, at least, the subject of such an inquiry is much narrower than with others. It is, for example, one of our first principles, that the gospel prepares its own way, and that civilization is not needed to secure it a cordial reception. It is equally a first principle with us, that the whole counsel of God is to be declared, and especially the truth of

Christ crucified, however little it may please such as require signs and ritual observances, or seek after wisdom. We have no doctrine of reserve. But if the recognition of these and other grand principles narrow the subject of inquiry and lessen its importance, many practical points still remain to be discussed. What are the best fields of labour—what the most successful modes of cultivating them—what the kind of agency which has been found most useful—what organization at home, and what connection with churches abroad, is most consistent with our principles, and most conducive to efficiency—whether are detached missions planted at wide intervals, and each feebly sustained, or two or three powerful centres of influence the more desirable—these and other questions require a deliberate reply, and he who will carefully examine and analyze and arrange the results of the experience of the various missionary societies during this century, will confer a great blessing on this sacred cause. We firmly believe that it is *the truth* which God owns, and the truth as preached by *holy, praying, and devoted men*; but this admission leaves a large question undecided,—of various modes of exhibiting and enforcing the same truths, and by Christians of equal holiness and consecration, which is the most consistent with the divine will, and best adapted for success?

The materials for deciding these questions must be supplied by intelligent missionaries. They may be stored up at home: they cannot be created there: and we receive with thankfulness the smallest contributions, examine them, and then lay them by for future use. On this ground we thank

Mr. Buyers for his present volume, and shall be happy to receive other donations from the same field. Nothing that sheds light (even the faintest) on the great practical topics connected with the philosophy of missions will be unwelcome to the careful inquirer.

On the character and religious habits of the Hindoos, Mr. Buyers's notes are of value. He shows impressively how much they need the gospel, and how important it is that there should be "a very great augmentation in the real Christian agency employed in India," without which augmentation, he fears that the future struggles of Christianity may be (not with idolatry, but) "with atheism, and the various other forms of infidelity and irreligion." He protests with much earnestness against the plan of sending one missionary to seek the conversion of a million souls, and holds that such a deficient agency is more likely to irritate the people, than to win them. "Of the complete success of our missions in India," Mr. Buyers says, "there can be no fear. It is only a question of time. Already thousands are joining the standard of the cross, and Christianity in one form or another is daily making inroads on heathenism, and is acquiring strength for still greater achievements, while superstition, in its various forms, is becoming feebler, and hastening to decay," p. 541. His remarks on this point are both cheering and oppressive. They show the certainty of our success, but they show quite as decisively the apathy and responsibility of the Christian churches of this country, in reference to the claims of that field. "All our missions," he adds, "require to be enlarged, and some of them are in such a condition, that unless a considerable enlargement soon takes place, many of the fruits of past labour will most probably be lost." This witness is true: and to no missions does his remark apply with greater

force than to those connected with our body. Stations are at this moment on the verge of extinction for want of help; while both men and funds to support even the present band of labourers seem to be withheld.

In these general conclusions of Mr. Buyers we heartily concur. Other conclusions we have read with interest. Our friends cannot have forgotten the protracted and painful correspondence between the committee of the Baptist Missionary Society and the committee of the British and Foreign Bible Society, in relation to the versions of Dr. Yates and others. An important principle was at stake, and it was feared in some quarters that through adhesion to it the funds available for translation might be diminished. That fear has since been proved groundless, and the brethren in Calcutta have received from the Bible Translation Society, and the American and Foreign Bible Society, more than they were in the habit of receiving from the British and Foreign Bible Society. Nor is this the only real good which has been educed from "seeming ill." It appears that bible circulation is more efficiently conducted by individual denominations than by united committees.

"The natural tendency of such committees (says Mr. Buyers) is obstructive, and has ever been so, to the very work they are designed to promote. A great deal has been done by the Calcutta Bible Society, no doubt; but it is much to be questioned whether more might not have been done without it, had the missionary societies retained them in their own hands, (as the baptist body have done generally with theirs,) and plentifully supplied them through the instrumentality of their own organization. Bible societies neither make the versions nor distribute them, but interpose themselves between the sympathies of the Christian public and the real agents, as monopolizers of the funds and controllers of work which they cannot do themselves. As a guarantee for the character of versions, such societies are worth nothing, as there are no translations in existence inferior to some which they have issued, and none more

unsatisfactory than some for which they are entirely responsible, having completely overruled the translators by their own sub-committees."

Our brethren respectfully declined to be so overruled, and maintained a principle which deprived them at once of all aid, but which it seems has had double honour, in securing both larger support at home, and greater efficiency and diffusiveness abroad. May it now be laid down as a principle generally admitted, that there are some departments of labour for which large promiscuous committees are not adapted, and that among these we may reckon the preparation and control of versions of the sacred scriptures?

But while we have read with pleasure the remarks of Mr. Buyers on India generally, we demur to many of the facts and reasonings contained in this volume. Nor do we think that he has treated fairly some of the names he has introduced. If, for example, he has occasion to speak of Serampore—one of the neatest, pleasantest, coolest towns in that part of India, he digresses into a discussion on the importance of all missionary societies having the property purchased by missionaries vested in trust, and hints that this is the lesson taught by the history of that station. The want of a trust deed (he thinks) was the origin of the dispute. It is added, in justification of this association, that the "Baptist Society more than any other has been exposed to difficulties in connexion with property," a statement that will be new to most of its friends. Our impression is, that where missionaries are erecting chapels and schools on their own pecuniary responsibility, though with the concurrence of their societies, and have expressed generally in writing their intention, a "masterful delay" in formally placing the property in trust is both just and wise. At all events, the history of the Baptist Mission abounds

with examples in support of this rule. If again Mr. Buyers has to speak of the necessity of an efficient, educated agency, supported in such numbers as shall command respect and produce "deep impressions on the mass," he selects as examples of the opposite system some stations of the Baptist Mission, which are strong enough to irritate the people, but not to convert them, p. 201. If he speaks of the folly of beginning to build towers without first counting the cost, and of attempting great things and expecting them without first gathering the necessary resources, it is Carey and Ward and Marshman who supply the evidence and the example. If he urges missionaries to keep to one work, and perfect old translations before they begin new, it is still Carey and his coadjutors who illustrate (by contrast) the wisdom of the rule. This perpetual reference to these men and their practices is no doubt owing in part to the fact, that "they were the principal instruments honoured by Providence in rousing the attention . . . of the universal church to the claims of the heathen world," and is made under the impression that what they did must be set forth in terms of warning, because of the authority which might otherwise be attached to their example. But still this purpose can hardly justify the running fusilade which is kept up along the whole line of our stations. Every where the author admits the piety and high character of the agents; but whether it is Serampore or Cutwa, or Patna, or Dinapore, or Chunar, or Benares, each suggests an important rule (old or new) which in the case of that particular station seems to have been despised or forgotten. Monghir alone is dismissed without censure. "Here," says Mr. Buyers, "there are several chapels and schools . . . and the success has been as encouraging as at most other stations." This case however does not aid his argument, for at Monghir

all Mr. Buyer's rules have been observed, both as to the number and quality of the agents—and even as to the trust deeds (we believe) of the chapels—and yet, he adds, the success is only “*as encouraging as at most other stations.*” Agra and Delhi, Jessore and Barisal, Mr. Buyers has not seen.

The fault at several of these stations is that the missionary, though “his influence and usefulness have been very considerable,” and he is a “very good and pious man,” has not been educated for the ministry, and is more or less deficient in ministerial qualifications. The need of Europeans in large numbers, and the establishment of efficient educational institutions, are the lessons taught (it is said) by their examples. The men referred to in this strain are, as we know, of strong mind, thoroughly conversant with the native language of the districts in which they reside, inured, before they became connected with the Society, to the climate, and adapted by personal character and habits for efficient labour among the people. We say advisedly that if usefulness and character be decided by testimony, by the amount of work done, of bibles and tracts distributed, or by the result of their labours in the conversion of souls, they will be found second to no body of missionaries in the whole of that continent. Will Mr. Buyers adopt these tests and abide the results? We are persuaded too that there is a fallacy in the reasoning, even if the facts were as Mr. Buyers represents them. “Give us an educated ministry, large educational institutions, and an imposing front, and the mass of the people will be moved to the general reception of Christianity,” is the substance of Mr. Buyer's demand. We say, on the other hand, Give us devout, energetic men, of strong sense, of ordinary intelligence, of apt speech, qualified to learn at least one language

besides their own, and of self-denying devotedness, and the mass will be moved in this case too; but it will be “each man apart,” and one by one, as in most spiritual movements in the history of the church. That the kingdom of God cometh not with outward show is a principle of wider application than we are often willing to allow, and may be illustrated in the character of the agency which God has been pleased to honour in every age.

In reference to the labours of our brethren in the work of translation, the remarks of Mr. Buyers are very decided. “They attempted,” he says, “what it was impossible that they should be qualified to accomplish—the translation of the scriptures into all the languages of India, and hence they never produced a translation that long outlived themselves; . . . their versions formed in general a basis for those of their successors, and especially for those of their own body, who have considerably improved one or two of them, but allowed the rest to sink into oblivion.” He then speaks of Dr. Yates, as greatly improving the Bengali and Hindustani versions, but entirely failing in his attempts to improve the Hindee.

It would be difficult perhaps to include in one sentence a larger number of unjust imputations than are contained in this statement. Let it be remembered that half the versions which have gained such honour for the Serampore missionaries were made into dialects of the Hindee or Sanscrit, and were therefore easily acquired, to a considerable extent, by men to whom those languages were familiar. Professor Wilson too testifies that they are as perfect as first versions generally are or can be. If any of them have gone into oblivion it is because the extension of our Indian empire and other circumstances have superseded, in a great degree, the use of the dialects in which they were written. Generally,

the Urdu, or in some instances, the Hindee or the Sanscrit, does the work which was once done by them all. If the history of India had been different, these "useless versions" would have occupied a different place in the estimation of the Christian church. Dr. Carey's fault herein was, that he was not a prophet, but only a translator.

In reference to several other languages, the merit of Dr. Carey is not that he made perfect versions, but that he published the *first* elementary treatises and translations, and that no delay would have made unnecessary this first step towards improvement. He ascertained, and minuted, and taught the principles of the languages in which he wrote, and illustrated those principles in a first translation of the sacred scriptures. This remark applies to the Telinga, the Canarese, the Mahratta, the Sikh, and even to the Bengali. In reference to them all, Dr. Carey did as well as others what no one has ever done perfectly, but what must be done before later students can reach perfection. In doing it he raised the dialect in which he translated to the dignity of a fixed tongue.

These various versions have formed a basis (Mr. Buyers says) for those of their successors, and especially for those of their own brethren who have improved one or two, and allowed the rest to sink into oblivion. If our brethren have improved but one or two, and they have employed their strength on more than other missionaries have used, it will follow that of the nearly forty translations made by Dr. Carey and his colleagues, three or four have been improved—but the rest are forgotten. Now what are the facts? The Chinese, the Oriya, the Telinga, the Canarese, the Mahratta, the Guzerattee, and the Khasee, have all been employed, more or less, by other societies in aiding translators to perfect their versions. The Persian, the

Sanscrit, the Hindustani, the Bengali, and the Hindee, have all been employed, more or less, for a similar purpose by our own. And these translations, include the most important versions made at Serampore. The "one or two" versions improved by our brethren, are the Sanscrit, the Urdu, the Bengali, and the Hindee—four at least. Many thousand copies of these versions are circulated every year, and their general accuracy and acceptableness are testified by missionaries of all denominations, and in all parts of India. The Sanscrit labours of Dr. Yates, which have received the united acknowledgments of Mr. Buyers's brethren, are not named.

Dr. Yates's corrections of the Hindee are admitted to be unsatisfactory. They were made under circumstances that justified the attempt, and explain the failure. The version into that language has been recently revised, however, and re-written by a very competent translator, Mr. Leslie, and it is now pronounced by an impartial witness, "the best translation" in that tongue. How these facts are to be reconciled with the paragraph from which we have quoted, we cannot say, but shall be relieved to know that we have mistaken the meaning of our author. We agree with so much that he has written, that we should be sorry to differ so widely here.

On the whole of this question we deem the opinion of an eminent continental scholar much more satisfactory than Mr. Buyers's. Speaking of the Chinese translations of Drs. Morrison and Marshman, one made within hearing of the language, and the other at Serampore; one as the work of a life time, the other amid many other similar engagements, Remusat says: "There are excellencies in both which could scarcely have been expected in first translations, and the possession of two independent versions of the scriptures in so widely

diffused a language as the Chinese, is a matter of deep thankfulness, as upon their basis a more accurate and idiomatic translation will some day be elaborated.* We concur in this sentiment, and thank God that both versions were published. They are neither of them perfect, but the publication of them is the first step to perfection.

Of the literary qualities of Mr. Buyers's book we have little to say. It is called, "Recollections of Northern India." In fact it treats only of the district between Calcutta and Benares. There are several passages in which the same remarks are repeated, and sometimes more than once. These repetitions are indeed excused on the plea that the volume was written at intervals, and that the author did not always remember when writing one chapter what had been said in others. But this plea is clearly inadmissible. It may justify the revision of an author's MS., but that it should be allowed to justify repetition *in type* is impossible. If Mr. Buyers meant his book not to be read, he should not have published it; and if he meant it to be read, how can he in his conscience compel his readers to waste so many days as among the aggregate of them will be spent in the perusal of what they have read before? The readers suffer in the first instance, the author and the theme in the end.

Dedicated by Special Permission to the Queen. The Pearl of Days: or the Advantages of the Sabbath to the Working Classes. By a Labourer's Daughter. With a Sketch of the Author's Life. Tenth Thousand. London: Partridge and Oakley. 12mo. pp. xiv., 90. Cloth, gilt.

Horæ et Vindiciæ Sabbaticæ: or, Familiar Disquisitions on the Revealed Sabbath. By RICHARD WINTER HAMILTON, LL.D., D.D., Leeds. London: Jackson and Walford. 16mo. pp. xii., 212. Cloth.

* The Bible of Every Land, p. 5.

Scripture Views of the Sabbath of God. By the Rev. JOHN JORDAN, B.A., Vicar of Eastone, Oxon. London: Partridge and Oakey. 16mo. pp. xxiv., 236. Cloth.

The Sabbath. By WILLIAM INNES, Minister of Elder Street Chapel, Edinburgh. 8vo. pp. 16.

It has been our intention for many months to present to our readers an article developing at some length our views of the sabbath; but other demands upon us have rendered it certain that the year 1848 will not witness the execution of this design. Nearly all that we can do now is to record the titles of works on which we had intended to descant.

The Pearl of Days is, however, so extraordinary a production that we must indulge ourselves by reporting on it a little more fully than on its companions. It owes its origin to the well judged offer that was made about a year ago of three prizes for the three best essays on the subject written by working men. Among the nine hundred and fifty compositions which were received was "The Pearl of Days," the author of which sent with it a letter stating that it was the production of a female, and pleading for admission among the competitors. It was thought however that a labourer's daughter must not be permitted to carry away a prize which had been offered only to working men; but the adjudicators rightly felt that it was a production that ought not to be withheld from the public, and that it was a duty as much to humanity as to the talented writer herself, not to suffer it to return to privacy and forgetfulness. It is indeed an admirable treatise, distinguished for unaffected simplicity, sound sense, accurate perception of the effects of operating causes, and an entire freedom from objectionable theology and untenable argument.

It appears from the beautiful piece of autobiography prefixed to the essay, that

memory carries the writer back to the period when her parents with five little ones around them tenanted an obscure garret in the outskirts of one of the principal towns of Scotland. Her father was then exerting himself to find a settled situation as a gardener, and in the meantime taking whatever work he could get in the small gardens in the neighbourhood. In infancy, she was taught that her parents were the guardians placed over her by the Creator, in his kind care for her welfare, and that it was his will that to them she and her brothers and sisters should in all things cheerfully submit themselves without hesitation or murmuring. Obedience—immediate, cheerful obedience, and the strictest regard to truth, lay at the foundation of all their other training. Their morning lesson was usually from the scriptures, but throughout the day they had recourse to other books. The parents were eager to obtain knowledge, and anxious to impart it to their children. There was no school within reach, and if there had been, the father's small income would not have allowed their education to be paid for; but, one by one, they took their place beside the mother, read a short lesson, and heard the larger words explained; and it was no uncommon thing to see her busy at the washing tub while one was engaged in reading, another attending to the baby, a third gathering sticks and keeping up the fire, and a fourth bringing water from a spring at some distance from the house. Even then, however, the foundation of her attachment to the sabbath and of her perception of its advantages was laid. "Our sabbaths," she says, "were our happiest days." It is no wonder that she now maintains that "he who would abolish the sabbath and distribute its hours among the days of the week that he might increase the comfort, and improve the character and the condition of working men, would act

as a builder would do who should dig up the foundations of a house that he might obtain materials wherewith to finish its upper story;" that "he who would seek to enslave and degrade the working man, could not more effectually accomplish his object, than by persuading him to regard and occupy the sabbath as a day which he might spend in amusement;" and that the sabbath, as affording time for spreading abroad the knowledge of God and of the glad tidings of salvation is "the lever which is to lift man from the degradation of the fall, and make him fit to be the inhabitant of a new earth, wherein all the evils that at present surround him shall be unknown."

This volume will doubtless obtain an extensive circulation, having so much intrinsic excellence and coming out under such powerful auspices. We hope that no one of our readers who is able to secure a copy will neglect to put himself into possession of a work which he will read with so much pleasure, and which he can lend with so much advantage. It may be an additional inducement to purchase it if we add that we are informed that the author is a member of the baptist church at Berwick-upon-Tweed.

Dr. Hamilton's Disquisitions are on The Original Sabbath—The Hebrew Sabbath—The Christian Sabbath—The Heavenly—and The Practical Sabbath. His style of thinking and writing is too well known to need to be described.

Mr. Jordan's eight chapters, which contain much that is valuable, though we do not agree with him in every particular, are entitled, Institution of the Sabbath, and its principles as developed therefrom—Primeval history of the Sabbath—Law of the Decalogue respecting the Sabbath, and its principles—History of the Sabbath during the Mosaic Dispensation—Teaching of Christ and his Apostles relative to the

Sabbath, and substitution of the first day for the seventh—Testimony of profane writers to the primitive institution of the Sabbath—Testimony of secular men to the fitness and blessedness of the Sabbath—Practical application of the great principle of the Sabbath.

The tract of our venerable friend Mr.

Innes consists of "Biographical Notices on the subject of Sabbath Observance, showing its influence on the Piety of Individuals." He cites Sir Matthew Hale — Jonathan Edwards — John Howard — William Wilberforce — Thomas Chalmers—Charles Simeon—Joshua Gilpin—and some others.

BRIEF NOTICES.

A View of the Evidences of Christianity. In Three Parts. By William Paley, D.D., Archdeacon of Carlisle. A New Edition, with Introduction, Notes, and Supplement, by the Rev. T. R. Birks, M.A., late Fellow of Trinity College, Cambridge. London: K. T. S. 12mo., pp. viii., 443. Price 3s. Cloth.

After the inspired scriptures themselves, there is no book in the English language which it is more desirable that our young people should read than Paley's Evidences. The value of that work is however materially increased by the additions made to it by the present editor. They are learned, judicious, and pertinent. The supplementary notes, which occupy sixty-nine closely printed pages, are on the Abstract Credibility of Miracles—on the Cumulative Evidence of the Gospels—on the Dialect of the New Testament—on the Admissions of Early Adversaries—on the Prophecies of the New Testament—on the Connexion of Christianity with the Jewish Scriptures—on External Confirmations of the New Testament—on Internal Confirmations of the New Testament—on the Voyage of St. Paul—and on the Experimental Evidence of Christianity. This edition ought to supersede entirely all that have preceded it.

The Bible of Every Land; or, A History, Critical and Philological, of all the Versions of the Sacred Scriptures, in every language and dialect into which Translations have been made: with Specimen Portions in their own characters; including, likewise, the History of the Original Texts of Scripture, and Intelligence illustrative of the distribution and results of each version: with particular reference to the operations of the British and Foreign Bible Society, and kindred institutions, as well as those of the missionary and other societies throughout the world. Dedicated by permission to His Grace the Archbishop of Canterbury. Part II., Class II., Shemitic Languages. London: 4to., pp. 32. Price 2s. 6d.

This second portion of an elaborate work which we introduced to our readers last month,

commences with a beautiful map giving a geographical view of the extension of the Shemitic languages. It proceeds to descant on the Characteristics of the Hebrew Language—the History of the Hebrew Text of Scripture—the Printed Editions of the Hebrew Bible—the Hebrew Versions of the New Testament—the Samaritan Pentateuch—the Chaldee Language and Targums—the Syriac Language and Versions—the Arabic Language and Versions—the Ethiopic or Ghèez Language and Version—and the Amharic Language and Version. All these belong to the Shemitic class, and they are illustrated by specimens well printed in the original characters.

Horæ Biblicæ Sabbaticæ. Sabbath Scripture Readings, by the late THOMAS CHALMERS, D.D., LL.D. In two volumes. Edinburgh: Sutherland and Knox. London: Hamilton, Adams, and Co.

We are inclined to regard this as the most interesting portion of this posthumous series that has yet appeared. The Sabbath Readings differ materially from the Daily Readings, in three volumes, which we have brought successively before the attention of our readers. There is in these Sabbath Readings very little expository remark; but there is a constant application to the author's case and occupations, and a flow of devotional thought, rendering the work quite original and peculiar. It is not as a man of extensive learning, or as a profound theologian that he shines, but as a devout believer, a little child in the presence of the Infinite Majesty, an earnest aspirant after those honours "which come from God only." The full length portrait of the inner man here given, must impress every experimental Christian with admiration for his deep humility, his constant reference to the divine will, his earnest desire for complete conformity to the standard of perfection, his simplicity of motive, and his fervent love for the church with which he was connected. As an assistant to private devotion we know of nothing equal to these two volumes; and if they should be the means of forming in their readers' minds the habit of communing with God, in like manner, over the

pages of his inspired word, their value will be inestimable. The second volume derives additional interest from the fact that it contains the last recorded thoughts of the venerable author,—his meditations and expressions of feeling when drawing near to the heavenly world; the latest entries having been made in the month in which he fell asleep.

The Pastor's Request: A Sermon preached in the Baptist Chapel, South Parade, Leeds, on Lord's Day, October 29, 1848, being the First Discourse after accepting the unanimous invitation of the Church to the Pastoral Office, and published by their desire. By A. M. STALKER. Leeds: 16mo., pp. 16. Price Twopence.

The pastoral experience of Mr. Stalker has enabled him to give to the church of which he has recently taken charge very pertinent counsels respecting the propriety of giving "proof of their love." He requests them to do this by individually cherishing a deep solicitude for their own personal growth in grace; by regular, punctual, and candid attendance on the means of grace; by reposing entire confidence in their pastor; by permitting him to realize their sympathy in the faithful discharge of all the arduous duties of the pastorate; by the kindness that shall make allowance for his failings, and the faithfulness that shall tell him of these in friendship; by the consistency of their deportment, and their love one to another; and by tendering their energetic, and constant, and prayerful co-operation with their pastor in extending the triumphs of the Redeemer.

The Officer's Daughter: A Memoir of Miss Elizabeth Taitton. To which are added some instances of Divine Grace in the Army. By the Rev. OCTAVIUS WINSLOW. Edinburgh: Kennedy, 64mo., pp. 143.

An account of a very remarkable young lady who died when about eighteen years of age, but not till she had been the instrument of communicating spiritual light to her parents, and impressing the circle in which she moved with admiration for her character. The anecdotes and addresses which the author has subjoined, conspire with the principal narrative to render the small volume peculiarly suitable for persons whose gaiety or military predilections would disincline them for the reception of instruction in a more didactic form.

Collections and Recollections of the late Mr. William Lincoln of Halesworth. Suffolk. With a sketch of the last hours of Mrs. Lincoln. By One of their Sons. London: Ward and Co. 12mo., pp. 159. Cloth, gilt.

As a Christian, a tradesman, a husband, a father, a dissenter, an Englishman, there were many points to excite the admiration of those who knew Mr. Lincoln, and this filial memorial will afford pleasure, both to them and to others who had not the advantage of personal acquaintance with him while he sojourned among mortals.

Athens: its Grandeur and Decay. London: R. T. S. 18mo., pp. 192. Price 2s. 6d.

This is a masterly performance. Its writer has shown judgment in the selection of his topics, skill in their arrangement, and a thorough acquaintance with the diversified subjects that pass under his review. The Rise of Athens, its Architecture, its Sculpture, its Painting, its Domestic and Social State, and the Mental and Moral Condition of its Inhabitants, are well described, and the woodcuts illustrative of the text add materially to its value.

The North British Review. No. XLIX. Edinburgh: Kennedy. 8vo., pp. 260.

This Review maintains its character for solidity, and for variety of information on important subjects. The first article is on juvenile criminals, ragged schools, prison discipline, and emigration: it asserts that "some of the thieves who are now prowling about our streets have had expended upon them a sum from first to last, that might have set them up as sheep farmers with a stock in Australia." The second is on the Historical Foundation of the Church of Rome, answering the question, was St. Peter ever at Rome, in the negative. The third is on the Life and Writings of Keats, an English poet who apparently knew no more of God than a poet born in Greece two thousand years ago. Then after a hundred and fifty pages of which Junius, Lord Castlereagh, Sir William Hamilton, Dr. Reid, Charles Lamb and his friends, furnish the topics, it closes with a paper on the state and prospects of Germany, the gist of which is that the new central government of Germany is intrinsically weak; that the state governments are equally weak, if not more so; but that "the central power with its national assembly is in the language of English journalism—'a great fact.'"

The Eclectic Review, November, 1848. London: 8vo., pp. 128. Price 2s. 6d.

There are three seasonable articles in this number, to which some who do not see the work regularly may thank us for pointing their attention. The first on the state and prospects of Italy gives a rather cheering view of the progress of right feeling in that country, leading to the conclusion that "already the spiritual dominion of Rome has received its death wound, and though the Italians hitherto reject the name of protestantism, they are secretly taking the thing into their heart of hearts." Another is on the history of the Jesuits; and a third on the condition of Ireland, and the whig panacea for existing evils, the endowment of the Roman Catholic priesthood by the state, observing that "it would be idle to affect incredulity on the point, and mere false delicacy to abstain from the expression of our opinion, because the measure has not yet been formally submitted to parliament." There are likewise interesting papers on the voyage and shipwreck of the apostle Paul, and on popular education.

The Protestant Dissenters' Almanack for 1849, being the First Year after Bissextile, or Leap Year. London: 18mo., pp. 64. Price 3d.

This is a very cheap publication, and it has been got up with great care. It is an improve-

ment upon that published last year under the same title. As, however, it does not profess to be a Congregational Almanack, but a Protestant Dissenters' Almanack, we do not see why congregational statistics and societies should occupy so very large a space in proportion to that afforded to other dissenting denominations. Why, for example, should the Congregational Board of Ministers, organized in 1727, and the Independent Board which separated from it last year have half a page, while the Baptist Board of Ministers, organized in 1723, is not even mentioned? Why, if two pages could be spared for the congregational colleges, a separate paragraph being allotted to each, should the baptist collegiate institutions be confined to one paragraph of ten lines? It is not self-evident, either, why the notice of the dissenting deputies, an association formed in 1732, consisting of lay representatives, should not be accompanied with a notice of the General Body of Dissenting Ministers of the Three Denominations in and near London, formed five years earlier. Omissions are quite excusable, however, in a new undertaking requiring so much labour as the present; and we doubt not that these, having been pointed out, will be rectified hereafter.

The Tahtar Tribes. London: R. T. S. Monthly Series.

A graphic description of a portion of the human family respecting whom little has been written, and whose peculiarities are worth knowing, will be found in this small volume. The similarity of their customs in many respects to those of the Hebrew patriarchs and of the nations by whom the Israelites were surrounded, gives to the account a special interest, and furnishes pleasing illustrations of scriptural history. The writer has availed himself of frequent opportunities to direct the attention of his readers to this analogy, and to interweave observations of an evangelical character with his information.

Bunhill Memorials. Sacred Reminiscences, or a portion of the blessed Living-Dead, whose mortal remains rest in hope, in Bunhill Fields. Containing an account of nearly Three Hundred Ministers, who are buried in that hallowed cemetery. With the inscriptions on their Tombs and Gravestones, and other interesting information respecting them from authentic sources. Edited by J. A. JONES. London: 12mo., pp. 24 and 24. Numbers III. and IV. Price Threepence, each.

Among the worthies of whom brief sketches are given in these two numbers are Andrew Gifford—John Gill—Thomas Goodwin—John Guise—Christopher Hall—Joseph Hart—Thomas Hopkins—Joseph Hughes—Thomas Hutchings—and John Hyatt.

Scripture Quadrupeds. London: R. T. S. 64mo., pp. 128. Paper, gilt.
Scripture Birds. London: R. T. S. 64mo., pp. 128. Paper, gilt.

Two small works of more than average excellence.

VOL. XI.—FOURTH SERIES.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Scripture Pocket-Book for 1849, containing an Almanack, also a passage of Scripture for every day. With an arrangement by which the Bible may be read in the course of the year, and variety of useful information. London: R. T. S. Roan Tuck. Price 2s.

The Christian Almanack for 1849. London: R. T. S. Price 6d.

The Pocket-Book Almanack for 1849. London: R. T. S. Price 2d.

The Tract Society Penny Almanack for 1849.

The Tract Society Sheet Almanack for 1849. Price 1d.

The Sunday School Teacher's Hand-Book. Reprinted from a work published by the American Sunday School Union. London: Ward and Co. 24mo. pp. 160.

A Voice from the Dumb. A Memoir of John William Lashford, late a pupil in the Brighton and Sussex Institution for the Deaf and Dumb. By WILLIAM SLEIGHT, Master of the Institution. London: Hamilton, Adams, and Co. 12mo. pp. 100.

Domestic Piety; or the Church Member at Home. An Address, forming the Annual Letter to the Churches of the Buckinghamshire Association. By the Rev. JESSE HOBSON. Reprinted by request. London: Hall and Co.

Scriptural Ordination, neither a Sacrament nor a Form. A comparison of the Idea of Ordination as held by Congregational Dissenters, with the views of other denominations, and some suggestions for the Improvement of Congregational Services. Delivered by the Rev. ANDREW REED of Norwich, April, 1848, on occasion of the Recognition of the Rev. J. WADSWORTH, as Pastor of the Independent Church at Bungay. London: Jarrold. pp. 21.

Sketches. Part I. Joseph Lancaster and his Companions. Part II. William Allen, his Life and Labours. By HENRY DUNN. London: Houlston and Stoneman. 16mo. pp. 145.

Irish Endowments and Irish Missions. By A. Lover of Ireland. A Tract. London: B. L. Green. pp. 12.

My Own Hymn Book and Sunday School Companion. London: Houlston and Stoneman. 32mo. pp. 174.

Rhymes worth Remembering, for the Young. By the author of "Important Truths in Simple Verse." London: Partridge and Oakley. 16mo. pp. 48.

The Christian Treasury, for November, 1848: containing Contributions from Ministers and Members of various Evangelical Denominations. London: Johnstone. 8vo. pp. 48.

The Herald of Peace, for October, 1848. London: Ward and Co.

INTELLIGENCE.

AMERICA.

GRANDE LIGNE MISSION.

Three converts were baptized by the Rev. L. Normandeau, at St. Pie, on Lord's day, the 8th of October.

Several members of the church at St. Pie are actively engaged in the work of colportage, and are much encouraged by the results.

In one parish, fifteen Roman catholic families have commenced reading the scriptures, and appear to be earnestly desirous of understanding and enjoying the truths of the gospel. They have been repeatedly visited, for the purpose of imparting instruction, and confirming them in the faith. Ere long, it is hoped, they will be convinced of the duty of separation from a corrupt church. The priest is greatly excited by this event. He has attempted to get possession of the New Testaments which have been circulated in the parish; but in the majority of instances the people have refused to surrender them, and boldly avowed their determination to read the word of God.

At another station, several persons have recently determined to quit the Romish church, and declare themselves protestant.

In the district around the mission house at Grande Ligne there are many encouraging indications. The number of inquirers is increasing; the preaching of the gospel is listened to with very serious attention; and many opportunities of usefulness are continually presented, which cannot be embraced, partly for want of suitable labourers, and partly for want of funds.

Madame Feller is now in the United States, soliciting contributions. The friends of truth, of all protestant denominations, it is earnestly hoped, will lend their aid. Baptists are peculiarly called on to be liberal, for to them the mission more especially belongs.—*Montreal Register*.

ORDINATION OF M. NORMANDEAU.

The ordination of the Rev. L. Normandeau, as a minister of Christ in the baptist denomination, occurred lately at the St. Helen-street baptist chapel, Montreal. The Montreal Register says:—

“The Rev. L. Normandeau, as most of our readers know, has been a member of the Grande Ligne Mission for several years. He has been principally engaged as tutor in the high departments, and has also co-operated in mission labour, in preaching the gospel, and

otherwise. Dr. Cote being now in the United States, as agent for the mission, it has become necessary to make new arrangements, and Mr. Normandeau has undertaken the charge of the station of St. Pie. In these circumstances he felt it desirable to be recognized and set apart as a minister of the baptist denomination, having utterly renounced the orders of the church of Rome, in which church he was formerly a priest, and whose authority he altogether disclaims: in that disclaimer all baptists unite.”

The introductory prayer was offered by Rev. G. C. Moore. The Rev. Dr. Davies then delivered an address in which he stated the views commonly held by baptists on the subject of ordination, viz., “that authority to preach the gospel is conferred by Christ himself, who chooses and calls his own ministers; and that it devolves on the church to recognize the divine call when satisfactorily indicated, and to commend the servants of God to his care and blessing, according to apostolic example; but that there is on such occasions no assumption of power, for power belongs only to the great Head of the church.” The ordaining prayer was offered by the Rev. Dr. Cramp, and the right hand of fellowship was given by all the ministers present. The Rev. Mr. Marsh of Quebec delivered the charge, and the Rev. L. Roussy concluded the services with prayer in the French language.—*Philadelphia Christian Chronicle*.

ASIA.

VALIDITY OF MARRIAGES IN INDIA.

The attention of our readers was called some time ago to the doubts which had been raised respecting the validity of marriages, which had been solemnized in India by missionaries and other ministers not belonging to the established church. The importance of the subject induces us to transfer to our pages the account of an Act of Parliament recently passed respecting it, which we find in The Friend of India of August 24th, kindly forwarded to us by Mr. Beddy of Patna.

Marriage and Property Law in India.

An act declaring the validity of and regulating the solemnization of marriages by dissenting ministers and others, not in holy orders, in the territories subject to the government of the East India Company.

Whereas, marriages have been solemnized in the territories subject to the government of

the East India Company by dissenting ministers and others, not in holy orders, and doubts have been raised as to the validity, for some purposes of such marriages, and it being desirable that all such doubts should be removed, and that additional provision should be made for the solemnization and registration of marriages in the territories now or hereafter subject to the government of the East India Company as is hereinafter mentioned, be it therefore enacted and declared 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 authority of the same.

1. *Marriages which have been solemnized by dissenting ministers and others not in holy orders, declared good.* That all marriages which have been solemnized previous to the passing of this act in the territories subject to the government of the East India Company, by dissenting ministers and others not in holy orders, shall be held and taken to be good and cognizable in the law to all intents and purposes whatsoever.

2. *Registers of marriages to be sent to the nearest registrar of the supreme court of one of the three presidencies.* And be it enacted that all dissenting ministers and others not in holy orders, who shall, previous to the passing of this act, have solemnized marriages within the territories subject to the government of the East India Company, and who shall have in their possession or power any register of such marriages, duly authenticated by the attestation of witnesses present at the solemnization of such marriages, or by the signature of any dissenting minister or other person not in holy orders, purporting to have celebrated such marriages, shall, within two years after the passing of this act, transmit such register as aforesaid, to the nearest registrar of one of the supreme courts of the three presidencies to be kept by him with the records of his office.

3. *The registers of the supreme courts at the three presidencies, to grant licences to dissenting ministers and others to solemnize marriages.* And be it enacted that it shall be lawful for the registrars of the supreme courts of the three presidencies, and they are hereby required to grant licences to solemnize marriages in the territories now or hereafter subject to the government of the East India Company to any dissenting ministers or others not in holy orders, who have at any time heretofore been accustomed to solemnize marriage within the territories subject to the government of the East India Company, on their applying for the same, which licence shall be according to the form and to the effect following, *i. e.* I, A. B., registrar of the supreme court of Calcutta (as the case may be), in pursuance of the powers contained in the statute of Victoria, intituled, an act de-

claring the validity and regulating the solemnization of marriages by dissenting ministers and others not in holy orders, in the territories subject to the government of the East India Company, hereby authorize you, C. D. (being a dissenting minister, or otherwise, as the case may be,) to solemnize marriages within the territories subject to the government of the East India Company.

4. *Marriages by dissenting ministers and others not in holy orders having a licence, valid.* And be it enacted that all marriages solemnized by dissenting ministers and others not in holy orders, to whom such licence shall have been granted, shall be good and cognizable in the law, to all intents and purposes whatsoever.

5. *Licences only to extend to the territories subject to the East India Company, and to be revocable for misuse.* Provided, and be it enacted, that such licences as aforesaid shall only be valid within the territories now or hereafter subject to the government of the East India Company, and that such licences may be revoked by the party granting the same, or his successor in office, for the misuse or abuse of the power to solemnize marriages so given by such licences.

6. *Publication of notice of intended marriages.* And be it enacted that no dissenting minister or other person not in holy orders, having such licence as aforesaid shall solemnize in marriage, unless a notice of the time and place of such intended marriage shall have been given at some public place of religious worship used by the religious body to whose communion one at least of the parties intended to be married shall be attached, during the time of divine service, or at some cutcherry during the hours of public business there, such notice to be given at least twenty days before the celebration of the intended marriage.

7. *Declaration to be made by parties to be married.* And be it enacted that no marriage shall be solemnized by any dissenting minister or other person not in holy orders, having such licence as aforesaid, but in the presence of two witnesses; and that in some part of the ceremony in the presence of such witnesses, each of the parties shall declare, "I do solemnly declare, that I know not of any lawful impediment why I, A. B. should not be joined in matrimony to C. D." And each of the parties shall say to the other, "I call upon these persons here present to witness, that I, A. B. do take thee, C. D. to be my lawful wedded wife (or husband)," provided, also that there be no lawful impediment to the marriage of such parties.

8. *Marriages to be entered in duplicate registers.* And be it enacted that the dissenting ministers or other persons not in holy orders, so solemnizing marriages as aforesaid, shall forthwith register every marriage solemnized by them in a duplicate marriage register

book, according to the form contained in schedule herunto annexed, and every entry of such marriage shall be signed by the person solemnizing the same, and also by the parties married, and be attested by two witnesses.

9. *One copy of the register of marriages to be deposited with registrar.* And be it enacted that any dissenting minister or other person not in holy orders, so solemnizing marriage in pursuance of such licence as aforesaid, shall within twelve months after such solemnization of marriage, transmit one of the said duplicate copies of registry to the registrar of the nearest supreme court of one of the three presidencies, which register shall be kept by him with the records of his office.

10. *Certified copies of entry in marriage register valid.* And be it enacted that the registrar of any supreme court as aforesaid, who shall have the keeping of any register-book as aforesaid, shall at all seasonable times, allow searches to be made of any register-book in his keeping, and shall give a copy certified under his hand of any entry or entries in the same.

11. *Certified copies to be sealed with the seal of office.* And be it enacted that the said registrar shall cause to be made seals of the respective registry offices, and shall cause to be sealed therewith all certified copies of entries given in their respective offices, and such certified copies so sealed shall be evidence of the marriage to which the same relates without any further proof of such entry; and the said registrars respectively shall be entitled to receive for every such certified and sealed copy of entry of marriage the sum of—

JUGGERNAUT AND THE BRITISH GOVERNMENT.

The possibility of discontinuing the support of Juggernaut by the British government without the infraction of any engagement which justice or honour requires to be observed is shown in a series of quotations from the highest authorities which that zealous friend of India, Mr. Peggs, has forwarded to us. Among them are the following:—

“The position is perfectly tenable, that the British government never pledged itself to support the temple, and consequently, having restored its lands, and thrown all the net receipts of the pilgrim tax into the hands of the priests, it is at liberty, and it is an imperative duty to wash its hands at once and for ever, of all its abominations. The authorities are numerous: “You will be careful not to contract with the Brahmins any engagements which may limit the power of the British government to make such arrangements at the pagoda of Juggernaut, or to introduce such a reform of abuses as may be deemed advisable.”—*Lord Wellesley in 1803.*

“It is a just cause of boast that the government of this vast empire recognized so early

and have adhered to it with such constant uniformity, the principle of the toleration and protection of all creeds and *not the principle of making payments from the treasury for the support of particular institutions.*”—*J. Lewis, Esq.*

“The Board of Revenue have no hesitation in saying, that they cannot find that the government have ever bound themselves by any pledge not to discontinue the allowance to the temple.”—*G. Plowden, Esq.*

“No pledge to continue the donation can be elicited from the correspondence.”—*W. W. Bird, Esq.*

The Friend of India, May 11, 1848, suggests the propriety of allowing the priests to collect their fees, and thus retire from the temple. “Fortunately the prohibition to exact such fees as were received under the Mahratta government, still continues in our statute book. Those fees would be far more productive than the gratuity from our treasury, and the discontinuance of the donation must be accompanied by the repeal of the act, which will place the establishment of Juggernaut on the same footing as that of other temples in India.”

“Thus the way is open to retire from this shrine of human ignorance, obscenity, and misery. How dishonourable to Britain in the nineteenth century, to degrade her sons by connexion with idols. Is it a fact that the temple of Juggernaut is only one of innumerable Hindoo temples, the worship and establishment of which are partly maintained by payments from the public treasury?”—*Letter to H. St. G. Tucker, Esq. p. 46.—Ward and Co.*

“This anomalous and unchristian system,” adds Mr. Peggs, “must be exposed and destroyed. A missionary in southern India, addressed the writer:—‘*Christian England is the main support of idolatry in India, if that support were withdrawn, idolatry would speedily fall.*’ Haste, happy day!” Memorials should be sent to the courts of directors and proprietors of the East India Company, to the care of J. Poynder, Esq. South Lambeth, before December 27th.

THE NOVA SCOTIA MISSION IN BURMAH.

The following extract of a letter from the Rev. Mr. Burpe to a friend in Halifax, contains very encouraging information.

“*Mergui, June 6, 1848.*—Dear C——,—When I last wrote, being unprepared to give you any correct account of the number of Karens, disciples, &c., in this place, I promised to do so at some future period. Having now had sufficient time to obtain some knowledge of this field, I suppose the board may expect to receive some further information with regard to it. Our first tour was made in visiting the church at Kabin. That village is distant from here little less than a day by

row-boat, and numbers eight houses, and at a distance of about one hour's walk in two or three directions from the village there are three or four houses more. These are all occupied by disciples. There is also, at about the distance of two hour's walk, a few families of heathen Karens, but they seldom feel interest enough in the worship of God to walk that distance. During our stay at Kabin, sometimes we would see two or three present on the Lord's day. We were delighted with the reception the dear people gave us, and with their good attendance at the house of prayer. We remained at that place about three weeks, meeting for worship every evening, and on the Lord's day, morning, afternoon, and evening. The number that attended on the week evenings was about thirty or forty, and on the Lord's day about fifty or sixty. Mrs. Burpe also had a nice little class of girls and a few boys, to whom we gave daily instruction. At the close of the time mentioned, as the disciples were much engaged in harvesting their rice, we thought it best to postpone the communion for a short time, and as my health was suffering somewhat from the badness of our jungle accommodations, we thought it best to return home until the harvesting should be ended. The latter part of December, about one month from the time we left Kabin, we again returned here. Notice having been given, according to our request, of a protracted meeting, we had the pleasure of meeting on our arrival a number of disciples from Thembug and Bombay, places distant from Kabin about half a day's walk. The meetings continued for ten days with increasing interest, that is to say, the church seemed to be increasing in life and strength. We seldom had the privilege of seeing any from the heathen ranks. The children of the disciples of course were present, from the oldest down to the child upon its mother's arm. It is the custom, I am happy to say, of Karen parents and teachers, to instruct the children committed to their charge in the things of God at an age as early as possible, and the happy results are evident. Among the sixty or seventy disciples that form the two little churches of Kabin and Thembug, I think there are not any of their children above fourteen years of age who are not members of the church.

During the series of meetings nine candidates for baptism (all children of disciples) were carefully examined, received, and baptized; eighteen backsliders were restored, and the communion of the Lord's supper administered. The sabbath that closed the meetings there, was a day of deep interest to many. The morning was lovely as we assembled at the hour of sun-rise to spend a few moments in prayer, before the baptismal service, and then it was heart-cheering to hear the song of praise to God which rose upon

the morning breeze from many a glad heart as we repaired from the *Zayat* to the water side. After the usual services were closed, I felt it to be a delightful work to baptize the nine youthful candidates. The interim between the going and coming of each was filled up with a verse of praise to God. The pleasing order that prevailed was arranged by the dear brother who labours with the little church in that place. He is now a useful assistant, and promises much should his life be spared. At the close of the afternoon service, the communion was administered, and I think the feeling of all was, "it is good for us to be here." A short service in the evening closed the meetings of the day and the protracted meeting.—*Christian Messenger.*

NEW CHAPELS.

FARHINGSTONE, NORTHAMPTONSHIRE.

About three years ago the gospel was introduced into this village, and six persons were baptized, two by Mr. Lirwell, Bugbrook, and four by Mr. Chamberlaine, Pattishall.

During the summer of 1847, Mr. G. Watkins gave a plot of ground on which a chapel has since been erected at the cost of £140, which was opened on the 3rd of August, 1848. Mr. Franklin of Coventry preached in the morning, Mr. Wheeler of Moulton in the afternoon, and Mr. J. T. Brown of Northampton in the evening. About 270 persons took tea at one shilling each, the proceeds of which together with the collection amounted to £26 6s.; the friends at Bugbrook have contributed about £21; the poor people of the village £3 12s. 6d.; and Mr. Thomas Poole, farmer, £10 in money, also much labour and the largest part of the carriage.

October 22, 1848. Mr. T. Chamberlaine, after preaching in the new chapel, administered the ordinance of Christian baptism for the first time in the village of Farthingstone to two candidates, Mr. T. Poole and J. Fene-moor. The ordinance was administered in a pool in Mr. Poole's orchard, he wishing to bear testimony to the truth in his own village and before his own neighbours.

LYNDHURST, HANTS.

The services connected with the opening of the general baptist chapel at Lyndhurst, took place on Tuesday, the 7th of November, on which occasion the Rev. Dr. Burns of London preached two sermons. The collections and subsequent donations amounted to upwards of £20, clear of expences. The chapel is entirely rebuilt. The dimensions are forty feet by twenty-five feet inside. The style of the building is a chaste design of Roman architecture.

ORDINATIONS.

LYMINGTON, HANTS.

On Friday, 20th October, recognition services were held in the baptist chapel, Lymington, on occasion of the settlement of the Rev. James Martin, B.A., as co-pastor with the Rev. James Millard. In the morning an introductory lecture was delivered by the Rev. Isaac New of Birmingham, prayer was offered by the Rev. T. Morris of Southampton, and the charge was given by the Rev. Dr. Cox of Hackney. In the evening a sermon was preached by the Rev. J. P. Mursell of Leicester. The Revs. J. Millard, J. B. Burt, A. McLaren, F. Wills, and R. Compton, took part in the services.

WHITCHURCH, SALOP.

On Wednesday, October 25th, Mr. W. Bontems was recognized as pastor of the baptist church in this place. After introductory reading and prayer by the Rev. W. Tyler, the charge to the minister was given by the Rev. J. Sprigg, M.A., of Margate, and the address to the church and congregation by the Rev. J. Clare of Wrexham. The other parts of the service were conducted by the Revs. Williams of Malpas and Sanders. In the evening a public meeting was held, the Rev. W. Tyler in the chair, when the above named ministers advocated the cause of Christian missions, and a collection was made in aid of the funds of the Baptist Missionary Society.

BIRKENHEAD.

The oversight of the congregation meeting for worship in the Craven Rooms, Birkenhead, has been accepted by Mr. Samuel Harris Booth of St. Albans.

UNION CHAPEL, CUMBERLAND STREET, SHOREDITCH.

Mr. Charles Smith, late of New Mill, Tring, has accepted the invitation of the church to take the pastorate, and entered upon his pastoral duties on Lord's day the 19th of November.

RECENT DEATHS.

REV. ALEXANDER WILLS.

The subject of this narrative was born on the 12th of August, 1768, in the city of Salisbury. We have no document affording particulars of his early life; but when he was about twenty years of age, while attending the ministry of the late Rev. John Adams, pastor of an independent church in Salisbury, it pleased God to accompany the

truth with power to his soul, and he was brought to a discovery of himself as a ruined sinner, and to flee for refuge to the hope set before him in the gospel. Soon after his conversion he became anxious, as is generally the case, for the salvation of others; and an opportunity offering for the exercise of the gift the Lord had conferred upon him, he, in connexion with other brethren belonging to the same church, preached the word in the villages situate several miles from, as well as contiguous to, his native city. His sincere and ardent efforts were blessed to the awakening of many, by which he was encouraged to steady perseverance in his work amidst much persecution, and oftentimes imminent danger.

With the people among whom his religious course commenced he abode in Christian fellowship, until the decease of their highly valued pastor, which occurred in 1805. At that period, in consequence of some difference of opinion, a new independent interest was formed in Salisbury, of which the Rev. Mark Wilks, who has been long resident in Paris, became the settled minister. Mr. Wills was induced to join this church, and took a most active part in promoting its prosperity; incessantly labouring, as he had previously done, and with corresponding success, every Lord's day in the surrounding villages.

Some years subsequently he was led seriously to consider the subject of believers' baptism; and after examining the scriptures thereupon with much prayer, he was impressed with the conviction of the necessity of submitting to this ordinance. His beloved wife (now sorrowing widow), who had been brought to God sometime after her husband's conversion, and whose mind had been yet earlier exercised than his upon the point in question, determined with himself to obey the persuasion wrought in their minds, and in the year 1818 both were publicly baptized by the Rev. James Turquand in the chapel at Milford, Hants, over which cause their son Francis, seventeen years afterwards, was ordained to the pastoral office.

In the year 1822, Mr. Wills, after passing through a series of vicissitudes, and some of them of a painful nature, removed to London, where he was appointed to the charge of an interesting school which owed its entire support to the benevolence of Herbert Mayo, Esq. Here he was employed in teaching the children of the poor, until he was deprived of sight by the formation of cataract in both his eyes. He underwent the severe operation of couching in the years 1826-7, and through the divine blessing his sight was graciously restored. He again entered upon his duties in the school, and, in addition thereto, preached on sabbath days.

In the month of April, 1829, both the parents, with their son Francis, were received into communion with the church in John street, under the pastoral care of the Rev. J.

H. Evans, where the subject of our narrative was introduced to a more extensive field of usefulness than he had hitherto known, occupying the twofold capacity of visitor and preacher. In 1838 he was engaged as a missionary by the same church, and devoted himself wholly to the visitation of the poor in the streets, courts, and lanes of the neighbourhood of Cromer-street, Gray's Inn-lane, supplying occasionally the pulpit of the chapel there set apart for public worship. In this locality he laboured on until the year 1841, when he received a unanimous invitation from the baptist church at Ashley, Hants, to become their pastor. To this their desire he did not hesitate to accede, although he had now reached his seventy-third year.

At such an advanced age, it will excite some surprise when we state that he was accustomed to preach three times on the Lord's day, also once and sometimes twice in the week. But it is written, "them that honour me I will honour," therefore, he was not only endowed with sufficient strength for this arduous and continuous labour, but crowds of attentive hearers were collected, the church and schools increased, and the place speedily became too strait for them. This delightful change rendered it indispensable to increase the size of the chapel, and it was made more than a half larger than its original construction. By this extensive alteration much expense was of course incurred; but nearly the whole of the debt was liquidated through the untiring efforts of the aged pastor among Christian friends. Still the building was thronged as before, and many evident seals to his honoured ministry were from time to time added to the church, of whom some have departed in the faith wherein they lived and walked.

This zealous servant of the Redeemer continued to fulfil his pastoral duties at Ashley until the winter of 1847-8, when in consequence of a severe attack of influenza, his bodily strength began to fail, and it clearly appeared to be the will of his heavenly Father that he should retire from active service in his vineyard. At the united desire of his affectionate children, and after prayerful meditation on his own part, he relinquished his pastorate in March of the present year.

On leaving Ashley he came to reside at British-grove, Hammersmith, where it was soon perceived that his mortal career was hastening to a termination; though himself, at intervals of improved health, cherished the expectation, ever dear to his heart, that God might yet permit him to proclaim salvation to dying sinners. His naturally cheerful temperament frequently excited flattering hopes in those who loved him, and their unwillingness to endure the pang of separation prompted them for a time to indulge the pleasing delusion.

Throughout his illness his conversation had

a decidedly spiritual character; Christ was the theme of his thoughts, his speech, and his song, for he repeatedly gave utterance to the grateful feelings of his soul in some one of Zion's songs. The following verses must be ranked among his especial favourites, and often, with considerable sweetness of voice, did they issue from his lips:—

"Should pining sickness take away
My life in premature decay,
In life or death I'll strive to say,
Thy will, my God, thy will be done.

"Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say,
Thy will be done, thy will be done."

On the 1st of November it was believed by all who saw him that the hour of his departure was very nigh. This impression having been communicated to the several members of his family, nearly the whole of them assembled at his residence. He, while calmly surveying them, observed, "Now we see the value of religion; nothing but the religion of Jesus can give peace on a dying bed." During the night he suffered much in body, and appeared also to experience some inward conflict of a mental kind. This led one of his daughters to ask, "Dear father, are you happy?" He evinced surprise at the question, and immediately replied, "Why do you so inquire? I am on the *Rock*; and am confident he (meaning the Saviour) is able to deliver." From the time of his conversion until the final scene, he uniformly enjoyed an assurance of his interest in Christ, and could say with the apostle, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

On the morning of the 2nd of November, but a short time before he yielded his last breath, some of the family who had been watching him through the night, and witnessed the struggle he had encountered, and his firm grasp of the divine faithfulness to bring him off more than conqueror, were led earnestly to supplicate that the Lord would "shorten the delaying hours, and bring the promised rest." His beloved partner said to him, "Jesus will soon *come*, and take you to himself." Raising his enfeebled arm, and his eyes just about to close on all created good, he exclaimed, "He is *here!* He is *here!*" and shortly afterward fell asleep in the eighty-first year of his age.

"So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently sinks the orb of day,
So dies a wave upon the shore."

He has left three sons and seven daughters and thirty-five grandchildren to deplore his loss. Two of his sons are in the ministry, and the remainder of his children (one ex-

cepted, who is a sincere seeker of salvation) are members of dissenting churches.

The earthly remains of Mr. Wills were deposited in Highgate cemetery on Wednesday, the 8th of November, upon which solemn occasion the Rev. C. Shepherd, assistant minister to the Rev. J. H. Evans, kindly attended the funeral, and delivered appropriate addresses both in the chapel and at the grave.

B. C.

REV. J. WESTCOTT.

The Rev. J. Westcott was formerly a member of the baptist church meeting at Dorman's Land, from which he was dismissed with fourteen other persons to form a church at Burstow in Surrey, in the year 1835, of which he was chosen pastor. For thirteen years he laboured in that poor, benighted place, with varied success, and meeting with much opposition from the ungodly around. But the Lord smiled upon his self-denying labours, and at length the church numbered one hundred members, and the chapel was found far too small to accommodate the constantly increasing congregation. In the summer of the present year, it was enlarged to double its previous size, and during the enlargement, both the new and the old part were crowded with hearers. But it is supposed, that the anxiety connected with the enlargement, in addition to his attention to his school and pulpit labours, was too much for him, and brought on the illness which removed him from his church, his family, and his friends.

He attended the re-opening of his chapel, but never preached in it afterwards. His illness lasted about three months, during the greater part of which he was not favoured with any remarkable enjoyments, but his heart was fixed firmly trusting in the Redeemer. The four last days he was much happier, and even longed to depart and be with Christ, which is far better. On the day he breathed his last, he said, "How long, how long before my faith is turned to sight;" and looking upward, added, "There is my strength, there is my strength." Some time afterward he said, "I know in whom I have believed; I have trusted him, I have loved him, I have served him, but not half enough." A little before he died he expressed a wish that his death might be improved from, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," 2 Tim. i. 12. He gently breathed out his soul unto God in the afternoon of October 7, in the forty-second year of his age. He was a good man, a successful preacher, living in the affections of his people and esteemed by all who knew him. He has left behind him a wife and seven children unprovided for: may the Lord appear for them, and raise

them up friends among his own people. The young people especially miss him, for his affectionate attention to their welfare endeared him to them, and his sound advice was often found to be exceedingly useful by them. His church was never so prosperous, nor was there ever such evidence of the Lord's presence, power, and blessing, as when he was removed from them. How mysterious are the ways of the Lord! But his work was done, his sufferings are over, he is now with his Lord. May his afflicted widow and fatherless children be the special objects of Jehovah's care, and may his many prayers for them be answered in their happy experience. Let us work while it is day, for the night of death will soon come, and then whatever has been left undone must remain, so far as we are concerned, undone for ever.

J. S.

MRS. CRIBBIN.

Mrs. Mary Cribbin of Liverpool, departed to her rest on the 15th of October last in her 82nd year. She was brought to a knowledge of Jesus Christ under the ministry of the Rev. Samuel Medley, and was added to the church under his pastoral care in the year 1800. She was favoured with a naturally cheerful and buoyant disposition, and with a remarkably clear and sound judgment. These qualities, elevated and strengthened by divine grace, made her an invaluable mother, and a most useful friend. In times of trial, both in the family and in the church, her influence was highly salutary, and many will long have occasion to be thankful for it. A large measure of bodily health was granted to her, so that accumulating years appeared but little to depress her. At the close of last summer, the apparently insignificant circumstance of the undue pressure of one of the shoes led to her confinement for many weeks, and, subsequently, to two alarmingly sudden attacks, resembling, but only resembling, apoplexy. These, however, were the forerunners of her Lord, who, after an interval of considerable suffering, called her to himself. Her closing days were comforting to her family, and greatly edifying to her Christian friends. Her time was spent much in prayer, in which she had a remarkable gift. While conversing with any one, she would insensibly glide into a direct and long continued address to God, whom she seemed to feel always present. The last distinctly audible words she uttered, were finely appropriate to the close of a life of so much blessing, and to the beginning of an eternity of unbroken repose: she exclaimed, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

C. M. B.

REV. WILLIAM GRAY.

Died, Nov. 7th at Bristol, where he had recently resided, in the 72nd year of his age,

the Rev. William Gray, formerly pastor of the baptist church at Chipping Norton, Oxfordshire, and more recently, for many years, of College-lane, Northampton.

MISCELLANEA.

BAPTISM OF THE REV. MR. ANDERSON, LATE OF THE FREE CHURCH GYMNASIUM, AT OLD ABERDEEN.

Perhaps few of our readers are aware of the recent separation from the Free Church of this excellent and highly respected gentleman. Before the disruption in the Scottish church, Mr. Anderson was a parish minister, no less esteemed for his piety and exemplary conduct, than for his talents as a scholar. At the disruption he seceded from the establishment, along with the great body who relinquished their charges and their livings, to form what has since been termed the Free Church of Scotland; and removed to Old Aberdeen, where he soon collected around him a considerable number of hearers, who built for him a handsome place of worship, and between whom and him a warm and growing attachment was soon formed.

During a course of study of the Old Testament scriptures especially in their bearing on the Christian dispensation, Mr. Anderson's mind gradually became unsettled with respect to the ordinances of the New Testament church, and especially baptism, which, without consulting any controversial works on the subject, he became convinced was an ordinance that belonged to believers only, and an ordinance which could only be performed by immersion.

On the 7th of March last, Mr. Anderson in a letter to the moderator of the presbytery, formally intimated that "he had maturely adopted convictions with regard to the principles on which sealing ordinances are to be administered under the gospel, which incapacitated him for discharging the functions understood to belong to a minister of the Free Church;" but still he wished to continue a private member of the church. After several meetings, however, the presbytery, on the 9th May, came to the conclusion that, owing to his change of views, Mr. Anderson could no longer be recognized as a member of the Free Church, and this decision was confirmed by the general assembly at its first meeting thereafter; so that Mr. Anderson, for the present, is not in connexion with any ecclesiastical body. A few weeks after his separation, he was baptized at Aberdeen by the Rev. W. Innes of Edinburgh, who was there supplying at the time the pulpit of Mr. Pledge, then in England.

Previously to the dismissal of his charge, Mr. Anderson had established, what for a considerable time he had been projecting, an

institution "for the purpose of affording an improved preparatory education, on Christian principles, to youths intended for the universities."

"Such a seminary, although belonging to a class well known and appreciated in other countries, has heretofore found no place among the educational institutions of Scotland. In the present instance, there are three specific objects contemplated by its introduction. (1.) The elevation of the attainments of the scholars to a higher point before entering the colleges than they reach in the existing seminaries, or than it is possible for them to reach in the vast majority of the rural schools. (2.) The enlargement of the character of the existing Scottish system of education, so as to embrace a variety of subjects and exercises, not usually finding a place even in the higher schools in the north. (3.) The subordination of the whole system of preparatory education to the paramount object of communicating to the scholars such an enlarged acquaintance with the word of God, as every educated Christian mind ought to possess, and such as is absolutely necessary as a foundation for the theological knowledge peculiarly professional, which it is the subsequent business of the aspirant to the Christian ministry to acquire.

"Scholarships or bursaries of £15 each per annum to the number of nearly thirty, to be held generally for a period of three years, have been secured in connexion with the institution, by the liberal contribution of individuals in different parts of Scotland and England. But the institution is open to all youths of good moral character, willing to conform to its rules, on payment of a fee of five pounds for each annual term.

"The conditions on which the bursaries are disposed of are as follows:—

I. That the applicant shall be of good character, properly recommended as being a youth of promise, rendering it likely that when educated, he shall be serviceable in a public capacity, as a minister, or teacher of youth.

II. That parties recommending the applicant shall guarantee to the directors of the institution £15 per annum to make up, with the amount of the bursary £30 per annum, calculated to be necessary for covering the entire expenses of board and education for a year.

III. That if youths enjoying the scholarships should ultimately abandon the design of becoming serviceable to the church, they shall be held bound in honour, but not in law, to repay any sums advanced on account of their education at the gymnasium.

IV. That while liberty of conscience in choosing their ecclesiastical and domestic connexions shall be sacredly maintained to the scholars; or, if under age, to their parents or guardians, those holding scholarships shall be

subject to the government of the directors and masters of the institution.

V. That the disposal of the scholarships shall be so regulated that one third of the whole shall fall vacant, and be disposable anew at the close of each annual term.

VI. That at the commencement of each annual course of instruction, any holder of a scholarship found disqualified after trial from entering the succeeding class, shall be held, for that year, to have forfeited his scholarship, which shall then be at the disposal of the directors.

VII. For the convenience of bursars and for their more effectual training, it is intended to provide out of the sum allotted for board, dinner and coffee for them in the institution, except on the Lord's day."

The first session is now near its close, and the results hitherto have been highly satisfactory, as appears from the ample outline of studies which it is expected will have been completed during this session, in Latin, Greek, English grammar and composition, arithmetic and algebra, general history and geography, scripture history and archaeology, vegetable physiology, music, &c."

Such an institution under the superintendance of a gentleman of such a high character as Mr. Anderson, has a strong claim on the liberality of the friends of a superior system of Christian education; as well as a claim to the particular attention of those for whom the advantages of such an institution might be required.

When moreover the great sacrifices which Mr. Anderson has made for conscience' sake are taken into consideration, along with the fact that he has a large rising family dependent upon him, and that he has, hitherto, received no pecuniary compensation for his great labour, first in establishing the institution, and since in superintending its concerns, it is fondly hoped that Christian friends in England, especially those of the baptist denomination will render such support, by their contributions or otherwise, as may place the establishment on a firm foundation; and secure for its disinterested founder and superintendent such an income as will place him beyond the reach of anxiety in behalf of his large and interesting family. D. M.

BROMSGROVE.

On Monday evening, October 23, a social tea meeting was held in the school rooms connected with the baptist chapel, Bromsgrove, to commemorate the fiftieth anniversary of the baptist sabbath school; on which occasion the trays were gratuitously furnished by ladies connected with the congregation, and nearly 200 sat down. After tea the meeting adjourned into the chapel, and were addressed by the venerable founder of the

school, Mr. Scropton (now in his 84th year), Mr. Crowe of Worcester, and Mr. Swan of Birmingham. During the meeting, a brief epitome of the most striking facts connected with the history of the church (founded somewhere about 1650) and the Sunday school were read, and at its close a subscription was entered into by the friends present, and nearly £150 was promised towards a debt of £300 now lying on the chapel. This sum, to those who know the circumstances of the people, will be considered a very creditable effort towards ridding themselves of a paralyzing burden. The present pastor of the church is Mr. James Sneath late of South Shields. His ministry is well attended, and good, by the blessing of God, is resulting from it.

GREAT ELLINGHAM, NORFOLK.

The baptist chapel in this village having been closed for three sabbaths for the purpose of erecting two side galleries for the accommodation of the sabbath school, other alterations, and painting, was re-opened on Lord's day, the 12th of November, when the pastor, Mr. Cragg, preached morning and evening, and in the afternoon, Mr. Brooks of Norwich, superintendent of the Princes Street school, addressed very efficiently the parents and children. The attendance was good, and the day a hallowed one to those assembled. After the sermon in the evening, three young persons were baptized in the name of Jesus. The collections on the occasion were £11 16s. 8½d.

On Monday evening, the teachers and a few friends took tea together, when addresses were delivered and resolutions adopted respecting further attempts of usefulness.

BEECHEN GROVE CHAPEL, WATFORD.

A social singing meeting was held on Wednesday evening, the 15th of November, at which upwards of 220 of the friends principally connected with the above congregation sat down to tea in the vestry. Mr. Smith, being requested to preside, briefly said that it must give pleasure to all present to observe the great progress that had been made during the past year in this delightful part of the worship of God, and attributed the improvement to the perseverance of those who have overcome the difficulties which at first presented themselves in the introduction of the Psalmist Tune-Book, thereby securing a better selection of music, better arrangement of the harmonies of the old standard tunes, and necessarily better taste in the execution. He also laid stress upon the duty incumbent on all to take a part, particularly on those who wanted practice only to render their voices agreeable and useful.

The Rev. Mr. Cowdie of Chipperfield being present was called upon to offer prayer. After which Mr. G. H. Betts kindly undertook to give out the words of the several hymns and chants, at the same time explaining the peculiarity of the style of each musical composer, and the adaptation of the compositions to the words selected. In a subsequent part of the meeting, Mr. Betts and the Rev. Mr. Cowdie delivered short addresses referring to the effect that must have been produced in the temple worship by the chants of the priests and the responses of the congregation. The meeting was enlivened and entertained by Mr. C. K. Smith bringing forward a class of children who sang four pieces from the Juvenile Choir in a manner that gave great satisfaction, and proved, as Mr. C. K. Smith observed in his address, what even children may attain to with suitable instruction.

The principal music selected was from the Psalmist, the Family Choir, the Comprehensive Tune-Book, and the Euphonia, comprising the compositions of Purcell, Webbe, S. Bach, Haydn, Pelham, Humphreys, Tallis, and Dr. F. Mendelssohn Bartholdy. Mr. Charles Gay presided at the instrument.

RESIGNATIONS.

The Rev. Edmund Hull, who has laboured at Watford about fifteen years, has recently resigned his pastoral charge of the church in that town.

The Rev. R. Grace of Battle thinking it probable that he shall resign his pastorate there, of twelve years' continuance, requests us to say that he is open to invitation, and shall rejoice to labour among a pious and devoted people of our denomination.

COLLECTANEA.

THE WORKING CLASSES, AND RELIGIOUS INSTITUTIONS.

The inquiry started at the autumnal meeting of the Congregational Union, held at Leicester, as to the probable causes of the marked alienation of feeling in the working classes of this country from the religious movement of the day, is one upon which much remains to be said, before accurate conclusions can be arrived at. Probably something may be gained by taking working men into our councils, and hearing their views of the matter. Is it not, at any rate, worth a trial? We are resolved upon making the experiment. For a few weeks, we shall make arrangements to give, if received, a page to correspondence from working men, whose communications we herewith invite.

The question to be discussed, and from the discussion of which we shall carefully exclude all irrelevant matter, may be thus stated—“What are the main reasons which account for the general want of sympathy evinced by the working classes, for the public ministry and institutions of the Christian faith in this country? Plainly, they have little confidence, and less interest, in the religious proceedings of any denomination. To what causes do they themselves ascribe their indifference or hostility?”

In the discussion of this question in the columns of the *Nonconformist* we must exact compliance with the following conditions:—

1. That every communication be that of a *bonâ fide* working man, whose name and address shall be given to us in confidence.
2. That each letter shall be couched in moderate language, free from personalities, and devoted directly to the point under investigation.
3. With these necessary restrictions, correspondents shall be at liberty to express their sentiments freely—the responsibility of uttering them being, of course, exclusively their own.
4. If the correspondence exceed a page, the editor pledges himself to select what may appear to him the most striking for publication—if it fall short of a page, he will not consider himself bound to insert every communication which may have come to hand. In this respect he claims to exercise his own discretion.

Lastly, brevity, and a legible handwriting, are extremely desirable.

On these terms, then, we open our columns to the discussion by working men of this most important inquiry. It may be fairly anticipated that much which may make its appearance in response to this invitation will be startling to some of our readers, both as to manner and matter. All that we ask of them is, a candid consideration of whatever may be advanced. If it is the part of wisdom to learn even from an enemy, much more is it incumbent upon us to gain such information as we can from those whose confidence we wish to win. Our hope is, that something may be done towards rectifying misconceptions on both sides—and that, peradventure, some new light may be thrown upon one of the most interesting problems of the age.—*The Nonconformist*.

CONVENT AT PENRYN.

With unfeigned satisfaction do we announce, on the authority of a local contemporary, that the popish convent established some time since at Penryn, as the headquarters of a propagandist mission for Cornwall, has been abandoned. Owing to the revolutionary movements on the continent,

and the decreasing power of the popish priests, the supplies have failed, and the concern has become bankrupt. From the authority above referred to, we learn that the founders of this convent had secured the most imposing mansion in the centre of Penryn, while the ladies appointed to conduct it were perfect adepts in the art of teaching, and united to the most elegant accomplishments, a dignity of manners eminently calculated to win the confidence and affections of their pupils, among whom were the daughters of parties bearing the names of protestants. With a view, also, of working their way among the poor, a free school was connected with the convent; and attempts were not wanting to give *éclat* to the affair by claiming for its priests the power of working miracles. As we have said, however, bankruptcy has overtaken the concern, the inmates have departed, and the property is for sale. The cause assigned for the breaking up of this mission gives rise to the hope that many more of these spiritual pest-houses, scattered over the broad acres of England, will soon share the same fate, as there is not the shadow of a doubt but that a large portion of their revenues is derived from foreign sources. The same cause must necessarily operate also in crippling the foreign missions of the papal church; for it is impossible to look at the actual condition of Ireland and continental Europe, and not be convinced that, even had no change of opinion unfavourable to popery taken place, the pecuniary resources of the *Propaganda de Fide*, must in every direction be diminished, and in numerous instances be completely dried up. We trust that some of our readers, whose special attention is directed to the history of modern popery, will not lose sight of this point. We confess we should like to see the financial account for 1848.—*Christian Times*.

SECESSION OF THE HON. AND REV. BAPTIST NOEL.

From the inquiries we have made, we believe that the rumour which has reached us respecting Mr. Noel's intention to secede from the establishment is well founded. We are informed that he has announced his resolution, in a letter, to his chapel wardens, but states that he shall continue to officiate at St. John's Chapel for a short time longer. The public will no doubt soon receive an authentication of the statement, from Mr.

Noel himself, together with his reasons for taking so important a step. We have since been informed, on trustworthy authority, that the above rumour is strictly correct, and that in a few days Mr. Noel will probably make a public statement of his reasons for seceding from the church, but that he will not resign his pastorate until Midsummer next. We understand that the church and state question is the only cause assigned for the step.—*Nonconformist*.—[We find, on inquiry, that the above is substantially correct; though we are in a position to affirm, that Mr. Noel has not yet made any public statement to the chapel-wardens, nor is he expected, at present, to make any open statement of his reasons for seceding.—*Ed. Patriot*.]—*Patriot*.

We fear there is no doubt of the fact, that that amiable and excellent person, the Hon. and Rev. Baptist W. Noel, has signified his intention of seceding from the church. It is a subject of much greater regret than of surprise.

It is a matter of thankfulness that amidst so many perversions to Rome from the one extreme of the church, that those at the other extreme of the line should, amidst so many provocations offered to them by popishly-affected divines of the temper of the bishop of Exeter, have remained firm in their allegiance to her sway. This is a matter of thankfulness, but not of surprise. For, where evangelical truth pervades the heart, the drawing out of the affections to that church which so fully embodies and displays scriptural verity, must be strong indeed. And where sound and sober judgment predominates in the intellect, the perception that divine truth, thus embodied in her articles and liturgy, is continually rising into fuller predominance and power within its boundaries, must impel to a joyful endurance of still remaining evils, in the good hope that they also are soon destined to alleviation or extinction.

But amidst all his excellencies and all his talents, no one who has intelligently watched the course of Mr. Noel could feel secure of his continued allegiance to his church. As churchmen it was impossible not to perceive a weakness in this direction—an oscillation of sentiment which, becoming, from any cause, a little stronger than usual, might throw him out of her enclosures.

Our time, however, does not permit of our dilating on the subject to-day.—*Record*.

For additional intelligence and EDITORIAL POSTSCRIPT, see the concluding pages of the Supplement.

Supplement.

DECEMBER, 1848.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed 1792.

OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 31, 1848	£21,876	7	2
EXPENDITURE	23,399	2	8
BALANCE against the society	5,234	5	5
SPECIAL GRANT OF £6000 TO JAMAICA. Paid in the year from the			
General Funds	£500	0	0
BALANCE due to the Treasurers on this account	1554	14	1

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq., M.P.
Secretary, Rev. JOSEPH ANGUS, M.A., F.A.S., Baptist Mission House, 33,
Moorgate Street.

Committee.

Acworth, Rev. James, LL.D., Bradford.
Allen, Joseph H., Esq., Brixton.
Birrell, Rev. Charles M., Liverpool.
Birt, Rev. Caleb E., M.A., Wantage.
Bowes, Rev. W. B., London.
Brawn, Rev. Samuel, Loughton.
Brook, Rev. William, London.
Cox, Rev. Francis A., D.D., LL.D., Hackney.
Danford, John, Esq., London.
Daniell, Rev. J. Mortlock, Birmingham.
Godwin, Rev. Benjamin, D.D., Bradford.
Green, Rev. Samuel, Waltham.
Groser, Rev. William, London.
Hinton, Rev. John H., M.A., London.
Hoby, Rev. James, D.D., London.
Jones, Rev. William, Stepney.
Kemp, George T., Esq., London.
Lowe, George, Esq., F.R.S., London.

Murch, Rev. William H., D.D., Watford.
Mursell, Rev. James P., Leicester.
Overbury, Rev. Robert, London.
Pawtress, Thomas, Esq., Gravesend.
Phillips, J. L., Esq., Melksham.
Pottenger, Rev. T., Islington.
Pritchard, Rev. George, London.
Roff, Rev. Robert, Cambridge.
Russell, Rev. Joshua, Greenwich.
Soule, Rev. Israel May, Battersea.
Sprigg, Rev. James, M.A., Margate.
Steano, Rev. Edward, D.D., Camberwell.
Stephenson, George, Esq., Clapham.
Stovel, Rev. Charles, London.
Tritton, Joseph, Esq., Battersea.
Trestrail, Rev. Frederick, London.
Webb, Rev. James, Ipswich.
Winter, Rev. Thomas, Bristol.

Auditors.

Messrs. George Gould, Charles Jones, and Thomas Hawkins.

Stations and sub-stations	173
Missionaries	67
Female missionaries	24
Native preachers and teachers	163
Number of members	5484
Day schools	113
Day scholars	5578

In these numbers Jamaica is not included, the churches there, consisting of about 30,000 persons, being no longer aided by the society.

Baptist Home Missionary Society.*Formed 1797.*

OBJECT: "To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns."

INCOME, year ending March 31, 1848	£4644	7	4
EXPENDITURE	4751	6	8
BALANCE, against the society	706	0	10

Treasurer, JOHN R. BOUSFIELD, Esq.

Secretary, REV. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

Committee.

Allen, Mr. J. H.
 Bezer, Mr. H.
 Bowes, Rev. William B.
 Crosswell, Mr. H.
 Cubitt, Mr. William.
 Easty, Mr. Nathaniel.
 Green, Mr. Benjamin L.
 Groser, Rev. William.
 Haddon, Mr. John.
 Heptinstall, Mr. W.

Hill, Mr. J.
 Jones, Rev. William.
 Kitson, Mr. Willis.
 Miall, Rev. William.
 Moore, Mr. B.
 Pottenger, Rev. Thomas.
 Smith, Rev. James.
 Standring, Mr. J.
 Webb, Mr. W.

Auditors.

Mr. James Low and Mr. William Sarl.

Collector.

Mr. William Parnell, 6, Beynon Cottages, De Beauvoir Square.

Central stations	91
Village stations	215
Missionaries and grantees	91
Baptized, in the year	583
Members	4,752
Hearers, about	23,000
Sunday schools	109
Teachers	1000
Scholars	7000

Baptist Irish Society.*Formed 1814.*

OBJECT:—"The diffusion of the gospel of Jesus Christ principally by the employment of Missionaries and Readers in Ireland, the establishment of Schools, and the distribution of Bibles and Tracts."

INCOME, year ending March 31, 1848	£2546	12	9
EXPENDITURE	2673	1	8
BALANCE against the society	1756	1	2
RELIEF FUND, expended in the year	2103	19	8
BALANCE in hand	2304	16	1

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.

Secretary, REV. FREDERICK TRESTRAIL, 33, Moorgate Street.

Auditors, Mr. T. Hawkins and Mr. G. T. Gill.

Committee.

Beddome, Mr. William.
 Burls, Mr. Charles.
 Cubitt, Mr. William.
 East, Rev. D. J.
 Green, Rev. Samuel.
 Groser, Rev. William.
 Jay, Mr. A.
 Low, Mr. James.
 Lowe, Mr. George, F.R.S.
 Miall, Rev. William.

M'Laren, Mr. David.
 Oliver, Mr. James.
 Overbury, Rev. Robert W.
 Penny, Mr. John.
 Peto, S. M., Esq., M.P.
 Pottenger, Rev. Thomas.
 Rothery, Rev. Joseph.
 Sanders, Mr. Joseph.
 Swinstoad, Mr. William.
 Watson, Mr. Samuel.

Chief stations	17
Sub-stations	58
Missionaries	15
Readers	15
Schools	30
Scholars on the books	2,280

Average attendance about two-thirds. The average number in each school is above 70, and of these the children of Romanists are to those of protestant parents, as 5 to 2.

General Baptist Missionary Society.

Formed 1816.

INCOME, year ending June 30, 1848	£2534 12 2
EXPENDITURE	2590 1 0
BALANCE in hand	125 11 1
LIABILITIES	204 10 11

Treasurer, Mr. R. PEGG, Derby.
Secretary, Rev. J. G. PIKE, Derby.

Committee.

Balm, Mr. J.	Roberts, Mr. T., ⁵ son.
Earp, Mr. John.	Seals, Mr. R.
East, Mr. G.	Stevenson, Mr. G.
Heard, Mr. John.	Stevenson, Mr. W.
Hill, Mr. Thomas.	Trueman, Mr. George.
Hodgson, Mr. J.	Wherry, Mr. W.
Holloway, Mr. B.	Wileman, Mr. H.
Hull, Mr. T. P.	Wilkins, Mr. W.
Noble, Mr. J.	Winks, Mr. J. F.

Bankers, Messrs. Smith and Co., Derby; Messrs. Smith, Payne and Smith, London.

Bible Translation Society.

Formed 1840.

OBJECT :—"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."

INCOME, year ending March 31, 1848	£1568 15 8
EXPENDITURE	1572 13 5
BALANCE in hand	114 14 1

Treasurer, G. T. KEMP, Esq., Spital Square.
Secretary, Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Allen, J. H., Esq., Brixton.	Lowe, G. Esq., F.R.S., London.
Acworth, J., LL.D., Bradford.	Murch, Rev. W. H., D.D., Watford.
Angus, Rev. J., M.A., F.A.S.	Mursell, Rev. J. P., Leicester.
Birrell, Rev. C. M., Liverpool.	Overbury, Rev. R. W., London.
Birt, Rev. C. E., M.A., Wantage.	Penny, J., Esq., London.
Bowes, Rev. W. B., London.	Pewtress, T., Esq., Gravesend.
Brook, Rev. W., London.	Pike, Rev. J. G., Derby.
Burls, C., Esq., London.	Roff, Rev. R., Cambridge.
Burns, Rev. J., D.D., London.	Russell, Rev. J., Greenwich.
Cox, Rev. F. A., D.D., LL.D.	Soule, Rev. I. M., Battersea.
Daniell, Rev. J. M., Birmingham.	Sprigg, Rev. J., M.A., Margate.
Godwin, Rev. B., D.D., Bradford.	Stevenson, G., Esq., Camberwell
Hinton, Rev. J. H., M.A., London.	Upton, Rev. W., St. Albans.
Hoby, Rev. J., D.D., London.	Watson, S. Esq., London.
Jackson, S., Esq., Camberwell.	Webb, Rev. J., Ipswich.
Jones, Rev. W., Steppay.	Whitehorne, J., Esq., London.
Low, James, Esq., London.	Winter, Rev. T., Bristol.

Travelling Agents.

Rev. George Francis, 61, Walnut Tree Walk, Lambeth; Rev. Manoah Kent, Shrewsbury.

Particular Baptist Fund.*Formed 1717.*

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1848	£2554 14 5
EXPENDITURE	2550 18 7

Treasurers, WILLIAM LEPARD SMITH, Esq., Denmark Hill.
 WILLIAM BRODIE GURNEY, Esq., Denmark Hill.
 WILLIAM BEDDOME, Esq., London.
 Secretary, Mr. WILLIAM BAILEY, 33, King Street, Covent Garden.

General Baptist Fund.*Formed 1726.*

OBJECTS:—"Created in 1726, by the voluntary contributions of several churches and individuals as "a permanent fund for the Education of Students for the ministry among the General Baptists, and for the better support of Necessitous Ministers of that denomination throughout the country."

INCOME, 1847-8	£137 7 4
EXPENDITURE	127 12 4

Treasurer, T. W. DUNCH, Esq., 15, Stepney Causeway.
 Secretary, Rev. W. H. BLACK, Mill Yard, Goodman's Fields.

Baptist Building Fund.*Formed 1824.*

OBJECT:—"To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist denomination throughout the United Kingdom."

INCOME, year ending August, 1848	£411 14 0
EXPENDITURE	413 12 10
LOAN FUND, Expenditure	252 13 6
BALANCE in hand	66 16 3

Treasurer, JOSEPH FLETCHER, Esq., Lordship Lodge, Tottenham.
 Secretary, Mr. JOHN EASTY, 2, Victoria Terrace, Upper Grange Road, London.
 Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

Committee.

Bailey, Mr. William.
 Bayley, Mr. George.
 Bowser, Mr. William.
 Bowser, Mr. A. T.
 Danford, Mr. John.
 Dixon, Mr. R. S.
 Easty, Mr. Nathaniel.
 Haddon, Mr. John.
 Hawkins, Mr. Thomas.
 Merrett, Mr. Thomas.
 Oliver, Mr. James.
 Penny, Mr. John.

Peto, Mr. S. M., M.P.
 Poole, Mr. Moses.
 Ridley, Mr. Samuel.
 Spurden, Mr.
 Shoveller, Mr. J.
 Swinestead, Mr. W.
 Walkden, Mr. John.
 Warrington, Mr. Joseph.
 Williams, Mr. R.
 Wilmshurst, Mr. B. C.
 Woollacott, Mr. J. C.

Auditors, Messrs. W. BOWSER and N. EASTY.
 Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Grants during the year to four churches	£68 0 0
Lenss to six churches	550 0 0

Baptist Union.

Formed 1813.

OBJECTS:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending June, 1848	£93 14 11
EXPENDITURE	84 9 0
BALANCE against the Society	22 3 2

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.

Secretaries, Rev. EDWARD STEANE, D.D., Camberwell; Rev. JOHN HOWARD HINTON, M.A., 59, Bartholomew Close.

Committee—Official Members.

Angus, Rev. Joseph, A.M., Secretary to the Baptist Missionary Society.
 Bailey, Mr. W., Secretary to the Particular Baptist Fund.
 Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.
 Easty, Mr. John, Secretary to the Baptist Building Fund.
 Groser, Rev. William, Secretary to the Board of Baptist Ministers in London.
 Pike, Rev. J. G., Secretary to the General Baptist Missionary Society.
 Trestrall, Rev. F., Secretary to the Baptist Irish Society.
 Underhill, Mr. E. B., Secretary to the Hanserd Knollys Society.

Elected Members.

Allen, Mr. J. H., Brixton.	Low, Mr. James, London.
Birt, Rev. C. E., M.A., Wantage.	Morris, Rev. R., Manchester.
Bowser, Mr. W., London.	Murch, Rev. W. H., D.D., Watford.
Burls, Mr. Charles, London.	Overbury, Rev. R. W., London.
Cox, Rev. F. A., D.D., LL.D., Hackney.	Penny, Mr. John, London.
Danford, Mr. J., London.	Pottenger, Rev. T., Islington.
Edwards, Rev. J., Nottingham.	Roff, Rev. R., Cambridge.
Godwin, Rev. B., D.D., Bradford.	Smith, Rev. James, London.
Green, Rev. S., Walworth.	Sprigg, Rev. J., M.A., Margate.
Haddon, Mr. John, London.	Stevenson, Rev. J., Walworth.
Hare, Mr. J. M., London.	Stovel, Rev. C., London.
Hoby, Rev. James, D.D., London.	Swan, Rev. T., Birmingham.
Jones, Mr. C., Camberwell.	Winks, Rev. J. F., Leicester.
Jones, Rev. W., Stepney.	

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
 In Scotland, the Secretary of the Baptist Union for Scotland.
 In Ireland, the Secretary of the Baptist Union for Ireland.
 In Hamburg, the Rev. J. G. Oncken.
 In Prussia, the Rev. G. W. Lehmann, Berlin.
 In Canada, the Secretaries of the Canada Baptist Union.
 In New Brunswick, Committee of Correspondence of New Brunswick Association.
 In United States, the Rev. Baron Stow, M.A., Boston.
 In West Indies, the Rev. John Clark, Brown's Town, Jamaica.
 In East Indies, the Secretaries of the Bengal Baptist Association.
 In Australia, the Rev. John Ham, Sydney.

Bath Society for Aged Ministers.

Formed 1816.

OBJECT:—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June 8, 1848	£409 19 10
EXPENDITURE	240 1 6
Capital, £4600 new 3½ per cent. Stock, and £900 3 per cent. Consols.	
Claimants receiving aid	26
Number of Beneficiary Members	116

Treasurer, JOHN LEDYARD PHILLIPS, Esq., Melksham, Wilts.

Secretary, REV. CHARLES DANIELL, Melksham.

Fundees.

Kelsall, Henry, Esq., Rochdale.
Leonard, R., Esq., Bristol.

Phillips, J. L., Esq., Melksham.
Smith, W. L., Esq., Denmark Hill.

Committee.

Anstie, Mr. G. W., Devizes.
Barnes, Rev. W., Trowbridge.
Cary, Mr. S., Bristol.
Cater, Rev. P., Brompton.
Clarke, Rev. T., Ashford.
Dobney, Rev. J. T., Oxford.
Fowler, Mr. W., Trowbridge.
Hanson, Mr. J., Brixton Hill.
Hinton, Rev. J. H., M.A., London.
Howe, Rev. G., Warminster.
Jackson, Rev. John, Coate.
Kelsall, Mr. H., Rochdale.
Leonard, Mr. R., Bristol.
Phillips, Mr. J. L., Melksham.
Pryce, Rev. R. S., Gravesend.

Rodway, Rev. G. W., Bingley.
Russell, Rev. J., Blackheath.
Salter, Mr. S., Trowbridge.
Sherring, Mr. R. B., Bristol.
Shoard, Mr. John, Bristol.
Smith, Mr. J. G., Bath.
Smith, Mr. W. L., Denmark Hill.
Stean, Rev. E., D.D., Camberwell.
Trotman, Rev. D., London.
Tucker, Mr. E., Bath.
Wassell, Rev. D., Bath.
Webb, Rev. E., Tiverton.
West, Mr. G., Bath.
Winter, Rev. T., Bristol.
Yates, Rev. W., Stroud.

Baptist Magazine.

Commenced 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending June 25, 1848	£87
Grants to Widows from the commencement to Midsummer last	5554

Editor, REV. WILLIAM GROSER, 24, Acton Place, Kingsland Road.

Treasurer, JOHN PENNY, Esq., 33, Moorgate Street.

Secretary, SIMON WILKIN, Esq., Cossey Cottage, Hampstead.

Publishers, MESSRS. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns.

First published in 1828.

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 25, 1848	£182
Grants from the commencement	2587

Treasurer, Rev. Dr. MURCH, Watford, Herts, or 33, Moorgate Street.

Publisher, Mr. HADDON, Castle Street, Finsbury.

Trustees.

Bartlett, W. P., Esq.
 Birt, Rev. C. E., A.M.
 Birt, Rev. Isalah, deceased.
 Beddome, W., Esq.
 Bosworth, Newton, Esq., deceased.
 Cort, James, Esq.
 Grosor, Rev. William.
 Jackson, Samuel, Esq.
 Mann, Rev. Isaac, A.M., deceased.
 Millard, P., Esq.

Morgan, Rev. Thomas.
 Murch, Rev. W. H., D.D.
 Price, Thomas, D.D., LL.D.
 Saunders, Alexander, Esq., deceased.
 Smith, Edward, Esq.
 Smith, W. L., Esq.
 Steadman, Rev. W. D.D., deceased.
 Steane, Rev. E. D.D.
 Summers, Rev. S., deceased.

Baptist Tract Society.

Formed 1841.

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views, as Calvinistic and Strict Communion Baptists."

INCOME, year ending December 31, 1847	£149	4	1
EXPENDITURE	232	7	11
BALANCE due to the Treasurer	83	5	10

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.

Secretaries, Rev. R. W. OVERBURY, 5, Wakefield Street, Regent Square.

Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Editor, Rev. W. NORTON.

Committee.

Betts, Rev. H. J.
 Bowser, Mr. W.
 Kevan, Mr. N.
 Lewis, Rev. B.
 Lowe, Mr. G.
 Lush, Mr. R.
 Merrett, Mr. T.

Peacock, Rev. J.
 Penny, Mr. J.
 Rothery, Rev. J.
 Swinestead, Mr. W.
 Price, Mr. T.
 Wilkin, Mr. S.
 Wyard, Rev. G.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.
 Tract Depository, Messrs. Houlston and Stoneman's, 65, Paternoster Row.

The Hanserd Knollys Society.

Formed 1844.

OBJECT:—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.

Honorary Secretaries.

E. B. UNDERHILL, Esq., Nailsworth, Gloucestershire. Rev. W. JONES, Stepney.

Secretary, Mr. GEORGE OFFOR, junior.

Council.

Acworth, Rev. J., LL.D.
 Angus, Rev. Joseph, M.A., F.A.S.
 Birrell, Rev. C. M.
 Birt, Rev. Caleb Evans, M.A.
 Black, Rev. William Henry.
 Brock, Rev. William.
 Burditt, Rev. Thomas.
 Burns, Rev. Jabez, D.D.
 Cox, Rev. F. A., D.D., LL.D.
 Crisp, Rev. T. S.
 Davies, Rev. B., Ph.D.
 Evans, Rev. B.
 Godwin, Rev. B., D.D.
 Gotch, Rev. F. W., M.A.
 Grosor, Rev. William.
 Hinton, Rev. J. H., M.A.
 Hoby, Rev. J., D.D.
 Jones, Charles Theodore, Esq.

Kemp, G. T., Esq.
 Lowe, George, Esq., F.R.S.
 Murch, Rev. W. H., D.D.
 Mursell, Rev. J. P.
 Newman, Rev. Thomas Fox.
 Offor, G., Esq.
 Orchard, Rev. G. H.
 Owen, Rev. J. J.
 Pottenger, Rev. T.
 Price, Thomas, D.D., LL.D.
 Read, J., Esq.
 Roff, Rev. Robert.
 Russell, Rev. Joshua.
 Sprigg, Rev. James, M.A.
 Steane, Rev. Edward, D.D.
 Stovel, Rev. Charles.
 Thomas, Rev. T.
 Trestrail, Rev. Frederick.

BALANCE in hand, March 31, 1848	£119	5	8
STOCK in hand, vols. I, II, III, at cost price	195	1	8

Subscribers 1,007.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted 1770.

INCOME, year ending June 29, 1848	£1184 12 6
EXPENDITURE	1099 19 2
BALANCE due to the Treasurer	104 6 4

Present number of Students, 22.

President, Rev. T. S. CRISP.
 Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.
 Treasurer, ROBERT LEONARD, Esq.
 Secretary, GEORGE ASHMEAD, Esq.

Committee.

Anstie, Mr. G. W.
 Cary, Mr. S.
 Chandler, Mr. J. M.
 Crisp, Rev. T. S.
 Cross, Mr. W.
 Cross, Rev. W. J.
 Daniel, Mr. G. C.
 Davis, Rev. G. H.
 Eyre, Mr. J.
 Gotch, Rev. F. W.
 Hawkins, Rev. W.
 Haycroft, Rev. N.
 Jones, Mr. R.

Leonard, Mr. S.
 Livett, Mr. A.
 Livett, Mr. J.
 Phillips, Mr. J. L.
 Ransford, Mr. O.
 Reed, Mr. C.
 Sheppard, Mr. John.
 Sherring, Mr. R. B.
 Sboard, Mr. John.
 Smith, Mr. J. G.
 Steane, Rev. E. D.
 Whittuck, Mr. C. J.
 Winter, Rev. T.

Stepney.

Instituted 1810.

INCOME, year ending October 11, 1848	£1613 19 2
EXPENDITURE	1386 1 11
BALANCE due to the Treasurer	60 19 6

Present number of Students, 12.

Theological Tutor, Rev. WILLIAM JONES.
 Treasurer, GEORGE T. KEMP, Esq., Spital Square.
 Secretaries, Rev. Dr. HOBY, Great Coram Street ; Rev. S. GREEN, Walworth.
 Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Allen, Mr. J. H.
 Angus, Rev. Joseph, M.A., F.A.S.
 Boddome, Mr. William.
 Benham, Mr. J.
 Brawn, Rev. S.
 Brock, Rev. W.
 Burls, Mr. Charles.
 Cox, Rev. F. A., D.D., LL.D.
 Danford, Mr. John.
 East, Rev. D. J.
 Easty, Mr. Nathaniel.
 Fishbourne, Rev. G. W.
 Groser, Rev. William.
 Gurney, Mr. W. B.
 Kitson, Mr. Wills.

Lowe, Mr. George, F.R.S.
 Middleditch, Rev. C. J.
 Murch, Rev. W. H., D.D.
 Overbury, Rev. R. W.
 Penny, Mr. John.
 Pryce, Rev. E. S., A.B.
 Russell, Rev. Joshua.
 Salter, Rev. W. A.
 Smith, Mr. W. Lepard.
 Soule, Rev. I. May.
 Steane, Rev. Edward, D.D.
 Stevenson, G., Esq.
 Stovel, Rev. Charles.
 Trestrail, Rev. Frederick.
 Warmington, Mr. J.

Auditors, Mr. CHARLES JONES, Mr. THOMAS HAWKINS.
 Collector, Mr. W. PARNELL, 6, Benyon Cottages, De Beauvoir Sq., Kingsland.

Bradford.

Instituted 1804.

INCOME, year ending August 6, 1848	£1,095 18 5
EXPENDITURE	1,200 11 9
BALANCE due to the Treasurer	65 12 3

Present number of students, 16.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College.
 Classical Tutor, Rev. FRANCIS CLOWES.
 Treasurer, WILLIAM MURGATROYD, Esq., Bradford.
 Secretaries, Rev. H. DOWSON ; T. AKED, Esq., Bradford.
 Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

Committee.

Bilbrough, John, Esq., Gildersome.
 Brook, John, Esq., Salendine Nook.
 Burras, Mr., Leeds.
 Callender, W. R., Esq., Manchester.
 Chapman, Mr. Sheffield.
 Cheetham, James, Esq., Oldham.
 Cliff, John, Esq., Bramley.
 Coward, John, Esq., Liverpool.
 Fawcett, James, Esq., Hebden Bridge.
 Foster, G., Esq., Sabden.
 George, W., Esq., Bradford.
 Greenwood, James, Esq., Haworth.

Gresham, Mr., Leeds.
 Hainsworth, Mr. P., Farsley.
 Heard, John, Esq., Nottingham.
 Hepper, James, Esq., Shipley.
 Illingworth, Miles, Esq., Bradford.
 Kelsall, Henry, Esq., Rochdale.
 Lawden, A., Esq., Birmingham.
 Shaw, W., Esq., Salendine Nook.
 Town, Mr. John, Keithley.
 Town, Mr. Joseph.
 Walker, Mr. W., Halifax.
 Wheldon, Mr. John, Scarborough.

And ministers who subscribe or make an annual collection.

Pontypool.

Instituted at Abergavenny, 1807.

Removed to Pontypool, 1836.

INCOME, from July 28, 1847, to May 24, 1848	£649 4 10
EXPENDITURE	553 9 6
BALANCE due to the Treasurer	158 7 9

Number of students, 16.

President, Rev. T. THOMAS.
 Classical Tutor, Rev. GEORGE THOMAS.
 Treasurer, W. W. PHILLIPS, Esq.
 Secretaries, Rev. S. PRICE, and I. HILEY, Esq.

Committee.

Arthur, Mr., Abersychan.
 Bevan, Rev. T., Nantyglo.
 Conway, B., Esq., Pontrhydryn.
 Conway, C., Esq., Pontnewydd.
 Conway, J., Esq., Pontrhydryn.
 Conway, Mr. W., Pontypool.
 Davies, Mr. C., Pontypool.
 Davies, Rev. D., Llanelly.
 Edwards, Rev. D., Zion Ch., Troisant.
 Evans, Rev. D. D., Pontrhydryn.
 Evans, Rev. E., Pontypool.
 Evans, Rev. J., Caerleon.
 Evans, Rev. T., Beulah.
 Griffiths, Rev. Rees, Zion Chapel.]
 Hiley, Rev. F., Llanwannarth.
 Isaac, Rev. D. L., Troisant.]

James, W. C., Esq., Pontnewydd
 Jenkins, J., Esq., Caerleon.
 Jenkins, Mr. W., Caerleon.
 Jenkins, W., Esq., Ponthir.
 Lawrence, D., Esq., Pontypool.
 Lewis, Mr. H., Abersychan.
 Michael, Rev. J., Zion Chapel.
 Roberts, Rev. W., Salem.
 Rowe, Rev. J., Risca.
 Thomas, Rev. M., Abergavenny.]
 Thomas, Rev. T., Bethesda.]
 Thomas, Rev. W., Newport
 Thomas, Rev. W., Pysgah.
 Tombs, Mr. D., Newport.
 Williams, Mr. J., Pontypool.
 Williams, Rev. S., Nantyglo.

Hereford West.

Instituted 1839.

INCOME, year ending August 1, 1847	£285 5 7
EXPENDITURE	276 2 9
BALANCE, due by the Treasurer	61 11 10!

BAPTIST COLLEGES

President, Rev. D. DAVIES, Haverford West.
 Classical Tutor, Rev. T. D. JONES, Beulah, near Haverford West.
 Treasurer, WILLIAM REES, Esq., Haverford West.
 Secretaries, Rev. HENRY DAVIES, Llangloffan, Pembrokeshire ; Rev. T. E. THOMAS, Trehale, Pembrokeshire.

Accrington.

Instituted 1841.

INCOME last year	£247 0 0
EXPENDITURE	308 0 0

Present number of students, 5.

Theological Tutor, Rev. DAVID GRIFFITHS.
 Classical Tutor, Mr. JOSEPH HARBOTTLE.
 Treasurer, GEORGE FOSTER, Esq., Sabden.
 Secretary, Mr. THOMAS BURY, Fox Hill Bank.

Committee.

Anderson, Mr. R., Accrington.
 Ashworth, Mr. J., Cloughfold.
 Bennett, Mr. J., Sabden.
 Bury, Mr. William, Accrington.
 Cheetham, Mr. J., Oldham.
 Ellison, Mr. J., Accrington.
 Entwistle, Mr. T., Accrington.
 Hall, Mr. R., Manchester.
 Halsted, Mr. W., Burnley.
 Hindle, Mr. J., Haslingden.

Howorth, Mr. S., Bacup.
 Johnson, Mr. J., Ashton.
 Kelsall, Mr. H., Rochdale.
 Lang, Mr. J., Accrington.
 Littlewood, Mr. W., Rochdale.
 Lord, Mr. J., Bacup.
 Percival, Mr. J., Manchester.
 Smith, Mr. R., Burnley.
 Whitaker, Mr. J., Water-Foot.
 Whitaker, Mr. L., Haslingden.

Leicester.

GENERAL BAPTIST NEW CONNEXION.

Removed to Leicester 1843.

INCOME, year ending August 27, 1847 [1848, not yet made up]	£431 18 7 $\frac{1}{2}$
EXPENDITURE	475 19 3 $\frac{1}{2}$
BALANCE due to the Treasurer	44 0 8 $\frac{1}{2}$

Present number of students, 9.

Tutor, Rev. JOSEPH WALLIS.
 Treasurer, W. BENNETT, Esq., Sawley.
 Secretaries, Rev. J. GOADBY, Leicester, and Rev. J. F. WINKS, Leicester.

Committee.

Anderson, Mr. C., Long Sutton.
 Clarke, Mr. R., Wisbeach.
 Crofts, Mr. W., Wolvey.
 Fielding, Mr. T., Cosby.
 Gray, Mr., Loughborough.
 Heard, Mr. J., Nottingham.
 Hill, Mr. T., Nottingham.
 Noble, Mr. J., Belgrave.

Pegg, Mr. R., Derby.
 Roberts, Mr. C., Bourne.
 Seals, Mr. R., Nottingham.
 Soar, Mr. T., Castle Donnington.
 Stevenson, Mr. G., Derby.
 Stevenson, Mr. W., Long-Eaton.
 Wherry, Mr. W., Bourne.

Baptist Theological Education Society.

Instituted 1843.

BALANCE in hand, January, 1847	£426 19 1
SUBSCRIPTIONS, DONATIONS, &c., year ending Dec. 1847	215 6 10
EXPENDITURE, to the end of the year 1847	514 7 4
BALANCE in hand, Dec. 31, 1847	127 18 7
LIABILITIES	275 0 0

Number of students, 6.

Treasurer, JOSEPH FLETCHER, Esq., Lordship Lodge, Tottenham.
Secretary, Rev. JOHN COX, Woolwich.

Committee.

Aldis, Rev. John, Maze Pond.
Allen, J. H., Esq., Brixton Hill.
Bayley, George, Esq., Camberwell.
Bowes, Rev. W. B., London.
Branch, Rev. J., London.
Brock, Rev. W., London.
Davis, Rev. E., Romford.
Davis, Rev. S. J., London.
Eastly, N., Esq., London.
Fuller, Rev. A. G., Evesham.
Godwin, Rev. B., D.D., Bradford.
Groser, Rev. W., London.

Gurney, H., Esq., Denmark Hill.
Miall, Rev. William, Dalston.
Nicholson, Rev. S., Plymouth.
Phillips, J. L., Esq., Melksham.
Price, Thomas, LL.D., Highbury.
Roff, Rev. R., Cambridge.
Russell, Rev. J., Blackheath Hill.
Smith, Rev. James, London.
Soule, Rev. I. M., Battersea.
Statham, Rev. J., Cheltenham.
Trend, Rev. H., Bridgewater.
Tritton, Joseph, Esq., Streatham.

Collector, Rev. STEPHEN DAVIS, 29, Trafalgar Square, New Peckham, Surrey.

Baptist Theological Institution for Scotland.

Instituted 1846.

INCOME, year ending August 3, 1848	£180 13 8½
EXPENDITURE	174 9 7
BALANCE in hand	6 4 1½

Present number of students, 6.

Tutor, Rev. F. JOHNSTON, Greenside Place, Edinburgh.
Treasurer, W. HAMILTON, Esq., Sauchiehall Street, Glasgow.
Secretary, W. PRIDE, Esq., Garscadden Street, Glasgow.

Committee.

Blair, Mr. J., Sterling.
Brown, Mr. C., Aberdeen.
Bruce, Mr. Donald, Edinburgh.
Campbell, Mr. I., Cumnock.
Duncan, Mr. D., Cupar.
Eglio, Mr. D., Glasgow.
Eglio, Mr. W., Glasgow.
Erskine, Mr. F., Edinburgh.
Hamilton, Mr. W., Edinburgh.
Henderson, Mr. E., Edinburgh.
Hope, Mr. W., Glasgow.
Johnstone, Mr. J., Bonnyrigg.
Johnstone, Mr. J., Edinburgh.
Lanmont, Mr. J., Glasgow.
Landells, Mr. W., Cupar.
M'Allan, Mr. D., Aberdeen.
M'Intosh, Mr. J., Glasgow.

M'Gregor, Mr. R., Glasgow.
M'Lean, Mr. T., St. Andrews.
May, Mr. W., Edinburgh.
Milner, Mr. T., Edinburgh.
Murray, Mr. J., Glasgow.
Musgrave, Mr. A., Edinburgh.
Fullar, Mr. J., Perth.
Fullar, Mr. L., Perth.
Robertson, Mr. R., Banfermline.
Sinclair, Mr. P., Edinburgh.
Slinman, Mr. D. K., Glasgow.
Smith, Mr. James, Edinburgh.
Sommerville, Mr. J., St. Andrews.
Stewart, Mr. G., Edinburgh.
Taylor, Mr. James, Glasgow.
Thomson, Mr. J., St. Andrews.
Tullis, Mr. A., Cupar.

Dr. Ward's Trust.

Trustees.

WILLIAM BRODIE GURNEY, Esq., Treasurer.
Rev. EDWARD STEANE, D.D.
Rev. GEORGE BROWNE.
WILLIAM LEPARD SMITH, Esq.
Rev. JOSEPH ANGUS, A.M., F.A.S.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A.M., and the Rev. Joseph Angus, A.M., F.A.S., who repaid all they had received. In the list of those who have received the benefit of this Trust, are the names of Caleb Evans, Robert Hall, Joseph Hughes, J. H. Hinton, John Hoppus, James Acworth, Samuel Tomkins, C. M. Birrell, Joseph Angus, and Francis Tucker. Three students are now upon this fund at Edinburgh.

GENERAL SOCIETIES.

Religious Tract Society.

Formed 1799.

OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 31, 1848	£53,290	3	7
EXPENDITURE	54,068	13	9
BALANCE, in favour of the society	1,667	10	7
Amount of gratuitous issues, school and other libraries	6,434	16	5
Amount received for the sale of the society's publications	39,462	19	9

Treasurer, JOHN GURNEY HOARE, Esq., Hampstead.

Secretaries, Rev. ROBERT MONRO, M.A., and Rev. EBENEZER HENDERSON, D.D.

Corresponding Secretary and Superintendent, Mr. WILLIAM JONES,
56, Paternoster Row.

Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.

Collector, Mr. EDWARD MARRIOTT, 56, Paternoster Row.

Sunday-School Union.

Formed 1803.

OBJECT:—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending March 31, 1848, Benevolent Fund Account	£887	6	0
EXPENDITURE ditto	1,273	9	5
BALANCE in hand	182	15	1
TRADE ACCOUNT, cash received, debts due, and stock at depository	13,162	19	10
CAPITAL	3,000	0	0

President, Right Hon. the Earl RODEN, K.P.

Treasurer, WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

Secretaries.

Mr. WILLIAM H. WATSON.
Mr. PETER JACKSON.

Mr. ROBERT LATTER.
Mr. WILLIAM GROSER.*

* This is not the minister of the same name, the editor of the Baptist Magazine, but a relative who has been for many years an active member of the Sunday School Union Committee. Great inconvenience has arisen, even recently, from misapprehension on this subject.

Collector, Mr. C. T. HOWSHALL, 34, Margaret Street, Hackney Road.

Offices, 60, Paternoster Row.

British and Foreign Bible Society.

Formed 1804.

OBJECT:—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 31, 1848	£90,146	8	4
EXPENDITURE	105,042	19	1
BALANCE, cash, stock, and exchequer bills, about	15,234	15	2
LIABILITIES, about	41,820	12	5

President, Right Hon. Lord BEXLEY.
Treasurer, JOHN THORNTON, Esq.

Secretaries.

Rev. ANDREW BRANDRAM, A.M., Beckenham; and Rev. GEORGE BROWNE, Clapham.
Superintendent of the Translating and Editorial Department,

Rev. JOSEPH JOWETT, M.A.

Assistant Secretary, Mr. WILLIAM HITCHIN.

Assistant Foreign Secretary, Mr. JOHN JACKSON.

Depositary, Mr. RICHARD COCKLE.

Collector, Mr. WILLIAM DAVIES.

Bibles issued during the year	425,533
Testaments	698,534
Bibles issued from the commencement of the institution	7,932,590
Testaments	12,933,247
Total from 1804	20,865,837

Society's House, 10, Earl Street, Blackfriars.

British and Foreign School Society.

Formed 1808.

OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME, year ending Dec. 31, 1847 (including £750 from the Council of Education)	£11,500 14 7
EXPENDITURE	11,713 14 2
BALANCE, in favour of the society	185 13 3
Due to Tradesmen and others	286 13 10

President, The DUKE OF BEDFORD.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, HENRY DUNN, Esq., Central School, Borough Road.

Collector, Mr. THOMAS BOULTON, 18, Stamford Street, Blackfriars Road.

Young men admitted to the Normal Schools during the year	130
Young women admitted to the Normal Schools during the year	105
Young men appointed to schools during the year	109
Young women appointed to schools during the year	84
Boys admitted into the Model School during the year	825
Girls admitted into the Model School during the year	420

Peace Society.

Formed 1816.

OBJECT:—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles."

INCOME, year ending May 17, 1848	£1,830 3 9
EXPENDITURE	1,788 10 10
BALANCE in hand	270 12 8

President, C. HINDLEY, Esq., M.P.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, Rev. HENRY RICHARD, 10, Surrey Square, Old Kent Road.

Assistant Secretary, Mr. A. BROCKWAY, Peace Office, 19, New Broad Street.

Christian Instruction Society.

Formed 1825.

OBJECT:—"Irrespective of the particular denominational opinions held amongst Christians, to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April 27, 1848	£587 5 9
EXPENDITURE	538 17 11
BALANCE against the society	14 18 2

Treasurer, THOMAS CHALLIS, Esq., Alderman, 32, Wilson Street, Finsbury.
 Gratuitous Secretaries, Rev. JOHN BLACKBURN, 10, Cloudesley Street, Islington ;
 Mr. JOHN PITMAN, 9, Grove Place, Hackney.
 Assistant Secretary, Rev. J. MIRAMS, 1, Cobourg Place, Kennington.
 Collector, Mr. JOHN RIDLER, 3, Normandy Place, Brixton.

Associations connected with the society	100
Visitors	2,119
Prayer-meetings	81
Families visited	53,913

Letters for the Secretaries may be addressed to 60, Paternoster Row.

City Mission.

Formed 1835.

OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June 19, 1848	£16,153 7 2
EXPENDITURE	16,882 12 4
BALANCE in cash	1,900 7 10

Treasurer, Sir EDWARD NORTH BUXTON, Bart., M.P.
 Sub-Treasurer, Mr. J. I. MARKS.
 Secretaries, Rev. JOHN GARWOOD, M.A. ; Rev. JOHN ROBINSON.

Examiners of Missionaries.

Rev. J. BEECHAM, D.D. Rev. H. H. BEAMISH, M.A. Rev. W. M. BUNTING. Rev. J. CARVER, M.A. Rev. J. CHARLESWORTH, B.D. Rev. R. W. DIBBIN, M.A.	}	Rev. J. T. HOLLOWAY, D.D. Rev. J. LEIFCHILD, D.D. Rev. PETER LORIMER. Rev. J. MORISON, D.D. Hon. and Rev. B. W. NOEL, M.A. Rev. E. STEANE, D.D.
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Bankers, Messrs. BARNETT, HOARE, and Co., 62, Lombard Street.
 Collector, Mr. C. HOWSHALL, 34, Margaret Street, Hackney Road.

Missionaries employed	186
Visits during the year	764,151
Meetings for prayer and exposition	14,448
Tracts distributed	827,183

Office, 20, Red Lion Square.

British and Foreign Sailors' Society.

OBJECT:—To promote the spiritual interests of seamen; the society comprehending "all denominations of Christians holding the essential doctrines of the protestant faith."

INCOME, year ending May, 1848	£2,945 17 10
EXPENDITURE	2,480 1 0
BALANCE at the bankers'	18 11 8
LIABILITIES	486 18 0

President, Captain C. R. MOORSOM, R.N.
 Treasurer, Sir JOHN PIRIE, Bart. Sub-Treasurer, GEORGE GULL, Esq.
 Honorary Secretary, Rev. THOMAS TIMPSON.
 Secretary, Hon. EDWARD CURZON.
 Travelling Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.
 Bankers, Messrs. HANKEY, Fenchurch Street.
 Collector, Mr. E. SHREWSBURY, 16, King's Row, Walworth.
Society's Offices, 2, Jeffrey's Square, St. Mary Axe.

Inland Navigation and Railway Mission.

Formed 1837.

OBJECT:—"To promote religious instruction among railway labourers, and all classes of persons connected with rivers, canals, basins, and inland waters that intersect the various parts of the United Kingdom."

INCOME, year ending October, 1848	£351 6 10
EXPENDITURE	333 15 4
BALANCE due to the Treasurer	17 11 6

Treasurer, JAMES NASH, Esq.
 Secretary and Superintendent of the Mission, Rev. J. T. JEFFERY.

British Society for the Propagation of the Gospel among the Jews.

Formed 1842.

OBJECT:—The propagation of the gospel among the Jews; "the more immediate field of the Society's perations" being "London and the larger towns of the United Kingdom."

INCOME, year ending April 25, 1847	£1916 11 7½
EXPENDITURE	2265 3 5½
BALANCE in favour of the society	30 2 3

Treasurer, JOHN DEAN PAUL, Esq., 217, Strand.
 Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, M.A.;
 Rev. W. M. BUNTING.
 Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

Society for Promoting Female Education in the East.

Formed 1834.

INCOME, year ending July, 1848	£1,786 17 4
EXPENDITURE	1,837 16 1
BALANCE in hand	54 9 2

President, Her Grace the Duchess Dowager of BEAUFORT.
 Treasurer, JOHN LABOUCHERE, Esq., 20, Birchin Lane.
 Hon. Secretaries, Miss ADAM; Miss BRIDGES.
 Assistant Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.
Letters may be addressed to the Secretary, "Care of Mr. Suter, 32, Cheapside."

British and Foreign Anti-Slavery Society.*Formed 1839.*

OBJECTS:—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1848	£793 1 1
EXPENDITURE	1306 9 4
BALANCE due to the Treasurer	229 0 11

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.

Secretary, JOHN SCOBLE.

Collector, THOMAS BOULTON.

Office, 27, New Broad Street, London.

British Anti-State Church Association.*Formed 1844.*

OBJECT:—"The liberation of religion from all state interference."

INCOME, year ending May 1, 1848	£1,485 10 10
EXPENDITURE	1,431 0 2
BALANCE in hand	115 11 0
LIABILITIES	115 11 0

Treasurer, DR. THOMAS PRICE.

Secretary, MR. JOHN CARVELL WILLIAMS.

Office, 4, Crescent, Bridge Street, Blackfriars.

British and Foreign Temperance Society.

DECLARATION:—"We agree to abstain from distilled spirits, except for medical purposes, and to discountenance the causes and practice of intemperance."

INCOME, for the year ending March 31, 1848	£268 16 1
EXPENDITURE	202 8 9
BALANCE in hand	270 5 1
DEBTS unpaid by the society	336 12 5

Bankers, MESSRS. BARCLAY, BEVAN, TRITTON, and Co.

Honorary Secretary, REV. HENRY HUGHES, M.A.

Secretary, REV. OWEN CLARKE.

Assistant Secretary, MR. JOSEPH MASSINGHAM.

Office, Aldine Chambers, 13, Paternoster Row.

Ragged School Union.*Formed 1844.*

OBJECTS:—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and bible classes; and to assist the old, as well as the young, in the study of the word of God."

INCOME, from June, 1847, to May 1, 1848	£712 5 2
EXPENDITURE	729 13 3
BALANCE in hand	132 0 10

Treasurer, R. C. L. BEVAN, Esq., Lombard Street.

Bankers, MESSRS. BARCLAY, BEVAN, TRITTON, and Co., Lombard Street.

Honorary Secretary, MR. W. LOCKE, 127, Regent Street.

Assistant Secretary, MR. J. G. GENT, 64, Union Street, Clarendon Square.

Aged Ministers' Society.

Formed 1818.

OBJECT :—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME	£520 5 10
EXPENDITURE	580 8 0

CAPITAL, stock yielding about £447 per annum.

Cases relieved last year, 53.

Treasurer, **THOMAS PIPER, Esq.**, Denmark Hill, Camberwell.
 Trustees, **JAMES ESDAILE, Esq.**, **THOMAS PIPER, Esq.**, **HENRY WEYMOUTH, Esq.**,
JOHN WILKS, Esq.
 Secretary, **Rev. G. ROGERS, 70, Albany Road, Old Kent Road.**

Widows' Fund.

Formed 1733.

OBJECT :—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME , year ending April 1, 1848	£4184 8 11
EXPENDITURE	4111 10 4
BALANCE in hand	865 13 1
FUNDED PROPERTY	73,345 9 3

Treasurer, **STEPHEN OLDING, Esq.**, Clement's Lane.
 Secretary, **Mr. H. K. SMITHERS, 3, Brabant Court, Philpot Lane.**
 Collector, **Mr. I. HAILES, 27, Francis Street, Walworth.**

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to 106 Widows in England at £11 each.	
Exhibitions 52 Widows in England at £12 each.	
Exhibitions 45 Widows in Wales at £8 each.	
Exhibitions 18 Widows in Wales at £9 each.	

Occasional donations to 22 widows amounting to £77.

Of the 158 English Widows, 78 were of the baptist, 63 of the independent, and 9 of the presbyterian denominations. The denominations of the Welsh widows are not specified.

Protestant Union.

Founded 1799.

OBJECT :—"The benefit of the widows and children of protestant ministers of all denominations who subscribe in conformity with its rules."

INCOME , year ending April 30, 1848	£2,505 17 10
EXPENDITURE	1,078 8 10
STOCK purchased during the year	1,071 2 6
BALANCE in hand	356 6 6
CAPITAL , Stock yielding per annum	757 15 9
Annuityants	26
Number of members	16

Treasurer, **W. ALERS HANKEY, Esq.**, Fenchurch Street.
 Secretary, **Rev. JOHN HUNT, Brixton Rise, Surrey.**

Orphan Working School.

Founded 1760.

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Number of children in the institution, 146.

INCOME for the year ending Dec. 31, 1847 (exclusive of Building Fund)	£3,284	7	0
EXPENDITURE (exclusive of building expenses)	3,781	16	2
BALANCE in hand		132	7
STOCK, about	11,000	0	0

President, JOHN REMINGTON MILLS, Esq.

Treasurer, THOMAS MERRIMAN COOMBS, Esq.

Secretary, Mr. JOSEPH SOUL, 9, Boxworth Grove, Richmond Grove, Islington.

Collector, Mr. J. HARRISON, 21, Doris Street, Kennington Cross.

Matron, MRS. BAIRD.

Principal Master, Mr. GEORGE WILLIAM LEY.

Office, 19, Gresham Street.

New Asylum for Infant Orphans,

STAMFORD HILL.

Founded 1844.

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending May 31, 1848	£2,433	8	5
EXPENDITURE	2,269	8	1
BALANCE in hand		123	13
STOCK, yielding per annum		56	13
Number of orphans		80	

Treasurer, BARON L. DE ROTHSCHILD, M.P.

Sub-Treasurer, ANDREW REED, D.D.

Honorary Secretaries, DAVID D. WIRE, Esq., Rev. T. AVELING.

Trustees—

JOSEPH TRITTON, Esq.

ANDREW REED, D.D.

JOHN WILKS, Esq.

ROBERT GAMMAN, Esq.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Sub-Secretary and Collector, WILLIAM STRUDWICKE.

Office, 32, Poultry, London.

London Society Protestant Schools,

NORTH STREET, LITTLE MOORFIELDS.

Instituted 1782.

OBJECT:—"Educating and annually clothing one hundred poor children."

INCOME, year ending March 27, 1848	£245	6	6
EXPENDITURE	229	8	8
BALANCE in hand		70	5
DIVIDENDS annually		69	9

To which is united,

The Female Orphan Institution.

Founded 1830.

OBJECT :—“ Maintaining and educating the daughters of gospel ministers.”

INCOME, year ending Feb. 1, 1848	£189 19 8
EXPENDITURE	179 19 8
BALANCE in hand	29 14 1
DIVIDENDS annually	154 12 6

Number of female orphans, 7.

Treasurer, THOMAS CHALLIS, Esq., Alderman.

Secretary, EBENEZER TAYLOR, Esq., 25, Bartlett's Buildings, Holborn.

Apprenticeship Society.

Formed 1829.

OBJECT :—“ That this society shall be designated the ‘ Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.’ ”

INCOME, year ending Dec. 31, 1847	£182 15 3
EXPENDITURE	169 8 4
BALANCE in hand	67 3 9

Treasurer, T. CHALLIS, Esq., Alderman.

Secretaries, C. J. METCALFE, Esq., Roxton House, St. Neots, Huntingdonshire.

Rev. J. SPONG, Mortimer House, Mortimer Road, Kingsland.

In the year, 8 premiums have been granted, amounting to £133.

A Donation of Ten Guineas, or Annual Subscription of One Guinea, gives 16 votes.

A Donation of Five Guineas, or Annual Subscription of Half a Guinea, gives 8 votes.

An Annual Subscription of Five Shillings gives 4 votes.

The Elections are half-yearly.

Walthamstow Girls' School.

Established 1808.

OBJECT :—“ The education of the daughters of missionaries.”

“ That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort.”

INCOME, year ending April, 1847	£1489 5 10
EXPENDITURE	1517 18 11
BALANCE due to the Treasurer	99 19 1

Treasurer, JOSEPH TRUEMAN, jun., Esq.

Secretaries, Mrs. E. CAREY; Mrs. FOULGER, Walthamstow.

Collector, Mr. HINE, 22, Montpelier Square, Brompton.

PÆDOBAPTIST SOCIETIES.

London Missionary Society.

INCOME, 1847-48, including £15,484 from the stations	£77,614	16	5
EXPENDITURE	79,265	5	1
BALANCE in hand	295	1	2
Stock possessed for general and special purposes, about	27,820	0	0

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.

Secretaries, Rev. ARTHUR TIDMAN ; Rev. JOSEPH JOHN FREEMAN.

Mission House, Blomfield Street, Finsbury.

Stations and out-stations	450
Churches	150
European missionaries	173
Native agents	700
Sent forth during the year, including the wives of missionaries	30

Wesleyan Missionary Society.

BALANCE from the year 1846	£4,994	9	4
INCOME, for the year ending Dec. 31, 1847	103,619	1	9
EXPENDITURE	114,606	17	6
BALANCE due to the treasurers	5,993	6	5

Treasurers, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.

Secretaries, Rev. Dr. BUNTING, Rev. Dr. BEECHAM, Rev. Dr. ALDER, and
Rev. ELIJAH HOOLE.

Wesleyan Mission House, Bishopsgate Street Within.

Central or principal stations called circuits	294
Chapels and other preaching places	2,597
Missionaries and assistant missionaries	417
Full and accredited church members	102,330
Scholars	72,000

Church Missionary Society.

INCOME for the year ending March 31, 1848	£98,125	7	6
EXPENDITURE	115,012	8	2
BALANCE at the bankers', and in the office	6,893	3	6

In addition, the society possesses Government Securities and other property valued at about
£50,000.

President, the Right Hon. the EARL of CHICHESTER.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. HENRY VENN, B.D., Rev. RICHARD DAVIES, M.A., and
Major HECTOR STRAITH.

Mission House, Salisbury Square.

Stations	102
European ordained missionaries	118
East-Indian and country-born ordained missionaries	7
European catechists, schoolmasters, and other laymen	34
European Female Teachers	9
East Indian and country-born clergymen	14
East-Indian and country-born laymen	1131
Native female teachers	168
Communicants	13,010

Congregational "British Missions."

HOME MISSIONARY SOCIETY.

INCOME, year ending April 30, 1848	£6,172 2 7
EXPENDITURE	7,301 16 4
BALANCE in favour of the society	1,371 17 2
STOCK, sold during the year	2,275 2 6
STOCK, belonging to the society	1,840 18 0
Number of stations	121
Number of missionaries	50
Number of grantees	63
Number of students	8
Parishes in which the agents have stations	417
Towns, villages, and hamlets, in which they preach	495
Chapels	224
Rooms	291
Churches	112
Members	5,167
Admissions to churches during the year	681
Hearers	47,747
Sunday-schools	189
Teachers	1,540
Scholars	13,719
Day-schools	49

Treasurer, THOMAS THOMPSON, Esq.

Secretary, Rev. JAMES WILLIAM MASSIE, D.D., LL.D.

IRISH EVANGELICAL SOCIETY.

INCOME, year ending April 30, 1848	£3,327 10 11
EXPENDITURE	3,662 3 4
BALANCE, against the society	427 10 11
Pastors and missionaries	33
Scripture readers	25
Stations and out-stations	144
Regular hearers	7,000
Church members	800
Sabbath, daily, and infant schools	36
Children under instruction	1,710

Treasurer, T. M. COOMBS, Esq., Ludgate Street.

Secretary, Rev. THOMAS JAMES, Blomfield Street, Finsbury.

COLONIAL MISSIONARY SOCIETY.

INCOME, year ending March 31, 1843	£3,131 15 1
EXPENDITURE	2,833 15 4
BALANCE in favour of the society	107 0 11

Treasurer, JOHN REMINGTON MILLS, Esq.

Secretary, Rev. ALGERNON WELLS.

Congregational Union.

Treasurer, BENJAMIN HANBURY, Esq.

Secretary, Rev. W. STERN PALMER.

Secretary of the Congregational Board of Education, Rev. R. AINSLIE.

The Offices of these Societies are in Blomfield Street, Finsbury.

Wesleyan Methodist Statistics.

President, Rev. ROBERT NEWTON, D.D., Stockport.
 Secretary, Rev. JOSEPH FOWLER, 23, City Road, London.
 President of the Wesleyan Theological Institution, Rev. JABEZ BUNTING, D.D.
 Treasurers of the Wesleyan Schools, J. IRVING, Esq., and Rev. CHARLES PREST,
 11, Storey Street, Hull.
 Secretary of the Wesleyan Schools, Rev. PETER M'OWAN.
 Book Steward, Rev. JOHN MASON, 14, City Road, London.
 Editor, Rev. G. CUBITT. Assistant Editor, Rev. J. S. STAMP.
 Secretary to the London Book Committee, Rev. ISRAEL HOLGATE, 24, City Road,
 London.
 Secretary to the Methodist Tract Committee, Rev. WILLIAM DAVENPORT,
 14, City Road, London.
 Treasurers of the General Chapel Fund, T. MARRIOTT, Esq., and the Rev.
 ROBERT WOOD.
 Secretary to the General Chapel Fund, Rev. F. A. WEST, Buxton Road,
 Huddersfield.

DISTRICTS AND CIRCUITS.

DISTRICTSGreat Britain 32Ireland 11Foreign Parts 25
 CIRCUITS 438 54 234

MINISTERS.

In GREAT BRITAIN	879	Supernumerary and superannuated	175	...On Trial	131	.... Total	1185
In IRELAND	102		35		27		164
In FOREIGN STATIONS	293		10		83		386
							1735
Ministers admitted into full connexion in 1847							29
Died, in the year ending July, 1847.....							23
Ceased to be recognized as ministers							5

NUMBER OF MEMBERS.

	1845.	1846.	1847.	1848.		
GREAT BRITAIN	340,778	341,468	339,379	338,861	...Decrease	518
IRELAND	27,928	27,546	24,633	23,142	...Decrease	1,491
CONTINENT OF EUROPE	1,941	1,864	1,809	1,714	...Decrease	95
ASIA	1,559	1,661	1,718	1,734	...Increase	16
AUSTRALASIA	13,236	14,040	15,353	15,933	...Increase	580
AFRICA	7,257	7,916	8,531	8,840	...Increase	309
WEST INDIES, Antigua.....	14,850	14,151	13,730	13,419	...Decrease	311
St. Vincent and Demarara ...	12,836	12,942	13,548	13,852	...Increase	304
Jamaica	25,662	25,049	23,033	22,824	...Decrease	809
Bahamas	3,544	3,544	3,569	3,313	...Decrease	256
Hayti	261	261	280	322	...Increase	42
BRITISH NORTH AMERICA	18,433	18,692	18,132	15,500	...Decrease	1,670
Total under the care of the British and Irish Conferences	468,313	469,064	464,315	459,454	...Decrease	865

MISSIONARY SOCIETY.—*See page 776.*

The next Conference is to be held in Manchester, commencing on Wednesday, July 25th,
 1849, at 9 o'clock, A.M.

Wesleyan Conference Office, 14 City Road, London.

Methodist New Connexion.

Formed 1797.

President, Rev. JAMES HENSHAW, Mount Tabor Chapel, Stockport.
 Secretary, Rev. JOSIAH BATES.
 Book Steward, Rev. J. BAKEWELL, 80, Newgate Street, London.

	England.	Ireland.	Canada.	Total.
Chapels	273	15	30	327
Preachers	82	11	41	134
Local preachers.....	534	14	63	611
Members	15,562	806	3,374	19,742
Clear increase during the year				453
Sabbath schools.....	245	9	31	285
Sabbath sch. teachers.	7,038	92	...	7,130
Sabbath scholars	38,361	680	...	39,041

MISSION FUND.

INCOME	£2,449	3	11
EXPENDITURE	2,213	18	5
BALANCE in hand	316	8	1

The next Conference to be held at Dudley on Whit-monday, 1849.

Wesleyan Methodist Association.

Formed 1834.

President, Rev. HENRY BREEDEN, Salford.
 Secretary, Rev. ROBERT ECKETT, 6, Argyle Square, London.
 Corresponding Secretary, Rev. JOHN PETERS, Manchester.
 Treasurer, JOHN PETRIE, sen., Esq., Rochdale.
 Financial Secretary, Rev. G. CHESSON, Rochdale.
 Book Steward, Rev. RICHARD ABERCROMBIE.

Book Room, Horse Shoe Court, Ludgate Hill.

Chapels.....	322
Preaching places, rooms, &c.	209
Members in society	20,775
Clear increase during the year	670
Members on trial	1,308
Deaths	353
Removals and Withdrawals	2,421
Itinerant preachers and missionaries	96
Local preachers	988
Leaders.....	1,357
Sunday schools	330
Sunday scholars	42,032
Sunday school teachers.....	6,162

HOME AND FOREIGN MISSION FUND.

INCOME, year ending August, 1848.....	£2,256	6	11
EXPENDITURE	2,371	11	10
BALANCE due to the treasurer.....	660	12	3

The next Annual Assembly is to be held at Liverpool, commencing on the last Wednesday in July, at nine o'clock.

Primitive Methodist Connexion.

Formed 1819.

President, Rev. THOMAS MORGAN.
 Secretary, Rev. EMERSON MUSCHAMP.

Chapels.....	1,473
Rented chapels and preaching places	3,482
Travelling preachers	518
Local preachers	8,056
Members	89,401
Clear increase.....	2,606
Sabbath schools.....	1,136
Sabbath school teachers	16,469
Sabbath scholars	67,273

The next Conference to be held at Sunderland, June 6, 1849.

GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS.

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

With the Address of each per Post, and the Year when he became a Member of the General Body.

Formed 1727.

Secretary to the General Body,
REV. WILLIAM GROSER, 65, PATERNOSTER ROW.

Baptist Board.

Formed 1723.

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM GROSER, 65, PATERNOSTER ROW.

Angus, Joseph, A.M., F.A.S.....	1838	33, Moorgate Street.
Betts, Henry John	1848	1, Roehampton Street, Vauxhall Bridge Road.
Bonner, W. H.	1848	New Church Street, Bermondsey.
Bowes, William B.....	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel.....	1828	Loughton, Essex.
Castleden, James.....	1836	Hampstead.
Clarke, Owen.....	1838	2, Vernon Square, Pentonville.
Cole, George.....	1843	18, Walcot Place, Lambeth.
Cox, F. A., D.D., LL.D.....	1811	Hackney.
Cox, John.....	1839	11, Wellington Road, Stoke Newington.
Cox, John.....	1848	Woolwich.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davis, Stephen Joshua.....	1837	1, Lyndhurst Grove, Peckham.
Dickersou, Philip.....	1832	13, Princes Street, Jubilee Street, Mile End.
Elliott, William H.....	1842	12, Wharton Street, Lloyd Square, Pentonville.
Fishbourne, G. W.	1847	14, Regent Street, Mile End Road.
Francies, George.....	1838	61, Walnut Tree Walk, Kennington Road.
Frazer, William.....	1843	Vernon Cottage, Stockwell Park Road.
Green, Samuel	1835	59, Queen's Row, Walworth.
Groser, William.....	1840	65, Paternoster Row.
Hinton, John Howard, A.M.....	1838	59, Bartholomew Close.
Hoby, James, D.D.	1845	31, Great Coram Street.
Jones, John Andrews	1836	65, Buttesland Street, Hoxton.
Jones, William.....	1848	Stepney College.
Katterns, Daniel.....	1841	Hackney.
Kingsford, John.....	1802	Midway Place, Lower Road, Deptford.
Lewis, Benjamin.....	1828	56, Trinity Square, Borough.
Miall, William.....	1841	1, Mayfield Villas, Dalston.
Milner, Samuel.....	*	25, Stepney Causeway.
Moore, Timothy.....	1838	19, Shakspeare's Walk, Shadwell.
Norton, William.....	1836	Rose Cottage, Dalston.
Overbury, Robert W.	1835	5, Wakefield Street, Regent Square.
Peacock, John.....	1825	7, Owen's Row, St. John Street Road.
Pottenger, Thomas.....	1848	Rosena Villas, Canonbury Park, Islington.
Pritchard, George.....	1817	4, York Place, Pentonville.
Bothery, Joseph.....	1832	71, Aldermanbury.
Russell, Joshua.....	1847	Blackheath Hill.
Smith, James.....	1842	5, Brunswick Terrace, Trinity St., Southwark.
Smith, Thomas.....	1845	33, Moorgate Street.
Soule, Israel May.....	1838	St. John's Hill, Battersea.
Steane, Edward, D.D.....	1824	Champion Park, Camberwell.
Stovel, Charles.....	1832	5, Stebon Terrace, Philpot Street East.
Trestrail, Frederick.....	1845	33, Moorgate Street.
Ward, William.....	1848	Francis Place, Maryland Point, Stratford.
Ware, Richard.....	1842	Hampstead.
Woollacott, Christopher.....	1828	4, Compton Street East, Brunswick Square.
Wyard, George.....	1843	39, Hart Street, Bloomsbury.
Young, William.....	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

Burns, Jabez, D.D.	1836	17, Porteus Road, Paddington.
Stevenson, John, M.A.	1833	12, Marlborough Place, Walworth.

* To be returned as a member at the next Annual Meeting.

Congregational Board.*Formed 1727.*

Secretary, Rev. ROBERT ASHTON, Congregational Library, Blomfield Street.

Adeney, G. J.	1843	.....	Ealing.
Adey, John.....	1840	.....	19, Surrey Square, Old Kent Road.
Ainslie, Robert.....	1835	.....	Wickliffe Cottage, Mornington Rd., Regent's Pk.
Alliott, Richard, LL.D.	1843	.....	20, York Road, Lambeth.
Allon, Henry.....	1844	.....	Hornsey Road.
Ashton, Robert.....	1839	.....	Putney.
Aveling, Thomas.....	1839	.....	6, Nelson Terrace, Stoke Newington.
Baker, W. R.	1843	.....	Portland Town.
Bean, William.....	1839	.....	Tulse Hill.
Bennett, James, D.D.	1829	.....	49, Gibson Square, Islington.
Binney, Thomas.....	1829	.....	Weigh House Vestry, Fish Street Hill.
Birch, George R.	1843	.....	Finchley.
Blackburn, John.....	1823	.....	1, Albion Terrace, Sydenham.
Bodington, John.....	1817	.....	20, Thanet Place, Spa Road, Bermondsey.
Bromley, H.	1846	.....	2, Queen's Road, St. John's Wood.
Browne, George.....	1828	.....	Clapham.
Brown, James.....	1839	.....	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A.	1846	.....	Foxley Road, North Brixton.
Bunter, John.....	1835	.....	Tulse Hill.
Burder, H. F., D.D.....	1811	.....	Hackney.
Burnet, John.....	1830	.....	Grove Lane, Camberwell.
Bergne, S. B.	1848	.....	16, Artillery Place, City Road
Campbell, John, D.D.....	1841	.....	Tabernacle House, Finsbury.
Campbell, William.....	1841	.....	Croydon.
Carlile, James, D.D.....	1841	.....	Woolwich.
Charlton, J.	1846	.....	Totteridge.
Clayton, George.....	1805	.....	Herne Hill.
Cobbin, Ingram, A.M.....	1819	.....	Cold Harbour Lane, Camberwell.
Collyer, W. B., D.D.	1801	.....	Peckham.
Corney, George.....	1836	.....	Barking.
Dickinson, J.	1846	.....	Hounslow.
Davies, David.....	1841	.....	21, Milford Place, Brixton.
Davies, John.....	1834	.....	Upper Clapton.
Davies, S. A.	1829	.....	Enfield.
Davis, Evan.....	1842	.....	Richmond.
Davis, Samuel.....	1843	.....	33, Tredegar Square, Mile End.
Davis, J.	1848	.....	Crescent Place, Mornington Crescent.
Dobson, J. P.	1826	.....	37, Edward Street, Hampstead Road.
Dubourg, S. A.	1835	.....	Acre Lane, Clapham.
Dukes, Clement, A.M.	1839	.....	1, Oxford Ter., Middleton Rd., Kingsland.
Dunn, E. A.	1807	.....	Upper Belgrave Place, Pimlico.
Edwards, J.	1841	.....	Kingston.
Eldridge, Samuel.....	1843	.....	2, Acre Lane, Brixton.
Elrick, John, M.A.....	1847	.....	35, Albert St., Camden Road, Camden Town.
Embley, John.....	1817	.....	Fairfield Place, Bow.
England, S. S.	1847	.....	Mill Hill, Middlesex.
Ferguson, R., D.D.....	1837	.....	Stratford.
Ford, Joseph.....	1834	.....	48, Canonbury Square, Islington.
Forster, William.....	1847	.....	Kentish Town.
Freeman, J. J.	1837	.....	London Mission House, Blomfield Street.
Gamble, H. J.	1847	.....	Peckham.
Garvey, M. A.	1841	.....	1, Molesworth Place, Kentish Town.
Gilbert, Charles.....	1831	.....	25, Manchester Terrace, Liverpool Road.
Godwin, J. H.	1839	.....	Highbury College.
Good, A.	1848	.....	Navarino Terrace, Dalston.
Hall, John.....	1845	.....	39, Tredegar Square, Mile End.
Harris, John, D.D.	1843	.....	Cheshunt College.
Harrison, J. C.	1842	.....	80, Albert Street, Camden Town.
Hartland, E. J.	1848	.....	35, Noel Street, Islington.
Henderson, E., D.D.....	1826	.....	11, Park Terrace, Highbury.
Hill, James.....	1841	.....	Clapham.
Hollis, B.	1846	.....	Gibson Square, Islington.
Hope, William J.	1831	.....	Deptford Bridge.
Hoppus, John, D.D.....	1829	.....	39, Camden Street, Camden Town.
Hoxley, J.	1848	.....	7, Pembroke Terrace, Caledonia Rd., Islington.
Hunt, John.....	1833	.....	16, Brixton Rise.
James, Thomas.....	1817	.....	4, Blomfield Street.
Jefferson, John.....	1831	.....	Stoke Newington.

Jenkyn, T. W., D.D.	1846	Coward College, Torrington Square.
Jenla, H. B.	1821	Greenwich.
Jenla, Matthew	1841	Church Street, Edmonton.
Kennedy, John, M.A.	1847	Stepney Green.
Kennerley, Thomas	1839	Mitcham.
Kent, Benjamin	1843	Norwood.
Knight, James	1792	Lark-Hall Lane, Clapham.
Leask, W.	1848	9, Holland Grove, Cranmer Rd., Kennington.
Leifchild, John, D.D.	1813	6, Camden Street, Camden Town.
Lewis, Thomas	1837	15, Compton Terrace, Islington.
Littler, Robert	1845	38, Trinity Square, Southwark.
Lockyer, John	1847	Ponder's End.
Lucy, William	1847	Union Place, Blackheath Road.
Macbray, Robert	1847	Walthamstow.
Mannering, Edward	1836	27, Kingsland Crescent.
Marchmont, H.	1848	7, Northampton Ter., Lower Road, Islington.
Martin, Samuel	1843	1, Chester Place, Chester Square
Massie, J., D.D., LL.D.	1848	Congregational Library.
Mather, J.	1843	Myrtle Cottage, Brentford.
Miller, J. A.	1841	14, James St., Eastbourne Ter., Paddington.
Morison, John, D.D., LL.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	Tuffnell Park, Holloway.
Morris, Caleb	1828	22, Claremont Square, Fentonville.
Morren, J. W.	1834	Cambridge Road, Bethnal Green.
Mummery, J. Vale	1847	14, York Square, Commercial Road.
Owen, William	1843	10, Gibson Square, Islington.
Palmer, W. S.	1827	20, Upper Charles St., Northampton Square.
Philip, Robert	1826	Maberley Cottage, Richmond Road, Dalston.
Pulling, John	1834	4, Elizabeth Place, New Cross.
Richard, Henry	1836	10, Surrey Square, Old Kent Road.
Richards, J. E.	1826	Wandsworth.
Richardson, J. W.	1843	7, Tonbridge Place, New Road.
Roberts, James A.	1845	Coward College, Torrington Square.
Robinson, John	1830	Park Village East, Regent's Park.
Rogers, G.	1838	70, Albany Road, Old Kent Road.
Rose, George	1826	Grove Lane Hill, Camberwell.
Sherman, James	1841	Surrey Chapel House, Blackfriars Road.
Smith, George	1842	East India Road, Poplar.
Smith, John Pye, D.D. F.R.S.	1801	Homerton College.
Smith, Philip, B.A.	1844	Cheshunt College.
Smith, William, LL.D.	1840	7, Highbury Terrace.
Spink, Samuel	1845	1, Park Crescent, Stockwell.
Spong, J.	1846	Mortimer Road, Kingsland.
Stewart, A.	1825	Holloway.
Stratten, James	1819	65, Hamilton Terrace, St. John's Wood.
Stoughton, John	1844	6, Kensington Crescent.
Thomas, David	1845	Stockwell.
Tidman, Arthur	1828	27, Finsbury Square.
Timpson, Thomas	1826	Lewisham.
Townley, Henry	1828	3, Highbury Place.
Townley, C. G., LL.D.	1844	3, St. John's Terrace, Stockwell Park Road.
Tyler, W.	1848	6, Princes Street, Spitalfields.
Vardy, E. F., A. M.	1845	65, Gibson Square, Islington.
Vautin, James	1818	Summit Place, Clapham Common.
Verrall, George	1841	Bromley, Kent.
Viney, Josiah	1844	18, Ann's Terrace, Hackney.
Walford, William	1814	Uxbridge Common.
Wall, William	1794	Kingsland Crescent.
Waraker, J. T.	1843	Tooting.
Watson, John	1848	Hackney College.
Wells, Algernon	1837	Upper Clapton.
Wilkins, George	1844	7, King Street, Finsbury.
Williams, C.	1840	16, Brunswick Crescent, Camberwell.
Williams, J. de Kewer	1847	Tottenham.
Woodman, E. F.	1844	6, Collett Place, Commercial Road East.
Woodward, John	1837	Upton, Essex.
Yockney, John	1816	9, Highbury Terrace.
Yonge, W. C.	1841	Brentford.

Presbyterian Members of the Body.

Areher, T., D.D.	1836	18, Hans Place, Chelsea.
Redpath, R., M.A.	1833	12, College Place, Camden Town.
Simson, Robert, M.A.	1836	Colebrooke Row, Islington.
Young, J., M.A.	1829	7, Lonsdale Square, Islington.

BAPTIST CHAPELS IN AND NEAR LONDON.

Alfred Place, Kent Road	W. Young.....	m.		e.
Alle Street, Goodman's Fields.....	P. Dickerson	Strict Bap. Asso.....	m.	a. e. th.
Artillery Street			m.	e. th.
Austin Street, Shoreditch	W. Miall	London Association.....	m.	e. th.
Battersea	I. M. Soule.....	London Association.....	m.	e. w.
Blandford Street, Manchester Square.....	W. B. Bowes		m.	a. e. w.
Borough Road, Southwark.....	J. Stovenson, A.M.	General Baptist.....	m.	e. w.
Bow	G. W. Fishbourne	Association.....	m.	e. th.
Brick Lane, Old Street	J. A. Jones.....		m.	e. th.
Brixton Hill.....	W. Pulsford.....	Association.....	m.	e.
Brompton (Alexander Square).....	P. Cater.....	Association.....	m.	e. th.
Battlesland Street, Hoxton	J. Rothery		m.	e. th.
Camberwell (Coldharbour Lane)	E. Steane, D.D.	Association.....	m.	a. e. th.
Chelsea, Paradise Chapel		Association.....	m.	e. th.
Church Street, Blackfriars Road		Association.....	m.	a. e. th.
Church Street, Paddington.....	J. Burns, D.D.....	General Baptist.....	m.	e. th.
Clapham.....	B. Hoe.....		m.	e. w.
Commercial Road	G. W. Pegg	General Baptist.....	m.	a. e. th.
Cumberland Street, Curtain Road		Strict Bap. Asso.....	m.	e. w.
Deptford (Lower Road)	J. Kingsford		m.	a. e. w.
Deptford (Giffin Street)	W. Felton		m.	e. w.
Devonshire Square	J. H. Hinton, A.M.	Association.....	m.	e. th.
Dorchester Hall, New North Road.....	R. Dunning		m.	e. th.
Eagle Street, Holborn.....	R. W. Overbury	Association.....	m.	e. w.
East Street, Walworth	J. Moody		m.	a. e. th.
Eldon Street, Finsbury		Association.....	m.	a. e.
Greenwich (Lewisham Road)	J. Russell	Association.....	m.	e. w.
Greenwich (London Street).....			m.	a. e. f.
Hackney (Mare Street).....	Dr. Cox & D. Katterns.	Association.....	m.	a. e. th.
Hammersmith	J. Leechman, M.A.....		m.	a. e. th.
Hampstead (Holly-Bush Hill)	J. Castleden		m.	e. th.
Hampstead (West End).....	— Livermore.....		m.	e. w.
Hatcham (New Cross).....	— Pond		m.	e. th.
Henrietta Street, Regent Square.....	J. Hoby, D.D.	Association.....	m.	e. th.
Highgate	— Hatch		m.	e.
Horsley Street, Walworth.....	J. George	Association.....	m.	e. w.
Homerton Row.....	D. Curtis.....		m.	e. th.
Islington Green	T. Pottenger.....	Association.....	m.	e. w.
Rotherithe (Jamaica Row).....			m.	e. w.
John Street, Gray's Inn Lane	J. H. Evans, A.M.....		m.	e. th.
John's Row, St. Luke's.....	J. Newborn.....		m.	e. w.
Jubilee Street, Mile End Road.....			m.	e. w.
Kennington (Charles Street).....	T. Atwood.....	Association.....	m.	a. e. w.
Kensington (Silver Street)	W. G. Lewis.....	Association.....	m.	e. w.
Keppel Street, Russell Square.....		Association.....	m.	e. th.
Lion Street, Walworth		Association.....	m.	e. th.
Lambeth (Regent Street)	W. Fraser.....	Association.....	m.	e. th.
Mason's Court, Shoreditch.....	W. H. Elliott.....		m.	e. th.
Maze Pond, Bermondsey	J. Aldis.....	Association.....	m.	e. w.
Meard's Court, Soho			m.	e. th.
Mill Yard, Goodman's Fields	W. H. Black	Seventh-day.....	Sat. m. and	a. f.
Mitchell Street, St. Luke's.....			m.	e.

New Park Street, Southwark Bridge.	J. Smith..... Association.....m.	e.	w.
Northampton Street, King's Cross.....	m.	e.	th.
Peckham (Rye Lane).....	G. Moyle.....m.	e.	w.
Phillips Street, Kingsland Road.....	T. Pepper.....m.	a.	e.
Pimlico, Carmel Chapel.....	J. Stenson.....m.	e.	w.
Poplar (Cotton Street).....	Association.....m.	e.	w.
Praed Street, Paddington.....	W. Underwood..... General Baptlst.....m.	e.	w.
Prescot Street, Goodman's Fields.....	C. Stovel..... Association.....m.	e.	f.
Redcross Street.....	D. Whittaker.....m.	e.	
Romney Street, Westminster.....	H. J. Betts.....m.	e.	
Salters' Hall, Cannon Street.....	S. J. Davis..... Association.....m.	e.	w.
Shacklewell.....	John Cox..... Association.....m.	e.	tu.
Shakspeare's Walk, Shadwell.....	T. Moore..... Association.....m.	a.	e.
Shouldham Street, Paddington.....	W. A. Blake..... Association.....m.	e.	th.
Soho Chapel, Oxford Street.....	G. Wyard.....m.	e.	w.
Somers Town.....	— Nunn.....m.	e.	th.
Spencer Place, Goswell Street.....	J. Peacock..... Association.....m.	a.	e.
Stepney Green.....	W. Jones.....m.	a.	e.
Stratford.....	W. Ward..... Strict Bap. Asso.....m.	e.	th.
Tottenham.....	R. Wallace..... Association.....m.	e.	
Trinity Square, Southwark.....	B. Lewis..... Strict Bap. Asso.....m.	e.	
Unicorn Yard, Southwark.....	W. H. Bonner.....m.		
Vernon Square, Pentonville.....	O. Clarke..... Association.....m.	a.	e.
Victoria Street, Shadwell.....	S. Milner.....m.		
Waterloo Road.....	J. Branch..... Association.....m.	e.	th.
Wandsworth.....	W. Ball.....m.		
Wild Street.....	C. Woollacott..... Strict Bap. Asso.....m.	a.	e.
Worship Street.....	B. Mardon, M.A..... Old Gen. Bap.....		

INDEPENDENT CHAPELS IN AND NEAR LONDON.

Adelphi Chapel, Hackney Road.....	W. Woodhouse.....m.	e.	
Albany Road, Camberwell.....	G. Rogers.....m.	e.	
Albany Chapel, Regent's Park.....	J. J. Davies.....m.	e.	th.
Aldermanbury Postern, City.....	E. J. Hartland.....m.	e.	w.
Aldersgate Street (Welsh).....	m.	e.	
Abney Chapel, Stoke Newington.....	J. Jefferson.....m.	e.	
Barbican Chapel, City.....	A. Tidman.....m.	e.	th.
Barnsbury Chapel, Islington.....	C. Gilbert.....m.	e.	tu.
Bermondsey, Jamaica Row.....	G. Rose.....m.	e.	tu.
Bermondsey, Webb Street.....	J. Morris.....m.	e.	
„ Neckinger Road.....	J. Boddington.....m.		w.
Bishopsgate Chapel, City.....	J. C. Gallaway.....m.		th.
Brixton, Acre Lane.....	S. A. Dubourg.....m.	e.	w.
Brixton Hill.....	J. Hunt, G. B. Bubier.....m.	a.	e.
Brixton, Trinity Chapel.....	S. Eldridge.....m.	e.	th.
Brompton, Trevor Chapel.....	J. Morison, D.D., LL.D.....m.	e.	w.
Bethnal Green, Cambridge Road.....	J. Viney.....m.	e.	w.
„ Claremont Street.....	J. W. Morren.....m.	e.	tu.
„ Ebenezer Chapel.....	R. Gibson.....m.	e.	tu.
„ Gibraltar Chapel.....	J. Brown.....m.	e.	tu.
„ Hare Street.....	G. W. Russell.....m.	e.	
Camberwell, Mansion House Chapel.....	J. Burnet.....m.	a.	f.

Camden Town, Ebenezer	T. W. Gittings	m.	e.	10.
Camden Town, Park Chapel.....	J. C. Harrison	m.	e.	
Chadwell Street, Pontonville	W. Owon	m.	e.	
Charlotte Street, Fitzroy Square		m.	e.	
Chiswick Chapel	E. Miller	m.	e.	th.
Clapham Chapel	J. Hill	m.	e.	tu.
Clapham Road Chapel	J. B. Brown, B.A.	m.	e.	th.
Clapton Chapel.....	A. Wells	m.	e.	th.
Claremont Chapel, Pontonville	J. Blackburn	m.	a.	e. th.
Collier's Rents, Southwark	R. Littler	m.	e.	th.
Commercial Road East	J. Cartwright.....	m.	e.	tu.
Coverdale Chapel, Limohouse	H. S. Seaborn	m.	e.	10.
Craven Chapel, Marlboro' Street.....	J. Leifchild, D.D.	m.	e.	tu.
Crown Street Chapel, Soho		m.	e.	
Dalston, Middleton Road	C. Dukes, M.A.	m.	a.	e. th.
Deptford, High Street.....	J. Pulling'	m.	a.	e. 10.
„ New Cross	W. J. Hope.....	m.	e.	
Ealing Chapel	G. J. Adeney	m.	e.	10.
Ebenezer Chapel, Ratcliffe.....	H. Harrison	m.	a.	e. th.
Esher Street, Kennington Lane	W. Leask	m.	e.	10.
Falcon Square, City	J. Bennett, D.D.	m.	e.	th.
Fetter Lane, Holborn.....	C. Morris.....	m.	e.	m.
Gravel Lane, Wapping	M. Jeula	m.	e.	10.
Greenwich, Maize Hill	H. B. Jeula.....	m.	e.	10.
Greenwich Road Chapel.....	W. Lucy	m.	e.	th.
Guildford Street, Southwark (Welsh).....	D. Davis.....	m.	a.	e.
Hackney, St. Thomas's Square.....	H. F. Burder, D.D.	m.	a.	e. th.
„ Old Gravel Pits.....	J. P. Smith, D.D., J. Davis.....	m.	a.	e. th.
„ Hampden Chapel	E. Stallybrass	m.	e.	th.
„ Trinity Chapel	T. Hughes	m.	e.	
„ Gloucester Chapel.....	B. Isaacs	m.	e.	
Hammersmith, Broadway Chapel	J. T. Cumming	m.	e.	10.
„ Ebenezer Chapel.....	H. Wilson	m.	e.	th.
Hare Court, Aldersgate Street	W. S. Palmer.....	m.	e.	10.
Harley Street, Bow.....	S. Davies.....	m.	e.	th.
Highgate Chapel	T. T. Lench.....	m.	e.	tu.
Hanover Chapel, Peckham	W. B. Collyer, D.D., J. H. Gamble ..	m.	a.	e. th. noon.
Holloway Chapel, Islington	A. J. Morris.....	m.	e.	10.
Holywell Mount, Shoreditch.....	E. Mannering.....	m.	e.	th.
Hope Street, Spitalfields	W. H. Barton.....	m.	e.	
Hoxton Academy Chapel		m.	a.	e. th.
Jowin Street, Aldersgate Street		m.	e.	m.
Jewry Street, Aldgate.....	F. Silver	m.	e.	
Islington Chapel, Upper Street	B. S. Hollis.....	m.	e.	tu.
Islington, Lower Street.....	H. Marchmont	m.	a.	e. 10.
„ Union Chapel.....	T. Lewis, H. Allon	m.	a.	e. 10.
Kensington, Hornton Street.....	J. Stoughton	m.	e.	f.
Kentish Town	W. Forster	m.	e.	10.
Kingsland, Robinson's Row.....	T. Aveling	m.	a.	e. f.
Lewisham Chapel	T. Timpson.....	m.	e.	th.
Maberly Chapel, Ball's Pond	R. Philip.....	m.	e.	
Marlborough Chapel, Kent Road	H. Richard	m.	e.	th.
Mile End, Church Street	W. Tyler.....	m.	e.	th.
„ Salem Chapel		m.	e.	
„ Brunswick Chapel	J. B. Talbot	m.	e.	th.
„ Latimer Chapel	R. Saunders, J. Hall.....	m.	a.	e. th.
Mill Wall, Poplar	T. R. Brown	m.	e.	10.

New Broad Street, City.....	G. Wilkins.....	m.	a.	e.	w.
New Court, Carey Street	J. A. Miller	m.		e.	th.
Norwood, Surrey	B. Kent	m.		e.	th.
Old Street Road		m.		e.	
Orange Street, Leicester Square	S. Luke	m.		e.	th.
Paddington Chapel, New Road	J. Stratton	m.		e.	th.
Parish Street, Horsleydown	J. Adey	m.		e.	w.
Pavement Chapel, New North Road	J. Spong	m.		e.	
Pell Street.....		m.		e.	
Pimlico, Buckingham Chapel		m.		e.	th.
" Eccleston Square		m.		e.	
Poultry Chapel, City	S. B. Bergne	m.		e.	th.
Poplar, Bow Lane		m.		e.	
" Mill Wall	J. Hooper	m.		e.	w.
" Trinity Chapel	G. Smith.....	m.		e.	th.
Portland Chapel, St. John's Wood.....	W. R. Baker	m.		e.	w.
Putney	R. Ashton	m.		e.	w.
Queen Street, Ratcliffe	R. Bayley, F.A.S.	m.		e.	th.
Robert Street, Grosvenor Square.....		m.		e.	th.
Russell Street, Botherhithe	T. Muscutt	m.		e.	th.
Spafields Chapel	T. E. Thoresby	m.		e.	
Sion Chapel, Whitechapel.....		m.		e.	w.
Stepney Chapel.....	J. Kennedy, M.A.....	m.	a.	e.	th.
Stockwell Chapel.....	D. Thomas	m.		e.	th.
Surrey Chapel, Blackfriars Road	J. Sherman	m.		e.	f. morn.
Tabernacle, Moorfields	J. Campbell, D.D.....	m.		e.	w.
" Tottenham Court Road }	J. W. Richardson.....	m.		e.	th.
Tonbridge Chapel, New Road	J. Woodwark.....	m.		e.	w.
Trinity Chapel, John Street, Edgware Road ..	R. Herschell	m.		e.	
Union Street, Southwark	J. Waddington	m.		e.	th.
Virginia Chapel, Shoreditch.....	J. Massingham.				
Walthamstow.....	R. Macray	m.		e.	
Walworth, York Street.....	G. Clayton	m.	a.	e.	f.
" Sutherland Chapel.....		m.		e.	
" West Street.....	J. Wood	m.		e.	th.
Wandsworth.....	J. E. Richards	m.		e.	th.
Wardour Chapel, Soho		m.		e.	th.
Weigh House, Fish Street Hill	T. Binney	m.		e.	tu.
Westminster Chapel, York Street	S. Martin	m.	a.	e.	w.
Willesden		m.		e.	
Wycliffe Chapel, Commercial Road.....	A. Reed, D.D.....	m.		e.	w.
Woolwich, Salem Chapel	J. Carlile, D.D.....	m.		e.	w.
" Union Chapel	W. Woodland.....	m.		.	
Whitefield Chapel, Wilson Street, Drury Lane.....		m.		e.	t.
York Road Chapel, Lambeth	R. Elliott, LL.D.	m.		e.	th.

SUMMARY OF BAPTIST CHURCHES IN THE UNITED EMPIRE,

As nearly as their numbers have been ascertained.

ENGLAND.

Bedfordshire	35	Hereford	15	Oxford	20
Berks	19	Hertford	22	Rutland	3
Bucks	47	Huntingdon	25	Shropshire	19
Cambridge	45	Kent	65	Somerset	57
Cheshire	20	Lancashire	62	Stafford	32
Cornwall	17	Leicester	42	Suffolk	57
Cumberland	5	Lincoln	37	Surrey	40
Derby	22	Middlesex	93	Sussex	21
Devon	58	Monmouth	74	Warwick	32
Dorset	9	Norfolk	46	Westmoreland	1
Durham	15	Northampton	49	Wilts	53
Essex	48	Northumberland	8	Worcester	26
Gloucester	55	Nottingham	25	York	89
Hants	44				

WALES.

Anglesea	20	Carmarthen	57	Merioneth	6
Brecon	31	Denbigh	19	Montgomery	21
Caernarvon	19	Fliat	9	Pembroke	40
Cardigan	22	Glamorgan	61	Radnor	11

SCOTLAND.

Aberdeenshire	8	Dumfriesshire	2	Morayshire	2
Argyle	4	Edinburghshire	7	Perth	8
Ayr	4	Elgin	1	Orkney	3
Banffshire	1	Fifeshire	11	Reufrew	6
Berwick	1	Forfarshire	5	Ross-shire	1
Bute	1	Haddingtonshire	1	Selkirk	1
Caithness-shire	4	Inverness	1	Shetland	1
Clackmannanshire	1	Kirkcudbright	2	Sterling	5
Dumbartonshire	1	Lanark	7	Western Isles	8

IRELAND.

Antrim, Ulster	3	Kildare	1	Roscommon, Connaught	2
Cork, Munster	2	King's County, Leinster	4	Sligo, Connaught	3
Derry, Ulster	3	Limerick, Munster	1	Tipperary, Munster	3
Donegal, Ulster	1	Mayo, Connaught	1	Tyrone, Ulster	11
Down, Ulster	2	Monaghan, Ulster	1	Waterford, Munster	1
Dublin, Leinster	1	Queen's County, Leinster	1	Westmeath, Leinster	2

Number of Baptist Churches in England	1458
Wales	316
Scotland	97
Ireland	45

Total number of Baptist churches in the three kingdoms 1916

From the Protestant Dissenters' Almanack.

ENGLAND.

Presbyterians :—		
Old English Presbyterians	150	} 257
Presbyterian Church in England	77	
United Presbyterian Synod	30	
Independents		1,920
Baptists		1,450
Methodists :—		
Wesleyan Connexion, about	3,000	} 5,429
New Connexion	273	
Primitive Methodist	1,421	
Wesleyan Association	320	
Bible Christians	390	
Independent Methodist, say	25	
Lady Huntingdon's Connexion		30
Unitarian		227
Roman Catholic		534
Friends (Quakers)		360
United Brethren (Moravians)		22
Various Sects (Swedenborgians, Plymouth Brethren, &c.)		about 500
		— 10,729

WALES.

Presbyterian (Unitarian)	30
Welsh Methodists, about	800
Independents	650
Baptists	375
Wesleyan Methodists	470
Wesleyan Association	6
Primitive Methodists	12
Quakers (supposed)	6
Roman Catholics	11
Various smaller sects	10
	— 2,370

SCOTLAND.

Free Church	847
United Presbyterian	500
Congregationalists	141
United Original Seceders	40
Reformed Presbyterian	39
Scottish Episcopal	118
Baptist	120
Wesleyan Methodist	36
Evangelical Union	18
Roman Catholic	80
Various smaller sects (probably)	50
	— 1,989
England	10,729
Wales	2,370
Scotland	1,989

Total number of places of worship built and supported by the
voluntary efforts of British nonconformists 15,088

The above list refers only to such buildings as are usually denominated *chapels*. But besides these there are many preaching places. The Home Missionary Society has 495 "preaching stations;" the Wesleyan Methodists have many licensed rooms; the Wesleyan Association, 209 ditto; the Bible Christians, 25 ditto; the Primitive Christians, besides "connexional chapels," state that they have 3,340 "rented places for preaching;" the Baptists have 738 "village stations," and the Baptist Home Missionary Society, 215 "subordinate stations;" the London City Mission engages a great number of rooms, in which religious services, nearly equivalent to preaching, are performed, in many instances, twice in the week; the unitarians have also a "domestic mission," for the purposes of which school rooms and other places are employed. Many congregations in large towns have "preaching rooms" in the adjacent villages.

BAPTIST UNION OF SCOTLAND.

The annual meetings of the Baptist Union of Scotland were held in Edinburgh, August 1st and 2nd, 1848. Brother Johnston, pastor of the church which had invited their meeting, presided. W. S. Nichols was appointed secretary to the meeting.

Questions respecting the constitution of the meeting gave rise to the consideration of how many representatives were expected from each church, when it was adopted as a standing rule, on the motion of brother Blair, seconded by brother Landels—

“That no church send more than four delegates, including the pastor, and that the representatives of the churches, together with the general and executive committees, constitute the annual meeting.”

The minutes of the last annual meeting were then read by secretary brother Thomson, and the proceedings of the executive committee from that time were reported by the convener.

The editor of the “Evangelist” then presented his report, on which brother Blair moved, and brother Syme seconded—

“That the thanks of this meeting be most cordially presented to brother Taylor for his conduct of the ‘Evangelist’ during the past year, and that he be requested to continue its management.”

The general report of the operations of the year, prepared by brother Johnston, was submitted to the meeting. It was as follows:—

“Fifth Report of the Committee of the Baptist Union of Scotland, for the year ending August, 1848.

“The committee, in giving an account of their stewardship during another year, rejoice to know, that, notwithstanding the adversity with which they have had to contend, the churches and stations of the union are still sustained. The extraordinary state of the commercial world has greatly affected us in common with other religious associations. From this cause our funds have suffered so much, that the executive committee have been compelled to delay applications from interesting and important fields of labour. On this account it is exceedingly desirable and necessary that the friends and churches, in immediate connexion with the union, redouble their exertions, and justify the continued confidence of brethren in England, who have so kindly received our representatives, and generously renewed their aid. To the southern churches the committee would express their deep obligation, and their confident expectation, that efforts to extend the kingdom of Christ in its primitive simplicity, will meet with their continued approbation and liberal sympathy. It would be a source of

lamentation, if, having a just claim to assistance, one church were refused; as in this case, the cause of truth must suffer greatly, and continue in weakness to struggle on without the efficient preaching of a free and full salvation. This we fondly hope the brethren of the union will never allow for want of funds.

“1. The churches at Airdrie, Galashiels, St. Andrews, Ayton, Dunbar—five in all—have been aided from the union funds, some of them during the whole year, some only a part. At Airdrie, Mr. Blair has been labouring; at Galashiels, Mr. Simpson; at St. Andrews, Mr. M’Lean; and Ayton and Dunbar have been enabled, through the committee’s aid, to have the regular preaching of the students of the theological institution, and also to have students stationed with them during the three months’ vacation, from May to August. A grant was also made in aid of Mr. M’Gowan’s missionary effort at New Deer, Aberdeenshire.

“2. By the same means also the station at Leith has been regularly supplied during the year. Particulars from these churches and stations will be found in the extracts appended to this report.

“3. The church in Burray, Orkney Isles, chiefly through the exertions of one of themselves, Andrew Laird, has obtained a chapel capable of accommodating upwards of 200. Also, our brethren in Albion-street, Glasgow, one capable of seating between 600 and 700.

“4. At the close of 1847, an attempt was made to gather a congregation at Alexandria, with the agency of Mr. Farrent, formerly of Manchester; but, from a combination of untoward circumstances, it was seen fit for the present to abandon it. It is proper here to state that brethren in Glasgow made an extra contribution, in order to aid in defraying the expenses of that attempt.

“5. The small church in Mey, Caithness, in connexion with the union, has lost the services of David Watson, their former leader, who has removed to Orkney on business. They still meet together, but are greatly in want of the regular preaching of the gospel, and of one to lead them. They have sent £1 for the funds of the union.

“6. The churches in Stirling, formerly under the care of Messrs. Grant and Muir, we rejoice to state, have again become one. They united in fellowship in March last. During the year they have been supplied by the students, and now they have the prospect of our brother Blair’s labours among them, which, we fondly hope, will be eminently blessed of God. Long may the union thus happily formed be continued, and lead to the strengthening and reviving of the cause of truth in that important town.

"7. During the past year the following ordination services have taken place. Mr. E. Syme over the church then meeting in Nelson-street, now in Ingram-street, Glasgow, on the 21st October, 1847; Mr. R. H. Carson, over the church in South-street, Perth, 25th October, 1847; Mr. Thomas M'Lean, at St. Andrew's, in December, 1847.

"8. We annex the editor's report of the circulation and success of *The Evangelist* during the year. Much we know requires to be done of a more spirited character, both on the part of contributors to its pages, and on the part of the churches in increasing its circulation. We beseech our brethren constantly to urge its claims from the pulpit, assured that it may become a mighty instrument of good to our churches, and to the cause of truth in the land, in exciting a spirit of reading, and extending and cultivating an interest in the doctrines and spread of the gospel. Especially do we call the attention of the churches to the *Friendly Visitor*, published monthly from *The Evangelist*, and well calculated, by its excellence and cheapness, to encourage and aid the introduction of divine truth to the consideration of sinners.

"9. The diminution of resources during the year has prevented their appropriation to the printing of tracts; but we rejoice at the formation of the Glasgow Baptist Tract Society, which has a large assortment of tracts, chiefly adapted to the unconverted, and on baptism. We recommend the churches wanting tracts to obtain a supply, and thus to spread the truth and encourage this valuable society. They will obtain all needful information by applying to the depository, Wm. S. Nichols, 57, Miller-street, Glasgow. Much more requires to be done by our churches in circulating tracts on the gospel, such as we can with confidence put into the hands of the careless and the inquirer. We urge this matter upon the attention of the brethren, and trust we shall soon be enabled to offer an increased variety of such tracts from our own resources. Every church should have a tract distribution association within itself; both for the sake of circulating the precious truths contained in the tracts, and thus saving souls; and also for the purpose of inviting strangers to the preaching of the gospel in our churches. By this means the congregations and churches may be greatly increased.

"10. In consequence of our brother Blair preferring henceforth to be settled at one place, and having no other brother to enter upon evangelistic labours, the union's efforts, for the coming year at least, will be directed more especially to maintaining and aiding churches and stations already begun. In this all important object we hope that the committee will be warmly supported by the churches and subscribers, so that the brethren

in the churches requiring aid may be greatly encouraged, and be enabled to support efficient ministers of the word among them."

Brother Johnston of Bonnyrigg moved, brother M'Lean seconded, and it was resolved—

"That the report be adopted, and, with extracts from the letters of the churches and other usual matter, be printed under the superintendence of brother Taylor."

Wednesday, August 2.—The meeting was resumed at 10 A.M., with prayer, after which a letter was read from brother Grant of Grantown, by brother Thomson, resigning connexion with the union, unless satisfaction could be afforded on matters referred to by him; on which, after acceptance of the resignation, with much regret at the interruption of cordial intercourse with brother Grant, it was moved by brother Taylor, seconded by brother Sommerville of St. Andrew's, and unanimously resolved—

"That the great object of the Baptist Union of Scotland being to spread the gospel in the larger towns and populous districts of Scotland, and to assist small churches in supporting the ministry of the word, it has never been deemed necessary to require any confession of faith from brethren, understanding that all hold the fundamental doctrines of the gospel; seeing no reason to change this opinion, the meeting decline entering upon any doctrinal discussion, and agree, in dependence upon the grace and strength of Christ, to prosecute their work as before."

Brother Blair read a report of his proceedings during the past year, as agent of the union, and intimated his resignation, in consequence of accepting the invitation of the church at Stirling to labour there. It was resolved, on the motion of brother Thomson, seconded by brother Taylor,—

"That brother Blair's report be accepted and approved."

Brother Landels having moved, and brother Lamont seconded, it was resolved unanimously—

"That brother Blair's resignation be accepted, and that the union express their continued affection for himself, and high estimate of his labours while in their service, and trust that in his new sphere his usefulness may continue and increase."

It was moved by brother Thomson, secretary, seconded by brother Thomson, of St. Andrews, and cordially resolved—

"That the committee express their gratitude to the friends of Christ in England, for the aid and sympathy extended by them, during the past year, to the Baptist Union of Scotland, notwithstanding the depression of the times and the various demands otherwise made on their liberality."

The treasurer's report was then submitted, showing a balance of £20 on hand, to which remain to be added subscriptions for the year now ending, in progress of collection. Brethren W. Greig and L. Pollock of Perth

were appointed, on the motion of brother Robertson of Dunfermline, to audit the account.

Brother J. Pullar having resigned the office of treasurer, as intimated by him last year, it was moved by brother Taylor, seconded by brother Blair, and resolved—

“That the most cordial thanks of the union be presented to brother Pullar for his long and efficient services from the commencement of its operations.”

Applications for aid were submitted from churches or stations at St. Andrews, Galashiels, Hawick, Auchterarder, Dunbar, Leith, Ayton, Airdrie, and Ingram-street, Glasgow, to some of which grants were made, and others were referred to the executive committee.

The executive committee were instructed to obtain, if possible, the services of four brethren, pastors in the union, to visit the churches before next anniversary, to call their attention to the proceedings of the annual meeting, to revive among them the work of the Lord, and to encourage them by the assurance of the sympathy and prayers of their brethren.

The committee were also instructed, in the arrangements for next annual meeting, to include a public diet, at which the letters of the churches may be read, and of which due announcement shall be made to the churches.

The meetings of the union were appointed to be held at Cupar next year, brother Syme to preach, or, in case of his failure, brother Taylor.

As on Tuesday, the delegates and committee were kindly entertained together by the Edinburgh brethren, during a short adjournment of business.

Brother Landels preached, according to appointment, in Adam-square chapel, on Tuesday evening, from Isaiah lii. 1—3, a very impressive discourse, on a subject highly important in the present condition of the church of Christ.

On Wednesday evening a public soiree was held in the Calton convening rooms. After tea and devotional exercise, brethren Johnston, Blair, M'Lean, Landels, Taylor, and Johnston of Bonnyrigg, addressed the meeting.

The attendance and cordial interest manifested at all the meetings surpassed the expectations of the brethren. After the enjoyment of holy fellowship, they separated, greatly encouraged by “the grace of God,” and full of hope in his continued blessing on the faithful and diligent labours of all who seek the extension of his kingdom.

The churches have not yet attained the habit of making regular and full returns of their progress; it is hoped better attention will be given to this subject next year, aided by the proposed deputation to the churches, that an accurate table may be inserted in the report. The following are the returns which have been furnished this year, but others are expected, which will be noticed in an appendix, or if too late in the magazine. In some instances, much humiliation is called for by actual decline; but, in a greater number, we cannot but rejoice and praise the adorable Head of the church, who has dispensed amongst us in times of trial, such peace and prosperity, such a spirit of humble, earnest zeal, and holy devotedness to his glory.

TABULAR REPORT OF THE CHURCHES IN THE UNION FROM WHICH RETURNS HAVE COME TO HAND FOR 1847-8.

CHURCHES AND PASTORS.		INCREASE.		DECREASE.			Clear Decrease.	Clear Increase.	Present Members.
		By Baptism.	Letter or Profession.	By Death.	By Exclusion.	Removed or Withdrawn.			
Cupar.....	W. Landels.....	14	12	3	1	14	.....	6	148
Dunbar.....	.....	1	.....	.....	.....	1	.....	.....	24
Dundee.....	T. Henderson.....	9	13	3	.....	4	.....	15	80
Dunfermline.....	R. Thomson.....	4	6	.....	3	2	.....	5	65
Edinburgh.....	F. Johnston.....	20	29	1	2	12	.....	34	97
Galashiels.....	J. Simpson.....	19	3	.....	1	4	.....	17	54
Glasgow, Albion Hall.....	J. Taylor.....	42	11	2	2	11	.....	38	157
Do. Ingram-street.....	E. Syme.....	23	4	2	.....	7	.....	18	91
Greenock.....	W. Campbell & J. Stevenson.....	9	14	.....	.....	4	.....	19	49
Millport.....	J. McKirdy.....	.....	.....	.....	.....	.....	.....	.....	19
Orkney, Westray.....	— Tulloch.....	.....	.....	.....	.....	.....	.....	.....	.....
Do. Eday.....	.....	15	6	5	3	.....	.....	13	201
Do. Burray.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Do. Fergus.....	J. Garden.....	2	1	.....	.....	.....	.....	3	24
St. Andrews.....	T. Maclean.....	.....	.....	.....	.....	6	6	.....	35
		158	99	16	12	65	6	170	1044

The annual meeting of the Baptist Theological Academy for Scotland was held in Edinburgh, in connexion with the Union meetings, at a public breakfast on Thursday morning, August 3rd, 1848, when addresses were delivered by the tutor, Mr. Francis Johnston of Edinburgh, Mr. Taylor of Glasgow, Mr. Blair of Stirling, Mr. Landels of Cupar, and Mr. James Johnston of Bonnyrigg. Mr. Blair made an urgent appeal on behalf of the library, which was warmly responded to by the meeting. The report says, "During the vacation, all the students have been engaged supplying different churches and stations.

"Of the students, the two seniors have left—James Scott, who is engaged preaching in Orkney, and Finlay Forbes, who is preaching at Aberchirder. The other four remain—James Culross, John Pearson, David Wallace, and William Anderson. It is hoped that the number of students this coming session will be much increased."

EDITORIAL POSTSCRIPT.

Our brethren in the ministry will doubtless read the preface appended to the present number; and if, when they have done so, they think it suitable to be read from the pulpit, they will oblige us by bringing it before their congregations, and accompanying it with remarks of their own. Such general observations as it contains the editor can make without impropriety; but anything respecting the manner in which the Magazine is now conducted must be left to the impartial judgment and spontaneous kindness of others. All periodicals are suffering greatly from the pressure of the times; and if the remittances which many widows of ministers are receiving annually are to be continued, it must be in consequence of strenuous efforts to obtain new subscribers. Pastors who have recommended it publicly at this season of former years have often found that the result has gratified and surprised them. If it be asked what the editor has in reserve for the beginning of the next volume, he may mention among other things, an article on the present state of the churches, which he received a few days ago from the venerable James Lister of Liverpool, and which he has reason to hope will be followed by others from the same pen; and several articles of American biography, particularly a memoir of Roger Williams, the founder of the State of Providence, Rhode Island,—a memoir of G. D. Boardman who introduced the gospel to the Kareis,—and a memoir of Mrs. Boardman, who afterwards became the second wife of Dr. Hudson. The pieces on Early Ecclesiastical History, which have been suspended, will, it is hoped, be proceeded

with ere long; and arrangements have been made for a more ample supply of transatlantic intelligence. The number for January will be embellished with a beautiful miniature likeness of the late William Knibb.

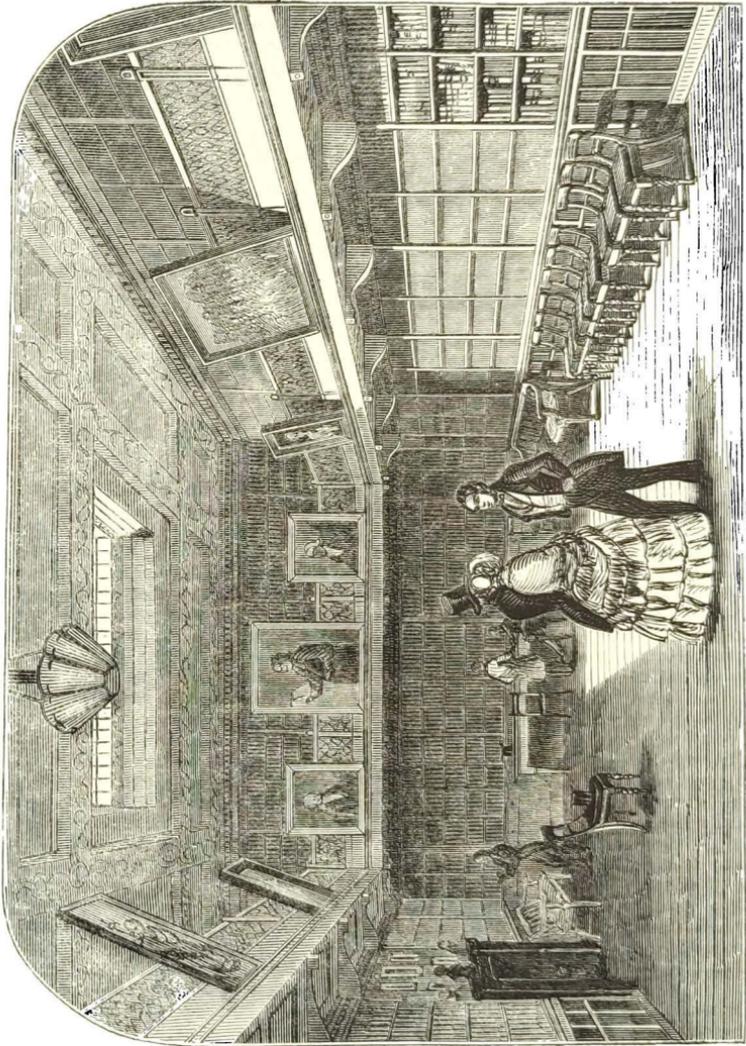
A change is about to take place in the editorship of the *Missionary Herald*; but it will continue to be included as usual in this Magazine. A gentleman who has much leisure and who is well acquainted with the history of the Baptist Missionary Society, has undertaken the labour: under his management it may be expected to become increasingly interesting.

A few months ago, a respectable female servant set an example which might be advantageously followed. Having some business to transact with one of the proprietors of the Magazine, she requested him to forward to the treasurer ten shillings as a donation to the fund for the assistance of ministers' widows.

If any of our readers wish for an illustration of the mutability of human affairs, they may obtain one by comparing the Supplement of this year with the Supplements of former years. Alterations in the names of the officers and committees of societies, in the locations of ministers, and in the income of institutions which have a comparatively regular expenditure, will be found to be numerous and important. The difficulty of obtaining the information contained in this Supplement is great; but, if our readers will avail themselves of it, the contents will be found exceedingly useful: we say, if they will avail themselves of it, for it has frequently been our misfortune to receive letters requesting replies, and apologizing for the trouble occasioned, when, by turning to the Supplement of the previous year, the writers might have found in three minutes all the information they required.

Many persons who wish to settle in the neighbourhood of London have no particular reason for preferring one suburb to another. To those who desire a sphere of usefulness, *Chelsea* presents at this time peculiar claims. The baptist church at Paradise Walk has been brought so low by deaths and removals, as to have made it doubtful whether worship would continue to be carried on there. In these circumstances, the editor of this magazine has undertaken to perform the duties of the pastorate for twelve months, hoping that in that time there may be an increase of numbers and energy. The population of Chelsea is above forty thousand; and persons qualified to assist in the sabbath school, or in other departments of Christian mission, will be cordially welcomed.

THE MISSIONARY HERALD.



LIBRARY AT THE BAPTIST MISSION HOUSE, MOORGATE STREET, LONDON.

ASIA.

CALCUTTA.

All our friends in this city were in the enjoyment of as good health as usual at the date of our last letters. Mr. Pearce, writing on the 8th of September, says:—

You will be thankful to learn that the Lord has visited us with a blessing at Intally. His goodness began to be manifested first in my own family, in the conversion of our beloved niece, Miss Eaton, who is engaged with Miss Packer in the Native Christian Female School. She was baptized at the Circular Road Chapel on the first sabbath in August. This event has occasioned, I believe, sincere joy to our whole circle of friends. Very soon after she had disclosed the state of her mind in reference to serving Christ, first three of the youths of the Native Christian Institution, and then three of the elder girls of the female department, applied to me to be received into the church, and the examination of their several cases, again and again repeated, having afforded us much satisfaction, I had the pleasure last sabbath morning of baptizing them in the name of the Lord Jesus, together with three others from the village

station of Dhan Kata—in all nine persons. One of the three from the village was a young woman formerly a pupil of Mrs. Pearce's at Seibpore, ten years ago. Thus the seed then sown has not been lost, and I trust it has appeared at length to blossom and fructify through time and eternity. It happened providentially that brother Wenger accompanied me to the south when these candidates were received for baptism. He expressed himself well satisfied with them. The baptism of so many persons brought a large congregation to the chapel. The scene was felt to be a deeply interesting one. The introductory sermon was preached by our excellent brother Ram Krishnoo from the words, "There is joy in heaven," &c. We have other candidates for baptism, of whom I hope I may be able to give good account hereafter, but I will say nothing more now lest we be disappointed.

Ten days later, Mr. Thomas writes thus:—

You will be pleased to hear that the Lord has been favouring us with what I hope may be regarded as tokens of mercy and favour. In addition to accessions to the churches mentioned in the last Oriental Baptist, I have to report the baptism of several. On the last sabbath in August I baptized a native convert in connexion with the Lal Bazar church. On the last sabbath in this month we expect another baptism, an East Indian lady. More we hope will follow ere long. On the first sabbath in this month brother Pearce baptized nine natives at Intally, of whom six belonged to the native schools, three to the male, and three to the female department; the other three were from the villages to the south. On the same day brother Denham baptized two at Serampore, daughters of our brother Fink. One European was baptized at Agra, on the same day, and during last month two native converts were baptized by brother Parry in Jessore. Mr. Brice also writes me that he baptized seven (Europeans I believe) at Dinapore.

Brother Page has made a tour through his rather extensive diocese. He has found it necessary to exercise discipline in the exclu-

sion of not a few who were found to be living in sin, or who still adhered to Mr. Bareiro. The result, however, has not been quite so disastrous as we feared. He has given us a list of members at the different stations, which gives a total of 140 still in membership. He speaks highly of the native preachers lately appointed, and says the people at nearly all the places where he has been are eager to hear the word, and that numbers appear ready to renounce caste, and place themselves under Christian instruction. Our brother, however, will be cautious how he encourages them to come over in such large masses. He also mentions having several candidates for baptism, but intends to keep them waiting a while longer to try their characters, and watch their spirit and conduct. He urges our providing chapels, and also habitations for the native preachers, many of whom from the want of houses have not been able to have their families with them. The cost will be about 500 rupees, and we consider that this expenditure must be allowed. Our brother Page is a very conscientious and laborious missionary. He has much to try him, and must be encouraged by being allowed for such necessary expenses.

CEYLON.

The illness of Mr. Davies has increased since our last report respecting him, and he has been apprehensive that it would terminate fatally or necessitate his return to England. He is now, however, residing nearly 130 miles from Colombo, at Nowera Ellia, a narrow plain six miles in circumference, about 8280 feet above the level of the sea. The coldness of the climate at this elevated spot appears to have operated beneficially; and in a letter dated thence, September 13th, Mr. Davies expresses his hope that in about three months he may be sufficiently recovered to return to his labour at Colombo. Respecting the late rebellion, Mr. Allen writes thus, from Kandy, September 13th:—

The events that have transpired in the Kandian province during the past month have induced a train of painful thoughts in many a benevolent mind. It is saddening to think of men in the midst of strife and rebellion suddenly cut down, and hurried into the presence of their Maker. Wailing and misery have followed in the train of rebellion. Wives have been deprived of their husbands, and children of their fathers. The fields are left uncultivated, lands and other property have been confiscated to the crown, and many have nothing left but to roam as beggars for their daily bread. These things may soon be forgotten by the white stranger in the land, but they have made an impression on many a native heart not soon to be obliterated, and inflicted a wound not easily to be healed.

Whatever may have been the remote cause, there can be no doubt that the taxes have been the immediate one. Some of them are excessively obnoxious, especially to the priests, whilst the mass of the people are utterly unable to pay money taxes. Ignorance may also have had to do with it, and dearly have they paid the penalty. The sword has partly done its office, and a terrible lesson has been read to the people. A generation has passed since the former rebellion, and who shall say whether in another generation a similar event shall take place.

The presence of the avenging sword may serve as a terror to evil doers, but past events go to show how easily the Kandian becomes the dupe of designing men, and how eagerly he rushes on any enterprise, however fraught with danger to himself or injury to the community at large. And can nothing be done to counteract ignorance and prevent crimes? Have we no means adapted to enlighten the mind, to ameliorate the condition, to elevate the moral character, and above all to convert the souls of the people? Proud, ignorant, and half civilized, the Kandians must be instructed, and yet no direct and sustained effort has ever been made. Hitherto nothing has been done for the Kandian population beyond the little we have done in the neighbourhood of Matelle, and two or three other places. In the town we do not preach to

Kandians; they are to be met with only in the interior, where they dwell alone, and disappear, and nobody knows what becomes of them. I sometimes think they are doomed to extinction as a race, for they remain just as they were found by Europeans centuries ago. They make no advance, no improvement, whilst low country Singhalese, Moormen, and Tamil, more enterprising than the Kandian, are pushing on with their boutiques and bazars in every direction.

Access to them is very difficult, and there is little hope of doing them any good unless a missionary could locate himself in some of the most populous districts, and bring his means to bear on a number of villages. The people we generally preach to are nominal Christians, and all hope respecting them well nigh abandons me at times, they are so satisfied with the mere name. The thin attendance at the house of God, the listless indifference of hearers, the absence of every thing like social religion, the worldly-mindedness of the people, are things that almost preclude hope. I have sometimes an intense longing for a sabbath at home with all its privileges and blessings. I have been a good deal tried of late. Since I wrote to you last month martial law, which still prevails, has caused a good deal of confusion and anxiety. I told you that Thomas Garnier had lost all his property, and since he has been called to suffer somewhat in person, by being cast into prison on an alleged charge of treason. The case is simply as follows. When the rebels approached his house, he, with his family, fled to the jungle, where they remained till nightfall. They then came down to seek shelter for the night, and found it in the house of the secretary of the district court. In the morning, when Thomas fled, that secretary was sent for by the king, who demanded from him the court records, and compelled him to do some sort of homage. On this account his house was spared—hence Thomas found a place of safety. The military authorities, however, thought this sufficient to constitute the secretary a rebel, and Thomas was a rebel for taking shelter there. On this account alone was he required to come into Kandy to the colonel, in whom

unlimited power was vested. The colonel thought the case so clear and serious, that he handed him to the police magistrate, and the magistrate cast him into prison. As soon as I heard it, and that was almost as soon as he was imprisoned, I went to the different authorities to ascertain the charge, and was told treason. I did not believe it—nobody believed it; none who knew Thomas could. Suspecting the real ground on which they took him, I had no fear on his account, but at the same time I was anxious for his freedom, and tried every possible means of effecting it, but in vain. Planters and others who knew his character wrote, may went themselves to the powers and remonstrated on the absurdity of bringing him, and offered any amount of bail; but no, the magistrate had an end to serve, and he held him until the fourth day, when I suppose tired of his presence, and despairing of obtaining any information from Thomas, beyond that he was in the secretary's house, he set him at liberty on my bond of £100, refusing all other parties. His case might and ought to have been despatched in a few minutes, but the magistrate, and others who had to do with it, do not much like baptists. This is easily understood here. It is enough that Dr. Elliott is a baptist. He has spoken out rather too plainly for government about these taxes, and they are raving for his deportation. He printed a very excellent address on the subject to the Singhalese, and we are suspected of distributing them, though not one of them ever reached the Kandian province. In Thomas's

case they converted tracts into inflammatory addresses, I suppose. I know not else how they could suspect him of distributing them. Thomas is a well known man here, and has won the respect and esteem of European and native by his simple manners, his kindness of disposition, his upright and consistent conduct, and his untriflingness in his work of faith and labour of love. He has had nothing to do with the outbreak, nor did he know any thing about it till they really made their appearance at his house. He has suffered wrongfully, and the magistrate has made a very unnecessary use of the arbitrary power martial law has entrusted him with, and is universally condemned for it.

Thomas Garnier is in Kandy, as active as ever in his work. I keep him here rather than at Matelle for the present, for until the military law be repealed there is but little prospect of doing any missionary work. This is a source of great regret, especially when we can do but little at any time, and when so much remains to be done. Sir Anthony Oliphant is here trying such of the prisoners as were taken before martial law was proclaimed. Many have been shot under that law, and many we fear will yet be put to death. I have enclosed a letter to the children of Park Street school, which you will kindly give to the superintendent. You will see by it that there are a few pleasing things connected with the school we opened among the debased Gahalayas. May God prosper his work even amongst them, and his shall be the praise for ever. We are all well in health.

WEST INDIES.

BAHAMAS.

The brethren who labour in these islands are habitually exposed to great hardships and privations. The stations connected with Nassau are scattered over twelve islands, some of which are eighty miles long, with rugged roads, presenting every species of difficulty to a traveller, and in order to visit all the stations it is necessary to sail sixteen or seventeen hundred miles and travel by land five hundred more. Some idea of the dangers of these stormy seas may be formed from the following passages in a letter from Mr. Capern dated Nassau, Sept. 27th:—

I left Nassau for Ragged Island on the 13th of August, expecting to be absent from home at least a fortnight, but have to regard it as a special providence that I returned in a shorter time, seeing that on the 25th, 26th, and 27th we were visited with a more destructive hurricane than any that has swept over us since I have been in the colony; and had I been then at sea should in all likelihood have found a watery grave, as many have. A number of our small vessels has been wrecked,

two of which upset at sea near the tract along which a few days before I had come. The damage done on our out-islands has been very great, and the islanders in consequence reduced to a state of great distress.

Mr. Fowler, writing on the 11th inst., from Long Island, says, "We have had a tremendous gale, which has blown down many houses and injured others, and has also destroyed every thing that the people had to supply the place of corn; in consequence of

which we are in a state of starvation, comparatively speaking, for some are eating green papacus, and a weed which is called pusley, which hogs feed on." He asks for provisions for himself and family.

Mr. M'Donald speaks of the gale as having done the same or similar damage at Exuma. Our teacher at Andros Island says, "Our chapel at Nichol's Town, and an adjoining house, were the only buildings that remained firm. The chapel was crowded with people from Sunday morning to Monday morning. Nearly all the planters complain that the gale destroyed their provisions. The broadside of our chapel at Cork Sound was blown

in, so that no service can be held there. At the Red Bay settlement only one house is left standing." At this last named settlement we had a chapel and a small house, but both are entirely swept away. The sea overflowed the whole place, and was nearly two fathom deep there.

I was full of fear in the afternoon and night of the 26th that our mission house at Nassau would have been unroofed, as the wind began to tear up the shingles; but God was gracious to us to keep our dwelling secure from the dreaded calamity.

Nearly all our teachers ask for a supply of provisions.

TURKS' ISLANDS.

Mr. Rycroft, dating from Grand Cay, August 10th, expresses thus his anxious desire to avail himself of the openings for usefulness around him:—

The condition of our Society's funds afflicts us on several accounts, but principally as there is thereby thrown in our way an obstacle to the gratifying of our wishes with respect to the field now under cultivation. We have, too, been anxious to extend our efforts, increase our agency, and to make this section of our mission a focus of light to the neighbouring

islands of St. Domingo, Cuba, St. Thomas, and so forth. These anticipations we have ardently indulged in, but now, alas! the absence of pecuniary means disappoints our fond wishes. Our thoughts with respect to these dark places must perish, or at least be laid aside for the present, notwithstanding the call for help.

HAITI.

Afflictive intelligence has arrived from this island. A letter from Miss Harris to a friend in Liverpool, dated Jacmel, October 9, 1848, contains the following paragraphs.

We were, when I last wrote, much grieved at the state of the country, but the storm was at a distance; since that time it has burst over our heads and all around us. You can scarcely form an idea of the harassed life we have led during the last few months; we have truly dwelt in the midst of alarms, not for ourselves personally, but for others—for those around us, our friends, our neighbours, for the mission, the school, and the country at large. Tears have been, as it were, our daily food, and often we have been too much oppressed with grief to obtain even that relief. I dare not give you particulars at present, as I do not know into what hands my letter may fall before it reaches yours. A great number of coloured persons have been accused of conspiring against the government; several escaped, many were imprisoned, and amongst them fourteen have been condemned to death and executed. The authorities granted to us the melancholy privilege of visiting the prison, for which we were very grateful, and we have hope respecting some of those who are gone. But oh, my dear sir, it was heart-breaking to

visit them, to see them there full of life and vigour, and to think that in so short a time they were to be precipitated into eternity by a violent death—most of them we fear totally unprepared to meet their God. They were most of them well known to us, and the grief of the surviving friends was most painful to witness. Corinne's uncle was among the sufferers. They were judged and executed at different times, first six, then again six, then two. Sometimes we had reason to hope their sentence would be commuted to imprisonment, so that it was all the harder to bear when the stroke came. At one time it was said that every one of the prisoners was to be put to death, but that has proved to be untrue, as a few have been condemned to imprisonment for three years, one for some months, and several have been set free. Some still remain to be judged.

With respect to the mission, our prospects are very gloomy. Most of the young men who used to form the bulk of the congregation have been taken for soldiers, and are gone to Port au Prince. There are few

families in the town where, from some cause or other, there is not mourning and lamentation, besides the fear of what may still happen. Scarcely any one stirs out except from necessity, and unhappily their troubles do not seem to lead them to repentance. They will not come to hear the word preached, and, when visited at home, they give a cold assent to all that is said, more discouraging far than even angry opposition would be.

The school keeps up better than might have been expected; many children have been taken away, but others have come. The events taking place around them have had an unfavourable influence on their minds, and rendered them very trying to teach.

Things appear to be rather more calm for the present; how long they will be so we know not.

A few days ago I feared this post would bear you heavy tidings of some of us, but our heavenly Father has been merciful to us, and I trust the danger is over to a great degree. The trying scenes we have had to pass through have broken our hearts, and brought us almost to despair of ever being the means of doing any good in this unhappy, ruined country; and such agitation of mind as we have had to endure could not but have an unfavourable effect on our health. Mrs. Webley and Miss Clark, who were much better, have both had serious returns of illness. Mr. Webley, seeing that they were in great need of change of air, exerted himself too much to get the house finished, though after all to no purpose, as the carpenter was taken for a soldier. This over exertion, combined with the sorrows, anxieties, and discouragements of our situation, greatly reduced his strength. His visits to the prison, too, always made him feel

unwell, the last especially, about a fortnight ago, when he went to see a young man of Les Cayes (the first village we visited when you were here), who was condemned to death. He expected to see a stranger, but found it was a young man whom he knew very well, at whose house he had put up when going to preach, and who had gone to try to assemble the people for the service. It was a great shock to him; that very day he was taken ill, and has continued so more or less ever since, though not confined to his bed, being rather better in the mornings, but worse as the heat of the day comes on. He is reduced to a state of great weakness, has frequent fainting fits, great fulness in the head, and sometimes a wildness about him that very much alarms us. He felt convinced that he should not live long, and we feared so too. The doctor considered there was irritation of the membrane of the brain, and was apprehensive he would have an attack of apoplexy or brain fever, as he refused to be bled. At last he consented yesterday morning, and has been much better ever since. He was a few days at Bembole last week (Mr. Otil's house), and this morning he has gone there again with Mrs. Webley and Miss Clark, who are also better. I trust the change will be beneficial to them all. I have great cause for thankfulness that, amidst all, my health has kept up so well, though I never in my life felt so worn both in mind and body as I do now. These scenes of sorrow and bloodshed coming so closely after the bereaving providences which had already cut me to the heart, have pressed very heavily upon me. I have often great distress and darkness of mind, but though cast down, I am not destroyed.

EUROPE.

BRITTANY.

Mr. Jenkins of Morlaix gives some account of his itinerant labours, in a letter dated November 10th, which contains the following passages:—

Saturday, Oct. 28. Went to Landebaeron, where I had an interesting conversation with a schoolmaster who reads much the New Testament, is convinced of many of the errors of the church of Rome, and is I trust in the way to embrace the truth as it is in Jesus. On this account, and that he is of an independent mind, the priests are against him. The clergy do their best to remove the regular schoolmasters by means of the frères.

Sabbath, 29. I preached at Begard to a numerous assembly when high mass was over. There was an attentive hearing. No one

attempted to disturb us. Many received tracts. In the afternoon, after vespers, I preached at Trezelau, all the people remaining to hear. It was a truly interesting opportunity; the people seemed to feel the divine power of the gospel.

Monday, 30. Rented a room for preaching at Douargat, for the sum of thirty-three francs a year. Visited a few families on the way to Mousteru.

Tuesday, 31. I went to the parish of Graces. The people there manifested a desire to hear preaching the gospel. I intend visiting this

place for that purpose as soon as I can. The weather was very wet.

Wednesday, Nov. 1. All Saints' day. In the morning I returned to Moustery, where I intended preaching, as I had informed some of the inhabitants. Heavy rain was falling all the morning. It cleared up a little about noon. I went to address the people after mass, but as I had the New Testament open in my hand, and the people were gathering quietly about me, the mayor, a peasant, came on very violently, forbidding me to preach, and demanding not only my passport, but also my certificate as a minister, and ordering the people to disperse, saying I had no right to preach there, and that our books were false. I declared he was mistaken, and asked him or the priest to show where our books were false. But this he did not attempt to do. When he found that I had not all the papers he had unjustly demanded, he cried out that I was travelling about without regular papers, and that I could cause troubles in the country. The people at first did not go away, but on his warning them that he would take notice of those who disobeyed, they left very quietly. He even went to the inn where I had lodged Monday night, and said he would fine the landlord for not having registered my name on his book according to law. In this way I was illegally treated by this man, who had undoubtedly received his instructions from the priest.

I intended preaching at Treglamus in re-

turning, where the people had manifested a very general wish that I should preach to them as soon as I could, but this I was unable to do on account of the heavy rain that was falling. From this place I returned home. The Breton colporteur accompanied me on these excursions. It is encouraging to see that some continue to ask for the New Testament in the parts which have been already visited. A farmer, whose Testament was burnt by a young priest, has applied for another.

From what I see and hear our work takes a serious hold in this part of the country, and it extends itself. The Lord seems to be disposing the people to receive the simple preaching of the gospel. Mr. Le Tiec has bought in all sixty-five Testaments and two bibles for gratuitous distribution. Since October, 1847, above 800 Breton Testaments have been sold from the depot entrusted to me. We have distributed some thousands of tracts. We have given away full 1100 of the tract on the bible. A new edition of the Testament will be wanted before long. I am persuaded this country opens for an extensive work of evangelization. It is very desirable that this work should be carried on with that activity and perseverance which become the gospel. The people begin to open their eyes, the great majority of them murmur against the priests, believing that Christianity has been much corrupted.

HOME PROCEEDINGS.

VALEDICTORY SERVICE.

On Tuesday evening, November 21st, a meeting was held in Albion Chapel, kindly lent for the occasion, at which our friends who are about to sail for Western Africa in the Dove were solemnly commended to the divine protection and blessing. These are Captain and Mrs. Milbourn, Mr. and Mrs. Newbegin, Mr. and Mrs. Yarnold, Mrs. Saker, and three natives who were brought from Fernando Po to assist in navigating the vessel.

After singing, an introductory prayer was offered by the Rev. William Brock, and the Chairman, S. M. Peto, Esq., Treasurer, made a few explanatory observations. Dr. Prince, Mr. Newbegin, and Captain Milbourn then addressed the audience, and received from the Rev. J. H. Hinton, in the name of the Committee, seasonable counsels and encouragements. Prayer was then offered on their behalf by the Rev. Dr. Hoby, a parting hymn was sung, and the meeting separated.

The health of those of our friends whose return to Europe was occasioned by illness is, we are happy to say, in a satisfactory state. Mr. Yarnold, who has not been out before, has recently been engaged by the Committee to conduct the school at Clarence. He is a son of Mr. Yarnold, who was for many years pastor of the baptist church at Romsey, Hampshire.

DEPARTURE OF MRS. LITTLEWOOD.

Mrs. Littlewood left England for Nassau on the 2nd of November, and our friends will be glad to learn that her health has been considerably improved by her residence in England.

AMERICAN BAPTIST MISSIONS.

ASSAM.

Messrs. Danforth and Stoddard left this country Nov. 3, the former to join the station at Gowahati, the latter to take charge of the Nowgong Orphan Institution. The announcement of their coming was welcomed by the missionaries with unwonted joy. Eight years had elapsed since a single individual had been sent to their succour, and the growth of the mission and the multiplied demands for labour had far outstripped the power of the missionaries, apart from the enfeebled health of almost every member of their little company. As respects the progress of the mission, the excellency of the power, which has been displayed the past year, has been of God. Each of the stations has been visited with tokens of divine favour, and each of the churches enlarged. The whole number added to the churches since January, 1847, is twenty-four, of whom twenty-one were by baptism, including five Europeans. Three of these were received at Sibsagar; five at Nowgong, including four of the Orphan Institution; two at Goolpara, fast friends of the mission, and "the first to solicit the appointment of missionaries to Assam;" and the remaining eleven, including several members of the station schools, at Gowahati. One of the converts was a Naga lad, since deceased, the first baptized from that people, and one a Cacharese. The whole number now in good standing in three churches is more than fifty; twenty-seven at Gowahati, fifteen or seventeen at Nowgong, and about twelve at Sibsagar. The prospects of further increase are encouraging, and there are several hopeful inquirers.

FRANCE.

Dr. Devan having returned from China in consequence of unadaptedness to the climate, and his services being still available by the Executive Committee, he was invited to join the Mission to France, for which, from a former residence in that country, as well as his native endowments, he was peculiarly fitted, and where he had drawn the earliest breath of his own spiritual life. His immediate destination

was Paris, where he arrived the 8th of March. A day or two subsequently he proceeded to Douay, to confer with Mr. Willard, and thence, in concurrence with the views of his brethren, returned to Paris to "ascertain what is the prospect and what are the facilities and encouragements for recommencing missionary labour there." The time had arrived, in the judgment of the mission, "for attempting to revive our missionary operations in the French capital."

The history of the mission at large, down to the revolution of the 22nd of February, has been substantially given in former annual reports. On one hand persecutions, fines, and imprisonments; on the other, meek endurance, patient continuance in well-doing, and laborious but sure progress. This progress has been manifested, however, not so much in outward enlargement as by inward discipline and purification. A few have been added to the churches year by year; twenty-three the past year, making the present number of members in fifteen churches and branches, 200; and there are twenty-six candidates for baptism; but the more important indications of the divine favour are to be seen in the improved character of the churches and pastors. The original churches, with one or two exceptions, have been consolidated; their principles of faith, order, and discipline, defined and settled; their mutual fellowship recognized; and bonds of friendly alliance and co-operation one with another closely drawn. The native preachers have made more evident progress still. Ignorant at first, inexperienced, disconnected, unsettled in many points of discipline and practice bearing on their efficiency; yet called to stand foremost in an unequal strife, and by consequence compelled to stern effort and a deep experience of the power of faith and prayer, they have proved apt learners in the school of God's discipline, and are now become "able men for strength." "Here," said Mr. Willard in May of last year, "are eleven unlettered men—but moved by the love of a dying Redeemer—calmly deciding that they are going forward, though opposed by all the authorities in the realm, and with

vexations, persecutions, fines, and prisons in full view before them. Permit me to say, these are heroic men—admirable men—men who prefer the honour that comes from God before every other, and whom the *love of Christ* constraineth to share his persecution.”

With respect to future operations in France, the Committee see nothing in the state or circumstances of the mission, as affected by the late revolution, to abate interest or hope, but on the contrary much to encourage both. The proposed constitutional provisions in favour of religious as well as civil freedom, and for the severance of church and state, are known to all. The precise issue we may not confidently divine; but as an index of the French mind, and of the intelligence and sense of right to which it has attained, these provisions are developments of great promise. They may not all be held inviolate; nor, on the other hand, can all be lost. Already occurrences of a most gratifying character have been rehearsed to us. As early as the 26th of March, Mr. Willard was present at the opening of Mr. Hersigny's chapel at Genlis.

“It had been thought desirable,” says Mr. Willard, “to turn the present movement of liberty to account, and the day just mentioned was fixed upon for commencing the public worship of God in that chapel, which, through the despotism of the fallen government, had been hindered now these eleven years. The day was favourable. Mr. Pruvots preached in the morning to a good audience: all were attentive and some wept. In the afternoon Mr. Thiaffry preached from Acts v. 28. After the services, Mr. Lepoix broke bread to the brethren present. There were at least 200 persons in the afternoon—the little chapel was full. There was no opposition, every thing was tranquilly done; not one of the crowd of catholics, who, coming from the church, passed by the entrance as we went out in the afternoon, was seen to smile or look insultingly. Mons. le Comte de St. Aldégonde being deposed from the mayorship by the Provisional Government, no doubt devoured his spleen as he best could; but our turn had come, and we rejoiced, not in his dishonouring, but in the goodness of the Almighty who had remembered the oppression of his people, and had hurled the oppressor from his seat. Had we opened that chapel five weeks sooner, or had we attempted to do it, we should have been prevented by brute force, and should have been prosecuted every one of us. Good brother

Hersigny was in a delirium of joy,—what wonder is it? From henceforth let it be said, ‘Remember the patience of brother Hersigny,’ who, during eleven years that his chapel has been kept closed by an odious despot, whenever any one has spoken to him of the desirableness of being permitted to worship in it, has uniformly remarked with his usual calmness, ‘*Quand il plaira au Seigneur.*’ The brethren, sisters, and friends came a distance of from four to twenty miles to rejoice together before the Lord on that occasion.”

The Executive Committee beg leave to submit to the Board a communication from the native preachers belonging to the mission, dated in June last, relative to the need of increasing the number of labourers, and particularly of providing, with this view, means of instruction for candidates for the gospel ministry. They state in this communication, that up to that hour their work had languished in consequence of the fewness of labourers; that fields which ought to have had five, eight, and even twelve labourers, had had only one, two, or perhaps three; that they were only ten agents, and ought to be thirty; and that individuals of good promise had presented themselves for the work, who only require suitable training to become valuable helpers. “Even now,” they said, “the Lord has provided against our destitution by converting six young men alike intelligent, serious, and discreet. They only need suitable instruction to become well qualified for the gospel ministry. These young friends are now ready to enter upon a course of study. Several of them are from twenty-two to twenty-three years old; a few years more, and it will be too late.”

GERMANY, ETC.

The work at Hamburg has been carried forward with the spirit and efficiency of former years. “The preaching of the word, the sabbath school, the loan tract system, the general tract distribution, in town and country, by the members of the church, the spread of the gospel among the Jews, and the bringing of strangers under the sound of the gospel, have been all well sustained.” “A spirit of love and harmony has pervaded the church generally; the public services have been numerous and attended; we have *felt* God's presence,” says Mr. Oncken, “and seen him in his earthly temple, breaking the heart of stone, calling the dead to life by his sovereign ‘Live,’ plucking brands from the burning, healing the wounded spirit, and giving

new strength to his believing people." "Nor must I forget," he adds, "to record here God's goodness in having given us an earthly temple, — a gift which I never expected to see when, twenty-four years ago, I went forth at the Lord's bidding to preach in the courts and lanes of this wicked city the gospel of Christ. Our chapel is now completed; and we must look upon it as another signal blessing that we have not been in any wise annoyed by the authorities or by the rabble." "Sixty-eight precious souls have been added to our number, and among them converted catholics and Jews." Present number of the church 340.

The general efforts of the church have been of a like encouraging character. 430,000 religious tracts have been circulated, and 6880 copies of the scriptures, with other evangelical works; also an edition of 7000 copies of a Confession of Faith, which has been well received, and which has effected much good in removing prejudices and erroneous views concerning the doctrines held by the church. Two brethren have been sent out by the church, at its own charges, to Hungary and Austria, and "both at Pest and Vienna converts have been baptized in the name of the Lord."

The branch churches of Hamburg, at Pinneberg and Elmshorn in Holstein, Boitzenberg in Mecklenburg, Heidenhoff in Hanover, and Ockserwerder in Hamburg territory, have also been doing well, and have been encouraged by new additions the past year. And the same is true, to more or less extent, of all the country churches connected with the Missionary Union.

Numerous and extended missionary tours have been made; by Mr. Oncken to Elsass and Switzerland, in which he baptized seventeen converts and organized two new churches; by Mr. K bner to Bremen and Denmark, extending his journey to Aalborg, where the pastor, Mr. F lftved, was labouring with much success, and had baptized nearly thirty converts; by Mr. Lange repeatedly into Hanover, with numerous baptisms; by Mr. D rksen in Lithuania; and by Mr. Steinhoff into Hesse Cassel, adding nearly forty converts by baptism to the churches in Hesse, though in the midst of violent persecutions.

From Berlin, and other parts of Prussia where churches have been organized in our connexion, the reports for the past year are equally cheering.

The additions by baptism have been, to the churches in and around Berlin fifty-five, Stettin thirty-five, Memel eighteen, Elbing four, Pom-

ern thirty, Bitterfeldt six, &c. The whole number baptized in Prussia is 151, and in Germany, including Prussia, 316.

Our last *direct* accounts from Germany are in letters from Hamburg of March 22, and Berlin April 4; in which the writers speak at some length of the political changes which have recently occurred, as bearing especially upon the cause of religious freedom. In the first Mr. Oncken says, "I little thought when I last addressed you, that in the space of a few short weeks the political condition of every German State would undergo a change so great that my astonishment has no bounds. The effects of the French Revolution on the whole of Germany have been such as to raise the nation to a full sense of their degraded condition, and to a vindication of their long-withheld rights. The governments of the various states attempted to stop the mighty tide, but in vain; it forced its way through every opposing element, until the press was unfettered, the reign of the bayonet annihilated, and guarantees given for equal rights to all. I rejoice to add, that in all the representations and claims of the people presented to the kings and princes of Germany, religious liberty formed one important point."

"Hamburg has shared in the mighty movement; the press is here already unfettered, and we have the prospect of the most thorough reform in church and state. Propositions to this effect have been adopted by our Senate as the basis of our new constitution. I had the pleasure of being present in the assembly of freehold citizens, and to give my vote in favour of them. Thus the Lord has with one stroke broken our fetters, not merely as citizens but as Christians, and the whole of the land now lies open before us for the most extensive missionary efforts. We trust that, as God has assigned the honour to our transatlantic brethren to be the first in occupying this field of labour by succouring their feeble, struggling German brethren, these mighty changes, these open doors, and these prospects of achieving fresh triumphs in our Redeemer's name, will be a powerful stimulus to them to render us all the assistance in their power."

In the other letter alluded to, Mr. Lehmann first narrates the multiplied and vexatious infringements of religious rights to which they had continued to be subject down to period of the revolution. "All our children," he writes, "who have been born during the eleven years of our existence as a church, were urged to be registered again, and if it were refused, com-

pelled to be sprinkled by force, and the requirement of the police. Consequently I had the drudgery of writing endless registers and memorials, and petitions; which had all the same result as formerly, going the way of all flesh through the ministers and offices, &c., till all was refused, and we were again at the beginning. The liberty of conscience proclaimed, though in many respects much superior to former *legal* concessions, was after all a mockery; and men in office, such as Eichhorn and Theile, seemed determined to root up religious liberty altogether, notwithstanding the best intentions which, as I firmly believe, were in our king. They wielded their power tyrannically, all appeals to the king fell into their hands, and all oppressions of officers and authorities complained of were excused by them, and stamped as legal proceedings; so that they filled their measure till it overflowed. Not we and our various churches alone, but all free movements in the church were choked by them. Thus the time of their doom drew on. It was in the midst of these procedures that the great crisis of our revolution occurred. The powerful events in France rebounded through Germany, which at once awoke from its slumbers, and claimed its natural rights so long withheld. The most important struggle has been fought no doubt in our capital, where military force and system were most powerful, and the most determined men were at the head of government. . . . I cannot expatiate on these subjects, only must say the Omnipotent has overruled all for the benefit of his children. All religious restraints were at once revoked; and though it will be long before all will be settled by legislation, yet, in fact, nobody cares any thing about all such things."

Mr. Lehmann adds, "It was just about this time we would open our new place of worship. . . . On the 19th of March, the day of our political emancipation, we began the first service, when scarcely the smoke of the cannon was dissipated; and thus it was marked as the day of our religious emancipation. We asked nobody; but continue since in the sweet services of the Lord, and our joy is exceedingly great. We can see in all this the hearing of prayer. For five weeks long we had held prayer-meetings every morning to invoke the divine help; as we had resolved to go to the king and tell him our grievances, and as this was refused, had again petitioned. Now the Lord himself has answered, and in *his own peculiar way.*"

GREECE.

The prospects of this mission, which at the date of our last Report were of an encouraging character, are at the present moment overcast in some measure, in the refusal by government of the application of the missionaries at Piræus for permission to establish a female school. The application was made in November. Prior to this, instruction had been given at the mission-house, as reported last year, but without a formal authorization; the missionaries preferring the risk of being interrupted in their work to the alternative of pledging themselves to teach the Greek catechism, which, it was understood, was the condition on which solely permission to give instruction except in English would be granted. This instruction, however, was interdicted, and the mission school was closed in October. The missionaries were subsequently informed that the grounds of their conscientious objection to applying for a teacher's licence would be overlooked, and an application was made, but with the result before stated.

In consequence of this prohibition Miss Waldo will leave Piræus, and unless a more favourable opportunity is opened elsewhere, will return to this country. For the present she is employed in the mission school at Corfu, associated with Mrs. Dickson.

In connexion with the disbanding of the female school, an effort was made to put an end to religious teaching, as conducted by Mr. Buel in his own house on the sabbath. On the 19th of November Mr. Buel was summoned to appear in court, to answer to the charge of having "assumed teachers' duties without the requisite permission, of having collected children of citizens on feast days and Sundays, and taught them the sacred scriptures, and of having supplied them with books on matters contemplated in article 530 of the penal code." Mr. Buel had previously avowed to the demarch of Piræus the character of his teachings, but had vindicated himself against the charge of violating the penal code, on the ground that it was purely a religious question. "In receiving at my house," said Mr. Buel, "persons of any age or nation, for religious conversation or for reading and expounding the word of God, I transgress no law, human or divine. So far from erring against the first article of the constitution, in so doing, I only avail myself of a right guaranteed therein; inasmuch as it says expressly that every known religion

is tolerated, and its rights shall be exercised without hindrance under the protection of the laws." We may add, in illustration of this, that at Athens a short time previous, where Dr. King had conducted religious services on the sabbath for many years, an individual who undertook to disturb the exercises "was complained of, prosecuted, and sentenced to ten days' imprisonment and costs of court." But Mr. Buel was condemned in the Justice' court of Piræus, and fined fifty drachmas, and was compelled to appeal to a higher tribunal, the "Court of First Instance." Here he was acquitted; professedly for want of evidence, but, in the opinion of Mr. Buel, from a previous purpose that he should be. "Abundant testimony was within reach, if the court had desired it." The decision, viewed as it may be, he regards "as a triumph to the missionaries and a defeat to their enemies. The discussion has showed most fully and publicly, that a man ought not to be molested for teaching religion in his own house on the Lord's day;—that it is an unjust and dangerous thing to give to the minister of education a jurisdiction over the conscience; in fine, that instruction, be it oral, or written, or printed, is not necessarily school teaching; and therefore, it is absurd and unconstitutional to maintain that *any* kind of instruction, that any communication of our thoughts or opinions, must be *licensed* by the minister of education or some branch of the government."

At Corfu, the operations of the mission have not materially changed since the report of last year. For a portion of the year the Greek service languished from the fewness of attendants; but at our latest dates had put on a more encouraging aspect. The average attendance four sabbaths in February and March was above twenty, mostly young men. The attendance at English worship has ordinarily been about seventy. The mission school numbers sixty, besides a flourishing sabbath school.

In view of the late interference at Piræus, and the somewhat unpromising aspect of the Greek department at Corfu, correspondence has been opened with the missionaries within the last few months on the expediency of concentrating their labours at another point, where they would be secure from governmental restrictions, and at the same time access be had to a wider field. The suggestion has been listened to with favour by the missionaries, and they hold themselves in readiness for any service or self-denial not compromising the existence and usefulness of the mission.

OJIBWAS.

At Tikramina our brethren Cameron and Shigid have prosecuted their work as heretofore. The Indians continue to progress in civilization and industry. A visit has been made to Michipicoton by Mr. Cameron, but with little avail; the members of the church having gone to their several places of resort for the summer.

The mission continues in urgent need of reinforcement; a suitable helper, it is hoped, will be obtained before the close of the year.

OTTAWAS IN MICHIGAN.

Mr. Slater has conducted religious meetings on sabbaths and week days, as heretofore, and for the most part they have been well attended. "Those of the church who had fallen into temptation, have confessed their sin and promised reformation, and some of them remain steadfast." The interest awakened in education by the introduction of the "new method" of teaching, appears to be unabated. Those of the Indians who have not been supplied with books, are looking for them with much impatience, that they may read in their own tongue the wonderful works of God. The Indians in the colony continue to number from 130 to 150, but the losses by death are supplied in part by immigration. More than eighty have died since the removal of the colony from Grand River, about eleven years since; at the rate of an entire generation in twenty years; and during the same period there have been only about fifty births. The missionary urges their removal to the Indian Territory as the only means of saving the tribe from utter extinction; but the colonists continue averse to the proposition.

Members of church twenty-five.

TONAWANDAS AND TUSCARORAS IN NEW YORK.

The annual report from this station has failed of reaching us. Number of church members last year thirty-nine.

SHAWANOE.

At Ottawa the additions have been ten Ottawas and two Putawatomes, beside one German; five have been restored, eight have been excluded, and five have died; present number sixty-seven.

The Stockbridge church numbers sixteen. Two have been baptized and two restored; excluded six.

The number of members of Delaware church last reported was thirty-six.

The missionaries have suffered from sickness and bereavement in their own families; and the Indian population has been more than usually subject to fluctuation and excitement from the prevalence of a "war spirit."

CHEROKEES.

All the churches connected with this mission are reported in a prosperous state. "Among many professors of religion there is a decided increase of spiritual-mindedness and zeal for the success of the gospel." A more general attendance on religious instruction is discernible among all classes. In the meetings at Che-

rokee a growing seriousness has prevailed throughout the year, and especially the last five months of 1847. The same may be said of other places, where the word is frequently preached. "At all the places visited, there has been evidently a hungering for the bread of life." One hundred and twenty-two were added to the churches by baptism from April 11 to Jan. 14; among these were four of the children of Mr. Jones, and three who have been brought up in the mission family at Valley Towns. A revival of religion has also been enjoyed in the neighbouring white population of Arkansas.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Halleur, H.	August 2.
		Saker, A.	August 10.
AMERICA	MONTREAL	Cramp, J. M.....	October 4 & 11.
ASIA	BENARES	Small, G.	September 1.
	CALCUTTA.....	Pearce, G.	September 8.
		Thomas, J.....	September 9 and 18.
	COLOMBO	Davies, J.	September 13.
	DACCA	Robinson, W.....	August 8.
	KANDY	Allen, J.....	September 13.
	MUTTRA	Phillips, T.....	September 20.
	PATNA.....	Beddy, H.....	August 15 & 31.
	SERAMPORE	Marshman, J. C.	September 18.
BAHAMAS	GRAND CAY	Rycroft, W. K.....	August 10.
	NASSAU	Capern, H.....	September 27.
		Littlewood, W. ...	September 28.
HONDURAS	BELIZE.....	Kingdon, J.....	September 12.
JAMAICA	BETHEL.....	Merrick, R. R.....	September 15.
	BROWN'S TOWN	Clark, J.....	October 6.
	CALABAR	Tinson, J.	September 18.
	FALMOUTH	Gay, R.	October 2.
	MOUNT ANGUS	Teall, W.	September 18.
	STEWARTON	Claydon, W.....	September 16.
TRINIDAD.....	PORT OF SPAIN.....	Cowen, G.	September 20.

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 economise the Funds of the Society.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Miss Nash, for a parcel of tracts, for *Rev. J. Jenkins, Morlaix*;
- Mrs. Thomas, Fairford, for a parcel of clothing, for *Rev. J. Clarke, Western Africa*;
- Rev. R. Breeze, Swindon, for a parcel of clothing, for *the same*;

Friends in Jamaica, by Frederick Iri-h, for a parcel of clothing, for *Thomas Knibb, Western Africa*;
 Sunday School Children, Lewisham Road, Greenwich, by the Rev. J. Russell, for a box of clothing, for *Rev. J. Merriok, Bimbia*;
 Miss Dennis and Friends at Shacklewell, for a box of useful articles, for *Schools in the Bahamas*;
 Miss Bishop, Salters' Hall, for a parcel of books, &c., for *William Knibb, Western Africa*;
 Dorcas Society, Wilson Street, Drury Lane, by Mrs. Martin, for a parcel of clothing, for *Dr. Prince, Western Africa*;
 Miss Fisher, for a box of clothing, for *Rev. P. H. Cornford, Jericho, Jamaica*;
 Friends at Lincoln, for a box of clothing, for *Western Africa*;
 Mr. F. Nicholson, Plymouth, for numbers of the "Patriot," to complete a set;
 The elder scholars of Lion Street Sunday School, Walworth, for a parcel of clothing, for *Africa*.

The thanks of the Committee are presented to Mrs. Edgar and Misses Edgar, for kind aid furnished to Mrs. Littlewood, of Nassau.

The respectful thanks of the Committee are presented to Messrs. King, of Bristol, for kindly relinquishing the amount due for the passage of Dr. and Mrs. Prince to this country. This is one among several acts of kindness for which the Committee are indebted to those gentlemen.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1848.

Donations.	£ s. d.	DEVONSHIRE.	£ s. d.	Crayford—	£ s. d.
Anon., by "Record" ...	1 0 0	Brixham—		Juvenile Society, for	
Friend, by Rev. J. Angus	5 0 0	Collection	3 12 9	Dove	0 13 0
Ridgway, T., Esq., for		Contributions	3 14 9	Folkstone	2 6 1
Debt	10 10 0	Do., for Dove	0 18 0		
		Dartmouth—		LANCASHIRE.	
LONDON AUXILIARIES.		Collections	3 1 0	Accrington—	
Alfred Place, Kent Road—		Contributions	0 10 0	Collections	12 12 0
Collection	1 12 0	Plymouth, George St., on		Do., Juvenile	4 16 0
Brixton Hill, Salem		account	35 0 0	Bolton—	
C Chapel	31 17 7	Contributions, for		Collections	6 3 2
Islington—		Debt	31 6 0	Contributions, Juve-	
Young Friends, by		GLOUCESTERSHIRE.		nile	6 10 3
Miss Phillips, for		Dudbridge—		Burnley—	
<i>Patna Orphan Re-</i>		King, Peter, Esq., for		Collections	10 0 0
<i>fuge</i>	4 9 9	Debt	5 0 0	Bury—	
Poplar—		Nailsworth—		Collections	2 13 4
Juvenile Association	7 0 0	Contributions, by Rev.		Cloughfold—	
Spencer Place—		E. Carey, for <i>Debt</i> ...	2 10 0	Collections	5 16 0
Balance of 1847-8.....	2 0 0	Stroud—		Colne—	
Walworth, Horsley Street—		Contributions, by do.,		Collection	5 3 6
Sunday School	2 18 2	for do.	12 0 0	Haslingden—	
BERKSHIRE.		Tewkesbury—		Pleasant Street—	
Wantage—		Thomas, Joshua, Esq.,		Collection	4 12 11
Collection	7 5 6	for <i>Debt</i>	5 0 0	Ebenezer—	
Contributions	10 15 1	Wotton under Edge—		Collection	2 10 0
Do., Sunday School	1 1 0	Rogers, John, Esq., for		Heywood—	
Windsor—		Debt	1 1 0	Collections	2 6 7
Lillycrop, Rev. S. and		HAMPSHIRE.		Contributions	0 3 8
Mrs. L., for <i>Debt</i> ...	1 0 0	Winchester—		Liverpool—	
CAMBRIDGESHIRE.		Collection	3 0 6	Cropper, Mrs., for <i>Ja-</i>	
Cambridge—		HEREFORDSHIRE.		<i>maitica Theological</i>	
Watts, Mr. Jos., for		Hereford—		<i>Institution</i>	20 0 0
<i>Debt</i>	0 10 0	Collections	5 10 0	Ogden—	
CHESHIRE.		Contribution	2 0 0	Garside, Rev. J...A.S.	1 0 0
Chester—		KENT.		Rochdale—	
Harling, Mr. ....A.S.	1 1 0	T. F. M.	5 0 0	Collections	29 7 6
				Contributions	164 0 7
				Salden—	
				Collections	7 9 8
				Contributions	10 15 0
				Do., Sunday Schools	5 9 0
				Stalybridge—	
				Collections	2 12 6

LEICESTERSHIRE.		Wolverhampton—		Horsforth—	
£	s. d.	£	s. d.	Contributions	1 10 0
Arnsby—		Collections	8 18 4	Keighley—	
Collection	8 1 0	Contributions	7 19 9	Collection	2 2 0
Contributions	3 0 0	Do., Sunday Schools	2 10 10	Contributions	1 16 6
Blaby—				LEADS—	
Collections	3 17 3	SUFFOLK.		Collection	42 17 4
Contributions	1 2 8	Battisford—		Salendine Nook—	
Loughborough—		Harwood, Mr. Thomas	1 1 0	Collection	4 4 4
Collection	1 8 4	Wattisham	4 3 0	Ladies' Society	9 1 6
Contributions	1 8 8			Shipley—	
Leicester, Belvoir Street—		SUSSEX.		Collection	3 12 3
Collections	30 7 3	Brighton—			
Contributions	50 18 7	Ivory, John, Esq., for		SOUTH WALES.	
Do., Sunday School	0 13 6	Chinese Scriptures...	50 0 0	CARDIGANSHIRE—	
Oadby—				Aberystwith—	
Contribution	1 1 0	WARWICKSHIRE.		Collections	4 10 7
Sheephead—		Alcester	14 10 0	Contributions	6 19 6
Collections	6 2 6	Birmingham, on account,		Goginan—	
Contributions	4 2 6	by Mr. J. H. Hopkins	146 10 0	Collection	0 15 0
Sutton in Elms—				Talybont—	
Collection	6 8 0	WILTSHIRE.		Collection	0 8 11
		Trowbridge—		Contributions	1 3 8
LINCOLNSHIRE.		Salter, S., Esq., for			
Boston—		Debt	50 0 0	GLAMORGANSHIRE—	
Collections	5 1 9			Caerphilly—	
Contributions	3 12 10	WORCESTERSHIRE.		Contributions, for	
Do., Sunday School	0 9 9	Pershore—		Debt	2 17 0
Burgh—		Collections	17 18 6		
Collection	14 0 0	Contributions	31 10 11	MONMOUTHSHIRE—	
Horncastle—				Chepstow—	
Collection	10 0 9	YORKSHIRE.		Collection	2 1 1
Contributions	6 6 7	Blackley—		Contribution	0 10 6
Do., Sunday School	1 0 0	Bradford—		Monmouth—	
Partney—		Collection, Public		Collection	1 15 6
Collection	2 0 0	Meeting	9 16 9	Pontypool—	
		First Church—		Read, Mr. ....A.S.	0 10 0
NORTHAMPTONSHIRE.		Collection	16 1 6		
Braunstone—		Second Church—		SCOTLAND.	
Collection	1 11 9	Collection	8 8 3	Alloa—	
				McMichael, Mr.	0 5 0
SOMERSETSHIRE.		Halifax—			
Highbridge	1 16 6	Collections	9 0 0	FOREIGN.	
Stogumber	2 11 8	Contributions	14 14 6	AFRICA—	
Watchet	5 0 0	Less expenses	23 14 6	Clarence, by Dr. Prince	15 2 0
			1 11 0		
STAFFORDSHIRE.		Haworth, 1st Church—		ASIA—	
Bilston—		Collection	2 4 0	Agra—	
Collections	6 5 4	Contributions	7 13 0	A Friend	1 1 0
Contributions	0 19 0	Hebden Bridge—		Patna—	
Coseley, Dark House—		Collections	12 10 6	Juvenile Auxiliary ...	4 3 4
Collections	2 7 2	Contributions	5 1 6		
Contributions	14 7 1			AUSTRALIA—	
Oldbury—				Paramatta—	
Collections	0 14 6			Burge, Mr. Samuel ...	1 0 0
Contributions	1 1 0				
Tipton, Princes End—					
Collections	6 17 1				
Contributions	6 14 1				

The Treasurers hereby acknowledge the receipt of £2 ls. 2d. from Agra, and have appropriated it as the donor requests.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON : in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

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IRISH CHRONICLE.

THE BALLINA FARM.

WE can easily imagine the surprise of many readers at the title of this paper. They will want to know what a farm has to do with the Baptist Irish Society.

Be it known therefore, that the Relief Committee commissioned the Secretary, in consequence of a suggestion thrown out by Mr. Hamilton as to the desirableness of *employing* the poor, to go to Ballina, and look over some properties in the vicinity, then unoccupied. This was done;—estimates of the expenses and probable returns were prepared, taking the former at the maximum and the latter at the minimum rate—together with the number of persons such a proceeding would effectually relieve, by giving them steady work and regular wages.

These matters were laid before the Relief Committee in September, by whom they were closely examined, and they were convinced that it would be better to employ the poor in this way if even there were no return at all, than to give them the same amount of relief in money or food. As a farm of about one hundred and forty-two acres, a large portion of which had been cultivated by the Society of Friends during the past year, could be had for £80 per annum, with poor rates, and county cess, amounting to about £14 more, and the lease containing no clauses, except to pay the rent at given days, and a power to surrender at the end of one year, or every third year after, during a period of twenty-one years, which leaves the way open to terminate the experiment without involving the funds very seriously; it was resolved to take this farm. The whole affair was laid before the General Committee, and after much anxious discussion they concurred in the proposal.

The lease has been drafted and approved. The occupation commenced the 1st of November. Mr. Hamilton will have the general oversight, and the keeping of the accounts; while Mr. Middleton, one of the readers of the district, and one used to farming, and a conscientious person, is placed as bailiff on the farm, to overlook the people, and see that the work is properly done.

As the operations will be carried on chiefly by hand labour, twenty persons will be employed with some regularity. They will represent, at least sixty more. The whole expense will be under £500. For this outlay, one hundred persons will be supported. Much less than that sum could not be sent on the gratuitous plan; now it will be paid *as wages*, and surely some return may be expected. And after all, if the experiment fails, the land may be given up next year.

On the whole, then, we think our friends generally will approve the plan, and consider the Committee have exercised a sound discretion in deciding to distribute relief in this form, while to the poor it will be a boon given in the way most pleasant to their own feelings, and most likely to be a permanent good. And further, the church at Ballina, which now numbers very nearly *one hundred members*, will be kept together, instead of being scattered by emigration, or destroyed by famine and death.

Mr. YOUNG has begun to gather already into the little fold at Cork. We trust he may have many such accessions, to cheer his mind, and strengthen the church under his care.

GLEAMS OF SUCCESS.

I had the pleasure of baptizing two persons last week. One had been received, on profession, before. Her husband, a surgeon,

and who is a Romanist, was present. The other person was formerly a Romanist. He is a simple hearted, sensible man, has been employed as a reader in the Episcopal church, and is well acquainted with the Irish language. I wish I had a discretionary power to employ him wholly, or in part, if my present impression of his abilities and devotedness be confirmed. *I need such help greatly.*

The divine blessing still attends Mr. HAMILTON'S labours in Ballina. Scarcely a letter comes from him which does not contain an account of some further additions to the church, or his inquirer's classes. Good is doing also in some of the country stations, where the readers are located.

AN INTERESTING OUT-STATION.

The Lord seems to be blessing McDonell's labours very much at Tullylin. I find that he has about *seventy* people under instruction, and that a work of grace is beginning to appear in several of them.

THE NEW GALLERY.

I have received the £7 10s. which you sent for this object, which kind friends gave you for it. I have got a few pounds here towards it. If the people had the money I know they would give it. But they have not.

A GOODLY COMPANY OF BELIEVERS.

I baptized *six* on Monday last, October 23rd, and *four* more have been accepted by the church for baptism and fellowship. If spared to receive the latter, they will make our number of members *ninety*! But we desire to be cautious.

Yesterday, October 30th, was an interesting day. On my return from the workhouse I was informed that a young woman wished to be baptized, who had been kept back by her parents. I was surprised at this, for I feared that they would have drawn her away, although she had been the subject of much instruction and many prayers. But it is evident now that the truth had taken too firm hold of her mind, to be uprooted, even by the influence of affectionate parents. She, and a pious man from the country, were accepted, and in the afternoon I baptized them and *four* others, who had been previously approved by the church. Two others have applied, of whom we hope favourably.

Our evening meeting was also very profitable. We need to be much in prayer to God, that these members may be faithful.

JUST AS IT SHOULD BE.

The chaplain of the workhouse, who desires to do good, and is zealous in the work, is only able however, from having so much to do, to read and pray with the people. He seems to think that such as come to us do not get into bad hands. I met him on my way to the house yesterday, and he informed me that he had told the people that they might stay and hear me if they wished. I had therefore, all the Protestants in the place; and I trust some good was done.

Mr. MULHERN'S report from Conlig is interesting. Painfully so in part, as

emigration takes away many, year after year: on the other hand encouraging, as their places are supplied. But progress, or the growth of the church, under such circumstances, is hardly to be expected.

EBB AND FLOW.

At Conlig our usual services are kept up, and the church and congregation continue steady; but we have to lament a constant drain by removals and emigration. Last week two of our members removed to a locality forty miles from this, where there is no baptist church, and others are making arrangements for emigrating to America. It is an aggravation of this calamity, that it is generally the cream of the church that leave us. It is only those who are in comparatively comfortable circumstances that can emigrate. While thus diminished, weakened, and discouraged, our principal consolation is that our brethren carry with them the incorruptible seed of divine truth, which they will, by the blessing of God, scatter on other soil, and which will produce fruit to His glory.

The Lord's day before last, October 1st, a man who has been attending my preaching at Dundonnald station, for the last twelve months, was baptized at Conlig before many witnesses; but as he resides at Belfast we have since dismissed him to the communion of that church, where we hope he may prove a useful addition. My out-stations at Newtonards and Dundonnald, are still well attended. The Lord has blessed—is blessing—and, we trust, will yet more abundantly bless our labours. To Him be the whole glory.

Mr. WILSON is now fixed at the Kilcooley Hills. A small, plain, place of worship, is much wanted. A house suited to the object, on a lease of several years to run, at a few pence annual ground rent, can be had for £15. The Committee steadily refuse, and properly too, all applications for additional outlay, yet in this case with extreme reluctance. We should rejoice if some kind friend to Ireland would send us the money.

PLEASANT NEWS.

I am thankful to be able to state that our prospects are encouraging; though the people have to come considerable distances, and at night, the congregations are good. I have begun a bible class for young persons, and the reader has one also for children.

Four believers have recently been baptized, which make our number in the church seventeen, who are walking in the fellowship of the gospel. We have at present six inquirers. Three of these are Romanists, and three are nominal Protestants.

A RIGHT SPIRIT.

I am very glad to say that the minister of the Established church, unlike his brethren in Clonmel, manifests a very Christian spirit towards us. When asked by one of his people the other day, what he thought of my coming to Kilcooley, he replied, "I think well of it, and I wish him God speed."

LIGHT IS SPREADING.

The Romanists in this locality are an inquiring and intelligent people. Some of them come to public worship, and most of them come privately to receive instruction. One of them told me that the spirit of resistance to priestly domination was spreading, that he knew of from twelve to twenty in Kilkenny, who were leaving the Romish church, though it is right to add, for political, rather than religious reasons. Still, the curse of a priest will not hereabouts secure obedience; nor will the sight of his whip disperse a crowd. The whip must be used for other purposes now!

Easky, which used to be an outstation of Ballina, but which is now a chief station for the upper part of Sligo, under Mr. McKee's superintendence, has enjoyed, for a few months, the advantage of a resident minister; whose labours have been great, marked by untiring activity, and which God has graciously blessed. His report for October affords

SOME DECISIVE PROOFS.

On the 11th I baptized in the Cooloney river, a disciple who had been living for years as becometh the gospel; but who had not obeyed *all* the commandments of Jesus. I spoke to him on the importance of entire obedience to our Lord and Master; and not in vain, as the result of this is seen above.

Last night, November 5th, I had the pleasure of again administering this ordinance. The subject was a convert from Rome, and the place was the open sea near this village. She had never heard the gospel preached until the beginning of this year. Being acquainted with one of our members, who lives in an apartment adjoining our preaching room, she was induced to remain one night, while our service was conducted. She took care to be concealed. What she heard interested her, and being disposed to come again, in a short time she gained courage, and came into the room and heard with deep attention. The Lord opened her heart. She got a copy of the scriptures, which she carefully read. A few suitable books were also put into her hands, and from interviews with her I know they were carefully read. About a fortnight ago, she asked for admission to the church,

and as she had attended for months, and had manifested most exemplary deportment, she was visited by two of the brethren, whose report being favourable, she was cordially accepted and baptized.

May I add that neither of these persons have at any time required nor received one farthing of the money entrusted to me for relief purposes. I mention this because I see from the Chronicle, that some of our kind English friends have hinted, that probably the Relief Fund has had something to do with the success of our labours in Connaught.

The following facts from Mr. Mc CARTHY'S report will be read with interest. They relate to preaching, baptizing, conversation, and school superintendence, and discipline. In a small compass there is great variety.

A SCRIPTURAL ORDINANCE BLESSED.

After my return from our happy and refreshing meetings in Dublin, I commenced my usual labours at Rahue. I went in to see a neighbour, and found two interesting young men there. One of them had often heard me preach; but before this day I never observed any thing indicating a change. He introduced the other to me as his brother, and immediately began to speak of the Union meeting, held at Ferbane, in terms of strong admiration. "But," said he, "my feelings were unmoved, until I saw the young man going down into the water; and while you were baptizing him my prejudices were compelled to give way to the influence of truth." This led to a searching inquiry as to his state as a sinner, and upon what he grounded the hope of salvation. So far as I could judge, he seemed to be right. Time will tell whether these impressions are the work of God.

THE SCHOOLS.

The last time I preached at Tullamore, the miserable school-room was well filled with attentive hearers. Nothing but the love of the truth could have induced them to come into it. The school there has met with another stroke from the denunciation of the priest. But his menaces are becoming like "the crackling of thorns under a pot," a great blaze, and only for a moment. The children soon returned, and *with the consent of their parents*.

The school at Clonsanny has had a like interruption. Not by the priest actually interdicting the children from attending, but issuing a positive prohibition against their committing the word of God to memory. I did in this case, as I have always done, under similar circumstances; and that is, not only to dis-

miss the child refusing to learn the scriptures, but every child belonging to the same family. This soon counteracts the priest's prohibition; for in most cases an application is made, by the parents themselves, to have the children re-admitted.

Mr. WILSHERE, who is sustained by the trustees of Boyce's fund, and has no connexion with the Society beyond occupying the chapel at Athlone, after stating the peculiar discouragements which attend missionary efforts in Ireland, such as the ignorance and prejudice of almost all classes, against the *anabaptists*, states some facts by way of

ENCOURAGEMENT.

Prejudice and ignorance will gradually give way. Some Wesleyans, Presbyterians, and Church people, occasionally attend our services, and have subscribed a little towards

our societies. And others have so far understood our views, as to admit that there is no scripture warrant for infant baptism, and that children are not fit subjects for that ordinance, though they do not, at present, see the duty of immersion.

On the 10th of October I baptized two persons. One of these, always a moral man, was, until lately, a stranger to personal religion. He ascribes his religious concern to discourses heard at our chapel. The other, is a young man of good education and connections. He is the first of a large family that has embraced our views. Some of the other members of the family attend, although hitherto belonging to the Established church.

This young friend is a person of deep piety and great devotedness. Before his baptism he read a paper, containing an account of his views and experience. We hope and expect he will be very useful among us. The services connected with the baptism of these disciples were deeply interesting, and we trust they will be found to be good to many.

POSTSCRIPT.

The state of the Finances, as may be gathered from our last Chronicle, has engaged the earnest attention of the Committee. They have deputed three of their number, with the Treasurer and Secretary, to take the whole question into serious consideration, and report accordingly. Certainly the Society will require £1000 above their ordinary receipts, and that within six months, to enable the Committee to carry on the usual operations.

Since the prefatory paper was written the Secretary has received a letter from Colonel Vaughan Jackson, a landed proprietor near Ballina, who kindly conducted him over the farms cultivated by the Society of Friends, and who takes a lively interest in the farm which the Relief Committee now occupies. After laying down some important principles of procedure, affording very valuable information, and kindly offering his services to help the undertaking forward, he says,—“Your farm may be a model farm, to teach the poor in this unhappy land how to avoid a poor house and poor rates.”

The condition of the masses in Ireland is deplorable—not so much on account of the potato failure, for there is a large quantity safe—but by reason of the vast amount of land unoccupied, and the multitudes of small farmers that have emigrated, leaving the country without *employers*; and with a diminished population, the number of labourers is actually increased!

But God is blessing the Society. Last month we reported forty-one converts, in two months, in the sphere of five churches. This month there are, in seven churches, twenty-three baptized, and fifteen serious seekers, several of whom are accepted for fellowship.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

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To the Binder.

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A MANUAL
OF THE
BAPTIST DENOMINATION
FOR THE YEAR 1848.

BY THE
COMMITTEE OF THE BAPTIST UNION OF GREAT BRITAIN
AND IRELAND.

TO WHICH IS ADDED
AN APPENDIX,
CONTAINING AN ACCOUNT OF THE
THIRTY-SIXTH ANNUAL SESSION
OF THAT BODY, ETC. ETC.
IN CONTINUATION OF THE ANNUAL REPORTS.

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CONSTITUTION OF THE UNION.

I. That the Baptist Ministers, Churches, and Associations undernamed* do constitute the Baptist Union of the United Kingdom.

II. That in this Union it is fully recognized that every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification.

III. That the following are the objects contemplated by the Baptist Union:—

1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical.

2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular.

3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom, and the world at large.

4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination.

IV. That this Union acts by the ministers and representatives of the churches; that the pastor of every church connected with the Union is a representative *ex officio*; and that every church is entitled to appoint as representatives two of its members in addition to the pastor.

V. That, if an Association of Baptist churches connects itself with the Union, the same privilege shall be enjoyed by each of the churches separately as wish to belong to the Union as in the former case; and that every Association shall be entitled to appoint two brethren as its representatives.

VI. That an Annual Meeting shall be held in London (unless appointed elsewhere by the Committee, or by a General Meeting), at which a Treasurer, Secretaries, and Committee shall be elected.

VII. That every Baptist Church or Association, and every approved Baptist Minister, in the United Kingdom, making written application for admission into this Union, shall be forthwith received, unless informed of the contrary by the Committee.

VIII. That, on account of the inevitable expenses of the Union, every church connected with it is justly expected to contribute annually to its funds, either immediately, or through the Association to which it belongs.

IX. That, on account of the importance of correct statistical information, every Association connected with the Union is expected to forward its annual letter, or other account of its state; and that every church connected with the Union otherwise than through an Association, is requested to furnish some annual communication.

X. That the omission of such communication for two successive years, after notice from the Secretaries, shall be taken as a withdrawal from the Union.

XI. That Annual and General Meetings of the Union are constituted by the Ministers and Representatives of the united Churches and Associations alone; but that one or more Public Meetings may be held, for the declaration of such of its transactions as may be deemed of public interest.

* The original List will be found in the Appendix to the Report for 1837

A LIST

OF

EVANGELICAL BAPTIST CHURCHES

IN

GREAT BRITAIN AND IRELAND.

The Churches with an asterisk () prefixed are connected with the Baptist Union.*

England.

BEDFORDSHIRE.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
Bedford, Old Meeting	1650	R. Jukes.....	1839	
Bedford, 2nd ch.	1791			
Bedford, 3rd ch.		— Thornbery	1847	
*Biggleswade	1771	S. Kent	1836	
Blunham	1670	C. Morrell.....	1842	
Carlton	1688	G. Hall.....	1838	
Cotton End		J. Frost.....	1833	
*Cranfield	1660	T. Owen.....	1842	Herts and South Beds
Dunstable, 1st ch.....	1691	W. Carpenter.....	1848	
*Dunstable, 2nd ch.....	1803	D. Gould.....	1826	Herts and South Beds
Eaton Bray	1837	W. Rush.....	1837	
*Houghton Regis	1837	M. W. Flanders ..	1846	
*Keysoe.....	1652	T. Gate	1838	
Keysoe Row.....		J. Woolston	1834	
*Leighton, Lake Street.....	1790	E. Adey	1829	Herts and South Beds
Leighton, Bethel				
*Leighton, 3rd ch	1840	J. Cooper	1841	
*Luton, 1st ch.....	1689	H. Burgess	1831	Herts and South Beds
*Luton, 2nd ch.....	1832	J. Robinson	1843	
Luton, 3rd ch.....	1836			
Maulden and Amphill.....	1768			
Potton				
Ridgmount	1816	J. H. Brooks.....	1834	
Risely	1839			
*Sharnbrook	1719	T. Williams	1838	
Sheffield.....	1829	B. S. Hall	1837	
Southhill	1693			

BEDFORDSHIRE—*continued.*

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
Staughton (Little).....	1767	T. Robinson	1836	
Steventon	1655	J. Haigh		
Stotfold	1832			
Thurleigh	1837	S. Wells	1839	
*Teddington	1816	W. Wood	1832	Herts and South Beds
Westoning	1814			
Wilden	1838	S. Hawkins.....	1838	
Wootton	1826	W. Early.....	1826	

BERKSHIRE.

* Abingdon, Ock Street.....	1652	R. H. Marten, A. B.	1845	
Ditto, 2nd ch.....	1842	— Tiptaft.....	1842	
* Ashampstead	1835	H. J. Fuller	1836	Berks & West Middlesex
* Beech Hill	1796	J. Young	1845	Berks & West Middlesex
* Brimpton		C. Rixon	1844	Berks & West Middlesex
* Faringdon	1520	A. Major	1846	Oxfordshire
Kingston Lisle		R. Townsend.....	1838	
Moreton, South	1832	T. Husband		
* Newbury	1640	J. Drew	1845	Berks & West Middlesex
Reading, Caversham Road	1841			
* Reading, King's Road	1640	J. J. Brown.....	1847	Berks & West Middlesex
Reading, London Street.....	1813	W. Day	1836	
* Sunningdale	1823	J. Chew	1834	Berks & West Middlesex
* Wallingford, 1st ch.....	1798	J. Tyso	1819	Berks & West Middlesex
Wallingford, 2nd ch.....				
* Wantage, 1st ch.....	1640	C. E. Birt, M. A.	1844	Berks & West Middlesex
Wantage, 2nd ch.....	1848			
* Windsor	1838	S. Lillycrop	1841	Berks & West Middlesex
* Wokingham	1778	C. H. Harcourt ...	1842	Berks & West Middlesex

BUCKINGHAMSHIRE.

* Amersham, 1st ch	1783	W. Salter	1840	
* Amersham, 2nd ch.....	1823	J. Cocks	1842	Bucks
Askett	1837			
* Aston Clinton	1830	T. Avery.....	1843	Bucks
Aylesbury, 1st ch.....	1801	J. Searle	1835	
Aylesbury, 2nd ch.....	1837			
* Buckingham	1842	— Pugh	1847	Bucks
* Chenies	1760			Bucks
* Chesham, Berkhamstead, and Tring.....	1706	{ J. Heathcote } { S. Ayrton	1842	General Baptist
* Chesham, 2nd ch.....	1714	W. Payne	1834	Bucks
Chesham, 3rd ch.....	1819			
* Colnbrook	1708			
* Cuddington	1829	E. Bedding.....	1847	Bucks
* Datchett	1786	J. Tester	1844	Berks & West Middlesex
* Fenny Stratford	1842	B. Bartlett	1848	Bucks
* Ford		W. Hood		General Baptist
* Gold Hill	1809	D. Ives	1827	Bucks
Great Brickhill.....		W. Turner		
* Haddenham	1810	P. Tyler	1810	Bucks
Hanslope	1818	J. Clarke		
Hare				
* Harefield		W. Lake		Bucks
* Ickford	1825	C. Do/well.....	1825	Bucks
Ivinghoe	1804	W. Collyer.....	1834	
Little Kingshill.....	1814	W. Payne	1840	
* Long Crendon	1802	T. Terry	1845	Bucks
Marlow	1839	J. W. Burnham	1839	
* Missenden.....	1776	G. Ashmead	1846	Bucks
* Mursley	1838	J. Symonds	1839	Bucks
Newport Pagnell.....	1662	— Pyne	1847	
Northall	1812			

BUCKINGHAMSHIRE—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
*Olney.....	1694	J. Simmons	1842	Northamptonshire
Penn, Beacon Hill	1802	J. Miller	1838	
*Princes Risborough.....	1708	J. Dawson	1840	Bucks
*Quainton	1816	D. Walker.....	1817	Bucks
*Seer Green	1843	G. Norris .....	.....	Bucks
*Speen.....	1813	.....	.....	Bucks
Stony Stratford.....	1656	E. L. Foster	1836	Northamptonshire
*Swanbourne.....	1809	J. Dumbledon	1842	Bucks
Towersey	1837	R. Bowden.....	1837	
*Waddesdon Hill	1787	.....	.....	Bucks
*Wendover	1817	A. Smith	1847	General Baptist
*Woburn Green.....	1833	.....	.....
Wycombe, New Land.....	1709	J. Evans	1846	
High Street.....	1845	J. Hobson.....	1847	

CAMBRIDGESHIRE.

Aldreth.....	1844	F. Flavel	1844	
Bottisham Lode	1810	J. Nottage	1846	
Cambridge:—Eden Chapel	1825	F. Field	1846	
*St. Andrew's Street.....	1720	R. Roff	1837	
*Zion Chapel .....	.....	T. Burditt.....	1845	
Castle Camps	1817	.....	.....
*Chatteris, 1st ch.....	1654	J. Lyon .....	.....	General Baptist
Chatteris, 2nd ch.....	1819	.....	.....
Chatteris, 3rd ch.....	1838	W. Palmer.....	1839	
Chesterton	1844	J. P. Briscoe	1846	
Cottenham, 1st ch.....	1780	W. Green	1845	
Cottenham, 2nd ch.....	1811	T. Sutton	1820	
Downham .....	.....	.....	.....
Dry Drayton.....	1824	— Barker	1835	
Elsworth	1831	.....	.....
Ely.....	1825	T. Eason.....	1838	
Gamlingay	1710	E. Manning	1818	
Haddenham.....	1812	G. G. Bailey	1831	
Harston	1786	W. Garner	1838	
Isleham, 1st ch.....	1693	W. W. Cantlow... ..	1846	
*Isleham, 2nd ch.....	1815	E. Stenson	1846	General Baptist
Kirtling.....	1670	.....	.....
Landbeach	1828	.....	.....
Littleport	1835	.....	.....
*March, 1st ch.....	1700	J. Jones.....	.....	General Baptist
March, 2nd ch.....	.....	.....	.....
*Melbourne.....	1705	J. Flood	1835	
Okeington.....	1818	W. Nottage	1842	
Over	1737	T. Bull.....	1845	
Prickwillow	1815	I. Woods	1833	
*Shelford.....	1825	W. Symonds	1846	
*Soham	1752	.....	.....
Streatham	1801	W. Meakins.....	1844	
Sutton	1789	.....	.....
Swavesey, 1st ch.....	1789	.....	.....
Swavesey, 2nd ch.....	1840	— Norris	1847	
*Tydd St. Giles.....	1790	.....	.....	General Baptist
Waterbeach .....	.....	I. Peters .....	.....
Whittlesea, 1st ch.....	1836	S. Field	1842	
*Whittlesea, 2nd ch.....	1836	T. Lee.....	1847	General Baptist
Wilburton	1808	J. Dring	1843	
Willingham, 1st ch.....	1662	.....	.....
Willingham, 2nd ch.....	1838	R. Blinkhorne ..	1842	
*Wisbech, 1st ch.....	1665	J. C. Pike	1838	General Baptist
Wisbech, 2nd ch.....	1792	R. Reynolds	1830	

CHESHIRE.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
*Andlem	1815	J. S. Thursfield	1819	General Baptist
Cherry Lane				
*Congleton		C. Crowther	1847	General Baptist
Gillbert	1841	J. Alcorn	1841	
*Grappenhall, Hillcliff	15...	A. Kenworthy	1839	Lancashire and Cheshire
Knutsford	1827	J. Jackson	1827	
Little Leigh	1821	{ G. Smith	1826	
		{ T. Swinton	1830	
*Macclesfield, 1st ch.	1823	G. Maddeys		General Baptist
Macclesfield, 2nd ch.	1837	— Howe		
Millington		— Ridgway		
*Northwich	1841	T. Swinton		Lancashire and Cheshire
Stockport, 1st ch.	1822			
*Stockport, 2nd ch.	1836	J. Harrison		General Baptist
*Stockport, 3rd ch.	1838	J. Russell	1845	Lancashire and Cheshire
*Stockport, 4th ch.				
*Tarpорley	1818	M. Shore	1847	General Baptist
*Tiverton	1837	D. Gaythorpe	1837	General Baptist
Warford	1705	J. Barber	1838	
*Wheelock Heath	1835	R. Pedley	1835	General Baptist

CORNWALL.

*Calstock	1818			
Car Green		R. Coome		
*Chacewater, 1st ch.	1745			
Chacewater, 2nd ch.				
*Falmouth	1772			South Western
*Grampond	1804	J. Naish	1847	South Western
*Helston	1830	C. Wilson	1834	South Western
Marazion	1823	J. Parsons		
*Padstow	1834			
*Penzance, 1st ch.	1802	C. New		South Western
Penzance, 2nd ch.	1834			
*Redruth	1801	T. Davis	1847	South Western
*St. Austle	1833	C. E. Pratt	1847	South Western
*Saltash	1812			
*Scilly, St. Mary's	1823			
Truro, 1st ch.	1789			
*Truro, 2nd ch.	1841	E. H. Tuckett		South Western

CUMBERLAND.

Broughton	1662	J. Collins	1835	
Carlisle	1839	J. J. Osborne	1846	
*Maryport	1808	H. Anderson		
Whitehaven	1838	R. Tunley	1845	
Whitehaven	1839	L. Nelson		

DERBYSHIRE.

*Alfreton and Ripley	1832	J. E. Bilson	1847	General Baptist
*Ashford	1700			
*Belper	1810			General Baptist
*Bradwell	1811			
*Cauldwell	1785	W. Norton		General Baptist
*Chesterfield	1843			General Baptist
*Crich				General Baptist
*Derby, Agard St.	1793	A. Perrey, M.D.	1846	Notts and Derby
*Brook Street	1845			General Baptist
Duffield Road	1846	J. Pulsford	1847	
*St. Mary's Gate	1791	J. G. Pike	1810	General Baptist

DERBYSHIRE—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
*Derby, Sacheverel Street.	1830			General Baptist
*Duffield	1810			General Baptist
*Ilkeston	1785	C. Springthorpe	1847	General Baptist
*Loscoe	1783	C. Martin	1833	Notts and Derby
*Melbourne and Ticknall	1760	F. Gill	1847	General Baptist
*Morley Park		I. Jonson		
Riddings	1847			
*Smalley	1785			General Baptist
Stoke-on-Trent	1841			
*Swanwick	1804	J. Davies	1843	Notts and Derby
*Wirksworth	1818	R. Nightingale	1846	General Baptist

DEVONSHIRE.

*Appledore	1833			Western
*Ashburton	1798			
*Ashwater (Muckworthy)	1827	A. Facy	1828	Western
*Bampton	1690	W. Walton	1847	Western
*Barnstaple	1835	W. S. Aitchison	1843	Western
*Bideford	1829			Western
Bovey Tracey	1773	W. Brook	1840	
*Bradninch	1814	C. Baker		Western
*Brayford	1817	W. Cutcliffe	1833	Western
*Bridestow	1832			
*Brixham	1800			
*Budleigh Salterton		T. Collings	1845	Western
*Chagford	1834			Western
Chittleholt	1835	T. Crawford		
Christow				
*Collampton	1745	U. Foot	1842	Western
*Credton	1817			Western
*Croyde	1824	J. Hunt	1838	Western
*Culmstock (Prescott)	1743	J. H. May	1843	Western
*Dartmouth	1646	E. H. Brewer	1838	
*Devonport, Pembroke St.	1784	C. Rogers	1847	
Devonport, Morice Square	1798	T. Horton	1822	
*Exeter, Bartholomew Yard	1816	J. Bigwood	1843	Western
*Exeter, South Street	16...	G. Gould	1846	Western
Frithelstock	1836			
Harberton Ford	1827	J. Perrett	1841	
Hatherleigh	1835	T. Rockey	1839	
*Hemyock	1833	R. Serle	1836	Western
High Bickington	1834			
Holcombe Regis	1843	— Toms	1843	
*Honiton	1817	— Gauntlett		Western
Kenton				
*Kingsbridge	16...	R. Clarke	1845	
Langtree	1836			
*Loughwood	1650	J. Stembridge	1632	Western
Malborough	1839	J. Bussell		
*Modbury	1791	J. Nicholson		
Monkly	1816			
*Newton Abbott	1819	W. Cross	1825	Western
*Newton St. Petrock	1828	F. Thorne	1827	Western
Plymouth, 1st ch.	1748	S. Nicholson	1823	
Plymouth, Willow Street.				
Plymouth, 3rd ch.				
St. Hill, Kentisbere	1816	H. Crossman	1844	Western
*Shaldon	1810	— Sarah	1847	Western
*South Moulton	1836	J. Teall	1843	Western
*Stoke Gabriel				
Stonehouse	1833	I. Webster	1837	
Swimbridge	1837	G. Lovering	1837	
Tawstock	1818	C. Shepherd, H. } (King }	1835	
Teignmouth	1821			
*Thorverton	1832			Western

DEVONSHIRE—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
*Tiverton	16...			Western
*Torquay	1838	C. Rogers	1840	
*Torrington.....	1820			Western
*Uffculm		T. Blacknore	1846	Western
*Upottery	1559	J. Chapman	1842	Western
*Yarcombe.....	1830	S. Vincent	1830	

DORSETSHIRE.

*Bridport.....	1830			Western
*Dorchester	1830	S. Sincos	1842	Western
Gillingham	1839	J. Dunn	1842	
*Iwerne	1831	J. Davidge	1833	
Langton, Purbeck	1831	T. Corben		
*Lyme.....	1655	A. Wayland	1821	Western
*Poole.....	1804	S. Bulgin.....	1807	Southern
*Weymouth.....	1814	J. Trafford, M.A.	1845	Western
*Wimborne				

DURHAM.

*Bedlington	1836			Northern
Bishop Wearmouth, Sans Street.....	1797			
— Ditto, Nile Street.....		G. Preston		
*Broomley and Broomhaugh	1652	D. Kirkhide		Northern
*Darlington	1831	W. Lightfoot	1831	
*Darlington, 2nd ch.	1846	D. Adam	1846	Northern
*Hamsterley	1652	D. Douglas.....	1822	Northern
*Hartlepool.....	1845	J. Smith	1847	Northern
Houghton le Spring.....	1810	G. Bee	1810	
*Middleton in Teesdale	1827			Northern
*Monks Wearmouth	1835			Northern
*South Shields	1818	J. Sneath		Northern
*Stockton on Tees.....	1810	W. Leng.....	1824	Northern
*Sunderland.....	1844	J. Kneebon.....	1844	Northern
*Wolsingham.....	1831	E. Lewis.....	1842	Northern

ESSEX.

*Ashdon	1809	R. Tubbs	1842	Essex
Billericay.....	1815	B. Crowest.....	1815	
Blackmore				
*Braintree, 1st ch.....	1680	D. Rees	1846	Essex
*Burnham	1690	J. Garrington.....	1811	Essex
Chadwell Heath	1847	— Kendall.....	1847	
Chelmsford.....	1807	H. Tydeman	1842	
Coggeshall.....	1829	F. Revett.....	1832	
*Colchester, 1st ch.	1689	R. Langford	1842	Essex
— Ditto, 2nd ch.		S. Brocklehurst		
— Ditto, 3rd ch.		T. Ealing		
Dunmow		J. King	1846	
*Earl's Colne.....	1786	C. Short.....		Essex
Hadlow	1847	J. B. M'Cure.....	1847	
*Halstead, 1st ch.....	1700	W. Clements	1832	Essex
Halstead, 2nd ch.....	1836	— Collis.....	1840	
*Harlow	1662	T. Finch	1817	
*Harwich	1830	W. Soper	1841	
Heybridge.....	1835	A. Bather		
*Ilford, 1st ch.....	1809	J. Woodard	1840	
— Ilford, 2nd ch.				
— Ilford, 3rd ch.				
*Langham	1754			
*Langley, 1st ch.....	1828	C. Player.....	1838	Essex
Langley, 2nd ch.....	1841			
*Loughton	1817	S. Brawn	1817	
Mersey.....	1803	J. Rogers	1825	

ESSEX—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
*Potter Street.....	1754	J. Gipps.....	1832	
Ramsden Crays.....	1836	W. Maddocks.....	1839	
*Rayleigh.....	1799	J. Pilkington.....	1799	Essex
Ridgwell.....		S. Bridge.....		
Rochford.....		— Hackle.....		
*Romford.....	1836	E. Davis.....	1847	
*Saffron Walden, 1st ch.....	1774	J. Wilkinson.....	1809	} Essex
		W. Haycroft, M.A.....	1841	
Saffron Walden, 2nd ch.....	1820	J. D. Player.....	1821	
*Sampford.....	1805	B. Beddow.....	1841	Essex
Sible Hedingham				
*Stratford, Enon Chapel ...	1843	W. Ward.....	1843	London Strict
Thaxted, 1st ch.....	1813	G. Byatt.....	1813	
Thaxted, Park Street.....	1834	E. Stephens.....	1847	
*Thorpe.....	1802	E. Cherry.....	1847	Essex
*Tillingham.....	1830	G. Wesley.....		Essex
*Waltham Abbey, 1st ch.....	1729	D. J. Fast.....	1846	
Waltham Abbey, 2nd ch.....	1824			
Westham				
*White Colne.....		J. Dixon.....	1847	Essex
Wickham Bishop.....	1842	W. Polley.....	1842	
Witham				

GLOUCESTERSHIRE.

Acton Turville.....	1840	W. Eacote.....	1840	
*Arlington.....	1840	R. Hall, B.A.....		Oxfordshire
*Avening.....	1818	S. Webley.....	1828	Bristol
Blakeney.....	1821	W. Copley.....	1846	
*Bourton on the Water.....	1720	J. Cubitt.....	1841	Oxfordshire
Cambridge.....				Gloucestershire
*Chalford.....	1742	R. White.....		Gloucestershire
Cheltenham, Bethel.....	1753	— Bloomfield.....		
Ebenezer.....	1841	C. Merrett.....	1842	
King Street.....		J. Statham.....	1846	
Salem.....	1836	W. G. Lewis.....	1841	
Tabernacle.....	1843			
Chedworth.....		M. Cunningham.....	1840	
*Chipping Campden.....	1724	E. Amery.....		Oxfordshire
*Cirencester.....	1651	{ D. White.....	1804	} Oxfordshire
		{ J. M. Stephens.....	1847	
Coleford.....	1799	J. Penny.....	1844	Gloucestershire
Cranham				
Cubberley.....	1827			Gloucestershire
*Cutsdean.....	1839	D. Ricketts.....	1839	Oxfordshire
Downend.....	1814	J. Mitchell.....		
*Eastcombs.....	1800			Gloucestershire
Eastington.....	1832			
*Fairford.....	1700	J. Frize.....	1847	Oxfordshire
*Fishponds.....		G. B. Thomas.....	1846	Bristol
Foxcote.....	1838			
*Gloucester.....	1813	G. Woodrow.....	1846	Gloucestershire
Hillsley.....	unk.	G. Smith.....		Gloucestershire
Kingstanley.....	1630	J. C. Butterworth.....		Gloucestershire
*Lechlade.....	1819		1827	Oxfordshire
Little London.....	1842	H. C. Davies, M.A.....	1842	
Lydney.....	1836	E. E. Elliott.....	1836	Gloucestershire
*Minchinhampton.....	1824	R. G. Lemaire.....	1847	Bristol
Natton (7th day).....	16..	J. Francis.....	1845	
Naunton and Guiting.....		E. Neale.....		Gloucestershire
Nuppnd.....		W. Hill.....		Gloucestershire
Painswick.....	1832	J. E. Davis.....		Gloucestershire
Shepscombe.....	1832	H. Williams.....	1842	
*Shortwood.....	1715	T. F. Newman.....	1832	Bristol
Slimbridge.....	1834	W. Rose.....	1834	Gloucestershire
*Sodbury.....	1709	T. How.....		Bristol
Stow on the Wold.....		J. Acock.....		Gloucestershire

GLOUCESTERSHIRE—*continued.*

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
*Stroud.....	1825	W. Yates.....	1828	Gloucestershire
*Tetbury.....	1700	J. O. Mitchell.....	1826	Gloucestershire
*Tewkesbury.....	1655	J. Berg.....	1843	Gloucestershire
Thornbury.....	1831	J. Eyres.....	1845	Gloucestershire
Uley.....	1820	C. T. Crate.....	1846	Gloucestershire
Upton.....	1825			
*Westbury on Trym.....	1830			Bristol
*Winchcomb.....		S. Dunn.....		Gloucestershire
Winston.....	1823	T. Davis.....	1823	
Woodchester.....	1825	F. M. Hood.....	1846	Gloucestershire
Woodside.....	1843	J. Hume.....	1848	Gloucestershire
*Woolston, Parkhill.....	1839	J. Lewis.....	1839	
*Wootton under Edge.....		J. Watts.....	1830	Bristol

HAMPSHIRE

*Andover.....	1821	W. Goodman.....	1847	Southern
*Ashley.....	1817	— Wills.....		
*Beaulieu Rails.....	1817	J. B. Burt.....	1834	Southern
Bitterne.....	1845			
*Blackfield Common.....	1831	R. Bennett.....	1831	Southern
Brockenhurst.....	1842			
Broughton.....	1655	H. Russell.....	1809	
*Colwell, I. W.....	1835	W. Rogers.....	1842	General Baptist
Emsworth.....				
*Finchdean.....	1844			Southern
*Forton.....	1811	T. Tilly.....	1812	Southern
Freuchmoor.....	1824	J. Bunting.....		
GUERNSEY:—Catel.....	1837	J. Le Clerc.....	1837	
St. Martin's.....	1837	P. Mullet.....	1837	
St. Saviour.....	1837	M. de Putron.....	1837	
Tower Hill.....	1833	J. Burroughs.....	1833	
Wesley Road.....	1835	S. Spurgeon.....	1842	
Hartley Row, 1st ch.....		J. W. Gooding.....	1848	
Hartley Row, 2nd ch.....	1845			
*Hedge End.....	1840	J. Onghton.....	1841	Southern
*JERSEY:—St. Helier's, Eng. St. Helier's, French.....	1843	S. Williamson.....	1843	Southern
*Lockerley.....	1753			Southern
*Long Parish.....	1818	J. Chappell.....	1840	Southern
*Lymington.....	1688	J. Millard.....	1818	Southern
*Lyndhurst.....	1700	R. Compton.....	1842	General Baptist
*Milford.....	1815	H. V. Gill.....	1847	Southern
*Newport.....	1809	C. W. Vernon.....	1842	Southern
*Niton.....	1835	J. Smedmore.....	1835	Southern
*Parley.....	1827	P. Allcock.....	1844	Southern
PORTSEA:—*Clarence St. *Ebenezer.....	1802	E. H. Barton.....	1835	General Baptist
*Kent Street.....	1812	J. Neave, G. Arnot.....	1834	Southern
*Landport.....	1696	C. Room.....	1837	Southern
*Salem.....	1829	C. Cakebread.....	1828	Southern
*White's Row.....	1813			
*Poulner.....	1782	H. Williams.....	1844	Southern
*Poulner.....	1841			Southern
*Romsey.....	1771	J. Farmer.....	1844	Southern
*Southampton, East Street. *Portland Chapel.....	1764	T. Morris.....	1844	Southern
*Sway.....	1844	A. McLaren, B.A.....	1846	Southern
*Wellow and Yarmouth.....	1816			Southern
Whitchurch.....	1804	W. Read.....		Southern
*Winchester.....	1690			Southern
	1822			Southern

HEREFORDSHIRE.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
Cresp		J. Predgen	1846	
Fownhope.....	1827			
Garway.....	1802	— Johnston		
Gorsley.....	1831	J. Hall.....	1831	
Hereford.....	1829	— Mellis		
*Kington	1805			
Lay's Hill.....	1822	T. Wright	1827	
Ledbury.....	1828	J. Chapman.....	1846	Gloucestershire
Leominster.....	1656	M. Jones	1835	
Longtown.....	1843	D. Jeavans	1848	
Peterchurch	1820	W. Stanley	1833	
*Ross.....	1819	E. Claypole.....	1828	
Ryeford.....	1662	W. Williams.....	1809	
Whitney.....	1845	— Hoskins.....	1845	
Withington.....	1817	J. Davies.....	1827	

HERTFORDSHIRE.

Abbott's Langley.....	1841	H. Wise	1841	
Berkhampstead Common	1830	T. Wood	1830	
*Bishop's Stortford	1819	B. Hodgkins	1836	
*Boxmoor, 1st ch.	1826	B. P. Pratten.....	1844	Herts and South Beds
*Boxmoor, 2nd ch.	1819			
*Breechwood Green.....	1825	R. Barnes	1843	
*Chipperfield		S. Cowdy	1846	Herts and South Beds
*Gaddesden Row	1828	W. Henley.....	1828	
*Hemel Hempstead	1679			Herts and South Beds
Hertford	1773	S. Whitehead.....	1846	
Hitchin	1660	J. Broad.....	1841	
*Markyate Street	1813	F. W. Wake.....	1840	Herts and South Beds
*Mill End	1811	T. Carter.....	1847	Buckinghamshire
Northchurch	1841			
Redboam		— Figg.....	1844	
*Rickmansworth	1840	W. H. Murch, D.D.	1846	Herts and South Beds
*St. Alban's	1675	W. Upton	1821	Herts and South Beds
Sawbridgeworth	1842			
Tring, 1st ch.	1802	— Page.....	1847	
Tring, 2nd ch.	1840	T. E. Wycherley	1841	
*Tring, New Mill	1686	C. Smith	1839	
Watford	1703	E. Hull	1834	

HUNTINGDONSHIRE.

*Bluntisham	1787	J. E. Simmons, M.A.	1830	
Bythorne	1811	R. Turner		
Catworth		— Rice		
Earith	1833	J. Nottage		
Ellington				
Fenstanton, 1st ch.	1834	— Barker		
*Fenstanton, 2nd ch.	1842	S. Ratcliff.....	1847	General Baptist
Godmanchester	1814	W. Brown		
Great Gransden	1684	S. Peters.....	1833	
Great Gidding	1784	C. Fish		
Haile Weston.....	1757	E. Lefevre	1846	
Houghton.....	1844	J. Harcourt.....	1844	
Huntingdon	1823	J. H. Millard, A.B.	1845	
Kimbolton.....	1692			
Little Gransden	1833	T. Row	1833	
Needlingworth	1767	E. Whiting		
Offord				
*Ramsey.....	1726	M. H. Crofts	1834	
*St. Ives, 1st ch.	1809	E. Davies	1842	
St. Ives, 2nd ch.	1838	A. Smith	1844	
St. Neots	1800	G. Murrell	1811	
*Somersham	1818	J. Crook		
Spaldwick.....	1692	R. Edmonds	1845	
Warboys	1829	D. Irish	1832	
Yelling	1830	H. Bottle	1833	

KENT.

CHURCHES.	When formed.	PASTORS.	When retired.	Association to which attached
* Ashford.....	1653	J. Clark .....	.....	East Kent
* Bessels Green.....	1769	— Stanger .....	.....	West Kent and Sussex
Bethersden.....	1807			
Bexley	1845			
Bexley Heath.....	1827	W. Coleman	1847	Kent and Sussex New
* Borough Green	1809	C. Robinson.....	1845	Kent and Sussex New
* Brabourne	1824	T. Scott.....	1837	East Kent
Brabourne Lees	1836			
* Broadstairs	1844	J. Brook	1847	East Kent
* Canterbury, 1st ch.....	1825	W. Davies	1838	East Kent
Canterbury, 2nd ch.....	.....	J. Rootham.....	1845	
* Chatham, 1st ch.....	1630		1842	West Kent and Sussex
* Chatham, Brook.....	1824			West Kent and Sussex
Chatham, Enon.....	1842	T. Jones .....	.....	Kent and Sussex New
* Cranbrook	1706	T. Boulton .....	.....	West Kent and Sussex
* Crayford	1810	O. Watts	1837	West Kent and Sussex
Dartford	1847			
* Deal	1814	— Roberts .....	.....	East Kent
Deptford	1835	J. Kingsford.....	1835	
Deptford, Florence Place	1842	W. Felton.....	1843	
Dover, Pentside	1822	J. P. Edgcomb.....	1847	Kent and Sussex New
* Dover, Salem	1839	J. P. Hewlett.....	1839	East Kent
Dunks Green, Plaxtool...	1840			
Eastchurch	1831	T. Wise	1838	
Eden Bridge, 1st ch.....	.....	— Chandler .....	.....
Eden Bridge, 2nd ch.....	1846			
* Egerton	1836		.....	East Kent
* Eynsford	1786	W. Reynolds	1847	West Kent and Sussex
* Eythorne	1604	— Webb.....	.....	East Kent
* Faversham	1840		.....	East Kent
* Folkestone	1750	D. Parkins	1842	East Kent
* Folkestone, Uphill	1842	J. Clarke.....	1842	East Kent
* Fooks Cray.....	1840	J. Hamblin.....	1842	West Kent and Sussex
Gravesend	1846			
Do. Zion Chapel	1845	E. S. Pryce	1845	
* Greenwich, London Street	1760	T. Guinnell.....	1847	
* Do. Lewisham Road...	1838	J. Russell	1844	London
* Hadlow	1826	E. Crowhurst	1836	Kent and Sussex New
* Leasness Heath	1805	J. H. Blake	1848	Kent and Sussex
* Maidstone, King Street..	1797	H. H. Dobney	1841	West Kent and Sussex
Maidstone, Providence ch.	1820		.....	Kent and Sussex New
Maidstone, Bethel	1834	D. Cranbrook .....	.....
Maidstone, 4th ch.....	1839	— Knott.....	1839	
* Margate	1720	J. Sprigg, M.A.....	1847	East Kent
* Meopham	1832	W. Pope.....	1833	Kent and Sussex New
Milton	1835			
* New Romney.....	1831	W. Hedge .....	.....	East Kent
* Ramsgate, Cavendish Ch.	1831	F. Wills	1847	East Kent
Do., Zion Chapel.....	.....	W. Garwood .....	.....	Kent and Sussex New
* Do., 3rd church .....	.....	J. Puckin .....	.....	General Baptist
* Sandhurst .....	.....	W. Jennings	1845	West Kent and Sussex
* Sevenoaks, 1st ch.....	1752	T. Shirley	1810	Kent and Sussex
* Sevenoaks, 2nd ch.....	1817	F. Smith.....	1845	General Baptist
* Sheerness	1817	C. Slim .....	.....	Kent and Sussex New
* Swarden, 1st ch.....	1640	W. Syckelmore.....	1837	West Kent and Sussex
* Swarden, 2nd ch.....	.....	T. Roffe .....	.....	General Baptist
* St. Peter's	1720	J. Smeed .....	.....	Kent and Sussex New
Sutton-at-Hone	1842	J. Neville	1845	Kent and Sussex New
* Tenterden, 1st ch.....	1773	D. Pledge	1813	West Kent and Sussex
Tenterden, 2nd ch.....	.....		
* Tunbridge Wells .....	.....	H. Kewell	1836	Kent and Sussex New
* West Malling	1837	E. R. Hammond.....	1848	West Kent and Sussex
Woolwich, Enon.....	1757	C. Box.....	1840	
Woolwich, 2nd ch.....	1786	J. Cox.....	1830	
Woolwich, Bethlehem.....	1807	W. Leader.....	1843	

LANCASHIRE.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached
*Accrington	1760	.....	.....	Lancashire and Cheshire
*Ashton under Line	1836	A. Pitt	1848	Lancashire and Cheshire
*Bacup, Ebenezer	1710	.....	.....	Lancashire and Cheshire
*Bacup, Irwell Terrace	1821	T. Dawson	1835	Lancashire and Cheshire
Blackburn, 1st ch.	1710	.....	.....	.....
*Blackburn, 2nd ch.	1841	.....	.....	Lancashire and Cheshire
*Bolton	1823	B. Etheridge	1846	Lancashire and Cheshire
Bootle.....	1846	.....	.....	.....
*Burnley, 1st ch.	1780	J. Batey.....	1847	General Baptist
*Burnley, 2nd ch.	1828	R. Evans	1844	Lancashire and Cheshire
Bury	1845	J. Harvey .....	.....	.....
*Chowbent	1833	.....	.....	Lancashire and Cheshire
*Cloughfold	1675	W. E. Jackson.....	1845	Lancashire and Cheshire
*Colne.....	1772	J. Bury.....	1848	Lancashire and Cheshire
*Conistone	1836	J. Holding.....	1846	Lancashire and Cheshire
*Eccles	1832	.....	.....	.....
*Goodshaw.....	1747	.....	.....	Lancashire and Cheshire
*Haslingden, Pleasant St.	1831	J. Blakey	1836	Lancashire and Cheshire
*Ditto, Ebenezer .....	.....	.....	.....	Lancashire and Cheshire
Hawkshead Hill	1678	R. Ward .....	.....	.....
*Heywood	1834	P. Prout	1846	Lancashire and Cheshire
Huncoates	1810	.....	.....	.....
*Inskip	1815	B. Evans	1846	Lancashire and Cheshire
Liverpool:—Byrom Street	1841	.....	.....	.....
Great Crossball Street.....	1804	.....	.....	.....
Great Howard Street.....	1840	.....	.....	Anglesea
Myrtle Street	1800	H. S. Brown, M.A.	1847	Lancashire and Cheshire
*Pembroke Place	1838	C. M. Birrell.....	1838	Lancashire and Cheshire
Pleasant Street	1843	.....	.....	.....
Sidney Place	1798	D. S. Wylie	1798	.....
Sir Thomas Buildings .....	.....	.....	.....	.....
*Soho Street	1825	R. B. Lancaster.....	1840	Lancashire and Cheshire
Stanhope Street	1832	W. Roberts	1837	Anglesea
*Lumb, Rossendale	1828	J. Driver.....	1835	Lancashire and Cheshire
Lytham .....	.....	J. Burnet .....	.....	.....
Manchester:—	.....	.....	.....	.....
Granby Row	1833	.....	.....	Anglesea
*Grosvenor Street.....	1845	D. R. Stephen	1846	Lancashire and Cheshire
Jersey Street .....	.....	.....	.....	.....
*Oak Street	1821	.....	.....	General Baptist
*Oxford Road	1842	F. Tucker, A.B.....	1842	Lancashire and Cheshire
St. George's Road	1786	.....	.....	.....
Thornley Brow	1810	{ W. Jackson... } { C. Rowley..... }	1810	.....
*Willmott Street	1844	J. Kay.....	1846	Lancashire and Cheshire
*York Street	1808	R. Morris	1846	Lancashire and Cheshire
*Ogden.....	1783	J. Garside	1841	Lancashire and Cheshire
*Oldham.....	1816	J. Birt	1842	Lancashire and Cheshire
*Oswaldtwistle, L. Mr. End	1840	J. Bamber	1844	Lancashire and Cheshire
Prescot	1841	.....	.....	.....
*Preston, 1st ch	1783	W. Walters, B.A.	1848	Lancashire and Cheshire
Preston, 2nd ch. ....	.....	.....	.....	.....
Preston, 3rd ch. ....	.....	— Peacock .....	.....	.....
*Rochdale, 1st ch.	1777	W. F. Burchell	1839	Lancashire and Cheshire
Rochdale, Hope chapel	1809	S. Todd.....	1847	.....
*Sabden, Pendle Hill.....	1798	C. Kirtland.....	1846	Lancashire and Cheshire
*Salford	1840	H. Dunckley.....	1848	Lancashire and Cheshire
*Staly Bridge, 1st ch.	1808	J. Sutcliffe	1844	General Baptist
*Staly Bridge, 2nd ch.	1815	J. Ash	1846	Lancashire and Cheshire
Todmorden	1845	.....	.....	.....
*Tottlebank	1669	T. Taylor	1841	Lancashire and Cheshire
*Wigan, Lord Street.....	1796	W. Ellison.....	1840	Lancashire and Cheshire
Wigan, 2nd ch.....	1827	B. Millard.....	1827	.....

LEICESTERSHIRE.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
* Appleby	1825			Leicestershire
* Arnsby	1667	J. Davis	1843	Leicestershire
* Ashby and Packington	1807	T. Yates	1845	General Baptist
* Barton	1745	J. Derry, J. Cotton		General Baptist
* Billesdon, 1st ch.	1820			General Baptist
* Billesdon, 2nd ch.	1846	J. Willey	1847	
* Blaby	1807	J. Burnett	1839	Leicestershire
* Bosworth and Walton	1793	J. Smith	1836	Leicestershire
* Bottisford	1791			Notts and Derby
* Castle Donnington	1785			General Baptist
* Earl Shilton	1820	R. Verow		General Baptist
* Fleckney and Smeeton	1819			General Baptist
* Foxton	1716	J. Blackburn	1837	Leicestershire
* Hathern				General Baptist
* Hinckley	1766	T. Smith	1843	General Baptist
* Hugglescote	1798	H. Smith		General Baptist
* Kegworth and Diseworth	1760	J. Taylor	1846	General Baptist
* Knipton	1700	W. Hatton		General Baptist
* Leake and Wimeswold	1782	E. Bott	1838	General Baptist
Leicester:—				
* Archdeacon Lane	1796	T. Stevenson	1830	General Baptist
* Belvoir Street	1760	J. P. Mursell	1827	
* Carley Street	1823	J. F. Winks		General Baptist
Charles Street	1831	T. Lomas	1848	
* Dover Street	1823			General Baptist
* Friar Lane	1688	S. Wigg	1821	General Baptist
St. Peter's Lane	1802			
* Vine Street	1841	J. J. Owen	1848	General Baptist
York Street	1819	W. Gerrard	1842	
* Long Whatton	1799			General Baptist
* Loughborough, 1st ch.	1760	E. Stevenson		General Baptist
* Loughborough, 2nd ch.	1815	C. Stanford	1845	Leicestershire
* Loughborough, Woodgate	1846	J. Goadby	1848	General Baptist
Lutterworth	1835	R. De Fraine	1840	
* Market Harborough		R. Millar	1847	General Baptist
* Measham and Netherseal	1839	G. Staples	1840	General Baptist
* Oadby	1825			Leicestershire
* Queeniborough	1836			General Baptist
* Quorndon and Woodbonse	1804	J. Staddon	1845	General Baptist
* Rotley and Sibley	1802	W. Goodliffe	1847	General Baptist
* Sheepshead	1695	I. Bromwich	1827	Leicestershire
* Sutton-in-Elms	1650	C. Burditt	1811	Leicestershire
* Thurlaston	1814			General Baptist

LINCOLNSHIRE.

* Alford	1845			General Baptist
* Asterby and Donnington		T. Burton	1843	
* Boston, 1st ch.	1653	T. W. Mathews		General Baptist
*Salem chapel	1800	S. Wilson		
Ebenezer	1818	S. Potter	1842	
4th ch.	1840	{ J. Trolley, ... } { J. H. Small .. }	1840	
* Bottesford				Notts and Derby
* Bourn	1688	T. Deacon	1847	General Baptist
Burgh	1700			
* Carlton le Moorland				General Baptist
* Coningsby	1657	G. Judd		General Baptist
Deeping	1839	— Tryon	1839	
* Epworth	1695	D. D. Billings	1842	General Baptist
* Fleet and Holbeach	1688	{ G. Chamberlain } { R. Kenny	1845	} General Baptist
* Gedney Hill	1688			General Baptist
* Gossberton	1688	J. A. Jones	1847	General Baptist
* Goxhill	1842	T. Parkinson	1842	
* Great Grimsby	1826	W. Margerum	1840	

LINCOLNSHIRE—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
*Horncastle	1830	D. Jones	1830	
*Killingholm, 1st ch.....	1792	W. Rowe	1820	
*Killingholm, 2nd ch.....		G. Crook	1846	General Baptist
*Kitton in Lindsey.....	1663	S. Cookman		General Baptist
*Lincoln, 1st ch.....	1781	J. Craps	1826	
*Lincoln, 2nd ch.....	1822	S. Wright	1838	General Baptist
*Long Sutton	1840			General Baptist
Louth.....	1802	R. Ingham.....	1847	General Baptist
*Maltby and Alford	1773	J. Kiddall	1844	General Baptist
Misterton Monkathorpe.....		N. Horsley		
*Partney.....	1837			
*Pinchbeck		H. Simons.....		General Baptist
*Spalding, 1st ch.....	1646			General Baptist
*Spalding, 2nd ch.....	1745	J. Nicholas.....	1848	
*Stamford, 1st ch.....				General Baptist
Stamford, 2nd ch.....		J. C. Philpot		
*Satterton	1808	J. Golsworthy ..	1839	General Baptist
Sutton St. James	1790	W. S. Harcourt..		General Baptist

LONDON AND SOUTHWARK.

Alfred Place, Kent Road	1820	W. Young	1821	
Artillery Street	1831	J. Thornley	1847	
Banner St., St. Luke's ...	1844	R. Moss	1846	
Blandford Street	1794	W. B. Bowes.....	1835	
Bluegate Fields, Ratcliffe Highway	1830	J. Milner	1831	
*Borough Road	1674	J. Stevenson, M.A.	1834	General Baptist
Borough Road, Tabernacle		J. Wells		
Brick Lane, Old Street ...	1783	J. A. Jones.....	1831	
Brown's Lane, Whitechapel				
Buttesland Street, Hoxton		J. Rothery	1831	
*Church Street, Blackfriars	1785	G. Cole	1842	London
*Commercial Road.....	1657	G. W. Pegg	1845	General Baptist
Cromer Street, Gray's Inn Lane	1838			
Crosby Row, Southwark...		C. W. Bankes		
Cumberland Street, Shore- ditch	1841			London Strict
*Devonshire Sq., Bishops- gate Street.....	1638	J. H. Jinton, M.A.	1837	London
Dorchester Place, Hoxton				
*Eagle Street, Red Lion Sq.	1737	R. W. Overbury..	1834	London
Eden St., Hampstead Road	1843			
Edward St., Dorset Square		J. Wise	1845	
*Eldon Street, Finsbury ...	1817			London
*Ditto, Seventh Day	1675			
Great Alie Street				
Golden Lane, St. Luke's...		B. Hoadley		
*Henrietta Street, Bruns- wick Square.....	1817	J. Hohy, D.D. ...	1814	London
Hill Street, Dorset Square	1825	J. Foreman.....	1827	
*Islington	1840			London
Jamaica Row, Bermondsey				
John St., Gray's Inn Lane	1816	J. H. Evans, M.A.	1816	
John's Row, St. Luke's ...	1817	— Newborn		
*Keppel Street	1713	S. Davies	1843	London
King's Head Court, Suffolk Street, Southwark.....		G. Ganner		
Leather Lane, Holborn ...	1847	D. Denham.....	1847	
Little Alie Street, Good- man's Fields.....	1753	P. Dickerson	1831	London Strict
Little Portland St., Mary- lebone.....		— Blackstock		
*Little Prescott Street, Good- man's Fields.....	1633	C. Stovel.....	1832	London

LONDON AND SOUTHWARK—*continued.*

CHURCHES.	When formed	PASTORS.	When settled.	Association to which attached.
*Little Wild Street, Lincoln's Inn Fields.....	1691	C. Woollacott....	1835	London Strict
*Maze Pond, Southwark... Meard's Court, Soho.....	1692 1784	J. Aldis.....	1835	London
*Mill Yard, Goodman's Fields, Seventh-day.....	1664	W. H. Black.....	1840	General Bapt. Assembly
Mitchell Street, St. Luke's	1841	J. Shorter.....	1847	
*New Park St., Southwark	1719	J. Smith.....	1841	London
*Northampton St., King's Cross.....	1843	— Orchard		
Paddington:—				
*New Church Street.....	1831	J. Burns, D.D.....	1835	General Baptist
*Praed Street.....	1841	W. Underwood...	1841	General Baptist
Phillip's St., Kingsland Rd.	1848	— Pepper.....	1848	
Redcross Street.....	1644	D. Whittaker.....	1833	
Romney St., Westminster	1817	H. J. Betts.....	1847	
*Salters' Hall, Cannon St.	1830	S. J. Davis.....	1827	London
*Shakespeare's Walk, Shadwell.....	1837	T. Moore.....	1837	London
*Shoreditch, Providence Ch.	1837	W. Miall.....	1839	London
Shoreditch, Ebenezer Ch.	1835	R. W. Elliott		
*Shouldham Street.....	1809	W. A. Blake.....	1845	London
Snow's Fields.....	1804	J. Stringer		
Soho Chapel, Oxford St....	1780	G. Wyard.....	1842	
Somers Town.....	1796	— Nunn		
*Spencer Place, Goswell Rd.	1815	J. Peacock.....	1821	London
Squirrels St., Bethnal Grn.		T. Smither		
Trinity St.....	1773	B. Lewis.....	1825	London Strict
Unicorn Yard.....	1720	W. H. Bonner		
*Vernon Square.....	1784	O. Clarke.....	1842	London
*Waterloo Road.....	1836	J. Branch.....	1845	London
Westbourne Street, Pimlico	1830	J. Stenson.....	1832	
Westminster, Great Smith Street.....	1846	— George.....		London Strict
MIDDLESEX.				
Alperton.....	1827			
*Bow.....	1785	G. W. Fishbourne	1846	London
*Brompton.....	1838	P. Cater.....	1846	London
Camden Town, King Street	1847	J. Slade.....	1847	
Chelsea, Beulah.....	1836			
*Chelsea, Paradise Chapel.	1817			London
Chelsea, Zion.....	1824	J. Nichols.....	1838	
Greenford.....	1819			
Hackney, Clarence Road..	1847	— Robinson.....	1847	
*Hackney, Mare Street....	1798	{ F. A. Cox, D.D. 1811 } { D. Katterns..... 1846 }		} London
*Hammersmith, 1st ch.....	1793			
Hammersmith, 2nd ch.....	1835			
Hampstead, Holly-bush hill	1818	J. Castleden.....	1818	
Ditto, New End.....	1825	R. Livermore.....	1836	
Harefield.....	1835	W. Lake.....	1841	
*Harlington.....	1798	W. Perratt.....	1847	Berks & West Middlesex
Harrow on the Hill.....	1812	T. Smith.....	1836	
Harrow Weald.....	1847			
Hayes, 1st ch.....				
Hayes, 2nd ch.....	1843			
Hendon.....	1847	G. Warne.....	1847	
Homerton Row.....	1820	D. Curtis.....	1837	
*Highgate.....	1813			
Hyde (Hendon).....	1843	J. Franklin.....	1844	
Kensal Green.....	1848	B. Swallow.....	1848	
Kensington, Church Lane	1843	P. W. Williamson	1848	
Kensington, Silver Street..	1824	W. G. Lewis.....	1847	London
Do., Holland Street.....	1844	— Hunt		
*New Brentford.....	1802	T. Smith.....	1845	

MIDDLESEX—continued.

CHURCHES	When formed.	PASTORS.	When settled.	Association to which attached.
Old Prentford	1819			
*Poplar	1812	J. A. Baynes, B.A.	1845	London ?
*Potter's Bar	1825	R. Ware	1836	
*Shacklewell	1818	J. Cox	1837	London
*Staines	1825	G. Hawson	1825	Berks & West Middlesex
Stamford Hill	1838			
*Stepney, College Chapel	1836			
*Stepney, Cave of Adullam	1828	W. Allen	1837	
*Tottenham	1827	R. Wallace	1846	London
*Uxbridge	1840	J. Y. Holloway	1844	Berks & West Middlesex
*West Drayton	1827	J. Faulkner	1845	Berks & West Middlesex

MONMOUTHSHIRE.

*Abercarne				Monmouthshire
*Abergavenny, 1st ch.	1807	M. Thomas	1807	
*Abergavenny, 2nd ch.	1828	H. Poole	1838	Monmouthshire
*Abersychan	1827	S. Price	1831	Monmouthshire
*Argoed	1818	T. Evans		Monmouthshire
*Bassalleg, Bethel	1831			Monmouthshire
*Bethany, E.	1838	T. Leonard		
*Bethlehem	1838			
Bethesda	1742	{ J. Edmunds	1805 } { T. Thomas	1836 }
*Beulah	1824	T. Evans		Monmouthshire
*Blackwood	1835	D. Jones		Monmouthshire
*Blaenau, Salem	1842	W. Roberts		Monmouthshire
*Blaenau Gwent	1660	J. Lewis	1837	Monmouthshire
*Blaenavon, Ebenezer	1825	O. Michael		Monmouthshire
*Blaenavon, Horeb	1823			Monmouthshire
Bloinauor	1844			
*Brynbign	1839	I. Frize		Monmouthshire
*Brynmawr, Calvary	1837	T. Roberts	1837	Monmouthshire
*Caerodor		T. Jenkins	1841	Monmouthshire
*Caerleon	1771	J. Evans	1827	Monmouthshire
*Caerwent	1819			Monmouthshire
Capel y Ffin	1745	M. Lewis	1825	
*Casbach		E. Jones	1823	Monmouthshire
*Castletown	1823	E. Jones	1823	Monmouthshire
Chepstow	1818	T. Jones		Gloucestershire
*Cwmbran	1839	J. Michael	1842	Monmouthshire
*Daran-velen	1842	B. Williams		Monmouthshire
*Glasgoed	1817			Monmouthshire
*Goitre, Saron	1826			Monmouthshire
*Libanus	1835	E. Jones		
*Llanccwrg		D. Evans	1843	Monmouthshire
*Llanddewi	1828			
Llandogo	1839	W. Lloyd	1839	
*Llanelly	1838	J. Vintin	1838	Monmouthshire
*Llangibby	1837	J. Harris	1842	Monmouthshire
*Llanhiddel	1838	J. Davies	1838	Monmouthshire
Llansaintffraid		E. P. Williams		Monmouthshire
Llanvihangel Crucornv	1838			
*Llanthewi	1828	D. Jones	1840	Monmouthshire
*Llanwenarth	1652	F. Hiley	1811	Monmouthshire
*Machen	1829	W. Lewis		Monmouthshire
*Magor	1814	T. Leonard	1819	Monmouthshire
Monmouth		H. Clark, M.A.	1843	
Nantyglo	1830	{ S. Williams T. Bevan		
Nash		J. Williams	1838	
*Newport, Welsh	1817	W. Thomas	1835	Monmouthshire
*Newport, Eng.	1829	W. Allen	1846	
Commercial Road	1844			
*Pennel	1772	T. J. Thomas	1838	Monmouthshire
*Penrhos	1839	J. Cobner	1841	Monmouthshire
*Penycae	1827	E. Thomas		Monmouthshire

MONMOUTHSHIRE—*continued.*

CHURCHES.	When formd.	PASTORS.	When settled.	Association to which attached.
*Penygarn	1729	E. Evans	1843	Monmouthshire
*Pisgah		T. Kenwyn		
*Pontrhydryn	1815	D. D. Evans	1827	Monmouthshire
Ragland	1818			
*Rymney, Eng.	1839			Monmouthshire
*Rymney, Welsh ..	1828			Monmouthshire
* Ditto, Jerusalem		D. R. Jones	1847	Monmouthshire
*Risca	1835	J. Rowe	1842	Monmouthshire
*St. Brides				Monmouthshire
*St. Melon's	1842	D. Evans		Monmouthshire
*Sion Chapel	1803			Monmouthshire
*Sirhowy, Carmel ..	1836	R. Ellis	1847	Monmouthshire
*Sirhowy, Tabernacle				Monmouthshire
*Taliwain	1828	T. Kenwyn	1828	Monmouthshire
*Tredegar, English ..	1833	D. Evans	1847	Monmouthshire
*Tredegar, Welsh ..	1798	W. Roberts	1833	Monmouthshire
*Trosnant, English ..	1836	T. Thomas	1836	Monmouthshire
*Trosnant, Welsh ..	1776	D. L. Isaac		Monmouthshire
*Trosnant, Sion Chapel ..	1844	D. Edwards		Monmouthshire
*Twyngwyn	1829			Monmouthshire
*Usk	1839	W. Owen	1848	Monmouthshire
*Victoria	1840	T. Davies	1840	Monmouthshire
*Zoar, Henllys	1844	D. Jones		

NORFOLK.

*Attleborough	1825	W. Brown	1836	
*Aylsham	1796			
*Bacton	1822	W. Banns		
*Blakeney	1844	W. A. Caldwell ..	1847	
Brooke	1841			
*Buxton	1795	J. Dawson	1842	
Carlton Rode	1812	J. W. Oakley	1840	
*Castle Acre	1840	J. Wherry	1847	General Baptist
Catton				
Claxton	1765	J. Hupton	1794	
*Costessey	1823	J. Ivory	1824	
*Dereham	1783	J. Williams	1822	
*Diss	1789	J. P. Lewis		
*Downham	1800	J. Bane	1847	
Ellingham	1699	J. Cragg	1847	
*Fakenham	1801	S. B. Gooch	1840	
Felthorpe	1836			
*Fornsett St. Peter	1814	J. King		General Baptist
*Foulsham	1820	D. Thompson	1830	
Holt	1840			
*Ingham	1653	J. Venimore	1826	
Kenninghall	1799	H. Howell	1842	
*Ludham	1822	J. Sadler	1844	
*Lynn	1688	J. T. Wigner	1840	
*Magdalen and Stowbridge ..	1823	J. C. Smith		General Baptist
Martham	1800			
*Neatishead	1811	W. Spurgeon	1812	
*Necton	1787	E. Griffiths	1841	
*Norwich, 1st ch.	1686	T. Scott	1831	General Baptist
*St. Mary's	1691	W. Brock	1833	
*St. Clement's	1788	T. A. Wheeler	1845	
*Orford Hill	1833	W. Welch	1847	
Providence Chapel				
St. George's				
Ormesby	1842	W. Laxon	1844	
Pulham St. Mary	1841	— Taylor	1842	Suffolk and Norfolk, New
*Salehouse	1802			
*Saxlingham	1802	— Boast		Suffolk and Norfolk, New
*Shelfanger	1762			Suffolk and Norfolk
*Swaffham	1822	J. Hewett	1825	
*Tittleshall	1830	R. Pyne		

NORFOLK—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached
*Upwell ...	1840	J. Porter.....		
Walsingham				
*Worstead	1717	C. T. Keen.....	1843	
*Wortwell	1819	C. Hart	1844	Suffolk and Norfolk
*Yarmouth, 1st ch.....	1686	W. Goss	1837	General Baptist
Yarmouth, 2nd ch.....	1754	H. Betts	1833	

NORTHAMPTONSHIRE.

Aldwinkle.....	1822	J. Brookes.....		Northamptonshire
Blisworth.....	1825	J. G. Stevens		Northamptonshire
*Brannston	1788	W. Jones		Northamptonshire
Braybrook	1793			Northamptonshire
Brington	1824			Northamptonshire
Buckhy	1765	A. Burdett.....	1840	Northamptonshire
Bugbrook	1805	J. Larwell	1838	Northamptonshire
Burton Latimer	1744	W. May	1843	Northamptonshire
Clipston	1777	T. T. Gough	1835	Northamptonshire
Deanshanger	1839			
Earl's Barton	1793	T. Phillips	1840	Northamptonshire
Ecton.....	1818			
Cretton	1786	J. Robinson	1842	Northamptonshire
Guilsborough	1781	W. Hawkes	1844	Northamptonshire
Hackleton	1781	W. Knowles	1815	Northamptonshire
Harpole	1823	J. Ashford	1842	Northamptonshire
Husband's Bosworth		W. Williams		
Irthlingborough	1770	J. Trimmings	1832	
Kettering, 1st ch.	1696	W. Robinson	1830	Northamptonshire
*Kettering, 2nd ch.	1824	J. Jenkinson	1824	
King's Sutton		J. Simpson.....		Oxfordshire
Kingsthorpe	1822			Northamptonshire
Kislingbury.....	1810			Northamptonshire
*Middleton Cheney		J. Price	1843	Oxfordshire
Milton	1823	T. Marriott.....	1828	
Moulton		F. Wheeler	1819	Northamptonshire
Northampton:—				
*College St.....	1733	J. Brown.....	1843	Northamptonshire
2nd ch.	1820			
*3rd ch.	1829	H. Rose.....	1845	General Baptist
*Grey Friars' Street	1834	J. Pywell	1846	Northamptonshire
Oundle.....	1800			
Pattishall and Eastcote ...	1838	T. Chamberlain ...	1839	Northamptonshire
*Peterborough	1653	W. Pentney	1846	General Baptist
Raunds	1801	J. Atkinson	1844	
*Ravensthorpe	1819	— Wilkinson	1847	Northamptonshire
Ringstead.....	1714	— Kitchen	1846	
Road	1688	G. Jayne	1829	Northamptonshire
Rushden, 1st ch.....		J. Whittemore	1831	Northamptonshire
Rushden, 2nd ch.....	1800	C. Drawbridge	1826	
Spratton.....	1840	T. Clements	1845	Northamptonshire
Stanwick	1842	J. B. Walcot	1843	Northamptonshire
Sulgrave		T. Vasey	1847	Northamptonshire
*Thrapstone	1787	B. C. Young	1842	Northamptonshire
Towcester	1784	J. Davies.....	1846	Northamptonshire
Walgrave	1689	J. Marriott.....	1840	Northamptonshire
West Haddon	1821	— Cole.....	1841	Northamptonshire
Weston by Weedon	1681			Northamptonshire
Woolaston	1835			1835
Woodford	1822	W. Ragsdell	1838	

NORTHUMBERLAND.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
Berwick on Tweed*	1809	{ A. Kirkwood. } { C. Robson	1809	
Ford Forge	1807	J. Black	1807	
Newcastle-on-Tyne:—				
New Bridge	1825	R. Banks	1825	
*New Court	1818	H. Christopherson	1843	
Providence Chapel	1844	R. B. Sanderson..	1844	Northern
*Thhill Stairs	1650	G. Sample	1845	Northern
*North Shields	1798	J. D. Carrick	1839	Northern
*Rowley and Shotley Field	1652	J. Fyfe	1846	Northern

NOTTINGHAMSHIRE.

*Beeston, 1st ch.	1804	R. Pike		General Baptist
*Beeston, 2nd ch.		— Litchfield		Notts and Derby
*Boughton	1806	J. Robertson	1847	General Baptist
*Broughton and Hose		R. Stocks		General Baptist
*Carlton le Moorland				Notts and Derby
*Collingham		G. Pope		Notts and Derby
*Gamston and Retford		W. Fogg	1835	General Baptist
*Kirkby Woodhouse	1760			General Baptist
*Mansfield	1819	J. Wood	1839	General Baptist
New Basford	1829	{ J. Robinson... } { W. Sisling..... }	1829	
*Newark on Trent, 1st ch.	1810	J. C. Norgrove	1846	Notts and Derby
Newark on Trent, 2nd ch.		J. Stevenson		
Nottingham: *Broad Street	1775	J. Fernyhough... ..	1841	General Baptist
Spaniel Row	1847			
*George Street		J. Edwards	1830	Notts and Derby
Park Street		W. Green	1844	
*Stoney Street	1819	H. Hunter	1830	General Baptist
*Old Basford	1838			
*Southwell	1811	J. Phillips	1838	Notts and Derby
*Sutton Ashfield, 1st ch.	1819	C. Nott	1826	Notts and Derby
*Sutton Ashfield, 2nd ch.				General Baptist
*Sutton Bonington	1798			General Baptist
*Sutton on Trent	1822	J. Edge	1836	Notts and Derby
*Warsop	1841			General Baptist
*Woodborough & Calverton	1833	T. Ward	1833	Notts and Derby

OXFORDSHIRE.

Ascot	1840	T. F. Jordan	1843	Oxfordshire
*Banbury	1812	D. Nunnick	1821	Oxfordshire
*Bloxham	1817			
Boddicott		W. Cherry		Oxfordshire
*Barford	1842	T. Eden	1842	Oxfordshire
*Chadlington	1822			
Chalgrove		G. Best		
Charlton Otmoor	1694	T. Bliss, B.A.		Oxfordshire
*Chipping Norton	1664	B. Wheeler	1840	Oxfordshire
*Coate	1814	H. Matthews	1836	
*Ensham				
*Goring	1640	J. Blakeman	1841	Oxfordshire
*Hook Norton	1837	W. Cherry		Oxfordshire
*Milton	1720	E. Bryan	1847	Oxfordshire
*Oxford, New Road	1847			
Oxford, Friaries	1826	W. Allnutt	1827	
Syddenham	1847			
Syddenham, 2nd ch.	1825	S. Walker	1841	
Thame	1827			Oxfordshire
*Woodstock				

* Berwick on Tweed is a county of itself.

RUTLANDSHIRE.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
Belton	1843	H. Whitlock.....	1843	
*Morcott and Barrowden..	1678	W. Orton	1844	General Baptist
Oakham	1771	T. Bumpas		Northamptonshire

SHROPSHIRE.

Aston Clunsland	1836	— Howard	1843	
Bridgnorth	1740	A. Tilley.....	1846	
Broseley, 1st ch.	1749	W. Jones		
Broseley, 2nd ch.	1803			
Donnington Wood	1820	W. Jones	1839	
Market Drayton	1818	J. Simister.....	1838	
Oldbury.....	1815			
Oswestry.....	1806	H. C. Grainger....	1846	
Pontesbury, 1st ch.	1828	— Roberts		
Pontesbury, 2nd ch.	1841			
Shiffnall, 1st ch.....	1700	R. Jones	1840	
Shiffnall, 2nd ch.....	1842			
Shrewsbury, 1st ch.	1627	W. P. Williams...	1847	
Shrewsbury, Claremont Street.....	1828	J. Fowler.....	1842	
Snailbeach	1817	E. Evans.....	1833	
Wellington.....	1807	W. Keay	1820	
Welshampton	1820			
Wem.....	1815			
*Whitchurch	1808	J. Phillips	1822	

SOMERSETSHIRE.

Bath:—				
Lower Bristol Road....	1836	W. Cromwell.....	1843	
*Somerset Street	1752	D. Wassell	1839	Bristol
*York Street	1830	W. Gillson.....	1847	Bristol
Fourth church		W. Clarke	1826	
*Beckington	1786			Bristol
*Bourton		J. Hannam		Bristol
*Bridgwater	16...	H. Trend.....	1829	Western
Bristol:—*Broadmead	1640	T. S. Crisp	1845	Bristol
*Counterslip	1804	T. Winter.....	1823	Bristol
*King Street	1656	G. H. Davis.....	1842	Bristol
*Maudlin Street.....		T. Jenkins		Bristol
*Pithay	1834	E. Probert.....	1835	Bristol
St. George's		C. Smith.....	1845	
*Thrissell Street	18...	W. H. Fuller.....		Bristol
*Welsh	1838	T. Jenkins	1841	Monmouthshire
Buckland St. Mary	1832			
Burnham		F. H. Rolestone ..	1844	
*Burrowbridge	1837	T. Baker.....	1837	Western
*Burton	1833	J. Merchant.....	1833	Western
*Chard.....	1653	E. Edwards	1843	Western
*Chedder	1832			Bristol
*Creech	1831	G. Medway	1831	Western
*Crewkerne	1816	S. Pearce	1842	Western
Crosscombe	1700	H. Crossman		
*Dunkerton		J. Ricketts		Bristol
*Frome, Badcox Lane	1689	C. J. Middleditch	1837	Bristol
Ditto, Nashes Street				
*Ditto, Sheppard's Barton..	1685	— Manning	1848	Bristol
*Hatch	1742	W. W. Stembridge	1846	Western
*Highbridge	1826	F. Boast.....	1847	Western
*Horsington	unk.	D. Bridgman	1830	Western
Ilminster	1847			
*Isle Abbotts	1810	R. White	1846	Western
*Keynsham	1808	T. Ayres.....		Bristol

SOMERSETSHIRE—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached
*Laverton	1814			Bristol
Litton	1830			
*Minehead	1817	C. Elliott	1833	Western
*Montacute	1824	J. Price	1825	Western
*North Curry	1828			Western
*Paulton	1658			Bristol
*Philip's Norton	1819			Bristol
*Pill	1815	W. Croggan	1847	Bristol
Road	1783			
Rowberrow	1824			
South Chard		E. Child	1844	
*Stogumber	1688	J. G. Fuller	1843	Western
*Street	1813	J. Little	1826	Western
*Taunton	1814	S. G. Green	1847	Western
*Twerton	1804	J. Daniel	1847	Bristol
*Watchett	1808	S. Sutton	1827	Western
Wedmore		J. Chandler	1814	
*Wellington	1739	J. Baynes	1820	Western
*Wells	1816	J. Spasshatt	1847	Bristol
Williton		— Sutton		
*Wincanton	1829	G. Day	1831	Western
Winscombe	1827	R. Hooppell	1828	
*Yeovil	1688	R. James	1843	Western

STAFFORDSHIRE.

*Bilston	1800	T. Skemp	1848	
*Brettell Lane	1809			Midland
Broseley				
*Burslem	1806	J. Pulsford	1844	Lancashire and Cheshire
*Burton on Trent, 1st ch.	1792			Notts and Derby
Burton on Trent, 2nd ch.	1823	J. Peggs	1846	General Baptist
*Cosely, Darkhouse		D. Wright	1834	Midland
*Providence	1807	J. Maurice	1842	Midland
Coppice		W. Bridge	1816	
Gornal		S. Burns		
Hanley	1820	L. J. Abington		
*Holy Cross	1815			Midland
*Newcastle under Line	1834			Lancashire and Cheshire
*Rocester	1834	J. Sutcliffe	1836	General Baptist
Rowley Regis	1823	D. Matthews		
Smethwick	1847			
Spring Meadow		J. Smith		
Stafford	1841			
*Stoke on Trent	1841			General Baptist
Tamworth		— Massey		
*Tipton, Summer Hill	1831			Midland
Uttoxeter	1822			
*Walsall, 1st ch.	1832	J. Williams	1845	Midland
*Ditto, 2nd ch.		R. Hamilton		General Baptist
*Wednesbury	1839	F. Blower		Midland
*West Bromwich, Provi- dence	1796	W. Lloyd		Midland
*Ditto, Bethel	1830	J. Burrows	1847	Midland
*Willenhall, 1st ch.	1792	E. Jones		Midland
Willenhall, 2nd ch.	1839			
*Wolverhampton, 1st ch.	1840			General Baptist
*Wolverhampton, 2nd ch.	1830	J. Stevenson	1845	Midland
Wolverhampton, 3rd ch.		J. Hatton		

SUFFOLK.

Aldborough	1821	J. Matthews	1840	
Aldringham	1812	— Aldis	1837	Suffolk and Norfolk New
Bardwell	1824	— Smith	1842	Suffolk and Norfolk New
*Barton Mills	1811	J. Richardson	1847	

SUFFOLK—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
Beccles.....	1808	G. Wright.....	1823	Suffolk and Norfolk New
Bildestone.....	1738	J. Campbell.....	1839	
Botesdale.....	1846			
*Bradfield.....		T. Ridley.....		Suffolk and Norfolk
Bungay.....	1846			
*Bures St. Mary.....	1833	A. Anderson.....	1833	Essex
*Bury St. Edmund's, 1st ch..	1800	C. Elven.....	1822	
*Bury St. Edmund's, 2d ch..	1837	J. Baldwin.....		Suffolk and Norfolk New
*Charsfield.....	1809	J. Runnacles.....	1835	Suffolk and Norfolk
Chelmondiston.....	1824	— Saxby.....	1846	Suffolk and Norfolk New
*Clare.....	1802	W. Barnes.....		Suffolk and Norfolk
Cransford.....	1838			Suffolk and Norfolk New
*Crowfield.....	1834	— Last.....	1844	Suffolk and Norfolk New
Earl Soham.....	1824	— Service.....		Suffolk and Norfolk New
*Eye.....	1810	R. Bucke.....	1846	
*Framsden.....	1835	J. Ling.....	1836	Suffolk and Norfolk
Friston.....	1810	W. Brown.....	1834	Suffolk and Norfolk New
Glemsford.....	1829	R. Barnes.....	1831	Suffolk and Norfolk New
Grundisburgh.....	1798	S. Collins.....	1827	Suffolk and Norfolk New
Hadleigh.....	1819			Suffolk and Norfolk New
Halesworth.....	1819	— Brown.....		Suffolk and Norfolk New
Haverhill.....				
Horham.....	1799	G. Galpine.....	1847	
Ipswich, Bethesda.....		T. Poock.....		
Globe Lane.....	1836			
St. Clement's.....	1829			
*Stoke Green.....	1750	J. Webb.....	1843	Suffolk and Norfolk
Turret Green.....	1842	I. Lord.....	1847	
Zoar.....		W. Austen.....	1847	Suffolk and Norfolk New
Laxfield.....	1808	— Totman.....	1831	Suffolk and Norfolk
*Lowestoft.....	1813	J. E. Dovey.....	1845	Suffolk and Norfolk
Little Stonham.....	1823	T. Smeeton.....	1846	Suffolk and Norfolk New
Mayford.....		W. Edwards.....		
Mendlesham.....	1839	G. Norris.....	1841	
Mildenhall, West Row.....	1787			
Norton.....	1831	— Backhouse.....	1844	Suffolk and Norfolk New
*Occold.....	1834	J. Revell.....	1836	Suffolk and Norfolk New
*Otley.....	1800	G. Isaac.....		Suffolk and Norfolk
Rattlesden.....	1813	W. Parson.....	1847	Suffolk and Norfolk New
*Somersham.....	1835	J. Crook.....	1836	Suffolk and Norfolk New
*Stradbroke.....	1817	R. Bayne.....	1842	Suffolk and Norfolk
Stowmarket.....	1797	T. Lingley.....	1834	
*Sudbury.....	1834	S. Murch.....	1848	Suffolk and Norfolk
Southwold.....	1821			
*Stoke Ash.....	1808	T. W. Oakley.....		Suffolk and Norfolk New
*Sutton.....	1810	— Clarke.....		Suffolk and Norfolk New
Tunstal.....	1805	— Day.....		Suffolk and Norfolk New
Waldringfield.....	1823	H. T. Pawson.....	1843	Suffolk and Norfolk New
*Walsham le Willows.....	1818	J. Seaman.....		Suffolk and Norfolk
Walton.....	1808	T. Hoddy.....	1837	
Wattisham.....	1763	J. Cooper.....	1831	Suffolk and Norfolk New
Wetherden.....	1838	— Abbott.....		Suffolk and Norfolk New
Winston.....	1842			

SURREY.

*Aldlestone.....	1828	W. C. Worley.....	1838	Berks & West Middlesex
*Bagshot.....	1839			Berks & West Middlesex
*Battersea.....	1797	I. M. Soule.....	1838	
*Brixton Hill.....	1840	W. Palsford.....	1845	London
Brockham Green.....	1803	T. Biddle.....	1830	
Burstow.....	1834	J. Westcott.....	1835	
*Camberwell.....	1823	E. Steane, D.D.....	1823	London
Chobham, West End.....		— Cooper.....		
Chobham, Burrow Hill.....				
Clapham.....	1787	B. Hoe.....	1842	

SURREY—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
Cawland Grove, Wandsworth Road.....		J. Pondsford		
Croydon	1729			
Dorman's Land	1792			
Farnham	1846	S. Samuels		
Guildford	1689			
*Horsell	1844	B. Davis	1844	Berks & West Middlesex
Horsell Common				
Kennington	1835	T. Atwood	1835	
Kingston on Thames.....	1790	W. Collings	1843	
*Lambeth	1821	W. Frazer	1842	London
Norwood				
Peckham	1818	G. Moyle	1847	
Richmond.....		R. Abbott	1848	
Stockwell				
*Walworth, Lion Street....	1805	S. Green	1834	London
*Walworth, Horsley Street.	1833	J. George	1847	London
Walworth, East Street		J. Moody		
Wandsworth	1821	W. Ball	1843	

SUSSEX.

*Battle.....	1793	R. Grace	1836	West Kent and Sussex
Brenchley	1801			
*Brighton, Bond Street.....	1786	W. Savory	1830	Kent and Sussex New
Brighton, Richmond Hill.....	1824	J. Sedgwick	1824	
Brighton, Robert Street.....	1842	W. Tant		
Brighton, West Street.....	1847	— Grace	1847	
Crowborough	1844	J. Moase		
*Dane Hill and Newick	1815	J. Poynder	1844	
Forest Row.....	1841	G. Veals	1843	
Hailsham	1793	T. Wall	1839	
*Hastings, 1st ch.....	1838			West Kent and Sussex
Hastings, Zoar				
Horsham	1834			
*Lewes	1781	J. Laurence	1848	West Kent and Sussex
*Midhurst	1838			Southern
Rotherfield		J. Page		
*Rye	1750	A. Smith	1821	Kent and Sussex New
Slaugham, Hand Cross	1780	T. Davies	1829	
Uckfield	1815	J. H. Foster	1815	
*Wadhurst	1816			
*Wivelsfield	1763	T. Baldock	1841	Kent and Sussex New

WARWICKSHIRE.

*Alcester	1640	M. Philpin	1845	Worcestershire
Attleborough.....	1840	J. Spooner	1839	
*Austrey	1808	J. Barnes		General Baptist
Bedworth	1796	W. Smith	1822	
Birmingham:—				
*Bond Street	1785	I. New	1847	Midland
*Cannon Street	1737	T. Swan	1829	Midland
Chapel-house Street				
*Graben Street		J. M. Daniell	1847	Midland
*Heneage Street.....	1842	C. H. Roe		Midland
*Newhall Street.....	1814	A. G. O'Neal		Midland
*Lombard Street.....	1786	G. Cheatle	1811	General Baptist
St. Ann Street	1845			
Thorp Street.....	1845			
Brealey	1846			
Coventry, 1st ch.....	1716	J. Watts	1841	
Coventry, 2nd ch.....	1823	J. Lewitt	1848	General Baptist
Draycott	1811	E. Thomas	1829	
Dunchurch	1844			
Henley in Arden	1688	— Bottomley	1843	General Baptist

WARWICKSHIRE—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
Leamington.....	1830	O. Winslow, A.M.	1839	
* Longford	1773	W. Chapman		General Baptist
* Longford, Union Place		J. Shaw	1843	General Baptist
* Monk's Kirby	1817	— Jones	1842	Leicestershire
Nuneaton	1846			General Baptist
Over Easington	1803	J. Cook		
Pudsey	1847			
Rugby	1808	E. Fall	1811	
Stratford on Avon	1832			Worcestershire
Studley.....		W. Maizey	1848	
Warwick	1640	T. Nash	1843	
Wolston	1814	G. Jones		
* Wolvey.....	1815	J. Knight		General Baptist

WESTMORELAND.

*Brough	1834			Northern
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WILTSHIRE.

*Berwick St. John.....	1825	J. Rowe		
Bradford, 1st ch.....	1690	W. Hawkins.....	1842	
*Bradford, 2nd ch.....		H. Webley.....		Bristol
Bratton	1734	T. Griffin.....	1847	Bristol
Bromham	1828			
Broughton Gifford	1806	W. Blake	1829	
Calne, 1st ch.....		J. Middleditch.....	1846	
Calne, 2nd ch.....				
Chapmanslade	1788	J. Lawrence	1841	
Chippenham.....	1804			
Clock	1843			
*Corsham	1824	J. P. Siliphant		Bristol
Corseley	1811	R. Parsons	1818	
*Corton	1826	T. Hardick.....	1830	Bristol
*Crockerton	1689	Z. Clift.....	1843	Bristol
Devizes, 1st ch.....	1700	W. B. Withington	1841	
*Devizes, 2nd ch.....	1807	C. Stanford.....		Bristol
Devizes, 3rd ch.....	1836	G. Wessley	1837	
Devizes, 4th ch.....				
*Downton, 1st ch.....	1680	W. S. Clifton.....	1845	General Baptist
*Downton, 2nd ch.....	1734			Southern
Ellscott	1832			
Endford.....	1818	C. Offer	1818	
Fosbury.....	1820			
*Grittleton				Bristol
Hilperton	1805	J. Dymott	1810	
*Knole and Semley.....	1830	T. King	1843	
Limpley Stoke	1820	W. Huntley	1829	
*Ludgershall.....	1818	J. Mead		Southern
Malmsbury	1700	T. Martin	1812	
Market Lavington.....	1832	S. Dark	1832	
*Melksham, 1st ch.....	1700	C. Daniel	1844	Bristol
Melksham, 2nd ch.....	1824			
*Netheravon.....		S. Offer		
North Bradley.....	1775	B. Wilkins.....	1828	
Pewsey				
*Rushall	1743	W. White		General Baptist
*Salisbury	1690	J. W. Todd.....	1847	Southern
Sandy Lane.....	1818			
*Sherston	1837	S. Stubbins	1837	Bristol
*Shrewton.....	1812	{ J. Mather.....	1842	} Bristol
		{ C. Light.....	1845	
Southwick.....	1660	W. Eacote	1841	
Stratton	1740	R. Beeze	1831	
*Trowbridge:—Back St.....	1736	W. Barnes.....	1843	Bristol
*Bethesda	1821	S. Walker	1847	Bristol

WILTSHIRE—*continued.*

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
Trowbridge, Zion Chapel	1813	J. Warburton.....	1815	
4th ch.....	1843	R. Aitchison	1843	
Uphaven				
*Warminster	1811	G. How	1841	Bristol
Westbury	1830	J. Preece.....	1839	
Westbury Leigh	1669			
*Westbury, Penknapp.....	1810	S. Evans	1834	Brist
Widbourne	1811	R. Parsons	1818	

WORCESTERSHIRE.

Astwood Bank.....	1813	{ J. Smith	1813	
		{ T. Thomas.....	1846	
Atchlench	1825	D. Crumpton	1843	Worcestershire
*Bewdley.....	1649	G. Cozens.....		Midland
*Blockley.....	1820	A. M. Stalker.....	1832	Oxfordshire
Bowling Green.....	1831	J. Smith.....	1841	
*Bromsgrove	1652			Midland
Buckridge Bank				
*Catshill		M. Nokes		Midland
Cookbill and Studley	1841			Worcestershire
*Cradley	1798	W. J. Barker.....	1846	Midland
*Cradley Heath		— Banister.....		General Baptist
*Dudley		W. Rogers.....	1826	Midland
*Evesham, Cowl Street.....	1732	J. Hockin.....	1837	Worcestershire
Evesham, Mill Hill.....	1779	A. G. Fuller.....	1847	Worcestershire
*Kingsheath.....	1835			
Kidderminster	1809	J. Mills.....	1841	Midland
*Netherton, 1st ch.....	1810	E. Thomas.....		Midland
*Netherton, 2nd ch.....	1820			General Baptist
*Pershore.....	1658	F. Overbury	1840	Worcestershire
Shipston on Stour	1774	J. Morris.....	1846	Oxfordshire
*Stourbridge, Hanbury Hill	1836	J. Hossack.....	1847	Midland
Tenbury	1819	J. Gordon.....	1842	
Upton on Severn	1670	J. Freer.....	1832	Worcestershire
Westmancote.....	1779	J. Francis.....	1843	Worcestershire
Wythall Heath				
Worcester	1651	W. Crowe	1841	Worcestershire

YORKSHIRE.

*Allerton	1826	J. Ingham		General Baptist
*Barnoldswick	1668	T. Bennett.....	1845	Yorkshire
*Bedale	1793	D. Dolamore		Yorkshire
Beawick et Cranswick.....	1830			
Beverley, 1st ch.....	1791	J. Everson	1834	
Beverley, 2nd ch.....	1833	R. Johnston.....	1833	Yorkshire
*Bingley	1760	G. W. Rodway		Yorkshire
*Birchcliffe.....	1763	H. Hollinrake.....		General Baptist
*Bishop Burton.....	1774	J. Voller.....	1845	Yorkshire
*Blackley	1794	J. Hirst		Yorkshire
*Boroughbridge and Dish-				
forth.....	1816	W. B. Davies	1845	Yorkshire
*Bradford, 1st ch.....	1753	H. Dowson.....	1836	Yorkshire
*Ditto, 2nd ch.....	1824			Yorkshire
*Ditto, Prospect Place	1832			General Baptist
Ditto, 4th ch.....	1843			
*Bramley	1796	J. McPherson	1844	Yorkshire
Brearley	1846			
*Bridlington	1698	G. H. Orchard.....	1848	Yorkshire
*Chapel-feld.....	1821	J. Allison	1844	Yorkshire
*Clayton	1828	R. Hogg		General Baptist
*Cowlinghill.....	1756	N. Walton	1825	Yorkshire
*Crigglestone	1823	J. Parkinson		Yorkshire
*Cullingworth.....	1836			Yorkshire

YORKSHIRE—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
*Dewabury				Yorkshire
*Driffild		J. Dunning		Yorkshire
*Earby in Craven	1818			Yorkshire
*Fursley	1777	J. Foster	1824	Yorkshire
*Gildersome	1749			Yorkshire
*Golcar	1836			Yorkshire
*Halifax, 1st ch.	1755	J. Whitaker	1847	Yorkshire
*Halifax, 2nd ch.	1782	J. Pike		General Baptist
*Haworth, 1st ch.	1752	A. Berry		Yorkshire
*Haworth, 2nd ch.	1821			
*Hebden Bridge, 1st ch.	1777	J. Crook	1834	Yorkshire
Ditto, 2nd ch.	1839			
*Hedon	1825			Yorkshire
Hellfield		S. Hardacre	1816	
*Heptonstall Slack	1807	W. Butler		General Ba
*Horsforth	1803	G. Mitchell	1847	Yorkshire
*Huddersfield				Yorkshire
*Hull, George Street	1795	J. Stewart	1847	Yorkshire
*Salthouse Lane	1736	D. M. Thompson	1837	Yorkshire
3rd ch.	1841	D. Wilson	1846	
Paragon Street	1843	T. J. Messor	1843	
South Street		J. Pulsford		
*Hummanby	1817	G. Patterson		Yorkshire
*Hunslet	1837			Yorkshire
*Idle	1810	J. Burton		Yorkshire
*Keighley	1810	W. Howieson	1848	Yorkshire
*Kilham	1820	J. Dunning		Yorkshire
*Knaresborough				Yorkshire
*Leeds, South Parade	1760	R. Brewer	1847	Yorkshire
*Leeds, Byron Street	1841	R. Horsfield	1846	General Baptist
*Lineholm	1819	W. Crabtree		General Baptist
*Lockwood, 1st ch.	1790	J. Barker	1847	Yorkshire
Lockwood, 2nd ch.	1835			
*Long Preston	1834	S. Hardacre	1834	Yorkshire
*Malton	1822	W. Hardwick	1843	Yorkshire
*Masham	1819	D. Peacock	1845	Yorkshire
*Meltham	1819	T. Thomas	1829	Yorkshire
*Millwood	1819	W. Matthews		Yorkshire
*Milnesbridge	1843	J. Hanson	1846	Yorkshire
*Mirfield	1807	H. S. Albrecht	1828	Yorkshire
*Ossett	1822	W. Rowe		Yorkshire
*Pole Moor	1794	H. W. Holmes	1829	Yorkshire
*Queenshead	1773	R. Hardy		General Baptist
*Rawden	1715	— Holmes	1848	Yorkshire
Ripon				
*Rishworth	1803	T. Mellor	1816	Yorkshire
*Rotherham	1837	J. Sissons		Yorkshire
*Salendine Nook	1743			Yorkshire
*Scarborough	1771	U. Evans	1826	Yorkshire
*Sheffield, Townhead Street	1804	J. Larom	1821	Yorkshire
*Sheffield, Port Mahon	1833	J. E. Giles		Yorkshire
*Sheffield, Eyre Street	1836	F. Horsfield	1845	General Baptist
*Shipley	1758			Yorkshire
*Shore	1795	W. Robertshaw	1845	General Baptist
Skidby	1820	J. Stevenson	1826	
Skipton				
*Slack Lane	1819			Yorkshire
Staithwaite	1817			
*Stanningley		W. Colcroft	1833	Yorkshire
*Steep Lane	1770			Yorkshire
*Sutton	1711	P. Scott		Yorkshire
Thornhill	1826			
Todmorden	1844			
*Wainsgate	1750	I. Smith		Yorkshire
*Wakefield	1837			Yorkshire
*Whitby	1842	A. Dyson		Yorkshire

Wales.

ANGLESEA.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
Aberffraw				Anglesea and Carnarvon
mlwch	1826	H. Williams	1826	Anglesea and Carnarvon
Beaumaris	1784			Anglesea and Carnarvon
Bellau				Anglesea and Carnarvon
Bodedern	1838			Anglesea and Carnarvon
Bontnybont				Anglesea and Carnarvon
Brinsincin	1838			Anglesea and Carnarvon
Caerwen, Moria		W. Jones		Anglesea and Carnarvon
Capel Gwyn	1792			Anglesea and Carnarvon
Capel Newydd				
Holyhead and Bont	1825	W. Morgan	1824	Anglesea and Carnarvon
Llanfachreth	1828			Anglesea and Carnarvon
Llanfaethlu	1833	J. Robinson	1839	Anglesea and Carnarvon
Llanfair				Anglesea and Carnarvon
Llangefni	1779	J. Roberts	1846	Anglesea and Carnarvon
Llanerchymedd	1832			Anglesea and Carnarvon
Newburgh				Anglesea and Carnarvon
Pencarnedu	1791			Anglesea and Carnarvon
Rhydwyd		J. Robinson	1839	Anglesea and Carnarvon
Sardis				Anglesea and Carnarvon

BRECKNOCKSHIRE.

*Blaenanglyntawe	1796	T. Williams	1840	Old Welsh
*Brecon, Welsh	1819	J. Evans	1819	Old Welsh
*Brecon, Watergate, Eng.	1823	J. Evans	1843	Old Welsh
Brecon, Kensington, Eng.		J. W. Evans		
*Brynmawr, Sion	1845	J. Edwards	1845	Old Welsh
Calvary				Monmouthshire
*Bnith	1784			Old Welsh
*Capel y Ffin, Tabernacle..	1750	M. Lewis	1825	Old Welsh
*Carmel				Old Welsh
*Cerrickgadarn, Hephzibah	1829			Old Welsh
*Crickhowell	1839			Old Welsh
*Cwm-dwr, Horeb	1820			Old Welsh
*Dyvynock	1843	J. Jones	1844	Old Welsh
Erwood		D. Arthur		
*Glyntawe				Old Welsh
Hay	1815		1844	
*Llanerch, Bethany	1836	E. Brunt	1840	
*Llanelly	1838	D. Davies	1846	Monmouthshire
*Llangynidr	1812	L. Evans	1844	Old Welsh
*Llanfrynach	1834	W. Williams	1845	Old Welsh
*Llangorse	1823			Old Welsh
*Maesbyrllan and Elim	1699	E. Price	1839	Old Welsh
*Penyrheol	1819	W. Richards	1822	Old Welsh
*Pant y Celyn and Salim	1806	J. P. Williams	1844	Old Welsh
*Pontestyll	1819	T. Roberts	1836	Old Welsh
*Sardis	1821	J. Jones		Old Welsh
*Siloam	1839		1844	Old Welsh
*Sirowi		D. Roberts		Monmouthshire
*Soar	1831	T. Williams	1831	Old Welsh
*Talgarth	1836			Old Welsh
*Ynysfelin, Bethel	1798	D. Davies	1798	Old Welsh

CARDIGANSHIRE.

*Aberystwith	1788	E. Williams	1841	Cardarthen and Cardigan
*Ainon				Cardarthen and Cardigan
Bethel		J. Williams		
Blaenwenen		J. Lloyd		
Blaenyffos		J. Morgan		
Capel Gwndwn		D. Williams		
*Cardigan	1799	D. Rees	1837	Cardarthen and Cardigan

CARDIGANSHIRE—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
Coed-gleision		J. Williams		
Crug-maen		D. B. Jones		
Cwm symlog				
*Ebenezer, Llandyssil	1833	J. Jones	1833	Cardigan and Carmarthen
*Jezreel				Cardigan and Carmarthen
*Lanrhystyd	1827	M. Davies	1844	Cardigan and Carmarthen
*Lanvihangel Croyddyn	1838	W. Jones		Cardigan and Carmarthen
*Llwyndafydd	1833	D. Davies		Cardigan and Carmarthen
Moria		W. Jones		
*Penrhyncoch	1818	E. Howells		Cardigan and Carmarthen
*Penycoed	1829	J. Williams	1834	Cardigan and Carmarthen
*Penyparc		J. Lloyd		Cardigan and Carmarthen
Pont-bren-geifr				
Pont-rhydfendiguid		R. Roberts		
*Sion Chapel		D. Jones		Cardigan and Carmarthen
*Swyddffynnon	1821	R. Roberts		Cardigan and Carmarthen
*Talybont		E. Howells	1843	Cardigan and Carmarthen
*Verwic, Siloam	1826	E. Evans	1847	Cardigan and Carmarthen

CARMARTHEN.

*Aberduar	1742	J. Williams		Cardigan and Carmarthen
*Bwlchgwynt	1794	D. Davies	1844	Cardigan and Carmarthen
*Bwlchyrbw	1818	R. Owen		Cardigan and Carmarthen
*Bwlchnewydd		D. Davies		Cardigan and Carmarthen
Caer Salem		J. Williams		
Caia, Bethel and Salem		{ T. Jones		
		{ T. Thomas		
*Carmarthen, Tabernacle	1768	H. W. Jones	1835	Cardigan and Carmarthen
*Carmarthen, Priory Street	1775	W. Price	1841	Cardigan and Carmarthen
Carmel		B. Thomas		
Cilycwm		J. Hughes		
*Cwmdu	1799	W. Gravel		Cardigan and Carmarthen
*Cwmifor	1795	D. Griffiths		Cardigan and Carmarthen
*Cwmsarnrddu	1814	D. Jones		Cardigan and Carmarthen
*Cwmfelin	1798	D. Williams		Cardigan and Carmarthen
*Drefach	1793	F. Roberts	1847	Cardigan and Carmarthen
*Ebenezer Langynog	1791	T. Williams	1826	Cardigan and Carmarthen
Eion				
*Felinfoel	1733	D. Jones		
Felinwen		J. Davies		
*Ferryside	1806	J. Reynolds		Cardigan and Carmarthen
*Ffynnon Henry	1794	{ D. Evans		Cardigan and Carmarthen
		{ J. Davies		
*Gwaunglyndaf	1798	D. Jones		Cardigan and Carmarthen
Hebron, Llandyssil	1833	J. Jones	1833	
Kidwely		J. Reynolds		
*Lanedy	1818	B. Thomas	1834	Cardigan and Carmarthen
*Lanyfn	1806			Cardigan and Carmarthen
*Llandilo	1831		1841	Cardigan and Carmarthen
*Landyssil	1793	W. Brown		Cardigan and Carmarthen
Llanelly, Bethel		W. Hughes		
*Llanelly, Horeb				Cardigan and Carmarthen
*Llanelly	1735	J. Spencer		Cardigan and Carmarthen
Llaudoverly		J. Morgan		
*Llandybie	1817	B. Thomas	1833	Cardigan and Carmarthen
*Llangadock				Cardigan and Carmarthen
*Llandyfaen	1808	R. Prichard	1842	Cardigan and Carmarthen
*Llanfynydd	1829	R. Evans	1842	Cardigan and Carmarthen
*Llangendeirn	1797	J. Davies		Cardigan and Carmarthen
*Llangennerch		D. Jones, E. Davies		
Llanstephan		T. Williams		
Llwynhendy, Soar		R. Prichard		
*Login	1834	J. Walters	1839	Cardigan and Carmarthen
*Mydrin, Salem	1773	M. James	1847	Cardigan and Carmarthen

CARMARTHENSHIRE—*continued.*

CHURCHES	When founded.	PASTORS.	When settled.	Associati	which attached.
Mouat Chapel					
*Newcastle Emlyn.....	1775	{ T. Thomas..... } { J. George..... }	1820	Carmarthen and Cardigan	
*Penrhivgoch.....	1799	B. Thomas		Carmarthen and Cardigan	
Penybont Llandyssil		R. Brown			
Penybre, Bethlehem					
Pontardulais, Sardis		B. Thomas			
*Poutbrenaraeth.....	1822			Carmarthen and Cardigan	
*Porthyrhyd.....	1818	J. Jones	1846	Carmarthen and Cardigan	
*Rehoboth.....	1696		1841	Carmarthen and Cardigan	
Rhydargaen.....	1720	J. Davies.....	1794		
*Rhydwylym.....	1688	T. Jones.....	1808	Carmarthen and Cardigan	
*Sion Chapel.....	1812	J. Hughes.....		Carmarthen and Cardigan	
*Sittim.....	1818	J. Davies.....		Carmarthen and Cardigan	
*Smyrna.....	1835	J. Morgan.....	1835	Carmarthen and Cardigan	
*Talag, Bethania.....		H. W. Jones.....		Carmarthen and Cardigan	

CARNARVONSHIRE.

Bangor.....	1813	T. Morgan.....	1847	Anglesea and Carnarvon	
Caernarvon.....	1815	W. Richards.....	1846	Anglesea and Carnarvon	
Capelbeirdd.....	1820	R. Jones.....	1842	Anglesea and Carnarvon	
Cefnfaes.....	1815			Anglesea and Carnarvon	
Galltraeth					
Garndolbenmaen.....	1784	R. Jones.....	1842	Anglesea and Carnarvon	
Llanaelhairn.....	1816	J. Evans.....	1847	Anglesea and Carnarvon	
Llanberis.....	1820	{ J. Jones..... } { R. Roberts..... }	1844	Anglesea and Carnarvon	
Llandudno.....	1815	J. Griffiths.....	1822	Anglesea and Carnarvon	
Llanidloes.....	1800			Anglesea and Carnarvon	
Llanllanfni.....	1827	R. Jones.....	1836	Anglesea and Carnarvon	
Llanwydden.....	1815			Anglesea and Carnarvon	
Nevin.....	1793	J. Davies.....	1836	Anglesea and Carnarvon	
Pontycym.....	1813			Anglesea and Carnarvon	
Porth Madoch & Penshyn	1842				
Pwllheli and Tyddnysion...	1812	J. M. Williams.....	1844	Anglesea and Carnarvon	
Rhos.....	1781	W. Roberts.....	1833	Anglesea and Carnarvon	
Rhosirwaen.....	1835				
Salem, Tydonem.....	1784			Anglesea and Carnarvon	

DENBIGHSHIRE.

Betws Abergele.....		T. Hughes.....	1834	North Wales Eastern	
Cefnbychan and Penycae	1786	D. Roberts.....	1845	North Wales Eastern	
Cefnawr.....	1805	E. Evans.....	1819	North Wales Eastern	
Denbigh.....	1822			North Wales Eastern	
Glynceiriog.....	1764			North Wales Eastern	
Llanellian and Llanddulas.	1837	J. Hughes.....	1841	North Wales Eastern	
Llanfyllen.....	1803	J. Roberts.....	1842	North Wales Eastern	
Llangollen and Glydyfodwy	1815	J. Prichard.....	1823	North Wales Eastern	
Llanfeydd & Bontnewydd	1815	{ R. Roberts..... } { J. Kelly..... }	1815 } 1826 }	North Wales Eastern	
Llanrwst and Llanddogit.	1794	O. Owens.....	1844	North Wales Eastern	
Llanसान and Llangernyw	1830	W. Jones.....	1843	North Wales Eastern	
Llanसान.....		D. Humphreys.....		North Wales Eastern	
Llanstffraid.....	1783			North Wales Eastern	
Llansilin.....	1829	J. Roberts.....	1839	North Wales Eastern	
Llanwydden.....	1819	J. Griffiths.....	1828		
Moelfre.....	1836			North Wales Eastern	
Rhosllanerchrugog.....	1837			North Wales Eastern	
Ruthin.....	1795	H. Jones.....		North Wales Eastern	
*Wrexham.....	1635	— Clare			

FLINTSHIRE.

CHURCHES.	When formed.	PASTOR.	When settled.	Association to which attached.
Axtyn				
Halkin	1838	D. Davies	1838	
Holywell	1828	O. Williams	1837	North Wales Eastern
Lixum	1810	E. Hughes		North Wales Eastern
Milwrn	1845			
Mold	1834	E. Roberts		North Wales Eastern
Penyfrow	1838			North Wales Eastern
Pen-y-gelli	1837			North Wales Eastern
Rhuddlan and St. Asaph	1827	W. Evans	1841	North Wales Eastern

GLAMORGANSHIRE.

*Aberavon	1784	{ D. Thomas	1814	} Glamorganshire
		{ E. Williams	1842	
*Abercanaid	1845	D. Williams	1845	Glamorganshire
*Aberdare	1810	T. Price	1845	Glamorganshire
*Abernant y groes	1844	M. Lewis	1845	Glamorganshire
*Betws	1839	H. Jenkins	1841	Glamorganshire
*Bridgend	1789	J. James	1827	Glamorganshire
*Cadoxton	1814	T. Roberts	1841	Glamorganshire
*Caerphilly	1784	D. Jones	1847	Glamorganshire
*Caersalem Newydd	1841	T. Davies	1841	Glamorganshire
*Cardiff, Bethany	1806	W. Jones	1836	Glamorganshire
*Cardiff, Tabernacle	1822	D. Jones	1835	Glamorganshire
*Clydach	1844	D. Davis	1844	Glamorganshire
*Corntown	1839	E. Morse	1845	Glamorganshire
*Cowbridge	1820	J. Evans	1846	Glamorganshire
*Croesyparc	1777	F. Thomas	1814	Glamorganshire
*Cwmaman	1843			Glamorganshire
*Cwmavan	1845			Glamorganshire
*Cwmgarw	1841	T. Hopkins	1844	Glamorganshire
*Cwmtwrch	1834	T. Williams	1846	Glamorganshire
*Cwmvelin	1834	D. Williams	1847	Glamorganshire
*Dinas	1832	W. Lewis	1845	Glamorganshire
*Dinas, Glandwr	1846			Glamorganshire
*Dowlais	1830	W. R. Davies	1838	Glamorganshire
*Foxhole	1843			Glamorganshire
*Gerazim	1830	D. Williams	1840	Glamorganshire
*Glynnedd	1847			Glamorganshire
*Goitre, Siloan	1832	J. Pugh	1845	Glamorganshire
*Hengoed	1659	J. Jenkins	1808	Glamorganshire
*Hirwain	1831	B. Evans	1843	Glamorganshire
*Hebron	1846			Glamorganshire
*Lantwit	1823	J. Lawrence	1823	Glamorganshire
*Llancarvan	1822			Glamorganshire
*Lantrissaint	1822			Glamorganshire
*Llwyni	1829	M. Edwards	1845	Glamorganshire
*Lysfaen	1831	W. Williams	1844	Glamorganshire
*Merthyr, High Street	1807	T. Davies	1836	Glamorganshire
* Ditto, Ebenezer	1793	A. Jones	1828	Glamorganshire
* Ditto, Tabernacle	1834	B. Williams	1841	Glamorganshire
* Ditto, Zion	1791	J. Jones	1839	Glamorganshire
*Morrison	1845			Glamorganshire
*Neath, Bethania	1789	H. W. Hughes	1841	Glamorganshire
*Neath, Tabernacle	1841	F. Jones	1841	Glamorganshire
Neath, English	1842			
*Newbridge, Carmel	1811	J. Richards	1838	Glamorganshire
*Paran	1823			Glamorganshire
*Penclawdd, Hermon	1810	J. Williams	1838	Glamorganshire
*Pentyrch	1842			Glamorganshire
*Penyvai	1726	R. Davies	1847	Glamorganshire
*Pontillyw	1843			Glamorganshire
*Pyle	1839	W. Bowen	1844	Glamorganshire
*Rymney, Zoar	1837	S. Edwards	1841	Glamorganshire
*Salem, Llanyfelach	1779			Glamorganshire

GLAMORGANSHIRE—continued.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
*Swansea, Bethesda.....	1788	D. Davies	1826	Glamorganshire
Ditto, Mount Pleasant		— Hughes		
Ditto, York Place.....	1829	— Evans		
*Tongwynlais		W. Lewis	1845	Glamorganshire
*Treforest	1841	O. Williams		Glamorganshire
*Twynrodyn.....	1843			Glamorganshire
*Wanodroau.....	1829	D. Davies.....	1844	Glamorganshire
*Ystrad	1786	D. Naunton	1823	Glamorganshire

MERIONETHSHIRE.

Cefnycymeran		J. Pritchard, sen.		North Wales Eastern
Cwnwyd and Llansantffraid	1832	R. Roberts.....		North Wales Eastern
Doigelly and Dolmelynlyw	1799	H. Morgan.....	1844	North Wales Eastern
Llanachlyn.....	1841	E. Humphreys		
Llwyngrwl.....				North Wales Eastern
Pandy y capel	1845	J. Owen.....	1845	

MONTGOMERYSHIRE.

*Caersws	1824	J. Nicholas.....		Old Welsh
*Cwmbenan.....	1836	J. Savage		Old Welsh
*Cwmllwyd	1813	R. Thomas.....	1842	Old Welsh
*Cwmnantyffyllon	1830			Old Welsh
*Llandrinio				
*Llanfyllin and Bethel.....	1803	J. Roberts.....	1841	North Wales Eastern
*Llanidloes	1822			Old Welsh
Llanligan and Amaria.....				Old Welsh
Llanwain	1826	D. Evans	1838	
*Machynlleth	1837			Old Welsh
Meifod Llanfair Careinion	1838	W. Watkins	1838	
*Mochdre	1830	J. Evans		Old Welsh
*Newchapel	1800	T. Thomas	1800	Old Welsh
*Newtown	1800	J. Williams	1840	Old Welsh
*Newtown, Sarn	1826	J. Jones	1837	Old Welsh
New Well	1839			
*Penffordd-lás and Tanylan.....	1813	J. Jones	1823	Old Welsh
Pontlogell	1831			
*Rhydfelen	1792	J. Nicholas.....		Old Welsh
*Talywern and Llanbrynmair.....	1819	R. Davies	1842	Old Welsh
*Welshpool, Trallwng.....	1823			Old Welsh

PEMBROKESHIRE.

*Bethabara	1826	J. Morris		Pembrokeshire
*Bethel	1824			Pembrokeshire
*Bethlehem	1820			Pembrokeshire
*Beulah	1817	E. G. Jones.....	1839	Pembrokeshire
*Blaenfos.....	1827	J. Morgan	1827	Pembrokeshire
*Blaenywaun	1795	W. Thomas	1834	Pembrokeshire
*Camros	1839			Pembrokeshire
*Carmel	1834	H. Price		Pembrokeshire
*Cilfawyr	1704	W. Thomas	1846	Pembrokeshire
*Ebenezer	1766	J. Lloyd		Pembrokeshire
*Fishguard	1807	R. Owen	1839	Pembrokeshire
*Ffynon	1797	D. Williams.....	1847	Pembrokeshire
*Galltee	1833	H. Evans	1833	Pembrokeshire
*Glanrhyd				Pembrokeshire
*Haverfordwest.....	1799	D. Davies	1837	Pembrokeshire
*Honeyborough				Pembrokeshire
*Jabez.....	1820	D. George	1838	Pembrokeshire

PEMBROKESHIRE—*continued.*

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
*Kilgeran	1841			Pembrokeshire
*Llangloffan	1745	{ H. Davies.....	1811	} Pembrokeshire
		{ B. Owen.....	1825	
*Llanvrynach.....	1823	W. Davies.....		Pembrokeshire
*Marloes.....	1836	T. Davies.....	1847	Pembrokeshire
*Middlemill	1800	{ D. Jones..... } { W. Reynolds }		Pembrokeshire
Milford		J. H. Thomas.....	1838	Pembrokeshire
*Moleston				Pembrokeshire
*Myrtlewy	1842	J. Rees	1842	Pembrokeshire
*Narberth	1819	B. Thomas	1833	Pembrokeshire
*Newport	1795	L. Lee.....	1847	Pembrokeshire
*Pembroke	1836	— Thomas.....	1839	Pembrokeshire
*Pembroke Dock, 1st cb.....	1818	H. Morgan.....		Pembrokeshire
Pembroke Dock, Bethel.....	1844	— Pugh		
*Pennel	1822	E. Thomas		Pembrokeshire
*Penbryn	1833	J. Jones		Pembrokeshire
*Pope Hill	1819			Pembrokeshire
*Saint Daniel's	1833	M. Phillips.....		Pembrokeshire
*Sandybaven	1814			Pembrokeshire
*Sardis	1824	H. Morgan.....		Pembrokeshire
*South Dairy	1834	D. Jenkins.....		Pembrokeshire
*Star	1833	J. Rees.....	1844	Pembrokeshire
*Tabor	1800			Pembrokeshire
*Tenby				Pembrokeshire

RADNORSHIRE.

*Bwlchsarnau	1829	E. Brunt	1829	Old Welsh
*Dolau.....	1761	D. Davies.....	1845	Old Welsh
Dyffryn Elan	1827	E. Brunt.....	1837	
*Gladestry.....		J. Jones.....		Old Welsh
*Maesyrhelem	1800	T. Havard.....	1837	Old Welsh
*Moriah	1836	E. Owen.....	1845	Old Welsh
*Nantgwyn.....	1796	S. Pugh.....		Old Welsh
*Newbridge	1727	{ D. Jarman..... } { W. Probert... }	1813	Old Welsh
*Presteign	1828	R. Ayers.....		Old Welsh
*Rhayader	1840	D. Davies.....	1845	Old Welsh
*Rock and Franksbridge...	1724	J. Jones	1838	Old Welsh

Ireland.

CHURCHES.	When formed.	PASTORS.	When settled.	Association to which attached.
ANTRIM.				
*Belfast.....	1810	W. S. Eccles.....		Irish
Broughshane.....	1828			
*Carrickfergus.....				Irish
CORK.				
*Ballymoney.....	1823			
*Cork.....	1653	R. Bentley.....		Irish
DERRY.				
*Carndaisy.....	1810			
*Coleraine.....	1808	J. Brown, M.A.....	1847	Irish
*Tabbermore.....	1808			Irish
DONEGAL.				
Letterkenny.....	1806			
DOWN.				
*Banbridge.....		J. Bates.....		Irish
*Conlig.....	1840	D. Mulhern.....	1841	Irish
DUBLIN.				
*Dublin.....	1640	J. Milligan.....	1847	Irish
KILDARE.				
Allen.....	1830			
KING'S COUNTY.				
Birr.....				
*Ferbane.....	1815	J. M ^c Carthy.....	1815	Irish
*Parsonstown.....	1841	M. Mullarky.....	1841	Irish
*Rahne.....		J. M ^c Carthy.....	1847	Irish
LIMERICK.				
*Limerick.....	1827			Irish
MAYO.				
*Ballina.....		W. Hamilton.....		Irish
MONAGHAN.				
Monaghan.....				
QUEEN'S COUNTY.				
*Abbeyliex.....	1829	T. Berry.....	1838	Irish
ROSCOMMON.				
*Athlone.....	1820	T. Willshere.....	1847	Irish
Boyle.....		S. Jackman.....		
SLIGO.				
*Coolaney.....	1834			Irish
*Easky.....				Irish
Grange.....	1809			
TIPPERARY.				
*Clonmel.....	1818	R. J. Wilson.....		Irish
*Cloughjordan.....	1690	M. Mullarky.....	1841	Irish
Thurles.....				
TYRONE.				
Aughivoy.....	1822			
Balligawley.....	1810			
Blackforth.....	1830			
Cookstown.....	1838			
Crilly.....	1806			
*Dungannon.....	1830			
Knockconny.....				
Mullaghmore.....				
Mullacar.....	1820			
Omagh.....	1807	D. Cook.....		
Siskanore.....	1830			
WATERFORD.				
*Waterford.....	1653			Irish
WESTMEATH.				
*Kilcooly.....		R. J. Wilson.....		Irish
*Moate.....	1814	W. Thomas.....		Irish

GENERAL VIEW

OF THE STATE OF THE BAPTIST DENOMINATION IN GREAT BRITAIN
AND IRELAND DURING THE PRECEDING YEAR.

TABLE OF NEW CHURCHES.

COUNTY.	PLACE.	DATE.
Berks	Wantage, 2nd Church	1848
Chester	Congleton	May 16, 1847
Derby	Riddings	1847
Essex	Chadwell Heath	June 3, 1847
	Hadlow	1847
Gloucester	Clifton	November 21, 1847
Hants	Hartley Row, 2nd Church	1848
Huntingdon	Houghton	1844
	Offord	1844
Kent	Bexley	1845
	Eden Bridge, 2nd Church	1846
Lancaster	Rawtensdale, Sunnyside	September 5, 1847
Leicester	Billesdon, 2nd Church	1846
London	Edward Street, Dorset Square	1845
	Lenther Lane, Holborn	1847
	Phillips Street, Kingsland Road	March 3, 1848
Middlesex	Camden Town	August 1847
	Hackney, Clarence Road	1847
	Harrow Weald	1847
	Kensington, Church Lane	February 27, 1848
	Kensal Green	January 7, 1848
Oxford	Oxford, Friaries	1847
Somerset	Taunton	September 9, 1847
	Weston-super-Mare	August 1847
Surrey	Farnham	1846
	Richmond	1848
Sussex	Brighton, West Street	1847
Warwick	Studley	February 2, 1848
York	Kirkstall	September 7, 1847

In the Manual for 1847 the Baptist churches in the United Kingdom were stated at 1881. For extinct churches and erroneous entries thirty are to be deducted from this number. On the other hand, for new churches, and churches newly reported, sixty are to be added; so that the present number of Baptist churches may be stated at 1911.

TABLE OF NEW CHAPELS.

COUNTY.	PLACE.	NEW, OR ENLARGED.	DATE.
Cardigan	Cardigan, Bethany	New	Oct. 28, 1847
Chester	Macclesfield, Brook Street	New	Oct. 1847
Devon	Beaford	New	Nov. 1847
	St. Hill, Kentisbere	Enlarged	Oct. 31, 1847
Durham	Darlington, Archer Street	New	Aug. 12, 1847
Essex	Romford	New	Aug. 12, 1847
Glamorgan	Cardiff, Bethlehem	New	May 13, 1847
Gloucester	Clifton	New	June 2, 1847
	Woodhill	Enlarged	Nov. 18, 1847
Hants	Portsea, Kent Street	New	Sept. 29, 1847
Huntingdon	Spaldwick	New	Dec. 2, 1847
Kent	Deptford, Florence Place	New	June 8, 1847
Lancaster	Ashton-under-Line, Welbeck St.	New	Jan. 19, 1848
	Waterbarn, near Bacup	New	Dec. 25, 1847
Monmouth	Pontypool, English	New	April 8, 1847
	Skenfrith	New	May 19, 1847
Norfolk	Drayton	New	Nov. 1847
Salop	Ightfield	New	Oct. 3, 1847
Surrey	Kingston	Enlarged	Dec. 7, 1847
Warwick	Studley	New	May 12, 1847
Wilts.	Shrewton	New	Aug. 1847
York	Armley, near Leeds	New	Dec. 12, 1847
	Sheffield, Eyre Street	Enlarged	Oct. 20, 1847

TABLE OF SETTLEMENTS.

COUNTY.	PLACE.	MINISTER.	WHENCE.	DATE.
BEDFORD	Bedford, 2nd Church	—Thornbery		1847
	Dunstable	W. Carpenter	London	March, 1848
BERKS	Reading	J. J. Brown	Islington	Oct. 26, 1847
BUCKINGHAM	Buckingham	— Pugh	Stepney College	1847
	Cuddington	E. Bedding	Speen	Oct. 21, 1847
	Fenny Stratford	B. Bartlett	Chenies	January, 1848
	Newport Pagnell	— Pyne		1847
	Wendover	A. Smith	Derby	1847
	Wycombe, High St.	J. Hobson	Barton Mills	July 14, 1847
CARDIGAN	Verwick	E. Evans		1847
CARMARTHEN	Drefach	F. Roberts		1847
	Mydrim	M. James		1847
CARNARVON	Bangor	F. Morgan		1847
	Llanelhairn	J. Evans		1847
CHESTER	Congleton	C. Crowther		1847
CORNWALL	Gram-pound	J. Naish		1847
	Redrath	T. Davis		1847
	St. Austle	C. E. Pratt	Bampton	Oct. 20, 1847
DENBIGH	Llansantffraid	W. Owen		Aug. 3, 1847
DERBY	Alfreton and Ripley	J. E. Bilson		1847
	Derby, Brook Street	J. Lewitt	Coventry	Aug. 1847
	Ilkeston	C. Springthorpe		1847

COUNTY.	PLACE.	MINISTER.	WHENCE.	DATE.
DERRY, IRELAND	Coleraine	J. Brown, A.M. ....	.....	Oct. 22, 1847
DEVON	Bampton	W. Walton	Liverpool	Aug. 1847
	Devonport, Pen- broke Street	C. Rogers	Torquay	June, 1847
	Shaldon	— Sarah .....	.....	1847
	Tiverton	E. Webb	Cheddar	Jan. 1848
	Torrington	D. Thomson	Chowbent	1847
DORSSET	Bridport	C. Sharman	Ireland	Feb. 8, 1848
DUBLIN	Dublin	J. Milligan	Fairford	1847
DURHAM	Hartlepool	J. Smith	Bapt. Theol. Society ..	Nov. 25, 1847
ESSEX	Chadwell Heath	— Kendal	Romford	June 3, 1847
	Hadlow	J. B. McUre .....	.....	1847
	Thaxted, Park St. ..	E. Stephens	Soham	1847
	White Colne	J. Dixon .....	.....	1847
GLANORGAN	Caerphilly	D. Jones .....	.....	1847
	Cwmvelli	D. Williams .....	.....	1847
	Penyval	R. Davies	Pontypool College	May 4, 1847
GLOUCESTER	Chalford	R. White .....	.....	1847
	Cheltenham, King Street	J. Statham	Reading	1846
	Cirencester	J. M. Stephens	Bath	Oct. 1847
	Minchinhampton ..	R. G. Lemaire	Walworth	1847
	Woodside	J. Hume .....	.....	1848
HANTS	Hartley Row	J. W. Gooding .....	.....	1848
	Milford	H. V. Gill	Beckington	1847
HERRFORD	Longtown	D. Jeavans .....	.....	Jan. 19, 1848
HERTFORD	Mill End	T. Carter	Fenny Stratford	Sept. 16, 1847
	Tring, 1st Church ..	— Page .....	.....	1847
HUNTINGDON	Fenstanton	S. Ratcliff .....	.....	1847
KENT	Broadstairs	J. Brook	Melksham	June 2, 1847
	Deptford, Florence Place	J. P. Edgecombe .....	.....	1847
	Greenwich, London Street	T. Guinnell	Trowbridge	1847
	Lesness Heath	J. H. Blake .....	.....	1848
	Sheerness	C. Slim .....	.....	1847
	West Malling	E. R. Hammond	London	March, 1848
KINGS' COUNTY ..	Rahue	J. McCarthy .....	.....	1847
LANCASHIRE	Ashton-under-Line, Welbeck Street ..	A. Pitt	Horton College	Jan. 1848
	Bromley	J. Batey	Paddington	May, 1847
	Colne	J. Berry	Accrington College ..	March, 1848
	Liverpool, Myrtle Street	H. S. Brown, M.A. ....	.....	1847
	Manchester, Wil- mott Street	J. Kay .....	.....	1846
	Preston	W. Walters	Horton College	Jan. 1848
	Rochdale, Hope Ch. ..	J. Todd	Bacup	1847
	Salford, 1st Church ..	H. Dunkley, B.A.	Glasgow University ..	May 1848
LEICESTER	Billesdon, 2nd Ch. ..	J. Willey .....	.....	1847
	Leicester, Charles Street	T. Lomas	Salendine Nook	Jan. 1848
	Leicester, Vine St. ..	J. J. Owen	Castle Donnington ..	1848
	Market, Harborough ..	R. Millar .....	.....	1847
	Rothley and Sibley ..	W. Goodliffe .....	.....	1847
	Woodgate	J. Goadby	Leicester	Jan. 1848

COUNTY.	PLACE.	MINISTER.	WHENCE.	DATE.
LINCOLN.....	Bourn	T. Deacon		1847
	Gosberton	J. A. Jones	Leicester College	1847
	Louth	R. Ingham	Bradford	1847
	Spalding	J. Nicholas		1848
LONDON	Artillery Street	J. Thornley		1847
	Grafton Street	E. R. Hammond	Westminster	May, 1847
	Islington	T. Pottenger	Bradford	Feb. 1848
	Leather Lane, Holborn	D. Denham	Cheltenham	1847
	Mitchell Street, St. Luke's	J. Shorter	Ellscoth	1847
	Phillips St., Kingsland Road	T. Pepper		March 3, 1848
	Romney St., Westminster	H. J. Betts		Sept. 14, 1847
	Unicorn Yard, Tooley Street	W. H. Bonner	Bilston	Nov. 1847
MIDDLESEX	Camden Town, King Street	J. Slade		1847
	Clarence Road, Hackney	H. Robinson		1847
	Harlington	W. Perratt	North Curry	Oct. 1847
	Hendon	G. Warne		1847
	Kensal Green	B. Swallow		1848
	Kensington, Church Lane	P. W. Williamson		Feb. 27, 1848
	Kensington, Silver Street	W. G. Lewis		Sept. 30, 1847
MONMOUTH	Monmouth	H. Clarke, M. A.	Edinburgh University	Jan. 18, 1848
	Rymney, Jerusalem	D. R. Jones		1847
	Sirhowy, Carmel	R. Ellis		1847
	Tredegar, English	D. Evans		1847
	Usk	W. Owen		1848
NORFOLK	Blakeney	W. A. Caldwell		Nov. 25, 1847
	Castle Acre	J. Wherry		1847
	Norwich, Orford Hill	W. Welch	Exeter	1847
NORTHAMPTON	Ravensthorpe	— Wilkinson		1847
	Sulgrave	T. Vasey		Oct. 1847
NOTTINGHAM	Boughton	J. Robertson		1847
PEMBROKE	Ffynon	D. Williams		1847
	Marloes	T. Davies	Haverfordwest Coll.	June 29, 1847
RADNOR	Gladestry	J. Jones	Pontypool College	June 29, 1847
BOSCOMMON, IRELAND	Athlone	T. Wilshere		Oct. 28, 1847
SALOP	Shrewsbury, Claremont Street	W. P. Williams	Bristol College	Nov. 1847
SOMERSET	Bath, York Street	W. Gillson	Devonport	Oct. 1847
	Frome, Sheppard's Barton	S. Manning	Glasgow University	Jan. 1848
	High Bridge	— Boast		1847
	Pill	W. Croggan		1847
	Taunton	S. G. Green	Wycombe	July, 1847
	Tiverton	J. Daniel		1847
	Wells	J. Spaashatt		1847
STAFFORD	Bilston	T. Skemp	Cheltenham	March, 1848
	West Bromwich, Bethel	J. Burrows	Wolverhampton	Nov. 14, 1847

COUNTY.	PLACE.	MINISTER.	WRENCE.	DATE.
SUFFOLK.....	Barton Mills	J. Richardson	Botesdale	Oct. 1847
	Bury St. Edmonds 2nd Church	I. Baldin.....	Elsworth	Oct. 1847
	Horham	G. Galpine.....	Banbury.....	July 21, 1847
	Ipswich, Turret Green	I. Lord	Norwich.....	1847
	Ipswich, Zoar	J. Auston	Dover.....	May 16, 1847
	Rattlesden.....	W. Parson	Carlton Rode.....	July 18, 1847
	Sudbury	S. Murch	Tubbermore	Feb. 1848
SURREY.....	Peckham	G. Moyle	Artillery Street.....	1847
	Richmond.....	R. Abbott	Broseley	March, 1848
	Waiworth, Horsley Street	J. George	Harlington.....	July 28, 1847
SUSSEX.....	Brighton, West St.....	J. Grace		1847
	Lewes	H. Lawrence.....	Stepney College	Jan. 16, 1848
WARWICK.....	Birmingham, Bond Street.....	J. New	Salisbury	Oct. 1847
	Coventry, 2nd Ch.....	J. Lewitt	Derby	1848
	Studley	W. Maizey	London	Feb. 2, 1848
WILTS.....	Bratton	T. Griffin	Hitchin	1847
	Salisbury	J. W. Todd	Stratford-on-Avon	1847
	Trowbridge, Bethes- da.....	S. Walker	Braybrook	1847
WORCESTER ...	Evesham, Mill St.....	A. G. Fuller	London	June, 1847
	Stourbridge	J. Hossack	Spring Hill College	June, 1847
YORK.....	Bedale.....	D. Dolamore		Sept. 30, 1847
	Bridlington	G. H. Orchard	Highgate	March, 1848
	Golear	J. Whitaker		Aug. 16, 1847
	Keighley	W. Howieson	Wakefield.....	Jan. 1848
	Rawden.....	R. Holmes.....	Horton College.....	Jan. 1848

MEMORIALS OF BAPTIST MINISTERS DECEASED.

1. The Rev. JOHN BIRD, pastor of the Baptist church at Hammersmith, near London, died on the 27th of January, 1848.

2. The Rev. FINLATOR CAMERON, whose father left Scotland in 1764, was born at Chatham in 1782. He was baptized at Louth, in the county of Lincoln, by the Rev. Joseph Hobbs, on the 29th of June, 1800; and, in the latter part of 1801, he commenced his studies for the ministry under the Rev. Dan Taylor, in London. His studies having been completed, he commenced his settled ministry over the General Baptist church at Louth, November 27, 1803, and his ordination took place on the 4th of July, 1805. The increase of the church occasioned the enlargement of the chapel in 1808. In 1810 his labours were interrupted by a want of unanimity, and, for about ten years, Mr. Cameron served the General Baptist church at Coningsby; but, in 1822, by the unanimous request of his former friends, he resumed his labours at Louth. In 1827 the chapel was rebuilt, and it was further enlarged in 1840. After a protracted and painful affliction, this servant of God entered into rest on Lord's day, August 29, 1847.

3. The Rev. JOSEPH FOX was born near Leeds, in the month of May, 1809. From an early period he was the subject of divine grace. United to the church

now meeting at South Parade Chapel, Leeds, then under the care of the Rev. J. Acworth (now LL.D.), by whom he was baptized, he was an active Sunday-school teacher, and he ultimately devoted himself to the work of the ministry. Having pursued his studies at Horton College, he accepted a call from the baptist church at Wakefield. In the beginning of the year 1842, he removed from this sphere of labour to Paulton, in Somersetshire, where he died on the 11th of September, 1847.

4. The Rev. CHARLES HARDCASTLE was born at Newark-upon-Trent, Nottinghamshire, July 20, 1793. His mother died when he was quite young, and he was under the care of his grandfather till about his twelfth year. He was apprenticed to a linen-draper at Newcastle-on-Tyne; and subsequently, his master having failed in business, he took a situation at Berwick-on-Tweed. In the latter part of the year 1811, when Charles was little more than eighteen, he came to Derby to attend his father in a dangerous illness, which issued fatally in February following. On the death of his father he was provided with a situation by Mr. Job Collier, of Abingdon, and was by this means brought under the ministry of the Rev. John Evans, the first minister (to use his own words) he ever heard to profit. He was baptized on the 9th of June, 1816, by the Rev. J. Kershaw, the successor of Mr. Evans, and soon encouraged by his brethren to engage in ministerial labour. His first sermon was preached at Cholsey, near Abingdon. In September, 1818, he went to the Baptist College at Bristol, and continued there until June, 1822. Relinquishing an idea he had formed of settling at Warwick, he became assistant to the Rev. — Hutchings, of Dudley, and sustained this position till July, 1825. He afterwards visited Bridgnorth and Birmingham, but his attention having been called to Ireland by a letter from the Rev. Isaiah Birt, he ultimately went to Waterford, and commenced his labours there on the last sabbath of October in the same year. In May, 1826, he was ordained over the Baptist church there; and in February, 1827, he was united in marriage to Miss Susan Williams of the same city. At this arduous post, amidst many domestic trials, he remained till his death. For several years he kept a school to aid in the support of his family, but he relinquished this engagement on being appointed an agent of the Baptist Irish Society. In March, 1847, Mrs. Hardcastle died, and his own removal took place on the 1st of July in the same year.

5. The Rev. WILLIAM JAMES was born at Little Clacton, in the county of Essex, in the year 1796, and, on his marriage, he entered into business at Great Clacton. In the year 1817, a cottage adjoining his father's house at Little Clacton was opened for preaching. His wife, who was a pious woman, entreated him to accompany her there, but he would do no more than promise to fetch her home; he came, however, in time to hear both the sermon and the text, which was—"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." This discourse was to him "the power of God unto salvation;" and, about six months afterwards, he was baptized and added to the church at Thorpe, then under the care of the Rev. W. Bolton. By this step, his little business as a wheelwright was for a time ruined; but, after about three years, it recovered itself. Having engaged himself in village preaching, he became pastor of the Baptist church at Hadleigh, Suffolk, and continued with them about five years and a half.

He was mainly instrumental in erecting for them a new chapel. In December, 1833, while collecting for the debt on the chapel, he visited Hartley Row, in Hampshire. After several other visits, he was, in 1835, invited to become their pastor; and, having waited twelve months, he accepted the invitation. Doctrinal differences disturbing the church, at the request of his friends he resigned the pastoral office on the 27th of September, 1846. Mr. James continued to reside at Hartley Row, but in the autumn of 1847 made preparations for removing to London. In the midst of these, on the 29th of November, he fell down in his garden and expired.

6. The Rev. JOHN JAMES was born at Aberystwith, Cardiganshire, August 29, 1777. He was admitted a member of the Baptist church in that town in his nineteenth year. Having for some time addressed the church at their weekly meetings, he was encouraged by his pastor, the Rev. T. Evans, to engage in more public exercises. Shortly after Mr. Evans's death, in 1803, he was ordained over the church at Aberystwith as co-pastor with the Rev. Samuel Breeze. He was laboriously employed in making known the glad tidings in neighbouring places then destitute of means of instruction, and he made not less than seven complete preaching tours through North Wales. At length the difficulty of supporting his family (for his annual receipts as a preacher at no time amounted to £20), induced him to accept an invitation from a newly-formed church at Pontrhydryn, in the county of Monmouth, to which place he removed in 1817. After successfully labouring here for more than ten years, family affliction, the death of an only son, necessitated for his drooping wife a change of scene; and, at the urgent request of the ministers in Glamorganshire, he took charge of the then destitute church at Bridgend in that county, in the year 1827. Here the chapel soon required an enlargement, which was effected at a cost of £500, and a good Sunday-school also was formed. He laboured assiduously in the neighbourhood, having, within eight miles of the town, no less than twenty-one preaching stations; and, by his means, a chapel was erected and a church formed at Pyle, six miles from Bridgend. His diary records that, in the whole course of his ministry, he preached 5012 sermons, and baptized more than 700 persons. To the Glamorganshire Association of Baptist Churches, he was, from its commencement to the close of his life, the secretary. On Lord's day, a fortnight before his death, he preached twice; and on the following Tuesday he met the bible-class in his own house. On Thursday his fatal illness came on, and he departed to his rest on the 30th of January, 1848.

7. The Rev. THOMAS KING was born at Brentford, Middlesex, in 1771, and christened in the neighbouring parish church of Ealing. Having lost his father when he was very young, he remained with his mother until the time of his marriage, in 1792. He afterwards, and for many years, kept a china-shop in Blackfriars Road, London; and, during this period, both himself and Mrs. King were baptized and added to the church under the care of the Rev. James Upton, of which he was at length chosen a deacon. He was pressed into the ministry by the urgency of his brethren in office, one of whom is reputed to have on one occasion addressed him in these terms:—"Mr. King, I tell you you have a message to deliver from God, and woe be to you if you preach not the gospel." He was one of the principal parties engaged in opening the (then) small chapel in Gray's Walk,

Lambeth, since named Regent Street; and, after this period, he preached occasionally at different places, until he received a call from the Baptist church meeting in Mill Street, Bedford. In this place he laboured thirty-two years; and he was removed from his labour to his reward on the month of October, 1847.

8. The Rev. JOHN LINDLEY was born at Nottingham, January 3, 1809. His parents being members of the General Baptist church in that town, he was brought up in the nurture and admonition of the Lord; and, at the age of seventeen, he was received into the General Baptist church at Loughborough, where his father then resided. The General Baptist Academy being at that time established at Loughborough, young Lindley became intimate with the students, and at length took part with them in their village services. After some years he received and accepted a unanimous call to take the oversight of the church at Macclesfield; but, after a struggle of two years, he removed to Hugglescote, in Leicestershire. Here the united duties of pastor and schoolmaster proved too much for his feeble constitution, and he resigned his charge in 1847. He then accepted the appointment of a town missionary at Manchester, the duties of which brought him into contact with the immigrant Irish; and he fell a victim, after once or twice rallying, to the famine fever, on the 22nd of July in the same year.

9. The Rev. WILLIAM PICKERING was born at Castle Donington, in the county of Leicester. He was baptized, and added to the General Baptist church at this place, of which his father was pastor, at the early age of fourteen years. For some time previous to his religious profession he had been under the tuition of the Rev. Dan Taylor, then residing in Yorkshire. Having commenced preaching the gospel in his twentieth year, he accepted a call from the church at Ashford, Derbyshire, and was settled over them in 1778. After twelve years he removed from Ashford to Ilkeston, in the same county, where he remained fifteen years. He subsequently laboured for four years at Stalybridge, and from thence he removed to Nottingham, where he remained till his death. He was pastor of the church at Stoney Street in that town, nearly twenty-nine years. For several years before his death he had been able to do but little, and for the last two years of his life he was unable to enter the pulpit. He died on Saturday, February 19, 1848, in his eighty-second year, and having been sixty-two years in the gospel ministry.

10. The Rev. ADAM SMITH was born at Longford, in Warwickshire, on the 24th of March, 1806. His mind was, in early life, impressed with the importance of religion, and when seventeen years of age, he was received a member of the General Baptist church in the above village. From the commencement of his religious career, Mr. Smith manifested a strong predilection for the ministry, and he was soon engaged in preaching at different stations in the neighbourhood. Shortly afterwards he became a student at the Loughborough Academy, and towards the close of his academical course, he received an invitation to serve the church at Broad Street, Nottingham. Having laboured in this important sphere for some time, he removed to Quorndon in Leicestershire, and was ordained pastor of the church there May 22, 1834. His connexion with this church continued for nearly nine years, but, in consequence of severe affliction, he was obliged to resign. In 1845 Mr. Smith, though far from being thoroughly restored, felt so much better that he frequently ventured to preach for his brethren in the neighbourhood. This

led the church at Vine Street, Leicester, to hope that he might be disposed to resume the ministry, if a sphere presented itself which would not press too heavily upon him. Their application was kindly entertained, and in 1846 he became the recognized pastor of this church; a violent attack of his old complaint however led him, in June, 1847, to yield to the advice of his medical attendant in finally resigning the ministry. He now returned with his family to his former residence at Quorndon, hoping that the country air would prove beneficial, but more alarming symptoms soon appeared, and on the 16th of September, 1847, he fell asleep in Jesus.

7. The Rev. JOHN STEVENS was born June the 8th, 1776, at Aldwinckle, in Northamptonshire. His paternal grandfather was a godly man, and was in the habit of expounding the scriptures to his neighbours; and when John Stevens was about twenty years of age, at his grandfather's solicitation, he began to speak in his house of "the unsearchable riches of Christ." His first place of stated ministry was Oundle, where he stayed about a year and a half. He then went to St. Neot's, in Huntingdonshire, and, after about six years, to Boston, in Lincolnshire, where he remained about six years more. On the death of Mr. Burnham, of Grafton Street, London, the church there invited Mr. Stevens to succeed him, and he removed to town in June, 1811. The place becoming too small, a large chapel in York Street, Piccadilly, was rented from 1813 to 1824. In the latter year the chapel in Meard's Court, Soho, was built, and it was opened on the 19th of September. Here he laboured exactly twenty-three years, having preached his last sermon there on the 19th of September, 1847. Two churches were formed by separation from Mr. Stevens's; one on the occasion of his settlement, and now meeting at Romney Street, Westminster; another, in consequence of troubles in the church, now meeting in Soho Chapel, Oxford Street.

RESULTS OF THE ASSOCIATION RETURNS.

The total number of churches reporting their state is 964; and the result of the returns is as follows:—

GROSS INCREASE.	
By profession	4848
By letter	1797
By restoration	749
Total	7394
GROSS DECREASE.	
By death	2006
By letter	1804
By withdrawal	733
By exclusion	1526
Total	6069*

Total clear increase in 964 churches, 1325.

Average clear increase of each church, less than one and a half.

* On account of the withdrawal of a large number of members in one of the Associations, in order to form a new church, which is not in Association, 100 may be deducted from this number.

The proceedings of the Associations furnish the following matter for record :

The small rate of increase in the churches generally was adverted to by many of the Associations, and special exercises of humiliation and prayer were recommended by the following:—Oxford, Bristol, Suffolk and Norfolk, and East Kent.

The government measure on education also was extensively noticed, and it was made the subject of strong adverse resolutions by the East and North Ridings, Western, Oxford, Worcester, Bristol, Bucks, Midland, Gloucestershire, Lancashire and Cheshire, West Riding, Glamorgan, and General Baptist Associations.

The West Riding, Buckinghamshire, Bristol, Worcester, Oxford, Western, East and North Ridings, and Essex Associations, adopted resolutions declaratory of the anti-state-church principle, and some of them one commendatory of the Anti-state-church Association. To this was added a resolution recommending electors to vote for none but anti-state-church candidates, by the Northern, East and North Ridings, Bristol, Northamptonshire, West Riding, and General Baptist Associations. The Northern Association passed a resolution expressive of their thanks to Mr. Bright, M.P.

The Northern Association also adopted a resolution on the importance of our periodical literature, and recommended *The Church* ; in which it was joined by the Notts and Derby, Suffolk and Norfolk, Western, East and North Ridings, Oxford, Bristol, Bucks, and West Riding Associations. The Suffolk and Norfolk New Association recommended the *Gospel Herald* ; and the East and North Ridings, Oxford, Bristol, and West Riding Associations, the Hanserd Knollys Society.

The Midland Association expressed their sense of the importance of extending and improving the sabbath school system.

The Gloucestershire Association recommended the formation of Christian Provident Societies.

The Western Association suggested to the churches the propriety of adopting the practice of weekly communion.

The General Baptist Association appointed a committee to promote the consolidation of small churches.

The Irish Association adopted the following resolution:—"That this meeting desire to convey to the committee of the Baptist Irish Society, and its respected secretary, and through them to the baptist churches in particular, and to kind friends in general, a deep sense of their obligations for their opportune, cordial, and abundant liberality, in grants of money, food, and clothing, for special and general relief, during the past year."

The General Baptist Association reprobated the support of idolatry in India by the British government ; and the Northern, Buckinghamshire, and West Riding Associations, expressed their sympathy with the persecuted baptists in France.

The following Associations have become extinct:—Cambridgeshire, Norfolk and Norwich, and Shropshire.

The East and North Ridings Association has been united with that for the West Riding; and the Anglesea and Carnarvon Associations are still to be regarded as one.

INCOME AND EXPENDITURE

OF THE

PRINCIPAL PUBLIC INSTITUTIONS CONNECTED WITH THE BAPTIST
DENOMINATION IN ENGLAND DURING THE PAST YEAR.

MISSIONS.				
SOCIETIES.	FORMED.	INCOME.		EXPENDITURE.
Baptist Mission	1792	£21,876	7 2	,399 2 8
Baptist Home Mission	1797	4,645	5 10	,751 6 8
Baptist Irish Society	1814	2,546	12 9	2,673 1 8
General Baptist Mission	1816	2,689	3 7	2,328 3 5
Bible Translation Society	1840	1,568	15 8	1,572 13 5
COLLEGES.				
PLACES.	FOUNDED.	NO. OF STUDENTS.	INCOME.	EXPENDITURE.
Accrington	1841	6	£275 0 0	£307 0 0
Bristol	1770	16	1,290 14 2	1,170 17 6
Haverfordwest	1841	14	285 5 7	276 2 9
Horton	1804	26	1,255 13 5	1,157 16 6
Leicester	1798	10	431 18 7	425 17 10
Pontypool	1807	17	680 11 8	708 4 9
Stepney	1810	13	1,231 18 6	1,512 1 11
Theological Education Soc.	1844	6	514 7 4	215 6 10
MISCELLANEOUS.				
SOCIETIES.	FOUNDED.	OBJECTS.	INCOME.	EXPENDITURE.
Particular Baptist Fund.....	1717	Education of Ministers, Assistance of Poor Churches, &c.	£2,604 13 5	£2,580 7 7
Baptist Magazine.	1809	Relief of Ministers' Widows .....	.....	88 0 0
Bath Society	1816	Support of Superannuated Ministers....	352 16 6	425 7 6
Baptist Building Fund	1824	Erection of Chapels .	528 0 0	556 14 7
New Selection	1829	Relief of Widows and Orphans of Ministers and Missionaries ...	.....	213 0 0

FOREIGN CORRESPONDENCE.

ASIA.

THE Sixth Annual Meeting of the Bengal Baptist Association was held at Calcutta, on the 26th of November, 1847, and following days. The letters from the churches were less encouraging than last year, although it was hoped that the churches were in a condition not less prosperous. The churches at Dum Dum and Birhampore were united to the Association. In the course of the meeting the state of the churches received a careful, prayerful, and patient examination; and it was suggested, that each pastor should call the attention of his people to the subject. The circular letter, written by the Rev. W. Morgan, of Hourah, is on the following subject:—"The duty of the Associated Churches in regard to the cause of God in this country." A paper on Education by Messrs. Marshman and Denham, of Serampore, was read; and a resolution was passed congratulating the Rev. A. Sutton on the completion of his translation of the Scriptures into the Orissa language, and sympathizing with him in the circumstances which required his return to his fatherland.

From the secretaries of the Association a letter has been received, dated Serampore, March 6th, 1848, from which the following is an extract:—

"We have had many and sore trials to contend with during the year; still our trust is, that God will over-rule all for good. We are weak—yea, weakened in ourselves and number, but He is our strength. From our knowledge of what has passed and is passing in every neighbourhood around us, we feel assured God is at work in preparing the people for that great change, for which we and our fathers have so long and devoutly prayed."

AUSTRALIA.

		Baptism.	Restoration	Exclusion.	Clear Inc.	Children.	Members.
		Letter.	Death.	Letter.	Teachers.		
Hobart Town ...	— Hewlett	2	2	...	2	8 45	25
Launceston	H. Dowling	12	1	...	1	2 430	45
Sydney	J. Ham	12	1	3	2	...	29

Mr. Saunders, then about to leave Sydney in consequence of ill-health, writes under date of September 30, 1847, in the following terms:—

"Again you will perceive our ranks have been preserved from death. This is

cause for gratitude ; but that any should have been dismissed for moral offences, is to us a great source of sorrow. Our small increase also is a subject of great regret. This has partly arisen from the falling off in the attendance ; three new places of worship (I may say five) likely to affect us, having been opened during the year. Another cause of diminution has been the prospect of my departure for Europe. Strifes also have arisen to weaken our hands. But above all, we have to deplore a want of the sensible presence of the Holy Spirit. These suggestions will, I hope, open many hearts to prayer on our behalf."

E U R O P E.

BERLIN.

Berlin, Soharren Strasse, March 30th, 1848.

MY DEAR SIR,—Though again rather late, yet I hope not too late, I purpose to write you my annual letter for your report of the Baptist Union. We have lived a very important season, and are certainly not yet arrived at a resting place for some time, but have always abundant reason to thank God and take courage. As the last year I omitted to write you a letter, I shall now briefly relate how we have got on during the two last years.

We were placed by certain measures of the late government (ministry) in a peculiar position, as before I have reported. We were not allowed to receive any person by baptism, unless such a one had previously given notice of his intention to his clergyman and to the police. We had opposed this arrangement for several years, and not observed it at all. But upon my return from England, I found that it would be enforced violently. A suit of law—or rather search of police, was brought against me, and I was sentenced to a fine of thirty dollars, together with my substitute in my absence, Mr. Hinricks. I refused to pay, and did my utmost to remonstrate, and to show to the minister, Eichhorn, the odiousness of such a measure. But all in vain. His excellency replied, that to enforce the arrangement also by penalties was wise and necessary, and it was taken from me by force. To avoid future severe measures, and after deliberation that conscientiously we could even submit to the stipulation, we resolved at last reluctantly to do so, and a series of vexations with clergymen and police officers was the consequence. But last year on the 30th of March (just the date of this letter), the famous patent of our king appeared, which granted religious liberty to all parties. Though this contained stipulations which placed dissenters again in a very disagreeable situation, yet it pronounced liberty of dissent, and as the letter *appeared*, was very liberal. But the last royal ministry had done what they could to frustrate the good results which might come out of the royal decree, and so we were placed almost a year in such a position that we did not avail of the stipulations of the patent of the king. A series of persecutions against Rongé and other liberals in religion followed ; but not only against such, but against any free movement in the church. A very dear brother in Christ, the Rev. Mr. Worth, from Düsseldorf,

who in the last two years has formed some Independent churches near D., has told me in these days very lamentable facts of persecution, which they have suffered from all authorities, and that all remonstrances and petitions to the king and ministers had proved in vain; and it seemed the determination of these men at the head of the government, especially of Van Thill and C. Eichhorn, to exterminate religious liberty. This has tended, perhaps, more to their fall than any political blunder. At the commencement of the present year, we were urged by decrees of the fallen government, that we should submit to the regulations of the royal patent, and now we *must*, though it enforced upon us a heavy tax for going out of the Established Church, which might have come to 1000 dollars for our church in Berlin only. The whole of my time in this year was occupied in the tiresome business of making lists of members and their children, born since the eleven years of the formation of our church, of transactions with police and courts of justice, of correspondence with our churches on the subject of petitions and memorials to authorities, &c. We held a conference of pastors and elders (deacons) of our churches around Berlin, and proposed to ask an audience of our king, to lay before him the discrepancies of his patent. But this was refused, and we were told to come in by letter. As this way was quite out-trodden and had never availed anything, we almost despaired, but still followed the advice, and a long petition was the result. At the same time we held prayer meetings, special for that purpose, when for five weeks every morning at six o'clock we met, and blessed indeed were these times. The Lord has heard us in his peculiar way. Our great revolution has, as it is hoped, made an end to all the complained vexations, and promises the glorious, the *full* liberty of conscience. I have no time to expatiate on the subject, which you will fully find in the newspapers. Not any of us has been lost in the last dreadful struggles, and only one got a slight wound by a sabre, when quietly going home.

Would to God that we may earn, politically and in religion, all the good fruits it can bring. We cannot deny that this movement is, to the greatest extent the result of infidelity, which spreads dreadfully, yet the Lord will reign by his enemies, and his people will, no doubt, have all the advantage from it.

A few traits of the history of our chapel will also interest our brethren. You know that I told you and everywhere, that by the stipulations of government respecting us, we were not only entitled, but urged to build a thing like a chapel, to avoid our public baptisms. When I returned from England, it was my first step to get an audience of the minister Eichhorn, and speak with him on the subject. He fully assured me, that a building, as I described it, should be allowed us to build, and that government would not at all object to it. Accordingly I bought the ground, and gave in a drawing of the intended building. Seven weeks elapsed before I got any answer; then it was said that I should, before the permission of police could be given, prove that the higher powers do consent to it. Disappointed by such a procedure, as I had hoped that the police itself would ask the ministry about it, I sat down and wrote a letter to minister Eichhorn, requesting him to send me such a written document as containing his oral assurances. After some time I was summoned to the palace of his excellency, and by a counsellor interrogated, whether I had written such a letter. Of course, I

replied in the affirmative. I should look well to it: yes, it was my letter. The councillor was amazed, as the minister had assured him he knew not a word of such a concession. I had not spoken the least of it in my audience, and he was very wroth that I should dare to say such a thing. Of course, I gave full particulars of my interview, which had been rather long and very intimate and cordial, which rather puzzled the councillor. But all in vain. His excellency of course was right and I was wrong, and no issue but that my letter was given me back, and the protocol written as if I had not written it, and a mistake had prevailed. Now we were again at a loss, not only deeply indignant, but also much perplexed as to our further steps. The only way was, to ask permission for a private house for my own person; but so great was the hatred of police (perhaps induced by the minister) that only under condition that I really would dwell there, and by the urgent and zealous applications of the builder, who is in great credit with authorities, I succeeded to get the permission of building. By such strange procedures I came into this awkward situation, to live in our intended chapel. We had previously agreed to build beforehand only that part of our meeting house which should contain the prayer meeting hall (large vestry), rooms for the baptized and for the chapel-keeper, &c., as our funds were, after all, too insufficient to build at once a large chapel, after we have had to pay 5000 dollars for the ground only. Now the building must be arranged so as to make the future rooms beforehand suitable to a dwelling for me. This has been done, and I am now about to go and reside there for some time; but the rent which I pay will considerably diminish the interest of a debt which, notwithstanding our greatest economy, we have been compelled to undergo. So strange has been our experience in this case, after we had got even the permission for such a building, it was said in the licence, that before a part of the intended building was devoted to religious purposes, the legal conditions must be observed; which again was so ambiguous, and opened so wide a chasm of transactions, as to fill our hearts with anxious apprehensions. But the Lord has also in this respect helped us beyond our conceptions. The Sabbath after the dreadful night, when the agonies of the victims surrounded me in the streets near my dwelling next to our old meeting-place, after the guns and the barricades had knocked down a wretched system of tyranny, we withdrew in quietness, and opened this our new meeting place without giving notice to anybody, and since that time we have held delightful meetings there, though all is not yet ready. Thus we have found peace and rest, and hope that nobody will disturb us there. "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

In other parts of the country, our brethren have been exposed to still more grievous persecutions and vexations; they have been fined in money, by imprisonment and other oppressions; but we hope that all this now will terminate, for the Lord evidently has now manifested his supreme power over the mighty.

I have made in the last year many journeys through the country, and formed several new stations and churches, and baptized a good number of believers. Our own church has also had a delightful increase, though not so much as in former years, owing partly to my disease, which for some time was very dangerous, partly to the above facts, which have swallowed up my time, and partly to our chapel-

building also chiefly devolving upon me. But I hope that we shall, with new vigour and strength, enter into the field of combat against the mighty, and for the Captain of our salvation, and hope that you will strengthen our hands by fervent prayers. I salute very cordially my many friends and brethren throughout the three kingdoms, and recommend myself and our cause to their warm sympathy. The accompanying paper contains our statistics in Prussia.

Believe me, dear Sir, your very devoted brother,

G. W. LEHMANN.

Places of Churches in Prussia.	Names of Pastors	When Formed.	Number of Stations.	No. Members ult. 1846.	Incr.		Decrease.				Number of members at the Close of 1847.	No. of all Baptisms since Formation.		
					Baptism.	Received by letter Sum of the three preceding columns.	Died.	Dismissed.	Withdrawn.	Excluded.			Clear Increase.	
Berlin	GW. Lehmann	12 May 1837	10	236	55	4 295	2	2	6	45	281	333		
S ettin	J. L. Hinricks	26 Jan. 1846	...	64	35	37 136	1	6	4	5	56	120		
Mönnel	J. Doereksen	26 March 1846	...	23	18	9 52	1	1	...	4	21	46		
Elbing	Wiebe .....	.....	3	36	4	2 42	.....	.....	1	3	38	
Rummelsburg	A. Filgner ...	31 March 1844	7	174	30	...	204	.....	.....	2	6	200
Bitterfeld. ...	Ch. F. Werner	4 Oct. 1840	3	24	6	1 31	...	3	...	3	1	25		
Goslar *	Sander .....	.....	...	11	.....	11	.....	.....	.....	.....	.....	11
Breslau	Priedmann ...	1846	...	7	1	...	8	...	1	.....	.....	7
Hamm .....	.....	.....	...	1	2	...	3	.....	.....	2	.....	3
			23	578	151	53	782	6	13	4	21	154	731	333

HAMBURG.

Hamburg, March 14, 1848.

MY DEAR BROTHER,—The intelligence of which I am the bearer on the present occasion to the Union, both in respect to the cause at Hamburg and the Mission generally, is of so gratifying a nature, that I am persuaded it will call forth the liveliest emotions of gratitude and praise to our sovereign Lord Christ, among our English brethren, for the triumphs of the Gospel already achieved, and the unexpected removal of obstacles in the general spread of the truth.

* Belongs to Hanover.

You, who only want a dozen more such brethren as my benefactor Mr. Peto, in order to raise one temple after another for the worship of God, cannot enter fully into my feelings when I point to our chapel, as a great—a very great—though not the primary blessing vouchsafed to us during the past year. I never anticipated to see that day. After having been hunted by the police for twenty years from one place to another, the Lord has at last enriched us with this blessing. And before I proceed, I would here acknowledge once more the obligations under which British liberality has placed us in achieving this object. But whilst I thank the Lord for the house of prayer which he has given us, I would point especially to the living temple, which the heavenly Founder has not only preserved, but which has increased in beauty, strength, and stature. Many precious, chosen, living stones, have been added to it during the past year, of every description and from various countries. The materials have been fitly framed together, so as to grow into an holy temple in the Lord. Our additions in 1847 amounted to sixty-eight members at Hamburg. Among these were Roman Catholics, Lutherans, Reformed, and Jews. Our Jewish converts have especially given us much satisfaction; we have now eight Jewish converts in the church. The church has by their addition to us been powerfully stimulated to pray more fervently for the ingathering of the remnant, according to the election of grace, from among this people, and efforts have been made to introduce the gospel among them.

The attendance at our new chapel has been all we could have desired; it is generally filled on the Lord's day, and the events now transpiring are such, that in a short time we shall be compelled to get a larger place.

The internal peace of the church has been as uninterrupted as that from without. The great object of church membership—the union and communion of saints—has been to a happy degree realized. Our weekly communion and occasional love-feasts have been seasons of refreshing to our souls. By our own spiritual engagements the church has been fitted for its work in the world. The Gospel has again been spread far and wide by various means, and in the vicinity of Hamburg interesting connections have formed, and small bands of baptized believers have been organized. Several hundred thousands of our fellow men have heard, or read, the glad tidings of salvation through Christ, during the past year, of whom we hope to find many at the Lord's right hand in the great day when he shall make up his jewels, who were taught by the Spirit of God to flee to him.

The churches in connection with us are all more or less in a prosperous condition, deducting one or two exceptions. Three new churches were formed on my tour last summer at Elberfeldt, Dasslingen in Würtemberg, and at Mühlhausen in Elsass. The whole increase in our churches during the past year is about 350 members.

In Hungary our brethren meet with encouragement, and the two first converts have been already baptized in the Danube, at Pesth and at Vienna. In Poland the work is progressing, and in Switzerland I have formed connections, which I trust will ultimately be the formation of churches on a solid scriptural basis. From Sweden I baptized here last summer a brother, who may become an efficient agent in that quarter.

But you will hardly credit what I shall add now, that the French revolution has

produced such a powerful effect on the whole of Germany, that our political and religious institutions are already as it were in their last gasp; and if the mighty tide of reform is not retarded—which I think is impossible, we shall soon have throughout the land *religious liberty*. Hear what has been effected in this city yesterday. Our two legislative bodies are the senate and all citizens holding property in houses. I belong to the latter, in consequence of our purchase of the chapel and the old houses adjoining to it, which was written in my name on the state books. Well, there had been gathering a strong reform party for some time past, who finally went *in corpore* to the senate, and demanded most extensive reforms, civil and religious. The senate acceded to their wishes, and yesterday the above citizens, 900 in number, were assembled to hear the propositions of the senate. Among the most important measures agreed on by the senate and people, are, freedom of the press, entire separation between church and state, trial by jury, &c. Your heart will leap for joy when you read this, and I beg of you to have it inserted in all religious periodicals and liberal newspapers. Thus you see, my dear sir, we shall get the start of you. When, O when, will the Christians in England understand the New Testament, and with one simultaneous effort demand an eternal separation of two elements which, wherever joined, have robbed the gospel of its beauty and its power! Now farewell!

Yours in the bonds of the Gospel,

J. G. ONCKEN.

Rev. J. H. Hinton, Secretary of the Baptist Union, London.

UNITED STATES.

TO THE SECRETARIES OF THE BAPTIST UNION.

Boston, March 23, 1848.

DEAR BRETHREN,—You, and the intelligent body of Christian disciples whom you represent and serve, will be gratified to learn that, since my last communication, the religious affairs of our American churches have assumed, in some respects, a more encouraging aspect.

After the powerful and wide-spread revival of 1842, there was a general subsidence of the tide of religious feeling, accompanied by a moral lassitude and inertness that were truly alarming. The expenditure of vital energy had been excessive, and the result, by an unchangeable law of providence, was an almost universal syncope. This was the more deplorable, as large numbers, imperfectly trained in doctrine and duty, had been gathered into the churches, and greatly needed careful, assiduous oversight. Many, who had probably mistaken emotion for conversion, soon gave proof that they had “no root in themselves,” and “fell away.” Numerous others, very much it is to be feared, from sheer inattention and a lack of the proper formative discipline, failed “run well,” and ceased to

maintain their ecclesiastical relations. Time has shown that the moral power of the churches was not so much augmented by their large accessions, as they fondly anticipated.

But during the period that has since intervened, a healthful process has been in operation. The churches have been gradually recovering from their exhaustion, and now seem prepared, with renewed vigour, to resume activity in their Master's service. Profiting by the lessons of the past, they are disposed to avoid the extremes into which they had been incautiously led, and which had been the occasion of so much detriment. Equally intent on the *end*, they are more considerate with respect to the *means*. Believing as fully as ever in revivals, and regarding them as the divinely appointed methods for the enlargement of Zion, they are desirous of such only as shall be purely the product of the Holy Spirit. With unaltered convictions respecting the importance of Christian activity, they have a deepened persuasion that no human instrumentality, however skilfully adjusted, can supersede the necessity of the divine influence. Corrected views of dependence upon the sovereign will have led to increased humility and importunity in prayer; and now that God is more suitably honoured by his people, his favour is returning to their heritage. Many revivals, of a most delightful character, are now in progress in all parts of the country, and hundreds of churches are quietly receiving accessions, which are probably none the less genuine because unattended by special excitement. The word is faithfully preached, and the Holy Spirit renders it effective. Christians pray for the conversion of sinners, and accompany their prayers by living exemplifications of their faith, and their requests are liberally answered. The reasons are numerous for believing that the present year will witness in our favoured land a large spiritual harvest.

War, it has been said, is antagonistical to the advancement of religion. Certainly the spirit of war is adverse to the spirit of the gospel. And yet, while our country has been making fearful aggressions upon a neighbouring republic, and the war spirit has been very rife throughout the union, our churches have been graciously watered by the dews of grace, and thousands of souls have begun to live for eternity. The solution of the problem is doubtless in the fact, that Christians, very generally, have disapproved the war, and by their testimony and prayers sought its speedy termination. God often blesses his people under the most unfavourable circumstances, when, by so doing, he can best honour the right and the true.

We are not doing a tithe of our duty to the pagan world. The entire receipts of our missionary union for the year ending the 31st inst., will be only £18,000, or less than 90,000 dollars; consequently, our foreign operations are very restricted; but the little we do has the blessing of a faithful God. Our missions are in the main prosperous.

What will be the effect of recent political changes in France upon our mission in that country, we cannot predict; but our hopes are raised that religious liberty will in some way be guaranteed, and that our brethren will be allowed to prosecute their labours unmolested. They have suffered much, not from the people, but from the local authorities instigated by the Romish priests; and the frequent vexatious prosecutions, though they have not suppressed inquiry, or hindered the

work of the Spirit, have been extremely annoying. If any nation on earth needs the pure gospel it is the French. May God save them from infidelity and superstition !

Of all our missions in Europe the German is the most successful. Within fourteen years the little germ of a Baptist church that was planted in Hamburg, has grown to respectable dimensions, and spread its branches over a large territory. Mr. Oncken has lived to see more than fifty churches formed after the primitive model, rising under his vigilant culture, in that land of literary and religious anomalies. They attract, it is true, very little notice. Even the large-hearted Merle D'Aubigné does not mention them among the hopeful signs of Germany's renovation. But they are seed whose life cannot easily be destroyed, and when the ripened harvest shall wave before the eyes of the nations, the name of the sower will be held in grateful and honoured remembrance.

Our Asiatic missions, though sadly crippled by a deficiency of labourers and funds, are diffusing much light, and gathering many trophies for the Redeemer. Among the Karens of Burmah, especially, are the victories of the cross multiplied. Hundreds of that interesting people are every year added to the churches. According to the latest intelligence, some 1500, in a single district, were waiting for the return of the missionary from America, to examine and baptize them. That missionary, though with very imperfect health, hastened back by the overland route, and resumed the delightful work which he had reluctantly left. In September he was in London, in November he was in Arracan.

Hoping to hear some refreshing intelligence from the British churches, and wishing you grace, mercy, and peace through Jesus Christ,

I remain, dear brethren,

Your friend and fellow servant,

BARON STOW.

APPENDIX.

PROCEEDINGS

OF THE THIRTY-SIXTH ANNUAL SESSION OF THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

The Session was held at the Mission House, London, April 21, 1848,
and was attended by the following brethren :—

Official Members of the Union.

Birt, C. E.
Brawn, S.
Burls, C.
Davis, S. J.
Easty, J.
Godwin, B., D.D.
Green, S.
Groser, W.
Haddon, J.
Hinton, J. H., M.A.
Hoby, J., D.D.
Murch, W. H., D.D.
Penny, J.
Roff, R.
Smith, J.
Soule, I. M.
Sprigg, S.
Steane, E., D.D.
Stovel, C.
Trestrail, F.
Underhill, E. B.
Upton, W.

Ministers, Members of the Union.

Hull, E. P.
Reynolds, T. D.

Pastors of Churches in the Union.

Archer, W. E., Chelsea.
Black, W. H., London.
Breeze, R., Stratton.
Brown, J. J., Reading.
Burns, J., D.D., London.
Cherry, W. M., Milton.
Cubitt, J., Bourton-on-the-Water.
Davis, J., Arnsly.
Dunn, J., Winchcomb.
Edwards, J., Nottingham.
Fishbourne, G. W., Bow.
Garrington, J., Burnham.
Hosken, C. H., Crayford.
Keen, C. T., Worstead.
Laurence, H., Lewes.
Major, A., Faringdon.
Miall, W., London.
Morris, R., Manchester.
Pottenger, T., Islington.
Russell, J., Greenwich.
Smith, J., jun., Hartlepool.
Smith, T., New Brentford.
Stephen, D. R., Manchester.
Wake, T. W., Markyate Street.

Watts, J.
Wigner, J. T., Lynn.

Delegates from Churches and Associations in the Union.

Allen, J. H., London Baptist Association.
Bignold, J., St. Clement's, Norwich.
Cubitt, W., Providence Chapel, Shoreditch.
Gould, George, Loughton.
Gould, John, Loughton.

Lewis, S. W., Abingdon.
Moore, M., New Park Street.
Newton, W., Devonshire Square.
Parnell, W., Providence Chapel, Shoreditch.
Watson, W. H., London Baptist Association.

Students.

Jones, David, Stepney College.
Upton, W. C., Stepney College.

At ten o'clock the chair was taken by the Rev. W. H. MURCH, D.D., of Rickmansworth, and the Session opened with prayer by the Rev. B. GODWIN, D.D., of Bradford.

JOSEPH FLETCHER, Esq., and W. BOWSER, Esq., a deputation from the Committee of the Baptist Building Fund, being announced, were requested to take their seats.

The Rev. AMOS SUTTON, General Baptist Missionary from Orissa, and member of the Bengal Baptist Association, being introduced by the Rev. J. H. HINTON, it was resolved—

That brother SUTTON be received as a representative of the Bengal Baptist Association.

It was then further resolved—

That such other Christian friends, not members of the Union, as may desire to be present, be requested to take their seats in the gallery.

The Chairman appointed a Committee of Nomination, to prepare a list of Officers and committee for the year ensuing.

The Rev. J. H. HINTON read the Report of the Committee and the Treasurer's Account, and laid on the table the materials prepared for the Manual.

The Treasurer's Account having been duly audited, the Rev. W. H. BLACK, of London, moved, the Rev. R. ROFF, of Cambridge, seconded, and it was resolved—

That the Report now read be received, and printed under the direction of the Committee.

The Deputation from the Committee of the Baptist Building Fund, then laid before the Union the plan of a Loan Fund recently adopted by them; and a resolution was moved by Mr. W. H. WATSON, and seconded by Mr. HADDON, to the effect that the

Union should recommend the churches "to take into consideration the propriety of their making a collection on a fixed day in every year in aid" of it: an amendment, however, was moved by the Rev. G. W. FISHBOURNE, of Bow, seconded by the Rev. Dr. GODWIN, of Bradford, and carried, to the following effect—

That the subject of the formation of a fund for the assistance of churches in relation to chapel building, now brought before this meeting by a deputation from the Baptist Building Fund, be referred to the Committee of this Union, in order that it may be by them considered conjointly with the Baptist Building Fund, and brought before the attention of this body at their next Annual Session.

That part of the Report which related to the preparation of a Manual of chapel building, was then taken into consideration, and a letter of the Rev. J. JOBSON, of Manchester, the Secretary of the Methodist Chapel-building Committee, was read. After some conversation, it was moved by the Rev. R. MORRIS, of Manchester, seconded by the Rev. C. STOVEL, of London, and resolved—

That the Committee be requested to proceed with the Manual of Chapel-building.

The Rev. W. H. BLACK brought up the Report of the Committee of Nomination, which, with some modifications, was adopted.*

A letter was read from the Committee of the Anti-state-church Association, intimating their intention to engage some member of the House of Commons to divide the House on the grants of the English and Irish Regium Donum, and requesting the Union to support them by petition: on which it was resolved—

That a petition from this Union, signed by the Secretaries, be presented to the House of Commons, praying that the grants usually called the English and Irish Regium Donum may be discontinued.

The reported state of the churches being taken into consideration, the following resolutions were moved by the Rev. C. STOVEL, seconded by the Rev. S. J. DAVIS, and adopted—

That the Union, taking into serious consideration the state of the Denomination as far as it is exhibited by the Association returns of last year, cannot but feel deeply humbled and severely pained by the fact thus ascertained; viz., that in 964 churches whose state was reported, there was for the year a clear increase of only 1325 members, or, on an average, less than one and a half to each church.

That this fact is the more painful because there is no reason to think that the state of the churches not associated is materially better; because so low an average increase necessitates the conclusion that many of the churches must have suffered

* For a list of Officers and Committee, see page 71.

actual diminution; because it is another step in a descending course which has now been unbroken for a period of six years; and because there do not appear any favourable indications among the churches, adapted to mitigate the conclusion towards which it leads.

That the Union, consequently, deem it urgently incumbent on the churches, and on all their brethren, to humble themselves before God on account of the languishing state of his cause among them, and to search out and confess the iniquities to which it may be ascribed; as also to be instant in season and out of season in the work of the Lord, and fervent in prayer for the outpouring of the Holy Spirit.

It was moved by the Rev. F. TRESTRAIL, seconded by Mr. W. CUBITT, and resolved—

That the Secretary be requested to prepare a draft of an address to the churches, on the state of the denomination as now described, the draft to be submitted to an adjourned meeting of the Session.

It was moved by E. B. UNDERHILL, Esq. of Nailsworth, seconded by the Rev. R. MORRIS, of Manchester, and resolved—

That the pastors and churches be earnestly and affectionately invited to direct their attention to the state of the denomination on Lord's day, the 11th of June, and to appoint services during the week ensuing, for seeking the outpouring of the Holy Spirit, and the revival of godliness among them.

In relation to the political aspect of Europe, the following resolution was moved by the Rev. S. GREEN, seconded by the Rev. S. J. DAVIS, and carried—

That the Union cannot contemplate the extraordinary changes which have recently taken place on the continent of Europe, without a solemn acknowledgment of the hand of God, and a recognition of their relation to his cause; and that they especially rejoice in the evident panting of the human mind after religious freedom, in the measure in which liberty of worship has already been acquired, and in the prospect of the more extended vindication of the rights of conscience.

WEDNESDAY, April 26.

In the unavoidable absence of the Rev. Dr. MURCH, the Rev. Dr. ACWORTH, of Horton College, was called to the chair.

After prayer by the Rev. J. SMITH, the minutes of the 21st of April were read and confirmed.

The Rev. J. H. HINTON read the draft of an address to the churches, prepared in conformity with a resolution of April 21; after which, on the motion of the Rev. R. MORRIS, of Manchester, seconded by the Rev. S. BRAUN, of Loughton, it was resolved—

1. That the address now read be adopted as the address of this Union to the constituent churches.*

* For this Address see page 64.

2. That a copy of the address be forwarded by post to all Baptist churches in England, and that the address be put on sale at a low price, and otherwise distributed under the direction of the Committee.

The Rev. J. H. HINTON then read a draft of a petition to parliament, as follows :—

To the Honourable the Commons, &c. &c. &c.

The petition of the Baptist Union of Great Britain and Ireland, assembled in Annual Session in London, April 26, 1848, and representing more than one thousand churches of that denomination in the United Kingdom,

SHEWETH,

That your petitioners deprecate the application of public money to religious purposes in any and every form.

Your petitioners therefore pray your Honourable House to discontinue the grant usually called the Regium Donum, whether to Protestant Dissenters in England, or to Presbyterians in Ireland.

On the motion of the Rev. D. R. STEPHEN, of Manchester, seconded by the Rev. J. T. WIGNER, of Lynn, it was resolved—

That the petition now read be adopted as the Petition of this Union.

On the motion of the Rev. Dr. STEANE, seconded by the Rev. Dr. BURNS, it was resolved—

That, in yielding to the request of their late Treasurer, JAMES LOW, Esq., not to re-elect him, the Union cannot forget that he has held that office without interruption for fourteen years, nor neglect to record the obligations under which he has laid them by the faithfulness and kindness with which he has discharged its duties.

The Rev. Dr. BURNS introduced the Rev. ELI NOYES, M.A., of Boston, U.S., formerly missionary in Orissa, and the Rev. JONATHAN WOODMAN, of Lyndon, Vermont, U.S., Moderator of the last Triennial Conference of the Free-will Baptists in the United States; and both of these brethren, having been welcomed by the chairman, briefly addressed the Session.

It was then resolved unanimously—

1. That the next Annual Session of the Union be held in London.
2. That the cordial thanks of the Union be presented to the Rev. Dr. MURCH, for his kindness in presiding over the Session.

On Thursday, evening, April 27, a Public Meeting was held at New Park Street chapel. The Meeting was presided over by the Rev. Dr. MURCH, and addressed by the Revs. ELI NOYES, M.A., of the United States; R. MORRIS, of Manchester; F. TRES-TRAIL; C. STOVEL; and S. GREEN.

A collection was made, amounting to £2 17s. 6d.

REPORT OF THE COMMITTEE,

PRESENTED TO THE ANNUAL SESSION, APRIL 21, 1848.

DURING the past year twenty-two churches have been added to the Union, through the medium of the Associations with which they have become connected. A list of them is annexed :—

Abercarne.	Glanrhyd.
Ainon.	Glynnedd.
Banbridge.	Glyntawe.
Birmingham, Graham Street.	Llanlligan.
Blaenonin.	Loughborough, Woodgate.
Brecon, Kensington.	Mill End.
Bures.	Milnesbridge.
Burford.	Sirhowy.
Carmel.	Southampton, Portland Chapel.
Chipperfield.	Talag.
Coningsby.	West Bromwich.

Eleven names having on various accidental grounds been cancelled, the number of churches now in the Union is one thousand and twenty-five.

In relation to the preparation of a Manual of Chapel-building, the Committee have entered into correspondence with the secretary of the Methodist Chapel-building Committee, by whom they had been informed that a similar work had been contemplated. They have thought it their duty to lay the letter which they received before the Annual Session.

It was mentioned in the Report of the Committee of 1847, that some sympathizing notice had been taken by them of M. Lepoids and some other Baptist brethren in France. It may now perhaps be not improper to state, that the sum of £11, privately raised, was forwarded towards the expenses of the legal proceedings, on appeal to the Court of Cassation; and that a reply to the letter of the Committee was received from M. Lepoids, a translation of which has been entered on the minutes.

At the last Annual Session there was referred to the Committee a communication from Mr. Bowser, requesting the Union to direct its attention to the merits of a plan advocated by him for lending money on chapel cases. The Committee have been kindly furnished by Mr. Bowser

with some copies of his pamphlet for their information; and have subsequently had the pleasure of receiving Mr. W. H. Watson, as a deputation from the Committee of the Baptist Building Fund, for free communication on the same subject. Since this interview the Committee have been requested by that body to solicit to this matter the attention of the Annual Session, which they now do accordingly, without any expression of their own sentiments thereon.

In anticipation of the next triennial statistics of the churches, the Committee have taken into their consideration the manner in which the returns have hitherto been prepared, with a view more especially to remedy some of their more obvious imperfections. And they have in their minutes suggested to their successors in office, that, instead of employing for the Manual of 1849 the returns contained in the Association Letters of 1848, they should on the first of January, 1849, issue a circular schedule to all the churches, requesting a return for the year then past. The Committee hope that this suggestion may approve itself, not only to the succeeding Committee, but to the pastors and churches at large, in such a degree as to secure a co-operation not merely general, but universal.

The Committee have to lay before the Session a communication from the Committee of the Anti-state-Church Association in reference to the English Regium Donum.

They also lay upon the table the usual materials for a statistical view of the denomination in Great Britain and Ireland, together with the letters received from their foreign correspondents. Those from Hamburg and Berlin express high gratification in the prospect of religious liberty. The communication from the United States also is interesting, as exhibiting a marked and very hopeful improvement in the state of the churches there.

As to our own country, the statistical returns tell a tale of almost unmingled sorrow. The Committee are assured that the Session will pay solemn attention to this subject, and they pray that a spirit of wisdom and prayer, and so of power, may be poured out upon them.

The receipts of the year have been small; and although sufficient for the expenses of the year, have not availed materially to reduce the balance of £29 due to the treasurer at the last audit.

ADDRESS.

To the Churches of Christ comprehended in the Baptist Union of Great Britain and Ireland, greeting.

BELOVED BRETHREN,

As on former occasions, so during the present Annual Session of the Union, our attention has been directed with serious thoughtfulness to the condition of the churches, as partially represented to us by the latest Association returns, and as somewhat further known to us by personal observation. During several preceding years we have been rendered anxious by the facts presented to our view, and we have expressed our sentiments in documents which we trust have not altogether failed to engage your attention. On the present occasion we have pursued a similar method, and have agreed to the utterance of our hearts in the following terms:—

I. That the Union, taking into serious consideration the state of the denomination as far as it is exhibited by the Association returns of last year, cannot but feel deeply humbled and severely pained by the fact thus ascertained; viz. that in 964 churches whose state was reported, there was for the year a clear increase of only 1325 members, or, on an average, less than one and a half to each church.

II. That this fact is the more painful, because there is no reason to think that the state of the churches not associated is materially better; because so low an average increase necessitates the conclusion that many of the churches must have suffered actual diminution; because it is another step in a descending course which has now been unbroken for a period of six years; and because there do not appear any favourable indications among the churches, adapted to mitigate the conclusion towards which it leads.

III. That the Union consequently deem it urgently incumbent on themselves, and on all their brethren, to humble themselves before God on account of the languishing state of his cause among them, and to search out and confess the iniquities to which it may be ascribed; as also to be instant in season and out of season in the work of the Lord, and fervent in prayer for the outpouring of the Holy Spirit.

We cannot, however, content ourselves any longer with our customary method, nor can we satisfy ourselves with even this additional effort, by which our resolutions are communicated directly to yourselves. Our feelings respecting the state of religion amongst us are now deeper, more anxious, more sorrowful, than they have ever been; and after having

opened our hearts on the matter before God, we feel constrained to pour them forth in sincere and earnest affection towards you. Hearken to us for the Lord's sake.

Permit us to say in the outset, that we are fully aware of the drawbacks to which a painful estimate of our condition is liable. Some churches, we thank God, are both numerically and spiritually prosperous. Not all are languid. Nor are we yet arrived at a state of things so depressing that, on the whole, there is a diminution of our numbers. On the contrary, it may be computed that the denomination received during the year ending with the last Associations, a clear accession of about 2500 members. For this also we feel called on to be truly grateful. We remember, in addition, that numbers alone are by no means a decisive, or even a satisfactory test of the condition of a church, or body of churches; and we are prepared most gladly to do justice to all kinds of evidence which may have a more favourable bearing. Our satisfaction on the whole subject is, that we appeal to you on a matter which lies in part under your own immediate observation, so that our views may be checked, and if you should think them erroneous, corrected, by your own.

To us, then, (with grief of heart we confess it,) the state of the churches generally appears to be languid and drooping. Allow us to set before you some of the proofs which convince us of it.

The rate of increase, although not of itself decisive, is by no means to be excluded from our regard. And we notice it in the first place, as the element most capable of being presented in a distinct expression.

The resolutions already inserted in this address have acquainted you that the average increase of the churches during the year was less than one and a half members for each church. Now from a record of the statistics of British Baptist Associations which has been kept by the Union for the last fourteen years, it appears that this is the smallest rate of annual increase known through the whole of that period; that it is less than one sixth of the annual increase of one year; and that it stands at the bottom of a series of numbers constantly diminishing for the last six years.

This general statement, however, deserves to be examined a little more in detail. The returns of 22 English associations, containing 569 churches the state of which is reported, exhibit the following facts:—Of these 569 churches, 259 had no clear increase; of these 259 churches, 207 suffered actual diminution, and this diminution, exempting from the calculation two cases in which more than two hundred members separated to form other churches, amounted in the whole to 1042 members. If this number be further reduced, by making allowance for instances in which members who were lost to the Associations may not be lost to the denomination, and for other instances in which long-neglected church

books were revised, the number can scarcely be taken at less than 800. To this it must be added, that of the 569 churches, 77 received no addition at all.

If, as we probably may, we take these churches as a sample of the denomination at large, we shall arrive at the following conclusions:— That nearly one seventh of the churches had during that year no addition at all; that nearly one half (four ninths) of the churches had no clear increase; and that more than one third of the churches suffered actual diminution. Let the value of the numerical argument be estimated as it may, it is at all events fearfully against us. Such a state of things is, as far as any of us know, without precedent, and it must be admitted, we think, to afford matter of just anxiety. Let the declension which has been in uninterrupted progress for the last six years but continue through another six years, and the churches will have sustained a diminution far too painful to be contemplated.

Other elements illustrative of the condition of the churches are, as we have already said, incapable of numerical expression; but, as far as they can be appreciated, we confess that we do not see the general prevalence of any encouraging indications. If the churches were evidently penetrated with deep humility and searchings of heart; if they were manifestly characterized by eminent spirituality and deadness to the world; if on every hand there were crowded meetings for prayer, and a spirit of wrestling supplication; if the churches universally, walking in the fear of the Lord and the comfort of the Holy Ghost, were edified, although not multiplied, our anxieties might be greatly relieved. But such a state of things, we are sorry to say, is neither known by us, nor reported to us. On the contrary, we find much reason to deplore a general inefficiency of the gospel ministry among us, and a wide spreading languor of individual piety. Be entreated, beloved brethren, to compare this result of our observations with that of your own. Respond to us, if it be possible, in more cheering terms: but, if it be not possible, concur with us in the cultivation of sentiments befitting so serious an occasion.

Far from us all, in such circumstances as these, be indifference. It is surely about the cause of Christ in our midst that our warmest affections gather. This is to us all the most intense and commanding of all interests. Painful as it might be, and as it is, to behold the decay of industry and of commerce, it is unutterably more painful to witness the declension of piety, and a progress towards extinction in the churches of Christ. Not yet unapt to a Christian's lips has become the fervid language of the Hebrew bard,—“If I forget thee, O Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.” If peradventure any of us have slept, and have become comparatively insensible to the importance of our

religious interests, must we not feel that it is now high time to awake out of sleep ?

And let us all ask ourselves, beloved brethren, with earnest and solemn faithfulness, what part of the evil we have occasioned, and what part we may remedy. The extended mischief we deplore is a whole made up of very small parts, and in these parts it comes very close home to ourselves. Every church member has had something to do with the condition of all the churches through the church to which he belongs, and may do something towards making it better than it is. Each of you inquire, dear brethren, what kind of influence you have exercised, and what the condition of the churches would have been if it had reflected exclusively your own image. If such an examination supplies you with matter for regret—if you find reason to acknowledge that your walk has not been so consistent and ornamental, that your habits have not been so devout and separate from the world, that your love to the brethren, and co-operation in effort and in prayer, have not been so cordial and so constant as they should have been—humble yourselves before God on account of these things; and not before God only, but before your brethren also. Confess such faults one to another, and unitedly abandon them. Such an effort would commence a new state of things, and might happily turn the tide of our calamity.

We are sure that our beloved brethren, the pastors of the churches, will take their full share in such a process of self-examination. Although, in respect of instrumentality, *all* does not depend upon us, much does, and more, undoubtedly, than upon any other individuals. That much imperfection, and much sin, attends our ministrations, which of us does not know? And how often has it lain heavily on our hearts that the success of a work so glorious should be impeded by our infirmities! How largely do all our labours need to be forgiven, as well as to be blessed! Peradventure we too may demand an exercise of deeper heart-searching and humiliation. How readily will the blessed Master whom we serve vouchsafe to his broken-hearted servants the consolations of his forgiving love! And do we really think he will refuse to them that ask it, a more copious unction from the Holy One?

We know, indeed, that while graciously encouraged to expect, we cannot command, the outpouring of the Spirit from on high. That glorious God, who keeps in his own hands "the times and the seasons," retains there no less "the residue of the Spirit." He has taught us that we occupy a place and a time, although but a point and a moment, in a system of vast extent and of long duration. On a large scale, and for inscrutable purposes, there have been, and there are to be in his ways, sometimes more copious and sometimes more restricted communications of his grace. It is possible—we say it without any pretensions to prophetic sagacity—

that we may live in an age which is destined to be a time of spiritual barrenness in England. Be it so. We are not, however, called upon to admit this without evidence; still less are we required to create such a condition for ourselves. Nothing in any part or aspect of divine dispensations can be held to prevent any man from doing his own duty, or to withhold from him the reward of it. On the other hand, if a period of general declension be impending, it is the more necessary that every man should be found awake at his post, and should acquit himself faithfully. The neglect of appointed means is on all grounds incapable of justification. If God, in finishing the mystery of his ways, shall see fit in any measure to withhold the blessing, that lies with him; but even then there will be a reward for the faithful steward, and he that has constancy to serve, and patience to wait in such a season, shall not be less acceptable or less honoured than the labourers of a more felicitous era.

Come then, beloved brethren, let us act our part, and fulfil our duty. It is possible that the God of Zion may even now be saying to us, "Try me now herewith, and see if I will not pour you out a blessing." And how shall we know, unless we make the experiment? "Let us search and try our ways, and turn again unto the Lord."

For the sake of giving definiteness and unity to the effort which we recommend, we propose that on Lord's day, the 11th of June, a part of the public services be appropriated to the consideration of the state of religion in the churches. We doubt not that some solemn devotional exercises will be held in connexion with such an appropriation; but we desire to leave the arrangement of these entirely in the hands of our brethren, as no one plan could be supposed to be universally convenient.

May God grant to you all, beloved brethren, a large measure of his most gracious presence! And may he make every assembly, if, on the one hand, like Bochim, a place of weepers, on the other, to those who have shed tears of godly sorrow, like the valley of Achor, "a door of hope!"

Signed by order and on behalf of the Annual Session,
assembled at London, April 26, 1848,

E. STEANE, }
J. H. HINTON, } *Secretaries.*

CONTRIBUTIONS.

£	s.	d.	£	s.	d.		
Abergavenny, 2 years.....	1	0	0	Hebden Bridge.....	0	10	0
Abingdon.....	0	5	0	Heywood.....	0	5	0
Amersham.....	1	0	0	Ingham.....	1	1	6
Arlington.....	0	6	0	Ipswich, Stoke Green.....	1	0	0
Arnsby.....	0	5	0	Irish Association... ..	1	10	0
Ashton-under-Line.....	0	5	0	Keighley.....	0	5	0
Bacton.....	0	5	0	Kington.....	0	5	0
Barnoldswick.....	0	3	0	Leeds, South Parade.....	2	0	0
Battle.....	0	5	0	Leicester, Archdeacon Lane...	0	10	0
Beaulieu.....	0	10	0	Leighton Buzzard, 2nd Church	0	10	0
Birmingham, Heneage Street..	0	10	0	Liverpool, Pembroke Street...	1	0	0
Bishop's Stortford.....	0	5	0	Soho Street.....	0	5	0
Blakeney, Norfolk.....	0	5	0	London, Bow.....	0	10	0
Bolton.....	0	5	0	Devonshire Square...	2	2	0
Boston, 1st Church.....	6	5	0	Islington.....	1	0	0
Boxmoor.....	0	16	0	Keppel Street.....	0	5	0
Bourton-on-the-Water.....	0	6	0	New Park Street.....	2	0	0
Bradnich.....	0	5	0	Prescot Street, 2 years	2	0	0
Brentford.....	0	5	0	Salters' Hall.....	1	0	0
Bridlington.....	0	5	0	Shoreditch, Provi-			
Bristol, Broadmead.....	2	2	0	dence Chapel.....	0	9	0
Pitbay.....	0	5	0	Shouldam Street.....	0	5	0
Brixton Hill.....	1	0	0	Long Sutton.....	0	5	0
Bromsgrove.....	0	5	0	Loughton.....	0	10	0
Buckingham.....	0	5	0	Ludham.....	0	7	6
Burnley, 2nd Church.....	0	2	6	Luton.....	0	5	0
Camberwell.....	2	0	0	Lynn.....	0	5	0
Cambridge.....	2	0	0	March.....	0	5	0
Carmarthen and Carnarvon As-				Markyate Street.....	0	10	0
sociation.....	3	16	0	Naunton.....	0	10	0
Cirencester.....	0	5	0	Newport, Monmouthshire.....	1	0	0
Cloughfold.....	0	5	0	Newton Abbott.....	0	5	0
Coningsby.....	0	4	0	Northern Association.....	1	3	9
Dereham.....	0	10	0	Nottingham, George Street....	2	0	0
Diss.....	0	5	0	Stoney Street.....	1	0	0
East Kent Association.....	2	0	0	Oldham.....	0	5	0
Essex Association.....	2	10	0	Oswaldtwistle.....	0	5	0
Exeter, Bartholomew Yard....	0	5	0	Oxford.....	1	0	0
Exeter, South Street.....	0	5	0	Paddington, New Church Street	0	5	0
Eye.....	0	10	0	Pembrokeshire Association ...	4	7	0
Falmouth.....	0	5	0	Penzance.....	0	5	0
Frome, Badcox Lane.....	0	7	0	Preston, 1st Church.....	0	5	0
Glamorgan Association.....	2	17	0	Princes Risborough.....	0	5	3
Goodshaw.....	0	5	0	Quainton.....	0	2	6
Hackney, Mare Street.....	2	0	0	Ramsey.....	1	0	6
Haddenham.....	0	7	6	Reading, King's Road.....	1	0	0
Halifax, 1st Church.....	1	0	0	Redruth.....	0	5	0
Haslingden, Pleasant Street...	0	2	6				
Harlow.....	0	10	0				

	£	s.	d.		£	s.	d.
Rickmansworth	0	10	0	St. Alban's	0	10	0
Riddings	0	10	6				
Rochdale, 1st Church	0	5	0	Taunton	0	5	0
Romsey	0	5	0	Tenterden	0	10	0
Ross	0	12	0	Thrapstone	0	15	0
				Tottlebank	0	5	0
Sabden	0	5	0	Truro	0	5	0
Seer Green	0	8	2				
Shacklewell	2	2	0	Wallingford	0	5	0
Shaldon	2	2	0	Walsall	0	12	0
Sheffield, Townhead Street	0	10	0	Waltham Abbey	0	5	0
Byre Street	0	5	0	Walworth, Lion Street	1	0	0
Port Mahon	0	5	0	Worstead	1	0	0
Smarden, 1st Church	0	2	6	West Drayton	0	10	0
2nd Church	0	5	0	Whithy	0	3	0
Stockport, 3rd Church	0	5	0	Winslow	0	8	6
Stogumber	0	5	0	Wolsingham	0	10	0

TABULAR VIEW OF THE STATISTICS OF BRITISH BAPTIST ASSOCIATIONS.

Year.	Number of Associations.	Number of Churches associated.	Gross Increase.				Clear Increase.		Average clear Increase of each church per annum.	Gross Number.		Average number of Members in each.
			In churches.	By profession.	By dismissal.	By restoration.	In churches.	Members.		In churches.	Members.	
1834	33	802	663	4,261	.....	.....	663	2275	3½	498	40,763	82
1835	36	892	660	4,376	689	479	660	2548	4	690	66,431	99
									nearly			
1836	37	858	710	4,631	768	461	710	2826	4	638	65,300	102
1837	38	891	844	4,485	857	575	789	3247	4½	725	71,183	98
1838	37	935	804	5,400	937	605	768	3206	4¾	681	69,864	100
1839	39	950	889	7,672	1001	808	889	5407	6	687	70,702	102
1840	41	1022	977	9,536	1282	905	902	7125	8	810	86,233	105
									nearly			
1841	40	999	975	12,032	1391	1188	894	9366	10½	714	78,816	110
1842	38	1032	975	11,106	1553	1073	945	6863	7¾	696	78,679	113
1843	38	1039	957	9,035	1961	1074	922	5266	6	749	83,600	112
									nearly			
1844	39	1099	978	8,040	1971	1034	978	4892	5	782	86,555	110
1845	38	1066	773	5,838	1618	790	773	3112	4	852	89,269	105
									nearly			
1846	39	1092	955	5,713	1726	783	955	2183	2¼	759	85,148	112
1847	35	997	964	4,848	1797	749	964	1325	1½	769	84,262	116

LIST OF ASSOCIATIONS, 1848.

NAME OF ASSOCIATION.	When formed.	No. of Churches.	PLACE OF MEETING.	TIME, 1847.	SECRETARY.	SUBJECT OF CIRCULAR LETTER.	WRITER.	INCREASE.			DECREASE.			Clear Incr		Village Stations.	SUNDAY SCHOOLS.		Number of		
								By Profession.	Letter.	Restoration.	By death.	Dismission.	Withdrawment.	Exclusion.	In Churches.		Members.	Teachers.	Children.	Churches.	Members.
Anglesea and Carnarvon	1845	45	Holyhead	July 6	Rev. W. Morgan, Holyhead	Christian Gentleness	Rev. W. Morgan, Holyhead	113	83	37	55	52	...	33	45	93					
*Berks and West Middlesex	1826	17	Newbury	May 25	— C. H. Harcourt, Wokingham	The Sins of the World the Grief of the Church	— C. E. Birt, M.A., Wantage	67	25	3	17	26	9	11	17	32	31	137	1749	17	1342
*Bristol	1823	42	Shortwood	May 25	— C. J. Middleditch, Frome	The Scripture Rule with Reference to Offences between Christians	— G. W. Fishbourne, London	341	99	18	126	139	...	36	40	157	...	990	6165	40	6803
*Bucks	1811	25	Chenies	May 12	— W. Payne, Chesham	The true Principles of Christian Union	— G. Ashmead, Missenden	61	14	2	50	16	20	30	21	39†	31	318	2000	21	1865
*Carmarthen and Cardigan	1832	65	Bethel	June 1	— T. Thomas, Newcastle Emlyn	The Necessity of entire Devotedness to the Cause of Religion	— J. Lee, Newport	227	57	111	144	112	...	148	65	9†					
*E. & N. Riding	1830	15	Hull	June 1	— B. Evans, Scarborough	The Influence of the World upon the Church	— W. B. Davies, Borough-bridge	80	19	4	27	19	...	43	15	14	15	...	803	15	1344
*Fast Kent	1835	11	Canterbury	June 22	— J. P. Hewlett, Dover	The Efficiency of Christian Churches...	— J. Clarke, Folkestone	39	17	...	19	15	6	6	10	10	11	167	1175	10	884
*Essex	1796	13	Rayleigh	May 18	— J. James, Bridgend	The Duty of Christian Churches towards each other	— A. Anderson, Bures	65	10	7	24	18	...	31	13	9	29	...	1326	13	1441
*General Baptist	1770	128	Nottingham	June 29	— G. Judd, Coningsby	The present State of the Baptist Deno-	— J. C. Butterworth, M.A. Kingstanley	1028	304	98	346	380	324	305	118	75	199	3681	23564	128	18018
*Glamorganshire	1832	56	Cardiff	June 16	— J. James, Bridgend	mination throughout the World		...	...	...	...	...	...	56	76	24	...	852	5845	56	6447
Gloucestershire	1843	23	Coleford	May 26	— G. Woodrow, Glo'ster	Diffusion of Divine Truth by the Press		87	39	4	22	37	...	18	23	53	41	418	2994	23	2084
*Herts and South Beds	1835	11	Boxmoor	June 2	— E. Adey, Leighton	No Letter		80	21	3	28	9	13	2	10	52	22	...	1825	11	1278
*Irish	1841	22	Dublin	Aug. 24	— J. Milligan, Dublin	Extracts of the Letters from the Churches		103	23	...	14	58	...	9	20	45	...	...	...	20	771
Kent and Sussex New	1845	15	St. Peter's	June 8	— W. Pope, Meopham	The Christian Ministry	— C. Robinson, Borough Green	35	16	6	19	16	...	11	12	11	...	194	1167	15	1260
*Lancashire and Cheshire	1837	39	Cloughfold	May 26	— W. F. Burchell, Rochdale	The best Means of reviving the Piety of our Churches, with a View to the Extension of true Religion in their respective Neighbourhoods	— A. Nicholls, Goodshaw	230	139	14	100	70	25	62	39	126	68	1211	10388	39	4367
Leicestershire	1835	11	Sheepshead	May 25	— J. Davis, Arnsby	No Letter		25	6	2	20	5	...	3	11	5	...	...	...	11	1057
*London	1834	32	New Park Street	Jan. 19 (1848.)	— J. H. Hinton, M.A.	The probable Causes of the present Stagnant State of Religion	— J. Hoby, D.D. Henrietta Street	435	257	3	126	221	88	66	31	194	...	...	2693	31	5914
London Strict	1845	6	Cumberland Street	Oct. 19	— B. Lewis	The relative Duties of Church Members	— P. Dickerson, Alie St.	45	24	4	16	13	...	17	5	27	...	44	470	5	859
*Midland	1865	25	Walsall	May 25	Mr. W. H. Morgan, Birmingham	Consistent Dissent...	— J. Blower, Wednesbury	288	43	13	55	55	29	76	19	129	...	...	3701	19	2879
*Monmouthshire	1831	56	Sirhowy	May 25	Rev. F. Hiley, Llanwenarth	The Duties of Christian Citizens	— T. Thomas, Pontypool	202	111	171	110	62	...	147	47	164	...	...	...	29	2787
Northamptonsh.	1764	34	Long Buckby	May 25	— J. Edwards, Nottingham	The peculiar Necessity for fervent Piety, arising from the pressing Public Duties of the Christian in the present Day	— J. Brown, Northampton	139	30	4	74	29	34	11	29	25	...	...	...	29	2787
*Northern	1690	16	Shotley Bridge	May 24	— R. Pengilly, Ecclescliffe	Extracts of the Letters from the Churches		43	30	1	17	12	4	2	15	39	43	239	1650	15	1261
North Wales Eastern	1845	34	Cefn Mawr	June 14	Mr. J. Potts, Newcastle	On the Organization of the Association	— E. Evans, Cefn Mawr	55	50	38	47	46	...	40	22	10	...	...	...	9	488
*Notts & Derby	1835	14	Collingham	May 26	Rev. J. Pritchard, Llangollen	Christian Co-operation	— C. Nott, Sutton in Ashfield	54	21	6	31	24	103	37	13	114†	...	326	2056	13	1288
*Old Welsh	1700	53	Rock	June 2	Mr. S. Hazledin, ditto	The Duty of Christian Parents to provide a Religious Education for their Children	— J. Jones, Penfordd'as	119	41	46	65	39	...	50	47	52	...	...	1939	44	2790
*Oxfordshire	1802	22	Fairford	June 1	Rev. J. Evans, Brecon	The Means of rendering the Agency of the Members of the Church efficient in promoting the Increase and Prosperity of the Churches	— J. Blakeman, Hooknorton	64	22	2	33	26	4	11	22	14	37	259	1979	22	1322
*Pembrokeshire	1832	40	Tabor	June 8	— C. Darken, Cirencester	Same as Carmarthen and Cardigan Association		188	14	113	138	11	...	139	40	27	...	...	...	...	...
*Southern	1823	27	Romsey	June 1	— H. Davies, Llangloffan	No Letter		100	27	3	36	42	...	19	17	33	...	...	1262	15	1940
*South Western	1824	7	Falmouth	May 25	— T. Morris, Southampton	The Obligation of Christian Parents to promote the eternal Interests of their Children	— C. Wilson, Holston	18	4	2	3	...	...	4	6	17	2	78	415	6	427
*Suffolk & Norfolk	1771	9	Ipswich	June 1	— E. H. Tuckett, Truro	Compendium of the Letters from the Churches		32	57	1	18	12	9	16	9	35	...	547	667	9	996
Suffolk and Norfolk New	1830	26	Occold	June 8	— J. Webb, Ipswich	Baptism, in its relation to the Lord's Supper		91	32	7	46	34	...	41	24	9	83	...	1062	25	2205
*Western	1825	54	Burnham	May 25	— J. Wright, Beccles	History of the Churches	— H. Trend, Bridgwater	169	47	8	54	104	...	14	51	52	75	...	4219	51	3567
*West Kent and Sussex	1778	...	No Meeting	...	— H. Trend, Bridgwater																
*West Riding	1837	46	Leeds	May 25	— H. H. Dobney, Maidstone	The Duties of Christians to the Churches to which they severally belong	— C. Larom, Sheffield	190	94	14	106	81	51	78	42	18†	54	2087	9763	46	5521
Worcestershire	1836	10	Pershore	July 13	— J. Macpherson, Bramley	The Manner in which Members of Churches can best contribute to the efficiency of the Christian Ministry	— F. Overbury, Pershore	35	21	4	20	20	14	10	10	4†	18	...	1157	10	1057
Total		997						4848	1797	749	2006	1804	733	1526	964	1401	783	11,548	92,034	769	84,282

* * The Associations with an (*) prefixed belong to the Baptist Union.

The numbers marked thus † in the column of Clear Increase denote a diminution of so many.

‡ The large decrease in this Association is owing to the formation of a new church not included in it.

Officers and Committee.

Treasurer.

Mr. GEORGE LOWE, 39, Finsbury Circus.

Secretaries.

Rev. EDWARD STEANE, D.D., Camberwell.
— JOHN HOWARD HINTON, M.A., London.

Committee.

OFFICIAL MEMBERS.

Rev. JOSEPH ANGUS, A.M. Secretary to the Baptist Missionary Society.
— STEPHEN J. DAVIS, Secretary to the Baptist Home Missionary Society.
— F. TRESTRAIL, Secretary to the Baptist Irish Society.
— WILLIAM GROSER, Secretary to the Board of Baptist Ministers in London.
— J. G. PIKE, Secretary to the General Baptist Missionary Society.
Mr. JOHN EASTY, Secretary to the Baptist Building Fund.
E. B. UNDERHILL, Esq., Secretary to the Hanserd Knollys Society.
Mr. BAILEY, Secretary to the Particular Baptist Fund.

ELECTED MEMBERS.

Rev. C. E. BIRT, M.A., Wantage.	Rev. J. SPRIGG, Margate.
— F. A. COX, D.D., LL.D., Hackney.	— J. STEVENSON, Camberwell.
— J. EDWARDS, Nottingham.	— C. STAYEL, London.
— B. GODWIN, D.D., Bradford.	— T. SWAN, Birmingham.
— S. GREEN, Walworth.	Mr. J. H. ALLEN.
— JAMES HOBY, D.D., London.	— W. BOWSER.
— W. JONES, Stepney.	— CHARLES BURLS.
— R. MORRIS, Manchester.	— C. JONES.
— W. H. MURCH, D.D., Rickmansworth.	— JOHN HADDON.
— R. W. OVERBURY, London.	— J. M. HARE.
— T. POTTENGER, Islington.	— JAMES LOW.
— R. ROFF, Cambridge.	— JOHN PENNY.
— JAMES SMITH, London.	— J. F. WINKS, Leicester.

CORRESPONDING MEMBERS.

In ENGLAND and WALES, the Secretaries of Baptist Associations.
— SCOTLAND, the Secretary of the Baptist Union for Scotland.
— IRELAND, the Secretary of the Baptist Union for Ireland.
— HAMBURG, the Rev. J. G. ONCKEN.
— PRUSSIA, the Rev. G. W. LEHMANN, Berlin.
— CANADA, the Secretaries of the Canada Baptist Union.
— NEW BRUNSWICK, Committee of Correspondence of New Brunswick Association.
— UNITED STATES, the Rev. BARON STOW, M.A. Boston.
— WEST INDIES, the Rev. JOHN CLARK, Brown's Town, Jamaica.
— EAST INDIES, the Secretaries of the Bengal Baptist Association.
— AUSTRALIA; the Rev. J. HAM, Sydney.

ABSTRACT OF THE TREASURER'S ACCOUNT.

JAMES LOW, *Treasurer, in Account with the Baptist Union, from June, 1847, to April, 1848.*

RECEIPTS.																					
	£	s.	d.																		
Collection at Norwich	6	6	7																		
Contributions from various Churches and Associations	81	14	8																		
Sale of Manuals	5	13	8																		
Balance due to the Treasurer	22	3	2																		
	£115	18	1																		
	£115	18	1																		

BAPTIST MANUAL, 1848.

Examined and found correct, leaving a balance of twenty-two pounds three shillings and two pence due to the Treasurer.

(Signed)

THOMAS PEWTRESS, }
W. PARNELL, } *Auditors.*

April 20th, 1848.