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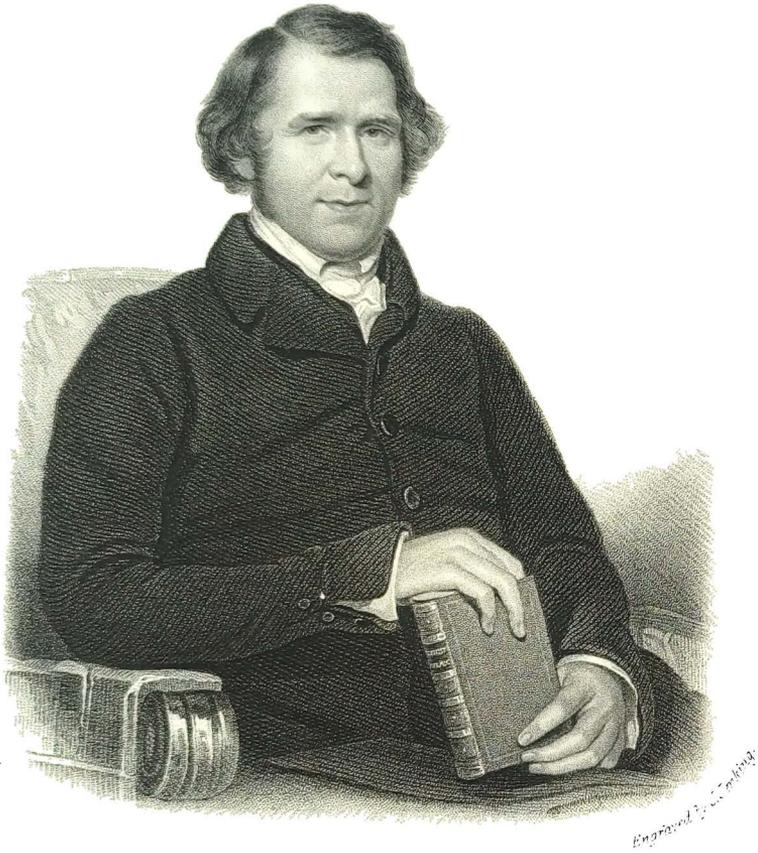
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Yours in Christian love
Edward Stearns

THE
BAPTIST MAGAZINE,

FOR

1851.

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

VOLUME XLIII.

(SERIES IV., VOL. XIV.)

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

LONDON:
PUBLISHED BY HOULSTON AND STONEMAN,
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MDCCLI.

P R E F A C E.

WHEN a volume is completed it is customary to prefix to it a few retrospective sentences from the pen of the editor. On the present occasion these may be dispensed with, as the space will be more advantageously occupied by the following letter which bears the signature of gentlemen whose personal and official weight must secure the most respectful attention.

TO THE PASTORS AND DEACONS OF BAPTIST CHURCHES.

November 24th, 1851.

DEAR BRETHREN,

Forty-three years ago it was thought by the most eminent members of the denomination to which we belong, that the interests of truth and righteousness might be greatly promoted by the establishment of a Baptist monthly periodical. The experiment was made, and it has proved successful. That the Baptist Magazine has been greatly conducive to the prosperity of valuable institutions which were then in their infancy, and that it has been instrumental in the formation of others of kindred character which had not then been projected, are facts within our personal knowledge. It has been for some years the chief medium through which the conductors of our most important societies have laid before the public that information which they desired to diffuse, and it has afforded facility for discussions and appeals which have tended greatly to the advantage of the whole body. You will not therefore be surprised that we should be anxious to give an impetus to its circulation, or think it improper that we should suggest to you the desirableness of calling the attention of the congregations with which you are connected to its claims. In our own circles we are accustomed to recommend it, believing that in so doing we are rendering service to our friends; and we respectfully submit to you that it is in your power to accomplish much good, in several important ways, by inducing the members of your churches and congregations who have not been accustomed to receive the magazine, to begin purchasing it at the commencement of the coming year.

Among other reasons why we conceive you should pursue this course, we would call to your remembrance the distribution among necessitous widows of deceased Baptist

PREFACE.

ministers of the sum of £5781, realized by the sale of this work. The applicants for aid are becoming year by year increasingly numerous; the urgency of their cases is in many instances very distressing; and it is only as the result of an enlarged circulation that the distributors can respond to the appeals which are constantly brought before them.

We are, dear brethren,

Yours, in the best bonds,

W. B. GURNEY, One of the Treasurers of the Baptist Missionary Society.
 S. M. PETO, One of the Treasurers of the Baptist Missionary Society.
 J. R. BOUSFIELD, Treasurer of the Baptist Home Missionary Society.
 J. TRITTON, Treasurer of the Baptist Irish Society.
 J. FLETCHER, Treasurer of the Baptist Building Fund.
 W. L. SMITH, Treasurer of the Particular Baptist Fund.
 W. BEDDOME, Treasurer of the Particular Baptist Fund.
 G. LOWE, Treasurer of the Baptist Union.
 G. T. KEMP, Treasurer of the Bible Translation Society.
 C. JONES, Treasurer of the Hanserd Knollys Society.
 F. TRESTRAIL, Secretary of the Baptist Missionary Society.
 E. B. UNDERHILL, Secretary of the Baptist Missionary Society.
 S. J. DAVIS, Secretary of the Baptist Home Missionary Society.
 J. H. HINTON, Secretary of the Baptist Union.
 E. STEANE, Secretary of the Bible Translation Society.
 G. W. FISHBOURNE, Secretary of the Hanserd Knollys Society.
 T. S. CRISP, President of Bristol Baptist College.
 J. ANGUS, President of Stepney College.
 J. ACWORTH, President of Horton College, Bradford.

Having presented this to his readers, the editor can do no more than express his deep sense of the responsibility, both towards God and towards men, connected with the office which he has the honour to sustain, and his earnest desire that the Baptist Magazine, as long as it continues to exist, may advocate with ever increasing efficiency those principles which it was originally established to promote.

WILLIAM GROSER.

11, *Smith Street, Chelsea,*
November 25th, 1851.

THE

BAPTIST MAGAZINE.

JANUARY, 1851.

MEMOIR OF THE LATE REV. DR. COTE OF THE GRANDE LIGNE
MISSION, CANADA.

BY THE REV. J. M. CRAMP, D.D.

DR. COTE was born of respectable parents in Montreal, in the year 1808, and was educated in the college, after which he proceeded to study medicine, and entered on the practice of his profession at L'Acadie, in the year 1831. In 1833 he removed to Napierville.

In 1836 he became a member of the Legislative Assembly of Lower Canada, having been chosen to represent the county of Acadie. His views harmonized with those of the persons who were then agitating the province for the redress of grievances, and ultimately he joined them in open resistance, becoming one of the leaders in the risings of 1837 and 1838. Exile followed. He was compelled to spend several years in the United States.

From early youth he had been disgusted with Romanism. Its arrogant claims—its monstrous requirements—its narrow-mindedness and intolerance—its childish superstitions—the ignorance of the people, and the degradation

to which he saw them reduced, under its influence—its discouragement of mental freedom, and his knowledge of the immoralities which were indulged in by some who made the highest professions, shocked and repelled him. He had been told that Romanism was Christianity, and he judged it unworthy of his regard. He panted after a religion more noble, more elevating, more free and spiritual. He thought to find it in deism. Books were obtained, correspondence was instituted with deists at Boston, and Dr. Cote followed the example of thousands of others in the Romish church, who have been driven into infidelity, because Christianity, as represented by that church, has appeared to them a mass of inconsistencies and absurdities.

Banishment brought with it melancholy and distress. In his trouble Dr. Cote looked for comfort to the deistical system which he had embraced; but he looked in vain. Infidelity deserted

him in the hour of need. He became increasingly wretched. Attending some religious meetings at Swanton, where he then resided, he was much affected by observing the happiness which Christians seemed to enjoy. This led him to procure a copy of the scriptures, and to study Christianity in its own records. He prosecuted the inquiry with great assiduity, and diligently compared the bible with the writings of deists, passing through much mental conflict. Whole nights were sometimes spent in a state of indescribable anguish. The death of a sick friend, whom he had accompanied to a watering place, and who died in despair, beseeching for comfort which he could not give, greatly added to his distress.

Shortly afterwards he heard a sermon from Acts xvi. 31, "Believe in the Lord Jesus Christ, and thou shalt be saved." It produced a powerful impression on his mind. He became convinced of the truth of Christianity, and understood the way of salvation; but he had not found peace to his own soul. He was deeply conscious of his guilt, as a sinner against God, but knew not what to do to obtain relief. The Rev. L. Roussy of the Grande Ligne mission was sent for, who conversed and prayed with him repeatedly, and at length he was enabled to commit his soul to the Saviour, in simple faith and full confidence. Peace and joy were immediately realized. This was in June, 1841.

Next Lord's day he publicly abjured deism in the presence of many of his former associates, and earnestly exhorted them to forsake their unbelief. From that time he devoted himself to the spread of the gospel.

Two years were spent at Chazy, where a number of French Canadians were settled. His labours in that place were very successful. About fifty persons abandoned Romanism, and afford-

ed satisfactory evidence that they were truly converted to God.

In the fall of 1843, Dr. Cote removed to St. Pie, where there had been considerable religious excitement for some time, owing to the introduction of a copy of the New Testament by a person connected with the Grande Ligne mission. He entered on his labours with characteristic ardour, quite undismayed by the opposition which was arrayed against him under the auspices of the priests. They endeavoured to prevent the people from attending his ministrations—burned copies of the bible, and fomented riotous proceedings, which on one occasion issued in the destruction of property by the incendiary torch; but Dr. Cote held on his way with undaunted perseverance and boldness.

Dr. Cote was ordained pastor of the church at St. Pie, on the 28th of August, 1844. The Rev. Dr. Baird of New York and the Rev. Messrs. Wilkes of Montreal, Brinkerhoff of Champlain, Miles of Abbotsford, Fox of Granby, and other ministers, representing three evangelical denominations, took part in the services on that occasion.

During his residence at St. Pie his labours were incessant. Besides attending to his pastoral duties he superintended the teachers and colporteurs in an extensive district, preached at several stations, and rendered valuable assistance, as a medical man, to persons of all classes and persuasions. The blessing of God evidently rested on his efforts. When he left St. Pie in 1848, upwards of two hundred souls had been brought to the knowledge of the truth through his instrumentality, some of whom had died in the faith, while the majority survive him and bless his memory.

After a temporary residence in the United States, with a view to an enlargement of the pecuniary resources

of the Grande Ligne mission, Dr. Cote settled at St. Mary's, where he laboured till his death, faithfully proclaiming the "glorious gospel of the blessed God," and endeavouring by various means to enlighten his fellow countrymen in that neighbourhood. The enemies of knowledge and true religion were again on the alert, but their opposition availed not; on one occasion, a mob, which was gathered together for the avowed purpose of expelling him from the place, dispersed without attempting to accomplish their purpose, as though they had been restrained by an invisible power; and the servant of God continued his exertions, encouraged by numerous tokens of usefulness. A Christian church was about to be formed at St. Mary's, consisting of converts reclaimed from Romanism by his ministry, when death put a sudden termination to his labours. He entered into rest on Friday the 4th of October, after a short and painful illness.

A correspondent of the *Melanges Religieux* (a French-Canadian newspaper), professing to give an account of Dr. Cote's death, says, that while he was preaching and "ranting against the church which he had abandoned," he was suddenly seized with a sense of suffocation, and fell down in a state of unconsciousness, and that "in his delirium he seemed to express anguish and remorse." This is one of the stale inventions of the enemy. Ever since the death of Luther, which was in like manner misrepresented, it has been a common practice with the Romanists to propagate false reports of the manner in which protestants have died.

The following narrative is derived from a communication transmitted to the writer a few days ago, by the Rev. L. Normandeau of the Grande Ligne mission.

"Dr. Cote was invited to attend the annual meeting of the Lamoyille Baptist

Association at Hinesburg, Vermont, on the 18th of September. On the morning of that day he was seized with violent pain in his left arm, which was at first supposed to be rheumatism. He addressed the meeting, but with difficulty, and immediately afterwards found it necessary to retire to his room. His pain increased, and extended to every part of his body. The physicians who were called in [seven gentlemen of the medical profession attended him during his illness, evincing the most tender solicitude, and refusing to accept any remuneration] pronounced it a case of inflammatory neuralgic fever. All their efforts to relieve him failed of success, and on the 23rd of September he appeared to be rapidly sinking. He rallied, however, and for several days seemed to gather strength, but on the 28th a more violent seizure took place, which soon took away all hope of saving his life. Mr. Normandeau, who had visited him once, but had returned home, was again sent for, and reached Hinesburg on Thursday the 3rd inst., accompanied by Dr. Cote's two elder children. On the morning of that day the sufferer had fallen into a state of delirium; but there was no indication of "anguish and remorse," as the correspondent of the *Melanges Religieux* falsely asserts. On the contrary, he imagined himself to be engaged in religious exercises, and prayed and preached as if in the presence of a congregation.

"About three in the afternoon a lucid interval was enjoyed. His children were taken to him. The interview was brief, and the words were few but expressive. "I am happy! I am happy!" the dying father exclaimed, and again relapsed into unconsciousness, overpowered by the excitement."

Shortly afterwards Mr. Normandeau spoke to him. To an inquiry respecting the state of his mind, he replied,

"Quite well—all is peace." "In whom do you place your confidence?" "In Jesus." "Do you think that you are dying?" "I am quite aware of it." "Does it grieve you that you are about to leave the world?" "Oh no!" "But your family?" "*I leave them in the hands of God.*" "We spoke to him," says Mr. Normandeau, "as often as there were signs of returning consciousness, and he invariably said that he had no fear. Some days before, he had remarked to those who were in attendance, that he had reason to be very thankful that this sickness had not come upon him while he was yet in his sins, and in connexion with the church of Rome. From the beginning of his illness he had felt persuaded that he should not recover; he expressed this opinion to Mrs. Cote, at the same time consoling her by the assurance that God would take care of her and the children."

He became gradually weaker till midnight, when unequivocal symptoms of approaching dissolution appeared. At one o'clock in the morning he peacefully departed, dying without a struggle.

In compliance with his own request, his remains were conveyed to the Grande Ligne, and deposited in the mission burial ground, on Saturday the 5th inst., in the presence of a large and deeply affected assembly, including many Roman catholics.

Dr. Cote died while absent from home. But he was not among strangers. The Christian friends whom he was visiting, and many others, showed him the kindest attention, and did all that lay in their power to alleviate his sufferings, as well as to console his sorrowful family. The recollection of their tender sympathy is gratefully cherished by the survivors.

A funeral sermon was preached by the writer in the baptist chapel, St.

Helen Street, Montreal, on Lord's day evening, the 13th inst., from Gal. i. 23 24. There was a large congregation, and many Roman catholics were present, who listened very attentively to the discourse.

Our departed brother was a humble, devoted Christian. The genuineness of his conversion was manifested by clear, convincing proofs. It was especially evident in the influence of religion on his temper, which was naturally very violent, but was so subdued by divine grace that he truly became one of the "meek of the earth."

He was a bible Christian. He had learned his religion from the word of God, and he held that word in high veneration, appealing to its authority at all times and on all subjects, with unswerving submission and entire confidence. He was a sincere, warm-hearted protestant, habitually practising the great principle of protestantism, as enunciated by Chillingworth.

Dr. Cote's talents were eminently adapted for usefulness in the position allotted to him. His discourses were rather plain expositions of select paragraphs, than discussions of topics or sermons on texts. They were on that account peculiarly suited to his congregations, which ordinarily consisted of persons who owed nearly all their knowledge of Christianity to the Grande Ligne missionaries. In conversation, too, he showed singular skill, answering objections, removing doubts, and assisting inquirers after truth, in the most effective manner.

He was a zealous baptist, and lost no opportunity of propagating and defending the views held by our denomination. Under the auspices of the American Baptist Publication Society he translated into French Pengilly's "Scripture Guide," and some other small works, for the instruction and benefit of his fellow countrymen. But he was no

bigot. Ho was a lover of all good men, to whatever denominations they were attached, and truly enjoyed the "communion of saints."

Dr. Cote loved his country. He saw the French Canadians "perishing for lack of knowledge," and degraded by superstition. He strove to rescue them, not only by preaching the gospel but also by encouraging institutions for the diffusion of knowledge and the advancement of education. Among the benefactors to such institutions, in this city and elsewhere, his name is honourably enrolled.

His disinterestedness was unquestionable. He was a great loser, in temporal things, by becoming a protestant, and literally gave up all for Christ.

Instead of continuing to practise his profession, by which he might have gained a competency, he chose the life of a missionary, depended on the benevolence of others for the supply of his wants, lived on the plainest fare, and endured many privations. "Having food and raiment, he was therewith content."

God has taken him away "in the midst of his days." To the mission it is a severe blow—a sad and mysterious dispensation. His widow and children (four in number) have strong claims on Christian sympathy. Canada has lost a true patriot, and the church of God a useful minister. May the affliction be sanctified!

Montreal, October 26, 1850.

"THAT DISCIPLE WHOM JESUS LOVED."

JOHN xxi. 7.

THE SUBSTANCE OF A SERMON PREACHED IN THE BAPTIST CHAPEL, TOTTENHAM, ON OCCASION OF THE DEATH OF MR. JAMES BAYLIS, DEACON.

BY THE REV. ROBERT WALLACE.

THERE is one point of view from which if we consider the love of the divine Saviour it was alike to each of his immediate disciples, and is alike to each of his true followers in every age. If we consider it as the love which moved him to undertake the mighty plan of our redemption, to die for us sinners of mankind, and to call us by his grace into the possession of his kingdom and glory, his love to us all is alike free and infinite, independent of all natural qualities and fruits of grace in us, and as great and unchangeable to the humblest believer as to the most eminent of the apostles.

And so also in regard to the Father's love to his people in Christ, there is a point of view in which it is the same

to them all. Viewing them in Christ as interested by faith in the merits of his atonement, the divine Mind rests in each of them with an equal, an infinite complacency. They are all accepted in the Beloved. The youngest believer as much so as the most eminent saint. "Ye are all the children of God by faith in Christ Jesus." "And if children, then heirs; heirs of God, and joint-heirs with Christ."

But there is another point of view in which the love of God and of Christ may be said to be influenced—yea, in the nature of things must be influenced (not as to saving effects but certainly as to the amount of divine and cordial sympathy) by the personal character and divine and gracious attainments of

the individual believer. In proportion to the measure in which the mind and heart of each believer have been brought into unison and sympathy with the mind and heart of God and of Christ is the believer a partaker of the divine love, viewed in relation to its cordial and sympathetic actings and affections towards himself personally. So that whilst it is most true that each believer in Christ is the object of a divine and infinite love, and that the personal and gracious attainments of no individual believer could stand the strict judgment of Him who searches the heart and cannot look upon sin, it is true also, and it is a truth which has its foundation in the very nature and perfections of God as a moral and intelligent Being, that the believer of most eminent piety and sanctification is the one towards whom there exists in the divine mind or is awakened in the divine heart the response of a peculiar cordiality and love.

This may be illustrated by what is often witnessed and felt in families. The father loves all his children. And he loves them not simply on account of their personal qualities but because they are his. But if there be one among them whose heart and will have been brought into manifest and peculiar sympathy and accord with his own, to that child he cannot help the response of a peculiar cordiality and affection. He does not love the others less, but that one more; the affection of nature combines with it the glow and cordiality of affectionate friendship. And so it is with God our heavenly Father. All believers are his children, accepted and beloved in Christ. That is the common ground of their relation to him as Father, and in virtue of it he loves them all alike. But the child who drinks most deeply into his spirit, and who grows most truly into his likeness and into all practical conformity to his

will, that is the child towards whom personally the eternal Father must cherish the most cordial and affectionate sympathy. God expresses a law of universal and highest application when he says, "I love them who love me."

Hence it is that in all ages and under all dispensations we read of those who were the peculiar favourites of Heaven. The elect of the elect. The greatly beloved. Abraham stands distinguished among the patriarchs as *the friend of God*. Daniel among the prophets as *a man greatly beloved*. And John among the apostles as *that disciple whom Jesus loved*.

We are far from excluding the idea of the divine sovereignty and mercy from the fact of divine peculiar love to eminent saints. In itself considered the righteousness of the best man is imperfect, and all that is good and loveable in any man is from God, and the most excellent have to acknowledge with an apostle—the chiefest of the apostles—"By the grace of God I am what I am." But still it is true that the peculiar sympathy and cordial affection of God in Christ to his people individually and personally are in proportion to their sympathy with and conformity to the divine mind and heart.

This I believe to have been the secret of Christ's peculiar love to John—even the deep and peculiar sympathy of John with the mind and heart of Christ. And I shall now endeavour to show how this peculiar sympathy of the beloved disciple with the mind and heart of his Master developed itself, and to mention some of the proofs and illustrations of it with which we are furnished.

"That disciple whom Jesus loved." He was far from being a perfect character; he or no mere man is an infallible model. There was enough developed in the life of John to demon-

strate his native depravity, and especially on two occasions recorded, Mark x. 35—41 and Luke ix. 54—56. Here we have the ambitious aspirings of a fallen and selfish nature, and the language of a resentful and revengeful one; and here is enough to prove that originally and essentially our Lord's love to John was free and sovereign in its exercise, and not grounded in John's natural amiability and worth. His manifest imperfections go to prove too, that his peculiar characteristics and excellencies as the disciple of Jesus, and which won for him the distinguishing title applied to him in the text, were not the mere growth or development of natural principles and amiable dispositions acting under favourable influences, but of divine grace grafted on a nature fallen and depraved, and yet, as compared with others, susceptible and affectionate. By nature John was perhaps more like Christ than any of the other disciples, but it was grace which stamped the living image of his Master on his soul, and which brought his mind and heart into such responsive and active sympathy with those of Jesus.

But in what does such sympathy appear, and wherein is it illustrated?

First of all, I think, in the peculiar *spiritual* bent and depth of John's mind. Nothing is more opposite to the character of John as an author than that of the mere historian or moralist. Such a character might be fixed with some degree of seeming justice on the other evangelists, but not on John. Matthew, for example, commences his gospel with a genealogical table setting forth the natural descent of the man Christ; but John, soaring far above all such mundane records, sets forth in the beginning of his gospel the eternal generation of the divine and almighty Son. Matthew records with remarkable precision the

invaluable moral sayings of our Lord, Matt. v., vi., and vii.; but John more especially his deep spiritual and, to the natural mind, incomprehensible and offensive utterances, John iv., v., vi., and vii. Both apostles were inspired. Each of them wrote as he was moved by the Holy Ghost; and the production of each is essential to the canon of scripture, or to furnish the church with its perfect rule of faith and duty. And yet the idiosyncrasy of each is manifest in his gospel; and in that of John it is an uncommon and supernatural (even as compared with other inspired men) spirituality.

Now in so far as John was distinguished in this respect above others there was a remarkable sympathy between him and the Redeemer. In so far as in respect of spirituality of thought, feeling, and character, John towered above the other disciples, in the same degree had he drunk more deeply than they into the peculiar spirit of Jesus. For whilst Christ stands pre-eminent as a teacher of morality, enunciating principles and precepts of eternal obligation in language of simple and divine authority, it is especially as the eternal Son who was with God and came into the world, manifesting in our nature the image of God, and revealing the deep and hidden things of God for our salvation, things which no man can know but he to whom the Son reveals them, that Christ stands distinguished above all other teachers, and challenges the most profound and single attention of the world. He is the manifestation of all spiritual truth; the imbodiment and expression of all divine spiritual reality; the light shining in darkness, although the darkness comprehended it not; the revealed glory of the Father, full of grace and truth, which the world perceived not; but a chosen few did—John eminently, and so that he could say,

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.”

Now we consider that it is in the depth of spiritual discernment granted to John, and in a corresponding spiritual elevation of thought and character we discern, first of all, his peculiar sympathy with the mind of Christ, and the secret of Christ's peculiar affection to him. And if it be so, then are we taught not to ignore the spiritual and supernatural in religion, but to seek a spiritual understanding in all things. The gospel is the revelation of supernatural truths and a record of miraculous facts, and he who has arrived at the highest spiritual understanding of them, combined with a humble and teachable faith, has a mind and heart in fullest sympathy with Christ's. “This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.”

But mere spiritual understanding of the highest mysteries without the accompanying glow of divine affection and charity, could never imply sympathy with Christ. “Though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.”

Now need I remind you of the affectionateness of John? It is a spirit which breathes throughout his writings. His gospel may well be compared to “apples of gold in pictures of silver.” It is a record of the most wonderful love written in the most affectionate spirit and glowing terms. And who can fail being struck by the kindness which is expressed in his epistles? The title which he so often applies to believers—*little children*—displays the paternal affection which

animated him. And if we consider his love to his Master it is enough to remind you, that John was the last at the cross and the first at the sepulchre.

But the love of the disciple was only a faint response of that of Jesus. It was love which brought him to the rescue of fallen man; and during the whole of his life it is expressed in his words and manifested in his works. He spake with authority, yet with such love as never before breathed in the lips of man. Almighty power was displayed in his miracles, and yet they were all works of mercy and tenderness. Such being the Redeemer's own spirit and character how could he do otherwise than appoint and require love to himself and to one another as the distinguishing spirit and badge of his disciples? And need we wonder that John, who as he leaned upon the Master's bosom seems to have imbibed most of the spirit of the Master's affectionateness, is distinguished by the honourable title, *That disciple whom Jesus loved*.

And it is instructive and encouraging to know, that if we would possess a claim to such high distinction, it is not so much high attainments in knowledge or great influence in the church which is required, as it is love with its gracious fruits which grows best in the soil of a lowly heart.

We remark, thirdly, that the peculiar sympathy which obtained between the affectionate heart of John and the loving heart of the blessed Jesus appears to me strikingly illustrated in the care with which John had treasured up records at such length and in such glowing terms many of the speeches of Christ, and especially his most soothing, animating, and assuring address to and prayer for his disciples, immediately before his betrayal and crucifixion, as recorded John xiv., xv., xvi., and xvii. Why did not some of the other apostles

relate these wonderful and most dear words of Christ? Not because the Spirit could not have enabled them, but because these inmost utterances of the Saviour's heart, this fullest unbosoming of his affection to his own, and to the Father in their behalf, produced the deepest echo and left the most enduring impression on the mind and heart of the spiritual and affectionate John. And the Holy Spirit, although able to adapt any instrumentality to his purposes, fails not to employ generally that which by nature or by prevenient grace is best adapted. It was wonderful kindness in Jesus to speak and to pray as he did and as recorded in the chapters to which I have referred. And divine wisdom ordered the conveyance of his words to the church in all ages through the instrumentality of the beloved disciple; and if we knew the reason why by him we should probably find it very mainly to consist in the fact of the peculiar sympathy which obtained between the affectionate heart of John and that of his divine Master. How natural it seems that Jesus should utter and that John the loving and beloved disciple should record the remarkable words beginning, "Let not your heart be troubled: ye believe in God, believe also in me," and ending, "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

The subject in so far as it has been opened up by us teaches many lessons. As, first, that we ought to aspire unto an eminent place in the affections of our Lord and Master Christ; and that the way to do so is to seek by grace to have our minds and hearts brought into fuller sympathy and unison with his. It also teaches, that whilst it is our duty to love all who love the Lord Jesus Christ in sincerity—to love them with the affection of brethren, it is

lawful for us after the example of Christ to cherish a special affection for those who are in any degree eminent for grace and piety, or betwixt whom and ourselves there may be the bond of a more than ordinary sympathy. And indeed it is impossible to help doing so, and he who would have our affections to flow precisely in the same degree to all Christians is as unreasonable as the man who would have us to admire all faces alike. We acknowledge and love the image of our God and Saviour in every true and consistent believer, but in some the features of that lovely image are more perfectly and beautifully formed and preserved, at least in our eyes and to our liking, than in others, and we do not love others the less because we love them the more for it.

Now God forbid that I should flatter the dead more than the living, but the very unanimous voice of this church expressed on several occasions and in various ways, together with my own personal knowledge of the feeling of individuals, abundantly justifies me in saying, that our brother and deacon whom God has been pleased to remove by death was greatly respected and much loved among us, and if we may not in any distinguishing sense inscribe on his tomb the very words of my text we might at least and with emphasis say of him, "That disciple whom *his brethren* loved." And why did they love him? It was not because they saw in him a perfect man, nor because the current of his life had met with no checks and reverses well calculated to prove the genuineness and try the strength of their affections, but because on an amiable though fallen and depraved nature they beheld, or thought that they beheld, grace so truly and deeply ingrafted that under all circumstances he seemed to breathe and to manifest much of the spirit of the Master.

I am not in possession of any but a very general knowledge of his early history; but I have heard him say, that in very early life he was much exercised with thoughts and doubts on the subject of religion, and he became decided for Christ so early in life that some of those who have known him longest have no recollection of him other than as a Christian. Writing to a friend some time ago he could say, "Certainly if I am not deceived, many years now of acquaintance with God in Christ Jesus have I had; and I have no doubt also of much reference of myself and my affairs to him. If any one knows me I think I can say—it is God." His religion was eminently evangelical and spiritual in its character. Of the great cardinal truths of Christ's divinity, atonement, and intercession, his faith took a strong, and simple, and scriptural hold. *Leaning on Jesus*, were among the last words which I heard him utter. And this was no incidental expression, but that of his habitual feeling: the utterance of his living as well as of his dying experience. In the letter from which I have already quoted, and which was written whilst he entertained good hopes of recovery, he says, "I think I believe, fully believe, in Christ Jesus as presented in the Old and New Testaments; and heaven and earth shall pass away, but not one of the promises of God shall ever fail. And I hope, if I get no farther than this, that by the light hereof I shall see the way without fear to the coffin, the tomb, and an eternal inheritance beyond. I am often thankful for a full satisfaction and assurance of the truth of the gospel scheme. It does appear to me such a sure foundation, so broad, so old—before the foundation of the world—so simply and gradually developed to the childhood of the world, then to the increased intelligence of man in the Levitical priesthood, and

finally, in Christ Jesus, in whom I cannot but feel—

"My guilty soul would seek
No sacrifice beside."

This faith was in him no dead and barren principle, but a living and fruitful one of no ordinary piety, meekness, and obedience. You will not soon forget—you who were accustomed and we who were privileged in stricter retirement to hear and unite in them—will not soon forget the simplicity and unctiousness of his prayers. His spiritual insight into gospel truth, and the clear and convincing light, to my mind at least, which by a single remark he sometimes struck out of individual passages of the word of God, often surprised and edified me. And in the gentleness and kindness of his demeanour I have often been reminded of that disciple whom Jesus loved. Indeed it appears to me, that his religion, experimentally considered, was very much of the type of John's—spiritual, affectionate, lofty; delighting in prophetic visions and anticipations, yet clinging very closely to the cross and to the person of Immanuel. It was a conviction of the understanding, but still more distinguishingly a sentiment of the heart.

I might well mention the spirit of forbearance and respect for the conscientious opinions and the supposed or real rights of others, by which he was distinguished. No man ever cherished more respect than he for the honest opinion of another man; and he could bear with wonderful patience and respect towards those whose minds move slowly from old, and as appeared to him, false anchorages. During his term of office the utmost cordiality of feeling has prevailed among us all who have enjoyed the happiness of being associated with him in it. And each of us now feels that he has lost a counsellor

greatly esteemed, and a brother very much loved.

It has been far from my intention to present a full length portrait. There are features in the character and history of our departed friend too familiar to you all to require to be noticed by me, and there are relations in which in many respects he shone most brightly, too tender and sacred to be touched upon now. Suffice it to say, that his death was consistent with his life. He felt the binding nature of many tender ties and once said, "The powers of the present world seem to be on me." But God graciously and gradually slackened their hold, and when Christ called him he was, I believe, willing and prepared to go.

The life and death of such a man are fraught to the church of which he was a beloved member and honoured office bearer with much instruction and many practical lessons and incitements. In so far as he followed Christ, let us all strive to be followers of him. Whatever was imperfect in him let us avoid, and whatever was lovely and excellent let us seek to appropriate and practise it. Above all, let us seek to realize a double portion of his prayerful and kindly spirit; and instead of hanging down

our hands in feeble helplessness because God has been pleased to remove one of our most valued members and office bearers, let us lift them up in holy and believing prayer, that God would fill up this breach to his own glory, and put it into the heart of each member of the church of Christ here to realize and discharge, to the utmost of his power, his obligation to the church's great Head. "Help, Lord, for the godly man ceaseth, for the faithful fall from among the children of men." The life and death of such a man are associated with pleasing remembrances and sweet consolations to surviving relatives. Painful it is to part with him, and their loss is great in proportion to his excellency. But sweet is the consolation, that he walked with God, and that God has taken him. Here is instruction. Here is an example, powerful through the most affectionate remembrances and regrets. May the Holy Spirit make it effectual! Here is consolation such as the gospel of Jesus alone furnishes. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Amen.

THE BRIEF OF POPE PIUS IX. AND ITS EFFECTS.

BY EDWARD BEAN UNDERHILL, ESQ.

THE present juncture in the ecclesiastical affairs of this country is one demanding the exercise of the calmest judgment. No one favourable to religious liberty can have observed the progress of the agitation without some emotions of fear lest the springtide of popular indignation should overwhelm with destruction, not only the obnoxious measure that has raised it, but

demolish in its impetuosity liberties but slowly won and but lately established. The danger is increased by the evident fact that a great vagueness exists in the language if not in the minds of the speakers and auditors at the numerous clerical and popular assemblies that have gathered together to denounce the so called aggression of the pope. It is said to be an invasion of

the law, a subversion of the rights and liberties of Englishmen, and an attack on the prerogative of the queen; but *what* law, right, liberty, or prerogative, is touched by this wizard of the south is not so clear. That a change is made in the arrangements of the Roman catholic church is manifest enough; but how it is that it overrides the civil or religious constitution of the realm, as affirmed in acts of parliament and by courts of law,—speeches, charges, addresses, replies, episcopal or lay, leave us in marvellous uncertainty. The object of the following remarks is an attempt to penetrate, if possible, a little way into the prevailing haze; to separate one topic especially from the confused mass, that some definite notion with respect to it may be formed of what it behoves us to do, and against what danger we must guard.

The patent fact, lying on the face of the pope's bull, is the transference of the government of the catholic body from the hands of vicars-apostolic to a hierarchy. The localization of the papal jurisdiction is no novelty, no new feature in the arrangements of the catholic church in England: for the authority of the vicars-apostolic was as definitely determined by local boundaries as is that of the new made bishops. Thus the brief affirms that, in 1688 Innocent XI. "divided England into four districts."—"This *partition of all England* into four apostolic vicariates lasted till the time of Gregory VI." He doubled the number in 1840, "committing the government of the whole of *England* in spirituals" to eight vicars-apostolic, of as many geographically defined districts.* So far therefore as regards the division of the country into parts for ecclesiastical purposes, the privilege has long been enjoyed,

and for more than two hundred years exercised without any suspected damage to royal or parliamentary authority. The importance of the alteration lies not in this; it is found in the different nature of the jurisdiction or government henceforth to prevail. To the elucidation of this point our subsequent remarks will be confined.

Since the reformation, the Romanists have been "governed by the extraordinary administration of vicars-apostolic." Times and circumstances have altered, and seem in the infallible judgment of the supreme pontiff to "demand the form of ordinary episcopal government." He therefore invoked the support of Almighty God, and Mary the Virgin Mother of God (!), in accomplishing the affair. By the "plentitude of our apostolic power," he says, "we constitute and decree that in the kingdom of England, according to the common rules of the church, there be restored the hierarchy of ordinary bishops;"* and at the head of [it he sets a metropolitan, or Archbishop of Westminster.

The nature and extent of the jurisdiction of a vicar-apostolic it is important to understand. On the authority of Cardinal Wiseman, † we learn that a vicar-apostolic is not necessarily a bishop. Generally, however, he receives episcopal consecration, and the title he bears is that of a see in the hands of infidels—in *partibus infidelium*. As he is so situated that the provisions of the canon law cannot be observed, he is guided by special instructions, precedents, and custom. His powers are more extended than those of ordinary bishops, and a con-

* Ibid, p. 776.

† Art. *Catholic Church* in Penny Cyclopædia. This and other articles on the subject, are said in the Preface to the work to have been written by the Cardinal. It is quoted here in preference to any other authority for obvious reasons.

* See translation of papal brief in Baptist Magazine for December, 1850, p. 775.

siderable latitude of action is enjoyed, so that some cases, as dispensation in marriage, usually referred to the holy see, may at once be decided by him. The nomination of the vicar-apostolic is solely with the pope.

In the stead of vicars-apostolic the pope now appoints a number of bishops, not having indeed in each case a jurisdiction extending over so large a space of country, but having an authority of another order, guided by different rules, and of a more defined character. Here are his words: "In the sacred government of clergy and laity, and in all other things appertaining unto the pastoral office, the archbishops and bishops of England will henceforward enjoy all the rights and faculties which the other catholic archbishops and bishops of other nations according to the common ordinances of the sacred canons and apostolic constitutions, use and may use, and are equally bound by the obligations which bind the other archbishops and bishops according to the common discipline of the catholic church."* On this substitution of the canon law for the irregular instructions of the vicariate, the bull lays great stress, and goes on to repeal every existing regulation, whether of ancient or modern formation, and denies to every spiritual privilege or custom of the realm of England any right or obligation. Indeed, so anxiously does his holiness prepare the way for the full introduction and observance of the canonical decrees, that the bull is affirmed to be always valid and in force, "all general or special enactments notwithstanding, whether apostolic, or issued in synodal, provincial, and universal councils." The privileges of all the ancient sees are annulled. It abolishes every limitation wherever and whenever made. The canon law is to have full and unre-

stricted sway. The significance of this sweeping annihilation of the past, in order to give full play to the decretals, will presently appear.

It is altogether a fallacy to suppose that until now the pope has neither claimed nor exercised any authority in this country. Under the system of vicariates, the authority of the pope was direct and immediate. He was, in fact, the sole bishop of England, or of the catholics in England,* and governed them by briefs and regulations made as occasion required, *ex proprio motu*. The code hitherto in use is comparatively of recent date, being a constitution of Benedict XIV. It was issued in 1743. Partly owing to the moderation of the popes of the last century, or to a wise policy that feared to give offence to English statesmen, while seeking the relaxation of the penal laws against catholics, there has been no clashing of the papal with the civil jurisdiction during the vicarial régime. It has invariably been exercised in spiritual matters only. The new arrangement is a limitation, or rather the abandonment of an undefined authority on the pope's part, for the purpose of introducing a well-known code, embracing all the regulations, rights, and laws of the church of Rome. Henceforth papal authority will exercise itself through the provisions of the church's common law, the *Corpus Juris Canonici*, by which the rights and duties of the whole catholic body are settled and defined.

We are not left in doubt as to the reasons that have prompted this change. In the Introduction

* Bishop Ullathorne says in his letter to the Times, Oct. 22, "For ages past the pope has acted not merely as chief pastor, but also as immediate bishop in this country. By establishing the hierarchy, the pope has divested himself of the office of our immediate bishop, and has conferred it on Englishmen instead."

* Pope's Brief Bap. Mag. p. 776.

to his "Appeal," cardinal Wiseman informs us that the constitution of Benedict XIV. had grown obsolete by length of time and the happy change of circumstances. It was adapted to the condition of catholics under the pressure of penal laws; when they enjoyed neither liberty of conscience nor freedom of education; when the religious orders were not allowed, nor a parochial division of the country possible. Some parts of it had been repealed by the late pope, and it had become "rather a clog and embarrassment, than a guide." The church, moreover, had so expanded, as to require a full and explicit code. The vicars-apostolic were in perplexity, their situation difficult. Fixed rules were necessary, and there were none provided. The position, also, of the clergy was uncertain and undefined. Two courses were open. Either another and full constitution must be framed, "or the real and complete code of the church must at once be extended to the catholic church, so far as compatible with its social position." The last alternative is the one adopted; but it renders necessary a hierarchy, and for this reason, that "the canon law is inapplicable under vicars-apostolic," the canon law being the real and complete code of the church of Rome.* The appointment of bishops is therefore required by the code, or as the cardinal puts it, "the necessity for having a code, produced the necessity for the only government which could administer it."† The intimate connexion of the episcopate with the canon law, may further be illustrated by a quotation from the cardinal's article already referred to:—"The powers of bishops, and the manner of exercising their authority are regulated by the canon law; their jurisdiction on every

point is clear and definite, and leaves no room for arbitrary enactments or oppressive measures. Yet it is of such a character as, generally considered, can perfectly control the inferior orders of clergy, and secure them to the discharge of their duty."

Bearing this in mind, it may now be inquired what is the nature of the canon law which is henceforth to form the ecclesiastical code of Romanists in this country. Passing by the origin of the code, which may be found in any book of reference, it will be sufficient to say that it comprises every subject which at any time has been matter of investigation in an ecclesiastical court. It treats of the lives and conduct of the clergy; guides the ecclesiastical judges in their inquisition into criminal matters; fixes the penances to be performed; specifies the offences for which excommunication is to be pronounced, and enacts the penalty of death for heresy. It includes the decrees of every so-called general council, closing with those of Trent. Its main object is to establish the legislative supremacy of the pope, to advance the ecclesiastical above the temporal power, and to assure the perfect independence of the clergy of all civil law and authority. Hence it contains many "rescripts and orders, made to bind all the laity and sovereign princes, as well as their subjects, in such things as concern their civil and temporal estates;"* as with respect to the degrees of consanguinity relating to marriage, the legitimacy of infants born before marriage, their capability of temporal inheritance, the entire exemption of the clergy from the secular power, both in their persons and property, and the right of sovereigns to their thrones. In this code of law are embodied all those extravagant claims of the papacy which history proves

* Appeal to the Reason and Good Feeling of the English People. By Cardinal Wiseman, pp. 3, 4.

† *Ib.* p. 6.

* Gibson's Repertorium Canonum, p. 130, § 44

popes to have advanced and peoples to have submitted to, claims that have never been withdrawn. The canon law affirms that the pope may depose a sovereign by force of arms, and absolve subjects from their oath of allegiance; that a king deposed by the pope may be slain; that secular princes have no power over the clergy dwelling in their dominions; that the clergy are subject to their own superiors only, and are exempt from the payment of tribute; that kings are bound to serve God by defending the church, and punishing heretics and schismatics even to death; and that the pope may and ought to compel all men to serve God in the manner duty requires of them, that is, after the fashion of the church of Rome.* As a specimen of its decrees the following may be given: — "We declare, assert, define, and pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman pontiff" "One sword must be under the other sword, and temporal authority must be subject to spiritual power." "An oath contrary to the utility of the church is not to be observed." By the bull *Unigenitus*, a bull received by the whole catholic world, and forming a part of this complete code of ecclesiastical law, it is decreed concerning certain heresies, that whoever shall think, preach, or teach them, "shall be subject to ecclesiastical censures and the other penalties enacted by law against those who commit the like offences." How these dicta are understood by the canonists may be seen from the following quotations from two eminent defenders of the church of Rome. Bellarmine says: "The spiritual power does not blend itself with temporal affairs, but it suffers all things to proceed as they did before they were united, provided they

are not opposed to any spiritual object, or are not necessary to obtain it. But if any such thing should occur, the spiritual power may and must restrain the temporal power by every mean and expedient which may be considered necessary." "It may change kingdoms and take them from one to transfer them to another, as a spiritual prince, if it should be necessary for the salvation of souls." "It is for the pontiff to determine whether the king must be deposed or not." "The pope may and ought to compel all Christians to serve God in that manner which their station requires of them. But kings are bound to serve God by defending the church and punishing heretics and schismatics. Therefore the pope may and ought to enjoin kings to do this, and if they neglect, to compel them by excommunication and other suitable measures."

James Gretser affirms: "That secular princes have no power over the clergy who dwell in their dominions, either by divine or human right." "The clergy should also be obedient to the laws of princes, which they enact with the assent and concurrence of the ecclesiastical magistrate." "All men who are under the jurisdiction of the king, should know that they will be punished by the king, if they commit a punishable offence. But the clergy do not belong to the king's jurisdiction." "What the apostle says of the payment of tribute, relates to those who are subject to the secular power, not to those who are not subject to it. Thus the clergy ought not to pay it, because they are not subject to the civil magistrate." "It will not be found in any catholic author, that a pope can be deposed by an emperor; but that emperors may be deposed by the pope will be found in many."*

* See Hallam. *Middle Ages*, vol. II., chap. vii.

* Principles of the Jesuits, pp. 219, 250. Lond. 1829. Cramp's Text Book of Popery, p. 300.

Such is the character of the papal claims and the extent of papal jurisdiction, affirmed in the canons, decretals, and bulls, which form the body of canon law. No retraction or disclaimer of these abominable and anarchical sentiments has ever issued from the papal chair. They are still existing in that "full and complete code" which by the present pope's brief is decreed to be the rule of government and ecclesiastical jurisdiction among the Romanists of England, and for which the mild and tolerant constitution of Benedict XIV. is set aside, and every antagonistic law or regulation of former times annulled.

Even any future attempt by queen, or parliament, or church, to set aside the canon law, as the law of the English catholic church, is provided for — "Moreover," says the brief, "we decree, that if, in any other manner, any other attempt shall be made by any person, or by any authority, knowingly or ignorantly, to set aside these enactments, such attempts shall be null and void."

That the monstrous voracity of power displayed by occupants of the papal chair should have met with great and often violent resistance in past ages was inevitable. No constitution was safe, no throne secure, in the presence of the unscrupulous agents of the papacy. Our own national history presents abundant examples of the struggles of our catholic ancestors to reduce the privileges of the clergy within narrower bounds, to limit the papal prerogative, and to obstruct its extravagant exercise. Many of the canons were utterly rejected and set at nought in every country in Europe, and in all of them have existed regulations determining the extent and subjects of clerical jurisdiction. Indeed, widely different opinions respecting the power of the pope exist in the Romish church itself.

By some his power is said to be of divine right and universal in its exercise, every spiritual and temporal authority being subject to him. By others the pope's direct power is denied, and he is regarded as having only an indirect power in temporal matters, the deposing power being capable of exercise only for the good of souls. A third party affirms that neither the pope nor the church has any power, direct or indirect, in the temporal affairs of kingdoms or states. Yet the doctrine of the Council of Trent seems sufficiently precise and clear. It is to the effect, that the "catholic church recognizes in the person of the pope the most exalted degree of dignity, and the full amplitude of jurisdiction; a dignity and jurisdiction not based on synodal or other human constitutions, but emanating from no less an authority than God himself." * However this may be understood, certain it is that catholic sovereigns and states have in every age resisted the pretensions of the pope, and have interfered both in the choice of bishops and the jurisdiction exercised by them according to the canon law. In 1682 the Gallican clergy published a disclaimer of the pope's temporal authority, and it was confirmed by several foreign universities. By the laws of Austria no papal edicts or rescripts have any force till they are approved by the emperor. Even the clergy can have no intercourse with Rome without consulting the imperial pleasure.† Still further, almost all the obnoxious claims of the papacy were at one time or other disclaimed by the Romanists of England and Ireland, in the course of the discussions preceding the passing of the Emancipation Act. The declaration of the Irish hierarchy very explicitly ab-

* Cramp, p. 207.

† Conder's View of all Religions, p. 159.

jurors and renounces all other allegiance than that they owe to the crown; they abjure the opinion that excommunicated princes may be deposed and murdered, or that any one can be absolved from their oath of allegiance by the pope. They also express their belief that neither the pope, nor any other foreign prince, has or ought to have any temporal or civil jurisdiction, directly or indirectly, in the British isles. The following extract from the "Book of the Roman Catholic Church,"* written by the late Charles Butler, will set the whole matter fairly before us. Speaking of the oath of allegiance imposed by James I. he says, "Since transalpine divines carried their opinions in favour of the papal power so high, as to maintain, that the pope possessed, by divine right, and directly, supreme power, both in temporal and spiritual concerns: others lowered this pretension considerably, by maintaining that the pope, by divine right, possessed directly no temporal power; but that when the great good of any state or any individual required it, he might exercise temporal power, or cause it to be exercised over that state or individual. This gave him, *indirectly*, temporal power in spiritual concerns. At this time, when James proposed his oath of allegiance, this opinion was maintained by many respectable Roman catholics, and some, who disbelieved it, thought the authority of these so great, as to make it unsafe to disclaim it upon oath, or with any harsh expressions. The opinion is now abandoned in every part of the world, except the precinct within the walls of the Vatican: the English, Irish, and Scottish Roman catholics have solemnly disclaimed it by their oaths."

The exception is remarkable. The

* Butler's Book of the Roman Catholic Church, pp. 286, 251.

universal disclaimer affirmed by our author, is wanting in just that one feature which would render it satisfactory and complete. The papacy has never withdrawn its pretensions. They merely await, as they have ever done, the favourable moment to start into vigorous action. That they are not dormant is evident from what is now passing in Ireland respecting the Queen's colleges, and in Sardinia, with reference to the claims of the clergy to be exempt from the secular tribunals. In both cases, the pope is boldly exercising his assumed right of interference in temporal affairs. Ample proof too abounds in the brief before us that not one pretension is laid aside. The canon law in all its entireness, with its extravagances and blasphemous assumptions unrecalled, is given as the law of the English catholic church. However sincere may have been the renunciation of ultra-montane opinions by the English and Irish catholics in 1791 and 1828 the present brief renders it nugatory. If the assurances of good faith then given were honestly meant, and felt to be binding on the consciences of those who gave them, this brief destroys both their validity and their obligation. Every disclaimer is quietly ignored and set aside. Every synodal act of our forefathers is repealed. Every law which restrained the operation of these canons is annulled. All that catholic sovereigns have done to curtail the privileges of the clergy is blotted out. Papal constitutions, and briefs of earlier date, share the same fate. On his "well-beloved children of the catholic clergy and laity" in England, the good Pius IX. fixes the intolerable yoke of spurious decretals and papal bulls. For the "well-being and growth of the catholic religion throughout the realm of England," the supreme pontiff decrees this "restoration of the ordinary hierarchy of bishops, and the

observation of the church's common law." For thus runs the edict: "Whatever regulations, either in the ancient system of the Anglican churches, or in the subsequent missionary state, may have been in force either by special constitutions or privileges, or peculiar customs, will now henceforth carry no right nor obligation: and in order that no doubt may remain on this point, we, by the plenitude of our apostolic authority, repeal and abrogate all power whatsoever of imposing obligation, or conferring right in those peculiar constitutions and privileges of whatever kind they may be, and in all customs, by whomsoever, or at whatever more ancient or immemorial time brought in. Hence, it will be for the future solely competent for the archbishops and bishops of England to distinguish what things belong to the executions at the common ecclesiastical law, and what, according to the common discipline of the church, is entrusted to the authority of the bishops." In carrying out his behests, the pope promises to back the new hierarchy to the utmost of his power. He forbids and annuls by anticipation everything whatsoever, and by whomsoever framed, that may contravene his enactments. Neither the opinions of private doctors, the decisions of a synod, nor acts of parliament, can avail against the binding power of the canon law established by this brief.

The declaration of Lord Beaumont, an eminent catholic peer, and approved by the Duke of Norfolk, the head of the catholic nobility of England, is therefore a legitimate conclusion. *Alliance to the pope's canon law is incompatible with allegiance to his sovereign.** If he, or any other catho-

lic, obey the requirements of the canon law, he is brought at once into collision with the laws of the land: if he strive to maintain his obedience to his country's laws, then is he an unfaithful subject of the pope. And this antagonism of duties is the result not of his attachment to the catholic faith as a system of religious principles or truths, but because the pope strives under the guise of a spiritual authority to control the secular power. Under the pretence of religion, he subordinates the temporal to the spiritual.

The effect of this measure on the Roman catholic body of this country is of the first moment. It is not indeed forced upon our Romanist fellow subjects by the coercive power of the sword; but is none the less obligatory, being enforced by the stronger power of conscience. In conscience the Romanist is bound to be obedient to the law of his church. The appeal of the priest, by the circumstances of the case, can only be to the conscience; but that appeal is enforced by tremendous sanctions—sanctions that far transcend in awfulness and terror the penalties of mere human law. It cannot be a matter of indifference that a code of law thus enforced should be introduced into this country, set in operation by a band of ardent supporters, containing regulations and claims of rights which contravene the statute law of the realm. So far as these adverse regulations and rights are urged by the priesthood upon their flocks and obeyed by them, so far must the Roman catholic subjects of the queen be rebels against her authority. Their civil rights are in jeopardy, being held at the mercy of their priests; while at the same time the paramount authority of the state in civil affairs is injured by the presence of an antagonistic power that may at any moment be set in motion at the caprice or pleasure of

* The Duke of Norfolk's words are:—"I should think that many must feel, as we do, that ultramontane opinions are totally incompatible with allegiance to our sovereign, and with our constitution."

its executive, who possess an almost unlimited control over the consciences of those who recognize their rule. It may be that Romanists themselves will not submit to this domineering power. Indications are not wanting that the measure is displeasing to many among them. The ultra-montane party, from which it proceeds, have opponents in the highest ranks of catholics, an opposition that may constrain moderation in the use of the extravagant assumptions and demands of the canon law. Still there it is, the law of the Romish church in this country, unless by legislation the queen and her advisers shall prohibit its introduction and use.

With regard to the general effect of this measure on the country at large, it is evident that the canon law can have no power over those who deny the pope's authority. It has not the force of law, for it is without the power of enforcing its commands. Its sting is sheathed, and must remain harmless, so long as the state or the legislature withholds from it a coercive authority. But should a time ever come when the laws of the land shall give force to the claims and exemptions of the canon law, then will our religious and civil liberties have passed away, and the domination of the papacy be the signal for the recurrence of those crimes that have marked its history for more than a thousand years.

It becomes therefore a question worthy of the gravest consideration, but one on which we do not feel at present competent to decide, WHETHER IT IS NOT WITHIN THE LEGITIMATE ACTION OF THE LEGISLATURE TO PROHIBIT THE USE OF THE CANON LAW IN THIS COUNTRY, BY ANY OF HER MAJESTY'S SUBJECTS. Such an Act would interfere with no article of faith, with no portion of the dogmatic system of Rome. Its moral and spiritual power

would remain intact, and its religious worship unaltered. Such a prohibitory law would impose no test and leave the conscience of Romanists unfettered. For the reception of the canon law is regarded among Romanists themselves not as matter of faith but of discipline.

It is freely granted that this measure of the pope, with all its vaunting and talk of government in this realm of England, sets aside no one civil enactment. Not one single act of parliament becomes less binding on the persons and properties of the queen's lieges. The courts of law retain all their privileges, and can set in motion the entire machinery of punishment or repression as before. Our laws, for all that the supreme pontiff has done, remain unchanged; and are more supreme than he over every inhabitant of the land. While these abide unaltered, our civil and religious liberties are safe, and the danger of their overthrow is probably remote.

But this we do anticipate and fear, that a constant struggle will have to be maintained in order to preserve our liberties intact against the subtle or more open assaults of the papal foe. Slowly, by degrees, or if the occasion is encouraging, by a bold front, our statesmen may be induced from motives of political expediency, or the exigency of party politics, to grant privileges which will pave the way for further advancement and ultimate supremacy. It must be remembered that this measure of the pope is obtained by Jesuit influence, by the party in the Roman church that has always produced the most strenuous advocates and apologists of ultra-montane views; that the man at the head of the new hierarchy is himself a Jesuit and ultra-montanist; that by his oath and rank as a prince and bishop of the church he is bound to promote the papal influence and to advocate the most extrava-

gant claims "so far as compatible with the social position" of the catholic church in England; that for the most part the clergy and monkish orders now in this country are Jesuits or of affiliated societies; that in the Irish hierarchy the moderate party is in a minority, the recent appointments being of the ultra-montane class, who have at once proclaimed their hostility to education, and by a papal rescript have endeavoured to set aside an act of the British legislature; that English statesmen have for some time evinced a disposition to take the Roman catholic priests into the pay of the state; that they have in various parts of the world shown every inclination to foster popery by grants of money and by a recognition of prelatial rank; that this same ultra-montanist party are the active supporters of the reaction in every continental state; that they are the allies of despotism throughout the world:—we have only to consider these facts to be convinced that a contest is at hand, a struggle involving in its results all that we as Englishmen and Christians hold dear.

If, then, it be asked, what are we as dissenters and baptists to do? the answer seems obvious. In the first place, by the preaching of the truth as it is in Jesus, by the full and free proclamation of "the righteousness of God for the forgiveness of sins that are past," to meet the false dogmas, perverted Christianity, and the idolatry of Rome. It is for us earnestly to strive to lead the minds of the poor and ignorant, the masses of people most exposed to Jesuit intrigue and religious delusion, to a clear perception of the way of salvation by faith in Christ alone.

In the second place, there must be a most vigilant watch kept on the government and legislature, lest a single landmark of our liberties be removed. Let the great truth be often urged on their attention, that the laws of the land should know no sect, no party of religionists whatever; but hold an even balance to all. While justice demands liberty for every man to worship God without let or hindrance as his conscience shall approve, liberty demands the equal exercise of justice in protecting all and favouring none.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. I. MATTHEW III. 1.

THE first Note relating to baptism in Mr. Barnes's Commentary is as follows:—

"*John the Baptist.* Or *John the baptizer*—so called from his principal office, that of baptizing. Baptism, or the application of water, was a rite well known to the Jews, and practised when they admitted proselytes to their religion from heathenism.—*Lightfoot.*"

It is worthy of remark that the first

ray of light which Mr. Barnes offers on the subject of baptism is derived from earth—not from heaven. For whatever degree of assistance it may yield, we are not indebted to either the Old Testament or the New. Jewish proselyte baptism is not mentioned in our rule of faith and practice. It is neither enjoined in the ordinances given by Moses, nor described in the writings of the prophets, nor adverted to in direct terms by Christ or his apostles.

Now, we do not assert that the records of secular history can afford no aid to an interpreter of the sacred pages; but we do say that if we allow them to modify in any degree the impressions which the words of scripture alone would produce, we should take great care to ascertain that the facts which influence our judgment are truly facts, and that they really yield those inferences which we draw from them. When like Paul, we reason out of the scriptures, we are sure that our premises are correct, whatever may be the case with our conclusions; but when we reason out of uninspired writings, we ought to look well to the premises. Is it fact then, that at the time to which the text refers, baptism was, "a rite well known to the Jews, and practised when they admitted proselytes to their religion from heathenism?" It is an inquiry of some importance, for it is rare now to see a vindication of the common practice in which Jewish proselyte baptism is not mentioned as furnishing presumptive evidence in favour of the affusion of babes. It is usually assumed as a fact that before the days of John an act called baptism was practised by his countrymen. Let us ask then, Does satisfactory evidence exist that this assumption is well founded?

There is nothing in the text itself that indicates this. "In those days came John the baptist," or as Mr. Barnes says, "John the baptizer." To call a man **THE** baptizer can scarcely be thought to imply that others were baptizers also; it might more naturally be regarded as an indication that to be a baptizer was a peculiarity distinguishing him from others. At all events it does not suggest the thought that other men had been baptizers. If others, after his example, were baptizers subsequently, it was notwithstanding correct to speak of him at his first appearance as *the* baptizer; but, it would have been

more natural to call him *a* baptizer, if the rite had been performed by his countrymen previously. We do not perceive therefore that there is anything strained in the observations of Gill on the passage:—"From his being the first administrator of the ordinance of baptism, he is called John the baptist; and this was a well known title and character of him. Josephus calls him John, who is surnamed, ὁ βαπτιστης, *the baptist*;" and Ben Gorion having spoken of him, says, 'This is that John who עשה טבילה made, instituted, or practised baptism;' and which, by the way, shows that this was not in use among the Jews before, but that John was the first practiser this way."

The authority on which Mr. Barnes rests is that of Dr. John Lightfoot, a prominent member of the Assembly of Divines which met at Westminster in 1643, a zealous advocate for the presbyterian form of church government then, though after the restoration he conformed. He was a strenuous opponent of our views of baptism, and in his "Harmony, Chronicle, and Order of the New Testament," published in 1655, he maintained that baptism had been in long and common use among the Jews "many generations before John the baptist came, they using this for admission of proselytes into the church, and baptizing men, women, and children, for that end." He adduces rabbinical testimonies, and then adds, "Hence a ready answer may be given why there is so little mention of baptizing infants in the New Testament, that there is neither plain precept nor example for it as some ordinarily plead. The reason is because there needed no such mention, baptizing of infants having been as ordinarily used in the church of the Jews as ever it hath been in the Christian church."

But whence did Lightfoot derive his information? What testimonies did he

adduce? Did the rabbies whose allegations he cites live before John the baptist and the evangelists? Did they live so soon after them as to have personal knowledge of the facts? Did they write before the destruction of Jerusalem? Did they record their evidence in the age which immediately succeeded the breaking up of the Jewish state? Did they flourish in the second century? or even in the third century? If not, their testimony is but tradition—unauthenticated tradition—which is no more to be relied on than monkish tradition of the same date which all protestants reject as unworthy of credit. Lightfoot quotes Maimonides, a Spanish rabbi of the twelfth century, and the Talmuds, whence Maimonides also derived his information. Of these Talmuds Lightfoot himself says, “The almost unconquerable difficulty of the style, the frightful roughness of the language, and the amazing emptiness and sophistry of the matters handled, do torture, vex, and tire him that reads them. They do everywhere abound with trifles in that manner as though they had no mind to be read; with obscurities and difficulties as though they had no mind to be understood; so that the reader hath need of patience all along, to enable him to bear both trifling in sense, and roughness in expression.” But when were these extraordinary productions brought forth? The Gemaras—the portions of them from which Lightfoot’s quotations are taken—are generally ascribed to the *5th* century. After a longer term had elapsed from the death of John than England has passed under the five sovereigns of the house of Tudor, the six Stuarts, and the six successive chiefs of the house of Brunswick,—when the temple worship had been totally abolished more than three hundred years,—when a new city had been built which no Jew was permitted to enter

where Jerusalem once stood,—when the people had been scattered throughout all nations and their mother tongue was forgotten,—then certain rabbies, confessing that the sacred books of their ancestors were no longer applicable to their existing state, brought into one mass a heterogeneous compound of reminiscences and fictions; comprising atrocious calumnies against our Lord, absurd interpretations of scripture, and ludicrous monstrosities of every imaginable kind. Thence it is that modern writers derive their information respecting Jewish proselyte baptism!

Dr. Gill, whose profound acquaintance with Hebrew literature is acknowledged by all scholars—the man who was employed by Dr. Kennicott to collate the Mishna and Gemara in search of various readings of the Old Testament text—investigated this subject thoroughly, and published the result in a Dissertation concerning the Baptism of Jewish Proselytes, appended to his Body of Divinity. He observes that in the apocryphal books there is sometimes mention made of proselytes to the Jewish religion, “yet not a syllable of any such rite or custom as of baptism or dipping at the administration of them.” Nor, he says, is there “the least trace or hint of this custom in any rabbinical books, said by the Jews to be written a little before or after” the times of the apostles; “such as the books of Bahir, Zohar, the Targums of Onkelos on the Pentateuch, and of Jonathan Ben Uzziel on the prophets.” Nothing of the kind could he discover in the writings of Philo the Jew who lived in the first century, or of Josephus the historian, himself a priest, though he speaks of gentiles coming over to their religion and being circumcised. “Nor is there any mention,” he says, “of such a custom in the Jews’ Mishna or Book of Traditions, which is a collection of all the traditions among

the Jews, which had been handed down from age to age, and were collected together from all parts, and written in a book of this name in order to be preserved. This was written by R. Judah Hakkadosh, in the middle of the second century, A.D. 150, or as others, in the beginning of the third century, reckoning the date of it one hundred and fifty years from the destruction of the temple, which brings it to the year 220, and here, if anywhere, one might expect to meet this rite or custom; but no mention is made of it." Having gone into the subject at great length, this enthusiastic student of Jewish literature observes, "After all, it is amazing that Christian baptism should be founded on a tradition of which there is no evidence but from the rabbins, and that very intricate, perplexed, and contradictory, and not as in being in the times referred to; upon a tradition of a set of men blinded and besotted, and enemies to Christianity, its doc-

trines and ordinances; and who, at other times, are reckoned by these very men who so warmly urged this custom of theirs, the most stupid, and sottish, and despicable of all men upon the face of the earth."

Dr. John Owen, a decided pædobaptist, and one who lived before Gill and was contemporary with Lightfoot, held the same opinion. He thought, naturally enough, that John having introduced the practice, and being accounted a prophet by all men, it was imitated in after times by some of the rabbies. Other learned pædobaptists have candidly recognized the insufficiency of the evidence adduced to show that any such custom had existed before the appearance of our Lord's forerunner, among whom are Lardner, Doddridge, Moses Stuart, De Wette, and Jacobi. We are sorry that Mr. Barnes has not enabled us to add his name to this honourable list.

SPECIFIC SUPPLICATIONS.

I SUPPOSE there are few Christians to whom it does not occur sometimes, as a matter of serious concern, that many important topics of prayer have been forgotten or neglected in their daily worship. This neglect in some cases is more than a dereliction of duty. It is often the violation of a promise. In how many instances, when taking leave of missionary brethren, or when entering upon concerted efforts of Christian activity, or in response to the solicitations of pious friends, or on other occasions, have we become tacitly or avowedly *pledged* to earnest and continual supplications. Happy are they, if indeed there be any such, who upon reflection can feel that they have been faithful to all these engagements. Allow

me to suggest to your readers that important help may be derived in this matter from *method*; and to illustrate my meaning, I subjoin a copy of a plan for the week, which has been useful and interesting to myself, not, however, presuming that it will be found, without great improvement, worthy of adoption by others.

Monday morning. — Christendom. Life for the dead. Love amongst the living. Unity and its manifestation.

Monday evening. — The church to which I belong. Its members in classes. The workers; the backsliders; the sufferers; the poor; the aged; the young, that they may be kept from the evil that is in the world. Members in

particular desiring or needing to be remembered as their cases become known to me.

Tuesday morning.—The ingathering of God's ancient people that they may be saved.

Tuesday evening.—The congregation as husbands and wives; parents and children; masters and servants; the careless; the waverers; the anxious; the unconverted children of pious parents.

Wednesday morning.—Foreign missions, missionaries, their families; churches; schools. The deputation; secretaries; committees. That the Lord of the harvest would send forth more labourers.

Wednesday evening.—Friends abroad; returned missionaries; widows and children of deceased missionaries.

Thursday morning.—Home, city, and town; missions. Itinerating ministers. Churches, pastors, and deacons. Our country, queen, and governors.

Thursday evening.—Relations individually and friends at home.

Friday morning.—Ireland.

Friday evening.—Colonies and dependencies. Sailors, and those "that go down to the sea in ships."

Saturday morning.—Colleges, tutors

and students. Preservation from worldliness. A higher standard of consecration and devotedness. Students going out to preach.

Saturday evening.—The pastor, that he may have the preparation of the heart and the answer of the tongue. That he may be raised above the disturbing influence of passing events and circumstances, and strengthened by God's Spirit with might in the inner man, may have joy and success in his work.

I need scarcely add that it is not intended that the concerns of personal religion should be slighted or encroached upon by the suggested topics, or that these should be restricted to the specified times. Many of them will with more frequency arise upon the heart. The design is not to prevent redundancy, but to cure defect and to secure for important objects of prayer at least once in the week a special and emphatic regard. Such a plan will not be new to the readers of Christian biography, but it may be of service to recur to it in times so urgently requiring the exercise of faith and prayer.

W. L. S.

A WORD FOR THE TIMES.

"DEEP calleth unto deep." The din of agitation is around us. The even tenor of our way is impeded. Society is stirred and restless. We stand upon a battle field, and warmer and yet more warm waxes the strife of tongues and the conflict of opinion. Protestantism again confronts popery. The memory of bygone days is revived. The feelings of past years are re-awakened. And sudden, and bold, and stealthy, as was the attack on the one side,—open, and earnest, and vehement, is the gathering

on the other. "To your tents, O Israel," is the rallying cry, and God's host is mustering strong.

One denomination, however, takes no part in this exciting scene. Leaving individual action to its individual members, it institutes no combined movement, it gives forth no official utterance. It has all along proclaimed that to diffuse truth is the way to combat error, and on this it appears still disposed to rest. Looking out, as from some calm sanctuary, on the field of

contention, but neither enlisting in the ranks, nor aiding in the onslaught.

We need scarcely say, that it is our own body to which we thus allude. Strange is its isolation in the sight of the brotherhood, but enough—if it be approved to its conscience and to Christ. On the merits of its policy, not adopted doubtless without due consideration, we do not touch. Our object is, to urge upon our fellow members the increased and most solemn responsibility, the position we have assumed entails.

Ere the commencement of this struggle, events had conspired, tending to fix on us more directly the public gaze. While from another communion some were continually passing into that church whose arrogant assumption has roused the indignation of our land, others, lofty in character and fair in name, were casting in their lot with us, starting from the same point yet landing in a fellowship widely different. And now our conduct will be all the more closely scrutinized in reference to the principle on which we profess to act. Our fidelity to Christ; our concern for his cause; our avowed opposition to priestly claims and formal worship; our boasted attachment to primitive simplicity in truth and practice,—will be tested by our zeal in proclaiming the doctrines of the cross, in meeting the preachers of error, by holding forth right fervently and faithfully the word of life; and in asserting, in holy antagonism to all other claimants of spiritual homage and authority,—whether fresh from the shrines of Rome or the halls of Oxford,—the headship of our exalted Redeemer, “God over all blessed for evermore.” If then we shun the turbulent waters of religious controversy, should we not strive to be found *in labours more abundant* for diffusing the gentler streams of divine and benignant grace? If our voice be not uplifted in

earnest protest, ought it not to be raised in renewed and prayerful persuasion, the great truths of the glorious gospel being its burden and its theme? Otherwise may our brethren be excused, should they draw the sorrowful conclusion, that love of ease, or some low and worldly motive, rather than the power of principle, restrains us from blending our energies with theirs.

Baptists of Britain! are your efforts for the spread of vital godliness at all adequate to the exigencies of the times, to the intensity of the present crisis? Are ye worthy to wear your fathers' mantle? Are ye willing to tread in your fathers' steps? If puritan storms again should threaten us, have ye puritan faith, and love, and zeal, wherewith to rise superior to their wrath? And while the way still is open, and our Master's voice commands us to “work while it is called to-day,” are ye putting forth the powers you have once and again solemnly devoted to the service of your Lord?

Two of our societies seem to have an especial claim on your sympathy at this time—our Home and Irish Missions. The former, covering England with gospel light, if at this eventful period well sustained and freely succoured, may be made “mighty through God to the pulling down of strongholds.” And the latter, long and anxiously toiling, “even where Satan's seat is,” may be revived from its low estate, and renewed in that living energy, for the want of which, deep care is burdening many a heart, and well nigh determining all onward effort.

Brethren, think on the point thus briefly suggested, and delay not to carry out your convictions to the full. Faithfulness to ourselves and to our cause demands prompt and special action. May the Spirit of God incline us to it!

REVIEWS.

An Appeal to the Reason and Good Feeling of the English People on the subject of the Catholic Hierarchy. By CARDINAL WISEMAN. London: Thomas Richardson and Son. 8vo., pp. 32.

IT is due to the author of this pamphlet that his appeal should be heard. He has come to this country on an important mission. He has been received with a degree of displeasure which probably he did not anticipate. He declares that his errand is misunderstood, and he requests a candid hearing. It is due at the same time to the community at large that his pleas should be examined with care by those who are expected in virtue of their office to assist the public in forming a correct judgment, lest the masses who are busily engaged in commerce or manual labour should be beguiled by plausible but hollow addresses. Our acquaintance with some of Dr. Wiseman's previous writings leads us too to regard him as an author whose publications should be read in the most wakeful state of mind. He is an able tactician. He weighs his words, and they should therefore be weighed by his readers. It is often necessary to notice what he refrains from saying, as well as what he actually advances. We have accordingly read the pamphlet repeatedly, and we shall endeavour to make a fair report.

There is much in it indeed that it is not necessary for us to touch. It is not our business to defend or to impugn the consistency of statesmen, the claims of the protestant hierarchy, or the efficiency of the established clergy. Passages that seem to be introduced rather for the sake of rhetorical effect

than because of their pertinence to the grave business in hand, we may properly pass over. The principal questions which the document would raise in the mind of an intelligent reader, not very conversant with Romish theology but willing to do justice to all, are these three:—Are the new arrangements of any practical importance to the protestant part of the community? Are they necessary to facilitate the right working of the Roman Catholic system among its professors? Were they virtually allowed by the Catholic Relief Act, which after long continued discussions was passed in 1829? To any such reader it would appear we think, that the chief purpose of the writer is to elicit affirmative answers to these three inquiries.

With regard to the first question, there certainly are parts of the pamphlet that appear at first sight to be intended to produce an impression that the present measure of the court of Rome is one that affects Roman Catholics exclusively. Such we know has been the interpretation put upon the language by some men not usually deficient in sagacity. The cardinal says (page 4), "Such was the main and solid ground on which the hierarchy was humbly solicited by Catholics from the holy see. It was one that referred to their own internal organization exclusively." He says, page 22, "No one doubts that the bishops so appointed are Roman Catholic bishops, to rule over Roman Catholic flocks." He says further on in the same page, "It will be said that no limitation of jurisdiction is made in the papal document, no restriction of its exercise to

“ catholics ; and hence Lord John Russell and others conclude that there is in this brief ‘ a pretension to ‘ supremacy over the realm of England, and a claim to sole and undivided sway.’ ” Each of these sentences is adapted to produce an impression on the reader’s mind that none but Roman catholics will be subject to the jurisdiction of these bishops ; and yet in none of them is this said ; nor does the cardinal say this anywhere. The first of these sentences relates to the motives for soliciting the appointment of a hierarchy ; quite a distinct question from the effect of its establishment. The second declares that these bishops are to rule their Roman catholic flocks—a fact which indeed “ no one doubts,” however much he may doubt that this is the most comprehensive description that could be given of their jurisdiction. The third alleges that it will be said that the papal document does not restrict the jurisdiction of these bishops to catholics ; and undoubtedly it *has* been said. But its being said does not prove that it is not true. What does the cardinal say in reply ? Does he say, that this is a mistake ? Does he say that their jurisdiction is limited to catholics ? He says nothing of the kind. He knows that it would be quite contrary to papal practice and principles to assign any such limitation to trusty agents. The cardinal’s words are these : they immediately follow those which we have already quoted :— “ Every official document has its proper forms ; and had those who blame the tenor of this, taken any pains to examine those of papal documents, they would have found nothing new or unusual in this. Whether the pope appoints a person vicar-apostolic, or bishop in ordinary, in either case he assigns him a territorial ecclesiastical jurisdiction, and gives

“ him no personal limitations. This is the practice of every church which believes in its own truth and in its duty of conversion. What has been done in this brief, has been done in every one ever issued, whether to create a hierarchy or to appoint a bishop,” p. 22. Now this is anything rather than a contradiction of the statement he is professing to meet. It is an admission that “ no limitation of jurisdiction is made in the papal document, no restriction of its exercise to catholics.” It is an admission that “ a territorial ecclesiastical jurisdiction ” is designed. It is an admission that the limitation of a bishop’s jurisdiction to the professed catholics of his diocese would be a departure from the principles and practice of the Roman catholic church. “ What has been done in this brief, has been done in every one ever issued, whether to create a hierarchy or to appoint a bishop.” The reason is that the church “ believes in its own truth, and in its *duty of conversion.*” But what would its believing in the duty of conversion have to do with the matter, if the appointments in question had reference only to Roman catholics ?

Dr. Wiseman has not asserted, and we are persuaded he will take care in future not to assert, in direct terms, that a catholic bishop has no jurisdiction over heretics residing in his diocese. The theory of his church is that Christ gave his whole flock in charge to Peter—the sickly sheep as well as the healthy—that Peter transmitted his authority to his successors, and that they have appointed bishops to govern its various parts. “ Every catholic pastor,” says the late Dr. Milner, vicar-apostolic of the Midland district, “ is authorized and enabled to address his flock as follows :—The word of God which I announce to you, and the holy sacraments which

“ I dispense to you, I am qualified to
 “ announce and dispense by such a
 “ catholic bishop who was consecrated
 “ by such another catholic bishop, and
 “ so on, in a series, which reaches to
 “ the apostles themselves: and I am
 “ authorized to preach and minister to
 “ you, by such a prelate, who received
 “ authority, for this purpose, from the
 “ successor of St. Peter in the apostolic
 “ see of Rome.”* “ Peter first sat in
 “ the chair of Antioch,” says Dr. Wise-
 man, “ and that chair has ever retained
 “ its dominion over a large portion of
 “ the east. In like manner, therefore,
 “ if to the see of Rome, he brought not
 “ merely the patriarchate of the west,
 “ but the primacy over the whole
 “ world, this accidental jurisdiction be-
 “ came inherent in the see, and herit-
 “ able by entail to his successors.† . .
 “ All antiquity supports us in the
 “ belief that our blessed Saviour gave
 “ to Peter a headship and primacy over
 “ his church, and that it was continued
 “ through the following ages, in the
 “ persons of his successors, the bishops
 “ of Rome. We find these exercising
 “ acts of decided authority over the
 “ highest dignitaries of the eastern
 “ church; we see them acknowledged
 “ as supreme, by the most learned
 “ fathers; we have recorded, in strong
 “ terms, the deference and submission
 “ even of general councils to their de-
 “ cisions and decrees.‡ . . . The
 “ result was, that Christ did institute a
 “ governed society, or body, compactly
 “ and completely formed, which has
 “ within itself unity; and composed of
 “ all the constitutive elements of a
 “ social body, possesses within itself
 “ authority and power, and persons ap-

“ pointed for the exercise thereof. We
 “ found it, too, empowered and com-
 “ missioned to collect under its sway,
 “ the entire human race.”* “ So,”
 says the catechism of the Council of
 Trent, “ even the wicked are within
 “ the church; from which ” (that is
 what had been said before) “ it follows
 “ that there are only three sorts of men
 “ who are excluded from it—the hea-
 “ then, the heretics and schismatics,
 “ and lastly the excommunicated. The
 “ heathen, because they were never in
 “ the church, nor did ever know it, or
 “ were made partakers of any sacrament
 “ in the society of the Christian people :
 “ the heretics, however, and the schis-
 “ matics, though they indeed do not
 “ belong in any other way to the church,
 “ than deserters belong to an army
 “ from which they ran away, still it is
 “ not to be denied that they are in the
 “ power of the church, so that they
 “ may be by her called to judgment,
 “ punished, and condemned by anathe-
 “ ma.” Non negandum tamen, quin
 “ in ecclesiæ potestate sint, ut qui ab
 “ ea in iudicium vocentur, puniantur,
 “ et anathemate damnentur.”†

But it may be asked, Can this apply
 to us who have never recognized any
 connexion with the church of Rome?
 We reply it does, if you have been
 baptized in any way, by any person, at
 any time. With an apparent liberality,
 which surprises till its object becomes
 apparent, the church of Rome recog-
 nizes anything as baptism which was
 intended to be baptism by the adminis-
 trator, let him be whom he may, so far
 as to bring the recipient within its
 boundary. The creed in most common
 use among Romanists is that issued by
 the authority of Pius IV. and common-

* End of Religious Controversy. Fifth Edition, p. 280.

† Lectures on the Principal Doctrines and Practices of the Catholic Church. Vol. I., p. 279.

‡ Ibid. p. 286.

* Ibid. p. 301.

† Catechism of the Council of Trent. Rome, 1761, p. 84, in White's Letter to Charles Butler, Esq. 1826, p. 8.

ly called Pope Pius's Creed. Every convert to popery has to repeat it publicly and testify his assent to it without restriction or qualification. One article of that creed is as follows :—" I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy Council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the church." Now then let us hear what this unquestionable authority, the Council of Trent, says upon the point in hand.

"4. Whoever shall affirm that baptism, when administered by heretics in the name of the Father and of the Son and of the Holy Ghost, with the intention to do what the church does, is not true baptism: let him be accursed." Explaining this language, Cardinal Bellarmine says, "By the church is not meant the Roman church, but the true church as understood by the administrator."

"7. Whoever shall affirm that the baptized are by their baptism brought under the obligation to faith only, and not to the observance of the whole law of Christ: let him be accursed."

"8. Whoever shall affirm that the baptized are free from all the precepts of holy church, either written or delivered by tradition, so that they are not obliged to observe them, unless they will submit to them of their own accord: let him be accursed."

"13. Whoever shall affirm that children are not to be reckoned among the faithful by the reception of baptism, because they do not actually believe; and therefore that they are to be rebaptized when they come to

"years of discretion; or that since they cannot personally believe, it is better to omit their baptism than that they should be baptized only in the faith of the church: let him be accursed."

"14. Whoever shall affirm that when these baptized children grow up, they are to be asked whether they will confirm the promises made by their godfathers in their name at their baptism; and that if they say they will not, they are to be left to their own choice, and not to be compelled in the meantime to lead a Christian life by any other punishment than exclusion from the eucharist and the other sacraments until they repent: let him be accursed."*

It is now easy to see why Cardinal Wiseman has refrained from affirming explicitly that English protestants will not be subject to the newly appointed Romish bishops. He has said in print, "If you admit the authority of the church to define articles of faith in the first council, can you refuse it to the second or the third? and thus the catholics may go on from one to another, till the Council of Trent, which, having been convoked in an exactly similar way with the others, can on no just or consistent reason be condemned or rejected."† He has also declared that, "The moment any catholic doubts, not alone the principle of his faith, but any one of those doctrines which are thereon based—the moment he allows himself to call in question any of the dogmas which the catholic church teaches as having been handed down within her—that moment the church conceives him to have virtually abandoned all

* See Cramp's Text Book of Popery, in which these decrees are given both in English and in the original Latin.

† Lectures, Vol. I., p. 153.

“connexion with her. For she exacts
 “such implicit obedience, that if any
 “member, however valuable, however
 “he may have devoted his early talents
 “to the illustration of her doctrines,
 “fall away from his belief in any one
 “point, he is cut off without reserve:
 “and we have in our own times, seen
 “striking and awful instances of this
 “fact.”* It was out of the cardinal’s
 power therefore to make that assertion
 which would have done more than any
 other, if made unequivocally, to tran-
 quillize the public. How he reconciles
 it with uprightness to make use of lan-
 guage so likely to produce the impres-
 sion on the mind of an English reader,
 we know not. If we could think of
 any justification of the course he has
 pursued we would mention it.

But it is time to turn to the reasons
 which the cardinal assigns for the papal
 measure. He tells us that “govern-
 “ment by bishops in the catholic
 “church may be of two kinds. First,
 “the regular, ordinary, proper, and
 “perfect form of episcopal government
 “consists of a local hierarchy, that is,
 “a body of bishops having their sees
 “in the country, with an archbishop
 “similarly holding his see. Such is the
 “episcopacy where constituted in its
 “ordinary form. Secondly, where this
 “proper form is not attainable, a tem-
 “porary and less perfect mode of pro-
 “viding bishops for a country is adopted.
 “The pope names bishops to ancient
 “sees situated in now infidel countries,
 “as Turkey or Barbary, and gives them
 “jurisdiction in the country to be pro-
 “vided for, as his own immediate
 “vicars. Hence such bishops are called
 “*vicars-apostolic*,” p. 14.

Vicars-apostolic have been the spiri-
 tual governors of the Roman catholics
 in England above two hundred years ;
 but three years ago they met and de-

puted two of their number, Dr. Wise-
 man being one, to convey a petition to
 Rome for the establishment of a regular
 hierarchy. In arguing with certain
 protestant opponents, the author of this
 pamphlet says, “Give us the little odds
 “of a title, which bestows no power,
 “rank, wealth, or influence,” p. 18; but
 in executing his commission to the head
 of his church, he treated the change as
 a matter of substantial importance.
 “The ground of the pleading was the
 “absolute necessity of the hierarchy
 “for domestic organization and good
 “government,” p. 5. “The necessity
 “for having a code, produced the
 “necessity for the only government
 “which could administer it,” p. 6.
 “The canon law is inapplicable under
 “vicars-apostolic,” p. 4. This is, we
 believe, the truth. Two alternatives
 presented themselves to the attention
 of the movers of the measure. Either
 one which was on some accounts unde-
 sirable, “Or,” says the cardinal, “the
 “real and complete code of the church
 “must be at once extended to the catho-
 “lic church in England, so far as com-
 “patible with its social position,” p. 4.
 It was the desirableness of another and
 much more rigid code for the govern-
 ment of the catholic laity in England
 that suggested the appointment of
 regular bishops to rule them. “The
 “canon law is inapplicable under
 “vicars-apostolic.”

To enable our readers to understand
 this, it is only necessary to remind
 them of what they have often been
 told, that popery in England is a very
 different thing from popery in popish
 countries: it is a comparatively mild,
 tolerant, inoffensive system. The
 Roman catholics here have been treat-
 ed with gentleness and forbearance by
 their spiritual guides, for which they
 were indebted to their peculiar circum-
 stances. They have been able to take
 liberties unrebuked which would have

* Lectures, Vol. I., pp. 76, 77.

brought upon them severe chastisement had they been under the full unmitigated operation of the Romish system. Discretionary power has been allowed to their governors: they were to get all the obedience they could but not to drive matters to extremities. They were to soften down what was unpleasant and adapt their regulations to the habits necessarily acquired in the vicinity of a protestant population, living under a protestant sovereign. But now it has been deemed expedient to establish more regular discipline. "The catholic church in England had so much expanded and consolidated itself, since the Emancipation Act," says Cardinal Wiseman, "and its parts had so matured their mutual relations, that it could not be carried on without a full and explicit code," p. 4. Vicars-apostolic are therefore to be superseded by regular bishops. The elastic regulations of Pope Benedict XIV. are to give place to "the real and complete code of the church."

Some of the results of this have been pointed out so clearly in an able article contained in an earlier part of the present number, that it is not necessary to say much respecting them here. We will only observe that the abridgement of the discretionary power of the governors will in this case be the abridgment of the liberty of the governed. The pope himself tells us that "in the sacred government of clergy and laity, and in all other things pertaining unto the pastoral office, the archbishop and bishops of England will henceforward enjoy all the rights and faculties which the other catholic archbishops and bishops of other nations according to the common ordinances of the sacred canons and apostolic constitutions, use, and may use: and are equally bound by the obligations which bind the other archbishops and bishops

"according to the same common discipline of the catholic church." * Would the reader wish for a specimen of the obligations which will lie on these dignitaries? he shall have a passage from the third canon passed by the Council of Lateran. "We add, moreover, that every archbishop or bishop shall either by himself, his archdeacon, or other honest and suitable persons, twice, or at least once, every year, go round his own parish (diocese) in which there shall be a report that heretics are dwelling: and there shall compel three or more men of credible testimony, or if it shall seem expedient, the whole neighbourhood to swear, that if any one shall know any heretics there, or any persons holding secret conventicles, or differing from the ordinary conversation, life, and morals of the faithful, he shall endeavour to point them out to the bishop. But the bishop himself shall convoke the accused into his presence, who, unless they shall clear themselves of the crime alleged against them, or, if after having cleared themselves they shall relapse into their former perfidy, let them be punished according to the canons. But, if any of them, with damnable obstinacy, rejecting the obligation of an oath, shall, perhaps, be unwilling to swear, let them on that very ground be reckoned as heretics.

"We will, therefore, and command, and in virtue of obedience strictly enjoin, that for the diligent performance of these things, the bishops shall diligently watch throughout their dioceses if they wish to escape canonical vengeance; for, if any bishop shall have been negligent, or remiss, in purifying his diocese from the leaven of heretical pravity, when it shall appear by certain proofs, both

* See Bap Mag., Dec., 1830, pp. 776, 777.

“let him be deposed from his episcopal office, and let another fit person be substituted in his place, who may be both willing and able to confound heretical pravity.”*

But, it may be asked, Is not all this obsolete? If these canons have not been formally repealed, has not all thought of enforcing them been universally and for ever abandoned? Dr. Wiseman shall answer this question. In his lecture on Penance, published fourteen years ago, speaking of practices of the very same century as that in which the Council of Lateran sat, he says, “The church has never formally given up the wish, however hopeless it may be, that the fervour and discipline of primitive times could be restored; and consequently, instead of abolishing their injunctions, and specifically substituting other practices in their place, she has preferred ever considering these as mitigations of what she still holds herself entitled to enforce.”†

A few words must be added on a third subject, respecting which the cardinal attempts to mystify the British public. We know not how to describe in more respectful terms the course which he has pursued in maintaining that permission to erect a catholic hierarchy was virtually given in 1829, by the Act commonly called the Catholic Emancipation Act. Our juniors must now bear with us if we show symptoms of excitement; for no man who does not distinctly remember the antecedents of that Act, and the battle that was fought for it, can duly estimate the amount of indignation which such a use of it as that made in this pamphlet is adapted to excite. We have looked through its various clauses

again, and can see nothing that can furnish a basis for such a pretence. It was an Act for the removal of certain specified restrictions, but not for conferring any privileges. It declares that whereas by various Acts certain restraints and disabilities are imposed on the Roman catholic subjects of his majesty which it is expedient should be discontinued, and that certain oaths and declarations, commonly called the declaration against transubstantiation and the invocation of saints, and the sacrifice of the mass, are required to be taken as qualifications for sitting and voting in parliament, and for the enjoyment of certain offices, it is enacted that the same (save as therein-after excepted) are thereby repealed. Surely permission to certain persons to take their seats in parliament without taking oaths to which they conscientiously objected, was a widely different thing from permission to do whatever they might think proper for the maintenance and extension of their faith. Yet Cardinal Wiseman writes as though the latter were necessarily involved in the former! We are persuaded that he never wrote or spake thus before the bill was passed. Opponents of the measure argued that it would open the way for further demands, but its advocates denied this. If the removal of restrictions from the English Romanists as they were then, authorized the pope to remodel the ecclesiastical arrangements under which they acted, in order to make Romanism efficient, or as he himself expresses it, to promote “the well being and growth of the catholic religion throughout the realm of England,” who can guess whither this principle may lead us? Here is the schoolmen’s doctrine of implicit faith applied to an English act of parliament! In agreeing to that measure we agreed implicitly, it appears, to things to which we did not agree

* The Statutes of the Fourth General Council of Lateran. London, 1843, p. 89.

† Lectures, Vol. II., p. 82.

explicitly, and of which we had not the slightest notion! After the lapse of twenty years it has been discovered that the well-being and growth of the catholic religion require the introduction of the canon law and the only government that could administer it; twenty years after the passing of the Emancipation Act the catholic body increased and prospered without these blessings, but at the end of that term it is ascertained that "the necessities of the catholic body, its internal regimen, and its healthy organization" require them; and we are coolly told that all this was virtually conceded in 1829! Seven years hence we may be informed that in order to catholicism being carried out perfectly and properly, it is necessary that edifices should be

provided for its worshippers at the public expense; and that this is a natural consequent, following reasonably the act of 1829. Seven years after that, it may be discovered that in order to catholicism being carried out perfectly and properly, it is necessary that the sovereign should be a faithful adherent of the true church. Was this also implied in the Emancipation Act? We think not; but we see not how a skilful advocate of the affirmative could be answered on the principles now maintained by Cardinal Wiseman.

This Appeal is a miserable piece of sophistry; but it suggests to all Christians and all patriots some very grave questions, on which we confess that at the present moment we are not prepared to enter.

BRIEF NOTICES.

The Lamb and the Dragon. Protestant Duty under Papal Aggression. A Lecture delivered to his own Congregation, in Denmark Place Chapel, Camberwell, December 8th, 1850. By EDWARD STEANE, D.D., one of the Honorary Secretaries of the Evangelical Alliance. London: Partridge and Oakley. 16mo., pp. 31.

We are glad to find evidence in this discourse that Dr. Steane has given more time to the study of popery and the history of its deeds than his multifarious engagements would have led us to suppose. He shows clearly that it "ought to encounter the determined opposition of British churches, first, because it is a system destructive of their liberties and social interests; and next, because it is subversive of the fundamental doctrines of Christianity and perilous to the salvation of men." He then assigns reasons for thinking that occasion has been given for legislative interference, popery being the natural enemy of constitutional governments and of the liberties of mankind. "But," he adds, "if our legislators have something to do in this emergency, may it not be suggested, that there is also something which by them ought to be undone. They have endowed popery. In Ireland they have endowed it. In the colonies they have endowed it. Under the protests of nearly all other Christian communities in the kingdom they have endowed it. By an act of injustice to all protestant

nonconformists they have endowed it, and in violation of the principles of just religious liberty. And as the endowment of popery was justified on the ground of expediency, to make the Roman catholics more contented as citizens, and more loyal as subjects, so that very expediency now condemns it, since it has served only to inflame their arrogance and augment their demands." But, he proceeds to observe, "there are other and better methods of counteracting popery than by legislation. It may be proper for legislators and governments to resort to law, but the people of God must lift up another standard, and rely on other arms. Their confidence must be reposed first, and if we speak of the efficient cause of success, exclusively, upon the potency of the Lamb's blood; and next, and instrumentally, it must be placed upon their own testimony concerning it."

The Rev. J. P. MURSELL on Papal Aggression. Leicester: R. Jackson, Market Place.

This is a letter addressed originally to the editor of the Leicester Chronicle and republished for general distribution. It deserves the serious consideration of all to whom the measures recently adopted by the court of Rome appear to be trifles. Mr. Mursell says, "We concede to our catholic fellow subjects all the privileges we claim for ourselves. We would not expunge a single law which exists in their favour; retrace any footsteps which has been

taken to their advantage; or enact any statute which should curtail their freedom. Let them propagate their religion by reason, by argument, by persuasion. Let them practise, without offensive obtrusiveness, all the ceremonies of their church unmolested. Let them receive all the courtesies, the respect, and the kindness which an enlightened charity dictates, but do not let them attempt to establish among us a vast political apparatus, subversive alike of the liberties and of the religion of these realms. Do not let them build up by insidious arts, and ambitious designs, a new establishment, in obedience to a foreign potentate, in the heart of this great protestant people. We no more invoke the civil power to interfere in spiritual affairs in this matter, than the dissenter does, when he asks the parliament to dissolve the connexion between the church and the state. In the one case we are seeking the aid of that power to remove what we regard as an existing evil; in the other we solicit it to interfere to prevent, in violation of law, another establishment, in an incipient form, from growing up in our midst. Popery is a political thing (as Dr. Newman in his work on Romanism admits), and is now obtruding itself upon us in that character."—His opinion is also that, "As liege subjects of her majesty the queen, as men with whom protestantism is a living principle and not an idle name, and as the tried friends of the liberties of their country, surely dissenters should be prepared to take common ground with their protestant fellow subjects on this great question—to surround the person and the throne of their sovereign with assurances of loyal attachment—and to unite in earnest petition that her majesty will see to it, that no ukases, bulls, or authoritative proclamations, issued by any foreign potentate, under whatever pretext or disguise, do take effect in these British realms."

Plain Words to Plain People: the Dangers and Duties of the Free Churches of England, in the Present Crisis: a Discourse delivered in the Congregational Church, Kentish Town, on Sunday, the 17th November, 1850. By the Rev. WILLIAM FORSTER. London. 8vo., pp. 16. Price 2d.

Mr. Forster shows clearly and impressively that the free churches of England, meaning by that phrase those Christian communities of every creed and every kind of government not under the control of political power, are exposed at the present time to three dangers. "We are in danger of supposing popery to be changed in its spirit, character, and tendencies, for the better." "We are in danger of regarding the Romish religion as too absurd and monstrous ever to be received by the people of England." "But, on the other hand, we are in danger of joining in, or consenting to, efforts to (bridge the liberty of worshipping and teaching employed by English papists, or to curtail their civil rights and privileges on account of their creed." He then inculcates the discharge of these duties:—"To urge the government to take such steps as shall protect this country from foreign interference with its institutions and its laws;"—"to instruct and persuade our countrymen to return to the

principles and form of apostolic and primitive churchism;"—"to make still more strenuous and extensive efforts to educate the children of the working classes;"—"to support on an extensive scale efficient agents to teach and evangelize the people."

Papal Aggressions, and the Obligation of Christian Citizens to Repel them. A Lecture by the Rev. C. STOVEL. Delivered in Little Prescott Street Chapel, Goodman's Fields, London, 27th November, 1850. London. 12mo., pp. 46. Price 6d.

Mr. Stovel proposes "that some legal form of registration be obtained of all who, as catholics, up to the close of 1851, claim to be tolerated in England and Scotland;" "that the laws relating to catholics be revised and amended, to make them clearly and effectually prohibit, in England or in Scotland, the residence of any such officers of the papal power as have now been sent, whether designated bishop, archbishop, or legate, or by any other name, so long as the pope remains a civil ruler, and claims the use of civil power in executing his designs;"—"that after the year 1851, no catholic be tolerated in England or in Scotland, if home-born, after a given age; if from abroad, after so many days from his landing, except he can produce a legal certificate of his registration; and that no legal certificate of registration be granted, which does not contain an abjuration of the papal civil power, and all claims to the use of civil powers of any kind whatever, in the accomplishing of any religious object, except for the protection of his person and property;"—"that all violations of this compact with the state, on the part of this spiritual power, by hostility to our civil laws and constitution, or by efforts to subject them to its peculiar uses, be made, on legal conviction, to fall within the laws, and under the penalties prescribed in the case of perjury."

The Papal Panic. A Sermon delivered in the Baptist Chapel, Hemel Hempstead, Herts, on Sunday evening, December 1st, 1850. By WILLIAM S. M. AITCHISON. Published by Request. London: Houlston and Stoneman, 8vo., pp. 22.

Mr. Aitchison, conceding that the Roman catholic religion is a most pernicious heresy, expresses his conviction that in this country, notwithstanding present appearances, it is an expiring system, and thinks that dissenters "would inflict a far more effective injury upon popery in all its forms, by directing in a dignified and Christian spirit some of that superfluous energy which they are now expending upon the outworks of popery, towards the liberation of all religion from state alliance, and in doing this they would assail the very citadel of papal strength." "There are, in the author's judgement, more serious dangers than popery, by which true religion is endangered in this country: he specifies infidelity, ignorance, and intemperance. He deprecates the persecution of Romanists, and exhorts professing Christians to examine the state of their own hearts, to use wise and well-defined diligence,

to spread the truth as it is in Jesus, and not to allow the present perturbation to destroy prayerful confidence in God.

The Duties of Dissenters in the present Crisis. A Lecture delivered at the New Hall, Reading, on Friday, December 6th, 1850. By JOHN JENKYN BROWN. Reading: Lovejoy. London: Green. 12mo., pp. 16.

Mr. Brown regards it as the first duty of dissenters at the present time to review their own principles, as "it is impossible to look at the ground which is taken, the arguments which are urged, and the memorials which are signed, without perceiving that many dissenters seem to have forgotten the very first principles of nonconformity." This, he observes, will suggest the spirit in which we are to meet the pretensions of the Romanists. This will also indicate the weapons we are to employ. Another duty is to examine the entire spirit of our legislation in matters of religion. "Dissenters have been consistent and have protested against church extension at the expense of the whole community, whether it has been designed for Romanists or protestants." "Churchmen must now see that their truth and the errors of Rome are practically sanctioned and established by the same authority. They are recognized by the acts of the same parliament; supported by the funds of the same treasury; and associated with the name and influence of the same sovereign."

The Present Aspects of Protestantism in Great Britain; or, Facts, Forebodings, and Hopes, regarding our Fatherland. A Discourse, occasioned by the Pope's Bull, professing to erect Westminster into an Archiepiscopal Papal See, and otherwise affecting the Liberties of this independent and protestant empire. By JOHN MORISON, D.D., LL.D., Minister of Trevor Chapel, St. Margaret, Westminster. London: W. F. Rimsay. 8vo., pp. 31.

Dr. Morison says, "If this deeply laid plot is winked at, rest assured it will be followed by other specious deceptions of the people of this land;—the machinery of popish parishes will be immediately set on foot;—and our protestantism will be secretly undermined by a swarm of Romish priests, acting under the wily arrangements of the new papal archiepiscopate. Let this monstrous usurpation of the bishop of Rome, then, be upped in the bud,—crushed at its very birth, that Pius IX., and all his successors in office, may learn, that while Great Britain concedes to all religionists freedom of speech and action, within the limits of her constitution, she permits no foreign sovereign to partition out her fair domains, for the purpose of facilitating the work of Romish priests in destroying her national faith."

Notes on the Cardinal's Manifesto, in a Letter to the Right Hon. Lord John Russell, Her Majesty's Prime Minister. By JOHN CUMMING, D.D. London: Arthur Hall and Co. 8vo., pp. 32.

Dr. Cumming tells the premier that now

"there remains but one course—a course sustained by men of all parties and by Christians of all denominations, namely—to require the sovereign of the Roman states to recall and take back his bull; and if he do not consent, as I suspect he never will, to make it a fine not exceeding £500, or three months imprisonment for the first offence, and transportation for seven years in case of a second offence, for any subject of her majesty, or foreigner resident in this country, to accept or assume any title of archbishop, bishop, abbot, or dean, with territorial jurisdiction, or local title taken from any village or town in any diocese of England or presbytery of Scotland, now likewise threatened by the pope, either in virtue of the pope's bull, or of any other pretended authority whatsoever. This is self-defence, not persecution"

The Overthrow of Popery Predicted. The Book of the Revelation Explained. Reprinted from the Works of the late JOHN RYLAND, D.D. London: Aylott and Jones. 12mo., pp. 42.

It is a mistake to attribute this to Dr. Ryland. It is from the pen of his father, a strong minded but eccentric man, who published in the year 1779 two octavo volumes entitled Contemplations. This is the portion called, "A Contemplation on the Principal Rules for Understanding the whole Book of the Revelations."

Lectures on the Principles and Institutions of the Roman Catholic Religion: with an Appendix containing Critical and Historical Illustrations. By the Rev. JOSEPH FLETCHER, D.D. Fifth Edition. Edited by the Rev. Joseph Fletcher of Christchurch, London: William Kent and Co. 1851. 12mo., pp. 352.

A reasonable republication of a very masterly work, the first edition of which we read with pleasure five and twenty years ago. Nothing but the pressure of other claims upon our space prevents our enlarging upon its merits, and recommending its perusal to our readers in the strongest terms.

Romish Sacraments and the Confessional, as now taught and practised in the English Church, and the duty of the Church at the present crisis. Two Sermons by the Rev. HENRY HUGHES, M.A. Perpetual Curate of All Saints, Gordon Square, St. Pancras. Published by Request. London: Rivingtons. 8vo., pp. 35.

The author is apparently a very staunch adherent of the established church, but he thinks that "it is popery within that has supplied courage and audacity to popery without." He exposes freely the Romish practices of leading tractarians; advises the formation of an association for the defence of protestant principles in the church of England; and maintains that if there really are no laws by which men false to their ordination vows can be restrained, they must be demanded by the voice of an indignant people. Else, "if these principles progress for the next fifteen years as they have done for the

last fifteen, it will be an inheritance no longer. In the church at least," he adds, "we shall have no protestantism to hand down to our children, its light will be overshadowed, its tongue silent, its virtue gone."

The Child's Companion and Juvenile Instructor. New Series. 1850. London: R. T. S. Cloth.

"What is there about it," we asked a young panegyrist of this work, "that makes you think that it is better than any other of the kind?" "I must say," was the reply, "that they are the best grandfathers and grandmothers, uncles and aunts, that ever I met with: they take such trouble to explain things to the children, and teach them so very much." Such a testimony is worth a dozen written by old critics; especially by those who praise books by wholesale.

The Sunday School Teacher's Pocket Book for 1851. By the Rev. SAMUEL GREEN, B.A., Author of "Addresses to Children, &c. London: B. L. Green, pp. 185.

To those who desire a comprehensive Pocket Book, this will be acceptable. It is to the coat pocket alone that it is adapted, but a great deal of information will be found in it, especially useful to sabbath school teachers, but by no means devoid of interest to others.

Religion the Weal of the Church and the Want of the Times. By GEORGE STEWARD. London: Partridge and Co. 8vo., pp. 297.

The author is a Wesleyan minister, and evidently a man of some mental cultivation. There can be no doubt but that he is strongly attached to the Wesleyan system, although even he admits that methodism is susceptible of some improvement, and seems to think that ere long it will be subject to some modification. To the members of his own denomination Mr. Steward's work will be especially acceptable, and though we dissent very decidedly from some of his views, we have no hesitation in saying that there is much in this volume that may be read and pondered with advantage, not only by Wesleyans, but by Christians of every name. It is to be regretted that while referring in terms of manifest satisfaction to the labours of the methodists in the rural districts of the country, Mr. Steward should have done so little justice to the home missionary operations of other bodies.

Essays on Socinianism. By JOSEPH COTTLE. London: Longman, Brown, and Co. 8vo., pp. 243.

A valuable and useful book on this important subject, and well fitted for the class of readers for whom the author specially intended it, viz., "The thoughtful and hesitating to whom the metaphysical and more erudite modes of conducting the argument would be unsuitable." It is rather surprising, however, that in enumerating the peculiar tenets of Socinians, Mr. Cottle does not expressly mention the denial of human depravity, an opinion which

we believe lies at the very basis of this unscriptural system.

Scripture Lessons on the History of the Acts of the Apostles, in Question and Answer. Designed for the use of Bible Classes. By Mrs. HENDERSON. London: B. L. Green. 24mo., pp. 262.

In many respects a very useful volume for bible classes; but while Mrs. Henderson refers for a definition of what baptism is to her former work on Matthew, there is quite enough expressed in this book to authorize our saying to bible class teachers, On that subject you must not trust Mrs. Henderson as a safe and scriptural guide.

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 Sunday School Teacher's Class Register and Diary for 1851. London. 12mo., pp. 148. Price 1s. 6d.

The Sunday School Teacher's Class Register for 1851. London. 12mo., pp. 24. Price 4d.

The Union Spelling and Reading Book, containing Lessons, chiefly extracted from the Holy Scriptures; and a Dictionary of Scripture Proper Names, with their Pronunciations and Explanations. London. 12mo., pp. 166. Price 1s.

A Dictionary of Scripture Proper Names, with their Pronunciations and Explanations. London. 12mo., pp. 46. Price 6d.

The Infant Scholar's Hymn Book. London. 32mo., pp. 64. Price 10s. per 100.

Notes on the Scripture Lessons for 1850. London. 12mo., pp. 146. Price 1s. 6d.

The Sunday School Union Magazine. Vol. VII. 1850. London. 12mo., pp. 288. Price 1s. 6d.

The Bible Class Magazine. Vol. III. 1850. London. 12mo., pp. 332. Price 1s. 6d.

An Essay on Popery. By the Rev. INGRAM COBBIN, M.A. London: Partridge and Oakey, 16mo. pp. 36.

The Crisis; a Prize Essay on Senior Classes in Sunday Schools. Their Necessity, Importance, and the Best Method of Conducting them. Illustrated by several encouraging Facts. By HENRY HALL, of York Street Chapel Sunday School, Walworth. London: B. L. Green, 24mo. pp. 112.

England in the Eighteenth Century; or, a History of the Reigns of the House of Hanover, from the Accession of George I. to the peace of Amiens. London: R. T. S. 18mo. pp. 438.

Memorials of Augustus Neander. Translated from the German, by WILLIAM FARRER, LL.B., late Student in the University of Berlin. London: Ward and Co., 18mo. pp. 51.

INTELLIGENCE.

AMERICA.

ROMANISM IN NEW YORK.

Speaking of the recent establishment of what are called sacred concerts, the New York Recorder says, "We look upon it as the result of the increase of catholic influence in this city. Concerts on Sunday evening have been held by the catholics for some time. It has come to be among them a favourite method of raising money for their church purposes.

"The Freeman's Journal announces two of these in its last number, to be held on last Sunday evening, one in this city and another in Williamsburg. It recommends these concerts to the faithful as places of 'entertainment,' and also speaks with great favour of those of Madame Bishop, adroitly omitting the fact that they were to be held on Sunday. The Sunday papers are of course the coadjutors of archbishop Hughes's journal, in carrying forward the work of desecrating the Lord's day.

"This is a bold and unblushing attempt to introduce the Roman catholic Sunday. The Romanists are labouring with all their might to take away free schools and the bible from the people. And not satisfied with this, they would turn God's day into a day of 'entertainment.'"

ROCHESTER UNIVERSITY.

The long-continued discussions respecting the removal of Madison University from Hamilton to Rochester are at length terminated. The Theological Institution of the New York Baptist Union for ministerial education is to be connected with a new university at Rochester. Its supporters say, A choice and carefully selected library was some time since ordered from Europe, and will doubtless be received in season for the opening of the term. It will be gratifying to our churches and to the friends of ministerial education, to know that the Rev. T. J. Conant, D.D., so long and so favourably known in the department of Hebrew and biblical criticism and interpretation in Madison university, has accepted the appointment of the board to the same professorship in the above institution, and that the Rev. Dr. Maginnis will fill the chair of biblical theology. Adequate provision will be made for instruction in ecclesiastical history until that department shall be permanently settled.

From the number of students who have already applied for admission, and others who have expressed their intention of doing so, there is strong encouragement to anticipate an auspicious opening of this department, which, although a component part of the university as a complete system of education, is under the exclusive control of a board having a direct relation to the churches.

A large and commodious building, furnishing ample accommodations for 150 or 175 students, has been secured until permanent buildings are erected. Arrangements have been made by which good board can be had in excellent families at a low rate; and upon the plan adopted by medical students in Rochester last year, a number of them uniting in their arrangements, good board and lodgings were obtained for one dollar twenty-five cents. per week.

The board of the university have provided for the gratuitous instruction of forty young men, who have the approbation of the respective churches as candidates for the gospel ministry. And in accordance with the action of the board in August, measures are in successful progress, by means of temporary scholarships and otherwise, for aiding such other brethren of the above class, whose promise of usefulness and inability shall entitle them to it; and we hope to be so favoured of the Master, through the continued liberality of our churches and individuals, that none of this class shall be turned away.

In the new university ample provision has been made for society, study, and recitation rooms. A spacious and elegant hall can be procured for all public exercises attracting large audiences. A valuable philosophical apparatus is at the service of the university until its own is ordered. The Athenaeum library and reading room, containing between four and five thousand volumes, the leading foreign and domestic reviews, and principal secular and religious newspapers in the United States, and also a large law and miscellaneous library belonging to the state, will be open to the students.

The gentlemen named below have been appointed professors—

- A. C. Kendrick, D.D., Greek Language and Literature.
- John F. Richardson, Latin Language and Literature.

John H. Raymond, History and Belles Lettres.

Chester Dewey, D.D., Natural Sciences.

Thomas J. Conant, D.D., Hebrew and German Language.

S. S. Green, Mathematics and Natural Philosophy.

MADISON UNIVERSITY.

To our view of the board, no evidence exists that our sacred institution in firmly resisting removal has done or suffered anything that in the least forfeits its claims to continued patronage, or that renders it less worthy than formerly of the confidence of its friends. Two-thirds of the 60,000 dollars endowment have been raised, and the sum is steadily progressing. There is already at Hamilton an entire establishment for an institution of the highest grade, consisting of grounds of more than one hundred acres, of two good college buildings, one hundred by sixty, with students' rooms, lecture rooms, and chapel; of library, apparatus, and furniture for forty or fifty rooms; of boarding house and three professors' houses, and besides the best chartered rights that could be secured from the state, in the form of an education society of thirty-three years' history, and a university corporation of a more recent date.

The student may commence his Latin and Greek at the university, or at any stage of his studies be admitted to the class for which he is prepared. The full course embraces two years of academical, four of collegiate, and two of theological studies. A partial course may be pursued by those whose age or lack of means renders it necessary.

The following is the faculty of instruction, as appointed by the boards—

Theological Instruction.

Rev. George W. Eaton, D.D., Professor of Theology.

Rev. Edmund Turney, A.M., Professor of Biblical Criticism and Interpretation.

Rev. Philetus B. Spear, A.M., Professor of the Hebrew Language.

Collegiate and Academic Instruction.

George W. Eaton, D.D., Professor of Intellectual and Moral Philosophy.

Stephen W. Taylor, A.M., Professor of Mathematics and Natural Philosophy.

Orrin B. Judd, A.M., Professor of the Greek Language and Literature.

Philetus B. Spear, A.M., Professor of the Latin Language and Literature.

Alexander M. Beebe, A.M., Professor of Logic and English Literature.

William T. Biddle, A.B., Tutor in Mathematics and Natural Philosophy.

NEW CHAPEL.

UPTON SCUDAMORE, NEAR WARMINSTER.

A new chapel has just been opened in this village by the baptist friends at Warminster. It has been for many years a preaching station in connexion with Warminster. The accommodation in cottages, however, being altogether inadequate for the hearers, a small neat chapel has been erected.

At the opening the Rev. Mr. Middleditch of Frome preached in the afternoon to a crowded congregation, numbers standing and sitting on the outside, wherever a sound of the preacher's voice could be heard. At the close of the sermon Mr. Middleditch commended to the attention of his brethren and the people generally the plan of the Warminster friends in having village chapels as preaching stations, as being preferable to the setting up of small independent causes, which prove in many instances burdensome to the villagers and ruin to their pastors.

In the evening a large tea meeting was held in a commodious marquee, at which some hundreds were present from neighbouring places. After tea the chair was taken by Mr. Wilkins of Westbury, who opened the proceedings with some interesting remarks respecting some visits he paid to the village many years ago. The meeting was addressed by the Rev. Messrs. Howe of Warminster, Barnes of Trowbridge, Evans of Penknapp, Sprigg of Westbury Leigh, Puce of Westbury, Clift of Crickerton, and Harlick of Corton, who stated that he first visited Upton from the Warminster church about forty years ago. Mr. Bamden and other friends from Warminster also took part in the proceedings of the day, which was altogether one of spiritual refreshing from the presence of the Lord.

ORDINATIONS.

MANCHESTER.

Mr. David M. Evans late of Accrington college has accepted the pastorate of the church and congregation meeting in the baptist chapel, Grosvenor Street, Chorlton-upon-Medlock, and commenced his stated labours on Lord's day the 24th of November.

ST. IVES, HUNTINGDONSHIRE.

On Tuesday, December 3rd, 1850, the Rev. Joseph Brown late of Potter Street, Harlow, Essex, was ordained to the pastoral office over the baptist church, St. Ives, Huntingdonshire, vacant by the decease of the Rev. Eliel Davis. The Rev. J. K. Holland of St. Ives commenced by reading and prayer. The Rev. J. H. Millard of Huntingdon then delivered a masterly address on the scriptural constitution of a Christian church, founding his remarks upon

1 Cor. xii. 5, "There are differences of administrations, but the same Lord." The usual questions were put to the minister by the Rev. M. H. Crofts of Ramsey, and replied to with feeling, conciseness, and perspicuity. The Rev. J. Gipps of Potter Street, Mr. Brown's particular friend and pastor, offered the ordination prayer in a manner peculiarly solemn and affecting. The Rev. Thomas Finch of Harlow next ascended the pulpit, and delivered a most appropriate and impressive charge, founded upon 2 Tim. ii. 15. The Rev. J. E. Simmons of Bluntisham preached to the people from 1 Cor. xvi. 10. The Rev. Samuel Nicholls of St. Ives concluded these interesting services with prayer and the usual benediction.

STIRLING, SCOTLAND.

On Thursday the 28th November last, the Rev. James Culross, M.A., was ordained pastor of the baptist church, at Stirling. The Rev. Robert Thompson, of Dunfermline, delivered a discourse on the nature and constitution of a Christian church; the Rev. James Paterson, of Glasgow, asked the usual questions, offered up the ordination prayer, and afterwards addressed the newly ordained pastor (whose views of divine truth were those of the particular baptists; and the Rev. Jonathan Watson, of Edinburgh, addressed the church, and concluded the ordination service.

In the evening there was a *soirée*, at which Mr. Culross presided. The Rev. Mr. Russell, independent minister, and the brethren above named, took part in the proceedings. It is hoped that this settlement, being with the most cordial unanimity on the part of the church, will tend, under the blessing of God, to the edification of the friends of the Redeemer already in communion, and also prove instrumental in the enlargement of the church.

RECENT DEATHS.

REV. JOSEPH HUME.

Mr. Hume was born in the county of Essex, on the 23rd of March, 1822. His parents, members of the church of England, were pious persons, and they instilled into his mind from the earliest period the truths of the gospel. At a suitable age he left the parental roof to enter into a drapery establishment in Bishopsgate Street, London, then conducted by Mr. Thomas Leigh, and, with his employer, he attended Devonshire Square Chapel, where Dr. Thomas Price was at that period settled. The following account of his conversion to God is taken from the narrative he read at his ordination.

"Though the ungodly young persons I was necessarily much with did not lead me to abandon the house of God for the purpose of seeking sinful pleasure (except once,

when my conscience so tormented me that I determined I would never do it again) yet my heart was evidently becoming more conformed to this world. After I had attended at Devonshire Square chapel a considerable time, I was asked by a member if I would become a Sunday school teacher. Having been engaged a little in a Sunday school before I left home, I thought I should like to be again occupied in the work. I accordingly agreed to become an occasional teacher. When I entered the Sunday school I began to consider what I had to do. I listened to one of the teachers and heard him enforcing upon the children's attention the importance of giving themselves to Christ. I at once perceived this was part of the work, and felt that whilst I was a stranger to Christ I could not urge my scholars to give themselves to him. I date, then, my first serious impressions to the Sunday school. A short time after this, by the providence of God, a pious young man came to reside in the establishment I was in. It was arranged for him to sleep in the same apartment as myself. Never shall I forget the first night he came. Shortly after we had retired to rest, he knelt down to offer prayer to God. It went to my heart like a dagger. In a moment rushed into my mind the forgotten admonitions of my parents, and the prayers they had taught me to present to the Most High. I perceived I was living without God and, consequently, without hope in the world. I well knew that if I followed the example of this young man others would know of it, and I should be laughed at, and have scoffs and sneers thrown at me. Notwithstanding this, the following evening I felt that I could not close the day without earnestly seeking through Jesus Christ the forgiveness of my sins and the salvation of my soul.

"I cannot say with any degree of confidence that I was made even then a member of Christ, a child of God, and an inheritor of the kingdom of heaven, but I believe I was then brought, if not into the narrow way, at least to the entrance. My conviction of the evil of sin, and my resolution to live to Christ, whatever it might cost, were rendered abiding by the engagements of God's house and the delight I found in the service of the Lord."

A few months after this period Mr. Hume communicated to Mr. Hinton, who in the meantime had succeeded Dr. Price, his desire for church fellowship; and by him he was baptized, and received into the church at Devonshire Square in the month of November, 1837, at the age of fifteen years.

From another paper read at his ordination we take the following account of the mode in which he was led into the gospel ministry.

"When I could tell my class in the Sunday school of what I had tasted of the word of life, my delight greatly increased, and

that delight produced a growing desire to be always engaged in the work of teaching transgressors God's ways, that sinners might be converted unto him. I did not however for a long time communicate my feelings upon the matter to any one; nor do I think that I ever should if I had not been questioned upon it.

"About three years after I became a member of the church of Christ, being at the ordination of my brother, I was asked by Mr. Saffery, then of Hastings, whether I had any wish to go out as a missionary to Jamaica. I told him that I had a desire to be engaged in the Lord's vineyard, and was willing to go to any place which Providence might open for me. According to Mr. Saffery's request I mentioned the subject to my pastor, Mr. Hinton, who gave me very judicious advice. During the next two years my desire to be employed constantly in teaching divine things continued. Toward the end of that period I began to conclude that it was the will of God that I should continue in business, when, unexpectedly, I was urged by friends to prepare for going out to Jamaica as an assistant missionary.

"After consideration and prayer, I entered the Normal School for Teachers, Borough Road, London, for six months, with a view of learning the British system of instruction prior to my departure. At the termination of my residence there, when I was thinking of leaving this country, my mother was taken dangerously ill, and as she was all but alone I felt it my duty to defer for a short time my intended embarkation. My mother's earthly career was prolonged for several months, during which a great change came over the affairs of the Jamaica churches, and with the advice of friends I gave up my intention of going there, and applied to the Rev. J. Jackson to be received into the academy which he was conducting at Taunton, with the view of preparing young men for the ministry. After being with him eighteen months an engagement with the missionary society necessitated him to give up his institution. Through his recommendation I was then received by the Baptist Theological Education Society, and placed with the Rev. D. Gould of Dunstable, where I finished my preparatory studies for the work in which I am engaged."

At the conclusion of his studies Mr. Hume received an invitation to supply for three months the baptist church at Woodside, in the forest of Dean, Gloucestershire, and his services were so acceptable that they were immediately followed by a request to assume the pastoral office. This, the delicate state of his health, to which the cold and bleak situation of Woodside appeared not very well adapted, induced him to decline, and during the following three months he supplied other churches, from one of which he received

also a call to the pastorate. A second and earnest invitation from his friends at Woodside, however, prevailed with him, and he was ordained there in the month of May, 1848. In July of the same year he married Miss Mary Bridgman of London, also a member of the church at Devonshire Square.

Mr. Hume's ministry at Woodside was both acceptable and useful. He applied himself assiduously to the duties of his position, and acquitted himself, both in his public and private instructions, in a manner eminently combining affection with faithfulness. It was not long, however, that he was permitted to labour. The seeds of consumption, which had long been discernible, began to germinate rapidly, and in October, 1849, a year and a half only from his ordination, he was wholly laid aside from pulpit labour. Twelve months were occupied in wasting sickness, and the various attempts which were made, through the kindness of friends, to remove or to mitigate it. With its accustomed flattery, however, the disease made steady progress, accompanied towards the last with severe suffering. In the spring of 1850 his affliction was aggravated by the loss of his only child, a beloved babe who lived only seven months, four of which were spent in severe and affecting suffering.

Although laid aside from public labour, Mr. Hume was by no means separated from his flock. The pastor's heart glowed within him through all his sickness. Even when his weakness might well have excused him from it, he took into his own hands the care of providing supplies for the pulpit, and he had actually engaged supplies for several sabbaths after his death. He endeavoured also by the writing of letters to compensate in some measure for his inevitable silence. We have before us four monthly letters to the church, dated February, March, April, and May, 1850, and one addressed to the congregation, considered apart from the church, in March of the same year. Besides these he wrote two letters to the singers in relation to their department in divine worship, and one, if not more, to the children of the Sunday school. Some of these were written when he was very near his end, and the last of them at a period when, from physical weakness, he was unable to write more than a few words at a time. These letters breathe an admirable spirit, and are full of excellent counsel, and, would the necessary limits of this article allow, we should gladly insert some extended extracts from them. We must content ourselves, however, with saying that they were received by all parties in the spirit in which they were written—a spirit of sincere affection, and that they are prized by those to whom they were addressed as most valuable memorials of a departed and a faithful friend.

Throughout the whole of his affliction,

Mr. Hume was favoured with unbroken serenity and spiritual consolation. During a considerable part of it the extreme and distressing violence of his cough, provoked by the slightest exertion, constrained him to silence; he was enabled to say, however, all that his friends could desire to hear. About a week before his death, sitting with an attendant friend near his chamber window, a common gaze being directed by both to the setting sun, he said, "Is not that beautiful?" "Yes," she replied, "very beautiful." "O!" he rejoined, "the prospect before me is a great deal more beautiful than that." And in this spirit of joyous anticipation he winged his way to that region of unclouded light which his faith saw so clearly.

After a confinement to his bed of only four days, he died on the 9th of October, 1850. He was interred in the burial ground attached to the chapel, the funeral service being conducted by the Rev. E. Elliott of Lydney. On the following sabbath evening his funeral sermon was preached by the Rev. J. H. Hinton of London, formerly his pastor, to a crowded and deeply interested congregation, from Eccles. vii. 1, "The day of death is better than the day of one's birth." If, as a general sentiment, "the memory of the just is blessed," that of Mr. Hume is eminently so in the place that knew him, but shall know him no more; and worthy of honourable record is at once the Christian sympathy and kindness which were shown to him by friends of every name, and the faithful domestic love which, unwearied, cheered him to his latest hour.

REV. JAMES EDMONDS.

Died, September 22, 1850, in his sixty-ninth year, the Rev. James Edmonds of Caerphilly, who for forty-six years was one of the beloved pastors of the baptist church at Bethesda, Bassaleg, Monmouthshire. The Wednesday following his funeral took place, when hundreds of his neighbours and religious friends, and several of his brother ministers, assembled to pay their last tribute of respect to this aged servant of God. When the procession arrived at its destined place—the baptist chapel at Leysfauc, the Rev. Messrs. Davies of Waen and Jones of Cardiff officiated. And on Lord's day, Oct. 13th, his funeral sermon was delivered at Bethesda, to a crowded and weeping audience, by his co-pastor for the last fifteen years, the Rev. Timothy Thomas. Through the departure of this venerable man to his eternal rest the baptist churches have lost one of their most godly and faithful ministers, and the different societies belonging to the denomination have lost a firm and liberal supporter. May the Lord comfort and sustain his aged and bereaved widow.

VOL. XIV.—FOURTH SERIES.

REV. R. M. WORTH.

The Rev. Richard Moss Worth died at Burcott on the 17th of October last, beloved by all that knew him for his benevolent and amiable disposition.

MR. JOSEPH HUMPEY.

This esteemed deacon of the baptist church at Arnsby, who was born in the year 1764, died last August at Countesthorpe, about three miles from Arnsby, in the house in which he drew his first breath, and in which he had spent the intervening eighty-five years. His widow, who was a daughter of Mr. Richard Bruin, a former deacon at Arnsby, has supplied the following account of the earlier days of her beloved husband.

"When he was very young he often took his grandmother to Arnsby to hear the Rev. Robert Hall, sen., of whose church she was a member. She lived to be nearly ninety, and he took her as long as she was able to go to the chapel. There was not another in the family that would worship with dissenters, especially with the baptists. It was not there, however, but at Foxton church that he first heard the word to profit from the Rev. R. Housman, who afterwards preached for many years at Lancaster, a devoted, useful man. When Mr. Humpsey felt the word himself he began to tell others of the way of salvation. For this his former companions in sin began to upbraid him; his courage failed, and he determined to go once more and then to give it up: he went, the text was, 'No man having put his hand to the plough and looking back is fit for the kingdom of heaven.' The word came with power to his heart, and he determined at once to be wholly on the Lord's side. He and another young man began a prayer meeting at his grandmother's. 'The baser sort' surrounded the house, broke the windows, and said they were going to pull the church down; still they persevered and made way until at length a chapel was built. During this period he often went to Arnsby chapel, and when Mr. Housman left the neighbourhood he decided to leave the church. We both joined the church of Christ at Arnsby, 20th November, 1796, Mr. Blundell baptizing us."

Soon after his membership he was made a trustee; and in 1802 he was chosen deacon. Thus he was long planted in the house of the Lord: he flourished in the courts of our God, and brought forth fruit even in old age.

He had low thoughts of himself and high thoughts of Christ. His affections were very much set on things above; he laid up treasure in heaven, his heart was there. He felt a deep interest in the welfare of Zion—loved the souls of men—earnestly exhorted his own children to seek the Lord now

whilst he may be found, and wrestled with God for them in much and fervent prayer. And during his last illness never did a dying Christian manifest more jealousy of himself, lest he should fail to commend the gospel and to glorify God by patience in suffering and death.

Prayer was to him a duty, but it was also a privilege, a delight, a joy unspeakable. Whether in the family or in public there was no formality but great earnestness, no coldness but much warmth of feeling, a holy unction which touched the hearts of others. The words of his mouth expressed with great simplicity the meditations of his heart.

He was fond of reading. The latter years of his life he had much time for this, and improved it well. His greatest delight was in those books which had most of the spirit of the bible, and this was because he loved the bible as the best of all books. One significant habit his friends often noticed. Because of infirmity he of late sat with his hat on, but when he took the sacred volume in hand he invariably uncovered his head. As Moses took off his shoes because he stood on holy ground, so he felt as if in the divine Presence. God was about to speak, and with reverence he must attend.

In reading and commenting on the word of God he manifested a beautiful and instructive catholicity of spirit. With a holy spiritual instinct he would extract strength and sweetness from any portion of the inspired word. He said amen to the clearest enunciations of man's guilt because of impotence and unbelief. His heart went with the freest and most unfettered invitations of the gospel. When he read of God's everlasting love and of salvation being of grace alone, of rich, free, and sovereign grace, his spirit bounded with joy, his soul was filled with rapture. Many, perhaps, could excel him in constructing a body of divinity, but few have more of the spirit of divinity.

That he was not when on earth what he is now in heaven—perfect and without fault—is quite true. But the seven years it was the writer's happiness to know him he appeared like a tree laden with the fruits of righteousness; and Who, beholding such an object, would, to indulge a prurient curiosity, push aside the beautiful foliage and precious fruit to discover the nodosities, the canker spots, or the unsound branches that might be there? If inquiry be made of those who knew him longest and best, they would reply that what failings he had were of that kind that are soonest forgotten: they are all dead now. Let all remembrance of them die too, and let each mind and heart be engaged in observing and magnifying the grace of God in him. Instead of feeding his soul with the garbage of a good man's defects, let every one aim at the more diffi-

cult but more becoming and profitable exercise of imitating his many excellencies.

His last illness may be said to have commenced in the spring of 1849. All thought he would have gone then, but he rallied, came down stairs, went out of doors, and only nine days before his death he was in the field, and spent most of the day at the house of his sister's son.

During his first attack he was on the mount of holy joy, longing to depart. To the writer he once said, "I have given all up—body, soul, and spirit—into the hands of my great Creator to do what seemeth good to him. I am willing to die; ready to go. There is not a happier man on earth than I am;" but he added in a softer tone, "I wish I had never been a sinner."

As his health improved, he was not so much upon the mountains of myrrh and the hills of frankincense, but rather in the valley of meek resignation, of child-like patience of heavenly calm, and of holy peace.

"In the course of his last night on earth," says a member of his family, "and when suffering much from difficulty of breathing, he said, 'I have been thinking very much of all my children, and committing them into the hands of God, I hope they will all live in love to each other but most of all in love to God.'" With nearly his last breath he exclaimed, "Tell all to pray for me, I need the prayers of all.

" 'Mercy, good Lord, mercy I crave,
This is the total sum,
Mercy through Christ is all my plea,
Oh let that mercy come.' "

It was very early in the day, just as the shadows of night were departing, that with sweet composure he fell asleep in Jesus.

Mr. Humpey has left three sons and eight daughters. One son and most if not all of the daughters are members of Christian churches.

MISSES M. AND E. ELEY.

Died at Thornbury, aged sixty-three, Miss Martha Eley, in the blessed hope of eternal felicity, January 9th, 1850. And a few weeks after her sister Elizabeth died suddenly. Both had been useful members of the church many years, and greatly beloved by all who were capable of estimating their real worth.

MISCELLANEA.

FUND FOR MRS. FRASER AND FAMILY.

On the lamented death of the Rev. W. Fraser of Regent Street Chapel, Lambeth, the sum of £84 17s. was required to entitle Mrs. Fraser to receive the annuity of £50 per annum, for which the church had subscribed.

To meet the emergency of the case a church meeting was called, when the following resolutions were passed:—

1. That the church proceed forthwith to raise the sum necessary to secure the annuity.

2. That an appeal be made to friends in town and in the country to assist them in raising £200 to establish Mrs. Fraser in a school, or in some way of business, in order to provide her with further means for the support and education of her children.

To carry out these regulations a committee was appointed, and they are happy to state that both objects have been accomplished, and that there has been raised—

To secure the annuity	£111 12 0
For the purpose of a school or business	215 14 0
	327 6 0

In making the above pleasing announcement the committee cannot but express their devout acknowledgments to the Giver of all good, for disposing their friends to respond to their appeal with such promptitude and liberality; and view in this circumstance the realization of the promise, that God "is the husband of the widow, and the father of the fatherless."

S. PHILPOT, *Secretary.*

GREY FRIARS' STREET CHAPEL,
NORTHAMPTON.

The Rev. Joseph Pywell lately delivered a course of lectures on Lord's day evenings at this chapel to large and attentive audiences. The subjects were the following—

1. Oct. 8. The History of the Protestant Reformation.
2. Oct. 22. Reasons for Protestantism, or the question answered, Why are you a Protestant?
3. Nov. 3. The Principles of Nonconformity, or an answer to the question, Why are you a Dissenter?
4. Nov. 17. The Special Duties of Nonconformists at the present time.

At the request of the committee of the Northamptonshire Sunday School Union, the second lecture was repeated on a week day evening for the special benefit of the teachers of the various schools in connexion with the society, of whom a considerable number attended and listened with deep interest to Mr. Pywell's lucid and able exposition of protestant principles. J. E. R.

LLANELLY.

On Lord's day and Monday, November

24 and 25, meetings were held at Bethel baptist chapel, Seaside, Llanelly, on the occasion of its re-opening for divine worship. Excellent sermons were delivered to numerous audiences by Revs. J. P. Williams, Blaenywaen, N. Thomas, Carmarthen, J. Spencer, Llanelly, B. Thomas, Penrhiwgoch, and D. D. Evans, Pontrhydryn. The services were introduced by the Revs. J. P. Williams, D. Davies, independent, G. Jones, and M. James. Collections were made at the close of each service, and the whole amounted to the sum of £167 10s. 3d.

The above chapel, which has been greatly enlarged, is now a beautiful edifice, and capable of accommodating a very large congregation, its dimensions being sixty-two feet by forty-one in the clear.

A neat house and vestry have also been built, and the whole cost is about £600, which it is hoped will at no very distant period be entirely cleared off.

QUERY AND ANSWER.

A correspondent says, "I should be happy to hear an opinion respecting the enumeration of the twelve tribes sealed in their forehead, Rev. vii. 5—8. Why is Joseph enumerated—and in addition, the half-tribe of Manasses, whilst the tribe of Dan is altogether omitted?"

Inability to answer this question in a manner satisfactory to themselves has led some interpreters to assume that an error must have crept into the text; but as there is perfect unanimity in this passage among all known manuscripts we cannot accept this as a solution. It may however be remarked that the tribe of Dan seems to have ceased to be reckoned among the tribes of Israel long before the days of John. Early apostatizing from the worship of Jehovah its connexion with the rest of the nation became exceedingly slight, and it probably became extinct before the return from Babylon. In the enumeration of the tribes in the first book of Chronicles, Dan is not mentioned, and we believe it is not referred to at all either by Ezra or Nehemiah. The two sons of Joseph, on the other hand, were heads of what were reckoned two tribes, and either of them might be called Joseph when the other had been named. In Numbers xiii. 11, Ephraim having been named, Joseph is put for Manasseh; here, in the same way, probably, Manasseh having been named, Joseph may be put for Ephraim. We give this, not as a satisfactory answer, but as the best with which we are acquainted; if any of our friends can furnish us with a better, we shall be glad to publish it.

CORRESPONDENCE.

ORPHAN CHILDREN OF THE LATE TIMOTHY MOORE.

To the Editor of the Baptist Magazine.

The committee for the purpose of obtaining donations for the assistance of the orphan children of the late T. Moore, now at Sydney, are desirous to make up the amount of donations, will you oblige them through the medium of the Baptist Magazine, to inform those friends who have received donations towards this object, or who may wish to add their donations, that the committee would be thankful to receive the same on or before the 20th inst., after which they intend to close the account, and transmit the amount to the proper persons at Sydney, for the use of the orphan children.

The committee are happy to be informed that the friends at Sydney have contributed with a liberality which does them much honour.

The amounts received will be acknowledged through the medium of the Baptist Magazine in February. It is particularly requested that all remittances be addressed to,

Yours very truly,

WM. BOWSER, Treasurer.

7, Catharine Court, Tower Hill.
January 1, 1851.

EDITORIAL POSTSCRIPT.

The delay of some materials which were necessary to enable Mr. Brock to complete his memoir of the late Mr. Newbegin, intended for our present number, has rendered its postponement for a month desirable, but it will be found that its place is supplied by a biographical sketch of the lamented Dr. Cote, who, in the plenitude of matured vigour, has been suddenly called from the Grand Ligne Mission. The pressure of matter relating to the present extraordinary state of public affairs, has also rendered it necessary to defer some articles which are in type, and to compress our intelligence into a much smaller space than usual.

For the copy of the Confession of 1689, stitched up in our present number, our readers are indebted to the zeal of Jos. Adshead, Esq., of Manchester, who has been at the expense of the reprint, and has furnished it gratuitously. He contemplates also the publication of a new edition, bound in cloth, price sixpence, with an Historical Sketch, and the illustrative texts in full for ready reference, the profits of which are to be devoted to the widows of baptist ministers. This he hopes will be ready by the first of February.

In our List of Baptist Chapels in and near London, in the Supplement for 1850,

Shacklewel remains accidentally as in the preceding year. To the name of the former pastor, "John Cox," should have been added that of "Samuel Green," and the public services we are informed, are now, on Lord's day, morning, afternoon, and evening, and on Thursday evening.

The memoir of the late Rev. Joseph Hume, pages 39 and 40 of our present number, was furnished by the Rev. J. H. Hinton, and that of Mr. Humpsey, pages 41 and 42 by the Rev. Joseph Davis.

A circular has been issued announcing a new series of the Eclectic Review, at the reduced price of eighteenpence per number, under the joint editorship of Dr. Price and Dr. Stowell. Dr. Stowell has recently become President of Cheshunt College. A volume of his on the Work of the Spirit was reviewed, and highly recommended to our readers, in our number for August, 1849. Dr. Price says, "What the Review has been in principle it will continue to be; but as a literary organ, we hope to render its contents more varied, of a higher character, and of more general and commanding interest."

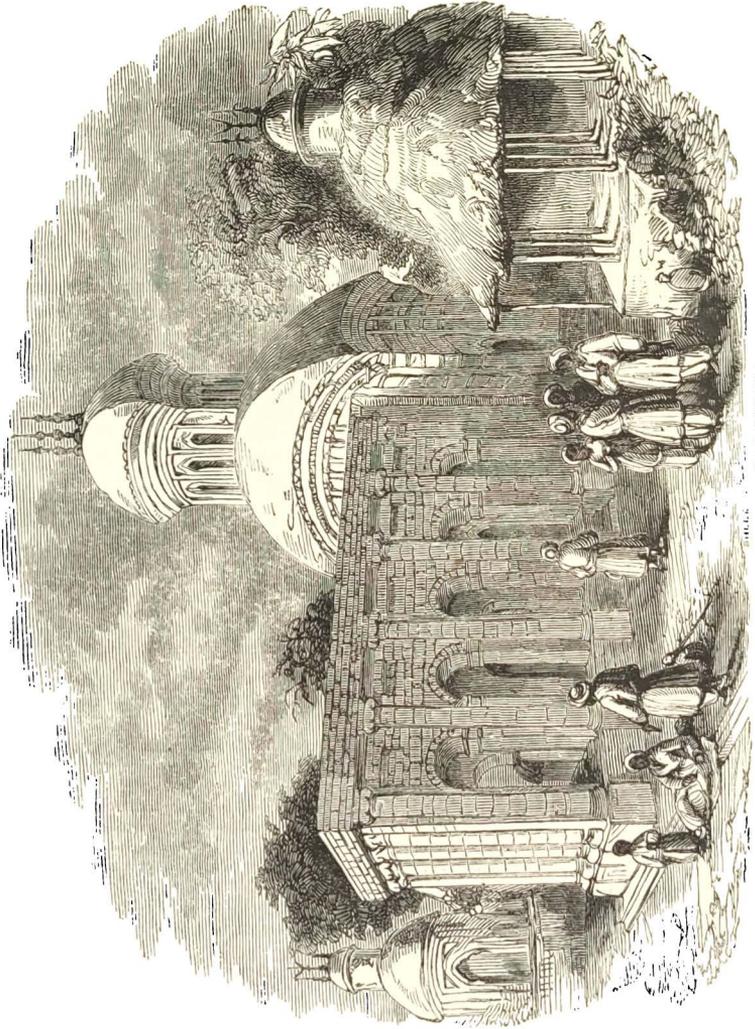
The Executive Committee of the Anti-State-Church Association has announced a project with which we sympathize very cordially. It is that of issuing a series of volumes of history written on dissenting principles. We have for many years desired to see this properly executed.

Our friends at Birmingham are endeavouring to establish a Scholastic Institution for the sons of ministers. Mr. T. H. Morgan, of Church Hill, Handsworth, Birmingham, is acting as secretary; and Messrs. Swan, New, Roe, and other ministers of different denominations, encourage the enterprise.

The Rev. W. W. Evans, now secretary and superintendent of the Birmingham Town Mission, informs us that he has fixed his residence in Icknield Street West. The design of the institution is to extend the knowledge of the gospel among the inhabitants of Birmingham and its vicinity, without any reference to denominational distinctions, or the peculiarities of church government.

We are much obliged to friends who have written to us avowing their concurrence with Messrs. Gurney and Tritton in the sentiments of approbation which they expressed in our last; but we should not deserve their good opinion if we were to occupy the space which at the present time is so precious, with such testimonials.

THE MISSIONARY HERALD.



KALI GHAT, NEAR CALCUTTA.

KALI GHAT.

In the immediate neighbourhood of Calcutta, and not far from the cathedral built by Archbishop Wilson, stands a celebrated temple of Kali. Kali is often spoken of as the wife of Siva. The goddess is rather a representative of the energy of Siva in his destructive character of Kal, or Time. Thousands of animals are annually sacrificed on the altar. Crowds of Hindoos from many miles around Calcutta, in a living stream of frantic worshippers, collect at this temple in the month Choitru. They practise the most excruciating tortures, piercing their tongues and sides, and sticking in the holes heavy pieces of iron, arrows, canes, living snakes, &c. Thus adorned they dance with indecent gestures to the obscene songs of the spectators. Mr. WARD mentions, that on one occasion, a man thrust his finger through the tongue of another, and in this manner they proceeded indecently dancing through the streets. Another had his arms, breast, and other parts of his body stuck full of pins. These acts are devotional, and are considered proofs of holiness and merit.

The interior of the temple, and the worship, is thus described by a missionary: "At one end of the temple, on an elevated spot, is placed the idol. The face is most hideous; the eyes, nose, and the mouth are painted red, and a tongue, made of solid gold, projects about nine inches from the lips. The image is arrayed with every kind of female ornament—bracelets, nose-ring, necklace, &c. Before this goddess, bloody sacrifices are offered daily. Seldom less than a hundred he-goats, and as many rams, together with six or eight buffaloes, are daily sacrificed before her altar; and at the great festival, called Kali Puja, held in October, about one thousand victims bleed: the place of sacrifice, on such occasions, is literally inundated with gore. Offerings of rice, curds, sweetmeats, fruits, cloth, gold ornaments, frequently to the amount of some hundreds and thousands of rupees, are presented by the worshippers."

Thieves and murderers pay their devotions at her shrine, and under her auspices commit their crimes of robbery and blood. When successful they offer to the goddess portions of their ill-gotten treasure as a thank-offering.

 BENGALI BOOKS AND READERS.

Previous to the labours of the Serampore brethren, the language of the natives of Bengal had received no cultivation. A new era opened with the version of the scriptures. With Drs. CAREY and YATES, and their coadjutors, commenced, to use the expression of a native author, "the revival of the Bengali language, its improvement, and in fact its establishment as a language." Up to this period nearly the whole of its literature consisted of a few versions of Sanskrit poems, detailing the amours, vices, and worship of their gods. These works are very popular in Bengal, and are frequently recited for days together in the houses of opulent Hindoos, before assemblies of two or three hundred auditors. Since the introduction of printing into India, works of the same class have multiplied, and find a ready sale among all classes of the people.

Ignorance and inability to read does not prevail to an extent disproportionate to the same defects in Europe itself. Village schools are very numerous. Children attend them at a very early age, and the period of their education lasts for about five years. The books used are chiefly extracts from the Shastras,

clumsy poetical epitomes of the two great Sanscrit poems, the Rámáyana and the Mahabhárata.

One of the best children's books is called the *Shishubodhak*, or *Child's Instructor*. It has a picture alphabet, with an ornamental border to every page and is sold for twopence. Its contents are an alphabet, a treatise on arithmetic and mensuration, rules for poetry, directions for letter writing, an invocation to the Ganges, some tales of their gods, and 108 golden verses, or slokas, in Sanscrit as well as Bengali. Thus, with the rudest elements of learning, the young Bengali is initiated into all the obscene mysteries of Hindoo worship, and taught to despise other countries, and to wash in the Ganges as the remedy for the foulest crimes.

A very popular work with the middle and upper classes of the Hindoos is the *Annadá Mangal*. From its size the price places it beyond the reach of the mass of the people; but it is regarded as the best specimen that exists of a work of genuine Bengali origin. It consists of a great variety of verse, tales from the history of Shiva and Durga forming the staple. One romantic poem, entitled Bidya and Sunda, is said to be treated in a manner which, while it "commands admiration, so far as the beauty of its language and the richness of its descriptions are concerned, is in its tendency essentially and grossly immoral, and its perusal by native females must be injurious in the extreme. The most lascivious scenes are described with disgusting minuteness and in ardent language, while the approbation of Kali incites to the most criminal undertakings. "Yet it cannot be doubted that if any book is read by and to respectable Bengali females, this is it."

A few other works might be named of a reputation not less than the above for elegance of style; yet poisoned by an equal amount of abominable matter. But these are comparatively bearable to a larger class which forms the chief and in many cases the only intellectual food of the Bengali people. It consists partly of mythological works, and partly of amatory tales. Krishna and his adulterous consort Radha form the subject of at least seven of them. Some are paraphrases or versions of the Bhagavat Purana and the Mahabharata, while others present the popular tales of the Hindoo gods in a variety of forms, to suit the various tastes of their multitudinous readers.

It may be presumed that these works are widely read from the fact that Krishna and Radha are the favourite deities of Bengal. Inexpressibly vile is the character of these deities, and their example exercises a frightful influence over the popular mind. The upper classes, indeed, pay homage rather to Shiva and Durga, or Kali, who may be regarded as the national deity of Bengal: but these gods are not less vile, while they add the most fiendish cruelties to lust.

The mind is repelled with disgust from the perusal of these frightful sources of vice. "It is," says one who attempted it, "it is almost impossible to conceive of anything more truly horrible than some pages of each of these volumes. They must utterly pollute the imagination of those by whom they are read, or to whom they are recited by strolling singers."

Yet these works do not fathom the depths of profligacy and immorality to which the Hindoo mind will penetrate. The Calcutta bazars present for sale books written for the express purpose of reducing bestiality to a systematic theory, and are adorned with engravings of the most filthy character. In the name of their national religion these vices are perpetrated, and books written to inculcate or incite to the practice of them. The names and pictures of their gods figure on their front. Every book and every section of a book commences

with an invocation, or a prayer: and hypocrisy clothes itself in the most spiritual forms and elevated language.

To displace this mass of fetid corruption, but few books have as yet proceeded from the press. What have been issued are for the most part of a religious character, consisting chiefly of tracts, with a few larger treatises, among which may specially be named the *Pilgrim's Progress* by the late FELIX CAREY. Very considerable progress has been made in the preparation of school-books, and large numbers have been issued to the various schools under native superintendence as well as European. Not only must suitable works be published; the native taste must undergo considerable cultivation. Nothing but the diffusion of pure Christianity can drive these horrible vampires into the dark regions whence they come. A literature moulded by Christian men, and imbued with Christian principles, is, next to the réception of the gospel, the greatest want of Bengal, where mind long stagnant is rapidly awakening, and where already before the rays of truth that have but just glanced on it, huge masses of popular superstition and idolatry, with some of the grosser forms of wickedness, are flitting away.

At the head of all works stands the bible as best adapted to meet the moral condition of the Hindoo. Many thousands of copies of the excellent translation of YATES and WENGER now circulate among the people, a version likely to become to the native tongue of Bengal what Tindal's version has been to the Anglo-Saxon element of the English language—at once a preservative and a standard of pure diction and literary taste. We cannot better close these brief remarks than in the words of the authority to whom we are indebted for the information they convey: "When once the bible shall have become the household treasure of every native family; and when its all-important contents shall universally be known; then will foul Impurity be compelled to hide its head before divine holiness, and the demons of the pit sink into oblivion before the glory of the heavenly Jesus."*

INDIA.

CALCUTTA.

In a letter, dated October 8th, 1850, the Rev. J. THOMAS gives us the grateful information, that the health of the mission families is on the whole good. A few have ailments, but serious illness there is none.

He adds: "Yesterday brother LESLIE baptized a gentleman who will, I trust, prove a blessing to the church. He was formerly a member and an elder of the Free Church. On the last sabbath in September I had the pleasure of baptizing my second son. On the same day, I believe, brother LEWIS baptized one or two persons at Dum Dum, and at Dacca brother ROBINSON baptized the two German missionaries."

Just as we are going to press we have received intelligence of the safe arrival of the Deputation in Calcutta. The following paragraphs are extracts from a private letter from Rev. J. LEECHMAN respecting it. Their insertion will gratify the numerous friends who are interested in the great object of our brethren's journey.

* *Calcutta Review*, No. xxvi., p. 284.

Bay of Bengal, Oct. 29th, 1850.

On the 22nd of this month we left Colombo and our dear friends there for Galle, to await the steamer to take us on to Calcutta. On Friday morning the first thing I saw from my window was the steamer lying outside, waiting for the pilot. Since we left Ceylon we have had splendid weather, and the sea like the Clyde for smoothness. We landed at Madras yesterday, and spent all the time we could with our missionary, Mr. Page, and his good wife. They were delighted to see us, and though our meeting was short, I trust it was profitable: he has his discouragements, but his comforts too, and seems truly devoted to the work of the Lord in this heathen land. We are now sailing rapidly up the Bay of Bengal, and hope, if all is well, to arrive in Calcutta on Friday next. Since leaving Ceylon we have had no storm, no squall, and you will be glad to hear, no sea-sickness. Thanks be to God for all his goodness. We are all very comfortable, but very hot; the perspiration streams down me while I write; when we get to Calcutta it will be much cooler.

Calcutta, Nov. 6th, 1850.

We have had a beautiful run up the Bay of Bengal. On the 31st ult. we got the pilot, and anchored that night a little below

Diamond Harbour. On Friday, the 1st, we were safely landed in Calcutta in health and peace. Oh, that I could better praise the Lord for his great goodness. Brethren Wenger, Lewis, and Pearce were awaiting us, and gave us a most hearty welcome. We met most of the missionary circle at tea the same night, and sang with mingled emotions, "Kindred in Christ, for his dear sake," &c. We felt it sweet and refreshing. On Saturday we had many visitors, Dr. Boaz among the earliest. On Lord's day morning I preached for brother Leslie at Circular Road, and in the afternoon went to the native chapel, where I heard and very much enjoyed a Bengalee sermon; we partook of the Lord's supper and sang Krishnu's hymn, after which I spoke a few words in Bengalee to the brethren and sisters, at which they seemed pleased. You would have rejoiced to hear the native brethren praying for a rich blessing on us, and our coming—on our friends for *letting us come*, and on our churches that they may be abundantly rewarded. In the evening brother Russell preached, and brother Leslie administered the Lord's supper.

We arrived here the *first day* of the cold weather, and the mornings and evenings are beautiful. We are both quite well, and intend taking every care that we may continue so.

DACCA.

In the following letter from Rev. W. ROBINSON, dated October 1, 1850, is announced the interesting intelligence of the baptism of two German missionaries, their desire to unite themselves to the Society, and to carry on the work of God at Dacca in conjunction with our aged brother. The circumstances necessary to the understanding of the case are as follow. A few years ago a Dr. Hëberlin originated a mission in the eastern part of Bengal, having its head quarters at Dacca. At two different times he obtained from Basle eight brethren, who had been educated for missionary service in the seminary there. He purchased at a very low price a piece of land a few miles from Dacca, where he located at first one and then another of his missionaries. The rest occupied stations further to the east and north-east, so as to approach the stations of our American baptist brethren in Assam. At the sacrifice of much of his own property, and assisted by various friends of missions in Bengal, he supported the work until his death, about fifteen months ago. Contributions had previously declined, the mission had also been carried on amid much dissension and with great difficulty. His decease immediately led to the breaking up of the mission. Four of his labourers joined Church of England societies, one removed to Southern India: a sixth, Mr. Daublé, whose views on baptism had undergone a change, was baptized by Mr. Brown in Assam, and became a missionary of the American Baptist Board. The remaining two, Messrs. Bion and Supper, continued to occupy their station at Doyapore, near Dacca, being unwilling to forsake the small congregation they had gathered, and at the same time declining all offers and entreaties to join the Church of England. Owing in some measure to Mr. Daublé's example, doubts

regarding infant baptism arose in their minds, which have resulted as detailed in brother ROBINSON'S letter.

It has long been the desire of the Committee to send aid to Mr. ROBINSON. He is an aged man. Ere long, if not called to his rest, he will necessarily be laid aside from further service by increasing infirmities. Dacca is a field of the greatest importance, and it would have been a cause of great grief, if after more than thirty years' labour the Society, from deficiency of men or means, should have been constrained to lose the fruit of such prolonged toil. The Committee, therefore, thinking this a gracious interposition of the Great Head of the church, have so far acceded to these brethren's request, as to authorize the deputation to accept them as missionaries of the Society, if after inquiry and counsel with the brethren in Calcutta, they may deem it right so to do. Respecting it Mr. WENGER thus writes: "I have repeatedly mentioned Dacca as a place where our mission ought to be strong. These are just the right sort of men for that place, prepared to our hand by God. I feel that if my voice can at all reach the Committee, I ought to lift it up strongly in favour of these men being taken on. They have gone through fire and water, through much mental suffering, and even bodily distress."

I was duly favoured with yours of May 30th, for which please to accept my best thanks. I intended to write to you earlier than this, but I learned from the Herald that you were likely to come to India; on that account I determined on some delay, for I thought that should I write immediately, you might, when my letter arrived, be on your way to India. I felt that I should be very glad to see you, but it seems now that I am not to have that pleasure till we meet, as I hope we shall, in a better world. I think that much of the pleasure which we shall have in that better world, will consist in the society of beloved saints. I sometimes hope that I shall soon be in that world. As Fawcett says,

"I faint with toil, and often say,
Let not thy chariot long delay."

I rejoice that you think so much about Dacca; the following lines will, I hope, convince you that the Lord thinks about it too. I suppose that you will have heard before this reaches you, that the two German missionaries here had changed their sentiments relative to baptism, and had come over quite to our opinion. I have now the happiness to inform you that they have been baptized. Last sabbath day, September 29, I had the great pleasure of immersing them both in our little chapel here. A few respectable persons among the residents of Dacca were present, and were very attentive. After a short sermon from me, in which I endeavoured to show all present that there is no such thing as infant baptism in the New Testament, Mr. Bion ascended the pulpit, and, in a bold fervent manner, read an address in English, in which he gave an account of the change of sentiments which had taken place in himself and Mr. Supper. When he came

down from the pulpit, we proceeded as usual, and while singing the beautiful verse,

"Fearless of the world's despising," &c.

I immersed them both. They were very happy in their own minds; indeed, quite joyful. They wrote me two short notes that same afternoon, full of expressions of holy joy.

They wish to join our mission, and I hope that our Committee will feel authorized to accept them. They are at present supported by the Basle Society, but they expect to be dismissed as soon as it is known that they have been baptized. I could not assure them, indeed I could not give them much reason to hope, that they would be taken up by our Society, on account of the paucity of our funds. I told them, therefore, that the question of their immediate baptism must rest with themselves. "By being immediately baptized," I said, "you risk the loss of all support. Your own society will discard you, and it is doubtful whether our Society can accept you. It would look well in you to leave all consequences with God, and to take up your cross, and at once follow the Saviour, but this is a course to which I cannot persuade you on account of the severe trials that may follow. You must determine for yourselves." They heard with much serious thought, and after thinking and praying the matter over for a few days, they came to my house last Thursday, and said, that they had determined to leave all consequences with God, and to be baptized without delay. They ended by begging me to baptize them the next sabbath. I most gladly complied, and they have accordingly been baptized. This event was not expected by me, for they did not give me a hint that they were thinking on the subject

till they had nearly made up their minds. On the twelfth of this month they told me that they had quite become baptists in their sentiments, and on the twenty-sixth they requested me to baptize them on the twenty-ninth, that is, on the next sabbath. They are, I believe, really men of God; pious, laborious men. One of them, Mr. R. Bion, has been three or four years in the country, and preaches and prays in the Bengali very well. The other, F. Supper, has been here, I think, between one and two years; he cannot yet speak Bengali very fluently, but he is a studious man, and he will, no doubt, soon speak. He is not so good an English scholar as Bion, but he will improve in English. They have both been well educated at the Missionary Institution at Basle. In a word, they are such men as you would, I am persuaded, rejoice to take if you knew them, and had the means. Bion is, I be-

lieve, about thirty; and Supper, I believe, two or three and twenty. Having lately received a remittance from Basle, they have enough, with great care, to support them three or four months. They are of course desirous of hearing from you as soon as possible.

I myself have often thought, that eastern Bengal would be left in the hands of Dr. Héberlin, but the Lord has ordered it otherwise. "The things which have befallen me have turned out for the furtherance of the gospel," thanks to the Lord. It is his work, and in my eyes, at least, it is wonderful. I have received the circular requesting information. Allow me time, and I will answer it. I have had a trying hot season. I did not expect to see October, but here I am still. The exertions of last sabbath, i. e., preaching twice and baptizing, have fatigued me much; but I am still yours in Christ.

A F R I C A.

FERNANDO PO.

Our readers will peruse with pleasure the following characteristic letter from our native brother, HORTON JOHNSON. In Mr. SAKER's absence he has for the most part laboured at Cameroons, and it appears with much ability and success. His letter is given without any change except in the spelling of the words, and is dated October 5th, 1850. It is most gratifying to find, under the unfavourable circumstances that have so recently befallen our African mission, that God's blessing rests upon the labours of the native teachers, and that our brethren now on their way thither will find so much to cheer and animate them.

I take the opportunity to write you this few line to inform you how things go on, and how we are getting on. I should not be happy to see a vessel leaving this port without sending you a few line, and I hope this will give you equally satisfaction. We are all well, both at Cameroons and Bimbia. I left Cameroons on the 23rd September; my families were quite well. I left Samuel Johnson in charge—the young man Mr. Saker sent to assist me. I call to Bimbia, and they are all well. I came over to put Mr. Beeson's iron boat together. He sent to me for to come and do it for him, and I do not like to refuse him, but as soon as I can get it done I shall make my way to Cameroons again, for I cannot leave the people. I see that the Lord is blessing the work, and pray day and night to God that he may send some one to come to us. We are now left alone without some one to tell us what to do. Our chastisement is too heavy, more than we can bear it, but I hope the Lord will have the compassion upon us again to show us his smiling face upon us

again once more, and I hope God will bless you all to keep you the same heart and mind which you had before towards Africa, to pray for us that God may take away his heavy hand from us; and may it please your Committee to look over this matter. Here these two stations, the seed which you sowed by the good people which you sent to us, although the Lord has pleased to take away all of them from us, the seed now commence to spring up, and what can we do? We cannot manure it, only look to the Lord, "let him do what it seem good in his sight."

Here these two stations, both places got a flock, Bimbia two, Cameroons one; no shepherd for them. As for Cameroons, also Clarence the same, I can say with rejoicing of heart, there are ten of them ready to be baptized, and good many want to get married. I only want now some one to come and do it. The school is well attended, and the chapel also. Prince James Bell has removed from King Bell's town, to come live with me, and I have given him a small spot of your ground which Mr. Saker bought at King Bell's town,

to live together with brother Smith, because his wife been complaining to me that she could not live peaceably with her country people, because they have given up all their country forms, and the people hate them because they come to chapel. I ask King Bell what is the reason he allowed his people to trouble James and his wife. He says that James and his wife want turn God people, and they do 'nt [want] no contra person, so they must go and live where God people is, so I oblige to give him a place. I am hoping to see Mr. Saker soon. The seed which he planted is now grown up, and bears the fruit. I want him to enjoy the fruit, or some one.

We have the little boat in use; she now runs back and forwards. We take care not run Society to any expense. Mr. Becroft has given us all the listing to fitting out the boat, and also he is very kind to us, only we cannot feel comfortable long on till we get some one, which beg your Committee will have the pity to try and get for us, and may the God of love will granted you; that may not be offended with my poor broken English, and your all well, and may the Lord Jesus Christ strengthen you to carry on his cause in Africa.

WEST INDIES.

HAITI.

Mr. WEBLEY, in a letter dated Jacmel, September 12, 'gives the following particulars of the mission. The work of God is carried on under great difficulties, arising from the agitated political state of the island. But recently a plot to assassinate the members of the executive, and many inhabitants of Jacmel, was discovered by the Emperor Soulouque, while disorders of every kind continue to exist. Any event touching the little band of Christ's servants, who, called by God's grace, hold up the light of life in the dense darkness of ungodliness and sin, has an especial interest, and will secure our readers' attention to such details as we now lay before them. Mr. JUDD is a missionary supported by our American Baptist brethren.

On thorns roses sometimes grow, and through the dark clouds the sun sometimes shines, but mercy is *always* mixed with judgment. My correspondence with you must often have elicited the truth of these sentiments, as my letters contain intelligence at one time encouraging, at another time discouraging. My letter to you to-day, too, will partake of this twofold character, as I have good as well as bad news for you.

Good news.

I will begin with what I consider to be good news. The past week has been to us all, in no ordinary sense, a happy week. We have just terminated, in connexion with Mr. Judd, the American Baptist missionary at Port au Prince, a series of missionary meetings which we propose henceforth to hold annually in this town. Mr. Judd, with his wife and Miss Howard, a teacher in the school at Port au Prince, together with a converted negro, Mr. Cajoue, a member of Mr. Judd's church, arrived here on the third instant. As they were fatigued with their journey, and as the rain fell heavily during the first week after their arrival, we deferred our proposed meetings till the following week. On Monday evening, the ninth inst.,

we held a missionary prayer meeting to invoke the divine blessing upon the services, and to pray for a revival of religion amongst us. This meeting was well attended, and many fervent prayers were offered up. The Tuesday following we held a similar meeting to the class meetings of the Wesleyans for the purpose of consulting together, and of ascertaining the cause of the present low state of religion amongst us, and of suggesting plans for securing the more rapid extension of the Redeemer's kingdom around us. At this meeting again much earnest and persevering prayer was put up, much sweet Christian experience was brought out, many simple and humble confessions were made of coldness of heart, of short comings, of want of communion with God and of lack of zeal for the divine glory, and all seemed to agree, and had thought, prior to coming to the meeting—the object of which was announced—that there must have been something in their individual conduct, some personal sin, that had caused God to retire from their midst, and to appear to hide his face from them.

Truly God was in this meeting. Of this we had proof in the earnestness of prayer and in the enjoyment that was felt. On one

occasion, in the midst of solemn prayer that God would this year double the number of members in communion, one young person, who had long been thinking about her soul, without apparently being able to decide for God, involuntarily and audibly exclaimed, "Yes, I will join the church."

The first missionary meeting.

On Thursday evening we held what we designate a public baptist missionary meeting—the first ever held at Jacmel. We commenced by singing a missionary hymn. This had the double effect of announcing that the meeting was begun, and of attracting the people to our house of prayer. The people therefore soon began to flock to the chapel, and we soon had a large and interesting congregation both within and without the doors. After singing, brother Judd engaged in prayer. He then read a letter from the church at Port au Prince, addressed to the church at Jacmel. This letter gave an account of the trials and prosperity of the church during the year, and affectionately claimed an interest in the prayers of the church at Jacmel. After this I read two letters, which I had previously translated for the occasion, and had received a few days previous, one from the church at Dover, and the other from the church at Rochdale. These letters created much interest, and were listened to with great attention, as they served to show how much the people here, as well as the mission family, lived in the affections of friends at home. Brother Cajoue then gave a short address. Brother Deschappelles too, the young man I am training for mission work, gave an address. I then followed up with an account of the movements of our Society, its agents, its fields of labour, its success, and its present pecuniary difficulties, showing the congregation that, on account of pecuniary embarrassments, it was impossible for the Society to build us at present a chapel, and that there was, therefore, need of greater and more strenuous efforts amongst ourselves. I concluded my address by urging upon all present the necessity of repentance and faith in their own individual cases, without which the conversion of the world would be to them but a matter of minor import.

Brother Judd's address was the last, and most earnestly did he plead with the congregation to give themselves to God. His theme was the cross, and his aim was evidently the conversion of souls. A collection for our new chapel, which amounted to thirty-four Haitien dollars, or about twelve shillings English money, closed this happy and long-to-be-remembered service. Oh! may the divine blessing attend it, and may he give us many such tokens of his presence and favour as he then indulged us with.

Bad news. The first death.

But I said I had had news for you. Well, we have just sustained a very heavy loss in the death of one of the members of our little church. This is the first death that has occurred amongst us since the church has been formed, and has given rise to no little excitement in the town, no little sorrow in the church. The event has however, I trust, been overruled for good, as perhaps the sequel will show. Mrs. R. was about sixty years of age when she died, and was the first person I baptized in Haiti, on the 5th of April, 1847. She was therefore the oldest member of our native band. She was also the mother of the youth whose baptism was mentioned in last July Herald. At one time she was a very wealthy woman, but had recently been much reduced in circumstances. Indeed, her trials and losses appear to have contributed much towards her decision for God. In spite, however, of her subsequent comparative poverty, and of her change of religion, as it is here called, she was universally respected and beloved in the town.

Closing scenes.

Of her present safety I have no doubt. She lived, and suffered, and died as a Christian. Her end therefore was peace. During a long illness, which lasted nearly six months, I had frequent opportunities of visiting her, and of conversing with her. Towards the last I called to see her every day, and not unfrequently twice a-day. In the midst of extreme suffering she seemed resigned to the divine will, whether for life or for death, and her only trouble seemed to be respecting an exiled son not yet brought to God. On one occasion I asked her if she felt safe in the prospect of death; if she could resign all into the hands of Him whom she had loved and served during her life, and if she felt Him increasingly precious as she approached her end. Her answers to these queries were, "Oh! yes, I can leave all, and resign myself wholly to Him. But oh! what a sinner I have been. How have I sinned from my youth up! Lord, forgive me; cleanse my soul in thy precious blood; leave me not to myself, but lift upon me the light of thy countenance, and give me peace." On another occasion, her faith seeming to waver, she exclaimed, "Oh! why should I doubt, since Christ is so good to me, and now so precious?" A few days before her death she called in some of her friends, asked them if they had aught against her, and begged them to forgive her as she then forgave them. Feeling herself within the grasp of her last enemy, she called her children around her, embraced them, and commended them to God. Never shall I forget this touching scene. Life was fast ebbing, and death was

evidently near. Yet there lay a Christian dying! a very rare sight in Haiti. Before her death she gave directions for her burial. She wished to be buried by the side of her mother, and desired that her funeral should take place the day of her death, so that there may be no "watching" over her corpse, as is customary here at catholic burials.

The burial.

On the 11th of September, at six o'clock in the morning, she bade us farewell till we rejoin her in the company of the spirits of the just. How bright must have been the light of the day which that morning shone upon her! May the dawn of that day ultimately rise upon us. This was the day fixed for our public missionary meeting. Our sister was to have been buried at four o'clock, and the meeting to have been held at six. The rain, however, fell in torrents the whole of the afternoon, and prevented both the funeral and the service. The following morning, at seven o'clock, a messenger came for me to say that all was ready, and I proceeded at once to the house of the dead. Here a great number of persons were assembled, some perhaps to witness the ceremony of a protestant funeral, and some to pay their last tribute of respect to the memory of the departed. Perfect silence and great solemnity prevailed amongst them. They seemed to be spell-bound. Instead of laughing, and joking, and talking of matters of business, as is usually the case here on such occasions, they seemed awed by what was going on. The simplicity and neatness of the preparations for the funeral presented, too, a striking contrast to the gaudy show of catholic burials. There were no candles to light the soul of the departed to its long home; no cross standing at the feet of the dead to give it sure and safe passport to the world of spirits; no priests or boys in long white robes, chanting their unmeaning, unintelligible Latin jargon over the lifeless remains, which lay there stretched out in a plain mahogany coffin, dressed in a pure white muslin dress—how beautifully emblematical of the then spotless purity of the departed soul!—with a black silk veil thrown lightly over the face. Upon arriving at the house I read the ninetieth psalm, and knelt down by the side of the dead for prayer, not indeed for the dead, but for the living. The procession was then formed, and moved slowly on to the school-room, which we still use as a chapel, and which we had put in mourning for the occasion, for the double purpose of showing our respect for the memory of our sister, and of not wounding, more than was necessary, the feelings of catholics present. Here the service was opened by reading a few portions of scripture, such as, "I am the resurrection and the

life," &c., "Man that is born of a woman," &c., together with a part of the fifteenth chapter of the first epistle to the Corinthians. These passages formed a prelude to an address founded upon the words, "We all do fade as a leaf, and our iniquities carry us away like the wind." Here I endeavoured as solemnly and forcibly as I could, to show the necessity of personal preparation for death by repentance, and faith, and Christian life. I then concluded by singing and prayer. The hymn we sung, which was universally admired, and for copies of which so many persons have asked, I copy and enclose to you. After singing and prayer, the procession again formed, and set out for the cemetery, at a short distance from the town, where prayer was offered by brother Judd, after the corpse was lowered into the grave.

Impressions.

Slowly and decorously the procession then broke up, and one and all proceeded to their respective homes, doubtless pondering over the oddness, yet simplicity and beauty, of a protestant funeral. The service will certainly not soon be forgotten. It has served as a topic of conversation amongst all classes of the town's people, and, as many catholics were present, as many favourable impressions were made, and as nothing was said or done to wound the feelings of our catholic friends, I am persuaded that the service will do more good towards establishing the mission here than all the missionary services mentioned above. Already several persons have expressed the wish to be buried in the same way; others have said that *must* be the true religion; and others again, if it were not for the baptism—of which by the way they need not be so afraid—I would certainly join those "methodists." Poor, deluded Haitians, they seem to be ignorant of the fact that repentance and faith are with us essential prerequisites to admission to our communion, and that when the love of Christ dwells in their hearts, they will cheerfully take up their crosses and obey his commands. May the veil soon be removed from their eyes, and the charms of the Crucified lead them not only to admire, but also to embrace the religion He suffered and died to found.

In conclusion, I have only to say that we are all tolerably well, and that I shall be glad if you will kindly forward me your form of trust deed, that I may have the trust deed of the land purchased for the chapel made out, and passed over to the Society. Many thanks for your last kind letter, under date July 16th; your instructions therein contained shall be duly attended to.

HYMN SUNG AT MRS. R.'S FUNERAL.

"Ne suis-je né que pour mourir
Et descendre au la tombe!
Où mon esprit doit-il s'enfuir,
Tremblant, quand je succombe!

“Séjour couvert d’obscurité
Pour la pensée humaine !
Impénétrable éternité !
Vers toi la mort m’entraîne.

“O Jésus ! ta compassion
Veut qu’ aucun ne périsse ;
Tu voulus par ta passion
M’arracher au supplice.

“Montre-moi comment éviter
Ta terrible colère ;
Et quand tu voudras me juger,
Sois mon Sauveur, mon Père.

“Toi qui m’as aimé le premier,
Fais qu’ à mon tour je t’aime ;
Et que, dans ton ciel, te louer
Sois mon bonheur suprême.”

TRINIDAD.

Under date of September 24, our missionary brother, Mr. COWEN, writes in a more cheerful and encouraging tone from this comparatively infertile field than he has been wont to do. We commend his wishes to the kind and generous assistance of our friends. Particularly important is it that we should be enabled to support Mr. INNIS, from whom an interesting letter appeared in our July Herald. At present we need £20 additional to the amount already promised.

Sherring Ville.

I am happy to inform you that our schools are becoming increasingly interesting, that at Sherring Ville, under the care of a brother, Mr. Day, especially. I laboured there last sabbath, and where a year or so back we could hardly get a dozen children, I met nearly sixty, all warmly attached to the school and their teachers. We had also a fair congregation, the manager and two overseers from a neighbouring estate among the number. Now, if we had not a chapel here in which to receive the people, and keep our school, we should occupy a most contemptible and useless position. This station itself would not now be unworthy of the entire services of an European missionary, with the estates that surround it. A gathering of 100 adults, sixty sabbath school and thirty day scholars, a small cedar chapel, and four acres of land, are the result of a few years' hard and patient toil at Sherring Ville. Here we have fairly taken root through the direct favour of God upon our efforts, and when I remember our gloomy prospects at the commencement and for many a day afterwards, I heartily thank God and take courage. It is the cheering prospect the sabbath school affords that fills my heart with hope. But were we to abandon it for a month, or were the people to gain the faintest unfavourable impression regarding the stability and permanence of our operations, it would be a sad blow to us at this critical time, just as we are recovering from a feeling bordering on something like despair, at all events of great anxiety of heart.

Mount Elven.

The school under the care of brother Inniss is not so flourishing, nor is there such a healthy state of feeling abroad at

Mount Elven as at Sherring Ville, and for this reason, that our chapel at Mount Elven was only raised last year, whereas that at the latter place was put up four years back ; besides which, at Mount Elven we have the direct opposition of our rector to contend against, which we do not so much feel or fear at Sherring Ville. Notwithstanding, we have a hold here also, which is being daily strengthened as the people understand our real motives. Here we have a gathering of sixty at worship, but our schools during the week, and on the sabbath, are not so well attended. However, we have only just commenced our operations in this department, and when the utter disregard of these American refugees to the education of their offspring is taken into account, an attendance of twenty out of about forty children in the village, is not so very discouraging. Besides this, brother Inniss has a class for grown up youths, in which he takes a deep interest. Well, at Mount Elven, after a patient effort for some time, we have a small cedar chapel standing on an acre of land, a congregation of say sixty, sabbath and day school twenty ; a few church members, say ten, and other fields of usefulness lying round this central spot. Here also I take it we have taken root, or obtained both a legal and moral standing, which only requires to be cultivated. If you knew the difficulty of taking hold at all here, you would not think we value too highly these small tokens of the divine favour.

Further Efforts. Chapel wanted.

From Mount Elven a road has recently been opened to the eastern coast, where there are several estates, and some hundreds of disbanded African soldiers leading a semi-barbarous life, and in the course of time who can tell but we may be able to pay them

an occasional visit in the name of the Lord? I have yesterday arranged for an acre and a half of land in another direction, where we have a few members but no chapel, and where our progress will be small indeed till we get a chapel. I have myself struggled through with the two already named without soliciting or receiving much help, but cannot attempt it this time except I borrow money. We lavish no money on our little places; all we wish to secure is room, and naked benches. Whoever will kindly favour us with £100 towards our third chapel in this quarter shall have the place as a standing monument to his name and noble nature. And who that has it will refuse to part with such a trifle upon such interest as we now have at Sherring Ville? One hundred hearers of the gospel, sixty sabbath school children, half of whom read the word of life, while the branches of the gospel tree are extending from this central point far and wide, inviting many more to take shelter and refuge under their peaceful shade. Is not this small possession which we hold in trust for the Lord Jesus worth a much greater risk than the petty sum of £100? Who will venture then for our third little chapel, and have a stake in the affair? The locality in which it is required is much more important and thickly populated than is either of the other places. There are also nearly a dozen members on the spot, who are ready to afford all the help in the way of labour they can. Besides, it will be £50 less expense to build a place now than if we defer it for some two or three years to come.

Mount Hopeful.

Mount Hopeful is where I reside, and of which you have not as yet heard much. It is altogether a new station. The meetings are held in my house every sabbath afternoon as I return from one or other of our stations already named. We have no chapel, and consequently are kept back, for the people will not respect nor regularly attend upon worship in a private house. Our number is generally from twenty to forty. We have erected a rude school-house, in which there are from twenty to thirty children under instruction. Mr. Woodhouse, a

creole of the island, is the teacher, but owing to intemperate and other evil habits, I am about to dismiss him. At this station we have also a small sabbath class, which is encouraging. I have recently commenced a series of prayer meetings every week, and at different points around me, which have taken well. The people seem to enjoy these opportunities much, and in order to interest and improve the people as much as possible, I read each time some telling extract from our Herald, to which they listen with great pleasure.

Romish opposition.

These meetings, four each week, are not only well attended, but have made a considerable stir in the neighbourhood, and created some opposition from the Romish priest, who makes it part of his clerical duty to ride among the people over whom he has any control, either on the ground of christening or marrying them, and to declaim against our attempts to awaken their drowsy spirits. But in general the people don't think the better of either him or his "only true religion" for his interference, a thing he has never been known to do, in the case of a dance, a cock-fight, or sabbath desecration. May these awakening meetings be greatly blessed! Oh, may the set time to favour us come, and spiritual light and life take the place of the darkness and death that now so alarmingly prevail. I might also mention Woodlands as a station connected with Mount Hopeful, and where we have a gathering of about forty persons in one of the estate houses, but for want of more help we cannot pay this important locality the attention it deserves. Around it are several estates. There is no means of instruction in the quarter, so that the children are growing up in the most beastly state of ignorance. Oh, for more means; £30 per annum would give them a little school, and our mission a hold and footing among the people. Shall we lose this chance? Then there is Couva, distant from here thirty miles, a fine, promising field, with a few friends already there, but we can only look and long, and lay before you their necessities.

HOME PROCEEDINGS.

We find by a communication from Mr. JOHNSON, that Mr. WHEELER embarked at Liverpool in the Auckland on the sixth of last month. He was in good health and spirits, and, to use his own language, had experienced the refreshing influence of a valedictory service held there the Monday previous, as well as that flowing from the kindness and Christian attentions of our friends in that town.

Only a few meetings, as far as we know, have been held during the past

month. Mr. UNDERHILL has visited Lydney, Coleford, Blakeney, and Woodside! Mr. TRESTRAIL was present with Mr. CAREY at the anniversary of the Juvenile Auxiliary at Blandford Street, at which the attendance was large, and the interest manifested by the young very decisive and encouraging. Mr. CAREY has also represented the Society at the Annual Meeting of the Shouldham Street Auxiliary. Shacklewell has also had its meeting about the middle of the month. We are afraid our friends there were disappointed by the absence of some who had engaged to take part in the service. One of the Secretaries was out of town, and the other was detained at home by illness, as well as another brother whose assistance had been expected.

We have great pleasure in calling attention to the following interesting letter, which has been sent to us by a friend. We make no apology, for none can be needed, for the insertion of such a communication. We sincerely hope the suggestion founded upon what the writer describes will be followed up by the students in our various colleges.

To the Editor of the Missionary Herald.

DEAR SIR,—Will you kindly allow me a short space to describe a missionary meeting which I recently attended, and to make a suggestion in consequence of it? From the truly catholic spirit which characterizes your Magazine, I am sure no apology will be deemed necessary for speaking of the efforts made by another body of Christians towards the evangelization of the heathen world.

The missionary meeting to which I allude, was held December 13th, 1850, at the Lecture Hall, Richmond, Surrey, and was conducted *entirely* by the students of the Wesleyan Theological Institution of that place. This meeting was the second which has been held by the students of that college in the same room. The first took place on Dec. 18th, 1849. Both meetings were similarly conducted; the senior student in the chair, called upon his brethren to move and second resolutions, all hearing upon the missionary enterprise. The first meeting took the audience quite by surprise. About fourteen young men were on the platform, eight or ten of whom spoke; and the fervid zeal and earnest piety which they all displayed, as they addressed the meeting, produced an effect never to be forgotten. In order to prevent any unpleasant feeling among themselves, in both instances the speakers had been chosen by ballot, and the motive which induced them to hold these meetings was the desire to stir up a spirit of missionary zeal among the young men of their locality.

The second meeting, though conducted by an entirely different set of students (as most of those who spoke at the first were intended for missionaries, and have since left the Institution to proceed to their several fields of labour), was equally interesting and effective. In consequence of the fame of the first meeting, the audience was much larger, the Hall being densely crowded with people of all denominations, and the collection also amounted to a much higher sum.

The first collection, I believe, was between £6 and £7; the second £22 17s., a large sum for a Richmond audience at a missionary meeting. It should also be stated that these meetings were both additional to the anniversary missionary meetings of the Wesleyans, which had been held a few days previously, the collections therefore must be regarded as extra contributions to their missions. It was truly delightful on both occasions to see so many young men (some of them *very youthful* in appearance) rise and address the younger portion of the audience, entreating them to "come out from the world," and professing themselves ready to go to the uttermost parts of the earth in the service of the mission.

The suggestion which I wish to make, sir, is, that the example so unostentatiously given by these Wesleyan students, should be followed by the students of the various colleges of our own denomination. No doubt at Bristol, at Bradford, at Stepney, and at Pontypool, there are young men equally devoted, of equal talents, and quite as learned and intellectual as the students at Richmond, and who could conduct a missionary meeting with equal effect, and I trust with as abundant success. The countenance and support of liberal-minded Christians in all those places would, I feel sure, be amply accorded to them, and if they obtained on an average but £10 at each meeting, even that would be an offering worth making towards the liquidation of the debt of our missionary society. Besides which, I am convinced it would be gratifying to their auditors, to hear and judge for themselves of the piety and zeal possessed by our future missionaries, for in the instances of the meetings referred to, I was struck with some of the remarks made by the people as we left the Hall, such as, "*These* are the men for missionaries," "If we send such young men as *these* to the heathen, God *will* bless the work," &c.

Trusting the hint now given will be as kindly taken as it is meant, and praying that if the students of our colleges shall think it well to hold similar meetings in their respective localities, an unction from the Holy

One will rest upon them, and bless their efforts, I am,

Dear Sir,

Yours respectfully,
A CONSTANT READER.

Our friends will peruse with melancholy interest the following extract from a letter from Rev. JOHN LEECHMAN to S. M. PETO, Esq., dated Colombo, October 14, 1850.

Our hearts are cheered to find the high estimation in which our beloved missionaries are held by the community in the island. Chater is not forgotten, though so long in his grave. Daniel is a name venerated by all, native and European, and is never uttered without a eulogium on his apostolic consecration to his great work. Davies is deeply lamented. He and his dear wife seem to have been much beloved. Our brother Allen, on whom alone all the care of the great work here devolves, is a worthy brother, esteemed for his own and his work's sake. I often am sad when I look at him; care-worn and exhausted, if help be not speedily sent him, he too will fail. We are all in deep anxiety about brother Dawson and his interesting family; we much fear the "City of London," in which they sailed, has been

lost. When at Kandy this week, visiting his station, we found him as much beloved as the other brethren. A lady told me an affecting incident respecting their little boy Charlie, about six years of age. Before they left, Mr. Dawson was very ill. Leeches had been applied to his temples, and poor little Charlie was much grieved to see papa's face bleeding and disfigured. When he retired to bed, his mamma heard him sobbing, and went to learn the cause. "Oh, ma," said he, "I have been thinking how sad it will be for us if dear papa die. *Could we not pray to God that we might all die together?*" If, as we much fear, the sea has swallowed them up, how mysteriously has God granted the desire of the dear child! We are looking with great anxiety for the next mail, in hope that yet all may be as we wish.

There is now scarcely a doubt that the prayer of this dear little boy has been answered. The owners have abandoned all idea of the safety of the vessel, and the underwriters have paid the insurances. The Committee, feeling that now hope is extinguished, have passed the following resolution.

Resolved,—That as there is now every reason to conclude that the ship, "City of London," which sailed from Colombo for England in February last, with the Rev. C. C. DAWSON and family on board, has been lost at sea, the Committee desire solemnly to express, concerning this calamitous and deeply afflictive event, feelings of reverent submission as well as of pungent sorrow. Deeply regretting the loss which the mission in Ceylon has sustained, they record their high sense of the Christian character, conscientiousness, fidelity, and zeal of their departed brother. During his residence in that island for nearly ten years, he laboured steadfastly as a missionary among the natives, many of whom he was the instrument of converting to God, secured the confidence and love of his fellow labourers in the field, and endeared himself to the people of his charge. Incessant toil in a tropical climate had so shattered his health, that a voyage to England was deemed absolutely necessary to the preservation of his life, but reluctant to abandon his post he delayed it so long that his death was apprehended during the progress of the arrangements for effecting his removal. The Committee offer to his friends and relations, and to the church in Ceylon now bereaved of its pastor, their affectionate sympathy and condolence.

The Committee have had to mourn another bereavement in the unexpected removal of the Rev. R. ROFF of Cambridge, who died after a short illness on Friday, November 29th. They have recorded their views of this event, and their feelings of affectionate regard for their deceased friend, in the resolution which is below, and which has been communicated to the bereaved widow and church.

Resolved,—That this Committee record with sentiments of devout submission the unexpected removal of their beloved brother and fellow member, the Rev. R. ROFF, of Cambridge, from the scene of toil and conflict to his eternal rest. They magnify the grace

CAMBRIDGESHIRE.		£ s. d.	MANCHESTER, on account, by Thomas Bickham, Esq. 400 0 0		£ s. d.	CARDIGANSHIRE—		£ s. d.
Duxford—			Preston—			Cwmsymwg	0 10 6	
Gosling, Mr.	3 0 0		Collections.....	15 12 6	Perwig	0 18 2		
NORTH-EAST CAMBRIDGESHIRE AUXILIARY—			Contribution	1 1 0	Jezreel.....	0 8 3		
Barton Mills—			NOTTINGHAMSHIRE.		Llanrhystyd	0 4 4		
Collection	10 0 0		Nottingham—		Moriah	1 0 9		
Contributions	8 4 0		Collections—		Pearhyncoch.....	1 13 6		
Burwell—			George Street	18 1 0	Penypark	1 12 6		
Collection	2 4 8		Derby Road	25 4 6	Talybont.....	2 2 8		
Isleham—			Park Street	5 0 0	CARMARTHENSHIRE—			
Collection, &c.	7 5 0		New Basford	0 0 0	Cardarthen—			
Soham—			Public Meeting.....	11 0 7	Collection, Tabernacle	1 18 1		
Collection (less ex- penses)	1 15 4		Contributions	38 12 0	Contributions	4 8 0		
Contributions	1 10 0		SHROPSHIRE.		GLAMORGANSHIRE—			
CHESHIRE.			Dawly Bank—		Dinas—			
Chester—			Collection	1 2 9	Collection	1 4 8		
Harling, Mr. W.	1 1 0		Snailbeach	3 0 0	Contributions	2 11 1		
DERBYSHIRE.			Wellington—		Dowlais, Caersalem—			
Riddings—			Collection	3 14 0	Collection	4 0 6		
Collection	2 3 6		Contributions	2 0 0	Contributions	1 5 0		
ESSEX.			Wem—		Ellen	1 6 6		
Langham	10 8 6		Collection, &c.	1 14 9	Hebron	2 3 2		
GLOUCESTERSHIRE.			Whitchurch—		Maesteg	1 0 0		
Kingswood—			Collections, Whit- church and Ightfield	5 18 9	Merthyr Tydvil—			
Griffiths, Mr.	10 10 0		Contributions	9 16 1	Collection, High St....	3 3 0		
HAMPSHIRE.			Do., Sunday School	0 5 2	Contributions	6 17 0		
Lymington—			STAFFORDSHIRE.		Rhymney, Soar—			
Collection	4 5 8		Tamworth	8 0 0	Collection	1 9 10		
Contributions	5 13 2		Wolverhampton	0 10 0	Contribution	0 5 0		
Do., for Africa	2 13 10		SURREY.		MONMOUTHSHIRE—			
Do., Sunday School	5 19 2		Norwood, Upper—		Blaenau Gwent—			
Wallop—			Sunday School	0 15 6	Collection	1 13 0		
Collection	3 9 0		SUSSEX.		Contributions	3 1 6		
Contributions	0 14 0		Battle—		Sirbowy—			
Proceeds of Lecture...	0 12 0		Collection, &c.	9 0 0	Collection	1 13 6		
HENTFORDSHIRE.			WORCESTERSHIRE.		Contributions	13 17 6		
Leominster—			Blockley—		Tredegar, Welsh Church—			
Collections.....	10 12 10		Collections.....	10 13 3	Collection	3 2 6		
Contributions	10 13 5		Contributions	6 10 10	Contributions	5 0 1		
KENT.			Do., Sunday School	5 3 4	PEMBROKESHIRE—			
Broadstairs—			Do., do., Draycott...	0 10 0	Blaenconin—			
Contributions, for			NORTH WALES.		Collection	1 0 0		
Dove.....	0 15 0		MERRIONETHSHIRE—		Contributions	2 5 0		
Footscray—			Dolmelynlyn.....	0 12 9	Do., Sunday School	1 0 10		
Rogers, Mr. Matthew, for Africa	1 0 0		MONTGOMERYSHIRE—		Blaenffos—			
LANCASHIRE.			Caersws	1 10 2	Collection	7 6 0		
Accrington—			Machynlleth	0 5 0	Narberth—			
Collection	7 19 2		Rhydfeleu	1 2 10	Collections.....	6 8 2		
Do., Juvenile.....	7 0 8		Sarn.....	1 2 0	Contributions	0 19 1		
Cloghfold—			SOUTH WALES.		Tenby—			
Collections.....	15 13 8		BRECKNOCKSHIRE—		Collection	3 11 2		
Goodshaw—			Brynnawr, Slon	2 0 0	Contributions	3 8 4		
Collection	3 1 2		Builth—		RADNORSHIRE—			
Liverpool—			Collection	0 11 6	Moriah	0 10 0		
Birrell, Rev. C. M., for Brown's Town...	5 0 0		Contribution	0 10 0	Newbridge	3 7 6		
Ladies' Association, by Mrs. Cropper, for Brown's Town Schools.....	11 0 0		Llanely, Bethlehem ...	4 7 0	SCOTLAND.			
					Thurso—			
					Dunnet, Mr. William	0 5 0		
					IRELAND.			
					Ballina—			
					Collections.....	5 0 0		
					Contributions	0 9 0		
					FOREIGN.			
					JAMAICA—			
					Yallahs—			
					Graham, Mr. R.....	1 0 0		

IRISH CHRONICLE.

MANY of our friends have inquired, both orally and by letter, whether the committee of the Irish Society do not intend to make a special appeal to the churches, at the present, as they designate it, peculiarly appropriate season. When by the recent doings of the papacy, British Christians have been awakened to a knowledge of the insidious and unsleeping efforts of Rome to recover its long lost power in this island, there is a likelihood—so urge our friends—that such an appeal on behalf of a mission to Roman Catholic Ireland will not fail of success. Without at present expressing an opinion as to the probable issue of such an appeal, we would simply say that we do not think the committee at present contemplate making one. They have again and again affectionately and earnestly urged upon our churches the claims of this mission, and appeal after appeal have they sent forth for increased and systematic help, but, alas! without much beneficial result. And the more private and pressing letters to our churches, entreating them to assist us either by receiving our deputations, or by making collections themselves, have equally failed of success. In nineteen out of twenty cases, the replies received negative our applications. This is truly most disheartening, but so it is. If our friends think that this time of popish activity is a fitting season to remember the claims of our mission, and most truly do we think so, we shall be very grateful to hear from them. If our brethren themselves will make collections for us, and at once, it will greatly relieve and inspire us, or if they prefer a deputation, and will make their arrangements, we will send them an efficient one. The Baptist Irish Society is avowedly the mission of the baptists of Great Britain; shall it be sustained with a vigour proportionate to its importance, and to the responsibility and position of the body to which it belongs?

A BAPTISMAL CEREMONY.

ON Sunday, the 8th inst., we attended the catholic chapel, Duncan Terrace, Islington, attracted thither by the fame of the somewhat notorious Father Oakley. It was the first day of the feast of the Immaculate Conception, and also the first day of the Holy Jubilee for 1850. Consequently, it was one of their high days. We do not, however, intend to describe all the scenes we witnessed. Our desire is rather to present as briefly as possible a view of the ordinance of baptism as administered by the catholic church even in England. We do this in the hope that it will awaken our brethren to strive still more earnestly for the doctrine of spiritual and personal religion, and that it will induce them to diffuse still more extensively their distinctive principles in that long-neglected island, where almost the only exhibition of Christ's significant ordinance is in the following degrading and soul-destroying guise. The whole of the ceremonies—we were almost going to write absurdities—it will be impossible to narrate. The priest, preceded by an official bearing a candle, and followed by another bearing various utensils needful for the ceremony, walked directly down the aisle, and took his stand near the outer door of the edifice, where he was shortly after surrounded by the parents of the two children, the sponsors, and ourselves. The priest commenced reading the Latin office in a very rapid and scarcely audible tone, so that we could scarcely understand him. Frequently he extended his right hand over the heads and breasts of the children who during the entire time of the ceremony were screaming most lustily, and every now and again would gently rub their foreheads, while his assistants said Amen. He frequently stooped his face to the faces o

the children, and appeared to breathe upon them, and then made the sign of the cross upon their foreheads, reading very rapidly the whole time. He then proceeded to exorcize some evil spirit or spirits, which he assumed were in the infants, and then putting his saliva on his fingers, wetted with it the nostrils, eyes, and ears of the children. After which, taking a pinch of salt from his attendant, he put it into the mouths of the children, who shouted most vigorously at the infliction. He then took up one end of a richly wrought collar, on which there was a gorgeously embroidered cross, and gently drew the cross over the breasts of the children. This part of the ceremony being finished, they all walked in procession to the font, around which they arranged themselves in proper order. The priest, still rapidly reading, inquired of the children whether they would renounce the devil and all his works—whether they desired to be baptized, &c., to all of which questions he required the sponsors to say, yes. He then took oil, and, after the children's dresses were removed, he touched the breasts and backs of the necks with it. This he did twice, and apparently with oil from two separate vessels; after which his attendant wiped the children with a towel. He then took a small vessel and poured water on the side of the head of one of the children. On the conclusion of this followed a strange kind of ceremony in which they all pressed around the font, and the priest, holding a candle, and making it appear as if held by the children, rapidly muttered some few Latin sentences, and then, departing from the font, was followed by the entire party in procession, (with the exception of the candle-bearer, who preceded him) to a small room near the chancel, whither we presumed not to follow.

Being satisfied, however, that he had poured the water over one of the children only, we were curious to know the cause of the omission in the other case, and consequently waited for the re-appearance of the parents to make the needful inquiries. Presently they came, and after plentifully besprinkling themselves and their children with holy water, advanced towards us. We were fully convinced that we knew the country which gave them birth, and consequently commenced our conversation with—"Good day to you, and I am sure you are from the old country." "And sure I am, your honour, from county Galway." "I wish to ask you a question! Tell me why did the priest pour water upon that child and not upon this?" "Why, two weeks ago this child had a bump growing in his throat, and so thinking he would die, we took him to the priest to be baptized. But the priest would not baptize him then, but only christened him to make him safe, and to-day we had him baptized." We could not gather from the mother what distinction she made between christening and baptism; but when we ventured to ask her whether she really believed that her child would go to heaven because of what the priest had done, her look of surprise and astonishment was a proof that she thought us no better than "a heathen man and a publican." There are hundreds of thousands of her country-men and country-women who are as blinded as she is; who believe that a senseless, unmeaning ceremony ensures their eternal salvation.

We make no comment on the above narrative, we urge no appeal. Baptists of Britain, what is our distinctive and peculiar mission?

The Rev. W. Mc. KER sends the following letter for the Chronicle:—

You will be glad to hear that we continue to make some progress here. On last Tuesday evening I baptized two persons, who were united to the church last Lord's day. One of them was formerly an Independent, but finding that he was possessed of intelligence more than is generally obtained by the humbler classes, he turned his attention to the subject of baptism shortly after he came

here. He read since that time extensively on both sides of the controversy, and the result has been, that he was led to adopt our views. He gave us an excellent address on Lord's day evening, assigning his reason for turning a baptist. Our congregations here are pretty good and steady. Although the church has been considerably lessened by emigration and removals since Mr. Mulhern left, yet our congregations are as good, I understand, or very nearly so, as it was when the church was at the largest. Our sabbath

school has somewhat improved—we have now a circulating library in connexion with it; and also one for the members of the church, both of which, I trust, with the divine blessing, will do much good. We want to create an appetite for reading, and, as the books we have obtained are of a very interesting character, I expect they will aid us materially in this matter.

The following fact will let our English friends see that although sectarianism obtains such a hold of Irishmen that the catholic principles maintained by the Evangelical Alliance are very little known, practically, in this country, yet there are exceptions, occasionally, of a very pleasing character, and the more pleasing, that they so seldom occur. A few weeks ago, I took a missionary tour to the central parts of the county of Antrim, a few miles from the rising and beautiful town of Ballymora. I sought and obtained liberty to preach in a school house, which is under the management of a Presbyterian minister. He came himself to hear me, and, although he did not know me, he came forward at the conclusion of the service, and spoke a few words to the people, (nearly all of whom were Presbyterians) stating the great pleasure he had in hearing the discourse, and earnestly pressing its importance on the congregation. At my request he concluded the meeting by prayer, and then, still in their presence, took me by the hand and invited me to go and breakfast with him next day, which I did, when he requested that whenever I should go that way I should call with him. You may not think this very strange in England, but I am sorry that it is so seldom that we have such kind offices done here. On the following evening I preached in the Wesleyan chapel in Ballymora to a good congregation, and I trust that some good was done. A Wesleyan said afterwards to a mutual friend that it was God who sent me to visit them; and another Wesleyan said, they should be thankful I went. On last Thursday evening we had a tea meeting in the school-room adjoining our chapel, when upwards of one hundred persons took tea, and heard addresses from Mr. Eccles of Belfast, Mr. Graham, our schoolmaster, and myself, all on the subject of Total Abstinence, as the meeting was convened for that purpose. Intemperance prevails here to an alarming extent, and we are trying to do what we can to arrest its progress. Some good has been done in this way. We have now some hundred and twenty, or nearly so, connected with the Total Abstinence Society, which I commenced here in April last.

We give a letter just received from Mr. ECCLES of Belfast. Will our friends allow us to call their attention to his

appeal at the close? Most of them know brother Eccles to be a very laborious and self-denying minister of Christ, a man who deserves their warmest sympathies and support. He is striving in the midst of many difficulties and many discouragements—but still strong in faith and hope—to make known the truth of God to his benighted countrymen; and God is blessing the labours of his servant. The following letter is an additional proof of this. But as our friends will perceive, the difficulty of administering our distinctive ordinance as baptists, is very great in Belfast, indeed the part of the nearest river eligible for baptism is two miles distant from the chapel. Under these circumstances the church these have resolved to erect a baptistery; but their means are small, very small. They have resolved, however, to raise half the expense; the remaining half, £6, and perhaps a little more, Mr. Eccles is striving to collect. Will not some of our friends help a deserving and worthy minister in this matter? The sum is small, but much too large for Mr. Eccles to bear. Any donation will be thankfully received by the secretary.

Matters proceed here much as usual. I had the pleasure of baptizing twice since I last wrote to you. I then mentioned an access to our number of *three* disciples. By those recently received, I have now to report an augmentation of *six* brethren, since the meetings of the Union in August last. We are thus advancing steadily and surely, if not with great rapidity; and the future appears brighter and richer in promise than the period of struggle through which it has pleased the Lord that the infant cause here should have to pass.

The brethren are full of hope; and, in proof of this, notwithstanding their poverty in general, they have determined on putting a baptistery in the chapel. The want of such a convenience for doing justice to our opinions, we had long felt. But the amount of the sum required, about £12, was hitherto felt an unanswerable reason for doing without it. But the work is now begun and in progress. The brethren have subscribed one-half the expense; *I am to raise the other*. Old and tried friends in Glasgow will assist me; *will not brethren in England contribute a little towards obtaining furniture so necessary in a baptist chapel?* A trifling aid in this our "day of small things" will be gratefully acknowledged.

The following is an extract from the

letter of MICHAEL WALSH, the Society's reader at Athlone.

There is an Englishman living in this town at present who lost his sight in the army; the poor man was persuaded that if he became a Roman catholic, the priest would restore his sight; but there was a complete failure on the side of the priest, for the poor man's sight grew worse and worse, yet he has become pretty stedfast in some of the Romish doctrines. He has a Roman catholic pensioner lodging with him, and of course he strives to convince him that all is right. I went to see them, and told them I was what every man ought to be, a scripture reader, for the command is positive, given by Christ himself to search the scriptures, &c. I showed them that the scriptures were adapted for all men of every rank and condition, and able to make wise unto salvation; also showed them the superiority of Christ's sacrifice to those of the Jews, and that there is no way of approach to the Father but through the merits of his Son, and many other similar scripture truths. They heard with great attention, and I have since been told that they will not refuse to hear me at any time. Distributed in the course of the month 49 tracts, visited 77 families,—61 protestants, and 26 Roman catholics. 212 persons; that is, 111 protestants and 93 Roman catholics, have heard the word in the course of the last month.

We have not published any thing from Coleraine for some time. The following letter is but just received from our friend Mr. BROWNE,—

I am glad to hope that the cause of the Redeemer in this place, so far as that cause is immediately connected with us, is in a somewhat better condition than it has been. We much need, however, an abundant outpouring of the Holy Spirit to revive spiritual life in the souls of the disciples, and to quicken those who are "dead in trespasses and sins." We do not mean, however, to excuse ourselves by casting the blame of our unfruitfulness on the sovereignty of God. The blame is entirely ours. We "have not

because we ask not." When we are led to pray, and labour aright, He will pour out a blessing upon us until there shall not be room enough to receive it.

Since I wrote you last I have had the pleasure of baptizing an intelligent young woman, who has been for some time a member of the independent church at Newtonlismavady, and still retains her connection with that church. I have several inquirers, three of whom have offered themselves as candidates for Christian baptism.

The attendance at chapel is much as usual, and at the preaching stations it is encouraging. I am glad to observe that a young man in the congregation begins to be useful. He has commenced a sabbath evening school at Kiltinny, about three miles from Coleraine, where about fifty persons, many of whom are adults, are in regular attendance. May the little one become a thousand, and the small one a strong nation: may Jehovah hasten it in his time.

We give a short extract from the letter of ENEAS McDONNELL, the master of the Society's school at Tullylin.

Since my last letter to you, my school has been greatly persecuted by the priest. He cursed the people who sent their children to the school; and when all failed, he sent his clerk to the school to take an inventory of the children's names who were still coming to it after all his anathemas. But as soon as the clerk began his business of asking the children separately for their names, I told them not to answer him; and when he persevered in still asking them questions, I was obliged to turn him out of the school-room at once. I trust in the Lord that the time is not far distant when many of the persecuting priests will become obedient to the faith. The people in this locality are not so much in terror of the priests as they are in other parts of the country in consequence of having the scriptures read so frequently among them. They pay very marked attention to the word of God whenever it is read for them, although they still cling to the authority of the church of Rome, believing it to be the only true one established by Christ and his apostles.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, 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.

THE PROGRESS OF ROMANISM IN ENGLAND :—WHAT IS TO BE DONE ?

THE recent proceedings of the papal power in setting up a Romish hierarchy in England may be turned to valuable account by directing public attention to the characteristic principles and practices of the apostacy ; and by urging the earnest adoption of wise and scriptural measures for checking its re-development in the midst of us. As a religious system, popery deserves the intensest aversion and opposition of every intelligent protestant. Ready enough to appeal to the scriptures whenever the occasion may serve, as a rule it denies them to the people, practically supplants their authority by tradition, corrupts to entire transformation some of their most vital doctrines, and turns their simple ordinances into monstrous and soul-destroying superstitions. By its imposing claims to infallibility and universality, and by a ritual combining the pompous splendour of ancient Judaism and paganism, it captivates the imagination ; and by means of that perverted power misleads and enslaves the judgment, the conscience, the will, the whole man. Resorting to confession, penance, absolution, ritual observance, and works of supererogation, it not only fatally strengthens the self-righteous pride of the human heart, which it is the very object of the gospel to overturn, it encourages sin by giving false security to the sinner. Notwithstanding its sophistical disclaimers, in the worship of the virgin and the other saints, in the veneration it challenges for relics, and in its substitution of the crucifix for the cross, it fosters alike the spirit and the practice of idolatry. Its votaries are at the mercy of cold, hard, and not unfrequently cruel, ecclesiastics, who have no domestic ties, no social affections, no interests in common with the rest of mankind. It is to the last degree exclusive and intolerant, admitting the validity of no other orders than its own, and denouncing all other churches without exception as schismatic or heretical. It pronounces accursed all who reject its doctrines, or refuse its communion ; the detail of its curses, as pronounced by several of its pontiffs, being most horrible and revolting. It has always persecuted to the utmost of its power, frequently with the most terrible secrecy, energy, and severity. It has ever been the wily, generally the open foe, of rational liberty and real progress ; the friend, the guide, the instigator of the oppressor. Whatever it has done at any time for the intelligence or the freedom of man has had in view its own ultimate interest, its own glory : when that could not be promoted it has done nothing, or it has bitterly opposed. Its unscrupulous employment of whatever means may advance its purposes, and its systematic, inveterate duplicity, compel suspicion ; and render it impossible, even for the most candid, to deal with it as with any other system. The country or district in which it prevails is usually characterized by the prevalence of comparative idleness, poverty, and filth. It is the master contrivance of hell ; as completely adapted to the modern as was the

old paganism to the ancient world; nor can a more terrible calamity befall our country, than a re-subjection to its yoke. As referring to the system generally, these allegations are neither uncharitable nor extravagant; they are the words of truth and soberness. Those who have paid little or no attention to the subject may think such statements libellous; having lived for years where the system has prevailed, we can regard them as libellous only in the legal sense—the greater the truth the greater the libel.

The efforts made by Romanists, particularly by foreign emissaries during the last thirty years to re-develop the system in this country, have been eminently sagacious, earnest, patient, hopeful; not so successful as papal vaunting would lead us to suppose, but sufficiently so to reward the labour and self-sacrifice incurred, specially as having provided a formidable apparatus of agency and instrumentality for future operations. This is a point deserving attentive consideration. Popery has done much in preparing to do immensely more. With a view to the future superstructure, almost unobserved she has laid broad and deep foundations. For the sake of ultimate conquests she is content to have gathered a well-disciplined and earnest army. She has erected hundreds of spacious and imposing mass-houses, which are gradually being filled; the occupants of which will assist her to erect and fill hundreds more. She has a constantly augmenting host of clergy of both orders, and helpers of various kinds in full operation. Events, to say nothing of other sources of evidence, are constantly proving that she has *secret* agents, incomparably the most dangerous, on every hand, in number and disguises known only to herself. Her avowed purpose is to gain supremacy in America, and to regain it in England. Her plans are formed, she works steadily onward, and bides her time.

These views are not the result of fears generated by the recent manifestations of papal insolence and aggression, to be modified or abandoned when panic has subsided. They have often been expressed by the writer publicly and privately in various parts of the country, and have often been met with incredulity and indifference. Now they are forcing themselves on the attention of the community, and the question is,—What is to be done?

Before the question is answered, it is to be observed that we have not yet ascertained the extent of the danger. Semi-popery exists in the midst of us; a system, to say the least, as dangerous in relation to our population, as downright Romanism, because being unsuspected, it has a readier access to their homes and hearts. Some thousands of the clergy of the church of England instead of proclaiming as they are supposed to do, and as they are paid to do, the doctrines of the Reformation, encourage notions and proceedings diametrically opposed to them; the authoritative teaching of the church rather than of the bible, priestly mediation, sacramental efficacy, an imposing ritual, and consequently a ceremonial rather than a spiritual religion. The influence possessed by these persons as ministers of the establishment, the influence and pecuniary resources of not a few of the aristocracy and gentry, the pulpit, the schoolroom, the press, domiciliary visitation, parochial and other charities, forms of persecution equally mean and tyrannical,—all are brought into requisition with a tact and an earnestness worthy of a better cause. The missionaries of this and kindred institutions, are perpetually reporting the dangerous movements of the Romanists in heart-rectors, vicars, curates—whom they regard as the most pernicious propagators of error, and the most formidable opponents of the progress of true, vital Christianity. For one complaint against the open advocates of popery, they make hundreds against the tractarians, who meet them at every turn, and obstruct their operations in modes which often test severely their faith and patience.

While this more extended view of the case increases the importance of the inquiry—what is to be done? it helps to suggest the proper reply. It is clearly the duty of the churches attentively to consider the afflictive, appalling ignorance of vast multitudes of their countrymen; to address themselves, with earnestness of purpose, to the great work of home evangelization; to provide Christian agency not only in larger amount, but of better adapted quality; to spread, by every legitimate means, correct information concerning the doctrines, practices, and genius of popery in both its kinds, complete and modified; to pre-occupy, as far as possible, the minds of the people with the knowledge and love of genuine

Christianity ; to do this not spasmodically, as the result of temporary excitement, but on principle, with calm earnestness, and perseveringly ; not in the spirit of bigotry, but in a spirit of Christ-like tenderness ; and in humble, strong, abiding reliance on the mediatorial administration of our Sovereign Lord.

Whatever, so far as the civil power is concerned, the course of events, neither papists nor Puseyites will relax their efforts. Both are numerous ; both know their ground ; both are in earnest ; both abound in sagacity, courage, daring, endurance ; and both are ready to turn every thing to account. Should government in no wise interfere, the Romanists will encourage themselves in the idea of their strength, and make their pompous titles and admitted claims tell to their advantage ; should it interpose, and, acting on the advice of certain eloquent orators, suppress the titles and ship the foreigners back to Rome, they will raise the cry of persecution, and do more mischief with that, by enlisting eventually the sympathies of multitudes, than they could have done with high-sounding words. Come what may, they will continue to work on the minds and hearts of the people ; on their minds and hearts we must work. They will propagate error : we must propagate truth. From their course we may learn our own. "The weapons of our warfare are not carnal but mighty through God." We are summoned to a contest which, whatever the policy of princes, will assume a formidable aspect towards ourselves, and an aspect of aggravated formidableness towards our children. We have no sympathy with the panic-stricken ; but we are quite as far from having any with those who regard the movements of popery in this country and in America with indifference and contempt. The times are serious : the more occasion, therefore, to guard against the suggestions of indignation and fear ; to keep cool ; to look around us, and before us, and above us ; and to adhere firmly to our great principles as Christians and as nonconformists, leaving issues in the hands of God. It should be remembered that the Jesuits are known to fear intelligent, earnest, consistent dissenters ; to regard them as the most dangerous foes to the papacy. Above all, it should be remembered, that the adorable Head of the church has promised to be with his devoted servants to the end of the age ; that the gates of hell shall not prevail against them ; and that the will of our heavenly Father shall yet be done on earth as it is done in heaven.

It will be in the recollection of many of our friends, that about three years ago, a few baptists located at New Swindon, Great Western Railway, applied to the committee to assist them to erect a place of worship there. In consequence of financial difficulties, the committee were unable to comply with the request. With their sanction, however, the secretary engaged, by special effort, to raise £10 per annum, for two years ; and on this condition, Mr. Breeze, who just then became the minister, undertook the heavy responsibility of proceeding with the erection of the chapel. The following letter from Mr. Breeze, which speaks for itself, gives the result. It is earnestly hoped that his appeal will not be in vain. The secretary will be happy to convey to him any sums that Christian friends may forward for the purpose :

MY DEAR SIR,—As you have been in a measure the cause of the commencement of our important undertaking in this interesting

station, you naturally feel anxious to know how we are progressing. I am happy to inform you that the Lord has vouchsafed to us many tokens of his approbation. You are aware that mine has been a work of great labour and of considerable personal sacrifice ; but, in many respects, I have been indemnified for all my trials by the Christian sympathy and kindness I have met in my applications to the Christian public for pecuniary assistance. I have witnessed some pleasing illustrations of the efficiency of the voluntary principle during the last three years. Many, many blessings attend the kind hearted friends who have so liberally come forward to our help.

It would be ungrateful not to record the kindness which I have met with from my ministerial brethren. With scarcely an exception, have they manifested a friendly disposition towards my undertaking, and have done what they could to promote it. Nor was this fraternal feeling confined to the ministers of my own denomination. Very many of my independent brethren were equally kind ; and even clergymen of the

episcopal church have contributed towards my case, besides some scores of pounds from its lay members.

The chapel, land, writings, &c., have cost us £1100, towards which three-fourths of the moneys have been collected.

I can assure you that I feel surprised and grateful at what has been done, and while reviewing the past, I find cause to exclaim, "*What hath God wrought.*"

Still much remains to be done before the burden be removed from the shoulders; but as the Christian liberality hitherto experienced is not yet exhausted, I feel persuaded, that we shall not be permitted to sink under our difficulties.

Since the opening of the chapel, the attendance has, upon the whole, been encouraging, and some pleasing instances of usefulness have occurred.

A female who attended the place from the day of opening, said, upon the bed of death, to her friend standing by, "Now, let me beg of you, not to neglect that new chapel; I have found a blessing there, and all the comfort I have now upon the bed of death I found in that place."

Several other persons have professed to receive benefit from the ministry of the word, and have been baptized; while others are soon about to follow their example. The Sunday school is pretty well attended, and is increasing; but we need vestries very much to accommodate the children better, and thereby we should preserve the chapel from receiving damage.

Our village stations are of considerable importance. I preach at Stratton once on the sabbath and once in the week evening, where the congregations are tolerably good, especially in the afternoon of the sabbath. In these labours I trust I witness occasionally tokens of God's approval.

I have a week evening engagement at Upper Stratton, where we have a convenient little chapel, generally well filled, even on a week day evening. We have here many warm-hearted Christians, principally among the humbler portion of the community. No less than eight or ten of our brethren engage at the prayer meetings with great fervour and propriety. It does my heart good to hear them, especially as most of them acknowledge me as their spiritual father in Christ.

I have preached a few times at a village near the Shrevenham station, named Bourton. The house in which we met was generally well filled with very attentive hearers.

I am pleased to inform you that a handsome baptist chapel and a house for the minister adjoining it, are in course of erection, which will cost altogether, it is supposed, not less than £2000, the whole of which will be defrayed by a worthy and wealthy gentleman, whose heart the Lord has graciously inclined to provide for the spiritual wants of this long-neglected village.

Thus, my dear sir, from what has been stated, you will not be surprised that I feel anxious to continue my labours among a people, where God has given such proofs of his approbation. But I have serious doubts whether I shall be able to do so without some foreign aid. Indeed, it will be impossible, as I cannot make the sacrifices which would be required. As you have taken a great interest in this station, for which we all thank you most heartily, may we hope you will continue to favour us in whatever way you can, for a time, at least; as we do hope that we shall be able, ere long, to gather strength, so as to face our difficulties and ultimately to go alone.

Moneys recently received will be reported in the next Register.

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 J. DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post office authorities.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1851.

MEMOIR OF THE LATE REV. WILLIAM NEWBEGIN,

MISSIONARY TO AFRICA.

BY THE REV. WILLIAM BROCK.

WILLIAM NEWBEGIN was born in Norwich on the 29th of October, 1818. As he grew in stature he developed great sweetness and cheerfulness of temper, and evinced the readiness which afterwards so greatly distinguished him, to oblige and to sympathize with others. A goodly number of younger brothers and sisters provided ample opportunity for testing the opening character of the eldest son, and in the review of his childhood and youth it is gratefully remembered in his bereaved circle how considerately and kindly he behaved towards them all. Never has there been a son to whose early life his parents look back with richer satisfaction, or a brother whose companionship is remembered with more delight. As a boy he was remarkable for his combination of the tractable with the playful, and of the humorous with the sedate. When I first became acquainted with William Newbegin he was about fifteen years

old. His parents were not only attendants on my ministry at St. Mary's but my much valued and beloved friends. I had, therefore, just that kind of intercourse with the family which enabled me to form a sound opinion of my young friend. I soon became warmly attached to him. I believe he became as warmly attached to myself. Our mutual attachment enlarged my opportunity of knowing him, and it often occurred to me that God was designing him for good service in his cause. In their wisdom his parents put within his reach the elements of a good education. He was provided early with efficient instructors, of one of whom especially, Mr. Brooke, still the most excellent master of the Priory School, Norwich, he always spoke with warm respect. As a schoolboy he was greatly beloved, and both in classics and mathematics he made attainments far beyond the majority of his comrades. At the age of sixteen he left school,

and was articled to a medical man in his native city. Taking advantage of the rather meagre opportunities which were provided for him by this gentleman, he laid the foundation of a sound acquaintance with his profession, devoting the time which was not required for the business of the surgery to a course of suitable reading.

During this preparatory professional period I discovered the most admirable traits of moral principle. Had he been so minded he might have been indolent, and intemperate, and profligate, to a high degree. Few successful medical students owe so little to the circumstances of their position as did our deceased friend. Often was I made his confidant at that time, as he was striving against sin, and greatly was I comforted with the conviction that he was striving against it in the strength of the Lord. At the expiration of his articles he left Norwich for the metropolis that he might pursue the necessary course of study and practice in one of our London hospitals. Believing that he was the subject of divine grace, we commended him to God in the grateful conviction that he would be kept from the snares of his new position. Much to our comfort he at once connected himself with the congregation at Lion Street, Walworth, then under the care of the Rev. S. Green. He chose rather to deny himself, and take up his cross in company with the people of God, than to enjoy the pleasures of sin for a season. He now became a Sunday school teacher, and to this day the labours of love, which he so intelligently and assiduously rendered there, are remembered with delight by the teachers and children of the Lion Street school. He not only filled up his place punctually and constantly, but he filled it up well. He made his knowledge of various subjects subservient to the interests of his class and of the school

at large. He regarded it as a point of honour to do his best for the children whom he undertook to teach. At the same time he was most diligently prosecuting his professional studies, on the conclusion of which he received most honourable testimonials of his success. Thus has the result been communicated to me—"He passed his examinations at Apothecaries' Hall with great credit, and received his diploma as a surgeon with complimentary remarks for his diligence and attainments from his examiners." He then returned to Norwich, and becoming intimate with some eminent practitioners justified in their esteem the high opinion which his examiners had pronounced. There was no doubt that he was likely to rank among the best men of his profession.

The evidence of his conversion to God being most satisfactory he was encouraged to join himself to the disciples, and in September, 1840, he was baptized and added to the church. It was indeed a good profession before many witnesses.

The question now pressed, What should my friend do? What should be the sphere of his future life? Then came out the intimation that he had been meditating a missionary life; or at least that he was anxious to reside among the recently emancipated negroes, to follow his profession and yet aid the efforts of the ministers of Christ. The disclosure of his desire excited some surprise in the large circle by which he was both respected and beloved. Was it his settled conviction that he would leave England? Could not his attainments be turned to better account at home? Had he counted the cost of a residence in the West Indies? Such questions had been anticipated before they were proposed to him, and his answers were at hand. He believed that he could be a more useful man in Jamaica than in England,

and that as a medical missionary he might render especial service to Christianity under the circumstances of the island at that time. He had indeed counted the cost with becoming care. Not a difficulty nor an objection seemed to have escaped his attention. To the sacrifices involved in his project he was fully sensible. For the whole enterprise he was thoughtfully prepared.

On the serious consideration of the matter his parents not only gave him their full consent, but with great generosity facilitated the accomplishment of his desire. Sensitively alive were they to such a removal from them of their eldest son, just as they were looking for his pleasant and advantageous settlement at home; but they had often devoted him to the divine service and commended him to the divine care. What could they do, therefore, but let him go to a field of labour on which his heart was set as the sphere in which he could with the most effect glorify God? They would gladly have retained him within their circle. They did all they thought consistent with propriety to retain him, until they discovered that he was called of God to depart, and then with a simplicity which I never can forget they tenderly bade him God-speed.

In 1841 he left us for Jamaica. He sustained no official relation to the mission at that time, but most valuable were the services which he soon rendered to the missionaries and the churches. He obtained a good practice and acquired an influence throughout his district which was always devoted to the promotion of liberty and truth. Of liberty and truth he was a most intelligent advocate and a most resolute defender. Whilst he honoured the king he also honoured all men. He was patriotic and philanthropic at the same time.

Before he left England he had be-

come attached to Miss Elizabeth Hutchinson, a young lady of Over in Cambridgeshire, who went out to Jamaica in 1843, where they were most auspiciously married. Mrs. Newbegin approved herself at once to the novel circle in which she was called to move as a helper in every good word and work.

The impression on the minds of his friends was that he was now permanently located in Jamaica. Thus did he speak of his position there, "I am here in comparative comfort, having agreeable society and sharing in the respect of my neighbours." The probability was therefore great that he would remain where he was. But in November, 1843, he wrote to his father, "Well, I am going to surprise you. For a moment you will wonder what I can be thinking of. You remember my original object in coming here, viz., being a sort of lay missionary, and in some degree this has answered. I now feel it my duty, and prayerfully and sincerely too, to relinquish my profession here, and to become at once a missionary of the cross. I have long had this on my mind, and now it is my conviction that my duty is to follow Mr. Clarke to the shores of Africa. This is no sudden thing, I assure you. Do not think I have not counted the cost. I know you will feel disappointed that I should give over following my profession in which I have been succeeding so well. But conscience must be obeyed, and I feel it my fixed determination to go. My dear wife is quite as anxious about going as myself. Don't, my dear father, let your disappointment be great. Pray that I may be in the highest degree useful in my day and generation."

All this apprehension of his father's approval was premature. Nothing could have been more fully coincident with the noble devotion of the son

than was the generous sympathy of the father. We may judge how congenially that sympathy was expressed by this reference to it in a subsequent letter, "We received your very welcome letter yesterday, and were not a little comforted by its contents, for I confess I was somewhat apprehensive that the step I had taken would not meet with your approval."

Mr. and Mrs. Newbegin arrived in England from Jamaica in June, 1844. During the few months that he remained at home he was actively engaged in visiting his friends, and in doing all within his power to excite their interest on behalf of Africa. Among the valued friendships which he then formed was one with the beloved junior treasurer of the society, S. M. Peto, Esq., M.P., to whom he was first introduced after a designation service which was held at St. Mary's, Norwich, on August 21. It was then expected that he would leave for Africa immediately, but various circumstances detained him till the beginning of the year 1845, when, after a second designation service which was held at Lion Street, Walworth, he sailed with his wife and child on the 7th of February in the Dove. After a most pleasant passage of forty-five days the whole party reached the island of Fernando Po on Saturday the 23rd of March. Great was the joy of Mr. Clarke at their arrival, and equally great was Mr. Newbegin's joy, especially at what he saw on the following day—"I preached yesterday to a large number of people, and was heard with great attention." In his first letter he speaks of Clarke, Prince, Sturgeon, Merrick, Saker, and Fuller, congratulating himself and his fellow voyager, Mr. Thompson, on the opportunity afforded them of labouring in such a field with such men. Affecting indeed have been the inroads since made upon that band of honoured men.

Not one of them is left in Africa but Mr. Saker. Sturgeon, and Merrick, and Thompson, and Fuller, yes, and Newbegin too, are in heaven. Clarke and Prince are detained, through providential dispensations, at home. Mr. Saker, after a voyage to England for his health, has lately returned to Africa, and Mr. Wheeler, a most beloved and trustworthy servant of Christ, is just gone to be his companion in labour there. The messengers of the churches indeed are these two honoured brethren, and, it is believed, the glory of Christ.

Within six weeks of Mr. Newbegin's arrival "all the passengers of the Dove had suffered from fever." On his recovery he visited the continent, his intended field of future labour. During this absence one of his children was suddenly removed by death, and was buried the same day. In reference to the bereavement he thus wrote, "I hastened home to comfort my poor wife, who has had fever since I left. I found her patient and calm, though feeling much the loss of the dear infant. The Lord make me more diligent in my calling."

He now took up his residence at Bimbia, not far from the well-beloved Joseph Merrick. There he commenced in good earnest the labour to which he had devoted his life, assuring his friends at home that he "never felt to care half so little about this world, confident that He who had brought him to labour there would be faithful to him unto the end."

In February, 1846, he "sustained a fearful attack of fever," which was nearly fatal. Dr. Prince's attention to him was "beyond everything," and was graciously overruled for his recovery. Beautifully did he refer to the season of his extremity in a letter of 1st of March, "When I was surrounded by deep waters all was calm and serene

within. How many times in life have I felt the fear of death, but when he appeared at hand there was no terror in him! How all speculations and all uncertainties vanished away as the reality showed itself to me! May we all be more thankful and more diligent from this fresh manifestation of the divine goodness." His health being restored, "after this twentieth attack of fever," he set to work again, learning the languages of the natives, and preaching to such of them as were able to understand English. His professional skill was of great value as subsidiary to the great work of securing the attention of the natives to the glorious gospel of the blessed God. Such, however, was the inveterate attachment of the natives to their system of charms that he was frequently repelled by those whose diseases he could at least have relieved. On one occasion he amputated a limb of a negro and provided him with an artificial one instead. This was done so adroitly and effectively as to obtain for him something very much like renown.

About this time he was greatly affected by the death of Mr. Thompson. "Oh, what a shock it was! We had both been working together. He was in good health on the 5th. He was then seized just as I had been. And now he is gone! Well, his life was eminently devoted to God, and on his dying bed he bore good testimony to the truth of Christ." Mr. Newbegin and Mr. Thompson were very much attached to one another. They had evidently become accustomed to the habit of bearing one another's burdens, and so they were helpers of one another's joy. This "heavy stroke," this "chasm," as he describes the death of Mr. Thompson, again led him to renew his determination to spend and be spent for Africa.

In several letters written in the

summer of 1846 he communicates his intention of sending his surviving little boy to England on account of the dangers of the African climate. The pain of separation to both the parents was intense. "I never wrote to you with a heavier heart. I must surrender into your charge the darling whom I knew not how I loved until called to part with him. The dear smiling face which has often cheered me in my hours of sickness I shall not see again, and the sweet voice which in his own innocent way has often tried to soothe me I shall hear no more. Great sacrifices are these, but my Father's will be done." This beloved child reached England safely, and still survives to require the kindly practical regard of the friends of his sainted parents. Such infant orphans deserve more than they have sometimes received of the generous remembrance of the churches of Jesus Christ.

Though not as yet encouraged by evidences of success among the natives, our friend still toiled on, thus resolving, "While I have any strength left, or any power to labour, I will expend it all upon Africa, whose welfare I desire above all other places. Could I have the happiness of seeing one convert through my instrumentality I should be ready to adopt the language of Simeon, and depart in peace. I desire earnestly not to live in vain. I do breathe a holy religious atmosphere here which binds me most strongly to the place." Well was it for him that he waited so habitually and so hopefully on God. A stroke was awaiting him which put all his confidence to the test. In December, 1846, Mrs. Newbegin was attacked so violently by fever that it was deemed necessary to send for Dr. Prince from Clarence. He reached the sufferer in two days, and, as usual, was unremitting in his attentions both as a Christian and a physician. She so far

rallied as to be able to return with the doctor to his residence in Fernando Po. There everything was done for her that either friendship or professional skill could suggest, and for a time apparently with success. The time of her departure, however, was at hand. She had just heard of her child's arrival in England, when her strength rapidly failed, and on the 16th of January she died. In a letter of the 22nd her bereaved husband writes thus, "The desire of my eyes is taken from me. My faithful companion, whose greatest delight was to soothe and alleviate my anxieties by affection the most tender, is removed. . . . She spoke of the change that was awaiting her as delightful, and tried to cheer me. I asked her if her mind was peaceful. 'Perfectly,' she answered, 'not a trouble upon it.' I inquired her wish concerning my leaving Africa. Her reply was most emphatic, '*Don't leave Africa; don't go.*' She gradually sank until, the pulse ceasing to beat under my finger, all was over, and I was left desolate in this desolate land." Our friend was mercifully supported amidst his desolation, assuring his brethren that, "the supports of the gospel were great, and that in the midst of his bitter grief he was cheered by the sure and certain hope of eternal life." Now came the crisis of the trial of his faith. Was he sorry that he had exposed himself and his beloved ones to the inhospitable climate of Western Africa? With his wife and one precious child buried beneath its soil, and his only other child removed far away from him on account of the pestiferousness of the climate, did he regret that he had not remained at home? So far from this was his feeling that he said, "Thank God, I do not repent coming here. I had all this put before me by Mr. Hinton when on the point of leaving. I counted the cost then, and it was not

counted in vain. My dearest wife's request to me to remain here has given me fresh earnestness in my work. Continue to pray for me that I may remain steadfast and immoveable to the end." His labours at this time were more assiduous than ever. He was, amidst a good deal of discouragement, a workman who had no occasion to be ashamed. Mr. Merrick was accustomed to speak of his co-operation as "invaluable," not only as a medical man but as a labourer in the work of the Lord.

His own health now thoroughly gave way, and it was deemed necessary that he should return to England "to refit," as he said, for future service. He arrived in November, 1847, bearing too clearly the marks of the sufferings he had undergone. The air of his native place, and the loving attentions of his grateful family, were blessed to his recovery, although months elapsed before he became quite free from periodical attacks of fever. Not unnaturally, some among his friends intimated their desire that he would not return to Africa. There was plausibility, if not something more, in their representations that he had had his full share of the trials and dangers of a missionary's life. He listened to them with respect, but the entreaty occurred to him with sacred power, "*Don't leave Africa; don't go.*" His determination was formed to go back, and the statement of it was enough. There was a calmness and a real greatness in his way of putting it which the devout mind could not resist. During the summer of 1848 he was able to visit several of the churches and to preach and speak on behalf of his beloved mission. Delightful are the recollections of those visits, especially in his native county. The simplicity of the man was remarkable. His knowledge about Africa, and his aptitude at communicating that informa-

tion, were also remarkable. Not less so was his apostolic devotedness to the great work in which he was employed. Greatly was he admired and beloved.

In the prospect of leaving England he thought it right to contemplate a second marriage. Never were a good man's steps more graciously ordered by the Lord than were his in regard to that marriage. With a lady largely endowed with suitable qualifications he most providentially became acquainted, and in October, 1848, they were married. Subsequent events have proved that in this union with Miss Taylor he was richly — most richly blessed.

On the 7th of December, Mr. and Mrs. Newbegin sailed for Africa in the Dove. Their voyage was a distressing and dangerous one. How they escaped was a wonder to all, especially to Captain Milbourne who had felt it right to apprise them that "all hope they should be saved" seemed taken away. But God was gracious to them, and they got to Madeira alive. Their voyage thence was a pleasant one, and they reached Clarence on the 18th of February, 1849. A fortnight afterwards they arrived at Bimbia, where a right grateful welcome awaited them from all. Mr. and Mrs. Merrick were much refreshed by their presence, and presently all were joyously at work for Africa. The missionaries' wives were fine specimens of Christian women, and their influence upon the native females and their children was evidently producing good results. The congregations improved, the schools increased, the printing presses were in full work, the preaching of the word was effectual, baptisms occasionally occurred, and the Lord's supper was administered every Lord's day.

Discouragement, however, was near at hand again. Towards the end of the year Mr. Merrick's health failed

through his assiduous and unremitting toil. A voyage to England was deemed essential to his recovery, though, as he was leaving Africa, Mr. Newbegin wrote, "I have the most painful forebodings about the result." Captain Milbourne had left some time before. Not long afterwards Mr. Saker also was compelled to leave, so that our friend was the only European missionary there, having charge of the Dove, of the schools, and of all the stations. He preached now in Isubu freely and frequently. He writes, "I have just baptized two, and the good work is going on." The labour, however, was far too heavy for one man, as he soon found. Without the co-operation of his most excellent wife he would have been unequal to it from the first. As it was he could not hold on long. He became seriously indisposed. One attack succeeded to another, leaving him weaker every day. Still he did his best in preaching to the natives and conducting the general services of the mission. A cruise was generously offered him at this juncture by the captain of a French man-of-war; but he declined it on the ground that "his presence was needed just then on the continent." The news of Mr. Merrick's death arrived and greatly affected him. He became intensely anxious lest these successive bereavements should lead the society to abandon the mission in despair. Earnest were his pleas in letters to the treasurer and to private friends, and as earnest his assurances that "poor Africa does not deserve the blame of Merrick's death. He died through over working a weak frame."

A short time only was to elapse ere "poor Africa" was to be bereaved again. On the first Monday in April, 1850, he conducted the prayer meeting at Clarence, though much indisposed. No alarming symptoms appeared for some days, and he went on to work.

On the 7th he administered the Lord's supper at Bimbia, and gave a short address in Isubu. The same day he was attacked by violent ague, which greatly reduced him, and he intimated his apprehensions of danger. Remedies of various kinds were resorted to, but without any permanent success. On the 17th of April he was alarmingly worse, and gave up hope of recovery unless he could get out to sea, and, touching at Clarence, obtain medical help. The effort was made, but it was of no ultimate avail. As there was no professional man at Clarence when they touched there, it was thought right to go on to the Old Calabar river, where they hoped to find one on board some English ship. The rest must be told by his mourning widow. "While heaving to before Clarence he said, 'It is useless to proceed,' but I thought he might be exhausted simply, and not able to give a correct opinion, so I said, 'I do not wish to give up the last resource.' He replied, 'Quite right, proceed.' Towards evening his sufferings became intense. But his mind was calm and peaceful. All was peace. To our unspeakable comfort his mind never failed. When Mr. Wilson (a black man) had read and prayed, he took a farewell of all as far as his strength would permit, saying to Mr. Wilson, 'Tell the church at Clarence not to despair. God is not going to forsake his cause in Africa, although I am removed.' Shortly after he said, 'Oh, the agony!' 'Of body or of mind?' I asked. 'Oh, only in body,' he replied, 'my mind is calm and peaceful. Yes, I realize the presence of Jesus. An eternity of blessedness!' He lay composed for five minutes. It was the sleep of death.

"The kind friends who were with me, Mr. Horton Johnson and Mr. Williams especially, tried to comfort me, but their own sorrow overcame them,

and they wept and exclaimed, 'Truly, we are now as sheep without a shepherd;' and then in turn I had to become comforter, and remind them that the great Shepherd was with us still. They then performed the last kind offices to the departed, and as it was useless to proceed on our voyage we endeavoured to reach Bimbia or Clarence. The sea rose, and we were carried quite out of our course. Towards evening it fell a dead calm. The captain hoisted the flag, which was given us at Ramsgate, half-mast high, and the next morning we espied a steamer approaching us. It proved to be no other than the Phoenix, with the consul on board. At his solicitation the commander very kindly towed us into the harbour. His remains were interred by the side of Mr. Sturgeon with every mark of respect."

Thus our friend departed to his reward in heaven. And rarely have the circumstances of a good man's departure been more affecting. There, in a little vessel far out at sea, lay the dying saint. The only European with him was his wife. No female friend was there to render to her appropriate aid. The sufferer was agonized with pain for which there was no relief. Vain, vain indeed, the help of man. But in God was their help found. To the grateful consciousness of the weeping group he was their present help in the time of trouble. The expiring missionary was "thankful that he had ever come to Africa." His wife, as she was still looking on the earthly house of his tabernacle, wrote there and then, "I would rather he should thus fall in the conflict than that he should have deserted the field." Surely, as the angels were hovering around the "Dove" to bear away this "messenger of the churches" to Abraham's bosom, they might have said among each other, "Here is the patience and the faith of the saints."

Scarcely had Mrs. Newbegin landed from the Dove than she became most dangerously ill. For some days the result was dubious. It was feared that she could never rally. The Lord, however, stayed his rough wind in the day of his east wind. Through the professional attention which was generously afforded her at Clarence, and the kindness which all parties strove to manifest, the crisis was passed in safety, and she was able to set out, before long, on her return to her native land, which she reached in September.

The churches will not fail to make mention of such a sister in Christ in their prayers unto God continually. To bear the burden of a widow indeed is to fulfil the law of Christ.

This memoir will be suitably concluded by the record of one of the many practical proofs of Christian affection which constantly occur among missionaries of different religious bodies in heathen lands.

Mr. Newbegin, the only European missionary belonging to the Baptist Mission, being dead, and his widow being unable, through illness, to render any help in this emergency of the mission, it was determined to despatch the Dove to the Scotch missionary station at Old Calabar to ask some Christian minister to repair at once to the scene of desolation and grief. A further request was also made that some Christian lady would, if possible, come down to Mrs. Newbegin's relief. It was known by all the parties at Fernando Po that Mr. Waddell and his brethren were not baptists, but presbyterian pædobaptists. It was known at the same time that they were Christians, and this was enough. They would assuredly come unless Providence prevented. This was the universal conviction at Fernando Po, from the governor of the island downwards. The conviction accorded with the fact.

The presbyterian brethren no sooner heard of our calamities than they showed how if one member suffer all the members suffer with it. Mr. and Mrs. Waddell hastened down to Clarence, where the one betook herself to the bedside of her bereaved sister, and the other assembled around him the deacons and members, not only of the church on the island, but of the churches on the continent. The results were most satisfactory. Mr. Waddell gave important counsel to the brethren under their trying circumstances, and with true apostolic fervour commended them to God and the word of his grace. Mrs. Waddell's visit was most refreshing. Under her genial and soothing influence the mind of the sufferer began to regain its tone, and she was able, in some measure, to respond to the expressions of sisterly affection with which she was so kindly blest. Altogether it was a beautiful exemplification of the love of the brethren. It was a fine close to Mr. Newbegin's African career. In the presence of the heathen it was seen that though he was the agent of a particular society, he was really a representative of the universal church.

The reader will perhaps ask now, What results have been secured by the various labours and sacrifices to which this paper refers? No definite answer can be given to such inquiry, but, in the judgment of the several survivors of the departed there is sound reason for the opinion that the results quite equal those which, under similar circumstances, have been secured in any part of the missionary field. The good done has been confessedly for the most part preparatory rather than final or complete. In the number of conversions which have been effected there is ample reason for thanking God and taking courage; but greater reason is found in the production of a written language, in the translation of the

scriptures, in the preparation of school-books, in the operations of the printing presses, in the existence of several Christian churches, in the assiduous labours of native preachers, and in the impression which has been circulated through a large tract of country that the religion of Jesus Christ is profitable for all things, having promise of the life that now is, and of that which is to come. The memoir of Joseph Merrick by Mr. Clarke contains information on these points which shows that we

have not been labouring in vain.

That some grave mistakes were made at the commencement of the West African Mission, and even afterwards, seems admitted on all hands, but that it has been in any sense a failure cannot be admitted at all. It has sown in tears, but it has already reaped its first fruits with joy. Let the good work be steadily prosecuted, and though still it will go forth bearing precious seed with weeping, it shall doubtless return again bringing its sheaves with joy.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. II. MATTHEW III. 6.

ON the words, "And were baptized of him in Jordan," Mr. Barnes writes thus:—

"The word baptize signifies originally to tinge, to dye, to stain, as those who dye clothes. It here means to cleanse or wash anything by the application of water. See Note Mark vii. 4. Washing, or ablution, was much in use among the Jews, as one of the rites of their religion, Num. xix. 7; Heb. ix. 10. It was not customary, however, among them to baptize those who were converted to the Jewish religion until after the Babylonish captivity. At the time of John, and for some time previous, they had been accustomed to administer a rite of baptism, or washing, to those who became proselytes to their religion; that is, who were converted from being Gentiles. This was done to signify that they renounced the errors and worship of the pagans, and as significant of their becoming pure by embracing a new religion. It was a solemn rite of washing, significant of

"cleansing from their former sins, and purifying them for the peculiar service of Jehovah. John found this custom in use; and as he was calling the Jews to a new dispensation, to a change in their form of religion, he administered this rite of baptism, or washing, to signify the cleansing from their sins, and adopting the new dispensation, or the fitness for the pure reign of Messiah. They applied an old ordinance to a new purpose. As it was used by John, it was a significant rite, or ceremony, intended to denote the putting away of impurity, and a purpose to be pure in heart and life."

The greater part of this passage rests on what has already been shown to be "the baseless fabric of a vision." Let the reader however observe the influence which the unproved notion that before the days of John the Jews were accustomed to baptize proselytes from paganism exerts on Mr. Barnes's views of John's baptism, and the authority under which it was administer-

ed. "The baptism of John, whence was it? from heaven, or of men?" Mr. Barnes teaches us to assign it a human origin. After the Babylonish captivity it was introduced, according to his theory, by the rabbies. John saw that it was suited to his purpose, and in the exercise of a sound discretion adopted it! "John found this custom in use," says Mr. Barnes, "and as he was calling the Jews to a new dispensation, to a change in the form of religion, he administered the rite of baptism, or washing, to signify the cleansing from their sins, and adopting the new dispensation, or the fitness for the pure reign of the Messiah." How different is this from the account which John himself gives! He speaks of himself as *sent to baptize*. This was his original commission. "He that sent me to baptize in water, the same said unto me," &c. 'Ο πίψας με βαπτίζειν ἐν ὕδατι. Mr. Barnes traces the significance of the rite to the purpose with which it was used, as he supposes, by the rabbies; John assigns a different reason, totally inapplicable to them: "that HE should be made manifest to Israel, therefore am I come baptizing with water." Thus we find a wise and good man, misled by a fallacious tradition, so far as to lose sight of the scriptural account of the origin of John's baptism, and to substitute for it one of his own invention. How dangerous is the slightest deviation from the protestant rule of faith and practice!

Leaving this, however, let us turn to what Mr. Barnes says of the significance of the word *baptize*, in explaining which, like many who have gone before him, he confounds βαπτω [BAPTO] a word that is never used in the New Testament respecting the ordinance, with βαπτίζω [BAPTIZO] the word that actually is employed. The difference between them is pointed out and proved conclusively by a Greek scholar of

great eminence, who relinquished his preferment as a presbyterian clergyman, in obedience to an enlightened conscience, and, as he himself observes, "could have no temptation to become a baptist." "Knowing the strength of prejudice on the other side, and the odium attached to truth on this question," says the late Dr. Alexander Carson, "I have, from the commencement of the examination of the subject, acted with the utmost caution and deliberation. To me it was a very serious sacrifice to change my views on this question." His language is, "There is a very obvious difference in the use of the words; and a difference that naturally affects the point at issue. This difference is, βαπτω [BAPTO] is never used to denote the ordinance of baptism, and βαπτίζω [BAPTIZO] never signifies to dye. The primitive word βαπτω [BAPTO] has two significations, the primary to *dip*, the secondary to *dye*. But the derivative is formed to modify the primary only; and in all the Greek language, I assert that an instance is not to be found in which it has the secondary meaning of the primitive word. If this assertion is not correct, it will be easy for learned men to find an example in contradiction. That βαπτω [BAPTO] is never applied to the ordinance of baptism, any one can verify, who is able to look into the passages of the Greek Testament, where the ordinance is spoken of. Now if this observation is just, it overturns all those speculations that explain the word, as applied to baptism, by an allusion to dyeing; for the primitive word that has this secondary meaning is not applied to the ordinance; and the derivative word, which is appointed to express it, has not the secondary signification of *dyeing*. Βαπτω [BAPTO] has two meanings, βαπτίζω [BAPTIZO] in the whole history of the Greek language has but one. It not only signi-

fies to dip or immerse, but it never has any other meaning. Each of these words has its specific province, into which the other cannot enter; while there is a common province in which either of them may serve. Either of them may signify to dip generally; but the primitive cannot specifically express that ordinance to which the derivative has been appropriated; and the derivative cannot signify to *dye*, which is a part of the province of the primitive. The difference is precise and important. Most of the confusion of ideas on both sides of the question, with respect to the definite meaning of the word baptism has arisen from overlooking this difference. Writers, in general, have argued from the one word to the other, as if they perfectly corresponded in meaning."*

Dr. Carson was of opinion that the word baptize was only applicable to a case in which the body spoken of was put into a fluid; while other good Greek scholars admit that the word may with propriety be used when the body is completely covered with a fluid coming upon it. Thus, in their view, the pebbles on the sea-shore may be said to be baptized when the rising tide flows over them. So, Dr. Cox, in the year 1824 published a work in answer to several pædobaptist writers in which he says, "It is quite obvious that although the bestowment of the Holy Spirit be represented figuratively as descending from above, like every good and perfect gift, yet the result of that communication, the state of repletion with these influences is very differently described—it is called BAPTISM. A person may indeed be immersed by means of pouring, but immersion is the being plunged into water or overwhelmed by it; and no one of the terms

employed to represent the mode of imparting the Spirit can describe the effect of the communication." Were the water to ascend from the earth, it would still be baptism were the person wholly covered with it."* Dr. Halley, in his Congregational Lectures, acquiesces in this, saying,—“I see not what philological question there is between Dr. Cox and myself.” He expresses his own view of the meaning of the word BAPTIZO in these terms:—“We believe that βαπτίζω is to make one thing to be in another by dipping, by immersing, by burying, by covering, by superfusion, or by whatever mode effected, provided it be in immediate contact. A body placed in a tomb, a man shut in a house, is not strictly baptized, but a body put in the surrounding earth of a grave, or a man covered with the ruins of a house, is baptized. As the action of the verb refers, in almost all instances, to liquids, although not of necessity, for it may apply to solids of a soft and permeable nature; it may simplify the matter to say, that baptists explain the word as uniformly meaning to put the thing baptized into the liquid: we contend that it means to make the thing baptized be in the liquid, however it be done.” It is to be remembered that we are citing Dr. Halley, not to show what the opinion of the baptists is, the baptists being in fact divided on the point, but what the opinion of those Greek scholars of whom he is the representative is. He proceeds:—“To put a thing into water is, as they say, to baptize it; this, as we say, is the truth, but not the whole truth; for to put the water over the thing is also to baptize it. With them nothing is baptized unless it be dipped into the liquid; with us everything is

Baptism in its Mode and Subjects considered. 1831. Pages 2, 3.

* On Baptism. Chiefly in Reply to the Etymological Positions of the Rev. Greenville Ewing, &c., &c. P. 94.

baptized which is covered with the liquid."*

In like manner, Professor Wilson of Belfast, who has recently published a work entitled "Infant Baptism a Scriptural Service, and Dipping unnecessary to its right administration," says, "Our general statement is, that the word βαπτίζω [BAPTIZO], unlike βαπτω [BAPTΩ] in its primary sense, is not tied to any exclusive mode, but embraces a wider range, and admits of greater latitude of signification. Let the baptizing element encompass its object, and in the case of liquids, whether this relative state has been produced by immersion, affusion, overwhelming, or in any other mode, Greek usage recognizes it as a valid baptism."†

The Hon. and Rev. B. W. Noel had so much to lose by becoming a baptist that no one can wonder that he gave much time to the investigation before he determined to renounce the views in which he had been educated; and the published result of his researches shows extensive learning as well as conscientious diligence. On the point before us he expresses himself thus judiciously: "I am not the least disposed to question this secondary sense of the word βαπτίζω [BAPTIZO]. As it generally means to immerse by dipping, to plunge into water, so it sometimes means to immerse by flooding, to overwhelm with water. But since this secondary sense is rare, it seems to me that we have no right to expound by it Christ's commission to his disciples. Since he used the word βαπτίζω [BAPTIZO] without explanations, he must be understood to use it in its

ordinary sense."* What, in his judgment, is the ordinary sense, after years of anxious inquiry, availing himself of the assistance of classics, lexicons, and pædobaptist commentaries and controversial treatises, he tells us in the following passage:—"By the word 'immerse' is meant to plunge or to overwhelm; it is exactly synonymous with 'submerge.' A thing is immersed or submerged whether it is plunged into water which is at rest, or whether being itself at rest it is overflowed by water. Immersing is overwhelming with a fluid; immersion is the state of being overwhelmed by it. Now the word 'baptize' means thus to overwhelm with water; and the word baptism' means the state of being overwhelmed: to baptize is to immerse, and baptism is immersion."†

If the reader will now cast his eye again over Mr. Barnes's language which we have been examining, he will perceive that it is divisible into two parts. The first consists of assertions respecting the meaning of a Greek term, which are discarded by eminent Greek scholars, both baptists and pædobaptists, who have written expressly on the subject since his remarks were published; the second of mere deductions from a Jewish tradition which cannot be proved to have had any existence till long after the apostolic writings were completed. This is however but a portion of the esteemed commentator's note: the remainder, it will be our duty to quote and consider hereafter.

* The Sacraments. 1844. Pages 347, 348.
† London: 1848. Page 96.

* Essay on the External Act of Baptism. 1850. Pages 30, 31.

† Ibid. p. 1.

THE PRAYER OF THE AFFLICTED.

BY THE REV. OCTAVIUS WINSLOW, M. A.

SAY not that your censer has nothing to offer; that it contains no sweet spices, no fire, no incense. Repair with it, all empty and cold as it is, to the great High Priest, and as you gaze in faith upon him who is the Altar, the slain Lamb, and the Priest, thus musing upon this wondrous spectacle of Jesus's sacrifice for you, his Spirit will cast the sweet spices of grace, and the glowing embers of love into your dull, cold heart, and there will come forth a cloud of precious incense which shall ascend with the "much incense" of the Saviour's merits, an "offering and a sacrifice to God of a sweet smelling savour." Remember, that Jesus offers with the "much incense" the prayer of "all saints." In that number *you*, beloved, are included. The tried saints—the sick saints—the sorrowful saints—the tempted saints—the bereaved saints—the weak and infirm saints—the wandering and restored saints; Yea, "the prayers of all saints" are offered upon the "golden altar which is before the throne." Nor forget that there is *evening* as well as morning incense. "When Aaron lighteth the lamps at *even*, he shall burn incense." And thus when the day season of your prosperity and joy is past, and the evening of adversity, sorrow, and loneliness draws its sombre curtains around you, then take your censer and wave it before the Lord. Ah! methinks at that hour of solemn stillness, and of mournful solitude,—that hour when grief loves to indulge, and visions of other days dance before the eye, like shadows upon the wall—that hour when all human succour and sympathy fails—that *then* the sweetest incense of

prayer ascends before God. Yes, there is no prayer so true, so powerful, so fragrant, as that which sorrow presses from the heart. Oh, betake yourself, suffering believer, to prayer!

"Art thou a pilgrim and alone?
Far from the home once called thine own?
From friendship's faithful bosom wrested,
In stranger hands thy comforts vested;
Thy life a cheerless wintry day,
Unlit by sunshine? Rise and pray!

"Smiled on thee once the blies of earth,
And flitting joys of transient worth?
Hast thou adored some idle shrine,
Or bent how many a knee at thine?
Faded those creatures of a day,
What hast thou left? Arise and pray!

"With tears, with bitterest agony,
The Saviour wrestled, soul, for thee,
Ere he could all-triumphant rise,
To plead the accepted sacrifice:
So, till the world shall pass away,
Shall stand his words,—Arise and pray!"

Bring forth, then, your censer, sorrowful priest of the Lord! Repenish it at the altar of Calvary, and then wave it with a strong hand before God, until your person, your sorrows, and your guilt, are all enveloped and lost in the cloud of sweet incense as it rises before the throne, and blends with the ascending cloud of the Redeemer's precious intercession. Prayer will soothe you—prayer will calm you—prayer will unburden your heart—prayer will remove or mitigate your pain—prayer will heal your sickness, or make your sickness pleasant to bear—prayer will expel the tempter—prayer will bring Jesus sensibly near to your soul—prayer will lift your heart to heaven, and will bring heaven down to your heart.—*Midnight Harmonies.*

ON THE ROMISH CONTROVERSY.

BY THE LATE REV. ALEXANDER CARSON, LL.D.

In all reasoning there are certain first principles which it is necessary to take for granted, and without an entire agreement in which, on both sides, it is impossible to come to a conclusion. Without common principles on some grand points, it is impossible even to argue, for argument must have an acknowledged foundation. Among the various sects of protestants the bible is such a common foundation, whose authority in religious controversies is paramount and ultimate. But in reasoning with Roman Catholics, protestants have not this advantage. The

scriptures, though in some sense acknowledged, are not with them the only, nor the ultimate standard. Tradition has the better half of the empire of revelation, and a Lord Paramount is acknowledged in the authority of the church. As long as this principle is held, it is easy to see that no satisfactory results need be expected from reasoning with them on the meaning of scripture. The bible is not to Roman Catholics the ultimate appeal; and their only first principle, the authority of the church, we utterly disown.—*Works, Vol. II.*

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. X.—ANTICHRIST.

THIS word occurs in the inspired writings only in the following instances:—

- 1 John ii. 18. As ye have heard that *antichrist* shall come, even now are there many *antichrists*.
 22. He is *antichrist* that denieth the Father and the Son.
 iv. 3. This is that [spirit] of *antichrist* whercof you have heard that it should come.
 2 John iv. 7. This is a deceiver and an *antichrist*.

In composition, the Greek preposition *αντι* [ΑΝΤΙ] denotes opposition, contrariety, reciprocity, or substitution. The words anti-dote, anti-febrite, anti-pathy, anti-podes, anti-type, anti-phlogistic, anti-nomean, and others in

common use, may illustrate this. An opponent of Christ, whether he be so openly or covertly, is an antichrist; his chief opponent is *the* antichrist.

Lücke, in treating of this word, says, "The signification and use of the Pauline δ *αντικειμενος*, [HO ANTIKEIMENOS] 2 Thess. ii. 4, is similar. Both are collective notions; but as St. Paul speaks of many *αντικειμενοι* [ANTIKEIMENOI] so also St. John speaks of many *αντιχριστοι* [ANTICHRISTOI] meaning the individual manifestations of the antichristian principle, δ *αντιχριστος* [HO ANTICHRISTOS]." Paul's term might with propriety be translated *the opponent*. Tyndale renders the clause: "the son of perdition which is an adversary and is exalted above all that is called God, or that is worshipped."

ILLUSTRATIONS OF SCRIPTURE.

"A genus which is not itself a species of anything, is called *its highest genus*; a species which is not a genus of anything, *its lowest species*: in enumerations it is improper to rank higher and lower species together; thus, e. g., to speak of flowers as being 'roses,' 'lilies,' 'water-lilies,' 'violets,' &c., would be illogical, the third article being manifestly included in the second." Dr. Gray having made this remark in his Exercises in Logic, applies it in a note as follows:—"It would be unreasonableness to expect that this law of co-ordination should be observed very strictly in animated composition; but where we may assume that it has been observed, we shall sometimes be enabled to decide between two meanings of a word, otherwise equally eligible. Thus in Hebrews xi. 37, where it is said of the ancient worthies, that 'they were stoned, they were sawn asunder, they were tempted, they were slain with the sword:' unless we may interpret the third verb employed, 'seduced by promises of favour,' we should have a *genus* mixed up in the enumeration with three of its *species*. A similar observation will apply to a pas-

sage in the Corinthians, 1 Cor. i. 30; Who (i. e., Christ) of God is made unto us wisdom, righteousness, sanctification, and redemption. *Redemption* in scripture is sometimes put for the blessings of salvation generally; sometimes specifically for the resurrection of the human body. It is only on the supposition that the latter is the kind of redemption intended here that the enumeration will be one of co-ordinate items."

Quoting the words of our Lord (Matt. xii. 30), "He that is not with me is against me," as an example of the logical fact that *contraries* and *contradictories* are sometimes identical, the same discriminating writer says, "We are accordingly prepared for the converse aphorism which was uttered by the same divine speaker on another occasion, 'He that is not against us is on our part.' (Mark ix. 40.) It appears not an unfair generalization of the comparative purport of the two sentences which Bacon somewhere makes that the former is the principle to guide our judgments in *fundamental* matters of religion, the latter in *indifferent* ones."

A THOUGHT OF HOME.

AMIDST the trials multiplied,
That wait on human life,
The surges of this sweeping tide
Of vanity and strife,
There is a hope can calmness give,
And the faint heart upbear,—
The hope that we shall one day live
Beyond the reach of care.
Yet would we not for glory yearn,
Because its golden beams
Are never veiled in darkness stern,
Nor dimmed by sorrow's streams:—
But we for Heaven's bright realms would long
Because our Lord's on high,
The theme of every bursting song,
And joy of every eye.
"To see Him as he is,"—will mould
Our fashion to his own;
His glorious image to behold,
Will earth's last thought dethrone;

His smile to wiew will dry the tears,
Which ceased not here to flow;
His love to feel will hush the fears,
That wearied us below;
His deathless majesty to trace,
Our endless life will be.
Calm—sorrowless, *must* be the place,
Where thine shall live with thee:
But oh, thou Lord of peace and love,
In gloom our joy is this—
The thought that in the world above,
Thy presence is their bliss.
Then, favoured spirit, spread thy sails,
And hasten on thy way:
Propitious are the daily gales,
That round thee constant play:
Seem they too stormily to roar?
Yet heavenward still they tend;
And wait thee to the tearless shore,
Where smiles thy truest Friend.

REVIEWS.

The Progress of Beguilement to Romanism. A Personal Narrative. By ELIZA SMITH. Authoress of "*Five Years a Catholic*," &c. &c. London: Seeleys. 12mo., pp. 114.

Five Years a Catholic: with Incidents of Foreign Convent Life. By ELIZA SMITH. Third Thousand. London: Partridge and Oakey. 24mo., pp. 90.

Hints to Romanizers. No. I. The Confessional, and the Conventual System. Extracted from Michelet's "Priests, Women, and Families." London: Seeleys. 18mo., pp. 30.

Auricular Confession. By the Rev. H. H. BEAMISH. Minister of Trinity Chapel, Conduit Street, and Chaplain to the Rt. Hon. the Earl of Bandon. London: Hanbury and Co., 70, Edgware Road.

IN the Lectures which Dr. Wiseman delivered at Finsbury a few years ago, and which he afterwards published, on the Principal Doctrines and Practices of the Catholic Church, there was no arrangement which he made more strenuous effort to commend to the approbation of the British public than Auricular Confession. He lavished his skill on the endeavour to show that this practice against which unreasonable prejudices existed in this country was innocent, beneficial, and necessary. His argument is briefly this:—that "the Catholic church teaches that Christ did establish on earth a means whereby forgiveness should be imparted to wretched sinners—whereby, on the performance of certain acts, all who have offended God may obtain authoritative forgiveness;"—that "the institution left by our Saviour was the Sacrament of Penance;"—that "the

Sacrament of Penance is composed of three parts,—contrition or sorrow—confession or its outward manifestation—and satisfaction;"—that "the sinner is bound to manifest his offences to the pastors of his church, or rather, to one deputed and authorized by the church for that purpose, to lay open to him all the secret offences of his soul, to expose all its wounds, and in virtue of the authority vested by our blessed Saviour in him, to receive through his hands the sentence on earth, which is ratified in heaven, that God has forgiven him;"—that "as it may appear that there was not a solid resolution of amendment, and consequently a sincere and efficient sorrow for the crimes and offences committed, so it may be prudent to deny that forgiveness, and therefore," he adds, "we believe that this case also was provided for, by Christ, and that he gave to the church a power of withholding forgiveness, or delaying it to a more seasonable time." This, he teaches, is perfectly in accordance with the whole system:—for there "we find, as I have taken some pains to show you," says Dr. Wiseman, "that our Saviour established a kingdom, or species of dominion, in his church, consisting of an organized body, intended to minister to the wants of the faithful, with authority coming directly from him, that there was rule and command on the one side, with the obligation of learning and obeying on the other." . . . "When he instituted baptism as a means of washing away original sin, that very institution excluded any other means of obtaining that benefit. In still stronger manner, then, does the commission here given

constitute the exclusive means of forgiveness, in the ordinary method of God's appointments; for not only does it leave this to be deduced by inference, but, as we have seen, it positively so enacts, by limiting forgiveness in heaven to the concession of it here below, by those to whom it is entrusted." . . . "This is the basis," adds the expounder of modern Romanism in England, "this is the ground-work in scripture of the Catholic doctrine, that sin is to be forgiven by the pastors of the church, in consequence of the institution of Christ, who has appointed them as his judges, his vicegerents, and ministers, for that purpose; and that, to obtain this forgiveness, it is necessary to lay the case,—in other words, all our transgressions—before him who is entrusted with the responsibility of the sentence pronounced."*

The immense importance of this institution to the "organized body" for whom a "species of dominion" is here claimed is obvious. Among a conscientious laity, it renders the "organized body" omnipotent. They are the authorized judges of right and wrong—authorized to declare a deed to be lawful, nay incumbent, which the penitent scruples—authorized to declare a practice to be sinful which the light of conscience had led him to regard as duty—authorized to demand explanations of every transaction in which the penitent has been engaged, however private and confidential—authorized to withhold absolution at discretion till the penitent complies submissively—authorized to bestow it at once if the penitent will but comply with the confessor's wishes. How unlimited the control over the mind, conscience, actions! The power thus exercised sets at nought all distinctions between spiritual and secular, arbitrary and constitutional.

The spiritual overrides the secular; the arbitrary supersedes the constitutional; the confessor expounds authoritatively for the penitent his duties and his allegiance, has unlimited control over his conscience, and pronounces or withholds the essential words by which alone he can be rescued from everlasting pains. Every question must be answered. Concealment of thought, word, or deed, is mortal sin. The autocrat, the general, the statesman, the bride, the wife, the husband, the parent, the child, must all answer whatever questions are propounded by the confessor, till he pleases to be satisfied that he may now grant absolution. Michelet has shown philosophically how irresistible is the ascendancy over the penitent which is acquired at the confessional. His representation needs no evidence to support it; moderate knowledge of human nature shows that it must be so. "The master of the thoughts is he to whom the person belongs. The priest has the soul fast, as soon as he receives the dangerous pledge of the first secret, and he will hold it faster and faster." Even with a virtuous confessor, a man desiring only to do his duty, the temptations to abuse his influence arising unexpectedly must be innumerable; but what will be the case with one who is intentionally vile! The Instructions for Confession given in "The Garden of the Soul," one of the most popular books of devotion among the English Catholics contain evidence sufficient to show the pernicious influence that must attend a scene which requires such preparation as is there enjoined. The "Examination of Conscience upon the Ten Commandments" presents the reader with such an encyclopædia of lusts in the form of questions, as could only have been imagined by writers conversant with vice in its most detestable forms. Mr. Beamish concludes

* Lecture 10.

the Appendix to his Lecture by saying,—

“The author does not attempt to shock the pure and virtuous feelings of those who may read this work with the recital of the authorized “*examen*” of the confessional; suffice it to say, that he has in his possession a book, in common use amongst the Roman catholics in this country and in Ireland, given to him by a *lady*, the wife of an officer in the army, and the niece of a Roman catholic bishop, who renounced popery when supposed to be dying, and embraced the truth as it is in Jesus, part of which is so loathsome and offensive to every feeling of purity and moral principle, that he is obliged to keep it sealed and secured under lock and key, and would not recite aloud a passage from it for any possible inducement that could be offered.” *Beamish*, p. 65.

Similar feelings have often prevented our adverting to the Confessional; but in doing so now, we have opportunity to avail ourselves of the delicacy of a female pen, and it is for our female readers especially that we intend the following paragraphs. They ought, we conceive, to be acquainted with such general statements as those which follow, there being much in the Roman Catholic system which is adapted at first sight to attract them, and special efforts being made to allure them by its zealous agents.

The Progress of Beguilement to Romanism came into our hands in the ordinary course of things, for review. Its size suited the pocket when we happened to be about to spend an hour or two in a public vehicle, and its perusal interested our feelings. It appeared to us to contain internal evidence of authenticity; but a conviction of that kind is not easily transferrible, and, unless we could obtain some information respecting the writer, we doubted the propriety of bringing the narrative before our readers. Perceiving that it was dedicated to the Rev. W. H. Havergal, M.A., Rector of St. Nicholas, Worcester, and Honorary

Canon of the Cathedral in that city, we took the liberty of writing to that gentleman a letter of inquiry, therefore, and received from him an answer as prompt as possible, and as frank as could be desired. Entering completely into our views, he assured us that Eliza Smith is the veritable name of a veritable person, that she is now an attendant on his ministry, and a teacher in his Sunday school, and that he is persuaded that her narrative is thoroughly trust-worthy. While she was writing it, she availed herself of his advice, and he observes that her anxiety to be accurate was really beautiful. He gives some details respecting her early history and her family connexions, which it is not necessary to publish but which corroborate his conviction of her truthfulness. Having received this satisfactory testimony, we determined to obtain her other work, “Five Years a Catholic,” and to write this article.

At an early age, being in circumstances which allowed her habitually to think and act freely for herself, “she had reasoned, speculated, and pronounced judgment, on all those manifold questions that seem to poor humanity to bear the mark of incongruity in God’s dealings with his creatures; and had passed so boldly into the regions of doubt and scepticism, that she knew not what she believed of the revealed economy of salvation, or whether she believed at all.” In a dark and unhappy state of mind, yet with a heart keenly alive to the perfect and the beautiful, and with affections going actively and constantly in search of them through broken channels and muddy waters, after satiating her thirst for information from every other available source, she seized with eagerness some books which came in her way, treating of the Roman Catholic faith. Reading on and on, “the heart was taken prisoner even before the intellect,

and without stopping to examine minutely the details of a fabric which promised so fair, she became fascinated, as many before her have been, by an *ideal* never to be realized—the very victim of her own aspirings after the truthful and the pure. Here, after all her distractions, she at length found quiet—after all her doubts and darkness *certainty* and light. It was *faith* she wanted, not opinion: and here was faith, definite and arbitrary enough to satisfy the most zealous worshipper at its shrine." She was now called to watch the dying agonies of a beloved mother who had long been lingering in fatal disease, and the event deepened her impressions of the worthlessness of earthly things in comparison with the soul's salvation. She became acquainted with some Romanists, was introduced to a priest, and was permitted to inspect some establishments, after a visit to which she says, "the dignified and edifying demeanour of the interesting nun who showed me the convent—herself a convert, and capable of entering into my feelings—the retired loveliness of the situation, the beauty of the building, and imposing quiet of the exquisite little chapel and adjoining cloister, excited to passionate admiration the already predisposed mind; and the subsequent interviews with the polished dignitaries of the church to whom I was introduced at the college, and again at the bishop's house, completed the spell." The efforts of her relatives and friends could now no longer deter her from her purpose; and a constant correspondence with Father Eustace, to whom she revealed all her pent up emotions, and who appeared to her excited mind the only friend and sympathizer she had, cherished it, till at length her purpose was consummated, and she was received into the bosom of "The Church." In the very act of initiation some things

indeed startled her; but she knew that it was not for her to reason respecting them, "if the church was infallible, all she taught, from the highest article of faith, to the most insignificant detail, was alike worthy of the credence and veneration of her docile children."

"So I silenced my foolish quibbling, and went on to the test of a convert's fervour and sincerity—confession. And here was assuredly a fresh, and not so easily vanquished source of pain and disquiet. The theory had appeared just, fair, and rational, but the *reality* was terrible. Divested for the public gaze of its darkest ingredients, and dressed up in false and meretricious hues of truth and purity, it *seems* but a dogma calculated to exert a beneficial influence upon mankind, and prove a source of morality and usefulness. But, oh! like all ideals, how unlike the actual! It was a dark page in my experience, and one I cannot dwell upon. But I was strangely startled, utterly confounded: under other circumstances, nay a few months before, it would have put to rest my longings after Catholicism for ever. But the mantle of evening had already cast its shadowy folds around me, and they were fast enveloping me in darkness as of midnight. The purity of mind and delicacy in which I had been educated, ill prepared me for what I had here to encounter; and my own sincerity and dread of committing a sacrilege, by magnifying circumstances the most trifling into sins of vast account, occasioned the augmentation rather than lessened the suffering and annoyance. Every delicate and better feeling prevents full delineation here. Nor am I blaming individuals; it is the *system* which is at fault. A system which teaches that things which degraded humanity must blush, in the presence of *Heaven* and its *angels*, even at the *remembrance* of, should be laid open, dwelt upon, and exposed in detail, to the sullied ears of a *corrupt* and fallen fellow mortal; who, of like passions with the penitent at his feet, is thereby exposed to temptations the most dark and dangerous. But what shall we say of woman! Draw a veil,—oh! purity, modesty, and every feminine feeling,—a veil dark as oblivion, over the sad outrages too often committed against thee. O! there are things too strange for record,—truths too pungent for easy acquiescence; facts too startling, and at the same time too delicately intricate to admit of public portrayal, or meet the popular gaze. But the cheek can blush in secret at the true images of memory's evoking, and the outraged mind shrink back in horror

at the recollection of the dark realities which have oppressed and overwhelmed it. I appeal to converts, to converts of the gentler sex, and ask them, fearlessly ask them, what was the *first* impression on their minds and feelings, when some of the truths of the confessional struck home? I ask not the impure, the already defiled,—for to such it is sadly susceptible of being made even a darker source of abuse and shame—but I appeal to the delicate and high-minded, to the pure in heart and sentiment: was not your *first* impression one of dread and bewilderment almost stunning, to be followed by a sense of humiliation and degradation, not easily to be defined or supported? Yet even here sophistry comes in to the rescue, and the enfeebled mind, driven from every other resource, asks itself whether its *previous* ideas may not have been the erroneous ones, and the *present* but truth, in an unpalatable shape? Whether, in fine—as the advocates of the dogma love to urge—there is most shame in the commission or confession of guilt? Until, as effectually mystified as is needful for the purpose, at length the poor votaries of the doctrine of the availableness of suffering to purge away guilt, include *this* too (even reconciled to its very bitterness), as one of the most efficacious methods in the prescribed list of satisfactions. How strange are the extremes of folly to which the human heart will stoop, how abject the humiliation to which it will submit! No more indelible and convincing mark of its fall from original greatness could have been devised than is thus supplied.

“By such puerile modes of reasoning, I did my best to degrade my mind to the necessary level; and though never wholly successful, contrived after a time to blunt the edge of its susceptibility, in some slight degree. My palpable surprise, and dread also, I believe, shielded me from much after the *first* trial, at least for some time, and also my subsequently scrupulous care, that there should be no shadow of *excuse*, for the most indirect approach to what had so distressed me. But my first impression I could never obliterate, and the recollection even, at any hour or moment, however otherwise happily employed, would involuntarily cause a thrill of pain, and cast a shade over my mind. The events of a long life could, I hardly think, lessen the vividness of the memory of that time; though subsequent experience has thrown even that far into the back ground. As I write, it even now rushes back upon me fresh as then, and I tremble at the abyss on which I have stood. Things, the meaning of which I did not understand, were then brought before me, and my tears of contrition sup-

planted by the burning blush of wounded delicacy. One circumstance I well recall, which had occurred in early youth, and my scrupulous conscience persuaded me I was obliged to name it, though I never attached any large amount of sin to its commission, if indeed I fully comprehended its meaning. But the questioning which it elicited, and the ideas supplied by it, lacerated my feelings to such an extent, that forgetting all respect for my confessor, and careless even at the moment whether I received absolution or not, I hastily exclaimed, ‘I cannot say a word more!’ while the thought rushed into my mind,—‘All is true that their enemies say of them.’ Here, however, prudence dictated to my questioner to push the matter no farther; and the immediately kind and even respectful tone he assumed went far towards effacing an impression so injurious. On rising from my knees, when I should have gladly fled to any distance rather than have encountered his gaze, he addressed me in the most familiar manner, on indifferent subjects, and detained me some time in talking. What share I took in the conversation I never knew. All that I remember was my confusion. But the conclusion was, my acceptance of an invitation to breakfast with him the next morning; which I was too embarrassed to refuse. I went, and to my annoyance found him *alone*; and the reader may judge of my feelings. The *tendency* is apparent—the familiarization of the mind, under the most insidious disguise, with shame and impurity. Banishing, however, as far as possible every deleterious thought, I endeavoured to feel grateful for what I deemed his kindness, and schooled my heart to believe that all was right, at least on my part; while the determination I made, never to give any occasion for a repetition of the annoyance, communicated a sensation of great relief. The preparation too for communion, which occupied some time, and subsequently the thanksgiving also, now very much absorbed my mind. It was a subject on which I felt enthusiastically, and every lower idea seemed almost profanation. Present and palpable objects grew insignificant in my estimation, and the mystery of the real presence of the Saviour in the sacrament, and the holiness of heart and life which ought to distinguish those admitted to such close union with Him, at length completely engrossed me.” *Progress*, pp. 38—43.

After a time, however, the author's intercourse with this confessor ceased. Reports of his misconduct reached her, which she earnestly repudiated. She

would not believe more than she had experienced. "The proof however was destined to come in no dubious shape, at a later and not distant day." With the utmost delicacy the author alludes to occurrences that ensued; to the necessity under which she found herself for going to another confessor, and communicating particulars to him; to the obligation placed upon her to write the details of the case to the bishop, and to the removal of the culprit quietly, as though in the ordinary course of things. She then proceeds:—

"The Romish religion teaches, that if you omit to name anything in confession, however repugnant or revolting to purity, which you even doubt may come under the category of mortal sins, your confession, or confessions, however so many, which have been made subsequently to such omissions, are nothing worth, in fact sacrilegious; and all require to be made over again before the absolution can avail; while it also inculcates that sins of *thought* should be confessed, in order that the confessor may judge of their mortal or venial character. What sort of a spiritual chain this links around the strictly conscientious, I would attempt to portray if I *could*; but it must have been *worn* to understand its torturing character. Suffice it to say, however, that I had been for some months in the habit of confessing to this bad priest himself, ere I became aware of his real character—and though I had certainly sometimes suspected him, yet being from circumstances compelled to make use of his ministry, I had never of course named my injurious suspicions to him: and I further candidly acknowledge, that from utter incapacity to allude to such subjects, and dreading their baneful effects on my own mind, I had on several previous occasions passed by thoughts and circumstances which I had *doubted* my confessors would call sin, so that now I was involved in a labyrinth of perplexity and disquiet from which I saw no escape, but through the medium of a general confession, dating from the first time I could recall such omission. To this I made up my mind. But this confessor's scrupulosity exceeded everything I had ever encountered hitherto. He told me many things were mortal sins, that I had hardly deemed sin at all before; and thus a host of anxieties for my *first* general confession was awakened within me. I had no resource, therefore, but to re-make

that, and thus I afresh entered on the bitter path I had deemed I should never have occasion to tread again. But if that first confession had lacerated my feelings, what, *what* was it, to *this* one? Words have no power, language has no expression, for the emotions which characterized the task from the commencement of it to the close. Had I been really less sincere, and remorseful for what I deemed my faults than I was, it *must* have awakened me, deeply sunk in darkness as I had become. The difficulty I felt in entering on the subjects I was compelled to do, and the distress I manifested,—which I suppose is natural to my sex, though I *have* met with some among them strangely familiar with such topics,—furnished my confessor, of course, with a plea for his assistance in the questioning department; and some of the images supplied, and feelings elicited, I would fain cancel as foul blots in memory. I soon found that he made mortal sins of what my *first* confessor had thought but lightly of, or professed to do so, and he did not scruple to pronounce that I had never *yet* made a good confession at all. My ideas therefore became more complicated and confused as I proceeded, until at length I began to feel literally hopeless of ever accomplishing my task in any degree satisfactorily; and my mind and memory were positively racked to recall every iota of every kind, real or imaginary, that may hereafter be occasion of uneasiness should it be omitted. The most simple childish follies were recounted, and magnified into mortal sin; and as day after day I knelt, sometimes for hours at the feet of that man, answering queries, and listening to reproofs, calculated to bow my very soul in the dust, I felt as though I should never raise my head again. The confession lasted at intervals over the space of a fortnight, that is, I went perhaps to him thrice in the week, for that time, and to chronicle a small part of what passed there would sully the paper. Oh, how can the judgment ever be so perverted as to call such pollution purity;—how can the mind ever be so darkened as to believe that such an awful parody upon the divine prerogative of the Immaculate and spotless Lamb of God, can be aught but the most fearful mockery? Even I, benighted as I was, sometimes trembled, I knew not why. Never shall I forget my sensations on two or three occasions at that time. Once, my confessor having been unexpectedly called away, I went to the church porch for air, while awaiting his return. How I gasped for some relief to my overwrought mind! The memory even now oppresses me. But that was soon superseded by feelings more insupportable still; as he

came with his unchanged smile and broad gaze to summon me back to my terrible task. Even this however sank into insignificance a day or two afterwards, when I went to proceed with my confession. I was desired to *repeat* what had most harrowed my feelings over again. I replied, I had confessed it once already, and ventured some demur; when I was told in the most merciless manner, that *if I had*, he had forgotten it, and the command enforced, with the consolatory assurance, that the repetition would *only serve to humble me*. A feeling almost akin to suffocation for the moment overwhelmed me, and I felt as if the words would choke me. I leaned against the confessional for support, but with promptings and suggestions he at length gained his point. On rising from my knees I was unable to stand, for the time; a kind of *fallen and crushed* feeling seemed to paralyze me, both physically and mentally. He smilingly attributed it to the length of time I had been kneeling, and commenced talking on the most indifferent subjects, with as great freedom and coolness as though I had no cause for one unpleasant thought; and talked on thus for an hour." *Ibid*, pp. 66—70.

The distressing results of the system appears especially in the fact that every *thought* on which rests a *doubt* must be confessed and that the scrupulous see this doubt in the thoughts of each day and hour. Intricacy increases as occurrences multiply, and the conscientious penitent becomes lost in a labyrinth.

"One of the ladies slightly involved in the affair with the bad priest already alluded to, on becoming aware how widely the scandal had extended, went to the *religieux* to whom I have adverted, who had received several confessions on the subject, in order to add her testimony to the general mass of evidence. She was an innocent minded, and I believe most guileless girl, and sincerely anxious to save her soul, which she believed was to be accomplished by obedience to the commands of her church. Not more than four months before, or five at farthest, she had, after a great deal of anxiety on the subject, made a general confession of the sins of her whole life.

"It was only the *last* of several; but as she had been most painfully particular, and had sought out a confessor famed for his guidance of souls, she hoped it was the *best*, indeed the

final one; for I have myself heard her say, that if she knew she was going to die, she should not wish to make another after this. The knowledge she had possessed of the irregularities of this immoral priest, however, from a charitable wish to screen him, and also because she really doubted whether she ought to speak ill of him, she had not alluded to in this confession, and for this reason—founded in charity as well as respect for his office—the arbitrary *religieux* told her, that her long and difficult confession was invalid, and good for nothing; and commanded her to *repeat* it to him. Deep as was her reverence for the ministers of the church, she would not for a time believe him, and refused to comply with his demand. He remonstrated, persuaded, and resorted to all the authority of which he was master,—still in vain. She lowered her position so far as to admit, however, that what he said *might* be true; but if so, she would not make her general confession to *him*. He then spoke of her self-will, and endeavoured to make her sense of pious submission to the church the means to extort compliance. Ashamed at this, she pleaded her state of health—which was then so precarious, that he himself had predicted in six months she would be in her grave—and the mental anxiety it would occasion; also how likely this would be to retard her recovery, and asked at least for a little respite, until she could gather more strength, when she promised to make it without loss of time. But all was fruitless. Her very argument became his strong hold. What if she should become worse instead of better, and so, more unfit for such a task, and then die without absolution? In short, he shook the rod of spiritual terrors so effectually over the debilitated, and really sincere minded victim, that she had no alternative, and was compelled to obey him; which she actually did, without any other reason than his despotic and sovereign will. But did her perplexity end here? Oh, no! believe it not. She was subsequently reduced to the verge of the grave, from the same complaint under which she was at that time suffering, and lay for many weeks as on the borders of eternity. In that state I saw her repeatedly, and was witness to her agitation and distress of mind. Constrained against her conscientious sense of right, to perform a duty hastily, which *her* scrupulosity required a long time and much thought to perform at all, she was filled with doubts and fears of the most harassing character; and instead of being supported by the Christian's *certain* hope in a season of such extremity, upon her sick bed she was wasting the little strength she could

summon, in writing painful letters to this harsh arbiter of her spiritual fate, to express her difficulties, confess her supposed derelictions, and obtain her passport to heaven." *Ibid*, pp. 71—74.

These extracts will suffice for our purpose, and we must not proceed any further. To the works enumerated above we must refer for other illustrations of the tendencies of this awful system, of the advice of her spiritual director that she should enter a convent on the continent, the state of her mind and the observations she made there, and her merciful deliverance from the snare into which she had fallen. Unable to repress entirely, from the first, the distressing doubts that arose in her mind, both respecting the system which she had embraced, and her own perfect obedience to its requirements, she had with bitter tears ejaculated frequently, "Jesus, teach me!" and the gracious Saviour heard and answered the intreaty.

"Five Years a Catholic" is in the third person, which gives it more the aspect of a tale than of a piece of autobiography which it really is, but this we are informed was occasioned by the writer's desire to avoid the appearance of egotism, which, in her simplicity, she thought it would otherwise have borne. It contains some interesting particulars which are not repeated in the later and more finished performance. The title-pages sufficiently indicate the general character of the other small publications, both of which may be read with advantage.

Lights and Shades of Ireland. By A. NICHOLSON of New York. London: Houlston and Stoneman. 12mo., pp. 444.

THE writer of this interesting volume is an American lady and one of our

own denomination, who having seen much of the female emigrants from the sister land in New York, wished to see the country they came from, and the parents of such interesting young people. From 1846 to 1849 she was travelling to and fro, and having travelled mostly on foot, and seen every part of the island, and spent her time chiefly among the peasantry, she gave forth her impressions of their condition and character in a work entitled, "Ireland's Welcome to the Stranger." Like everybody else who has visited it, mingling among the people, and treating them in a spirit of kindness and generosity, she became strongly interested in them. Mrs. Nicholson was traversing Ireland during the years of famine, and her toils and privations were such as few could endure; with limited means she did much good, often no doubt, from certain peculiarities in an odd and eccentric way; but her self-denial, courage, fidelity, and Christian charity, are beyond all praise.

In the present work she has taken a higher flight, for she has attempted a sketch of Ireland's history, on the whole fair enough, considering the brief period of her acquaintance with it, but which would have been more useful had she always quoted her authorities. We have also a resumé of legends, and traditions, and records of Ireland's pristine glory as the land of saints and learning, and many of the *facts* stated are curious and striking. The work closes with a brief account of her doings and experience during the famine, which will be read with painful and profound interest.

We are not in the mood to criticize with any severity the performance of one whom we know, who is actuated by a spirit so benevolent, and whose path in Ireland we have for the most part travelled ourselves. But we cannot help saying that in her criti-

cisms regarding Cromwell and persons of nearly equal note, she does not make sufficient allowance for the times in which they lived. Had they lived now, doubtless their views and actions would have been different. The reader, too, would suppose that all the blood shed in Ireland, and all her woes and wrongs are the result of unjust legislation. This is not the fact. Ireland was the scene of strife long ere Henry II. went there, as all countries have been where clanship has prevailed, and as Scotland was, not many generations since. We do not attempt to palliate the injustice of England's misrule, but too much is often ascribed to it. Nor does Mrs. Nicholson make sufficient allowance

for the character and habits of the people, and the oppressions and extravagance of her aristocracy, and still less for the influence of Romanism. Where that pestilence is almost universal, you have poverty, rags, vice, degradation, and a want of self reliance, and Ireland is no exception. Moreover, in almost every struggle she has been betrayed by her own sons, a fact which Mrs. Nicholson herself states, and which is true up to the present generation. With these exceptions, we heartily commend this work to the attention of our readers, and cordially wish the excellent and benevolent author success in all her efforts to mitigate human woe.

BRIEF NOTICES.

The Chronological New Testament, in which the Text of the Authorized Version is newly divided into Paragraphs and Sections, with the Dates and Places of Transactions marked, the Marginal Renderings of the Translators, many Parallel Illustrative Passages printed at length, brief Introduction to each Book, and a running analysis of the Epistles. London: R. B. Blackader, 13, Paternoster Row. Small Quarto, pp. 310.

This is a very respectable edition of the English New Testament; pleasant to the eye, and helpful to the understanding. The text is printed in type similar to that used in our essay department, and the notes in type similar to that employed for the present notice. The text occupies two wide central columns; the notes two narrow columns on each side. The text is exhibited in paragraphs; the notes consist principally of the common marginal readings, and of parallel passages. The paragraphs are numbered, not in the order in which they stand, but in an order which arranges them chronologically. Quotations from the Old Testament are printed in small capitals, and speeches are included in inverted commas. To every book a brief account of its contents is prefixed, and at the end there is an index directing to the sections.

The Four Gospels Combined; or, the Life of our Lord and Saviour Jesus Christ, as narrated by the Four Evangelists: being a Chronological Arrangement of the Gospels
VOL. XIV.—FOURTH SERIES.

according to Matthew, Mark, Luke, and John; in the words of Holy Scripture, according to the Authorized Version, without any Additions, and omitting Repetitions only. London: Simpkin and Co. 12mo., pp. 355.

The four narratives are in this publication consolidated into one with great care and skill. The greater part of it has been read in our presence, and we have been surprised to find how very seldom the ear has detected any variation from the phraseology to which it is accustomed. In the chronological arrangement of events the compiler states that he has been guided by the able and well known critics who have devoted attention to this subject, specifying Newcome, Greswell, Townsend, Townson, and Doddridge.

Notes, Critical, Explanatory, and Practical, on the Book of the Prophet Isaiah, with a New Translation and Introductory Dissertation. By the Rev. ALBERT BARNES. Reprinted Verbatim from the Author's Revised Edition, Edited and Carefully Corrected by Rev. Ingram Cobbin, M.A. In Two Volumes. London: Partridge and Oakley. 12mo., pp. 632 and 570.

Of all Mr. Barnes's works there is perhaps none more highly or more deservedly esteemed than this on Isaiah. It has now been before the English public several years; but this edition has some considerable advantages over its predecessors. The author has carefully revised

the work twice since its first appearance; and he has expressed his earnest desire that if it were reprinted in this country the text here used should be adopted. The new translation which had been omitted in the revised American edition to save room, is here restored, Mr. Barnes having said, "I think the work would be improved by having it inserted," and added, "I should not wish to make any change in it if it were to be republished." This edition has also received the advantage of Mr. Colbin's editorial superintendence. We doubt not that many who partake of these fruits of the author's labour will readily unite with him in the grateful language with which he closes his work—"I thank God, the source of every right feeling and every holy desire, and the suggester of every plan that will in every way elucidate his word or promote his glory, that he ever inclined my heart to these studies."

The Works of the Rev. ALEXANDER CARSON, LL. D. Volume the Second. Dublin: Carson. London: Houlston and Stoneman. 12mo., pp. 456.

To enable purchasers to avail themselves of this volume who do not desire to take the whole series, a second title page is prefixed. "Treatises on the Romish and Unitarian Controversies, containing all the Works complete on these two subjects. By Alexander Carson, LL. D., Minister of the Gospel." In all controversial discussions the acuteness of Dr. Carson's intellect, the directness of his appeal to the standard, and the unsparing severity of his ridicule, made him a formidable antagonist; while the effect which his writings would otherwise have produced was lessened by a habit of expression which was generally regarded, though we believe erroneously, as indicative of harshness. The habitual powers of his mind and the usual defects of his style are exhibited in many parts of this volume, but it is one which will be found very valuable to those friends of evangelical truth especially who have to engage in controversy on the important subjects to which it refers. It includes seven pieces. The longest is entitled, "The doctrine of Transubstantiation subversive of the foundations of human belief, therefore incapable of being proved by any evidence, or of being believed by men under the influence of common sense." The others are on The Right and Duty of all men to read the Scriptures—Remarks on a late Miracle—Strictures on a Letter of Dr. Doyle's—Strictures on a Speech of Mr. Plunket's—Reply to the Rev. Dr. Drummond's Essay on the Doctrine of the Trinity—and Review of the Discussion on the Unitarian Controversy, between the Rev. John Scott Porter and the Rev. D. Bagot, M.A., held in Belfast, on April 14, 1834, and three following days.

Midnight Harmonies, or Thoughts for the Season of Solitude and Sorrow. By OCTAVIUS WINSLOW, M.A. London: Shaw. 24mo., pp. 269.

This little work is dedicated to the author's sister, "as an expression of tender sympathy and with the fond hope of soothing in her

sickness and solitude." Its character will be sufficiently indicated if we transcribe the titles of its chapters, which are, Songs in the Night—Jesus veiling his dealings—Solitude sweetened—A Look from Christ—Honey in the Wilderness—The Godly Widow confiding in the Widow's God—Looking unto Jesus—Leaning upon the Beloved—The Weaned Child—God comforting as a Mother—Jesus only—The Incense of Prayer—The Day Breaking. A specimen may be found on a preceding page.

The Ladies of the Covenant. Memoirs of Distinguished Female Characters, embracing the period of the Covenant and the Persecution. By the Rev. JAMES ANDERSON. Glasgow: Blackie and Son. pp. xxxvi., 627.

It is well known that the efforts of the Stuarts, after they had gained possession of the English throne, to force prelacy upon Scotland, gave occasion to the development of much heroism among the firm adherents of the national faith. The sufferings and fortitude displayed by great numbers of the female portion of the community deserve to be remembered; and though in some things they were mistaken, it is quite desirable that our wives and daughters should be familiarized with their history. The facts in these lives, the author tells us, have been gathered from a widely scattered variety of authorities, both manuscript and printed. He specifies particularly the voluminous manuscript records of the Privy Council, deposited in her majesty's General Register House, Edinburgh, and the Wodrow manuscripts belonging to the library of the Faculty of Advocates at Edinburgh. The ladies of Great Britain are under obligation to Mr. Anderson for the trouble he has taken in preparing for their use a volume so interesting and instructive. They may find in it much to prepare them for future scenes of trial should they be called to pass through them, and much to excite gratitude for present exemption from afflictions which in former days befell women "of whom the world was not worthy."

A Memoir of the Rev. Henry Watson Fox, B.A., of Wadham College, Oxford; Missionary to the Felogoo People, South India. By the Rev. GEORGE TOWNSEND FOX, B.A., of Durham. With a Preface by the Rev. H. V. Elliott, M.A., Incumbent of St. Mary's Chapel, Brighton. Second Edition. London: Seeleys. 12mo., pp. xxii., 378.

Mr. Fox was a Rugby schoolboy during six years of Dr. Arnold's superintendence; was three years at Wadham College, Oxford; arrived in Southern India as an agent of the Church Missionary Society in 1841; through failure of health was compelled to relinquish his missionary labour in 1848; was chosen assistant secretary on his return to England; and died in the autumn of the same year, having but just completed the thirty-first year of his age. Amiable and simple-minded in his natural character, he was a devout Christian and a zealous missionary. The record of his

life in India is interesting, and his correspondence when at Rugby renders the volume peculiarly suitable as a gift book to young persons of similar age and circumstances. The profits from the sale of the book, which is embellished with several well-executed engravings, are devoted to the Church Missionary Society.

Divine Providence Considered and Illustrated.
By CHARLES HARGREAVES. London:
Ward and Co. 12mo., pp. 232.

Under the heads The Existence of God—The Providence of God—The Wisdom of Providence—The Goodness of Providence—The Equity of Providence—The Mystery of Providence—The Uncontrollableness of Providence—Providence Overruling Accidental Events—Providence Operating by Simple Means—Providence Fulfilling Prophecy—Providence Effecting Conversion—Providence Answering Prayer—Providence Interposing in Extremity, Mr. Hargreaves has arranged a great number of interesting facts and observations, illustrative of the dealings of the Supreme Governor, and well adapted to promote confidence in his power, goodness, and wisdom.

The Illustrated Year Book. Second Series. The Wonders, Events, and Discoveries of 1850. Edited by JOHN TIMBS. London: Arthur Hall and Co. 16mo., pp. 384.

The preceding volume we commended to the attention of our friends twelve months ago. This is on the same plan and executed in the same manner. Ocean Steamers, the Submarine Telegraph, the Nepalese Embassy, the Overland Mail to India, the British Museum, and the Great Exhibition of 1851, are some of the subjects on which it gives popular information. While it will interest all persons of inquiring habits of mind, it will be especially serviceable to any who mingling with general society are often expected to take part in conversation on the topics of the day.

Imagination: an Original Poem, in Two Parts. By SPERO. London: Bogue. 12mo., pp. 77.

An amiable young man, as the author appears to be, having chosen *Imagination* as his guide, determined to write a poem, and exclaimed—

“Aid, mighty Goddess! one who worships thee,
And bows before thy shrine a devotee.”

This performance was accordingly brought into existence, and all was going on well, when *Imagination* whispered to the delighted parent, that *Horace* was an old conservative, and that his advice about keeping a poem nine years before it is sent into this cynical world being unsuited to our times might be safely disregarded. A gentle voice cried, “Give to the world thy song boldly, and pause thou not.” The author hearkened; and a catastrophe ensued that will be best described in his own words—

“Now all the choir
Sweetly sings—Mortal! if thy soul aspire
To gain the laurel crown of fame, press on
And win the glorious name! Spirits, 'tis done—
To rise or fall, unaided and unknown,
My muse attempts her flight—the die is thrown!”

We should not be surprised if our author were to write a better poem than this a few years hence, to caution his juniors against unlimited confidence in the counsels of *Imagination*.

The Congregational Year Book for 1850, with an Almanach for 1851. 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. 8vo., pp. 244. Price 1s.

We were about to say that this volume was highly creditable to its compilers, whoever they might be, when we saw on the last page what we had not before observed, that we are indebted for its contents to the industry and tact of the Rev. R. Ashton and the Rev. W. S. Palmer. We only wish that the gratitude of the congregational body to these gentlemen may equal the obligations under which they have laid it. Few persons are able to estimate justly, either the difficulties of such a work or its value.

The Faithful Minister's Triumph and Reward. A Funeral Sermon occasioned by the Decease of the Rev. Daniel Trotman, formerly Pastor of the Baptist Church, Tewkesbury, delivered September 15, 1850. By the Rev. JOHN BERG, Pastor of the above church. Published by Request. London: B. L. Green, 62, Paternoster Row. 8vo., pp. 31.

A very suitable discourse to be delivered on occasion of the decease of a respected predecessor. The biographical portion will be found in an ensuing number.

A Good and Satisfied Old Age. Some Account of George Vaughan, who died February 13th 1847, aged 98 years: being the substance of a Sermon, preached in the Parish Church of Saint Nicholas, Worcester, by the Rev. W. H. HAVERGAL, M.A. Rector of that Parish, and Honorary Canon of the Cathedral in that City. London: Longman and Co. 12mo., pp. 22.

An excellent tract for the perusal of aged persons, especially if they have but little of this world's good. The devout will be cheered by it, and the irreligious suitably admonished.

Wertheim's Bible Cartoons, for the School and the Cottage. A Suitable Sunday Book. Consisting of Twenty-four Engravings, designed by John Franklin. Engraved by G. F. Nicholls. London: Wertheim and Mackintosh. Fcp. folio. Cloth.

It is but seldom that we are satisfied with attempts to delineate the scenes of scripture history with the pencil. These, however, which are all from the Old Testament, are free from those objections which generally lie against the works of the Italian masters, and please us better than most that we see. The execution is admirable.

Sunday Services at Home, for Young Children.
By different Authors. Edited by the
Countess of Ducie. London: J. Hughes.
16mo., pp. 211.

These discourses are simple and evangelical.
Among the names of the contributors are those
of B. W. Noel and S. G. Green.

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 as an approbation of their general character and tendency.]

Anecdotes, Moral and Religious. Alphabetically Arranged, and interspersed with Similes, Proverbs, and Poetry. By MATTHEW DENTON. Second Series. London: Ward and Co. 12mo., pp. 217.

Secret Prayer, and its accompanying Exercises. By the Rev. J. M'GILL, Hightie, Lochmaben. Third Edition. Glasgow: David Bryce. 16mo., pp. 260.

The Conversion and Death-bed Experience of Mrs. Little of Glasgow, who died in January, 1842, at the age of Eighteen. To which is added, a Guide to Peace with God. By JOAN LITTLE. Thirty-seventh Thousand. London: J. Snow. 32mo., pp. 188.

Idumæa, with a Survey of Arabia and the Arabians. Monthly Series. London: R. T. S. 24mo., pp. 192. Price 6d.

Babylon and the Banks of the Euphrates. Monthly Series. London: R. T. S. 24mo., pp. 192. Price 6d.

The Christian's Anchor; or, "I will Hope Continually." By Mrs. DRUMMOND, author of "The Christian Mourner," &c., &c. Edinburgh: W. P. Kennedy. 16mo., pp. 165.

"Take Advice!" Addressed to Church Members. By the late Rev. JAMES SMYTH of Providence Chapel, Shoreditch, London. Reprinted with an Introductory Address by W. A. Blake, Pastor of the Baptist Church, Shouddham Street, near Edgware Road. London: pp. 28. Price 2d.

Protestant Truths and Papal Errors. One Sheet. Five Engravings. London: R. T. S.

The Protestant Reformation. One Sheet. Five Engravings. London: R. T. S.

The Class of a Thousand and One; a Sunday School Memorial. By the author of "Important Truths in Simple Verse," &c. London: Partridge and Oakey. 32mo., pp. 70.

Science Simplified, and Philosophy, Natural and Experimental, made Easy. By the Rev. DAVID WILLIAMS, M.A., author of "The Preceptor's Assistant," &c., &c. Second Series. Containing— I. Pyronomics. II. Hydrology. III. Pneumatics. IV. Acoustics. V. Hydrodynamics. VI. Chemistry. VII. Meteorology. London: W. and T. Piper. 16mo., pp. 120.

Elements of Physical Geography, with outlines of Geology, Mathematical Geography and Astronomy, and Questions for Examination. By HUGO REID, author of "The Elements of Astronomy," &c. With numerous Illustrations, and a large Coloured Physical Chart of the Globe by W. and A. K. Johnstone. Intended as a Companion to all Geographies. For the Use of Schools and Private Students. Edinburgh: Oliver and Boyd. 16mo., pp. 144.

The Working Man's Housekeeping Book for Fifty-two Weeks; a simple plan for keeping a Correct Account of Domestic Expenditure and Income; also for showing what each Item of Expenditure amounts to in the whole year. Adapted for any year, and for beginning at any time in the year. By the Editors of the "Family Economist." London: Groombridge and Sons. 16mo.

A Death at Sea. Perfect Peace. Edinburgh: Johnstone and Hunter. 32mo., pp. 86.

The First Book for Children: teaching them to Read, to Spell, and Think. By W. F. LLOYD. London: S. S. U. 32mo., pp. 96. Price 4d.

The Child's Own Book. New Series. 1850. London: E. Butt. 24mo., pp. 187.

The Elementary Catechisms. History of England. London: Groombridge and Sons. 24mo., pp. 64.

The Elementary Catechisms. Gardening. London: Groombridge and Sons. 24mo., pp. 63.

The Elementary Catechisms. Geography, First Lessons. London: Groombridge and Sons. 24mo., pp. 64.

Stories for Summer Days and Winter Nights. Elm Villa—Lost and Found—Little Tim and his Friend the Cobbler—The Story of Peter Lawley—My Young Masters—David Allen—Second Box. London. 32mo. Price 1s.

A Missile for Papists! A few Remarks on the Papacy. By the Ghost of Harry the Eighth's Fool. London: Partridge and Oakey. Square 16mo., pp. 18.

The Imperial Cyclopædia. Dedicated by Permission to Her Majesty. The Cyclopædia of the British Empire. Part VI. Cornwall—Dorsetshire. London: C. Knight. Imperial 8vo., pp. 177.

The Eclectic Review. Edited by THOMAS PRICE, LL.D., and the Rev. W. H. STOWELL, LL.D. January, 1851. Contents. I. Samuel Taylor Coleridge: his Philosophy and Theology. II. Lays of the Kirk and Covenant. III. Pulpit Exposition—Dr. John Brown's Illustrations. IV. Wandering Tribes of Central Asia. V. Knox's Game Birds and Wild Fowl. VI. The Associated Labour Movement. VII. Autobiography of Alton Locke. VIII. The Papal Controversy. Review of the Month, &c., &c. London: Ward and Co. 8vo, pp. 128.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. January, 1851. Edinburgh: Johnstone and Hunter. 8vo, pp. 60.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. January, 1851. Profits devoted to Aged and Invalid Ministers of the United Presbyterian Church. Glasgow: R. Jackson. 8vo., pp. 48.

The Herald of Peace. January, 1851. London: Peace Society. 4to., pp. 16.

The Mother's Friend. A Monthly Magazine, to Aid and Encourage those Mothers who have little time to read, and little money to spend on books. Edited by ANN JANE Vol. III. London: B. L. Green 12mo., pp. 243.

INTELLIGENCE.

AMERICA.

AMERICAN BIBLE UNION.

This new society which has been formed in consequence of the rejection of the project for revising the English translation by the American and Foreign Bible Society has commenced a paper entitled the New York Weekly Chronicle, some numbers of which we have received. The following is an extract:—

At the regularly monthly meeting of the board held yesterday [December 4th] the following appropriations were made—

1000 dollars through the American Baptist Missionary Union for the circulation of the sacred scriptures in the Karen language by its missionaries in Burmah.

1000 dollars through the Southern Baptist Triennial Convention, for the circulation of the sacred scriptures in the Chinese language, by its missionaries in China.

1000 dollars through the English Baptist Missionary Society, for the circulation of the sacred scriptures in the native languages of India, by its missionaries in that country.

The following resolutions also were passed:—

“Resolved, That in all cases in which appropriations are made by the union for foreign versions, it is distinctly to be understood, that no version is to be aided, or circulated by means of such appropriations, which is not believed to be the most faithful in the language, that can at the time be procured: and that, whenever there is a possibility of this rule being overlooked or disregarded, the corresponding secretary be requested to call particular attention to it.

“Resolved, That appropriations made by the union shall in no case be employed for the circulation of a version which is not made upon the following principle, viz., *The exact meaning of the inspired text, as that text expressed it to those who understood the original scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.*”

The above appropriations and resolutions distinctly denote the views and intentions of the American Bible Union. They carry into execution the principles of the constitution and address, and the purposes of the union as declared in the first annual report.

The supporters of the union do not permit their desires for a corrected English version to blind them to the necessity of circulating

pure versions among the heathen: and they would not willingly subject themselves to the censure, “These things ought ye to have done, and not to leave the others undone.”

It will be pleasing to the friends of the union to know, that the board are prosecuting measures for the correction of the English scriptures, with all the earnestness and rapidity which so momentous an undertaking will admit; but that they are determined to exercise all possible prudence and needed deliberation in the adoption and prosecution of plans for this object, and that therefore they prefer to carefully consider and mature each step, before they make any public announcement upon the subject.

MISSIONARY INTELLIGENCE.

Brother Dean of the China Mission was at Bangkok, Siam, by the latest intelligence, on business connected with the Chinese department of the Siamese mission. The missionaries at Bangkok were in good health except Mrs. Jones and Miss Morse, who were fast recovering from cholera. At a meeting of the church two Chinese were received for baptism, and twenty Chinese members, with one Burmese, joined the missionaries in celebrating the Lord's supper.

Brother Lord writes from Ningpo, China. He and his wife and sister Macgowan have all been sick, but are now about well. The chapel services and the school are very well attended. Two Chinese, one man and one woman, have been received for baptism.

Brother W. Moore of the Maulmain Karen Mission gives a very interesting account of his travels and observations among the Karens. He reports several baptisms, and speaks of others who are either candidates for baptism, or inquiring what they must do to be saved.

Brother Bennett of the Tavoy Karen Mission gives an account of the baptism of five Karens in the Tenassarim river, and of a communion season at which 150 communicants were present. Other missionaries among the Karens give cheering reports.

Brother Brown of the Assam Mission says the most reliable computation fixes the population of that province alone, exclusive of the hill tribes, at 3,000,000 of souls. The hill tribes are estimated at about 2,000,000. The missions in Assam are prosperous, but their progress is much slower and less promising than those among the Karens.

Finances.—The Receipts of the Missionary

Union for October were 6,886 dollars; and the total receipts from April 1st to October 31st, seven months, were 33,436 dollars. More than half the year is gone, and not more than one quarter of the money needed is raised. It becomes us to lift up our eyes and look on the fields all ripe for the harvest, and thrust in the sickle with more diligence and devotion.—*N. Y. Weekly Chronicle.*

REV. JOHN PRYOR, D.D.

Rev. Dr. Pryor late of Acadia College, Nova Scotia, has lately entered upon his duties as pastor of the Old Cambridge baptist church. His labours are very highly appreciated by the church and people of his new charge.—*New York Recorder.*

WEST INDIES.

SPANISH TOWN, JAMAICA.

Many of our readers will rejoice to learn that the legal proceedings respecting the chapel and mission premises in Spanish Town are terminated, and that the decision is in favour of our respected brother Mr. Phillippo. The following is the judgment pronounced by the vice-chancellor, the highest legal functionary in the island, in the High Court of Chancery, Nov. 4th, 1850, as published in the Kingston Morning Journal of December 13th. Though it will occupy considerable space, its intrinsic importance and the deep interest which many of our friends have taken in the case justify our transferring the entire document to our pages.

"Hall versus Harry.

"In this bill, William Hall, who at the time the proceedings were instituted was one of the two surviving trustees in this island, under a deed executed in January, 1821, and certain other parties his co-trustees under the same deed, absentees from this island, but represented by the Rev. J. M. Phillippo, baptist ministers, are the complainants; and Thomas Harry, the other surviving trustee under the deed of January, 1821, but since the filing of the bill, deceased, and Joseph Maclean, William James, John C. Blake, Thomas Adam Robertson, Rev. H. C. Taylor, Rev. L. Lynch, baptist ministers, who claim to be trustees under a deed executed by Harry in January, 1845, Rev. J. Dowson, baptist minister, and also other parties assumed to be trustees under a deed executed by William Hall in February, 1845, namely, William Marshall, Edward O'Meally, J. Simon Clarke, Rev. J. M. Phillippo, Rev. T. F. Abbot, Rev. W. Knibb, baptist ministers, and certain other parties in England, who are unrepresented in this

island, are the defendants; of these defendants, Mr. Lynch has disclaimed, Mr. Taylor is absent, unrepresented, and the bill has been taken *pro confesso* as against Mr. Abbot and Mr. Knibb, the latter of whom has since died; the cause was set down upon bill and answer as between the complainants and Mr. Phillippo, and upon return of commission as between the complainants and defendants, Dowson and Maclean. The subject matter of these respective deeds is a baptist chapel and mission house in Spanish Town, of which Mr. Phillippo and Mr. Dowson each claim to be the minister; and the prayer of the bill is, 'That the deed of January, 1821, may be established, and the trusts thereof declared and performed; that Mr. Phillippo may be quieted in his office of minister and in the use of the pulpit; that the trustees under the deed of January, 1845, may be restrained from intermeddling, and the deed itself declared void; and that either the deed of February, 1845, may be confirmed, or that new trustees may be appointed.' In 1821 the piece of land upon which the chapel and mission house now stand was purchased, and by indenture dated 9th January, 1821, was conveyed to trustees, of whom Hall is the sole survivor in this island, 'to the express intent that they and the survivors or survivor should hold and stand seized and possessed of the premises as and for a place of worship or chapel, for the particular use and benefit of all and every person or persons who then were of, or followed the persuasion of baptists, and such other person or persons who should become members or followers of the same, and to, for, and upon no other use, intent, or purpose whatsoever.' It is under the trusts of this deed, which both parties invoke, that the jurisdiction of the court arises; and if the terms of the deed are clear and precise in their language and in their application, it is the duty of the court to give effect to the intent and object of the founders. Attorney-general versus Pearson, 7 Simons, 310; attorney-general versus Shore, 7 Simons, 290. The language of this deed is clear enough; the trusts are, that the premises are to be used as a place of religious worship, and as a minister appears incident to a place of worship, it becomes a portion of the trust which the court is to execute to ascertain who is minister—whether the members of the congregation have the power of electing him—whether when once elected he holds the office for life, or may be removed at the pleasure of the congregation; and as there is no doubt but that Mr. Phillippo, whoever appointed him originally, was sole minister for nearly twenty years, whether his position was altered on the 4th May, 1844, and Mr. Dowson was appointed co-minister with him, and finally supposing the members have the power of deposing as well as of

electing their ministers, whether that power was rightfully exercised on the 6th March, 1846.

In 1819 the Rev. Mr. Godden was sent to this island, by the Committee of the Baptist Missionary Society, and became the pastor of a congregation of baptists in Spanish Town. He was succeeded in 1823 by Mr. Phillippo, also sent out, and by the same society, who appear from time to time to have sent out missionaries to the island; the missionaries joining different congregations, composed principally of slaves, became their ministers without, at that time apparently, any exercise of volition on the part of the congregation. In November, 1842, however, the society in England was released from paying the minister's salary, and the churches here assumed the characteristics of baptist congregations in England. If the committee in England ever did exercise any control over the churches or ministers in this island, they had ceased to do so, as appears from the letters of their secretary, Mr. Angus, particularly in one of June 4th, 1845, in which, alluding to their disputes, he says,— 'The committee having given up mission work in Jamaica, there is no propriety in their interfering at all in points in dispute between churches and ministers.' In 1825 Mr. Phillippo commenced building the chapel, and continued, beyond dispute, to be minister until 1844. In 1842 he went to England for his health, having previously recommended Mr. Dowson to the congregation as his assistant: that Mr. Dowson, up to May, 1844, was only his assistant, is, I think, clear, not merely from the evidence of the complainants, but also from the testimony of Mr. Lynch, Mr. Dowson's brother-in-law, and who, being examined under the defendants' commission, deposes, 'that previous to Mr. Phillippo's departure in 1842, Mr. Dowson was appointed, and received by the church, and acted as Mr. Phillippo's assistant, and as his substitute during his absence: and that on Mr. Phillippo's return in March, 1844, Mr. Dowson was retained as such assistant minister.' I think this last part of his evidence is material as showing what really must have taken place on the 4th May, 1844, about which there is most contradictory evidence. Barnes, and several other witnesses examined on the part of the defendants, depose, 'That on the 4th May, 1844, being sacrament Sunday, and a very large congregation, including themselves, being present, Mr. Phillippo stated seven doctors in England had ordered him not to preach lest he should lose his voice; that he wished to make Mr. Dowson his co-pastor in the baptist church in Spanish Town; that he came before us to ask the consent of the church if they would agree to do so; and that such as agreed should signify it by raising up our hands. Then we did raise up our

hands, no one refused, and in that way we made Mr. Dowson our co-pastor. That afterwards Mr. Phillippo came with Mr. Dowson into the deacons' room, and said, that as we had made Mr. Dowson co-pastor, he intended to give up the mission house to him, and that he himself would go to Sligo Ville: only he hoped brother Dowson would give him a room when he came down, that the people might not think he had left them altogether.' It was upon this evidence, uncontradicted as it then was, that on a former occasion I considered that a co-pastorship was established. But now, on the other hand, it is as distinctly sworn to by James O'Meally and several others, 'that they were present on the same day, and that Mr. Phillippo addressed the congregation; and that having thanked them for having remained in peace and unity during his absence, he added, I am extremely obliged to my friend and brother Mr. Dowson, for the manner in which he has conducted the church in my absence, and that this was the only part of his address in which the name of Mr. Dowson was mentioned; that nothing was said in answer by anybody, and that there was no proposal made to relinquish the chapel and mission house in favour of Mr. Dowson.' Those who maintain that the proposal for Mr. Dowson to be co-pastor was made, not only assert that it emanated from Mr. Phillippo, already deriving all the benefit of Mr. Dowson's services as his assistant, but they say that it was the subject of continual conversation among the congregation; and it therefore appears strange that so material a change in Mr. Dowson's position taking place within three months after Mr. Phillippo's return, should not have been known to his brother-in-law, Mr. Lynch, himself an assistant to Mr. Phillippo, in constant communication with him, Mr. Dowson, and the congregation, but that he should still describe him as an assistant minister. I am therefore now of opinion that no change in the relative position of these two ministers took place on the 4th May, 1844. But it is contended by the defendants that on the 5th March, 1845, the congregation, in exercise of a right which it insisted on is inherent in congregational churches, removed Mr. Phillippo from the pastorate, and elected Mr. Dowson. On the other hand it is maintained that no such right of deposition exists; that a minister, once approved of and admitted, holds his office for life, and upon this point, several baptist ministers have been examined. Upon the part of the complainants, Mr. Cornford deposes that, 'It is not the custom or usage of any baptist or congregational churches to supersede a minister without the privity or knowledge of such minister, and of the church, as such dissenting minister cannot be forcibly ejected from his charge. Neither

the usages of our churches, nor the law of the land, permit this. The suffrages of our churches that present the minister a call to the pastorate, give him a freehold for life in the chapel placed in his hands, and undisputed and legitimate right to the pulpit, from which no ecclesiastical or civil authority can depose him, except an injunction from the lord chancellor, based upon substantial evidence of immorality.' The same evidence varying in language and particularity is given by the Rev. Messrs. Hume, Day, Tinson; and they all agree in this point, that in congregational churches, each separate association of members has the sole management of its own affairs, irrespective of any foreign control. This then would exclude all right of interference on the part of the Baptist Missionary Society, even if such right was not distinctly disclaimed. Other baptist ministers, however, Messrs. Hands, Lynch, and Duggan, and Reid, examined on the part of the defendants, depose, 'That the form of church government among baptists in general, is purely democratic, that the minister is elected by a decision of the majority, that the power to depose is involved in the power to elect, and that the minister necessarily holds his office, subject to the approbation of the members of the church, and that he has no right to continue minister when the majority say that his services are no longer acceptable.' Mr. Hands further says, 'that he was sent here as agent of the Baptist Missionary Society in 1843, and that he has been several times elected minister by different congregations, and he mentions one particular case in which he was recommended by Mr. Phillippo to take possession of a mission house, as agent of the Baptist Missionary Society, but that the other baptist ministers present objected to his doing so, on the ground that the people had a right to choose their own pastor.' He also states, 'that the fact of this right not having been exercised earlier, may be accounted for, from the circumstances of the people at the time, and from the altered relation of the baptist churches and ministers in this island to the society at home; but he says he knows that the society have within the last few years acknowledged the independence of the churches in this island, and have encouraged the people to the full exercise of their rights.' All of the gentlemen speak of several cases of the election of the minister by the congregation, and Mr. Duggan speaks of three cases of deposition, Mr. Lynch of two, and Messrs. Reid and Duff of one. That such a right does sometimes exist in an independent congregation is clear. In *Rex versus Jotham*, 3 T. R., 575, a mandamus was applied for to compel the trustees of a meeting house of particular baptists to restore the minister to the office of minister, from which he had been dismissed by the

congregation. The affidavit of the minister stated that on his appointment he conceived that his appointment was for life, and that he could not be removed. The rule nisi, which had been obtained, was discharged, and the mandamus refused, because the minister not having complied with certain requirements could not show a *prima facie* title; and a distinction was drawn between a mandamus to *admit* and one to *restore*. But the right of deposition was not questioned, and Mr. Justice Ashurst remarked that it was not enough for the complainant to state his supposition that he was elected for life: he should have shown the grounds for it, and in opposition to this supposition the other party had shown an instance in which the congregation exercised the right of removing the minister. And in *Attorney-General versus Pearson*, 3 Merivale, 402, Lord Eldon says, 'It may be according to general usage among certain persons dissenting from the establishment to appoint their ministers for limited periods, or to make them removeable at pleasure; and although a Court of Equity may not be disposed to struggle hard in support of such a plan, yet were the court to find such a plan established, I know of no principle upon which the court would not be bound to carry it into effect. The policy of the established church has been, by giving the minister an estate for life in his office, to render him in a certain degree independent of his congregation. But I do not see how the policy can be extended so as to govern the decision of the court in a case of this nature, where the trust which the court is called upon to establish is otherwise. In the *Attorney-General versus Eked*, 7 Simons, 321, there was a chapel conveyed in trust for protestant dissenters holding the Westminster Confession of Faith and independent form of church government, and also there was a dwelling house for the minister; the congregation dismissed their minister, and on his refusing to go, the trustees brought an action of ejectment.—The information was filed to restrain them from proceeding with the action. The injunction having been granted, was afterwards dissolved, the Vice-Chancellor Shadwell holding in effect that the congregation had the right of dismissal. *Porter versus Clarke*, 2 Simon, 520, is exactly similar to the present case; the trust-deed there was nearly the same in words, and the congregation there removed a minister, who had been in office thirty-seven years. The minister and trustees, under the deed, filed a bill containing a prayer very similar to the prayer in the present case, and moved for an injunction; the motion was refused, the vice-chancellor remarking, that he could find nothing in the deed as to the mode of electing the minister, or as to the duration of his office when elected, or any provision made for him; and that he was of opinion

that it was reasonable that a minister who depended entirely upon voluntary contributions should be dismissed at will by the persons so voluntarily contributing.

"It was argued that, as the parties in Porter versus Clarke compromised the suit, and the result of the compromise was the restoration of Porter to the pastorate, that case is of no authority. When, however, I find the same principle acted on six years afterwards in Attorney-General versus Eked, and if I mistake not by the same judge, I must consider the vice-chancellor's observation as entitled to great weight, and hold myself bound by it until it is formally reversed by some competent authority. Being of opinion, both upon usage and decided authorities, that the congregation have the right of deposition, I must however consider that this right must be exercised by a clear and unmistakable majority, and not to be the result of turbulence and partial excitement. This right of election is stated by Lord Mansfield in Rex versus Barker, 3 Burrows, 1269, to be of a 'nature to inflame men's passions. A dispute who shall preach Christian charity, may raise implacable feuds, and animosities in breach of the public peace, to the reproach of government and the scandal of religion,' therefore I think this court should require a clear, distinct, and undoubted declaration of the opinions of the majority of the congregation, and cannot be called upon to calculate and weigh on which side upon conflicting evidence the majority lies. It appears that up to 1844, Mr. Phillippo had clearly acquired the confidence of his congregation; he had increased the number from some 600 to nearly 3000; he had laboured during the period, when so to labour subjected him to public opprobrium, frequently to private enmity. He had added to his station in Spanish Town three assistant stations; he had been the instrument through whom independent stations had been established in one or two other places; and when in 1842 he was through ill health obliged to leave his congregation, they from time to time directed Mr. Dowson to address him letters of kindness and affectionate gratitude, such as perhaps few ministers could produce, and which are most creditable to himself and them. In July, 1844, Mr. Dowson went to England, and returned in November, and then dissatisfaction arose, and in January, 1845, several of the congregation ceased to attend at the chapel, and erected a booth as a temporary place of worship. On the 5th March a meeting was held at this booth, presided over by Harry, who, although a trustee under the foundation deed of 1821, was not a member of the congregation; strangers were present, and without much, if any deliberation, certain resolutions were put and carried, to the effect that Mr. Phillippo had lost their confidence, and that Mr. Dow-

son was elected minister in his stead. Two of Mr. Phillippo's friends who were present, were ejected as soon as they interfered on his behalf. I cannot assent to the majority of the congregation being bound by what took place at this meeting. The case Rex v. Eked would show that it is not essential that a congregational meeting should be held at the meeting-house or chapel; but certainly I should imagine that, to give it efficacy, it should be held at least at some neutral spot, where all parties might attend, and express their opinions without fear of molestation. In the defendant McLean's answer there is this admission, 'that by a common custom among protestant dissenters in cases of difference in a church, such differences are usually settled in their chapel or place of worship at a meeting of its pastor and members there assembled.' If the majority of the congregation are really dissatisfied, they have it in their power to evince that dissatisfaction most efficiently, by abstaining from their voluntary contributions. Mr. Day's evidence is, 'that where a church is determined the minister shall leave, the remedy is to withhold the means of support, and thus induce him to seek another sphere of labour.' Mr. Hume and Mr. Tinson deposed to the same effect. Mr. Cornford says, 'The will of the majority is the motive power of congregational machinery, and that as the provision for the pastor is in the hands of the church, his consent to resign cannot be difficult to obtain, if the request be based on sufficient ground.' The congregation, therefore, having this stringent remedy in their own hands, I must leave them to the exercise of it; and cannot think, as long as the salary is paid, that the majority are dissatisfied with the minister.

"The decree, therefore, will be, that the two indentures of 1845 be declared void. That the chapel, mission-house, and premises comprised in the deed of January, 1821, are held in trust for the use and benefit of persons of the baptist persuasion as a place of divine worship, and as a residence of the minister. That Mr. Phillippo was in March, 1845, and that he still continues to be such minister—and as he has been interrupted in his office, that he be restored to the possession of the pulpit and office of minister. It will be necessary to appoint additional trustees, resident in this island, under the deed of January, 1821; and as to select them from the two conflicting parties would only perpetuate, and not allay, the present unfortunate dispute, I shall select them from the portion of the baptist congregation who have continued to attend Mr. Phillippo's ministrations, avoiding as much as can be done the nomination of any persons who came prominently forward in these proceedings. Each party must bear their own costs."

EUROPE.

GERMANY.

"Since the revolution of March, 1848," says Mr. Oncken, "when most of the powerful external hindrances to our work were removed, the length and breadth of the land, Austria not excepted, were thrown open before us, and our hearts' desire was granted, in being permitted to spread the glad tidings far and wide. In Germany, Austria, Hungary, Switzerland, Prussian Poland, Holland, Denmark, and Sweden, we have been enabled to sow the good seed more extensively than before. Sixty ministers, missionaries, and colporteurs, aided by hundreds of devoted tract distributors and sabbath school teachers, have been zealously engaged in the propagation of the gospel. More than 49,000 copies of the holy scriptures, and 1,400,000 religious tracts, besides several thousand larger works, viz., *Memoirs of Mrs. Judson*, *Haldane's Commentary on the Romans*, and *Evidences and Authority*, &c., have been circulated within the last two years. Millions have by these means heard of the way of life, and not a few, having experienced the power of the gospel, at once rendered a cheerful obedience to Christ by joining already existing churches, or organising others. Our churches have thus had large accessions; in 1849 one hundred and nineteen believers were added to the church in Hamburg, and in other places the increase has been still greater.

"The number of our missionaries has been augmented, and chapels have been raised at the following places: Halsbeck, in the Grand Duchy of Oldenburg; Tangstedt in Holstein; Templin and Stolzenberg in Prussia. But these extraordinary efforts, in connexion with the debt resting on the chapel at Hamburg, have incurred a debt of £2000, which the church cannot liquidate unassisted."

Mr. Oncken having consequently been requested to visit Britain, has recently spent some months in Scotland soliciting aid for the extensive continental missions with which he is connected. We are informed that he has preached there very frequently, held many public meetings, and met with great success. "Originally," says our informant, "it was his intention also to pass through England, but so much longer time was expended in the north than he at all expected, that it became impossible before the winter to accomplish his object, and as his health had suffered greatly from fatigue, both of mind and body, he felt compelled to return home at once, with the full intention of revisiting England again in the spring."

In the meantime, he has authorized Mr. Wilkin, of 136, Long Acre, to receive for him any contributions. This Mr. Wilkin will find great pleasure in doing.

In the hope that it may increase the interest which our readers feel in these continental baptist missions, we lay before them a narrative which, though written last summer, did not reach us till recently, and which gives a view of the religious condition of that portion of the continent, the efforts made by our friends, and the obstacles with which they meet.

"Although I can speak but of small things and sorrowful," says the writer, whose name it would be indiscreet to publish, "with regard to the spread of the gospel in these parts, still this rather induces me to write to you, in order to secure the prayers of the brethren on our behalf. From my last you learned that the sale of bibles, &c., had been but small; I must now add, that their sale has been entirely forbidden, on the ground of the general laws in force against itinerant selling; we must, therefore, trust in the Lord, that he will provide a way to proclaim the gospel to perishing sinners. Our Sunday meetings being but poorly attended, owing to the vigilance of the police, I have lately preferred to employ the sabbath in distributing tracts, by which many opportunities are afforded of making known the Saviour of sinners. It was with this intention that I went at Whitsuntide to Schwatzingen, near Mannheim, where there is always at this season a numerous concourse of people, who resort thither to enjoy the beauties of nature in the grand ducal gardens, which are laid out with great taste and skill. These gardens, a perfect paradise of beauty, crowded with the choicest productions both of the animal and vegetable kingdoms, and whose very air is perfume, are well adapted to excite the admiring wonder of a heart not entirely callous, and to raise its aspirations in grateful melody to the Creator of all; singing with king David of old,—'How wonderful are thy works! Come and see the works of God.' To me this, therefore, appeared a favourable opportunity of supplying my fellow creatures with those means which might lead them to the Saviour. In the portico of the palace leading to the gardens, I therefore began to distribute a parcel of tracts, which I had with me; but soon a Prussian lieutenant came up to me, and in a severe manner ordered me to leave, or, in case of disobedience, to expect imprisonment. The sudden interference of the officer had attracted a considerable crowd, who now overwhelmed me with entreaties for tracts; and though I distributed a great number, all were not supplied. The keeper of the palace also came to me, and, demanding a tract, asked me how I dared to propagate such 'absurdity;' and, after a severe reproof, bid me depart. In walking across the castle-yard, I again narrowly escaped being arrested by the soldiers for continuing to give away tracts, but the Lord conducted me in safety through the

midst of them. In these few moments, from 500 to 600 tracts had fallen into the hands of unconverted people, nor dare I doubt that the Lord will accomplish that whereto they were sent. On the same day I travelled to Munnheim, and visited our friend J—. Our meeting proved mutually gratifying. On the 16th inst., I went to Waldürm, celebrated as a favourite place of pilgrimage of the Roman Catholics. The tales and wonders told me of this place appeared so incredible, that I determined to see and judge for myself. Waldürm is in Baden, in a retired locality. During four weeks, devout pilgrims crowd from all parts towards the place where they hope to obtain, from the holy blood preserved here, pardon of their sins, bodily health for themselves and others, and to be released from vows, &c. Alas, my brother, it is heart-rending to see these deluded mortals arrive in large processions, and proceeding with flags in their hands, and accompanied by music to the church. A large flight of broad steps leads up to it, on each of which a Pater Noster is repeated, after which the pilgrims proceed to the altar of blood, on which a small vessel standing is said to contain the salutary 'holy blood.' An old legend says, that ages ago a priest was, during the performance of mass, harassed with doubts whether the cup contained the real blood of Christ; at the same moment an invisible hand overturned the cup, and the contents flowed on the priest's handkerchief: much alarmed he hid it behind the altar. On his death-bed he confessed this sin, having suffered much remorse; and on producing the handkerchief it was found that twelve holy heads had formed on it. A miracle so astonishing was not passed over unheeded: a very large church was built over the site of its performance, and the church has to this day continued one of pilgrimage, and possesses immense wealth. It is hither, then, that the faithful resort to find rest for their souls. With deep emotion, I saw them go up to the altar, which none pass without some propitiatory offering, be this never so small. Many offer figures cast in wax, others only legs, arms, or heads, each according to their various necessities, so that in a short time the altar is so laden that the offerings have to be removed in baskets, which are, however, again exposed for sale outside the church. In passing through the pilgrims pass their hands over the altar, and then over their faces and limbs; you may conceive how frequently this is done when I tell you that the horn of the altar, (which is a representation of an angel in marble) has lost a nose and cheek, owing to the frequent handling it has undergone. It is impossible to refrain from pitying and commiserating these misguided people, when one sees them in their various robes of penance, and having performed this long pilgrimage with bare heads and feet, others

coming with peas in their shoes, others going round the church on their knees, till they sink down exhausted. With extreme pain, I saw one pilgrim, who had come from a great distance, and seemed quite overpowered by the weight of a cross he bore on his shoulders, his feet bare, and wearing a black penitential dress, accompanied by ten pilgrims repeating prayers, he advanced slowly towards the church. But all these miracles and penances are gradually losing their influence on the minds of the people, and it is only owing to the superior attractions of some eloquent priests on the minds of the people, that the number of pilgrims has not greatly diminished this year: these priests call themselves penitential priests or *Ugarians*, but are really Jesuits. I heard two of them preach on the steps of the church, which could not contain all who had assembled. One preached on *faith*. He endeavoured to show that faith is a thing neither to be understood nor conceived, and having proved this to his own satisfaction, at once proceeded to the authority of the priests, and did not hesitate to say that they alone could endow the people with this faith, they having received it from the bishops, on whom it was first bestowed by the pope, who is Christ's vicar on earth. The other priest preached from the words,—'Children are a gift of God.' He was very zealous, and preached with enthusiasm worthy of a better cause. He spoke of heaven and hell, salvation and damnation, and, what surprised me more, of *election*; but the unhallowed spirit which animated him soon became apparent. Finally, he endeavoured to portray the peace of one who dies in the faith:—'The dying man may still, during his last moments, press the blessed *crucifix* to his parched lips, and in the consciousness of departing this life as a Catholic Christian, commit his soul and his children to the care of the most pure Virgin.' The crowd dispersed at the conclusion of this harangue, some returning home, others re-entering the church. On my own return, I had a specimen of the piety of these pilgrims. Meeting with ten or twelve praying women, I gave to the last of them twelve tracts, telling her to divide them amongst her companions as soon as their prayers should be ended. But they had not proceeded far, when a violent quarrel arose amongst them regarding the tracts, which they suspected the woman to whom they had been given intended to keep. Of course all praying was at an end; and I perceived that the leading sister had no small difficulty in keeping order, and that even after she resumed her prayers, instead of responses angry words of contention were being uttered. On the whole, the tracts were very well received amongst the Roman Catholics; but you see, my dear brother, how sad the state of things is here, and the need of fervent intercessions for this benighted people."

NEW CHAPELS.



BAPTIST CHAPEL, HAMMERSMITH.

The first stone of an edifice, of which our readers are here presented with a front view, was laid on Friday, December 6th, 1850, by S. M. Peto, Esq., M.P. The devotional services were conducted by the Revs. I. M. Soule, J. Bigwood, W. G. Lewis, junior, and J. Stoughton. A suitable address was delivered by the Rev. John Aldis. Mr. Peto, also, when he had performed the ceremony of laying the stone, made some very pertinent observations, expressing sympathy with the feeling which led a saint of ancient days to exclaim, that he could not live in a ceiled house while the ark of the Lord remained beneath curtains. He could not dwell in a house of respectable exterior and interior surround by every comfort, while the house of the Lord was the very reverse. A place of worship ought to be all that it could be desired to be by practical men, that is, it should be every way adapted to the end it was designed to serve. With reference to the site, he rejoiced not less that the building was worthy of its object, than that the situation was worthy of the building. The baptist denomination had been behind in this matter. Chapels ought to be erected in the outskirts of the metropolis where thousands were spending their sabbaths who were to be seen in the city every day, but who had taken up their abode in the suburbs, and whose wives and families remained there. He rejoiced in the public spirit manifested by his congregational brethren in this respect, and he hoped

the example thus presented would serve to stimulate them. Having spoken to the character of the building, and the eligibility of the site, Mr. Peto expressed his high regard for the pastor, Mr. Leechman, and his conviction that a man of larger heart, warmer, sincerer love, more devoted life,—one more worthy of the love and esteem of the church as a pastor, does not breathe in the length and breadth of this land.

The company then adjourned to the large hall of Albion Tavern—a spacious room able to accommodate several hundreds—which is used on Lord's days now as a temporary place of worship, and where on the present occasion abundant refreshments for the very large assembly convened had been provided. Afterwards, Mr. Peto having taken the chair, prayer was offered by the Rev. W. Groser, and animated addresses delivered by the chairman, Dr. Hoby, and Messrs. Lewis, Brock, and Isaacs. Several handsome donations were made, and strong hopes expressed that Mr. Leechman on his return from India would find the edifice both completed and paid for.

The dimensions of the building are as follow:—length, sixty feet six inches; width, forty-one feet; height, twenty-four feet six inches to springing of roof, which is of timber, open, and of a rather novel construction, and which it is hoped will be well adapted for sound. There are also to be two vestries and a commodious baptistery.

RYDE, ISLE OF WIGHT.

On Wednesday, January 1, a new baptist chapel was opened in John Street, Ryde. For two years the congregation met in a room at the colonnade, where they received the ministrations of the late pastor, the Rev. William Newall. The accommodation, however, was inadequate; and as circumstances appeared to augur favourably, it was deemed advisable to secure a more spacious building. Accordingly, land was procured, and the present chapel erected, capable of seating comfortably about two hundred and fifty persons. The cost of the building is about £400, of which £200 have been collected; and there is sufficient land to erect a larger edifice at any future time, should this effort prove successful, in which case the present building would be converted into a school-room, without additional cost.

At the opening in the morning the Rev. Charles Room delivered a discourse. And in the evening a sermon was preached by the Rev. J. H. Hinton, M.A. On the following Lord's day two sermons were delivered, in the morning by the Rev. J. H. Saunders, and in the evening by the Rev. Wm. Jones of Newport.

This being the first and only baptist chapel in Ryde, a rising town, with increasing population, is commended to the attention and support of the baptist denomination, especially of those who visit Ryde in the summer time, and of the friends of evangelical religion in general.

ORDINATIONS.

MARGATE.

On Wednesday, October 23rd, 1850, the union previously formed between the Rev. J. T. Rogers of Pontypool College, South Wales, and the baptist church assembling in Ebenezer chapel, Margate, was publicly recognized.

The details of the services which are now furnished by a friend who was hindered from sending them earlier by the pressure of business, it would not now be seasonable to publish; but we are informed that they were very interesting, and that Mr. Rogers has entered upon this sphere of labour with encouraging prospects of future usefulness; and that he has already baptized eighteen persons on a profession of faith in Christ, nearly all of them being the children of members, previously under serious impressions, but brought to decision by the blessing of God attending his faithful and earnest ministrations.

POPLAR.

On Thursday, December 19th, 1850, the Rev. S. Cowdy was publicly recognized as

the pastor of the baptist church assembling for divine worship in Cotton Street chapel, Poplar. The opening address, on the Independence of the Church of the Civil Power, was delivered by the Rev. W. Brock of Bloomsbury Chapel; the recognition prayer was offered by the Rev. J. C. Richards of Coverdale Chapel, Limehouse; and the charge delivered to the minister by the Rev. J. Angus, M.A., president of Stepney College. After partaking of refreshment, which had been provided for the occasion, the church and congregation again assembled to hear a sermon preached by the Rev. R. Bayley, F.S.A., of Queen Street Chapel, Ratcliff. The Rev. Dr. Hewlett and other gentlemen took part in the services on this very interesting occasion.

BRIXTON HILL, SURREY.

The Rev. John Hiron late of Luton, Bedfordshire, has accepted the invitation of the church meeting at Salem Chapel, Brixton Hill, to become their pastor, and entered on his labours as such on the second sabbath in December.

SHREWSBURY.

The Rev. James Smith late of New Park Street Chapel, London, has accepted of a unanimous invitation from the first baptist church, Shrewsbury, and intends to commence his labours there on the first Lord's day in February.

HONITON, DEVON.

Mr. W. E. Foote late of Bristol College, having accepted the unanimous and cordial invitation of the baptist church at Honiton, commenced his pastoral labours on Lord's day, January 5th, 1851.

RECENT DEATHS.

MR. JOSEPH HUMFREY.

An account of this respected deacon of the church at Arnsby was given in our last, but unfortunately both in the heading and in the article the name was uniformly spelled Humpey. This arose not from any carelessness at the printing-office, but from the resemblance between the letters *p* and *f* in the manuscript, which led both compositor and editor separately to the same conclusion, which we regret to find was the wrong one. The friends of the deceased, we trust, will accept this apology.

MR. JOSEPH HORTON.

Mr. Horton of Saddington, three miles from Arnsby in the opposite direction to Countesthorpe, was born in the year 1767,

so that the days of his pilgrimage were four-score years and three.

He married Miss Bruin, the sister of Mrs. Joseph Humfrey, so that he and Mr. Humfrey were related by earthly as well as by spiritual ties. It is to the liberality and zeal of Mr. Richard Bruin, the father of these two sisters, that the church and congregation at Arnsby are indebted for a well built and commodious chapel free from all debt and incumbrance.

Three children were born to our friend, but they all died in their infancy. Their mother was taken away by death 25th Sept., 1828. In the same month and on the same day of the month in the year 1850 the widowed husband died, so they were separated just twenty-two years. Now their spirits have met in glory. Their bodies are in the grave waiting the resurrection.

In his early days Mr. Horton was accustomed to hear Mr. Robert Hall, sen., so long pastor at Arnsby; and when a boy, being about the same age, was companion and playfellow to Robert Hall the younger.

In December, 1796, he was baptized at Arnsby by Mr. Blundell, just one month after the baptism of his relations, Mr. and Mrs. Joseph Humfrey. Soon after that he was made a trustee of the chapel and land at Arnsby. Many "are witnesses and God also how holly, and justly, and unblameably he behaved himself among them that believe," for the space of fifty-four years. Residing all his days not many miles from Kettering he had often the privilege of hearing Andrew Fuller. He had many of his works and read them very much; he could point to many of the sermons and say, "I heard him preach that." He loved his memory: if ever conversation flagged, one had only to mention Fuller's name, and immediately he would brighten up and tell some anecdote concerning him or quote some one or other of his many wise sayings, or refer to some time and place when and where he had heard him preach or had met him in private. Yet he never called any man master. He greatly loved the bible, and while he could he read it very much and very prayerfully.

His nephew, the Rev. Thomas Horton of Devonport, has mentioned the interesting fact that when Mr. Horton returned from market, or after any absence of a few hours from his business, he never went among his servants until he had retired for prayer. On a friend once asking him the reason of this, he replied, that apprehending he might find his business neglected, or matters in any way wrong, he feared to commit himself to hasty words or tempers, unless he thus specially placed himself under divine guardianship.

He was naturally a very still, quiet man, a lover of peace and all good men. He did

not talk much but he talked well. He thought as well as spoke, and always took care that the thinking should precede the speaking. His gentleness did not prevent him from being an intelligent shrewd observer of men and things. This appeared in what he did say and in what he did not say; his very silence was significant. He was not entirely dependent on words to convey his ideas; he could speak with his eyes, with his whole countenance, and even by the movements of his body. So keen was his perception of the weak defective points of others that it would have been a snare to him, but that he had much of that holy love that thinketh no evil; he would not speak unkindly of any one. He was quick to see and hear, but slow to speak. Perhaps no man was ever more careful to observe this golden rule: "Never to speak of the failings of others unless some good end can be answered thereby, either to the offenders themselves or to others."

He was kind-hearted and generous, some, perhaps, would say to a fault, for it is certain that he often was involved in liabilities, and indeed suffered losses, which he would have escaped had he been less prompt and eager to render aid to others contending with difficulties; but notwithstanding this it may be safely said, were there more like-hearted with him both the world and the church would be better than they are.

It is pleasant to record the fact that though so liberal through life, and oftentimes suffering by the calamities of others, he had to the end of his days enough and to spare. As to supporting the cause of Christ, there scarcely could be a more cheerful giver. Let any one whom he knew and trusted put a case before him, and he gave at once liberally and as a matter of course. And that which adorned all his giving was he did it with such beautiful simplicity. There was never anything in his manner that said, "See how generous I am, how much I give away!" He did not talk of his doings—he took great delight in giving.

Had he lived when his Lord was crucified, like his namesake Joseph of Arimathea he would have esteemed it an honour to give a new sepulchre in his own garden to lay the body of Jesus in. This may be most confidently said, because he did give all the garden he had to build a house wherein Christ crucified, dead, buried, risen, and exalted, may be preached for years to come. More than this, he took the whole responsibility of the erection on himself, saying, "I will take what friends choose to give at the opening, the remainder I will pay." And he did so. The place was opened 29th June, 1848; from then to his death he did what he could to maintain divine worship there both by the preaching of the gospel and by prayer meetings. This little sanctuary joins

the house in which he lived. May no one ever inhabit that dwelling to whom it will be a regret to have a house for praise and prayer to God so near. And may there never be wanting at Saddington those who have so much of the spirit of our departed friend, that they will exercise the liberality and attention requisite to carry on those religious services for which that house was built.

Mr. Horton had been gradually declining for some time before his death. In the year 1849 a very severe indisposition threatened to remove him, but he was raised up again. He was present at Mr. Humfrey's funeral, and attended at Arnsby for the last time the fourth sabbath in August of last year, when he heard Mr. Humfrey's funeral sermon in the morning. He attended the prayer meeting which is held at midday, when he was requested to engage, which at first he declined on account of the feebleness of his voice, but upon its being remarked to him, "You will soon be singing praises on high, we should like to hear your voice in prayer once more," he yielded to this appeal. He then left that room for the last time. In the afternoon he heard Mr. James Mursell, jun., of Leicester preach, then retired from Arnsby chapel never to enter its walls any more.

The next sabbath the severe and alarming illness of a beloved nephew detained him at home. So deeply did he feel that affliction, that in allusion to the probable death of the young man he made this remark, "Would that my soul were in his stead; I think he would be of more use to the church of God than I can ever be." The young soldier of the cross is restored; the aged warrior is gone to receive his crown.

He was not confined to his bed many days. The writer saw him not long before his departure. For about two days he lay in a state of insensibility; and then, like a sleeping babe, he gently breathed his soul away. On the 30th of September his friends buried him in sure and certain hope of a joyful resurrection.

MR. W. H. STACE.

On Wednesday, November the 20th, departed this life in the 59th year of his age, Mr. William Harry Stace of Folkestone. On the 27th his remains were interred in the burial ground belonging to the chapel; and on sabbath evening, Dec. 1st, a funeral sermon was preached to a large and deeply moved congregation in Salem chapel, from Phil. i. 21, "For me to live is Christ and to die is gain."

The deceased was the last male descendant of a family honourably distinguished by their early connexion with the cause of religion in the town, and by the prominent part they have borne in its furtherance and sup-

port. With the baptist church in this place their family name is associated from its first formation. A hundred and thirty years ago, long before any chapel was built, the house (known by the name of The Mill) in which the subject of this record breathed his last, was freely thrown open for the preaching of the gospel by his great-grandfather. From that date to this his pious ancestors in unbroken succession have been steady and liberal in their adherence to the same cause. Our departed friend was no exception. He followed in the steps of his forefathers, and well brought up the rear. Death terminated in him a long and useful career. Forty-three years he was an active member of the church, and for five and twenty years an efficient deacon,

As a Christian man Mr. Stace was distinguished by devoutness of spirit and by an exemplary deportment. His attachment to the house of God was most ardent; he took "pleasure in her stones, and favoured the dust thereof," and was seldom absent from its services. In the peace and prosperity of Zion he identified himself completely. And in various ways by the devotion of time, and talent, and substance, did he render that cause substantial service. His connexion with the sabbath school was coeval with its career. For many years past he had been its active and faithful superintendent, and his attachment thereto continued unabated to the end. Manifestly, the removal of one so valuable is a great loss to the community to which he belonged; but it is at the same time well to remember, that the qualities which render the lives of Christians useful, render their memories fragrant. Such will be the case in the present instance. By all who knew his worth the name of Mr. Stace will be honoured. Nor will the feeling be confined to the church of which he was a member. It will be shared by sister churches in the neighbourhood, especially by those composing the East Kent Baptist Association, at whose annual gathering the departed was generally present, and which, in some official capacity or other, he had for many years faithfully served.

His illness was comparatively short, and his death rather sudden; yet the messenger found him prepared. His departure was marked by the calm which the gospel only can impart.

SAMUEL SALTER, ESQ.

Mr. Salter, who was forty-eight years a member, and thirty-two years a deacon of the church in Back Street, Trowbridge, died in perfect peace on the 27th of December last. In an extraordinary degree he consecrated his time, his energy, and his wealth, to the cause of God in this town and neigh-

bourhood. His name and memory are revered by all classes, but especially by those in closest and most frequent contact with him, namely, his Christian brethren, and the multitudes whom he employed. Strikingly interesting facts are at hand illustrative of his exemplary character as a Christian and an office bearer in the church, which it is hoped may be incorporated in a memoir for an early number of this Magazine.

MISCELLANEA.

DECLARATION OF THE BAPTIST BOARD.

At a meeting of the Board of Baptist Ministers in and about the cities of London and Westminster, held on the 31st of Dec., 1850, at the Baptist Mission House, 33, Moorgate Street, the Rev. F. A. Cox, D.D., LL.D., in the chair, the adoption of the following Declaration was moved by the Rev. Edward Steane, D.D., seconded by the Rev. William Brock, and resolved, *nemine contradicente*:—

Upon an occasion which has so powerfully excited the English nation at large, and when all classes are giving public expression to the views they entertain of the recent measures of the papacy, this Board deems it a duty owing to itself, to the denomination of Christians with which it is connected, and to the community, explicitly to declare its sentiments.

Ever among the foremost advocates, and the most strenuous defenders of civil and religious liberty, the baptists of this country solemnly deprecate intolerance in all its forms, and exercised towards the professors of whatever mode of religious faith and worship. The freedom they now enjoy, in common with their fellow subjects, was acquired by their forefathers at too serious a cost, not to be watched over, and guarded against encroachment, with the utmost jealousy. They cannot therefore but view with alarm the efforts which are made by the Roman pontiff to regain his former ascendancy in this kingdom, since of all intolerant and persecuting powers popery has ever shown itself the most despotic and cruel. The ecclesiastical development at which it aims is incompatible with any, even the smallest degree of religious liberty, and indeed with the existence of any other church. For, in the words of Dr. Wiseman in his "Appeal to the Reason and Good Feeling of the English People," it is stated to be "the doctrine and belief of catholics (that is Roman catholics) all over the world that there are no such things as national or separate churches, but only one true catholic, or universal church, under one head, the bishop of Rome, otherwise called the pope," p. 10.

The inference from this doctrine is too obvious to need to be enunciated, and, taken in connexion with history, too frightful not to be contemplated with equal detestation and horror.

Not second to any in ardent attachment to evangelical truth they maintain, in resolved opposition to Romanism, the great doctrines of the protestant reformation:—the right of every man to possess the bible, as God's common gift to the whole human family; to interpret it for himself by the aid of the Holy Spirit promised to be given in answer to prayer; the exclusive authority and sufficiency of the holy scriptures for all the purposes of salvation; justification by faith only in the blood and righteousness of Christ; and his sole mediation and priesthood, with the perfection and everlasting virtue of his once-offered sacrifice on the cross:—while they utterly renounce and deeply abhor the antagonist doctrines of ecclesiastical infallibility, tradition, human merit, and the mass, with their adjuncts of auricular confession, sacramental efficacy, and priestly power.

This Board has long witnessed with concern the gradual and constant augmentation in the united kingdom of the adherents of the papacy—the result of a systematic and eager proselytism, conducted in many cases with the insidious wiles for which the Jesuits are notorious—to which the recent erection of the Romish hierarchy is both intended and calculated to give an additional impetus. This bold progressive step but too clearly evinces the growth which at the same time it tends to foster; while the manner in which it has been taken indicates no less surely the existence of expectations, the realization of which would be destructive of our national welfare and liberties, both civil and religious, and entail the most fearful curse upon our children.

Unhappily the causes of the boldness which Romanism has manifested are to be found not exclusively in itself, but in circumstances nearer home. On the one hand the British government has been seen for many years past not only relieving Roman catholics from civil disabilities, and so rendering them the justice due to all classes of peaceable subjects, but endowing their institutions with grants of public money, and conferring on their ecclesiastics national honours usually pertaining only to peers of the realm. On the other hand men have arisen in the bosom of the church of England, and favour has been shown them by their episcopal superiors, whose ministrations have tended to Romanize the people, and whose secret proceedings may be said to have amounted to a conspiracy against her. That these combined influences should have seemed in the judgment of the pope to invite and to justify his recent measure is little to be wondered at although greatly to be deplored.

The remedy of a mischief so deep-rooted cannot be instantaneous in effect though it ought to be instantly applied. If, warned by what has now taken place, the government and the legislature would abandon the habitual patronizing of the Romish priesthood, withdraw the endowments bestowed upon them from the national funds, and leave them, as in the judgment of this Board all religious bodies should be left, to themselves; and if evangelical Christians of all churches would multiply their zealous efforts, not after party triumphs, but for the diffusion of "the common salvation," and conduct them not in a spirit of denominational rivalry, but of brotherly concord, then, under God, might much be hoped for. This Board however cannot be satisfied without asserting its conviction that scarcely would anything, in the order of means, more powerfully tend to paralyze the efforts of popery or to render them innocuous, than the separation of the church from the state, and the consequent placing of all religious communities, in the eye of the law, on one and the same level.

This Board, in conclusion, seizes the opportunity thus afforded to declare anew its devoted loyalty to her most gracious majesty the queen, and to express its fervent prayers that it may please Almighty God long to preserve and uphold her in the undiminished dignity and just authority of her throne for the happiness of her subjects and for the purposes of his own glory. And it avows its unalterable attachment to the constitution of these realms; the royal prerogative in civil affairs, and, so long as an established church exists, the royal supremacy in its ecclesiastical affairs, both of them defined and exercised according to law, this Board most cordially approves and maintains; and it rejoices in the hope that her majesty will defend them alike from encroachment, in happy and honourable union with that freedom, both civil and religious, which is the birthright of Britons, and the vindication and extension of which have rendered the house of Hanover the most illustrious that ever swayed the British sceptre.

Signed by direction of the Board,
FRANCIS COX, D.D., LL.D., *Chairman.*
WILLIAM GROSER, *Secretary.*

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LONDON MINISTERS OF THE THREE DENOMINATIONS.

At a meeting of the General Body of the Three Denominations of Protestant Dissenting Ministers, in and about the cities of London and Westminster, held in the Congregational Library, Blomfield Street, on December 31, 1850, the Rev. Dr. Leitch in the chair, the following resolutions were adopted:—

Moved by the Rev. F. A. Cox, D.D.,
VOL. XIV.—FOURTH SERIES.

LL.D., seconded by the Rev. Arthur Tidman, D.D.—

"I. That, at the present crisis, when all classes of their protestant countrymen are expressing their just indignation at the introduction of the papal brief erecting a Romish hierarchy in this kingdom, it eminently becomes this body, in consideration alike of their known principles and their past history, publicly to declare their sentiments in relation to popery itself, and to the efforts it is making to regain its ancient ascendancy; and this they now do not under the sudden impulse of feeling which they shared in common with others when the obnoxious measure was first announced, but after time has been allowed for a calm and deliberate judgment to be formed upon it."

Moved by the Rev. George Clayton, seconded by the Rev. I. M. Soule—

"II. That, in bearing their solemn and public protest against popery, they are constrained to denounce it, amongst other reasons, especially for the following,—

"1. Because it is incompatible with the independence of national government, subversive of the just prerogatives of the British crown, and a foe to the liberties and social interests of the people.

"2. Because its assumption, that the church of Rome is the only true church of Christ on earth is not only arrogant, and destitute of all foundation in the word of God, but is essentially intolerant; and, taken in connexion with its known determination to suppress, wherever it has the power to accomplish it, all other churches,—whether the ecclesiastical establishments of England and Scotland, or the unendowed and independent churches of the various denominations of protestant nonconformists,—is fitted to excite the detestation of all who value their rights as men, or the religious freedom which in this country they enjoy as Christians.

"3. Because it denies to the common people the free use of the bible, and demands to be its infallible and authoritative interpreter,—allowing it to be understood, even by those who possess it, only in the sense which the church of Rome imposes—thus, on the one hand, robbing mankind of God's inestimable gift, the precious charter of their noblest liberties, and the only revelation of that truth by which men are sanctified and saved; and, on the other, interfering with their personal responsibility by refusing to them the right, and releasing them from the duty of searching the scriptures for themselves, and understanding them by exercise of their own judgment in dependence on the promised aid of their Divine Author.

" 4. Because it teaches doctrines directly opposed to those fundamental verities of the gospel which have been held in every age by the true followers and churches of Christ, and were vindicated by the protestant reformation of the sixteenth century; the perfect and everlasting expiation of sin by the sacrifice of Christ once offered, and never to be repeated; his exclusive mediation, whether of atonement or of intercession, between God and man; and justification, not by human works, but by faith only in the blood and righteousness of the incarnate son of God; and by opposing, corrupting, and nullifying these vital truths, virtually overthrows Christianity, and imperils the salvation of men.

" 5. Because, finally, all history shows that the predominance of popery in any country is invariably attended with the prevalence of gross and debasing superstition, with the usurpations of a tyrannical priesthood, and a corresponding servility of the people; that it enslaves the mind, pollutes the conscience, and corrupts the morals of men; that it is unfriendly to domestic virtue and social happiness, and, instead of ennobling a nation and enriching it with science, learning, commerce, and manufactures, and, above all, with the generous institutions and purifying influence of Christianity, drags it down, as in the instance of the Roman states at the present moment, to the lowest depths of political insignificance, social wretchedness, and practical immorality."

Moved by the Rev. G. Smith, seconded by the Rev. F. Trestrail—

" III. That, in the recent measure of the pope, as announced in the papal bull or brief, and explained in other documents put forth by Dr. Wiseman and others of the Romish bishops, this body see conclusive evidence that popery, in its most revolting features, remains unchanged amidst the progress of society, and the development of the principles of national independence and general liberty; since it asserts the right of the Roman pontiff—a foreign potentate—to interfere with the prerogatives of the British sovereign, and the internal arrangements of the kingdom, and takes upon itself to appoint ecclesiastical authorities, not only with territorial titles, but with an implied claim of ecclesiastical jurisdiction commensurate with the geographical extent of their dioceses; and that, regarding this measure as being illegal, a dangerous innovation upon the protestantism of the country, and aimed against all that they hold dear, both as Britons and as Christians, this body are convinced that it ought to be disallowed and annulled."

Moved by the Rev. R. Philip, seconded by the Rev. W. Groser—

" IV. That this body would be unfaithful to their convictions if they did not advert with disapprobation to the encouragement given to popery by successive governments, and by the legislature, in the concession of civil rank made to popish bishops above some orders of the peerage, on the ground of their ecclesiastical office; and in the endowment of its institutions and its priesthood in Ireland and the colonies; since both these measures were subversive of religious liberty, and on that ground were especially opposed by protestant nonconformists; and to this disposition repeatedly manifested to patronise popery, together with the anti-protestant spirit and teaching of a large portion of the clergy of the established church, they cannot but mainly attribute the audacity which it now displays."

Moved by the Rev. C. Stovel, seconded by the Rev. T. James—

" V. That while this body thus express their unconquerable aversion to popery, they would be no parties to any legislative enactment by which their Roman catholic fellow-subjects should be deprived of the same measure of civil and religious liberty which they claim for themselves; but they cannot hold it to be an infringement of the rights of conscience for the legislature to annul the papal rescript, and for the development of popery to be only so far legally permitted as is plainly compatible with the security of the throne and the liberties of the subject."

Moved by the Rev. Dr. Hoppus, seconded by the Rev. J. Robertson, M.A.—

" VI. That this body nevertheless place their hopes for the successful counteraction of popery principally, not on legislative enactments, but on moral and religious means. It will afford them, therefore, the greatest satisfaction, should occasion be taken from this aggression of the pope to give a more extensive circulation to the bible among all classes of the community; to extend the benefits of education; to diffuse the knowledge of those great principles, both of scriptural Christianity and of civil and religious freedom, which were asserted by the protestant reformation; to remove impediments to the cordial and open union of all protestant Christians, and to revive a spirit of earnest and enlightened piety in all the evangelical churches in the country—only that, in their judgment, all religious communities should be left to pursue these objects by their own proper agencies and methods, unaided and unimpeded by the legislative interference of the state."

Moved by the Rev. W. Brock, seconded by the Rev. E. Maundering—

" VII. That, in conclusion, this body, animated by the spirit of ardent attachment to the civil constitution of their country, and

to the illustrious house of Brunswick, which has ever distinguished protestant nonconformists,—declares, on the present occasion, their devoted loyalty to her majesty the queen, who, with equal honour to herself and happiness to her subjects, sways the sceptre of her royal ancestors; and their grateful acknowledgments to Almighty God for the blessings which have been conferred by His providence under her gracious reign; together with their fervent prayers that the

diadem may long encircle her brow with undiminished lustre, until, by his rich mercy, and through the grace of our only Lord and Saviour Jesus Christ, it shall be exchanged for 'a crown of glory that fadeth not away.'

"VIII. That an address, founded on the foregoing resolutions, be presented to her majesty."

JOHN LEIFCHILD, D.D., Chairman,
ROBERT REDPATH, A.M., Secretary
of the General Body.

CORRESPONDENCE.

THE PAPAL AGGRESSION.

To the Editor of the Baptist Magazine.

DEAR SIR,—I hope you will oblige me by the insertion of a few observations on the now all-absorbing topic of *popery*. I cannot but painfully feel that the views I entertain on this question are opposed to those of many highly esteemed brethren, and as the tide is setting in strong in their favour, I wish, if possible, to make good my position—that we ought to petition government to withdraw every state facility for the extension of a system religiously intolerant, and utterly destructive of the peace and prosperity of these realms.

With the *spiritualities* of popery no one has a right to interfere, except in honourable argument. Papists have clearly as good a title to worship God in their way as we in ours; and, in this, we would claim for them a liberty as uncontrolled as we claim for ourselves. But (although even this is just so much more than they would concede to us) they are not content with this: they grasp at temporal power—a domination, not only over our faith, but over our liberties and lives. And for protestants to afford facilities for such results, is not charity, but infatuation.

But we are told that the *present* aggression is not of this kind, that it is simply a regulation of the church of Rome, for the better management of her own spiritualities. And could we view the movement *per se*—as a thing of itself, without any antecedents, or any bearings beyond the regulation of their own church discipline, we might afford to disregard it: the claim to all the baptized within the defined territories might excite a smile—nothing more. But we cannot so view these elaborate preparations. We cannot forget the clamour for emancipation, under promise of content and good behaviour. We cannot forget the almost immediate restlessness for extended privileges, for right of precedence, for the removal of penalties

against bulls and Jesuits, for public processions, and for endowment at home and abroad. We cannot forget the disloyalty of the priesthood in the late disturbances in Ireland. We cannot turn a deaf ear to the recently expressed intimation in France, that protestantism must be put down there by force of arms, nor to the bishops' oath against "heretics," nor to the declaration of Lord Arundel and Surrey, in the House of Commons, that "Romanism is necessarily antagonistic to protestantism, and must be as long as the world shall last, or *protestantism itself shall be extinguished.*" The present measure is not an isolated fact, but part and parcel of an extended scheme of subjugation—a link (and no insignificant one either) in the mighty chain which is intended ultimately to bind us hand and foot, to destroy us body and soul.

The position, that *a man's religion ought not to prejudice his civil privileges*, is one of many truths not of universal application: it is a truth or a fallacy according to the nature of the religion: if the religion be harmless to the state, it is a truth; but if injurious, it is a fallacy. My esteemed brethren themselves, surely, would not apply it to the "*Fifth-monarchy men*," who, expecting the immediate appearance of Christ upon earth, pretended that they were commissioned to subjugate all earthly powers to his dominion, and resolved that their swords should never be sheathed till their commission was executed, and all civil magistrates become "a hissing and a curse" among mankind! They would not say, surely, that such men were eligible to places of trust and power. Then on what principle can papists be eligible? Their spiritualities, indeed, are no disqualification, but their intolerance, in connexion with their Jesuitism, ought to exclude them, not, indeed, from places of mere honour and emolument, but certainly from posts of *trust and power*. Their own interests and pursuits are incompatible with those of the state.

Nor is this persecution. It is a fence

against persecution—a guard against infallible intolerance. Popery is the only religion which, when in full power, will never tolerate any other. It is essentially and unchangeably intolerant. It never was and never can be otherwise, except as restrained by circumstances. An infallible church can never change. The suppression or extension of its principles will necessarily vary with varying facilities, but in relation to the principles themselves, infallibility and improvement can never co-exist. And to refuse facilities for the development of a principle necessarily and infallibly intolerant, is the dictate of wisdom, humanity, and Christian love. The wolf *must* be kept in check, if we would preserve the sheep; and the fences necessary to prevent his intrusion are not persecution, but simple justice to the harmless and defenceless.

In the exercise of what is *purely religious*, let protestants and papists stand on a perfect level—neither endowed, both protected. But when the religion is *politically* injurious—when intolerance even to extermination, as an essential principle, presents itself clothed in the awful sanctions of an infallible religion, it surely becomes a dictate of wisdom and benevolence to refuse to all its adherents access to every position which would afford facilities for its development. Let Romanists enjoy their religion unmolested, and, if by fair means, make proselytes too; but why should *we* furnish them with facilities for the extension of principles which endanger alike in proportion to their exercise, the occupation of the throne and the liberties and lives of the people? Do our friends wish for another revolution? Would they revive the dynasty of the Stuarts? Rome is almost bursting with hope—not from invincible armadas, but from government concessions, church sympathies, infidel indifference, and dissenting philosophy!

The religion of Rome is diverse from all others. No other religion is essentially and necessarily intolerant. All other religions might be safely admitted to the highest trusts. The throne itself might be occupied by a Christian of any other persuasion, and the community have nothing to fear. But admit a papist, and you admit a religion which, had it full play, would necessarily and on principle destroy yours. Admit without reserve all religions that are harmless in their *civil* tendencies, but none whose influence, when it shall have attained its full strength, would religiously secure your annihilation. Instead of persecution, resistance to such an intrusion is self-defence, and connivance political suicide.

I am, dear sir,

Yours sincerely,

J. G. FULLER.

Stogumber, Jan. 1851.

EDITORIAL POSTSCRIPT.

The Annual Meeting of the London Baptist Association held in New Park Street Chapel on the 22nd of January was well attended and pleasant. The tone of the letters from the churches generally was encouraging. Two of the associated churches had not forwarded their statistics, but the thirty churches that had made returns had received on profession of faith during the year three hundred and thirty-one; and the clear increase appeared to be one hundred and fifty-eight.

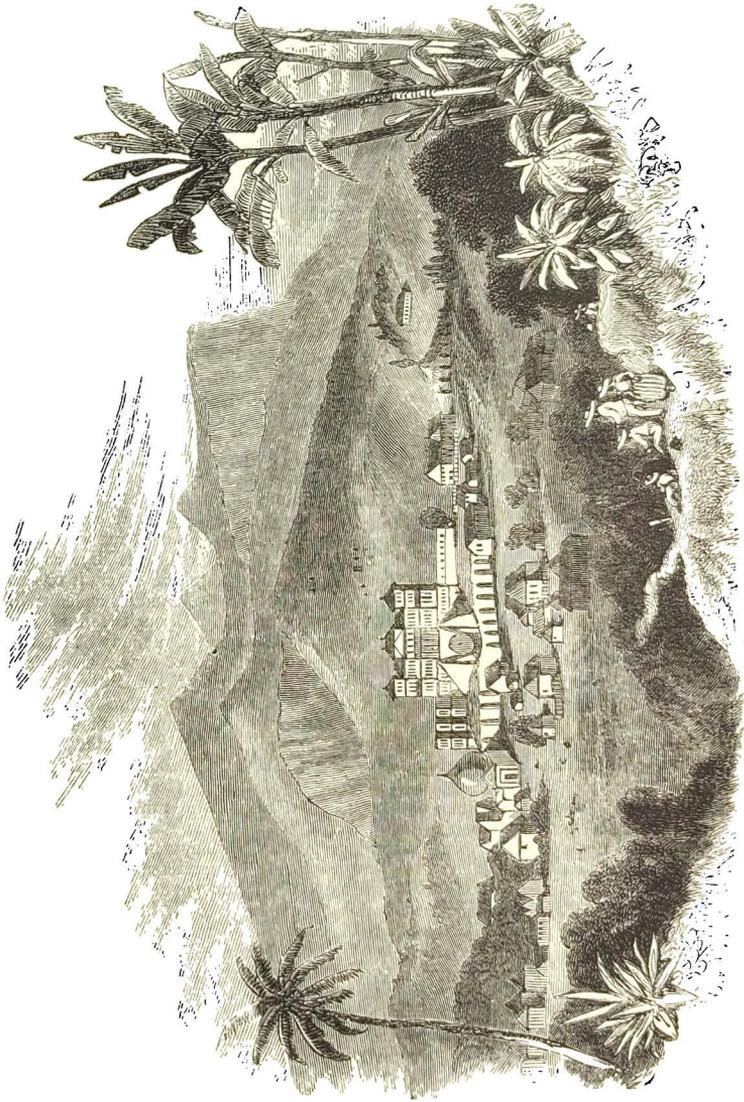
We learn with pleasure that our esteemed brother Dr. Cramp of Montreal has accepted the presidency of Acadia College, Halifax. His high qualifications for the office we can personally attest; and as they are now matured by experience, we entertain a sanguine expectation that if his life and health are continued, the baptist churches of Nova Scotia and the adjacent provinces will have cause in many future years to review this arrangement with satisfaction and thankfulness.

In consequence of ill health, the Rev. J. C. Butterworth has resigned his pastoral charge of the baptist church meeting in Kingstanley, Gloucestershire, of which he had been pastor about five years. Many prayers we are informed have been offered up to God for him since his resignation. Mr. Cousins, who had sustained the pastoral office at Kingstanley before Mr. Butterworth, adds, "Both the church and the neighbourhood have sustained a great loss by his removal."

It may be convenient to the friends of the Rev. Samuel Cowdy, who has recently become pastor of the church meeting in Cotton Street, Poplar, to know that his address is 2, Grove Terrace, East India Road.

If the editor had been three persons instead of one, he does not think that he could have read and fairly reported respecting all the tracts, handbills, pamphlets, and other publications which have reached him within the last few weeks, a large proportion of which relate directly or indirectly to Romanism. He therefore begs those authors and friends of authors who have kindly communicated their productions, to believe that it is neither a want of interest in the subject nor indifference to their opinion that has caused their pages to remain unnoticed. He knows the disappointment that is felt in such circumstances, but he has been utterly unable to prevent it. Nor is it in this department alone that he finds himself inadequate to all that some friends are inclined to exact. In sending out the present number, he thinks with feelings akin to dismay of omissions which some of his correspondents will observe with regret, but which want of time or want of space have necessitated.

THE MISSIONARY HERALD.



PALACE OF SANS SOUCI, HAITI.

INDIA.

The intelligence from this portion of the mission field is of a very encouraging description. Information of baptisms has been received from several of the Society's stations. In Calcutta, at Lal Bazar, two young female disciples were added to the church on the last sabbath in November. At Howrah, one believer; at Agra, two; at Chitaurah, one Hindoo; at Benares, five; and at Chittagong, two converts have during the same month made confession of faith in Christ. We heartily join in the prayer that "all who have thus publicly declared their faith in the Lord Jesus Christ may prove plants of his right hand planting, and throughout life walk worthy of that holy name by which they are called."

THE DEPUTATION.

In the last Herald we announced the arrival of our brethren RUSSELL and LEECHMAN in Calcutta. Their progress in visiting the stations of the Society, with some incidents of the journey to Benares, will be found detailed in the following brief communication from Mr. LEECHMAN. It is dated Cawnpore, November 30, 1850.

The journey.

We left Calcutta for the Upper Provinces on the 14th inst., and were five days and six nights in a coach [the mail], travelling to Benares! We went night and day, only stopping to breakfast in the morning and to dine and sup at one meal in the evening; never were in a bed, or had our clothes off, all the long journey. We adopted this mode of travelling to save time, that we may if possible get through our work before the hot season sets in. It was somewhat trying—hot, hot by day, and cold, cold by night; but as our day our strength was, and we really stood it well, and are better rather than worse for our long journey.

But, such a journey as it was I never had in all my wanderings at home or abroad. We had a very good coach, strong and heavy, but very comfortable. To Pultah Ghat, a little above Barrakpore, we had a pair of horses to urge us along; but after we crossed the Ganges, we were dragged and pushed by men for upwards of 400 miles, till we crossed the Ganges again at Benares!! What would the Society for Suppressing Cruelty to *Animals* say to this? Sometimes we had twelve Coolies, and sometimes sixteen, according to the nature of the road; and, going day and night, we travelled on an average, including stoppages, at the almost unprecedented speed of *three miles an hour!* After leaving the plains of Bengal, we got into a magnificent mountainous country: hills rising on hills, covered to their very summits with virgin forest jungle and noble wood, where man's foot had never trod, and

stretching out in ranges that were truly sublime. Up these hills we climbed like snails, then bounded down into the valleys with a momentum that was sometimes rather frightful and rather dangerous too. We had to cross several rivers, our wheels sinking in the sand as well as in the water, and twenty or thirty Coolies pushing and pulling with all their might could scarcely get us to move. At one deep river there were about fifty persons dragging us through, and we sitting on the top to keep ourselves dry, as the water was running into the coach, it was so deep. Yet all was well, and all ended well. Our path often lay through forests and jungle, in which there were many bears, and tigers, and other beasts of prey. One place was called "Shergotty," i. e., "the pass of the tiger." A gentleman there told us he had lately seen on his own premises, two tigers in one night! They are often seen on the road we passed, yet, though we travelled *by night*, we saw or heard of nothing to give us alarm. One Coolie ran before with a blazing torch, and the men kept shouting and crying out as they ran along, and the utmost we had to alarm us was a small snake crossing the road, that got among the bearers' feet, but did harm to no one. We had a bright, glorious moon shining in the sky, and our heavenly Father's hand was over us for good, by night and by day, all the journey through.

Benares.

On the morning of the 20th, we were safe with our dear friends in Benares, just three months, to a day, after we sailed from

Southampton, after having spent a month in Ceylon, and a fortnight in Calcutta by the way! Now that is good travelling, as I take it, and calls us to return grateful acknowledgments to the God of all our mercies.

After a bath and a good night's rest, my dear brother Russell and I were quite ourselves again.

Cawnpore.

We left Benares at eight, P.M., on the

27th inst., and reached Allahabad at eleven next morning: left at three, P.M., and got safe to Cawnpore about noon yesterday. We were at a church meeting in the evening—two soldiers were received into the church, who are to be baptized on Lord's day. We hope to spend a very pleasant sabbath here. I baptize the candidates, and brother Russell administers the Lord's supper.

HOWRAH.

Our brother MORGAN, in a letter dated September 26, 1850, after referring to the native character of the Hindoos as steeped in sensuality, and giving some references to an obscene idol he lately saw in the market place of Howrah, closes his letter with the following refreshing incident:—

The dying Hindoo.

A few days past, when visiting one of the schools, the teacher informed me that a Hindoo dying wished to see me. I went, and at once recognized the man as one of our hearers, on the road side, near his house, there were several Hindoos present. I prayed with the man, and when I directed his mind to the Ransom, there was a sweet smile on his face; there was here a germ. He was an intelligent man; could read and write. This, dear brethren, is a something to me. Oh, how bright Bengal looked to me that day! When the man died, the brahmins called to perform the funeral ceremonies, to give repose to the soul. The family offered a small sum, not the usual sum, in order to get rid of them. The brahmins went away cursing them, and pro-

missing not to come back again. This is what the family wanted. Let the people once begin, and brahmins will be at a discount.

Things are with us as usual. The year has been most trying to health; however I have been unusually well. No interruption, and I have been enabled to do a great deal of work.

The railway terminus will be here, and the rail will begin here in November. Howrah then will be an important place. I look forward with intense pleasure, after toiling here, and braving every kind and degree of difficulty. The population, English and native, are regularly stereotyped; there must be a change. Then we shall have noble opportunities to give the word, and send it over India, and we shall come in contact with all classes.

BARISAL.

A communication, dated Nov. 1, 1850, from our missionary brother, Mr. SALE, gives us some interesting particulars of the field of labour in which he is employed. The difficulties and perils of the heralds of the cross in such circumstances must be many; but they are amply repaid by the success which follows their endeavours through the rich mercy of God.

As we are now making efforts to prepare as complete and definite a report of the Backergunge mission as the scattered, or rather widely separated localities of our churches and the still somewhat unsettled state of the people will admit of, I need only say that we hope to forward such report by the next mail, and that our dear brother Page, who is still very unwell, and who hopes to gain some relief by visiting Moughir this cold season, will before he leaves, if

his health permit, write a line to you, which will be forwarded with the report.

Encouragements.

In the meantime, it is with devout thankfulness to the God of mercy that I acknowledge and rejoice in the many encouraging facts I have witnessed since my arrival here. In all our stations we have a goodly number of people who are continually receiving instruction in the truths of Christianity, and

many, very many, of those who are not members of our churches, are nevertheless greatly influenced in their conduct by what they learn. I should say quite as much as the majority of English congregations, as distinguished from churches.

Instructions imparted and schools.

We are anxiously endeavouring to teach as many of them as possible to read. Very many of them have already learned, and I think you will be specially interested in hearing that a good number of women as well as men, and of girls as well as boys, can and do read the scriptures for themselves. Still very much remains to be done in our out-stations before we shall be able to say that even the majority do so. We want more teachers. These I trust will in time be provided, at least to some extent, by the classes now in existence at Barisal (our chief station). Mr. and Mrs. Page have a fine class of adult females, some of whom have been rescued from circumstances of much degradation, and all of whom are learning to read and to sew; and what is still better, as we hope, to feel aright, by the blessing of the Father of spirits. Besides this, Mrs. Sale has an interesting little school of girls (the number at present is thirteen), who are being taught to read, and write, and sew, and their progress hitherto has certainly been very gratifying. In the matter of sewing they, as well as a class of boys whom Mrs. Sale is hoping to put into the way of getting a livelihood as ladies' tailors, have succeeded so well as to create not a little interest in the minds of some of our European neighbours. The more so perhaps on account of the low caste to which they, in common with almost all our people belong. We are, however, not without hope that this is but the beginning of the exaltation of the despised and outcast Chandal to a height, social and moral, that shall put to silence and to shame the scoffing and the pride of their conceited and self-righteous neighbours.

Journeys.

As we are under the necessity of taking the rains for our visits to the stations, we have just concluded our last trip for the present; that is, till near the end of the cold weather, when some part of the district will become dry enough to walk upon, that is, with the occasional assistance of a couple of men to carry us across, here and there, a low place, in which the mud may happen to be inconveniently deep for one in European dress, and where, therefore, it is well to trust to legs which, unencumbered with superfluous drapery, do not wince at an extra six inches of defilement.

Nature of the country.

I observe you ask for a description of our part of the country, but really if you expect

anything interesting to be made of a district where there is not a hill three feet high, nor a stone to throw at a pariah dog, I am not your man. I will confess that during our last journey (or if you please, voyage) over these huge cultivated swamps, interspersed alternately with strips of jungle, raised plots of land tenanted by the natives, who surround themselves with plantain, mango, palm, and betel-nut trees, and then with immense tracts of hoogla, a plant not unlike the bulrush, which seems here and there to defy the attacks and invasions of creation's lord,—I say, whilst sailing for days, sometimes in streams as large as the largest of English rivers, sometimes cutting, or rather forcing, a passage for ourselves through opposing rice, I have often wished that some rising genius was by our side, to do justice to the scene, and achieve for himself a triumph on new, if not romantic ground.

In fact, the whole district seems as though it had yet scarcely succeeded in establishing itself as a part of the dry land. Large tracts of it bear a very strong resemblance to the Sunderbunds, by which it is bounded on the south and east. Calcutta being a considerable distance to the N.W. of us (say about 150 miles from Barisal). Whilst, however, I am no admirer of the place (except, indeed, so far as the luxuriance of the foliage even of the jungle, and the real magnificence of some of the splendid climbers must interest a European beholder, even though they rise and fade in a swamp), yet I would not for a moment insinuate that this is a trial, or the occasion of any discouragement. Happy should we be if our real difficulties were as easily smiled away as all travelling adventures can be.

Disposition of the people.

It is true, indeed, as you intimate in your last, that the people are to some extent favourably disposed towards the reception of the true religion. There does appear to be, both in the Hindoo and Mussalman portions of the population, a degree of unsettledness which I apprehend is partly the effect, and partly the cause of that inquiring spirit which has led to the formation of new sects, and thus not unnaturally to the seeking after and adopting, so far as they understand it, the religion of Christ.

But though the people here have no settled and well defined system to which they intelligibly adhere, they cling tenaciously to the *faq-ends* of all; and whilst they are too ignorant even of the religion they profess to offer any intelligent defence, or even explanation of it, they turn away as with an instinctive aversion from the holiness of the gospel of Christ.

'Sufferings of the people.

Our people being generally poor and de-

pendent for the necessaries of life on their land, are very much, and in many cases entirely, at the mercy of the zemindars or landholders, most of whom being brahmins or Mussulmans of the first water, greatly harrass the poor creatures, stripping them in many cases, and turning them out of their homes, not unfrequently completing their destitution by destroying, or employing heathens to steal, their crops just as they are ready (it may be) to reap them. The mischief arising from this cause is greatly

aggravated by the wickedness and corruption prevailing in the police courts, which, whilst affording every facility for getting up false cases against an innocent but poor man, make it equally difficult for the same poor man to obtain even a fair hearing, seeing he cannot, perhaps will not bribe, the so-called officers of justice. Many an hour of suffering your missionaries have had, and will yet have from this source. But how many days and weeks of misery the poor people!

MONGHIR.

We now give the conclusion of brother PARSONS's account of his interesting missionary tour. The former part will be found in the Herald of December last.

Village labours.

In Hubbudpore, after some hours' promiscuous conversation and discussion with several persons on the ghaut, we went, towards evening, into the centre of the village, where a large congregation, comprising a majority, I should think, of the inhabitants of the village, listened with attention to three successive addresses from Soodeen, Nainsookh, and myself, only one person manifesting any disposition to interrupt or oppose.

In Nowlah, the first village on the Balan, we no sooner arrived than heavy rain came on. The shower had scarcely ceased, when we were saluted by the welcome sound of the people's spontaneously calling to us to come out and preach to them, which we did, and were heard with much attention. An old man, in conversation with Soodeen, lamented that all his time had been spent in sin. Our hearts were much encouraged by this spontaneous invitation to preach the gospel in the first of those villages to which our attention was particularly directed in this tour.

At Burecapore the younger branches of the zemindar's family were disposed to turn our visit and our message into ridicule, but the father invited us to be seated, and listened respectfully.

At Jununpore we sat an hour or two on the ghaut till evening, reading and conversing. The people were very attentive, and on leaving us, some said they considered it their good fortune to have seen us.

In Beerpore, an adjacent village, we arrived at an unfavourable time, when the villagers had mostly gone to their fields, and were therefore all the more pleased to be saluted by a man who called us to follow him to a house, in the outer verandah of which a number of persons had assembled to await our expected visit, who welcomed and heard us with much respect.

At Sunchura, a Pundit, in confidential con-

versation with Nainsookh, expressed his entire want of confidence in the Hindoo religion, and eagerly received the scriptures.

Mohammedan hearers.

At Noorgunge we awaited the dispersion of a crowd of Mohammedans, who had assembled to prayers in the court-yard of an old, dilapidated mosque, on occasion of the breaking up of their long fast of the Ramazan; and as they hied them to their homes, we preached to them the atoning sacrifice of Christ in opposition to their dead works and formalities.

The Kubeer sect.

In Ruseedpore we were surprised to see so many brahmans wearing the badge of the sect Kubeer, a man who ridiculed alike both the Hindoo and Mohammedan religions, and whose most prominent doctrine, at least the one most insisted upon by his followers, is this, that all life being a part of God, the great Original, all living beings must be considered of equal value; the ant, for instance, of equal value with the man, and that it is therefore a crime of the greatest magnitude to kill any animal for food. Those of this sect in this village, however, with two or three exceptions, were willing to hear the gospel, and very eager to get books, with which we were not able to supply them all, having but few left. Subsequently, we had another interview with the chief Pundit of this village, and we gave him a copy of the entire New Testament in Hindce, which he took with pleasure in his hands, with the request that we would pray that he might "be immersed" in its contents; meaning that he might understand them, and be suitably impressed by them.

Remarks.

The above are only a few of the encouragements we received during this tour. Out

of all the many villages we visited, there were but very few in which we did not receive a cordial hearing; and the last village we were at furnished as pleasing an instance as any. It was the village of Akburpore, on the Ganges, in which Nainsookh could remember to have preached only once before, and then he, in company with our late brother Hurter, was hooted at and ridiculed, but now the brahmans themselves, as soon as they recognized our boat at the ghaut, invited us into the village to speak, surrounded us, and listened to our message, and in the evening requested us to stay three or four days with them. And now may God, who "giveth increase," deign to smile on our efforts! In themselves, they have no per-

manent efficiency. We have sufficiently proved, by past experience, that "the letter" only, unaccompanied by the Spirit's life-giving energy, "killeth." Oh, for a spirit of unceasing, earnest prayer, that our word, which may be "a savour of death unto death" unto many, may also be a "savour of life unto life" to many more, who shall thereby be led to the knowledge of "the only true God and Jesus Christ, whom he hath sent."

I am thankful to say that myself and dear family, as also our dear fellow labourers and native brethren, are in usual health, and the various means of grace and modes of exertion are maintained amongst us, and, I trust, not without much benefit in various respects.

CEYLON.

The letter of the Rev. J. LEECHMAN, one of the brethren of the deputation, dated Nov. 7, 1850, given below, will afford much pleasure and satisfaction to our readers, and excite gratitude to Him by whom all things good and holy are wrought. How soon the Committee may be enabled to send help to our care-worn brother ALLEN, must depend upon the rising up in our churches of men adapted for the work. Kandy seems peculiarly to require the presence of a missionary. Progress has already been made in the place: but owing to the ravages death has made in our small missionary band, it is unoccupied as it ought to be. We earnestly commend the case of Ceylon to the prayers of the churches of Christ.

Through rich mercy we are now safely located in Calcutta, and, as the mail is about to leave, I sit down to give you some account of our proceedings hitherto. Much reason have we to praise the Lord for his great goodness and mercy, which have followed us until now. May he continue to direct, preserve, assist, and bless us!

We reached Calcutta on the morning of the 1st inst., and met with a most cordial welcome from our dear brethren. Leaving Calcutta affairs till another time, let me tell you the results of our visit to the stations in Ceylon.

The missionary.

We have seen much of our brother Allen; lived in his house for nearly a month—observed closely his spirit and behaviour, at home and abroad, with natives and Europeans, and esteem him a valuable missionary. He is a hardworking man, who is managing the affairs of the mission in his present trying position, with singular prudence, faithfulness, economy, and success. He is much esteemed and beloved. We have had gratifying testimony to his ability and devotedness from many quarters. We were sorry to see in his care-worn countenance the effects of his almost overwhelming responsibilities. If help is not speedily sent him, we fear he will

sink. We commend him and his estimable partner to the confidence and kind sympathy of the Committee, and trust every thing in your power will be done to aid and encourage them.

The native teachers.

With our dear native brethren, labouring at the different stations, we were, on the whole, much gratified. There is a diversity of character and talent amongst them—some more fitted for the work than others, but all, so far as we could ascertain, were good men, honoured of God to be useful. We met them individually and all together—at brother Allen's and their own stations—and saw in them much of God's grace. Some of them are men of considerable ability, well able to confute error, as well as inculcate divine truth; and even the less gifted, and less active, are not without cheering tokens of the divine blessing resting on their labours. With the schoolmasters we were not so well pleased. Great improvement is needed here. The particulars cannot be given in a letter, and perhaps considerable allowance should be made for the novel circumstances in which they were brought to the test, yet this class of agents requires both much instruction and constant supervision.

The native churches.

We had great pleasure in visiting the various churches in connexion with the Society. We are aware we saw them somewhat in their holiday attire. The novelty of our visit had its effect in bringing the multitude together, and at best, in our brief visit, we could do little more than scan the surface. Still, we saw enough to cheer our heart, and urge the Society onward. The church in the Pottah, Colombo, seems in a healthy state. Here is a nucleus of pious, influential European members, who are very hearty in the cause. Several (three Europeans and one Tamil) persons were baptized the last Lord's day we were there, and others, we were led to believe, would soon follow. They are about to make an effort to enlarge or rebuild their chapel, which is quite necessary for their comfort and progress. Had they a pastor who could give his energies to this work, it might soon become, through the divine blessing, a model church, of great use to the mission. Brother Allen fills the pulpit with great acceptance, but his numerous other duties prevent anything like pastoral superintendence. Let me earnestly entreat the brethren, with all possible expedition, to send them help. It was the native churches in the jungle, however, that most delighted us. We were not prepared for the gratifying scenes that burst upon us in our visits to the different stations. We had excellent opportunities of ascertaining the views and feelings of the dear brethren and sisters, and, after making every reasonable allowance, we are convinced God has done, and is doing, great things among these villages. They are for the most part poor, and not able to do much for the cause, but they understand their duty and privilege in this matter, and are beginning to do a little. European aid and influence seem yet necessary to their progress and permanence; they are, however, making advance, and, if wisely led on, will eventually be able to walk alone. The fields are white unto harvest; the desert is beginning to bloom as the rose.

The schools.

Though the teachers are not all we could wish, we were often much pleased with the children in the schools. They often read the scriptures, and answered questions, very correctly. The heathen around are very anxious to send their children to our schools. We had a deputation wait upon us, and beg us to establish a school in their district, pointing to their children who had no instructors. If properly conducted, schools would be a great blessing, and a valuable auxiliary to our more direct missionary work. Mrs. Allen's boarding school for Singhalese girls is a valuable institution. She has twenty under her own care, with whose progress we were much pleased. We found

some grown up young women anxious to be received into this seminary. Want of funds was the chief difficulty. Our American friends in the north of the island are doing great good by their boarding-schools for both sexes. It would be well if we could tread in their steps.

Cheering results of visit.

Our visit to this beautiful island has been to us a source of great enjoyment. We have met the greatest possible kindness from the respected friends with whom we were privileged to sojourn, and we do trust that, through the divine blessing, our visit has not been in vain. Our beloved brother Allen has been cheered in his solitude, and strengthened amid his heavy toils and trials; his dear people have been stirred up to more zealous, prayerful, personal effort to advance Christ's cause; some have been brought to decision who were formerly halting between the world and the church; in some instances that have come to our knowledge the word preached has not been in vain; the fact that we have come all the way from England to visit the native Christians, has spread abroad among the heathen, and even this will have a good effect; we have seen our beloved brethren face to face, and have had many opportunities of giving suitable advice, admonition, or encouragement, as the case might require; by our presence and public meetings our mission has been brought more prominently before the public in the island, and we hope a deeper interest excited in its behalf; often have we been assured that our visit will be the means of lasting good; we have felt it refreshing to our own souls, we believe it has been so to many others; conscious of many defects, we would lie low, and seek forgiveness; still we cannot but look on our visit here as a token for good at the commencement of our responsible undertaking. May God crown it all with his blessing! To him alone be all the praise!

Matura.

We have not been able to visit Matura. Indeed, after consultation with our friends, and mature thought, we do not think it advisable to continue this station. The southern part of the island is especially chosen as one of the districts of our Wesleyan brethren. They have excellent missionaries at Point-de-Galle; they are about being reinforced by a fresh supply of European missionaries, and then they intend strengthening their mission in the south as much as possible. Matura we therefore would leave to them. We deem it unwise, on many accounts, to have stations so wide apart as Matura, Colombo, and Kandy. These stations are each upwards of seventy miles apart, in a country where travelling is trying, tedious, and very expensive. Brethren

stationed there cannot meet and co-operate except at a vast expense of time, strength, and money. Our American brethren in Ceylon make their efforts bear on a district which, comparatively speaking, they can overtake and cultivate. It is so with our mission at Colombo and the places around; it might and should be so with us at Kandy. At Matura there is neither the same need, nor the same prospect of usefulness. To stretch our line so far will only weaken it, or snap it altogether.

Kandy, its importance.

I submit that Kandy, as a station of ours, should be strengthened and thoroughly worked. We are the only dissenters in the whole district—in the populous region around there is neither church nor chapel to be found, except where we have made a beginning; we have here erected at great expense, an excellent chapel and mission premises; we have thus publicly raised a standard for Christ and truth; can we lower it again, and desert the field, without disgrace or criminality? The climate there is much more bracing than in Colombo. A station in Kandy affords an opportunity of change to our brethren that might be mutually beneficial to them, their families, and the cause, when a little renovation of health and spirits was necessary. True, the European population is small, and the expense of living at Kandy is greater than at Colombo, but there is a fine field all around for proper missionary work. Were a devoted European brother stationed there, Kandy, by God's blessing, might soon become the centre of a circle of native churches and good Christian schools, that would be as the dew of heaven to the thirsty ground. Where are the funds? you ask. This I know is a difficulty. One of the most generous supporters of our mission lives in Kandy; if we withdraw we shall discourage him, and injure the cause of truth. For reasons that can better be given personally than by letter, it is not well that the native brother now having charge there should continue in charge, unless there be some considerable change for the better. As soon as possible I should rejoice to see a European brother located there.

Colombo. The necessity of help.

Still, at present, Colombo has the first claim. The great thing needed there is

immediate help. An amount of work and responsibility presses on brother Allen which it is impossible he can long sustain. Beloved brethren, let me entreat you, with all earnestness, to send our brother efficient aid. I would urge this at length, with all respect, but with all importunity, on the brethren in Committee, did I not believe you are as anxious to do this as are the friends in Ceylon that it were already done. May the Lord of the harvest provide both the men and the means, that he may be glorified!

Sort of men wanted.

Respecting the kind of men wanted, you scarcely need any information. Deep piety, sound sense, good temper, good preaching ability, a well informed mind, a good constitution capable of sustaining a good deal of physical toil, a heart devoted to the work, willing to endure hardness for Christ's sake and the salvation of souls—these are the qualifications required. If some devoted pastors of churches at home, like dear brother Daniel, whose name is a household word in Ceylon for apostolic simplicity and zeal—were some such brethren to consecrate themselves as he did to this work, they would be welcomed by multitudes in this lovely island with open hand and bounding heart. A more inviting field, white unto harvest, could scarcely be pointed out in our foreign mission.

Poor brother Dawson! we are full of anxiety about him and his dear family. We much fear the worst. He was much beloved in Kandy, and hoped to do so much for Ceylon among the young at home.

Visit to Madras.

On Friday, the 25th of October, we sailed from Galle on board the "Oriental." We had a beautiful run up to Madras, landed there on the 28th, and spent all the time we could with brother Page. He was very happy to see us. He does not look well, has much to try him, yet he is not without encouragement too. The church is in peace, and enjoying some tokens of the divine blessing. He is much isolated from all our brethren, and he seems to feel it a good deal. He himself is chiefly engaged in English work, but they have brethren who preach with acceptance to the heathen, and who seem zealous in the Lord's work.

WEST INDIES.

HAITI.

From a letter of our esteemed brother, Mr. WEBLEY, dated November 20, 1850, we lay before our readers the many encouraging facts that follow. If the mission

has been planted in sorrow and watered with tears, the prospect of a glorious harvest is full of consolation. It is worthy of observation how large a part the distribution of God's word has in these conversions. Faith and prayer are alike stimulated by these proofs of divine working in the faithful discharge of missionary duty.

The school.

In this department of labour the efforts of the teachers have been crowned with the most cheering and unlooked for success. Two of the dear children who died, one this year and the other last, have been, we trust, united to the fellowship of the redeemed above. Two others have been received to the communion of the church here. Two others again are waiting to put on the Lord Jesus by a public profession of his name in the waters of baptism. And lastly, of five others we have reason to hope that the work of grace has been begun in their hearts.

Interesting inquirers.

In the town, too, some interesting cases of inquiry after truth, and indeed of conversion, have taken place. For instance, a few months ago a woman called at the mission house to have the gospel explained to her. Strange to say, she had been informed by some of her catholic friends (not very catholic it would seem) that it was useless to pray to the saints and to the virgin, that she had better come to us, and that we would explain to her the way of salvation. I was engaged in my study at the time she called, and was not aware of the circumstance till after she had left. Mrs. Wobley, however, read and explained to her the third chapter of John's gospel, together with some other portions of the New Testament, and with very great pleasure opened up to her view the way of life through the Crucified. She promised to call again, and has done so. We have therefore had other opportunities of conversing with her, and of giving her a New Testament, which we pray may be blessed to the saving of her soul.

Conversions.

Two other cases of conversion have occurred through the simple reading of the scriptures. These are of two females who live near us, and who had conjointly procured a New Testament. This they with difficulty read. At that time I had no large print scriptures. They, however, managed to read it, and re-read it, till the promise was fulfilled: "The entrance of thy word giveth life." A short time ago I received a hundred large bibles, and two hundred large Testaments, from the Bible Society. When they arrived, I sent them one of the bibles. Their joy on receiving it seemed to know no bounds. This was a species of philanthropy they wore at a loss to understand—how the

Bible Society, without any knowledge of them, should send them such a valuable present. Since then I have several times visited them. My own soul even has been often refreshed with their expressions of love to Christ and to his word, and my previously cold heart has often been inflamed with desire to do good as I have sat and conversed with them. When I call to see them I find their bible at their side or in their hands. It is now become their daily companion, and every leisure moment is seized for perusing its novel contents. They have therefore long since thrown away or burnt their beads, crucifixes, and other objects of catholic worship, whilst a deep sense of sin and an humble yet implicit faith in Jesus, with consequent fruits, give proof of conversion. They will, I trust, soon join us.

More inquirers.

At Mount Plaisir, where the father of Eliacine resides, and where I occasionally go to preach, three very interesting cases of inquiry, and, I would fain hope, of conversion have just occurred. These are a brother of Eliacine, her mother-in-law, and one of her cousins. These cases have occurred more perhaps through the distribution of tracts and of scriptures than through the preaching of the word on the plantation.

The brother and mother-in-law.

To Eliacine's brother I gave a Testament some time ago. He says he read it, and enjoyed its contents, but that the reading of some tracts I gave him seemed first to open his eyes. He says these served to explain to him the contents of his bible, and to give him therefore a greater relish for them. I paid a visit to this station last week. Before starting out I had no doubt of the conversion of the brother. I little thought, however, of finding on my arrival such good proof of that of the mother-in-law and of the cousin. In the former, as well as in the brother, I was pleased to find such deep sense of sin, such simple faith in Jesus, such clear views of the way of salvation, and such desire for the conversion of their friends, and especially of their relatives. They have both solicited baptism, and will, I hope, soon be united to us. Should the church approve, there will be no difficulty in the way of the mother-in-law.

The cousin.

But a word about the cousin. The evening of my arrival, and just before ser-

vice, we were all seated in front of the door of the house conversing upon religious subjects. The father of Eliacine commenced by enlightening us with his droll, and certainly to me new theory of the new birth. He told us that "baptism by immersion was being born again, and that when a person left the catholic religion to become a protestant, that was conversion!" I had hardly time to take up the matter before the cousin began, and in a simple but clear manner explained to him the way of salvation. She said her idea of the matter was this: "Conversion was repentance for sin. This repentance or sorrow for sin was so deep in the subjects of it, that they were in as great distress of mind as a poor mother who had just lost an only and darling son. In the depth of their sorrow they would go to God, would confess their sin, pray for forgiveness, and ask him to enable them to lead a holy life in future." I could not but admire this simple explanation of repentance and conversion by this poor mountain woman, given as it was in the coarse patois of the country. Certainly, if she is not yet herself the subject of conversion, she is not far from the kingdom of God. I cannot tell you with what joyful feelings I preached to the family that evening. Eliacine, too, is overjoyed. She has been so long praying for the conversion of her relatives, that the intelligence seems now too good to be true.

Hindrances to public profession.

I sometimes fear that our friends at home, by a sort of numerical calculation, will consider our success as far from commensurate with their outlay, or that they will judge of the results of our labours simply by the number of persons baptized. This is, however, a very unfair criterion. It is always so at home. It is especially so here. For instance, the hindrances to baptism, even after conversion, are so great as to prevent parties from submitting to the ordinance. A dear child in our school, of whom we have the most decided proof of conversion, has been now waiting to be baptized more than three years because her mother opposes her wishes, and because she is not yet of age so as to be able to act for herself. In the prison, too, which my dear wife, Miss Harris, and myself have visited sometimes alternately and sometimes together, no less than six persons have been converted during the year. They are, however, confined for political offences. Some of them are under sentence of death, and others are imprisoned for life. These, in all probability, will never put on the Lord Jesus by a public profession of his name, will never enjoy fellowship with us at the table of our Lord. We pray God so to keep them, that ultimately we may join them in the church above.

The imprisoned colonel.

But perhaps you would like to know something more of them. Well, to Colonel S. I gave a bible some time ago. This precious book is now become his fond companion and his daily study. Occasionally he reads it aloud to his fellow prisoners, and when tired of doing so, continues to read it alone. He is imprisoned for life, and is bound with irons. His bible seems, however, to have been blessed to the saving of his soul, and if he suffers, it is as a Christian in bonds.

Another convert in prison.

To Mr. L. F., too, I gave a bible about the same time as I did to Colonel S. He now says: "He loves to read it because it is the book of God, and because whilst it reveals to him his state as a sinner, it shows him how his sins may be forgiven." From his conversation, as well as from his conduct, we hope of him as of the above, that the bible has been blessed to his conversion.

Conspirators under divine teaching.

Then of four others now under sentence of death, we indulge the hope that they have already passed from the death of sin to newness of life. To one of them, named E. J. L., I gave a small bible some months ago. As soon as he had obtained it he read it first to himself, and subsequently to his three companions in the same cell. They are confined for conspiracy against the government, and were all four in that sad plot of which I wrote you some time back, and from which I told you we had been so providentially preserved. Hear now what they say for themselves. In a letter to me a few weeks ago, E. J. L. says (I translate literally from the French): "Minister, take courage, the Lord of hosts is with you. As for me, E. J. L., though still living, I knew not that I was dead. My eyes have been opened, and now I see that I was the blindest person in the world. Several of us, too, have now our eyes opened, and are professing repentance towards God; thanks to your kindness. You have given me a bible, and an 'Explication des Paraboles,' both for nothing. These books I now regard as the life of my soul. I am where Paul and Silas once were. Like them, I am bound with fetters, but like them I sing praises to God. He chastens me because I have sinned against him, and now that I am come to repentance, I count myself happy to endure the chastisement of the Lord. Minister, I long to see you, as do those who are converted with me. I salute you respectfully and fraternally, E. J. L." This letter is dated from the prison at Port au Prince, where these four prisoners are now confined awaiting the execution of their sentence. Since their removal I have not

seen them. Mr. Judd, however, has visited them, and in writing me, says, "We quite indulge the hope from their conversation, that they have experienced a change of heart and that they are under the saving influences of the Holy Spirit." In a letter to Mr. Judd, E. J. L. says, "Minister, I send you these two lines to wish you and your household good day. May God long protect you, and may you always be as a light in our midst. As for me, there is one thing that gives me much pain, and that saddens my heart every day. It is this: I have become embarrassed with two concubines besides my wife. The Lord knows, however, that this has happened to me through ignorance. Since I have begun assiduously to study the word of God, and have seen what happened to the Israelites at Baal Peor—how they committed adultery, and how God punished them—I have prayed him by his Holy Spirit to change my heart of stone into a heart of flesh like that of a little child newly born. I promise him, too, that I will never commit a like sin again."

The prisoners' prayer.

The following simple but beautiful confession and form of prayer has been drawn up by E. J. L., as the expression of the feelings of the four prisoners. "Oh, Lord, the great God who made heaven and earth, and all things that are therein, we, E. J. L., J. P. M., P. A., and J. C., do sincerely and with all our hearts repent of our fornication, of our adultery, of our idolatry" (they were serpent worshippers), "and of all the sins we have committed against thee and against the order of thy holy gospel. We now promise thee to walk according to the precepts of thy word in every point. Oh, Lord our God, in the name of Jesus of Nazareth, who liveth invisibly in our midst, and for the sake of thy holy gospel, come to our help, and deliver us if it please thee. Mercy! mercy! mercy! O Lord God of hosts!" Judge, then, dear brother, for yourself of these cases. I trust they will produce a like effect upon you to what they have produced upon us. Our hearts are greatly cheered by them. May yours be so also. These four prisoners are the principal chiefs of the Vandous dancers, of whom I wrote you some time ago, and of whom I said that they refused our tracts, or that if they took them they tore them in pieces. Should they in any way be liberated, or should their sentence be commuted to imprisonment for life, they may prove of immense service to

us in our labours amongst these degraded and superstitious dancers. Already the news of their conversion has spread far and wide, and so far from doing us harm as protestants, has done us immense good.

The power of the bible.

We must not lose sight either of the fact, that these and several other cases of conversion I could enumerate, did time and space permit, have occurred through the simple reading and distribution of God's word. My humble opinion is, that whatever may be the auxiliary means employed by us for the conversion of this people, such as the preaching of the word and the distribution of tracts, the bible, without comment, will be the grand and efficient agent. Its truths are so simple and so sublime, its distribution is so largely made, and the people receive and read it with such avidity, that I doubt not that what it has done for France, it will do for Haiti, only it will accomplish its work, I think, more rapidly here than there. To our heavenly Father be alone the glory of any little success be may have granted us.

Execution of two prisoners.

P.S. I little thought when writing the above, that two of the last four mentioned prisoners, E. J. L. and J. C., were already in another world. They were executed last week at Port au Prince. We have no means of knowing their views at the last, as Mr. Judd was not allowed to visit the prison. All that we know, was that they evinced great calmness of mind at their execution, and that prior to being shot they refused the services of the catholic priest. We cannot but hope they sleep in Jesus. Mrs. Judd, in writing last week, says, "We sorrow not for them as those that are entirely without hope, for we had good evidence that they were prepared for death, especially E. J. L. and J. C. They both refused having a catholic priest to attend and confess them. This has been a cause of great astonishment to all, as such a thing was never known before. We hope that good will result to the cause from their decision." The government is alarmed at the rapid spread of protestantism. It was discussed a few weeks ago in the chambers, and measures for preventing it were proposed. The senators, however, not being able to agree upon their adoption, decided ultimately that they had better let the thing take its course, as they could do nothing in the matter.

DEATH OF THE REV. JOSHUA TINSON.

This mournful event, for some time anticipated, occurred at Calabar on the 3rd of December last. The loss to the Society is great, still greater to the Institution over which he presided, and for which he felt a father's care. The following brief extract from a letter from the Rev. J. CLARK of Brown's Town, dated December 9th, gives a few particulars of the closing scene.

It is my painful duty to inform you of the death of our beloved brother Tinson. He was released from his sufferings, and entered into the joy of his Lord, on Tuesday last, at three in the afternoon.

It was my privilege to be with him in his dying hours. He said but little, for he could speak only in a whisper, and that with great difficulty. He assured me, however, that all was well—that his hope rested on the Rock of ages. He feared that he would have to endure an agonizing death, and wished me to pray that he might have a peaceful dismissal. "Pray," he also said, "that the light of God's glorious countenance may shine upon me; but," he added, "sometimes God's people die under a cloud, and if this should be the case with me, His will be done." At his own request I read a few verses of the fourteenth chapter of John to him, and prayed that God would be with him while passing through the dark valley. His mind seemed to be in peace—stayed upon God. Soon after that he fainted, but revived for a few minutes, when like a child falling into

a sweet slumber in his mother's arms, he fell asleep in Jesus, without a struggle or a groan.

On the following day we committed his body to the grave, in the sure and certain hope of a resurrection to eternal life. It was carried by six of his students, and followed by a large number of attached friends. Brethren Dexter, Henderson, Gay, Kingdon, and myself conducted the funeral service.

Our dear friends, Mrs. and Miss Tinson, are wonderfully sustained by Him who has promised to be the Father of the fatherless, and the Husband of the widow.

The loss to our Mission is a great one. Oh, that God would raise up a man of the ardent piety, the lovely spirit, the true devotedness which distinguished our departed friend, to carry on the work in which he was engaged.

I have now to entreat you, and through you the Committee, to lose no time in obtaining a successor to our brother, and let him come out without delay. The college cannot be re-opened until he arrives.

To this we append two paragraphs from two of the island newspapers.

From the Falmouth Post.

We regret to announce the death of the Rev. Joshua Tinson, one of the most talented and esteemed members of the Baptist Missionary Society. He died at Calabar in this parish, on Tuesday evening last, and in his death society has sustained a loss which will long be felt. Mr. Tinson was, to all intents and purposes, a good man. As a minister of the gospel, he was faithful in the discharge of his duties; and as one of the principal advocates of unrestricted liberty, his exertions will long be remembered by all who acted with him for the suppression of slavery in Jamaica. He was the warm and sincerely attached friend of the late William Knibb and other abolitionists, and was remarkable for the sound discretion and temperate manner in which he maintained his principles. For many years he suffered greatly from the disease with which he was afflicted, but he bore his sufferings with that patience and humility which are the characteristics of a practical Christian. As the master of the institution which was established in Trelawney some time ago, for the

purpose of instructing and training natives of the island as missionaries of the cross, he was untiring in his labours. He was a scholar, a gentleman, and a philanthropist; his many virtues will long be remembered by all who had the pleasure of his acquaintance, and especially by those to whom he faithfully preached the words of eternal life. His love of mankind was, indeed, a love "without dissimulation;" and he died as he lived, "fervent in spirit, serving the Lord," to the very last moment of his existence.

From the Public Advertiser.

This mournful event occurred at Calabar Theological Institution, on the 3rd inst. The rev. gentleman had laboured as a missionary, in this island, for the lengthened period of thirty years, during the last seven of which, in addition to the pastorate of the baptist chapel at Rio Bueno, he had held the responsible office of instructor to the Calabar institution, established under the auspices of the Baptist Western Union, for the purpose of forming a native ministry. Few men have passed through a long life so much esteemed and respected by persons of

every shade of religious and political opinions, and none have more worthily discharged the duties of an instructor of labourers destined for the mission field. As a theologian, while he maintained his own peculiar tenets, he respected the opinions of such as differed from him in minor points; as a preacher, he sought rather to inculcate practical holiness than to mystify his hearers by abstruse theological disquisitions; he studied rather to adapt his language to the capacities of his hearers, than to dazzle them by the graces of

oratory; as a scholar, he was not only well read in the classics, but was also deeply versed in the various departments of modern literature; as a teacher, the best tribute to his departed worth is the sorrow of his bereaved pupils; and as a Christian, he was eminently pious. His loss will be long and severely felt in that extensive circle in which he had, for such a number of years, been justly esteemed and respected as a valuable member.

STAMPED EDITION OF THE HERALD.

Many of our friends and ministers of the churches have lately expressed their desire to obtain the Herald earlier than the day on which the Baptist Magazine, or the Herald itself, reaches them in the usual course. They are not perhaps aware that a stamped edition of the Herald can be forwarded them by post, so as in all cases to reach them by the first of the month, and sometimes a day or two earlier. The subscription is *two shillings* per annum, and orders for it should be sent to the Mission House direct. The Secretaries will be happy to receive any number of subscribers to this edition of the Herald.

HOME PROCEEDINGS.

We have nothing particular to report this month as to meetings, for very few have been held that we are aware of. Meetings may have been held in the country, of which we have received no account.

At the last Quarterly Meeting the case of Jamaica was taken into consideration, and the following resolution was passed, which has been communicated by circular to our churches, but which may not have been seen or heard by all our friends.

“That in consideration of the calamitous state of Jamaica arising from the awful visitation of that island by the cholera, the Committee deem it expedient to form a separate fund, to be called the ‘West India Cholera Fund,’ for the assistance of pastors of baptist churches, and the relief of the sufferers in their vicinity.”

We have received the following contributions towards this object:—

£ s. d.		£ s. d.		£ s. d.	
Amersham, E. West, Esq.	1 0 0	Bury St. Edmunds, Rev. C. Elven	0 10 0	Gravesend	6 0 0
Andover	3 0 0	Bury, Lancashire	1 0 0	Hackney	23 10 0
Ashdon	3 10 0	Budleigh Salterton	1 15 0	Hammersmith	11 3 0
Bampton, Devon	1 2 0	Camberwell, W. B. Gurney, Esq.	10 10 0	Hampstead, by Rev. J. Castleden	2 8 10
Beaulieu, Rev. J. B. Burt	1 0 0	Cambridge	39 12 0	Hay	0 12 0
Brentford, Market Place	10 0 0	Cheltenham	21 6 7	Hertford	1 10 6
Cunnington, Mr. John	1 0 0	Do., Ebenezer Chapel	5 0 0	Highbridge, Somerset	0 13 6
Banbury, Bridge Street	1 0 0	Chepstow	2 11 1	Highgate	7 7 0
Berwick on Tweed	7 13 6	Chesham	7 2 9	Horncastle	1 19 7
Bessels Green	2 11 0	Clipstone	4 7 4	Ipswich	5 12 0
Blaby	2 14 0	Colne	2 0 0	Kidderminster	2 7 0
Blockley, by Jas. Smith, Esq.	5 0 0	Crewkerno	2 16 2	Kingston on Thames	10 0 0
Bradnich	2 0 0	Cupar, Fife	6 0 0	Landbeach	1 12 6
Bristol, S. Leonard, Esq. and Family	8 8 0	Devizes, High Street	1 2 0	Langham	4 10 0
Do., King Street	38 16 2	Devizes, Collection, Lord's Supper	3 3 0	Leicester, Dover Street	5 0 0
Brixham	3 3 4	Dunfermline	2 4 0	Leighton Buzzard	3 2 8
Broadstairs, by G. Kitson, Esq.	6 0 0	East Dereham	4 15 0	Lewisham Road	27 13 0
Broughton, Hants	4 3 6	Exeter	15 0 0	Liverpool, by Rev. C. M. Birrell	100 0 0
		Footscray	10 0 0	Langollen and Glyndyrdwy	1 10 0
		Frome	9 0 0		

£ s. d.			£ s. d.			£ s. d.					
London—			Newbridge, near Cardiff	1	16	0	Sevenoaks	10	5	8	
John Finch, Esq. ...	2	0	Newcastle on Tyne, Tut-	5	10	0	Shacklewell	5	6	4	
Devonshire Square ...	20	10	hill Stairs				Smarden	2	2	0	
Eldon Street, Welsh	2	8	Newtown, Mr. E. Mor-	5	0	0	Sutton at Hono, Mrs.				
Henrietta Street	6	8	gan	5	0	0	Cressy	0	10	6	
Keppel Street, Mr. J.			Norwich, St. Mary's	40	0	0	Farnworth	2	4	3	
J. Heriot	9	2	J. H. Garney, Esq.	5	0	0	Taunton, Silver Street ..	4	7	0	
New Park Street	50	6	Norwich, St. Clement's	8	5	0	Teverden	2	2	0	
Prescot Street, Little	16	10	Padham	1	0	0	Tiverton	4	0	0	
Do, by Mr. Edwin			Penknapp	1	0	0	Tottenham	6	9	2	
Smith	4	0	Plymouth	29	6	0	Upton on Severn	1	11	6	
Romney Street	3	2	Pontypool	2	10	7	Walthamstow, Mr. Cle-				
Sums under 10s. ...	0	5	Poplar, Cotton Street ...	6	0	0	ments	1	0	0	
Manchester, by Thomas			Ramsgate, by G. Kitson,				Walton on the Naze,				
Bickham, Esq.	10	0	Esq.	7	0	0	Two Friends	2	0	0	
Melksham, by J. L. Phil-			Roads	3	3	0	Watford	10	0	0	
lips, Esq.	4	0	Rochdale	8	17	0	Wells, Somerset	2	3	6	
Milnsbridge	5	3	H. Kelsall, Esq.	10	0	0	Whitechurch, Hants	1	12	0	
Milton	3	10	Sahden, George Foster,				Winchester	1	1	0	
Ninehead, near Taunton	3	0	Esq.	10	0	0	Windsor	4	0	0	
Mursley	0	17	8	Sampford, Old	1	6	6	Wycombe, High	12	15	4

It is with great concern that we have to announce the death of Rev. J. TINSON, president of the Calabar Institution, Jamaica, after a long and painful illness, which he bore with great fortitude, and through which he was mercifully sustained by divine grace, in peace and joy to the end. The Committee have recorded their views of this event in the following resolution.

“That this Committee record with feelings of submission to the will of God, and with sentiments of unaffected sorrow, the decease of the Rev. J. TINSON. They reflect with pleasure and gratitude on the long course of missionary labour which, in the Divine wisdom, he was permitted to pursue, terminated as it was in the faithful discharge of the office of theological tutor in the Institution of Calabar. Of mild and amiable manners, of unblemished reputation, and of devoted piety, he always recommended himself to the esteem and affection of the Committee and of his fellow labourers, and has entered into his rest lamented and beloved.

“The Committee respectfully present their sympathy and condolence to his bereaved family, and to the students lately under his charge, and devoutly pray that his removal may be sanctified to them and to the churches in Jamaica, in which he ever took so deep and constant an interest.”

POSTSCRIPT.

The Secretaries earnestly request the pastors of churches in London to be so kind as to give them the earliest information what arrangements (if any) they may have made for the Annual Sermons for the Society.

FOREIGN LETTERS RECEIVED.

AMERICA	BOSTON	Anderson, R.	December 13.
		Peck, S.	December 27.
	NEW YORK	Wyckoff, W. H.	December 6.
ASIA	BARISAL	Sale, J.	November 1.
	BENARES	Small, G.	November 5.
	CALCUTTA	Leechman, J.	November 7.
		Russell, J.	November 4.
		Thomas, J.	November 7.
	COLOMBO	Allen, J.	Nov. 13 & 14.
	DACCA	Robinson, W.	October 23.
	HOWRAH	Morgan, T.	November 7.
	SEWRY	Williamson, J.	October 31.

£ s. d.		£ s. d.		£ s. d.	
Horncastle—		Clare—		WILTSHIRE.	
Collections.....	7 3 11	Collection	3 17 10	Downton—	
Contributions	6 8 6	Contributions	3 12 2	Collections.....	8 13 0
Do., Sunday School	0 16 10	Earl Soham	1 0 9	Contributions	14 4 2
Horsington—		Eye—		Do., Juvenile.....	4 7 6
Collection (moiety) ...	1 3 0	Collection	3 16 1	Do., Infant School	0 18 6
Contributions	9 19 6	Do., Sunday School	0 17 6	Salisbury, Brown Street—	
Contributions	17 14 2	Do., Bible Class ...	0 7 6	Collections.....	13 12 8
Do., Juvenile, for		Framden—		Do., Bodenham ...	0 15 9
Do., Sunday School	2 2 11	Collection	1 0 2	Contributions	18 13 3
Do., Sunday School	1 2 0	Contributions	1 3 1	Do., Sunday School	2 12 0
Mareham on the Hill—		Grundisburgh—		Do., do., Stratford	0 4 6
Contributions	0 12 6	Collection	1 14 8	Do., Bible Class...	0 12 0
		Contribution	1 6 0	WONCESTRSHIRE.	
NORTHAMPTONSHIRE.		Horham—		Atch Lench—	
Broughton—		Collection	4 4 6	Collections.....	5 0 0
Contributions	1 4 4	Contributions	3 0 0	YORKSHIRE.	
Kettering—		Ipswich, Stoke Chapel—		Barnoldswick	
Collection	9 4 3	Collection	12 2 7	Rishworth	
Middleton Cheney—		Contributions	11 18 0	3 8 6	
Sunday School	1 5 0	Do., Juvenile.....	5 6 0	2 12 6	
		Do., Sunday School	1 0 0	SOUTH WALES.	
NORTHUMBERLAND.		Otley		GLANORGANSHIRE—	
NORTHUMBERLAND and		Rattlesden	2 15 6	Merthyr Tydvil—	
DURHAM Auxiliary, on		Rishanges	1 2 6	Abercarnid—	
account, by Mr. Henry		Stradbrook—		Collection, &c.....	
Angus		Collection	3 15 4	2 10 8	
25 0 0		Contributions	4 5 0	Ebenezer—	
NOTTINGHAMSHIRE.		Do., Sunday School	0 12 0	Collection	
Sutton Ashfield—		Sudbury—		Contributions	
Collection, &c.	3 1 6	Collection	2 12 5	4 0 6	
		Contributions	3 1 11	1 17 6	
		Do., Juvenile.....	0 2 6	Sion—	
SOMERSETSHIRE.		Sutton—		Collection	
Clevedon—		Contributions	2 0 6	5 8 7	
2 Cor. ix. 7.....	5 0 0	Do., Sunday School	0 15 1	Contributions	
		Waldringfield	0 7 8	2 10 0	
STAFFORDSHIRE.		Wattisham	2 14 7	Tabernacle—	
Wolverhampton—		Wetherden.....	0 18 0	Collection	
Collections.....	10 10 5			Contributions	
Contributions	2 3 2			3 9 9	
				1 12 6	
SUFFOLK.				PEMBROKESHIRE—	
Beccles				Haverfordwest, on ac-	
5 0 0				count, by W. Rees,	
Bildestone—				Esq.....	
Collection	2 10 0			122 14 5	
Bury St. Edmunds—				IRELAND.	
Collection	11 3 6			Belfast—	
Contributions	10 1 8			Collection	
Do., Juvenile (moi-				Contributions	
ety)	10 7 5			5 5 0	
Do., Sunday & Day				Dublin—	
Schools	4 0 9			Contributions	
				36 10 0	
				Do., for Schools...	
				2 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, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

FEBRUARY, 1851.

ROMANIST ZEAL.

CHRISTIANS are commanded to provoke one another to love and to good works. If the enlightened zeal and activity of brethren who with us are striving to advance the interests of "pure religion and undefiled" ought to stimulate us to perseverance and more enlarged effort, should not the subtle and unremitting attempts of the apostles of error and superstition to propagate their creed, likewise awaken us to duty and renewed activity? Popery is arousing itself from its lethargy. It seems to be gathering up its strength for another struggle with truth; and deadly will the conflict be. In every land it is exhibiting its latent power. It has mapped out our own country into ecclesiastical dioceses, and offers indulgences to all true catholics who say one *Ave Maria* for the conversion of England. In Ireland it is rampant, or nearly so. Seven millions of the people of one of the noblest nations under heaven are bewitched by its spells. Efforts have been made to rescue them from the clutches of Rome, and to pour in upon that benighted island the light of life. These efforts, we rejoice to say, have been partially successful, and this success has awakened the ire and the zeal of Rome, and she is now putting forth her strength to undo the good which protestantism has there accomplished.

Upwards of 4,000 priests,—“friars, black, white, and grey,” sisters of mercy, sisters of charity, Carmelites, and numerous other emissaries called by other names, are the agencies she employs to regain her waning power. A united, compact, and well-trained army are they, and unless the protestantism, the religion of England arouses itself to battle with the enemy there, Ireland will be, more than ever, bound hand and foot to the chair of the popedom. And this is not all. Our own country even now is the great mission field of the Romish church. For our so-called conversion she earnestly strives. The help of the Virgin is invoked to aid the church in her efforts. The “faithful” are rewarded with indulgences for every prayer they offer. Collections are being constantly made for this special object; and already Father Ignatius—some of whose doings we record in another paragraph—urges Irish labourers and servant girls to enter the service of protestant families, in order to bring the young of these families into the bosom of the church. Servant girls and day labourers are their agents now. Resign Ireland unreservedly to the pope, and the island will become a training school to educate missionaries for the conversion of England. The following facts, amongst others, show the activity and zeal of the Romish church. In one year there went forth from Ireland and Rome, upwards of seven hundred missionaries, priests, sisters of mercy, &c.; and these are all devotedly engaged in extending the power of the papacy. The missionary societies of this church are well sustained. The great Propaganda Society of Rome has a yearly income of about £150,000; the Leopold Society of Belgium has an income of £7,000; the Louis and Bourbon Society of Paris has an income of £20,000, and all their other societies receive adequate support.

Ought not facts like these to arouse our churches to action. While we are supine the enemy is active. Let us arise then, and use those intelligent and rightly directed efforts, which, with God's blessing, will issue in the final overthrow of every kind of priestism and superstition. “With clean hands,” says a writer on the papal controversy, “popery may be wounded with effect;” but yet the instrument and the method of our warfare must be just. Such gross vulgarities as have recently disgraced our streets, too pointed for the ignorant to invent, and too expensive for the poor to execute, and yet too low to be acknowledged by their patrons, can have no effect, except the consummation of disgrace upon their authors. These expensive follies will not conquer popery. It will turn them into trophies of its victory. If protestants intend to bear their honourable designation without shame, they must, beginning with the errors in

themselves, renew the searchings into heavenly truth, by which their mighty fathers were distinguished. They must labour to advance, from those positions which the fathers reached, further in conformity with the will of God. By labouring to be stationary, they have frozen into lifelessness. Before they conquer they must live again—and live and labour as the Lord directs.

The times are thick with wonders. Startling events that seemed to spread over centuries, now succeed each other at short intervals. Strange scenes crowd upon the imagination and turn into realities the dreams and prophecies of past times. The public mind is excited, and the curious eye looks on with intense gaze, that it may ken the disclosures of futurity. A short time since, the political changes of the continent excited the public attention; at present, the pretensions of the church of Rome form the absorbing subject of thought and the engrossing theme of conversation. Her boastful assumption has ever been a characteristic feature of her claims. To speak great swelling words has ever been the wont of her champions. Impudent pretenders are they, "speaking lies in hypocrisy," or dupes of a splendid imposition, who "believe a lie," and act under the delusion. Of this latter class, we would hope, is one who has lately figured in the city of Cork, under the antiquated title of Father Ignatius, who once bore the less saint-like name of the Hon. and Rev. Mr. Spencer. The metamorphosis which he has undergone, does not, however, end with his name and his faith, but extends to his dress and demeanour. There is not much in a name; but he who has eccentricity enough in his nature to assume a romantic name, has often folly enough to adopt romantic views and practices.

This gentleman is so far consistent. The picture presented to the visual organs is in keeping with the imposing title, Father Ignatius. The observations of "eye-gate" do not belie the impressions of "ear-gate." His costume was of the pure ecclesiastic order. A long habit enveloped most of the outer man. The breast displayed a large cross, the object of religious veneration. The feet were shod, not with the preparation of the gospel, nor with the unsaintly shoe, but with the holy sandal. He certainly did not wear a rough garment to *deceive*, but report says that such an inner garment chafed the skin for the sake of wholesome chastisement, and that, whereas an even sole was not sufficiently vexing, the sandals were filled with peas. Thus attired, the pious father passed from street to street, and house to house, to pick up the offerings of the faithful. For what object think you, protestant reader? For the purpose of converting the people of England to the catholic faith. These people of Ireland, over whose moral and social condition humanity weeps, the full half of whose miseries must be traced to the blighting, besotting influence of their superstition, are asked to contribute their pounds, shillings, and pence, that they may bring England to the same state of blessedness which they enjoy. "O happy Ireland," exclaims the ecclesiastic, "give this benighted England the heavenly *light* which you possess." Nor does his zeal end here. The largest temples which the city affords are daily crowded with his followers, who listen to his earnest exhortations, as he enforces upon them their duty towards this country of his solicitude. Having collected his auditory, he calls upon the vast congregation for one simultaneous shout of "Hail, Mary," without one invitation to cry, "Hosannah to the Son of David." In dolorous and earnest tones, he exhorts them to pray for the conversion of England. He tells them that he has obtained the prayers of thousands for this object; that catholic Europe is stirred to its depths with anxiety for his country, and that the faithful are making this petition part of their daily service.

Protestants! do you despise these prayers? Despise them not. They have no power at the mercy-seat; but overlook not their influence on the petitioners. The prayers of even heathenism have wrought marvels; they have begotten a zeal, a liberality, an enthusiasm that have won battles, overset thrones, lit the fires of persecution, and extended their superstition over considerable tracts of the globe. Nor is this prayer to go alone. "Add to your prayers effort, urtiring effort," said the devout declaimer. "Servants, who may pass over the channel and enter protestant families in the metropolis and provinces of England, seek the conversion of fellow servants and families with whom you may

be placed. Day by day labour to bring them into the church. Artizans and labourers, be faithful to your professions, and bring all within your reach from the heresy they have imbibed, into the arms of the true mother." And so sanguine is this reverend exhorter, as to be sure that a short time will suffice to bring England into the fold of Christ.

Protestants! there are, no doubt, thousands of these poor deluded Romanists who are offering prayers for your conversion; and many a one has probably crossed St. George's Channel to enter your houses, with the full intention of diffusing in your homes the doctrines of Rome. You who know the power of prayer, will you not remember these poor deluded devotees of the man of sin, who have a kneeling place at the shrine of Mary, a religion without a bible, and a cross without Christ crucified? Your prayers, referred to a pleading Saviour above, and prompted by the Spirit within, will have power with God and prevail. And will you not add labour to prayer? Shall the very kitchen-maids and hodmen of the apostate church go forth as missionaries with Loyolan zeal, and will you remain in your quiet homes while the destroyer is abroad, devastating the world with the blighting influence of Rome? Shall the supporters of antichrist fill the world with splendid edifices and surpliced priests, and excite even the dregs of their community to contribute their prayers, their pence, and their zeal for the spread of their principles, and shall they who say, "The love of Christ constraineth us," leave thousands of the human family to the dupes of a lying apostacy?

Mr. WALSH (Athlone), in his monthly report for December, gives an account of an interesting interview he had with a Roman catholic:—

I wish to furnish you with some particulars respecting a Roman catholic man, who, depending greatly on his ability as a controversialist, came lately to my house to discuss various dogmas of the Romish church. He came the first time at night, and we continued the discussion till very late. He endeavoured to prove that none receive the Holy Ghost, except through the agency of the apostles, because to *them only* Christ said, "Receive ye the Holy Ghost!" But I directed his attention to the sacred narrative, which shows that on the day of Pentecost, and subsequently, all classes of people enjoyed divine influence. He then said, that Paul did not preach until he had been brought to Peter, and commissioned to do so by him. I proved to him from the ninth of Acts, that Paul did not meet with Peter until after he became a preacher of righteousness. The man likewise contended that an observance of religious ordinances, such as baptism, confession, &c., would secure salvation. I, however, soon showed him, that many who have attended to these things are living in sin; drunkards, liars, blasphemers, &c., and asked if such could go to heaven? I tried to convince him that no outward ceremonies can save us, that without *faith* and *holiness* no man can be saved.

After this lengthened conversation, he left; but returned again in a few days, and we spent several hours together discussing other controverted subjects. Among other things, he argued that the bible is not a sufficient rule of faith. I read some portions of the Douay bible for him to show that we have in

the scriptures whatever is necessary to enable the man of God to become "thoroughly furnished unto every good word and work!"

In another letter, dated December 14, Mr. M'DONNELL says:—

In the midst of persecution and spiritual wickedness, I feel pleasure in having to inform you that my school is progressing very well. During the jubilee now taking place in all parts of the country, the priests are exerting themselves with more untiring zeal and perseverance than they have done for a long time past, to put a total stop to the reading of the bible; going from house to house, and seeking for information to find out who the persons were who are in the habit of hearing it read for them. But in many places the people defy their menaces and maledictions; even many of the children in the school are beginning to understand that the gospel of Christ is the power of God unto salvation to all those who believe it, both young and old. On Friday, the 6th inst, the school was visited by Richard Moore, and he was surprised to see so many Roman catholic children present, on that day especially, when there were two priests holding a station of confessions in the village where the school is kept. After the children read a chapter in the New Testament, brother Moore asked them several questions concerning what they read, and being well satisfied at the different answers he got from the children, he concluded with prayer, and paid visits to many of his old acquaintances during the present month. I was made welcome by many, while at the same time I was requested by others to keep away from them till the jubilee would be over, after the

Christmas. One man, named Cawley, argued strongly in favour of the jubilee, saying that it was an older institution than the Christian religion, and that he read of it in the old bible, as he called it. I strove to impress on his mind that there was no jubilee ordered or required to be kept by Christ or his apostles, in the gospel dispensation, but that all people were desired to repent, or that they would all likewise perish, and that after our Saviour's death and resurrection, when the

question was asked by a particular person (the jailer) who felt the burden of his sins, "What must I do to be saved?" the answer given by the great apostle was not that he should attend a jubilee or holy well, but he was commanded to believe on the Lord Jesus at once. At length I found it was in vain to convince him of the truth of the gospel. Our sabbath school and prayer-meetings are carried on as usual without any interruption.

CONTRIBUTIONS SINCE LAST ACCOUNT.

	£	s.	d.		£	s.	d.
Scarborough	11	10	8	Lewisham Road.....	1	17	9
Driffield	1	9	6	Tottenham.....	9	14	6
Bridlington	2	0	0	Bradford, Yorkshire.....	22	8	0
Bishop Burton	1	17	6	Bramley.....	0	7	6
Beverley	2	1	0	Farsley.....	3	0	0
Hull	7	13	0	Haworth.....	1	0	0
York	1	15	0	Milnsbridge.....	2	11	0
Sheffield	8	13	8	Shipley.....	7	3	0
Colnbrook	3	10	0	Salendine Nook.....	20	0	0
Newtown	5	13	0	Foster, George, Esq.....	50	0	0
Norwich (in part).....	30	8	10	Ditto (don.).....	50	0	0
Worstead	6	0	0	Stevenson, George, Esq., (don.).....	25	0	0
Ingham	3	0	0	Tritton, Joseph, Esq.....	5	5	0
Northampton	14	2	0	Moore, Mrs.....	1	0	0
Bristol	23	15	0	Farrington, Rev. B.....	1	1	0
Leicester (additional).....	5	17	0	Frome, (thank-offering).....	2	0	0
Monmouth	0	10	0	Cozens, Mrs. (for Conlig).....	5	0	0
Taunton	4	14	7	Nicholls, Mrs., (Collingham).....	1	0	0
Gold Hill (by Mary Ayres).....	0	7	0	Adams, Miss, (Exeter).....	5	0	0
Ipswich	24	11	11	Wilson, J. Esq. (Sheffield).....	6	0	0
Wilton	1	13	10	Camberwell.....	35	5	6
Beccles	2	13	6	Young, T., Esq.....	1	0	0
Necton	0	14	0	Allen, J. H.....	1	1	0
St. Albans	11	10	0	Griffiths, Mr., (Kingswood).....	10	0	0
Luton	14	13	6	Lugsdon, Mrs.....	2	0	0
Windsor	1	0	0	Page, Miss (by Rev. C. Stovel).....	1	0	0
Brickhill.....	1	0	0	A friend (Hackney).....	1	0	0
Honiton	0	5	0	Chandler, Mr. John.....	1	1	0
Cossey (Mr. Barber).....	1	0	0	Bond, W. H., Esq.....	1	0	0
Roads	0	18	9	Brunier, Miss.....	5	0	0
Cambridge	61	15	2	W. L. R.....	1	0	0
Biggleswade	1	11	0	Ireland—			
Mitcham	1	0	0	Conlig	1	18	6
Inskep	1	16	0	Scotland—			
Grendon.....	0	10	0	Dunae	0	5	0
Presteign.....	0	10	6	Jedburgh.....	0	7	0
Walworth	13	0	0	Glasgow.....	1	0	0

LEGACIES.

	£	s.	d.
Executors of J. Stevens, of Ramsgate	45	0	0
" " of Mrs. Lewis Bath, of Bristol	45	0	0

The thanks of the Committee are presented to the "Juvenile Missionary Working Society in connexion with Dr. Cox's chapel," for a box of clothing for Ballina.

Mr. Bugby of Waterford desires to offer his grateful thanks to the Ladies in connexion with the baptist church, Watford, for a box of clothing for Waterford.

Several packages for Ireland have been received at the Mission House, of which the Secretary has not been advised.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

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MEMOIR OF THE LATE REV. JOHN SHOVELLER,

OF PORTSEA.

BY THE REV. CHARLES ROOM.

It is no small praise to have sustained a variety of parts in the drama of life and to have acted each part well. This praise, however, belongs to the subject of this memoir. Mr. Shoveller was one of those rare characters in whom length of days is combined with great variety of incident and pursuit. In the several parts of his history we have the man of business, the private Christian, the deacon of a church, the settled pastor, and the helper of his brethren in the ministerial work. Add to the former the items of great constitutional vivacity, mental energy and versatility, and a life of nearly ninety-one years thus characterized spent in various places, and in association with numbers of eminent Christian men, presents a picture of no ordinary man. Such indeed was not the venerable subject of this memoir. He was altogether a unique in the Christian cabinet—one whose fellow one should wait long and travel far to find—one in

whose decease, with all his rich historical recollections of past luminaries of the church, his friends feel they have lost a connecting link with bygone generations which cannot easily be supplied.

Mr. Shoveller was born March 29th, 1760, in Queen Street, Portsea, then called Portsmouth Common. His earliest religious advantages were only such as the established church supplied—slender enough at that time. At the age of eight or nine he occasionally attended worship at the baptist meeting house Portsmouth Common, now Portsea, where, under the ministry of the Rev. John Lacy and his assistant the Rev. Samuel Meadows, a blind man of considerable ability and an extraordinary memory, he was seriously impressed, to quote his own words, “with a sense of his moral obligation and accountability,” and “saw himself a sinner exposed to the vengeance of God.” The consequence of his convic-

tions was "a determination of amendment," but though "he said his prayers when he rose in the morning," and determined "he would not sin against God throughout the day," he soon found "his prospect of becoming holy quite vanished, and he was filled with much anguish of mind." During the period of his boyhood and more mature life, he was remarkably preserved by a superintending Providence in several instances when his life was in imminent peril, both on land and on the water. These deliverances, however, so far as they pertained to his earlier years, had little effect upon his mind. At length God met with him, and the ministry of Messrs. Lacy and Meadows—especially that of the latter—was the happy means of bringing him to entire decision. He now began, to use his own words, "to see more and more the hidden evils of his heart," but "was much perplexed about the doctrine of election," and stumbled at "God's sovereignty in the salvation of sinners." After much mental conflict, during which "he went about to establish his own righteousness," "made vows," and "framed covenants to serve his Maker with entire devotedness," he was at length, by the ministry of the word and other means, so far settled in his religious views and experience, that he was baptized by Mr. Lacy, September 29th, 1776, and united to the church under his care. From this period he became associated with several pious young men, with whom he united in "frequent social meetings," which were "very refreshing," though he feared that "pride and vain glory" were not wanting on these occasions, which he deeply lamented.

In the year 1780 the deceased repaired to Woolwich with a view to improvement in his business—that of rope-making—where his painful separation from former friends was abund-

antly compensated by the notice and esteem his piety and sprightliness attracted, and especially by the kind attentions of the Rev. Mr. McGregor, the pastor of the baptist church in that place. After little more than a year he returned to Portsmouth to assist his father in his business, when he formed a pleasing intimacy with some of the leading families of the church and congregation at Portsmouth Common—amongst the rest that of the Rev. Joseph Horsey, to whose eldest daughter, Susanna, greatly esteemed in the church for her piety, he was happily united in February, 1783. The issue of this marriage was four sons and four daughters, of whom two only attained to adult years.

This union was a starting-point in the career of the deceased, from which its most interesting passages might fairly be dated, not only from the excellent partner it bestowed upon him, but from the intimate contact into which it brought him with his able and worthy pastor.

After some eight years' residence in his own locality—during which he added to his own business that of painter, glazier, and coal merchant, which he resigned severally to two brothers—he repaired to London in 1791, finding "trade very dull in the peace which succeeded the American war," and urged to some fresh effort by "the claims of an increasing family." In the metropolis, at the suggestion of his brother-in-law, Mr. Bowyer, miniature painter to George the Third, famous for his splendid illustrations of the bible, Mr. Shoveller commenced the business of copper-plate printer, in the prosecution of which, having to print the portraits of ministers for the Evangelical Magazine, he formed an intimacy with some of the most eminent preachers of the day. Religion indeed was the centre around which his affec-

tions revolved, and being not only "a lover of good men," and "given to hospitality," but naturally vivacious, frank, and intelligent, he could hardly fail to attach to himself numbers of the holy and gifted men with whom circumstances brought him in contact. One of his choice ministerial friends was Matthew Wilks, with the reminiscences of whose shrewd "sayings and doings" and quaint humour, he was replete. Samuel Medley of Liverpool was another—if possible a greater original than the former—whose "eleven reasons" to the admiralty against a reduction of his pension, viz., "a wife and ten children," he would often tell with great glee.

Other ministerial friends of Mr. Shoveller, whether residing in London, or occasionally visiting town as preachers at the Tabernacle and Tottenham Court Chapels, were too numerous to mention. He knew, besides, as a hearer, Berridge, Romaine, Toplady, John Newton, Cecil, and John Wesley, and by the tradition of his own venerable mother, who was a convert to his open-air preaching on Portsmouth Common, the celebrated Whitfield.

Mr. Shoveller was too earnest a Christian, however, selfishly to luxuriate in ministerial intercourse. He loved to impart as well as to receive. He accordingly arranged with several friends to meet in rotation at each other's houses once a fortnight, for Christian conference and prayer, by which he states, as well as by the society of his sister, Mrs. Bowyer, his "residence in London was greatly sweetened." These friends were Mr. Penny, afterwards the pastor of White's Row, Portsea, Mr. Avery of Aldersgate Street, Mr. Hilton, a deacon of Mr. Martin's church, Mr. Beazley of Westminster, and Mr. Frost of Marylebone. Meetings these "truly animating," as Mr. Shoveller records, "and from which

an absence, save in case of illness, was scarcely known."

Amidst such enjoyments, Mr. Shoveller was not without chastisement. For some wise end, perhaps "to hide pride from his eyes," the fine features which surmounted his handsome and athletic person were scarred and disfigured by hot coals from a stove, under which he had fallen during a fit of epilepsy, induced, it was thought, by over exertion at his printing press, together with the fumes of a charcoal fire required by his business. Though "not joyous," it appears to have been a very sanctified visitation—a visitation, in the opinion of the deceased, greatly needed, from his natural buoyancy, tending as he thought too much at times to "lightness and frivolity." At all events, he was too entirely a child of God to "escape the rod."

During his five years' residence in London, Mr. Shoveller was connected with the church in Eagle Street, under the pastoral care of the Rev. W. Smith, where he was very active, though he was obliged with his wife and little ones to worship often at Tottenham Court chapel, from its greater nearness to his residence, amongst which latter people he was very useful and highly esteemed.

Duty at length called him away from the metropolis, with its many attractions; and in September, 1796, he again took up his abode at Portsmouth, his father having resigned business in his favour. Once more with his beloved partner he united with the church at Portsea, then under the pastoral care of his father-in-law, Mr. Horsey, of which church, together with his friend Joseph Ivimey, afterwards pastor of Eagle Street, London, he became and continued a deacon till his removal some years subsequently to a distant locality. Change of place was no change of principle with Mr. Shoveller. Active in London, he was not less so on his

return to his native place. Perceiving accordingly a great destitution of instruction for the children of the poor, he originated a school in which thirty boys and forty girls were taught, and obtained subscriptions sufficient to pay the master £40, and the mistress £30 a year; the results of which institution, under the title of "The Benevolent Society," were very gratifying, many of the children having joined Christian churches, some having risen to respectability in point of social rank, and one "by his talents and virtues having attained an elevated rank in the profession of the law." Another, and more affecting kind of destitution arrested his attention; the lack of public religious instruction in a populous district adjoining Portsea, called Marylebone. This, with his zealous friends at Meeting-house Alley Chapel, he met by the erection of a preaching room, which was so far successful that a larger receptacle for the increasing congregation soon became needful, and a new erection on an adjacent spot soon received them. And here it was those first preaching exercises of the deceased commenced, which he continued so happily till within a few years of his death. Here, also, Mr. Ivimey, afterwards the pastor of Eagle Street, London, a Mr. Knight, and Mr. Saffery, brother of the late excellent minister² at Salisbury, exercised their talents with very pleasing success. Mr. Shoveller also instituted about this time a "Sick Man's Friend Society," which was connected with the church at Meeting-house Alley, and "attended with the most beneficial effects both to the bodies and souls of many." At this time, preaching regularly at Mary-le-bone and occasionally for neighbouring ministers, with considerable acceptance, his services began to be much in request; and as he travelled westward once a year, in the way of business, he occa-

sionally preached at Salisbury, Dartmouth, Plymouth, and Plymouth Dock (now Devonport). At Plymouth Dock he "contracted a strong intimacy with the Rev. Isaiah Birt," at whose instance, together with that of Dr. Ryland, he visited Dublin for six weeks, in the year 1802, where his services were so acceptable, that he was invited to settle there, with an offer of £200 per year. The dangerous illness, however, of his father-in-law, Mr. Horsey, which ended in his death, calling him home before the completion of his stipulated engagement, his services at Swift's Alley were not resumed. About this time the honours of the pastorate awaited his acceptance at several places; at Romsey, where "he had exercised his ministry a considerable time;" afterwards at Pembroke Street, Plymouth Dock, as successor to Dr. Steadman, on his removal to Bradford Academy; about the same time at the newly-formed church at Newport, Isle of Wight. His acceptance of the pastorate at Newport, at the recommendation of the ministers of the Western Association, just then meeting at Portsea, was the issue of these several invitations. Over the church at Newport, however, Mr. Shoveller did not continue long, an antinomian spirit among the people rendering his labours very painful. One very pleasing result of his pastorate at Newport, besides its direct ministerial usefulness, was the erection of a substantial and commodious chapel, towards which he gave £50, and lent £200, in addition to the subscriptions he obtained from his numerous connexions elsewhere. Mr. Shoveller was too elastic in his make, and too devoted in spirit to be discouraged by the unworthy reception of his labours at Newport from activity in his Master's service elsewhere. We accordingly find him afterwards ministering for six weeks at Clipstone; again, another six weeks at

Bridgenorth, where he was solicited to settle among the very people of whom his son had subsequently the oversight. "Not seeing his way clear," however, "to go to Bridgenorth, and having been urged to fix residence at Poole, in Dorsetshire, as a place which presented a fair field for usefulness," he removed thither with his family and his aged mother in September, 1814.

At Poole he spent twelve useful and happy years. Here he preached once every sabbath for the Rev. Samuel Bulgin, besides occupying his pulpit in his absence from home. Occasionally he officiated for the Rev. Mr. Durant, and for independent ministers at Christchurch, Ringwood, Fordingbridge, Wareham, and other neighbouring places, beside his labours at the distant village of Corfe-Mullen every sabbath evening for nearly ten years. Preaching indeed was living to the deceased—while he preached he lived. Nor is this less true of friendship, for which he was eminently formed, and in which he was peculiarly happy at Poole, enjoying in addition to that of Mr. Bulgin and other ministers "the unaffected friendship of Mr. Durant." A still higher satisfaction at Poole was his baptizing his only son and namesake, afterward the energetic missionary, and intrepid assertor of negro rights, at Kingston, Jamaica, who was carried off by fever in the zenith of his usefulness, leaving a memory still fresh and fragrant in that land—a satisfaction this, indeed—but especially, as he intimates the hallowed enjoyment by which it was followed, of commemorating with that son, with his niece baptized at the same time, with his beloved partner, his daughter and his venerable mother, then in her ninetieth year, the dying love of Christ.

But "the Christian man is never long at ease," and though, like Peter, he could now say, "it is good to be here,"

like Peter, he had soon to "come down from the mount." In February, 1816, he was bereft of his exemplary partner, by an illness contracted in attending the sick-bed of a grandson, at Portsea, leaving "a fine testimony to the reality of religion, and to the faithfulness of God." In January 1818, his venerable mother was taken from him in her 93rd year, "dying as she lived, very tranquil." "These desolating strokes" he "much felt, but having a good share of animal spirits, connected with" still "higher support, and agreeable society," he was borne up under these trials.

Once more he struck his tent, repairing again, in 1826, to his native place, with mingled feelings of pain and pleasure, pain in leaving his endeared friends at Poole, pleasure "in removing to the neighbourhood of very dear friends and relatives." Nor did he return solitary; but after a widowhood of some ten years, brought with him to Portsea, in the person of Miss Hook, a wife, who during a union of twenty-five years, was in every sense, a helpmeet to him, and never more so than amidst the increasing infirmities which terminated in his death.

Very remarkable was the evening of his days. Returning to Portsea, a hale and vigorous borderer on seventy, in easy circumstances, with an unblemished character, rich in Christian experience, and in knowledge of men and things; acceptable in the pulpit, and overflowing with anecdote and chastened humour in the social circle; seldom have so many elements of grace and dignity combined to form the fine old Christian gentleman. It was something to look upon one who had lived during the reigns of five sovereigns, to grasp the hand that had been given in friendship to the elder Ryland, and still more ancient Christian worthies; to converse with the entertainer of Andrew Fuller and "the seraphic Samuel Pearce," to—but we forbear, lest sheer

narrative should be taken by the general reader for fulsome eulogy. Settled once more at Portsea, increasing years were no plea for indolence; but during the ten years pastorate of the Rev. C. E. Birt, and a large part of the thirteen years' pastorate of the writer, he afforded much occasional pulpit assistance in addition to what he had previously rendered to the venerable Daniel Miall. Nor was his aid restricted to his own pastors. He occasionally preached for his beloved friend, the Rev. John Griffin, for his esteemed successor, the Rev. T. Cousins, and for the several ministers in the locality, as they needed his aid.

At length, "the strong man bowed himself," and about his eighty-fifth year he was obliged, by increasing infirmities, to relinquish his loved employ. For the last three years he was unable to attend public worship, a privation he deeply felt, though compensated in some happy measure, by the rich stores of scriptural knowledge with which his memory was fraught. But "we must all die," and though upheld by his fine constitution through occasional shocks of illness, and never entirely bereft of his natural cheerfulness and vivacity—never to the last, of his memory and faculties, and, we may add, of his native humour,—an attack of bronchitis at length dismissed the venerable pilgrim to his rest on the first day of the present year. And nothing could be more in keeping with his long and honourable course than its termination. His sick chamber during the fortnight or so which preceded his dissolution, was no ordinary scene. It was a privilege to approach his patriarchal couch to hear his confidence in God, his dependence upon the atonement, his breathings after holiness, and his desire for the Saviour's presence.

Of his utterances during his last illness we may instance a few. When the

topics of the day were mentioned on one occasion, he exclaimed, "Christ and his cross is all my theme," adding the rest of the hymn. Deeply would he deplore his own unworthiness, declare that he had been but an unprofitable servant, but would add, "Christ is all, and in all." "He is precious, very, very precious."

"His worth, if all the nations knew,
Sure the whole earth would love him too."

Again, "Jesus is the same yesterday, to-day, and for ever." "There is none other name under heaven given among men whereby we must be saved." His aspirations after holiness were most fervent. He would exclaim, "O God, make me holy, holy, holy, like thyself;" and would often repeat those lines of Dr. Watts:—

"Make me to walk in thy commands,
'Tis a delightful road;
Nor let my head, or heart, or hands,
Offend against my God."

When suffering from difficulty of breathing, he would say, "It is very painful, but it is all well." "It is right." Not a murmur escaped his lips, and he was very desirous that he might not dishonour God by impatience. Sometimes longing to be gone, he would repeat those lines:—

"Oh, that the happy hour were come
To change my faith to sight," &c.

Again, he would say, "All my springs are in thee." "My flesh and my heart fail; but God is the strength of my heart." "Underneath are the everlasting arms." To the different friends that visited him, he was very communicative, bestowing upon them his benediction as they left him, especially upon his pastor, to whom he manifested strong affection, pressing his hand to his dying lips. "His constant employment," observes his excellent daughter, Mrs. Ellis, "was prayer and praise;

and though advanced to a period when the faculties usually became obtuse and the feelings blunted, yet there was occasionally a joyous spirit, such as might have characterized a more youthful disciple." His last moments were remarkably tranquil. "God dealt very gently with him." His daughter, who was with him at that period, remarks, "Death came stript of all his terrors, not a cloud disturbed his repose; one short sigh, and all was still." Those who surrounded his bed, asked, can this be dying. It was literally "falling asleep." So lived and so died the venerable subject of this memoir, to whom we may not inappropriately apply the eulogy pronounced upon a celebrated poet, the name only being changed:—

"Rare John Shoveller."

The remains of the deceased were interred in the burying ground at Ebenezer Chapel, Southsea, January 8th, the writer, aided by the Rev. T. Cousins and the Rev. John Neave, officiating on the occasion, and the Rev. Messrs. Arnott, Jones, Cakebread, Burton, Williams, Haslett, Cousins, and Neave, and the deacons of Kent Street

Chapel, attending as pall-bearers. The death of Mr. Shoveller was improved by the writer to a numerous congregation on the following Lord's day evening from Acts xi. 24, "He was a good man."

With a few verses composed by him on entering his 81st year, in accordance with his practice on such occasions, which we cite, not only for their simple beauty, penned at such an advanced age, but on account of their fulfilment, to the letter, in his dying experience, we close this memoir, only praying for ourselves, and for the reader, "Let me die the death of the righteous, and let my last end be like his."

"I leave myself, my all to thee,
And earnestly entreat,
Two favours, thou will grant to me,
Beyond all others great.

"First, I implore the constant joy
Of thy transcendent love,
And let my heart, from day to day,
Be fixed on things above.

"And next, O let me not survive
My intellectual powers,
But keep the mental spark alive,
To cheer my fading hours.

"And in the last, important hour,
When flesh and heart shall fall,
Then may thy mercy, love, and power,
Conduct me through the vale."

THE PAST HALF CENTURY.

BY THE REV. J. JENKINSON.

"I said, Days should speak, and multitude of years should teach wisdom."—JOB xxxii. 7.

ALL the children of Adam are born in ignorance. All therefore need to be instructed. And the superintending care and kindness of our Creator are shown in the number and variety of sources of instruction which he has opened to us. Nature herself teaches much (1 Cor. xi. 14). The circumstances by which a man finds himself surrounded present both motives and means to the acquisition of knowledge.

Joy and sorrow, prosperity and adversity, afflictions and bereavements, are so many teachers sent from heaven. Books, especially the best of books, the preaching of the gospel, association with our fellows, especially with minds kindred to our own, are amongst the most valuable means of instruction. The lapse of time, with the events which it produces, and the experience it imparts, in various ways tends to

promote mental improvement. In this view we now direct attention to the past half-century. Of the lessons it inculcates we notice—

1. *The rapidity with which time is bearing us away.*

Nearly all young persons imagine that they are likely to live fifty years longer at the least; and this space of time seems to them to be so vast that they need not yet concern themselves about preparing for the close of life, or be careful to improve its hours. But that which, when viewed prospectively, seems like a millennium, beheld in retrospect appears but as a few weeks, or months at most. Scarcely any who are old enough to remember the commencement of the present century can at once believe that half a hundred years have passed since then. Yet thus it is. And not only is time's current gliding along thus rapidly, but it is also bearing all of us on its surface with equal swiftness to the ocean of eternity.

2. *The constant and momentous changes to which all earthly things are subjected.*

How vast have been the mutations which have occurred in the past half-century! They who at its commencement were infants hanging on their mothers' breasts, have now their heads besprinkled with grey. Those who were then playing around the knees of their grandparents are now surrounded by grandchildren of their own. Most of those who were then heads of families are now sleeping in their grave, whilst their places on earth are occupied by those who were then unborn. What changes have been witnessed in the size, the population, the appearance, the circumstances, and the prospects of many of our towns and cities! What changes in all our churches and congregations! What changes in the courts and camps, the senate houses and halls of judicature, of our own and

other lands! Where now are Napoleon and Nelson, Moore, Abercrombie, Ney, Murat, Bernadotte, Pitt, Fox, Sheridan, Canning, Erskine, Loughborough, Eldon, Stowell, Ellenborough, Curran, Garrow, Gibbs, and a host of others whose names were, fifty years ago, familiar to the public ear? Gone! all gone to their long home. What changes have occurred in the religious world! In our own denomination Fuller, Ryland, Sutcliff, Hall, Foster, Carey, Marshman, Ward, with many others who at the beginning of the current century were occupying conspicuous places amongst us, together with Lawson, Knibb, Burchell, Judson, Daniell, Merrick, and others who rose more recently into notice, have all sunk beneath the horizon of death.

And other changes are approaching. Are we individually prepared for them, especially for that solemn and momentous change which awaits us all?

3. *The mental progress of the human race.*

Disbelievers in revelation have frequently contended that man is so closely allied to the brute as to render it preposterous to maintain the immortality of the one, and the annihilation of the other. But every fifty years since the creation presents abundant evidence of the immeasurable disparity which exists between the two. Especially is this attested by the achievements of the half-century just terminated. How great soever may be the sagacity occasionally displayed by brutes, and how remarkable soever the acquirements of *individuals* among them, nothing deserving the name of intellectual advancement is ever witnessed in the *race*. From the gigantic whale down to the minutest animalcule, the intellect of every species is altogether stationary. Whether three thousand years ago a bird built its nest neatly or slovenly, its posterity now living exhibit

no signs of architectural improvement; whether its transit from place to place was swift or slow, the speed of its descendants is the same. In proof of the superiority of man in these and other respects we may appeal to the network of railways which intersects our own and many other lands; the illumination of our towns with gas; the electric telegraph; the Menai tubular bridge; the printing machine; and also to the chemical, astronomical, geological, and other discoveries of the past half-century. Nor is there any symptom that invention and discovery have nearly reached their ultimatum. On the contrary, it is perfectly reasonable to believe that the half-century which has recently commenced will witness achievements of intellectual power far transcending any which have hitherto been realized; for, verily, "there is a spirit in man, and the inspiration of the Almighty giveth him understanding."

4. *The power of public opinion, and its infinite superiority to physical force as a means of attaining social advancement.*

In Great Britain and in Ireland riots and commotions have repeatedly occurred within the last fifty years; whilst Portugal, Spain, Sicily, Italy, France, Germany, Hungary, Poland, Russia, Denmark, Sweden, and Prussia, have had their fields frequently crimsoned with the blood of their citizens who have perished in rebellion or in war; yet what advantages have been gained thereby? At home none whatever; abroad merely an almost inappreciable amount. Contrast with this the bloodless triumphs of public opinion strongly expressed and wisely guided. Witness the abolition of the slave trade in 1807, the withdrawal of Lord Sidmouth's Dissenters' Restriction Bill in 1811, the abandonment of Queen Caroline's Pains and Penalties Bill in

1820, the Parliamentary Reform Act of 1832, the Slave Emancipation Acts of 1833 and 1838, the Repeal of the Corn Laws in 1846, to which might be added the relinquishment of Education Bills, Militia Bills, threats of war, proposed increase of taxation, and also the long-cherished project of our statesmen of endowing the Irish Roman Catholic priesthood, in all of which cases those in authority were compelled to bow to energetic, though pacific expressions of the national will. Truly "wisdom is better than weapons of war."

5. *The unfailing goodness and faithfulness of God.*

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." This promise was verified in every year from the deluge to the beginning of the present century; and now another fifty years bears testimony to its truth. In these years fifteen hundred millions of human beings have probably been born, all of whom required abundant and hourly supplies from the Giver of all good, in addition to which innumerable myriads of animated existences have been unceasingly dependent upon him, yet he has opened his hand, and they have all been filled with food convenient for them. But although each of these years has demonstrated that "the goodness of God endureth continually," the last one or two of them have probably witnessed the necessaries of life placed within an easier reach of the mass of the teeming population of Britain than any preceding years of the current century. "Oh, that man would praise the Lord for his goodness, and for his wonderful works to the children of men."

6. *The steady progress of the cause of Christ.*

"He must increase," said the baptist; he has increased, say the records of his-

tory, especially those relating to the past fifty years. At the commencement of the century the number of churches of our own denomination in the United Kingdom was about four hundred, *now* it is nearly two thousand; many of them containing a much larger number of members than they did half a century ago. The numerous spacious chapels erected within the last fifty years by our brethren of the independent denomination, the Wesleyan methodists, the primitive methodists, the Wesleyan association, the Calvinistic methodists in Wales, and the Free Church in Scotland, sufficiently attest their energy and progress; while the number of genuine Christians in connexion with the church of England is probably far greater than at the beginning of the century. But the most splendid triumphs of the cross have been won on the missionary field. Fifty years ago the baptist missionaries had scarcely begun to ingather souls to Christ, since then they have had the bliss of rejoicing over not less than fifty thousand converts. Fifty years ago the agents of the London Missionary Society in the South Sea Islands were in the first watch of their long night of toil, since that time a nation has been born in a

day. In America the Redeemer's kingdom has steadily and even rapidly advanced; whilst throughout the world doors of usefulness, which seemed likely to be closed for centuries to come, have been opened by the Lord of all. Within the past fifty years the efforts of the servants of Christ in all quarters of the globe have probably been rewarded by the translation of five hundred thousand souls from the kingdom of darkness into that of God's dear Son; and a number not far short of this have, during these years, entered into heaven. In addition to which it should be borne in mind that perhaps not less than six hundred millions have within these fifty years died in infancy, and thus escaped the second death, and are now without spot before the throne of God and of the Lamb.

True it is that very much land remains to be possessed; for we do not yet see all things put under our Redeemer's feet; but notwithstanding the causes of lamentation which still exist, enough has been wrought during the past half-century to require every lover of Christ and his kingdom to "thank God and take courage."

Oakham.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. III. MATTHEW III. 6.

Mr. Barnes continues his observations on the words, "And were baptized of him in Jordan," in the following terms:—

"The Hebrew word *tabal*, which is rendered by the word baptize, occurs in the Old Testament in the following places, viz., Lev. iv. 6, xiv. 6, 51;

"Numb. xix. 18; Ruth ii. 14; Exod. xii. 22; Deut. xxxiii. 24; Ezek. xxiii. 16; Job ix. 31; Lev. ix. 9; 1 Sam. xiv. 27; 2 Kings v. 14, viii. 15; Gen. xxxvii. 31; Josh. iii. 15. It occurs in no other places; and from a careful examination of these passages, its meaning among the Jews is to be derived. From these

“ passages it will be seen that its radical meaning is not to sprinkle, or to immerse. It is to dip, commonly for the purpose of sprinkling, or for some other purpose. Thus to dip the finger, i. e., a part of the finger in blood—enough to sprinkle with, Lev. iv. 6. To dip a living bird, and cedar wood, and scarlet, and hyssop, in the blood of the bird that was killed, for the purpose of sprinkling; where it could not be that *all these* should be immersed in the blood of a single bird. To dip hyssop in the water to sprinkle with, Numb. xix. 18. To dip a portion of bread in vinegar, Ruth ii. 14. To dip the feet in oil—an emblem of plenty, Deut. xxxiii. 24. To dye or stain, Ezek. xxiii. 15. To plunge into a ditch, so as to defile the clothes, Job ix. 31. To dip the end of a staff in honey, 1 Sam. xiv. 27. To dip in Jordan—a declaration respecting Naaman the Syrian, 2 Kings v. 14. The direction of the prophet was to wash himself, ver. 10. This shows that he understood *washing* and *baptizing* to mean the same thing. To dip a towel, or quilt, so as to spread it on the face of a man to smother him, 2 Kings viii. 15. In none of these cases can it be shown that the meaning of the word is to immerse entirely. But in nearly all the cases, the notion of applying the water to a part only of the person or object, though it was by dipping, is necessarily to be supposed.”*

If we follow Mr. Barnes in this excursion, we must do so under protest. The precise meaning of the Hebrew word to which he appeals is not evidence of the precise meaning of the

* As there are slight differences between the editions before the English public, it is necessary to say that our extract is taken from that edited by Mr. Cobbin, to which Mr. Barnes has prefixed his *imprimatur*.

Greek word used by the evangelist. It is true that the Hebrew word טבל [TABAL] is rendered in the Septuagint by the Greek word βαπτίζω [BAPTIZO]; but it is not fact that the translators never render TABAL by any other word, or that TABAL is always the word in the original where BAPTIZO appears in their version. Even if it were so, that would not prove that the Hebrew TABAL and the Greek BAPTIZO were perfectly synonymous. The principle that we may ascertain the exact meaning of a Greek word by comparing it with one of which a translator has made it the exponent, would lead Mr. Barnes further than he would like to go. We presume that he is scarcely prepared to maintain that after all the true meaning of BAPTIZO is “to affright;” and yet in Isaiah xxi. 4, the verb which is rendered in our common version “affrighted,” when it is said, “My heart panted, fearfulness affrighted me,” is rendered in the Septuagint *baptized*; ἡ ἀνομία με βαπτίζει. Let us hope, at least, that this will never be adduced as scriptural evidence of the frightfulness of baptism.

Yet if Mr. Barnes is disposed to seek help from the Hebrew TABAL, we are willing to suspend the real business before us long enough to give him opportunity to derive from it any aid that it can afford. Let us see if it will give colour to his assertion respecting the signification of the word baptize—“It here means to cleanse or wash anything by the application of water.” Let us look at the passages he has referred to; having them before our eyes quoted at full length, arranged in the order in which they occur in scripture, only adding one or two which he has accidentally omitted.

Gen. xxxvii. 31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

- Exodus xii. 22. And ye shall take a bunch of hyssop, and *dip* it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason.
- Leviticus iv. 6. And the priest shall *dip* his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary.
- Leviticus iv. 17. And the priest shall *dip* his finger in some of the blood, and sprinkle it seven times before the Lord, even before the veil.
- Leviticus ix. 9. And the sons of Aaron brought the blood unto him: and he *dipped* his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar.
- Leviticus xiv. 6. As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall *dip* them and the living bird in the blood of the bird that was killed over the running water.
- Leviticus xiv. 16. And the priest shall *dip* his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord.
- Leviticus xiv. 51. And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and *dip* them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.
- Numbers xix. 18. And a clean person shall take the hyssop, and *dip* it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave.
- Deuteronomy xxxiii. 24. And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him *dip* his foot in oil.
- Joshua iii. 15. And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were *dipped* in the brim of the water.
- Ruth ii. 14. And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and *dip* thy morsel in the vinegar.
- 1 Samuel xiv. 27. But Jonathan heard not when his father charged the people with the oath; wherefore he put forth the end of the rod that was in his hand, and *dipped* it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened.
- 2 Kings v. 14. Then went he down, and *dipped* himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.
- 2 Kings viii. 15. And it came to pass on the morrow, that he took a thick cloth, and *dipped* it in water, and spread it on his face, so that he died.
- Job ix. 31. Yet shalt thou *plunge* me in the ditch, and mine own clothes shall abhor me.
- Ezekiel xxiii. 15. Girded with girdles upon their loins, exceeding in *dyed* attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity.

"It occurs in no other places," says Mr. Barnes, "and from a careful examination of these passages, its meaning among the Jews is to be derived." Be it so. Let the reader examine the passages. Let him try how they will read if, where *TABAL* occurs, the words suggested by Mr. Barnes as the meaning of the word baptize in the text he is endeavouring to elucidate be substituted for those used in the common English version. "They took Joseph's coat, and killed a kid of the goats, and *cleansed* the coat in the blood." Is this an improvement? If not, let us try again: "They took Joseph's coat, and killed a kid of the goats, and *washed* the coat in the blood." Does this commend itself to the reader's judgment? Surely our word *immerse*, to which Mr. Barnes objects, would do better than either of these! "They took Joseph's coat, and killed a kid of the goats, and *immersed* the coat in the blood." It is not necessary however for the reader to confine himself to the first instance. Let him go through the whole list of passages in which it occurs, trying as its equivalent, first "cleanse," then "wash," and then "immerse." Let him, if he please, imagine himself going through the various processes described, and when, after other purifications, he has cleansed his feet in oil, cleansed the end of his rod in a honeycomb, cleansed his morsel in the vinegar, and finally cleansed himself in the ditch, he will be probably so far reconciled to the old version, should he be advised to follow the injunction

of Elisha to Naaman, as to think that to *dip* himself in pure water would not be an inappropriate conclusion to the day's transactions.

Unless it can be shown that the signification of the Hebrew word *TABAL* is "to cleanse or wash any thing by the application of water," it can do nothing to support Mr. Barnes's position respecting the meaning of *baptize* in the text. Not even then, we add, because there is no proved identity between *TABAL* and

BAPTIZO. But the renderings of this word in the common English translation are, in our opinion, correct and judicious.

The remainder of Mr. Barnes's note it is necessary to reserve for future consideration, and when that is before us will be the most suitable time to advert to one or two particulars at which he has glanced in the present paragraph, but to which he refers more formally in the sequel.

CLOSING SCENES IN DR. JUDSON'S LIFE.

A NARRATIVE ADDRESSED TO HIS SISTER BY HIS WIDOW.

THERE was something exceedingly beautiful in the decline of your brother's life—more beautiful than I can describe, though the impression will remain with me as a sacred legacy, until I go to meet him where suns shall never set, and life shall never end. He had been, from my first acquaintance with him, an uncommonly spiritual Christian, exhibiting his richest graces in the unguarded intercourse of private life; but during his last year, it seemed as though the light of the world on which he was entering, had been sent to brighten his upward pathway. Every subject on which we conversed, every book we read, every incident that occurred, whether trivial or important, had a tendency to suggest some peculiarly spiritual train of thought, till it seemed to me that more than ever before, "Christ was all his theme." Something of the same nature was also noted in his preaching, to which I then had not the privilege of listening. He was in the habit, however, of studying his subject for the sabbath, audibly, and in my presence, at which time he was frequently so much affected as to weep, and sometimes so overwhelmed

with the vastness of his conceptions, as to be obliged to abandon his theme and choose another. My own illness at the commencement of the year had brought eternity very near to us, and rendered death, the grave, and the bright heaven beyond it, familiar subjects of conversation. Gladly would I give you, my dear sister, some idea of the share borne by him in those memorable conversations; but it would be impossible to convey, even to those who knew him best, the most distant conception. I believe he has sometimes been thought eloquent, both in conversation and in the sacred desk; but the fervid, burning eloquence, the deep pathos, the touching tenderness, the elevation of thought, and intense beauty of expression, which characterized those private teachings, were not only beyond what I had ever heard before, but such as I felt sure arrested his own attention, and surprised even himself. About this time he began to find unusual satisfaction and enjoyment in his private devotions; and seemed to have new objects of interest continually rising in his mind, each of which in turn became special subjects of prayer. Among

these, one of the most prominent was the conversion of his posterity. He remarked, that he had always prayed for his children, but that of late he had felt impressed with the duty of praying for their children and their children's children down to the latest generation. He also prayed most fervently, that his impressions on this particular subject might be transferred to his sons and daughters, and thence to their offspring, so that he should ultimately meet a long unbroken line of descendants before the throne of God, where all might join together in ascribing everlasting praises to their Redeemer.

Another subject, which occupied a large share of his attention, was that of brotherly love. You are, perhaps, aware, that like all persons of his ardent temperament, he was subject to strong attachments and aversions, which he sometimes had difficulty in bringing under the controlling influence of divine grace. He remarked that he had always felt more or less of an affectionate interest in his brethren, as brethren,—and some of them he had loved very dearly for their personal qualities; but that he was now aware he had never placed his standard of love high enough. He spoke of them as children of God, redeemed by the Saviour's blood, watched over and guarded by his love, dear to his heart, honoured by him in the election, and to be honoured hereafter before the assembled universe; and he said it was not sufficient to be kind and obliging to such, to abstain from evil speaking, and make a general mention of them in our prayers; but our attachment to them should be of the most ardent and exalted character—it would be so in heaven, and we lost immeasurably by not beginning now. “As I have loved you, so ought ye also to love one another,” was a precept continually in his mind, and he would often murmur, as though uncon-

sciously, “As I have loved you—as I have loved you,”—then burst out with the exclamation, “Oh, the love of Christ! the love of Christ!”

His prayers for the mission were marked by an earnest, grateful enthusiasm, and in speaking of missionary operations in general, his tone was one of elevated triumph, almost of exultation—for he not only felt an unshaken confidence in their final success, but would often exclaim, “What wonders—oh, what wonders God has already wrought!”

I remarked, that during this year his literary labour which he had never liked, and upon which he had entered unwillingly and from a feeling of necessity, was growing daily more irksome to him; and he always spoke of it as his “heavy work,” his “tedious work,” “that wearisome dictionary,” &c., though this feeling led to no relaxation of effort. He longed, however, to find some more spiritual employment, to be engaged in what he considered more legitimate missionary labour, and drew delightful pictures of the future, when his whole business would be but to preach and to pray.

During all this time I had not observed any failure in physical strength; and though his mental exercises occupied a large share of my thoughts when alone, it never once occurred to me that this might be the brightening of the setting sun;—my only feeling was that of pleasure, that one so near to me was becoming so pure and elevated in his sentiments, and so lovely and Christ-like in his character. In person he had grown somewhat stouter than when in America, his complexion had a healthful hue compared with that of his associates generally; and though by no means a person of uniformly firm health, he seemed to possess such vigour and strength of constitution, that I thought his life as likely to be

extended twenty years longer, as that of any member of the mission. He continued his system of morning exercise, commenced when a student at Andover, and was not satisfied with a common walk on level ground, but always chose an up-hill path, and then frequently went bounding on his way, with all the exuberant activity of boyhood.

He was of a singularly happy temperament, although not of that even cast, which never rises above a certain level, and is never depressed. Possessing acute sensibilities, suffering with those who suffered, and entering as readily into the joys of the prosperous and happy,—he was variable in his moods; but religion formed such an essential element in his character, and his trust in Providence was so implicit and habitual, that he was never gloomy, and seldom more than momentarily disheartened. On the other hand, being accustomed to regard all the events of this life, however minute or painful, as ordered in wisdom, and tending to one great and glorious end, he lived in almost constant obedience to the apostolic injunction, "Rejoice evermore!" He often told me that although he had endured much personal suffering, and passed through many fearful trials in the course of his eventful life, a kind Providence had also hedged him round with precious, peculiar blessings, so that his joys had far outnumbered his sorrows.

Toward the close of September of last year, he said to me one evening, "What deep cause have we for gratitude to God!—do you believe there are any other two persons in the wide world so happy as we are?" enumerating in his own earnest manner, several sources of happiness, in which our work as missionaries, and our eternal prospects, occupied a prominent position. When he had finished his glowing picture, I

remarked (I scarcely know why, but there was a heavy cloud upon my spirits that evening), "We are certainly very happy now, but it cannot be so always—I am thinking of the time when one of us must stand beside the bed, and see the other die."

"Yes," he said, "that will be a sad moment; I felt it most deeply a little while ago, but now it would not be strange if your life were prolonged beyond mine—though I should wish if it were possible to spare you that pain. It is the one left alone who suffers, not the one who goes to be with Christ. If it should only be the will of God that we might go together, like young James and his wife. But he will order all things well, and we can safely trust our future to his hands."

That same night we were aroused from sleep by the sudden illness of one of the children. There was an unpleasant, chilling dampness in the air, as it came to us through the openings in the sloats above the windows, which affected your brother very sensibly, and he soon began to shiver so violently that he was obliged to return to his couch, where he remained under a warm covering until morning. In the morning he awoke with a severe cold, accompanied by some degree of fever, but as it did not seem very serious, and our three children were all suffering from a similar cause, we failed to give it any especial attention. From that time he was never well, though in writing to you before, I think I dated the commencement of his illness, from the month of November, when he laid aside his studies. I know that he regarded this attack as trifling, and yet one evening he spent a long time in advising me with regard to my future course, if I should be deprived of his guidance; saying, that it is always wise to be prepared for exigencies of this nature. After the month of November, he fail-

ed gradually, occasionally rallying in such a manner as to deceive us all, but at each relapse sinking lower than at the previous one, though still full of hope and courage, and yielding ground only inch by inch, as compelled by the triumphant progress of disease. During some hours of every day he suffered intense pain; but his naturally buoyant spirits and uncomplaining disposition led him to speak so lightly of it that I used sometimes to fear the doctor, though a very skilful man, would be fatally deceived.

As his health declined, his mental exercises at first seemed deepened; and he gave still larger portions of his time to prayer, conversing with the utmost freedom on his daily progress, and the extent of his self-conquest. Just before our trip to Mergui, which took place in January, he looked up from his pillow one day with sudden animation, and said to me earnestly, "I have gained the victory at last. I love every one of Christ's redeemed, as I believe he would have me love them—in the same manner, though not probably to the same degree as we shall love one another in heaven; and gladly would I prefer the meanest of his creatures, who bears his name, before myself." This he said in allusion to the text, "In honour preferring one another," on which he frequently dwelt with great emphasis. After further similar conversation he concluded, "And now here I lie at peace with all the world, and what is better still, at peace with my own conscience. I know that I am a miserable sinner in the sight of God, with no hope but in the blessed Saviour's merits; but I cannot think of any particular fault, any peculiarly besetting sin, which it is now my duty to correct. Can you tell me of any?"

And truly, from this time no other word would so well express his state of feeling, as that one of his own choosing

—*peace*. He had no particular exercises afterwards, but remained calm and serene, speaking of himself daily as a great sinner, who had been overwhelmed with benefits, and declaring, that he had never in all his life before, had such delightful views of the unfathomable love and infinite condescension of the Saviour, as were now daily opening before him. "Oh, the love of Christ! the love of Christ!" he would suddenly exclaim, while his eye kindled, and the tears chased each other down his cheeks, "we cannot understand it now—but what a beautiful study for eternity!"

After our return from Mergui, the doctor advised a still further trial of the effects of sea-air, and sea-bathing, and we accordingly proceeded to Amherst, where we remained nearly a month. This to me was the darkest period of his illness—no medical adviser, no friend at hand, and he daily growing weaker and weaker. He began to totter in walking, clinging to the furniture and walls, when he thought he was unobserved, (for he was not willing to acknowledge the extent of his debility,) and his wan face was of a ghastly paleness. His sufferings, too, were sometimes fearfully intense, so that in spite of his habitual self-control, his groans would fill the house. At other times a kind of lethargy seemed to steal over him, and he would sleep almost incessantly for twenty-four hours, seeming annoyed if he were aroused or disturbed. Yet there were portions of the time, when he was comparatively comfortable and conversed intelligently; but his mind seemed to revert to former scenes, and he tried to amuse me with stories of his boyhood—his college days—his imprisonment in France, and his early missionary life. He had a great deal also to say on his favourite theme, "The love of Christ;" but his strength was too much impaired for any con-

tinuous mental effort. Even a short prayer made audibly, exhausted him to such a degree, that he was obliged to discontinue the practice.

At length I wrote to Maulmain, giving some expression of my anxieties and misgivings, and our kind missionary friends who had from the first evinced all the tender interest and watchful sympathy of the nearest kindred, immediately sent for us—the doctor advising a sea-voyage. But as there was no vessel in the harbour bound for a port sufficiently distant, we thought it best in the meantime, to remove from our old dwelling which had long been condemned as unhealthy, to another mission house fortunately empty. This change was at first attended with the most beneficial results, and our hopes revived so much, that we looked forward to the approaching rainy season for entire restoration. But it lasted only a little while, and then both of us became convinced, that though a voyage at sea involved much that was exceedingly painful, it yet presented the only prospect of recovery, and could not, therefore, without a breach of duty, be neglected.

“Oh, if it were only the will of God to take me now—to let me die here!” he repeated over and over again, in a tone of anguish, while we were considering the subject. “I cannot, cannot go!—this is almost more than I can bear! was there ever suffering like our suffering!” and the like broken expressions, were continually falling from his lips. But he soon gathered more strength of purpose; and after the decision was fairly made, he never hesitated for a moment, rather regarding the prospect with pleasure. I think the struggle which this resolution cost, injured him very materially; though probably it had no share in bringing about the final result. God, who saw the end from the beginning, had counted

out his days, and they were hastening to a close. Until this time he had been able to stand, and to walk slowly from room to room; but as he one evening attempted to rise from his chair, he was suddenly deprived of his small remnant of muscular strength, and would have fallen to the floor, but for timely support.

From that moment his decline was rapid. As he lay helplessly upon his couch, and watched the swelling of his feet, and other alarming symptoms, he became very anxious to commence his voyage, and I felt equally anxious to have his wishes gratified. I still hoped he might recover—the doctor said the chances of life and death were, in his opinion, equally balanced; and then he always loved the sea so dearly! There was something exhilarating to him in the motion of a vessel, and he spoke with animation of getting free from the almost suffocating atmosphere incident to the hot season, and drinking in the fresh sea breezes. He talked but little more, however, than was necessary to indicate his wants, his bodily sufferings being too great to allow of conversation; but several times he looked up to me with a bright smile, and exclaimed, as heretofore, “Oh the love of Christ! the love of Christ!”

I found it difficult to ascertain, from expressions casually dropped, from time to time, his real opinion with regard to his recovery; but I thought there was some reason to doubt whether he was fully aware of his critical situation. I did not suppose he had any preparation to make at this late hour, and I felt sure that if he should be called ever so unexpectedly, he would not enter the presence of his Maker with a ruffled spirit; but I could not bear to have him go away, without knowing how doubtful it was whether our next meeting would not be in eternity; and perhaps too, in my own distress, I might

still have looked for words of encouragement and sympathy, to a source which had never before failed.

It was late in the night, and I had been performing some little sick-room offices, when suddenly he looked up to me, and exclaimed, "This will never do! You are killing yourself for me, and I will not permit it. You must have some one to relieve you. If I had not been made selfish by suffering, I should have insisted upon it long ago."

He spoke so like himself—with the earnestness of health, and in a tone to which my ear had of late been a stranger, that for a moment I felt almost bewildered with sudden hope. He received my reply to what he had said with a half-pitying, half-gratified smile, but in the meantime his expression had changed—the marks of excessive debility were again apparent, and I could not forbear adding, "It is only a little while, you know."

"Only a little while," he repeated mournfully; "this separation is a bitter thing, but it does not distress me now as it did—I am too weak." "You have no reason to be distressed," I answered, "with such glorious prospects before you. You have often told me it is the one left alone who suffers, not the one who goes to be with Christ." He gave me a rapid, questioning glance, then assumed for several moments an attitude of deep thought. Finally, he slowly unclosed his eyes, and fixing them on me, said in a calm, earnest tone, "I do not believe I am going to die. I think I know why this illness has been sent upon me—I needed it—I feel that it has done me good—and it is my impression, that I shall now recover, and be a better and more useful man."

"Then it is your wish to recover?" I inquired. "If it should be the will of God, yes. I should like to complete the dictionary, on which I have bestowed so

much labour, now that it is so nearly done; for though it has not been a work that pleased my taste, or quite satisfied my feelings, I have never underrated its importance. Then after that come all the plans that we have formed. Oh, I feel as though only just beginning to be prepared for usefulness."

"It is the opinion of most of the mission," I remarked, "that you will not recover." "I know it is," he replied; "and I suppose they think me an old man, and imagine it is nothing for one like me to resign a life so full of trials. But I am not old—at least in that sense—you know I am not. Oh! no man ever left this world, with more inviting prospects, with brighter hopes or warmer feelings—warmer feelings"—he repeated, and burst into tears. His face was perfectly placid, even while the tears broke away from the closed lids, and rolled, one after another, down to the pillow. There was no trace of agitation or pain in his manner of weeping, but it was evidently the result of acute sensibilities, combined with great physical weakness. To some suggestions which I ventured to make, he replied, "It is not that—I know all that, and feel it in my inmost heart. Lying here on my bed, when I could not talk, I have had such views of the loving condescension of Christ, and the glories of heaven, as I believe are seldom granted to mortal man. It is not because I shrink from death that I wish to live, neither is it because the ties that bind me here, though some of them are very sweet, bear any comparison with the drawings I at times feel towards heaven; but a few years would not be missed from my eternity of bliss, and I can well afford to spare them, both for your sake and for the sake of the poor Burmans. I am not tired of my work, neither am I tired of the world, yet when Christ calls me home, I shall go with the gladness of a boy bounding away from his

school. Perhaps I feel something like the young bride, when she contemplates resigning the pleasant associations of her childhood, for a yet dearer home—though only a very little like her—for *there is no doubt resting on my future.* "Then death would not take you by surprise," I remarked, "if it should come even before you could get on board ship." "Oh, no," he said, "death will never take me by surprise—do not be afraid of that—I feel *so strong in Christ.* He has not led me so tenderly thus far, to forsake me at the very gate of heaven. No, no; I am willing to live a few years longer, if it should be so ordered, and if otherwise, I am willing and glad to die now. I leave myself entirely in the hands of God, to be disposed of according to his holy will."

The next day some one mentioned in his presence, that the native Christians were greatly opposed to the voyage, and that many other persons had a similar feeling with regard to it. I thought he seemed troubled, and after the visitor had withdrawn, I inquired if he still felt as when he conversed with me the night previous. He replied, "Oh yes; that was no evanescent feeling. It has been with me, to a greater or less extent, for years, and will be with me, I trust, to the end. I am ready to go *to-day*—if it should be the will of God, this very hour; but I am not *anxious* to die—at least when I am not beside myself with pain."

"Then why are you so desirous to go to sea? I should think it would be a matter of indifference to you." "No," he answered quietly, "my judgment tells me it would be wrong not to go—the doctor says *criminal.* I shall certainly die here—if I go away I may possibly recover. There is no question with regard to duty in such a case; and I do not like to see any hesitation, even though it springs from affection."

He several times spoke of a burial at

sea, and always as though the prospect were agreeable. It brought, he said, a sense of freedom and expansion, and seemed far pleasanter than the confined, dark, narrow grave, to which he had committed so many that he loved. And he added, that although his burial-place was a matter of no real importance, yet he believed it was not in human nature to be altogether without a choice.

I have already given you an account of the embarkation, of my visits to him while the vessel remained in the river, and of our last sad, silent parting; and Mr. Ranney has finished the picture. You will find in this closing part, some dark shadows, that will give you pain; but you must remember that his present felicity is enhanced by those very sufferings; and we should regret nothing that serves to brighten his crown in glory. I ought also to add, that I have gained pleasanter impressions in conversation with Mr. Ranney than from his written account; but it would be difficult to convey them to you; and, as he whom they concern was accustomed to say of similar things, "you will learn it all in heaven."

During the last hour of your sainted brother's life, Mr. Ranney bent over him and held his hand; while poor Pinapah stood at a little distance weeping bitterly. The table had been spread in the cuddy, as usual, and the officers did not know what was passing in the cabin, till summoned to dinner. Then they gathered about the door, and watched the closing scene with solemn reverence. Now—thanks to a merciful God!—his pains had left him, not a momentary spasm disturbed his placid face, nor did the contraction of a muscle denote the least degree of suffering: the agony of death was passed, and his wearied spirit was turning to its rest in the bosom of the Saviour. From time to time, he pressed the hand in which his own was resting, his clasp loosening

in force at each successive pressure ; while his shortened breath (though there was no struggle, no gasping, as if it came and went with difficulty,) gradually grew softer and fainter, until it died upon the air—and he was gone. Mr. Ranney closed the eyes, and composed the passive limbs,—the ship's officers stole softly from the door, and the neglected meal was left upon the board untasted.

They lowered him to his ocean grave, without a prayer ; for his freed spirit had soared above the reach of earthly intercession, and to the foreigners who stood around, it would have been a

senseless form. And there they left him in his unquiet sepulchre ; but it matters little, for we know that while the unconscious clay is “drifting on the shifting currents of the restless main,” nothing can disturb the hallowed rest of the immortal spirit. Neither could he have a more fitting monument, than the blue waves which visit every coast : for his warm sympathies went forth to the ends of the earth, and included the whole family of man. It is all as God would have it, and our duty is but to bend meekly to his will, and wait, in faith and patience, till we also shall be summoned home.

DR. ARNOLD ON APOSTOLICAL SUCCESSION.

[THE following letter is not contained in Dr. Arnold's *Life and Correspondence*. It is inserted in the *Memoir of the Rev. H. W. Fox*, late missionary of the Church Missionary Society, noticed in our last. Mr. Fox had written to Dr. Arnold for advice relating to engagement in the missionary work ; and in a letter in answer received from Dr. Arnold these sentences occur : “Again, if you go out to India, you must be clear as to questions of church government and the so-called apostolical succession, which there become directly practical questions. Are you to look upon Lutheran ordinations, and baptist and independent baptisms, as valid or invalid ? Are the members of non-episcopal churches your brethren or not ?” * The following letter was subsequently written in reference to the same matter.]

FROM REV. DR. ARNOLD TO H. W. FOX,
ESQ.

April, 1840.

MY DEAR FOX,

I thank you much for your very interesting letter, and I am not surprised at your decision. It has been made, I fully believe, in the best spirit, and I think that you are likely to justify it in the best manner, by following it up in practice, at once zealously and wisely. Believe me, I should never have touched on the subject of apostolical succession, had I not thought that it must come before you as a practical question much more necessarily than in England. Neither have I any wish to interfere

with those who hold the opposite opinions to myself, except so far as their opinion has a direct tendency to narrow our Christian sympathies, and to put barriers between us and our brethren, of man's making and not God's. I believe that either of the two opposite opinions may be arrived at by a nearly certain process, according to the method which a man follows. If a man with little understanding of the nature of government, and the great questions relating to it, sets out from a dislike to English dissenters, and from a great reverence for what he calls the Church—meaning thereby the writings and canons of the clergy—if then he carries his studies backwards through the divines of our church to those who are

* *Dr. Arnold's Life*, vol. ii., Letter 203.

called the fathers, imbuing his mind more deeply at every step with their way of thinking, and then proceeds to study lastly the New Testament,—his mind will be so led to fix itself on some particular parts, and will so neglect others, that he will find, I well believe, even in the scripture itself, the confirmation of his high-church opinions. But if he goes at once from his common practical knowledge of Christianity to the careful study of the New Testament itself, and (feeling that to be alone divine, and all other writings and men to be judged of impartially and freely,) forms his notions of Christianity, both in doctrine and discipline from it alone, and then proceeds downwards along the stream of church history, judging how far the church and its eminent leaders adhered to or departed from the divine model;—and then applies his general knowledge of history, and of the history of those times in particular, to see whether he cannot readily account for such and such predominant opinions and tendencies;—while his understanding of questions of government shows him how far these were mixed up with notions of a priesthood, and how the absence of all free and just government in the Roman empire made them little able to enter into such questions then, and how the prevailing helplessness of men's minds made it not only natural but almost necessary that they should be implicitly guided,—then such a man will, I think, be quite as likely to hold Mahomet to have been Christ's successor, as to regard the notions of the apostolical succession of priests with exclusive power to give the sacraments their virtue, in any other light than as diametrically opposite to Christ's gospel, and, (as I firmly believe) the original antichrist, from which the ruin of the Christian church, as distinguished from the Christian religion, is most palpably

deducible. But I should find it difficult to recommend to you any really good book on the subject on either side: at least I have never been able to find one that seemed to me to enter into the whole question clearly; especially in that most essential point of the whole—the disentangling the two ideas of government and priesthood, which we have so inveterately confused in the whole discussion. For it is quite true that the church always must have, and always has had, a government. And we find, of course, in the New Testament commands to honour and obey this government. But then the notion of no government being lawful except such as derived its title by a succession of co-optations from the original government is perfectly monstrous; and it might as well be said that all kings ought to show their adoption by some successor of Cæsar's, because the apostles said that Cæsar's power was God's ordinance. But the succession notion properly belongs to a priesthood, and is in fact the mystical transmission of a priestly virtue. And here, as on the one hand, government has much to do with Christianity, but the notion of succession has nothing to do with government; so on the other hand, the succession is a very legitimate part of the idea of priesthood, but the priesthood has nothing whatever to do with Christianity. And there is no shadow of authority either in scripture, or in any Christian writer of the first century, for the existence of any priestly power or order in the Christian church; and the claim to be the channels through which the sacraments are made effectual, is not only without the slightest countenance in scripture, but is absolutely at variance with the whole scheme of the gospel as exhibited there, as it sets up human *meirai* as indispensable between Christ and his church. I have not time to add more; only remember, that

those who think as I do refuse no honour and obedience to episcopal government. We honour all government, but we say that the one which presumes to disparage the rest, is for that very reason worse than they; and that, though all government is to be respected, yet all claims to priesthood in the Christian church are to be denied as false, and in the highest degree injurious both to Christ and his church; and that to make the ministry in the church a priesthood over the church, is far worse than to insist on the necessity of circumcision, which yet St. Paul condemned in the strongest terms; not that he condemned circumcision, for he

himself circumcised Timothy; but he condemned the insisting upon it as religiously necessary, and that he called a falling away from Christ. And so episcopacy and a succession ministry may be lawfully used as human institutions. I have no more objection to the old descent of our clergy, than to the old descent of our nobility; but if they would constrain us to have this episcopacy and succession as necessary to a true church, then I would give place by subjection, no, not for an hour, as St. Paul absolutely refused to circumcise Titus.

Ever most sincerely yours,
T. ARNOLD.

THE DYING CHRISTIAN BIDDING ADIEU TO THE WORLD.

BY THE LATE REV. BENJAMIN FRANCIS, M.A.

Ye objects of sense and enjoyments of time,
Which oft have delighted my heart,
I soon shall exchange you for views more sublime,
And joys that shall never depart.

Thou lord of the day, and thou queen of the night,
To me ye no longer are known:
I soon shall behold, with increasing delight,
A Sun that shall never go down.

Ye wonderful orbs that astonish mine eyes,
Your glories recede from my sight:
I soon shall contemplate more beautiful skies,
And stars more transcendently bright.

Ye mountains and valleys, groves, rivers, and plains,
Thou earth, and thou ocean, adieu!
More permanent regions, where righteousness reigns,
Present their bright hills to my view.

My lov'd habitation and garden, adieu!
No longer my footsteps ye greet;
A mansion celestial stands full in my view,
And paradise welcomes my feet.

My weeping relations, my brethren and friends,
Whose souls are entwined with my own;
Adieu, for the present! my spirit ascends,
Where friendship immortal is known.

My cares and my labours, my sickness and pain,
And sorrows are now at an end;
The summit of bliss I shall speedily gain,
The heights of perfection ascend.

The sight of transgressors shall grieve me no more,
Midst foes I no longer abide:

My conflict with sin and with sinners is o'er;
With saints I shall ever reside.

Thou vale of affliction my footsteps have trod,
With trembling, with grief, and with tears,
I joyfully quit for the mountain of God;
There! there! its bright summit appears.

No lurking temptation, defilement, nor fear,
Aguin shall disquiet my breast;
In Jesus' fair image I soon shall appear,
Nor ever ineffably blest.

My sabbaths below that have been my delight,
And thou the blest volume divine,
Ye've guided my footsteps, like stars during night;
Adieu! my conductors benign.

The sun that illumines the regions of light,
Now shines on mine eyes from above:
But oh! how transcendently glorious the sight!
My soul is all wonder and love.

Thou tottering seat of disease and of pain,
Adieu! my dissolving abode:
But I shall behold and possess thee again,
A beautiful building of God.

Come, death, when thy cold hand my eyelids shall close,
And lay my pale corpse in the tomb;
My soul shall enjoy an eternal repose,
Above in my heavenly home.

But oh! what a life, what a rest, what a joy,
Shall I know when I've mounted above!
Praise! praise! shall my triumphing powers employ;
My God, I shall burn with thy love.

Come, come, my Redeemer, this moment release
The soul thou hast bought with thy blood,
And bid me ascend the fair regions of peace,
To feast on the smiles of my God.

REVIEWS.

Dealings with the Inquisition: or, Papal Rome, her Priests, and her Jesuits. With Important Disclosures. By the Rev GIACINTO ACHILLI, D.D., Late Prior and Visitor of the Dominican Order, Head Professor of Theology, and Vicar of the Master of the Sacred Apostolic Palace, &c., &c. London: Arthur Hall, Virtue, and Co., 1851. Imperial 12mo. pp. 490.

A LITTLE more than twelve months ago, many of our readers and other British Christians were in the habit of offering intercessions to the Father of mercies for the release of the author of this volume from his imprisonment in the castle of St. Angelo. His activity in disseminating the scriptures in the Italian language during the continuance of the Roman republic had brought upon him the hatred of the restored priesthood; the Inquisition had obtained possession of his person; and his friends could not reasonably entertain any other hope of his deliverance than that derived from the supremacy of Him who has all power in heaven and in earth. This time last year, however, we had the pleasure of giving in his own words a detailed account of his escape; and all who perused it will be anxious to learn more of his personal history, and to become acquainted with facts relating to popery in Italy, with which the high offices he had sustained had rendered him familiar. Our intention at the present time is simply to gratify, in some degree, this laudable curiosity. We shall abstain altogether from disquisition, and make very few remarks. We merely call Dr. Achilli into court as a witness, believing that it will gratify our friends to have before them some parts of his testimony, and

contenting ourselves with the humble functions of reporters.

As Dr. Achilli belonged to the Dominican order—the order by which the Inquisition was founded, and by which it has always been superintended, he had from the beginning of his course opportunities to become acquainted with its spirit and practice; and when light was breaking in on his mind, before he avowed his doubts publicly, many scenes took place which perplexed and distressed him. The cruel obligation to accuse to the tribunal any one, however nearly related or connected by the ties of friendship, whose delinquencies or heretical tendencies might be known to the individual, is illustrated by a narrative of which this is a portion:—

“During my residence at Viterbo, my native town, where I was public professor and teacher in the church *di Gradi*, I was one day applied to by a lady of prepossessing appearance, whom I then saw for the first time. She requested, with much eagerness, to see me in the sacristy; and as I entered the apartment where she was waiting for me, she begged the sacristan to leave us alone, and suddenly closing the door, presented a moving spectacle to my eyes. Throwing off her bonnet, and letting loose in a moment her long and beautiful tresses, the lady fell upon her knees before me, and gave vent to her grief in abundance of sighs and tears. On my endeavouring to encourage her, and to persuade her to rise and unfold her mind to me, she at length, in a voice broken by sobs, thus addressed me:

“‘No, father, I will never rise from this posture, unless you first promise to pardon me my heavy transgression.’ (Although much younger than herself, she addressed me as her father.)

“‘Signora,’ replied I, ‘it belongs to God to pardon our transgressions. If you have in any way injured me, so far I can forgive you; but I confess I have no cause of complaint against you, with whom, indeed, I have not even the pleasure of being acquainted.’

"I have been guilty of a great sin, for which no priest will grant me absolution, unless you will beforehand remit it to me."

"You must explain yourself more fully; as yet I have no idea of what you allude to."

"It is now about a year since I last received absolution from my confessor; and the last few days he has entirely forbid me his presence, telling me that I am damned. I have tried others, and all tell me the same thing. One, however, has lately informed me, that if I wish to be saved and pardoned, I must apply to you, who, after the pope, are the only one who can grant me absolution."

"Signora, there is some mistake here, explain yourself: of what description is your sin?"

"It is a sin against the Holy Office."*

"Well, but I have nothing to do with the Holy Office."

"How? are not you Father Achilli, the Vicar of the Holy Office?"

"You have been misinformed, Signora; I am Achilli, the deputy master of the Holy Palace, not Office: you may see my name, with this title, prefixed to all works that are printed here, in lieu of that of the master himself. I assure you that neither my principal nor myself have any authority in cases that regard the Inquisition."

"The good lady hereupon rose from her knees, arranged her hair, wiped the tears from her eyes, and asked leave to relate her case to me; and, having sat down, began as follows:—

"It is not quite a year since, that I was going, about the time of Easter, according to my usual custom, to confess my sins to my parish priest. He being well acquainted with myself and all my family, began to interrogate me respecting my son, the only one I have, a young man twenty-four years of age, full of patriotic ardour, but with little respect for the priests. It happened that I observed to the curate that notwithstanding my remonstrances, my son was in the habit of saying that the business of the priest was a complete deception, and that the head of all the impostors was the pope himself. Would I had never told him! The curate would hear no further. "It is your duty," said he, "to denounce your son to the Inquisition." Imagine what I felt at this intimation! To be the accuser of my own son! "Such is the case," observed he, "there is no help for it—I cannot absolve you, neither can any one else until the thing is done." And, indeed, from every one else I have had

the same refusal. It is now twelve months since I have received absolution; and in this present year many misfortunes have befallen me. Ten days ago I tried again, and promised, in order that I might receive absolution, that I would denounce my son; but it was all in vain, until I had actually done so. I inquired then to whom I ought to go, to prefer the accusation. And I was told to the bishop, or the Vicar of the Holy Office, and they named yourself to me. Twice already have I been here, with the intention of doing what was required of me, and as often have I recollected that I was a mother, and was overwhelmed with horror at the idea. On Sunday last I came to your church, to pray to the Virgin, the mother of Christ, to aid me through this difficulty; and I remember that when I had recited the rosary in her honour, I turned to pray also to the Son, saying, "O Lord Jesus, thou wert also accused before the chief priests, by a traitorous disciple; but thou didst not permit that thy mother should take part in that accusation. Behold, then, I also am a mother, and although my son is a sinner, whilst thou wert most just, do not, I implore thee, require that his own mother should be his accuser." Whilst I was making this prayer the preaching began. I inquired the preacher's name, and they told me yours. I feigned to pay attention to the discourse, but I was wholly occupied in looking at you, and reflecting, with many sighs, that I was under the obligation to accuse to you my own child. In the midst of my agitation a thought suddenly relieved me, I did not see the Inquisitor in your countenance. Young, animated, and with marks of sensibility, it seemed that you would not be too harsh with my son; I thought I would entreat you first to correct him yourself, to reprimand, and to threaten him, without inflicting actual punishment upon him." pp. 115—119.

To induce a wife to betray her husband, and to make arrangements by which she may do so without his discovering her treachery, are not always easy achievements; but they are not beyond the skill of the managers of the Holy Office. While the author was a professor in the College di Gradi at Viterbo, he tells us that a letter was brought to his house by a stranger who solicited an interview with him; and when he descended into the apartment in which she was waiting, he found a lady about thirty years

* Every offence of which the Inquisition takes cognisance, is called "an offence against the Holy Office."

of age, dressed in a style which indicated wealth, while her accent showed that she came from another part of the country. She was agitated and distressed; his questions were answered with sobs; she was come to make her peace with God and the saints, and to be delivered from the hell that she was suffering under the load of unpardoned sin. The letter was from the Commissary General of the Inquisition; it required our author to examine and interrogate the bearer; and it contained a printed formula of questions which were to be answered.

“Well, what is the deposition—the accusation you have to make?”

“Allow me, O father, to relate my story from the beginning. I cannot tell you by halves.”

“So saying, she remained thoughtful a few moments, and then exclaimed:

“I hardly know where to begin.—I would inform you—but—”

“Courage—relate the affair simply as it is. I wish not to know either more or less than you choose to tell me. For example, I ask neither your name, your place of residence, nor what connexion you have with the party accused.”

“Ah! father, these are the express conditions on which I consented to disclose what I have to unfold. Shame forbids me to reveal either my name, my residence, or my connexions; since, were you ever to visit the town where I, with my family, reside, you would recollect a deed of which I am sure you cannot approve. And where would be the use of concealing the place of my residence, and telling you the name of the party whom I am to accuse? It is too well known that you should not yourself immediately recognize it. Oh, is it possible that at this price alone I am to recover my peace!—at this, and at no other, to be admitted anew to the privilege of confession, and the benefit of the other sacraments! That to be a Christian, I must consent to betray another!—to betray the person whom in all the world I best love!—enjoined to do so, both by divine and human laws!”

“As she concluded, she arose, and I observed that with the fingers of her right hand she pressed upon her left, and turned round a ring that was there, on the annular finger. She then resumed:

“Where then shall we in future hope to place confidence?—how trust in the sacredness of vows pledged at the altar? Can God be in contradiction to himself? Are there two sets of laws, the one natural and the other contrary to nature? and are they both obligatory? Ought I, at the same time, both to love and to hate? Oh! what would *he* say if he knew what occupies me at this moment? And can I return joyfully to him, who little suspects what I am doing, to still live with him, and call him by the tenderest names, until the day comes, or perhaps the night, when the officers of justice shall secretly enter the house, apprehend, and take him away—and to what place? To the dungeons of the Holy Office! And who would have placed him there? I, myself, by the very act I am going to commit. But if I do not do so, I am in a state of perdition, since there will be no longer pardon or absolution for me! Excommunication, from which no one can deliver me, will be my fate! And he also will be excommunicated. His soul will be for ever lost, unless it be purified in the Inquisition!—Both of us to lose all hope of salvation and eternal life! And that, because we refuse to make fitting sacrifice on earth! These, father, are the thoughts that agitate me, that divide my soul, that have led me here, and that have since sealed my lips. What ought I to do?—what reveal? I am miserable, because I listen at once to the flesh and the spirit; and whichever way I force myself to act, I am always divided against myself. Oh! why are not you, who are called fathers, husbands as well; then, as other men, you would have wives to love; and you would better comprehend these matters, and would see the value of the text, “Do not to others what ye would not that men should do unto you.”

“Let us come to an end, Signora. You have promised the Inquisition to make an accusation, and that as a matter of duty, or rather, from scruples of conscience. When you made this promise, you no doubt imagined you did what was right.”

“No, father, I do not deceive myself, I never thought I was doing right. In every point of view I considered I was doing wrong. Nevertheless, I judged it necessary; as it is necessary to have an arm or a foot cut off, that is in a state of gangrene. I looked upon it as a castigation from the Almighty; as if my house had been burned, or a heavy beam had fallen on my shoulders. I thought that God was angry with me on account of my sins, and that to appease him I must sacrifice to him what was most dear to me. I have often felt as if I should not survive so dire an event; the

mere idea of it is afflicting to me beyond expression. Father, I am here to make a sacrifice of myself upon the altar, I regret to say it, of the Inquisition.'

"And do you desire, Signora, that I should be the priest on the occasion? It is an office I have never performed. My hand is more ready to be stretched out for good than evil. I should feel remorse in sacrificing you. I thought that you were come to make your deposition voluntarily, of your own free will; and even in that case I should have had some hesitation in receiving it; I repeat, I have never undertaken the office of an Inquisitor. In the present case, I will by no means lend my aid to an act of violence. I am a minister of a God of peace, of Christ, who died for our sins; and it is on condition of believing in what He has done for us that we obtain pardon. I do not find that any sacrifice is required of us, to be reconciled to God, unless it be the sacrifice of our spirit on the altar of faith. "A humble and a contrite heart," says David, "O God, thou wilt not despise." I find throughout the whole of the bible a continual invitation to seek God; and to find him there is but one way, which is Jesus Christ. He has said, "I am the way, the truth, and the life: no man cometh to the Father but by me." Moreover, he says to us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And this is more particularly addressed to sinners, whose duty it is to go to Christ, and it is ours to endeavour to invite, to lead, to bring them to him. Do you understand me, Signora—to him, and to him alone, and not to the Inquisition.'

"Ah! my father,' here exclaimed the Signora; 'what balm you pour into my wounds! Your last words have restored me to life. It is to Christ then, and not to the Inquisition, that I shall trust my husband. Yes, my husband is he whom I am called upon to accuse, because he had spoken ill of the pope, the bishop, and the priests; and had on one occasion declared that if he could be assured that the pope was St. Peter himself, he would nevertheless spit in his face if he could. I told my confessor of this, not to accuse my husband, but to learn what course I had better pursue with him; adding, that at times he was so excited as scarcely to know the meaning of the words he uttered. But, without further inquiry, my confessor enjoined me to denounce him to the Inquisition. Finally, however, he proposed that I should do so to the bishop; but as I would consent to neither proposition, he obtained permission from Rome that I should come to you at Viterbo, to prefer my accusa-

tion, without disclosing my name, or that the party accused was my husband. But you have shown me how far better it is that I should recommend him to the love of Christ, than to the wrath of the Inquisition. It appears that you agree with me that in religion there cannot be any law contrary to nature. Oh! how often have I repeated on this occasion, what my husband so constantly asserts, that the priests have a religion and a morality contrary to nature! To compel a wife to accuse her husband! Is it not a demoralization? A bad wife may do so through motives of revenge; a good one would rather accuse herself. It is a base thing, in any case, to accuse a person secretly, without giving him any opportunity of exculpation, or allowing him to know who is his accuser. It is a crime that no moral duty can justify. Even the contemplation of such a step has driven me to the brink of self-destruction. But my confessor assured me that, in that case, both my husband and myself would be undoubtedly damned. And in confirmation of this, I once read, in some old work, a story of a certain woman who had refused, before her death, to make one of these disclosures; and in consequence not only was her soul condemned to the torments of hell, but her body also found no rest in the grave, being continually forced to leave it, until, being conjured with holy water to declare the cause of its disquiet, it replied that it was so punished because it had not obeyed the injunction it had received, to accuse certain heretics to the Inquisition; but as all present earnestly prayed to the Madonna, it was granted to this unhappy body to return to life for the space of half an hour, that it might prefer its accusation to the Inquisition; after which it died anew.'

"And do you believe this story?"

"I was unwilling to do so, but the priest showed me that the book was printed *con licenza de' superiori*. To tell the exact truth, my idea was, to obey our holy church in this barbarous law, and then to commit suicide, leaving behind me a letter to my husband, explaining the motives that had led me to the act. But God be praised, I shall now neither accuse him, nor put an end to my own existence. You have doubly saved my life, in saving my honour and my conscience. God will reward you for the charity you have shown me. I shall return to my home and to my family. But what must I say to my confessor?"

"Leave him altogether. He must never know what has passed between us. Signora, I have prevented you from betraying your husband, and you tell me I have restored you to life. Will you then betray me? I do not

think so. God be with you; I shall immediately burn these papers from the Inquisition, along with the letter you have brought me; and their contents will be buried in your breast." pp. 127—133.

It is not to the Inquisition alone, however, or even principally, that this volume refers. The multifarious character of its contents is indicated by the titles of its chapters which are these:—My Reasons for giving the History of my Imprisonment to the World—Of the Subjects treated upon in this Narrative—My Creed—First Letter to Gregory XVI.; Second Letter to ditto; Letter to Pius IX.—The Inquisition in the Nineteenth Century—The Subtlety of the Inquisition—The Jesuits—The Dominicans, and my Life among them—My Conversion—My Farewell to Rome—Naples and the Neapolitans—The Monks of Naples—My Exile—The Italian Church—My Mission—The Castle of St. Angelo.

Of one thing it may be expedient to apprise our younger friends. It is a part of the established policy of the adherents of Rome to vilify every witness who exposes its abominations. Some charges have been brought against Dr. Achilli, investigated, and disproved. Other charges will doubtless be brought forward now. This volume is quite fresh from the press, and has not yet been criticised; but before many days elapse, we expect that contradictions and maledictions in abundance will appear in certain periodicals. Let not our readers be deterred by these from the perusal of the work. It is indisputable that Dr. Achilli was for some years a rising ecclesiastic; that he sustained several offices of honour and responsibility; that other appointments were pressed upon him by the chief men of the Romish church; that his relinquishment of his high position was voluntary; and that his change of position has not brought him ease or afflu-

ence. It is also a fact that the Master of the house to which he belongs was called Beelzebub; and that he said to his servants, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you."

The Christian Sabbath, Considered in its Various Aspects. By Ministers of Different Denominations. With Preface by the Hon. and Rev. BAPTIST W. NOEL. Edinburgh: Johnstone and Hunter. 8vo. pp. 469.

THERE are two reasons why we shall adopt on this occasion the somewhat unusual course of transcribing the table of contents. The first is that in no other way can we give to our readers so complete a view of the claims to their regard which this work possesses, as they arise partly from its comprehensiveness, and partly from the eminence of the writers. The second is, that it may afford material aid to our brethren in the ministry in the selection of themes for their discourses, when they wish to present the diversified aspects of the sabbath to their own congregations. We quite agree with Mr. Noel, that it is the duty of those who know the value of this divine institution, to press its claims upon the attention of the public. "Such, especially, as are opposed to legislative acts for its support, and such as, without opposing them, expect very little from their influence, ought to establish, as far as they can, a universal respect for it by argument and information. Appeals to the scripture are all the more urgently needed, if appeals to the legislature are renounced. If government is not to protect the sabbath, conscience must. If there are to be no penalties, there must be the more knowledge."

The following are the topics discussed :—

- I. The divine authority and early origin of the sabbath—its universal and permanent obligations, and the change of the day from the seventh to the first under the Christian dispensation. By Ralph Wardlaw, D.D., Congregational Church, Glasgow.
- II. Traces and indications of the primitive sabbath in many of the institutions and observances of the ancient world. By the Rev. John Jordan, Vicar of Enstone, Oxon.
- III. The sabbath not a mere Judaical appointment; with an examination of the more prevalent arguments by which it has been attempted to show that the sabbath law has been abolished or relaxed. By the Rev. Andrew Thompson, B.A., United Presbyterian Church, Edinburgh.
- IV. The adaptation of the sabbath to the temporal well-being of men, and more especially of the working classes; with application of the argument to sabbath railway travelling. By David King, LL.D., United Presbyterian Church, Glasgow.
- V. The adaptation of the sabbath to man's intellectual and moral nature. By James Hamilton, D.D., English Presbyterian Church, London.
- VI. Several prevailing forms of sabbath desecration exposed. By the Rev. Peter M'Owen, Wesleyan Chapel, Mount Pleasant, Liverpool.
- VII. The sabbath a happy day, viewed especially in its influence, when rightly observed, on the religion of individuals. By John Hannah, D.D., Wesleyan Chapel, Didsbury.
- VIII. Biographical notices on the subject of sabbath observance, showing its influence on the piety of individuals. By William Innes, D.D., Baptist Church, Elder Street, Edinburgh.
- IX. The influence of the sabbath on domestic Piety. By William Glover, A.M., D.D., Greenside Parish, Edinburgh.
- X. Historical notices on the subject of sabbath observance, showing its influence on the prosperity of churches. By W. M. Hetherington, LL.D., D.D., Free Church, Edinburgh.
- XI. Indirect influence of the sabbath on the general prosperity of nations, and especially on their intelligence, trade, and commerce, social order, and liberties. By James Seaton Reid, D.D., Professor of Ecclesiastical History in the University of Glasgow.
- XII. The sin and evils of sabbath mails. By Andrew Symington, D.D., Reformed Presbyterian Church, Paisley.

XIII. The law of the sabbath, the proper statute of religion, identical in principle and invariable in force through all times and dispensations. By the late Richard Winter Hamilton, LL.D., D.D., Congregational Church, Leeds.

XIV. The spiritual observance of the Lord's day. By the late Rev. Edward Bickersteth, Rector of Watton, Herts.

XV. The blessing promised on the sabbath sanctified, and the penalty annexed to the neglect or profanation of it. By Stewart Bates, D.D., Reformed Presbyterian Church, Glasgow.

XVI. Concluding practical address:—The sabbath—its religious observance a national duty and a national blessing. By the Rev. John Angell James, Congregational Church, Birmingham.

Such a volume as this was very desirable, and its extensive circulation will be a public benefit.

Memoirs of Sir Andrew Agnew of Lochnaw, Bart. By THOMAS M'CRIC, D.D., LL.D., Author of "*Sketches of Scottish Church History*," &c., &c., &c. London: Johnstone and Hunter. 8vo, pp. x. 442.

SIR ANDREW AGNEW was born in Ireland in 1793, his mother, who was a native of that country, having returned to her paternal home before his birth, in consequence of the sudden death of his father, within four months of their marriage. She was attached to the episcopal church, and her son was educated in its principles. He was in parliament from 1830 to 1837, and is known to the English public chiefly through strenuous but unsuccessful exertions to induce the House of Commons to pass bills which he brought in for the better observance of the Lord's day. The measures he proposed were very stringent and comprehensive; but his views of duty did not allow him to yield to the solicitations of those who having in view the same general object advised him to deal with one portion of the subject at a time, and to aim rather at what was practicable than at what was theoretically perfect. It is evident from

the volume before us, that Sir Andrew was an amiable, conscientious, persevering man; he held his principles tenaciously, and acted upon them consistently; but like other churchmen, and many who are not churchmen, he does not seem to us to have had adequate views of the difference between the Jewish and the Christian dispensations. Till this is better understood than it is, however many evangelical alliances may be formed, there will be no intelligent unity in the body of Christ. The volume, however, is well entitled to perusal. It furnishes a fine specimen of perseverance in a course conscientiously adopted, in the midst of reproach, derision, and hatred, and shows that this conduct, when pursued mildly and uprightly, will, at length, in a great degree, mitigate opposition, and secure respect, if not approbation.

"Few, indeed, who came into personal contact with him, were proof against what Milton calls 'the irresistible might of meekness,' with which he bore up against such assaults. Even those who disliked him most as the Christian senator, were wholly disarmed of their personal antipathy when they discovered the genuine spirit of the Christian gentleman. Nothing affected him more than the cold contemptuous looks with which he was regarded by some who moved in the same circle of life, and who seemed disposed to treat him as one who had rendered himself unworthy of their society. 'I assure you, my dear sir,' he once remarked, while the tear glistened in his eye at the recollection, 'it was hard to bear!' And when we consider, that in his constitutional temperament there was a certain pride, or, at least, a sense of personal dignity and propriety, which shrunk with peculiar sensitiveness from contumely and contempt, we cannot fail to recognize in the fortitude which he displayed under this 'trial of cruel mockings,' a singular triumph of heavenly grace. 'I remember an anecdote of him,' says an intimate friend, 'which I thought very touching. We were speaking one day of the difficulty of confessing Christ before the world. It was affecting to hear him acknowledge this difficulty, who had borne Christ's reproach so manfully and so meekly in all places. He told me, that when he first began to take up the cause of the sabbath, there were many worldly men who dis-

liked him so much that they seemed anxious to stare him out of their company, and that he had felt this particularly at the New Club. One honourable baronet, not satisfied with this species of annoyance, when he saw that Sir Andrew had courage enough to despise it, and to frequent the club regularly every day notwithstanding, began speaking at him, and acting as rudely as he well could towards him. One morning, Sir Andrew was waiting for his breakfast at the club, when the baronet to whom I allude came in, apparently in great agitation. Sir Andrew, perceiving this, asked him if anything was wrong; to which he replied, that his lady had last night an attack of paralysis, and that she was dangerously ill. Sir Andrew said he felt for him sincerely, and expressed his sympathy warmly. Next morning he met him again with his two sons, who had come to see their mother, and he asked for Lady — with much interest. The answer was, that he had been sitting up with her all night, and that she was no better. Ultimately, however, she did recover; and on one occasion afterwards, the honourable baronet referred to came up to Sir Andrew, and with feelings that did him great honour, said, "Sir Andrew, there are many people that like to laugh at you and abuse you, because of your sabbath principles, and I confess that I have been among the number; but I trust I shall never so far forget myself again. A man gets a very different view of these subjects when standing beside what he thinks the dying-bed of his wife." Sir Andrew was very much affected by this frank acknowledgment, and replied, "I understand you perfectly, for I have experienced all the same feelings myself. I, too, was once opposed to religion. When I first proposed to bring my Sabbath Bill into parliament, I felt the difficulty I had to encounter; and, after having given notice of the bill, I thought I should never have courage to proceed with it. The day was drawing near on which my motion was to come on. Every day I felt my courage growing less and less; when, just a day or two before, a messenger arrived from the country with intelligence that my mother had had a stroke of apoplexy, and I must hurry down to see her. I went accordingly, and it was when watching beside the bed of my dying mother that I got grace and strength to bring in my Sabbath Bill." The conversation touched the feelings of both parties, and they ever afterwards entertained much respect for one another."

Who can estimate the efficiency of frankness, consistency, and gentleness, in harmonious combination?

BRIEF NOTICES.

Romanism in England Exposed. The Redemptorist Fathers of St. Mary's Convent, Park Road, Clapham. By CHARLES HASTINGS COLLETTE. 2nd Edition. London: A. Hall. 12mo., pp. xvi., 262.

Pliny, in his work on Natural History, tells us that a person may immediately be cured of the headache by the use of any plant that may have grown on the head of some statue of a god, provided it be folded in a shred of a garment and tied to the part affected with a red string. Every eastern work abounds with proofs of the value that orientals have ever set on charms, and the wisest nations of antiquity wore amulets in every variety of form to ward off disease, to guard their persons and habitations from malign influences, and to secure superior advantages for the wearer both in the present and the future life. Popery too must have its charms, its rags of wondrous power, "tied with a red string," to assure its votaries of their souls' security. The consecration and wear of such amulets has been ripened into forms of devotion, and has obtained the special guardianship and services of an order of monks. The Redemptorists have taken one of these devotions under their care. They are devoted to the service and to the honour of the Scapular. This amulet goes under the name of the Scapular of the Passion, or of Mount Carmel. It consists of two oblong bits of cloth, serge, or other stuff, one brown, the other red, joined together by a bit of coloured ribbon or string. On one piece is a picture of our Saviour on the cross, surrounded by the instruments of his torture; on the other are the joined hearts of Jesus and Mary, with the inscription, "Sacred Hearts of Jesus and Mary, protect us." The scapular is hung round the neck, one piece hanging in front the other on the back. Its virtues are very great. Any one dying with it on escapes the "eternal flames of hell." It is a safeguard in danger, a pledge of peace. Its wearer is taken from purgatory by the hand of the Virgin. A pistol bullet is flattened against it, that otherwise would kill the man on whom the sacred scapular is found. So great is its virtue that the wearer of it cannot drown himself, however anxiously he may attempt to destroy his wretched life. *And all this for fourpence, or three and sixpence per dozen scapulars.* So cheap is the blessing the Redemptorist Fathers of Clapham will bestow. All this and much more does Mr. Collette elucidate, and takes occasion to lay open many other of the enormities of which the Church of Rome is guilty. The book is instructive and useful as containing many facts, told in a somewhat vigorous style, to be found only in larger works. The authorities are carefully given.

Remains of the Rev. Robert Shirra, Linktown, Kirkaldy. With a Memoir, by the Rev. JOHN B. JOHNSTON, Kirkaldy. Second Thousand. Edinburgh: Oliphant and Sons. 32mo., pp. lvi., 197.

Many amusing anecdotes are told in this

volume respecting Mr. Shirra, who sustained the ministerial office at Kirkaldy in connexion with the Associate Burgher Synod from 1750 to 1798. He appears to have been a man of lively humorous temperament, more than common corporeal magnitude, a majestic gait, and an adequate conviction of his own impotence. In the earlier part of life he was an eloquent preacher, having great mastery over the passions of his auditors, but subsequently, when excited with his subject, it is said that he gave full scope to his imagination and feelings, and not infrequently uttered strange and striking statements, which had not been previously prepared, and of the precise tendency of which he was not at the time aware. His prayers seem to have been as eccentric as his sermons; thus on one occasion, referring to the inhabitants of a neighbouring village, many of whom attended his ministry, he prayed, "Lord, give the weavers of Pathhead less wages, or more wit to guide them." His intemperate zeal for the policy of Pitt and Dundas at length put an end to his official connexion with his flock, who became urgent that he should "tender his dismissal." In his *Remains* there are some impressive passages, but the collection will not be found in accordance with the public taste in the southern part of this island.

Spiritual Reflections for every Day in the Year, with Morning and Evening Prayers. In Four Volumes. By the Rev. THOMAS GOYDER. Vols. I. and II. London: Simpkin and Marshall. 24mo., pp. 408, 448.

The doctrinal views maintained by the writer of these volumes are those which are generally denominated Sabellian. Holding that there is but "one divine personal Being" the author consequently denies the distinct personality of the Son, and Holy Ghost. The Father is love; the Son is wisdom or love in manifestation; and the Holy Spirit is operative life, a power or influence proceeding from the Father and the Son. In the prayers contained in the volumes the Father and the Son are addressed as one person; the mediatorial office of Christ is lost sight of; and in no instance is any blessing asked of the Father in the name or for the sake of the Son. While, therefore, these reflections contain many pious and valuable thoughts, their theology is not at all in accordance with our views of scriptural truth, and we cannot conscientiously recommend them to our readers.

Thoughts upon Thought. For Young Men. In Three Parts. By the Rev. JOHN G. HEWLETT, Ph.D., author of "Thoughts on the Holy Spirit and his Work," &c., &c. Fourth Thousand. London: Partridge and Oakey. 1851. 16mo., pp. 174.

Judicious and important suggestions on the Responsibility of Man in relation to his Thoughts—the Government of the Thoughts—and the Influence of Thought in the Formation of Character.

Refreshing Dew Drops; or, Hints for the Heart. By the Rev. JAMES SMITH, author of "The Messenger of Mercy," &c., &c. London: Simpkin, Marshall, and Co. 32mo., pp. 286.

The author describes it as "a book for the pocket and intended to benefit the heart," which "may be taken out at a leisure moment, and be closed again without breaking any connecting link." As those who are acquainted with his other publications may conjecture, the short paragraphs of which it consists relate to the most important subjects and breathe a serious and evangelical spirit.

Serpents in Hedges. A Plea for Moderation in the Hours employed in Business. By SAMUEL MARTIN, Minister of Westminster Chapel, Westminster. London: Ward and Co. 16mo., pp. 63.

Physical, moral, and religious mischiefs, arising from the unduly protracted labour which shopmen and others are compelled to perform, are described by Mr. Martin impressively; and the propriety of an immediate renunciation of the ill-gotten gains derived by employers from this source, is ingeniously advocated by a very fair application of Solomon's maxim—"Whoso breaketh a hedge, a serpent shall bite him."

Bible Characteristics. By CHARLOTTE ELIZABETH. London: Partridge and Oakley. 18mo., pp. 125.

This little volume is chiefly occupied with brief but interesting sketches of some prominent scripture characters. They are not indeed sketches or outlines of their general history, but of some leading mental or moral feature by which each was distinguished, and in the light of which the events of their career are viewed. Thus Nehemiah is proposed as an example of decision, Daniel of faith, Jonathan of attachment, Abraham of authority. The men thus come more definitely before us; and a clearer impression is left on the mind than by any general biographical notice. We commend the volume not only to Christian ladies, for whose especial benefit the pieces were originally composed, but to Christians generally.

The Holiness of Christ maintained. Eight Letters, by THOMAS CRUMPTON. *In exposition with Mr. W—, Baptist Minister, H—.* London: Houlston and Stoneman. pp. 55.

Without committing ourselves to all Mr. Crumpton's views on the suretyship and substitution of Christ, we are ready to admit we think he has very scripturally and satisfactorily exhibited the evil of that mode of preaching which dares to charge sin upon our adorable and holy Saviour. The first two letters of the series, however, tolerably accomplish what was really the author's end in this pamphlet, and much contained in the other six we think might have been omitted. We have little hope that men who can make such statements as are here imputed to Mr. W., or hearers who can listen to them, will be reached either by right quotations of scripture or sound reasoning, but we rejoice in believing that scriptural preaching and sabbath school instruction are daily dimi-

nishing the number of such preachers and such hearers.

The Light of Life. Dedicated to the Young by the Author of the "Female Visitor to the Poor," &c., &c. London: Seeleys. pp. 239.

This neatly executed volume will be found highly valuable to thoughtful religiously educated youth, and especially to those who are leaving or have recently left the parental roof. Though its avowed object is rather to benefit the heart than to enlighten the understanding, it is far removed from that sickly feebleness which seems to assume that religion and intellect are hopelessly separated. Many portions of this volume may be read with much advantage by Christians who are no longer juvenile, and we should be inclined to advise most professors of religion to give it a place on their closet table, and occasionally to make it a companion to their hours of self-examination and devotion. We should much fear for the spiritual health and life of that individual who could attentively read the fifth chapter without feeling deep interest, and deriving real benefit.

The River of Life. An Allegory. By the Rev. N. M. W. WALKER. London: Blackwood. pp. 30.

We have no doubt any class of children in a sabbath school would listen with attention to this allegory, and so we think they would to the important facts to which it alludes, if seriously read to them from the sacred volume, especially if such reading were accompanied by a few explanatory remarks and pointed practical applications of the truth. There seems to us a difficulty in understanding what is to be gained by thus constructing a tale which in simplicity and point is far inferior to the sacred narrative, in order to impress on the minds of children truths which, though eternally momentous, cannot be stated in a plainer or, we imagine, in a more attractive manner than that in which they are presented on the inspired page. We by no means intend to condemn allegory as a mode of conveying important instruction, and when God shall please to bless his church with another Bunyan, no one will be more delighted than ourselves to listen to the narration of his dreams.

The Glory of a Country; or, the Inestimable Benefits of a National Sabbath—particularly to the Working Classes. By W. RANCE. Hackney: Caleb Twiner. 12mo., pp. 63.

A well-meant essay, in many respects creditable to the writer, on a topic the importance of which can scarcely be overrated. We do not however agree with the author in much that he says respecting the enforcement of sabbath observance.

Hubert Lee; or, How a Boy may do Good. London: B. L. Green. 24mo., pp. 156.

A book for boys, which possesses far more than average excellence.

Flora Mortimer; or, Six Months in the Country. By Mrs. EDMONDS. London: B. L. Green. 24mo., pp. 141.

As well adapted for girls, as Hubert Lee is for boys.

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.]

Anti-Popery. A Lecture delivered at Lewisham Road Chapel. By JAMES HOBV, D.D. *London: Houlston and Stoneman. 16mo., pp. 30.*

A Voice from an Outpost. Two Discourses on the Papal Aggression. By WM. URWICK, D.D., Minister of York Street Chapel. *Dublin: J. Robertson. 16mo., pp. 48.*

The Bulwarks of Protestantism. By JAMES PATERSON, Minister of Hope Street Chapel. *Glasgow: J. Maclehose. 16mo., pp. 51.*

Baptismal Regeneration, its Unscriptural Nature, and Destructive Tendency. Being the substance of a Discourse preached at Bratton. By HUGR ANDERSON. *London: Hamilton, Adams, and Co. 16mo., pp. 19.*

The Papal Aggression and Popery Contemplated Religiously. A Pastoral Address to his Flock, by J. A. JAMES. *London: Hamilton, Adams, and Co. 16mo., pp. 43.*

The Protestant Reformation. A Lecture delivered in Trinity Chapel, East India Road, London, on Tuesday evening, November 5. By the Rev. GEORGE SMITH. *London: John Snow. 16mo., pp. 24.*

The Papal Claims. Extracts from Bulls and Decretals; exhibiting the extent of power claimed by the Popes. *London: Seeleys. 16mo., pp. 32.*

The Midnight Conference between Westminster Abbey and St. George's Catholic Church. Overheard by a Protestant Fabulist. *London: Ward and Co. 16mo., pp. 24.*

Puritan Gems; or, the Wise and Holy Sayings of the Rev. Thomas Watson, A.M., one of the Ejected Ministers on Bartholomew's Day, 1662. Edited and arranged by the Rev. JOHN ADEV. *London: Snow. 32mo., pp. 128.*

The Pastor's Glory and Joy. A Sermon preached at the Independent Chapel, Kingston, January 12, 1851. By LAWRENCE H. BYRNES, B.A., on the occasion of the commencement of his stated ministry there, and published by the wish of his people. *London: John Snow. 12mo., pp. 24.*

The History of Greece from the Earliest Period to the Roman Conquest. With a sketch of its Modern History to the present time. Adapted for Schools and Families. By Miss CORNER, author of "The History of Rome," &c., &c. With Questions to each Chapter, and a full Chronological Table. *London: Dean and Son. 16mo., pp. 231.*

The Life and Epistles of St. Paul; comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological Order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. With very numerous Illustrations on Steel and Wood of the Principal Places visited by the Apostle, engraved expressly for this Work, from Original Drawings made on the spot, by W. H. Bartlett, and by Maps, Charts, Coins, &c. Part XI. *London: Longman, Brown, Green, and Longman.*

The Pyc Smith Testimonial. Proceedings at a Public Breakfast in the London Tavern, Bishopsgate Street, January 8, 1851, on the Presentation of a Testimonial to the Rev. JOHN PYC SMITH, D.D., LL.D., F.R.S., F.G.S., &c. To which is added a List of the Contributors. *London: J. Snow. 8vo., pp. 48.*

The Eclectic Review. Edited by THOMAS PRICE, LL.D., and the Rev. W. H. STOWELL, LL.D. February, 1851. Contents. I. The Royal Academy. II. Sunday Legislature—Memoirs of Sir Andrew Agnew. III. Smith's Social Aspects. IV. Popular Rhymes and Nursery Tales. V. Emigration—its Distribution and Importance. VI. Lord Carlisle and Alexander Pope. VII. The Italian Revolution—Mazzini and Baillie Cochrane. VIII. Wuthering Heights and Agnes Grey. IX. The Power of Romanism. Review of the Month, &c., &c. *London. 8vo., pp. 28. Price 1s. 6d.*

Papa and Mamma's Easy Lessons in Geography; or, the Elements of Geography in a new and attractive form. By ANNE MARIA SARGEANT, author of "Mamma's Lessons on the History and Geography of Palestine," &c. *London: T. Dean and Son. 16mo., pp. 90.*

Cuff the Negro Boy. A Story for Christian Children. Translated from the German of Dr. Barth. Third Edition. *Edinburgh: Paton and Ritchie. 24mo., pp. 108.*

Christmas Morning; or, the Little Ink Cask. Translated from the German of Dr. Barth. *Edinburgh: Paton and Ritchie. 24mo., pp. 92.*

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. February, 1851. *Edinburgh: Johnstone and Hunter. 8vo., pp. 48.*

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. February, 1851. Profits devoted to Aged and Invalid Ministers of the United Presbyterian Church. *Glasgow: R. Jackson. 8vo., pp. 54.*

Familiar Things; a Cyclopædia of Entertaining Knowledge. Being Useful Information, popularly arranged. Illustrated by Wood Engravings. No. 1. January, pp. 32. No. 2. February, pp. 32. *London: Arthur Hall, Virtue, and Co. 16mo.*

The Family Sunday Book; or, Pleasant Pages for Sabbath Hours. By the author of "Pleasant Pages." Designed to supply Interesting and Suitable Reading for the Leisure Hours of Sunday. For the especial use of Parents and Sunday School Teachers. Contents: No. I.—1. Adam. 2. Eve. 3. The Sin. 4. The Fall. No. II.—1. Cain and Abel. 2. Enoch. 3. Noah. 4. The Flood. *London. 16mo., pp. 16. Price 2s. each.*

The Bible and the People. Nos. I. and II. January and February, 1851. *London. 8vo. Price 6d. each.*

Half Hours with the Best Authors. *London: C. Knight. 8vo., pp. 71.*

The Herald of Peace. February, 1851. *London. 4to., pp. 11. Price 4d.*

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. February, 1851. *London: Aylott and Jones. 16mo., pp. 28.*

INTELLIGENCE.

[AMERICA

BAPTIST MISSIONARY UNION.

The American Missionary Magazine for January, in a brief retrospect of the last year, says, "The history of 1850, as concerning the missions of the Union, corresponds in its general aspects with that of years preceding. In the amount of labour performed and of results of labour, it bears its fair proportion to the average of the last ten years. If we take into the comparison the adversities upborne by some of the missions, we doubt whether any past year could furnish more abundant and satisfactory proof that they are *all* doing a work approved of God, and that God is with them. It has been, in them all, a year of faithful endeavour and patient endurance; in most, if not in all, a period of perceptible progress, though chequered with hopes deferred.

"On some of the missions the hand of God has pressed heavily. Sicknesses protracted and severe, have enfeebled them; death has gathered spoil. One and another station still lies desolate; here and there persecution has vented its rage. Faith, and patience, and charity, have been sorely tried. Nevertheless, *the Lord liveth*. In all that concerns the essential prosecution of our work, we see nothing to paralyze effort, or shake our steadfastness of purpose, nothing to abate our hope or damp our zeal. God has declared his decree—it presses on to its fulfilment. Year after year hastens the appointed day. The heathen are the inheritance of the King in Zion, the uttermost parts of the earth are his possession.

Death of Dr. Judson.

"The most signal event of the year just closed, is the death of Dr. Judson. Other fellow labourers have also been taken from us, faithful, honoured, and beloved. We mourn our loss. But the removal of Dr. Judson marks an era in our missionary history. A great man has fallen in Israel. Identified with the history of American missions to the east from their beginning, God had made him an instrument, pre-eminently as to the churches of our communion, to quicken and cherish the spirit of missionary enterprise. To him, it is hardly too much to say, more than to any other individual,—certainly more to him associated with his earliest companion in peril and suffering,—are our churches indebted, under God, for

their union and constancy of purpose in the work of foreign missions, and for the measure of zeal, self-denial and liberality whereto, from time to time, they have attained. He has stood before us, and before the world, these thirty-eight years, as an embodiment of the spirit of missions, a leader and exemplar.

That Dr. Judson possessed decision of character in a pre-eminent degree, is of course not inferable from two or three disconnected passages of his career. The promptitude with which at the first he resolved to preach the gospel among the heathen, so speedily after his own acceptance of it, and in his comparative ignorance of what was imported by such resolve, might, alone, have been ascribed to the rash impetuosity of youth. His sudden change of views in regard to the mode and subjects of Christian baptism, sudden in its announcement, but resulting, if faith may be ever placed in human testimony, from careful study and in the love of truth, and the spirit of obedience, might, perhaps, have been charged, though with little plausibility, to disaffection. His entrance into Burmah, swayed by a despotic prince, whose caprice was law, and his tender mercy cruelty, might, by itself, have been termed temerity. And so of numberless minor incidents, which diversify the eventful period of his residence at Rangoon and the imperial city, as well as the more even round of years circling his abode at Maulmain. But in all these acts and incidents we see the same man, intent of thought, clear in apprehension, eager to grasp the essential points, prompt in decision, and swift to execute the thing resolved.

The same earnest steadfastness of purpose was exhibited, when occasion offered, in the subordinate labours that filled up his missionary life, in the translation of the Burman scriptures, in the compilation of his Burman and English dictionary, and in the preparation of minor works. Whatever he attempted, he was instant to complete. Vacillation of purpose, relinquishment of plan without a cause, was unknown to him. Nor did this degenerate into obstinacy. No missionary needs regard more scrupulously the suggestions of a supervisory board. His intercourse with the Missionary Union and its executives was invariably marked with Christian courtesy and modesty. The word is not remembered, we believe it was never uttered, in all his communications with them, written or oral, that savoured of alienation or disesteem."

ASIA.

HEAT AND MIASMA AT NINGPO, CHINA.

Dr. Macgowan says, "I write, you will perceive, from Chusan. We have just fled to this sanitarium to escape the real "fever heat" of Ningpo. The mere fact of the thermometer being at 96 deg. and upwards, from week to week, does not render it unhealthy, but the miasma of the rice-fields is rife with disease to most foreigners, and weakening to all. The sun's rays are highly dangerous, and the deceitful breezes deleterious in the extreme. When fanned by them for a moment, there is communicated a refreshing sensation; but it soon withers, and if not avoided, produces giddiness, headache, fainting, and fever. Night brings no relief. The sheets of the bed seem as if a warming-iron, overheated, had been pressed over them, and then sleep is sought in vain. By remaining here during the hot season, refraining from labour and hard study, and keeping my head closely shaved, I hope, with the divine blessing, to preserve my brain from renewed inflammatory attacks. For several weeks before quitting Ningpo, I was obliged to discontinue my bible class, and to cease speaking even to patients, except so far as to give the necessary directions. The wasting effects of disease, and an unhealthy climate, have left indelible marks upon me. My dear wife requires this change of air still more than myself. Repeated illnesses have deranged her nervous system and sorely weakened her whole frame. We have with us one of brother Goddard's children. Brother Lord and wife preceded us several days, accompanied by Mrs. Coulter, and Mrs. Rankin of the presbyterian mission. The greater part of the missionaries at Ningpo, are soon to follow, all seeking relief from the heat of Ningpo. The latter has been called to part with her infant child."

NEW CHAPEL.

LEEDS.

An elegant building, erected by the congregation under the care of the Rev. R. Brewer, was opened for worship on January 15, 1851. The service in the morning commenced at eleven o'clock; when, after reading and prayer by the Rev. A. M. Stalker, the Hon. and Rev. B. W. Noel, M.A. preached from Acts ii. 1-4. In the evening the service was held in the largest chapel in the town (Oxford Place), kindly lent for the occasion. The spacious building was quite full; and the auditory listened with deep attention to a sermon from Acts ii. 38. Between the services a dinner was provided at the Scarborough Hotel, at which the Mayor of Leeds (who is a member of the church for whose use the new building has been erected)

presided. On the following Lord's day, the Rev. Dr. Acworth preached in the morning, from Rom. iii. 31; the Rev. G. W. Conder in the afternoon, from 2 Cor. vi. 1; and the Rev. W. M. Bunting in the evening, from Mark v. 36, with Rom. iv. 5. The amount collected is between £130 and £140. Several presents have been made to the new chapel, in which members of different communities have displayed both their taste and their liberality. The style of building is Gothic, of the early decorated order of the thirteenth century. Its present arrangement will accommodate six hundred people, and nearly double that number could be arranged for without injury to the main building. Its cost is about £2,500 altogether; i. e., for building £1,700, and for land, &c. £800.

ORDINATIONS.

BLISWORTH, NORTHAMPTONSHIRE.

Mr. R. Turner, late of Bythorn, Hants, has accepted a unanimous invitation to the pastorate of the baptist church at Blisworth, and entered on his labours the first sabbath in February.

WEST DRAYTON, MIDDLESEX.

The Rev. John Gibson has accepted the cordial and unanimous invitation of the church at West Drayton, Middlesex, to become the pastor, and commenced his official duties the first sabbath in February, with encouraging prospects of happiness and usefulness.

RECENT DEATHS.

REV. DANIEL TROTMAN.

The Rev. Daniel Trotman was born at Dursley, in Gloucestershire, about the year 1773; here he remained till he was fourteen years of age, when he went to reside at Frome, in Somersetshire. There he continued for several years engaged in business, and then went to London; but after remaining in the metropolis for a short time he returned to Frome. At what period his mind became illuminated with heavenly light, or under what circumstances divine grace took possession of his heart, does not appear; but it is known, that at an early stage of his history he was connected with the Wesleyans. With that body, however, he did not continue long, for, when quite a young man, he was found attending the ministry of the Rev. Mr. Sibree of Frome, who was made a great blessing to him, and he often referred to it with peculiar pleasure. He continued to enjoy the ministry of this honoured servant of God, till being convinced of the ordinance

of baptism by immersion, he submitted to that rite, and joined the church at Crocker-ton in Somersetshire. But the Head of the church had marked him out for his servant, and had designed him for the important work of the Christian ministry. The will of God concerning him soon became apparent in his love for souls and his aptness to teach. Having found salvation himself he was anxious to make it known to the perishing souls around him; and as his mind became developed it was obvious to the church that God intended him for public service, and that henceforth he was to be the Lord's. Application having been made to Bristol College, he was admitted a student in the year 1795. There he remained diligently pursuing his studies for years; after which he became the minister of the baptist church at Boston in Lincolnshire. He remained at Boston two years and a half, and then supplied for a time the church at Southampton, which led to no engagement. In January, 1803, his steps were guided to Tewkesbury; and after preaching some months on probation, he received and accepted a call to become pastor of the church; and in September of the same year he entered upon his charge. A very faithful and appropriate sermon was delivered by Dr. Ryland, on the occasion of his settlement, which is published in the Baptist Magazine for September, 1850.

Very soon after entering upon his charge, the old chapel, which was somewhat dilapidated, became too small for the congregation; and mainly to his efforts is it indebted for the commodious chapel in which it now assembles. He then earnestly and vigorously carried on the work to which he had devoted his life, beseeching sinners to be reconciled to God, and comforting and encouraging believers in Christ. Nor did he labour in vain; very many were called out of darkness into marvellous light through his instrumentality, and the Lord added to the church such as were saved. Of those who were members of the church when he commenced his labours, only two or three remain to the present time. The rest have fallen asleep; but those who survive

"Ars to the margin come,
And soon expect to die."

Soon after Mr. Trotman came to Tewkesbury, being anxious to preach the gospel to perishing sinners wherever a door was open, he obtained access to the poor in the work-house, and for nearly thirty years conducted a service in that asylum for the destitute, without fee or reward, except that which he found in his work, and that glorious reward which, as a faithful minister, he had in prospect and has now received. Perhaps no greater evidence of love to souls and fidelity

in the discharge of his sacred trust could be manifested, than in this disinterested and long-continued labour of love. The poor who were desolate and forlorn inhabitants of that home of charity, had brought to them, through his devotedness, the unsearchable riches of Christ—the comforts of religion to cheer and bless them in their obscure pilgrimage to eternity. And who will say, that no souls were conducted to the cross, and finally to heaven, through those pious efforts. In addition to his other labours he took a great interest in the sabbath school, the missionary and bible societies, and kindred institutions.

A few years previous to the close of his pastorate, feeling himself unequal to the duties devolving upon him, and his need of assistance, a coadjutor was sought and obtained in the person of the Rev. Jesse Hewett, who for about five years continued to labour devotedly, successfully, and harmoniously with his venerable and respected colleague; when, finding his health greatly impaired, he resigned his co-pastorate, and was soon after called to his reward. About the same time the health of Mr. Trotman being indifferent, while the infirmities of age were gaining upon him, he felt it his duty to relinquish his connexion with the church he had so long served, and to retire from a stated charge.

Accordingly, about the middle of the year 1843, he ceased to be pastor. An interesting service was held on the occasion of his resignation, when a suitable address from the church and congregation was read, and a service of plate accompanied with a purse of gold was presented to him, as a testimony of the esteem and affection in which he was held. It was hoped and desired by all his friends that he would still remain and close his days in Tewkesbury, to cheer by his presence and benefit by his counsel and occasional public service those among whom he had laboured so long, and who could well appreciate his worth. But having relinquished his office, he thought it right to change his dwelling-place, and left Tewkesbury to return no more. After his removal, however, he was not inactive, but still desired to be employed in his Master's work, as if exemplifying the spirit of the Saviour's own language, "My meat is to do the will of him that sent me, and to finish his work." And not considering his bodily weakness, and often infirmities, he was induced to take charge of the baptist church at Newbury in Berkshire, which he continued to serve for twelve months, when his failing health compelled him to remove from that post of duty. After visiting other places, sometimes taking part in public services, he eventually returned to Frome, the scene of his youth; and where several of his friends still remained who knew and loved him. There he con-

tinned to labour occasionally until the close of his life.

With regard to his character, it may truly be said of him, he was a man of real religion, of unquestionable piety. His heart experienced and his life exemplified the power of the gospel which he declared to others. Disclaiming all merits of his own, and hoping humbly, yet relying firmly, on the merits of the crucified One, he waited for God's salvation. Those who were best acquainted with him are fully aware that although there appeared a closeness as to pecuniary expenditure, yet in him that closeness became a virtue, for his liberal contributions to the missionary society and other institutions, beside relieving the poor and needy, proclaim not only his benevolence but also his desire so to dispose of his substance as to be approved of God. Sums were frequently handed by him to different societies without a name. To a stranger, at first sight, there appeared a sternness in his manner, but on a closer inspection there was discovered beneath that apparent sternness a substratum of kindness and generosity. Possessing very humble views of himself, he was a man of unsophisticated character and sterling principle, and nothing could induce him to act contrary to his convictions. Integrity and uprightness marked all his conduct. Towards the close of his life, especially, his venerable appearance and benignant countenance were calculated strongly to impress all who saw him with the fact, that he lived "just on the verge of heaven." As to his intellectual powers, it may be said of them that they were solid rather than brilliant; and although his general reading was not very extensive, yet he was well versed in theological science. The word of God, in its original languages, was his chief study; from that sacred and sublime treasury he laboured hard to "bring forth things new and old," for the instruction, comfort, and edification of those committed to his charge. His sermons cost him very much labour, and they were always delivered with great energy and earnestness. From the opportunities I have been privileged with of listening to his pulpit exercises, which did not occur till towards the close of his ministry, I may truthfully assert, that his discourses were not only highly evangelical and practical but also respectable as to composition.

In devotional exercises he was exceedingly happy; at times his heart and lips seemed peculiarly touched with sacred fire, often in this place has he poured out his supplications with intense fervour; whilst holding communion with the Eternal he appeared caught up to the third heaven. How earnestly did he plead for pardon through the blood of Jesus, and as he proceeded, his tones became mellowed and sweet, so that one might instinctively exclaim, "This is none other but

the house of God, and this is the gate of heaven." In taking a survey of his ministry there is cause for high gratulation and thanksgiving that, by the grace of God, he continued faithful, maintaining the truths of the gospel, and was steadfast unto the end, so as to be able to say at the close of his ministry, "I have kept the faith." To stand for forty years faithfully preaching the gospel and acting out its principles is no trifling achievement. To stand amidst trials, disappointments, and difficulties, exposed to the gaze of men and angels, of friends and enemies, the church and the world, heaven and hell, and neither desert nor disgrace the cause of Christ, is indeed a triumph of divine grace, which may well call forth the astonishment and admiration of angels. But while we thus speak we do not attempt to represent a perfect character. No one was more conscious of his failings than himself, and no one more ready to acknowledge and deplore them. But with the most humbling views of himself, and with the consciousness that imperfection attached to all his service, yet could he, with the apostle, truthfully affirm concerning his ministry, "Our exhortation was not of deceit, nor of uncleanness, nor in guile. But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts."

During his last illness his mind calmly and joyfully reposed upon the simple but sublime truths of revelation. Firmly trusting in the merits of Jesus Christ he could not doubt of his acceptance with God and his entrance into the presence of that Saviour he loved, and so long and faithfully preached. His death occurred on sabbath morning, August 18th, 1850, at half-past five o'clock, the time when he was accustomed to rise and pray: on that happy sabbath day prayer was turned into praise, for he was introduced into the presence of his Lord, to join the great multitude before the throne, and realize the deathless visions of immortality.

MR. W. PIKE.

Washington Pike, second son of the late Rev. Dr. Pike, and brother of the Rev. J. G. Pike, the pastor of the baptist church Mary's Gate, Derby, at the age of sixty-five years, left this scene of mortality, and entered the rest awaiting the disciples of Christ on the evening of November 29th, 1850. He had been for nearly half a century not only a professor but a sincere, humble, and consecrated disciple of the Lord Jesus.

About twenty-five years ago he removed from Edmonton to Derby, when he became a member of the church formerly worshipping in Brook Street chapel, but of late in Mary's Gate in that town. In early life he was led

by divine grace to see the vanity of everything of an earthly character unconnected with true and heartfelt piety. He learned that in himself he was a lost and undone sinner, but that in Christ there was to be found lasting good, even those blessings which would cheer his path while he continued a sojourner in a probationary world, and which would enrich him for ever. He flew to the refuge set before him in the gospel, and committed the keeping of his soul into the almighty Redeemer's hands, and for the lengthened period of nearly half a century maintained a holy, consistent course. The writer well remembers noticing his consistent deportment and humble walk with God when he was a young man. At that time he appeared to delight in the duties of the closet, and to enjoy much private communion with God. To him the blessed Jesus was the chiefest among ten thousand, and the altogether lovely. Through grace he found himself upon the Rock against which the gates of hell shall never prevail; and here he rested till death removed him to the immediate presence of his Lord and Saviour whom he loved and served below. He and his elder brother and pastor were baptized together upon a profession of faith in Christ early in the present century. He was blessed with parents who were prayerfully anxious for the everlasting well-being of their children, and he, together with his brothers and sisters, were early taught that wisdom's ways are ways of pleasantness, and that all her paths are paths of peace; and the probability is that affectionate instruction aided by parental piety, under the Divine guidance, led him, while yet young, to cast in his lot with the people of God; choosing rather to suffer affliction with them than to enjoy the pleasures of sin for a season. His disposition was naturally of a reserved turn of mind, so that, though not very communicative, yet the papers he has left behind, together with his consistent deportment through many years, bear witness that his piety was that of the heart. His delight was to honour Christ on earth, while he rejoiced in the anticipation of being with him for ever. In his journal he says, "Oh, my Saviour, may it be my humble endeavour to render to thee every grateful return in my power! May thy blessing enable me to live to thy honour, and while a pilgrim through the short span that yet remains give me grace ever to act as in thy sight, as with a solemn eternity in prospect; and when its awful realities are opening upon me, may thy peace be with me!" In January, 1820, he was united in marriage to Miss Mary Ann Sanders, she proved altogether an helpmeet for him, she was one of the excellent of the earth, as all who knew her can testify. Their union though comparatively short was altogether a happy one. In December, 1832,

his beloved and affectionate partner was removed from him by the hand of an all-wise and inscrutable Providence by death. His own words testify what was the state of his mind under that most afflictive bereavement. December 3rd, 1832, he says, "It has pleased the great Ruler of all this morning, at half-past three o'clock, to take my dearest Mary from me. Oh, the pang I then experienced, none but those who have felt the same can tell! Dear she was, dear indeed. Oh, my God, help me to bear this most afflictive dispensation without a murmur! May I remember thou art too wise to err, and too good to be unkind. Praised be thy goodness in bestowing her upon me, and for the mercy that spared her to me through so many happy years, and for the comfort I had in her. And praised be thy name for the cheering hope she had, and the comfort she experienced in her last moments. Oh, may this support me, may it give me comfort the world cannot bestow, may the prospect of meeting her in a happier world, where pain and sorrow will be unknown, cheer my lonely way while a solitary wanderer in this world of woe! Oh, my God, support me, give me strength to bear thy will! May I see the hand of a kind and gracious parent in this painful event; in the unexpected departure of my beloved Mary may I see the uncertainty of all human happiness, may it raise my affections more to thee the source of all blessedness!" December 8th, in the same journal he writes, "This day my dearest Mary was carried to the lonely grave, praised be thy goodness, O my God, to remain there only for a season, and then to be raised a glorified spirit in the world of bliss; oh, may I meet her there; oh, the rapturous thought, may it cheer me while I mourn her loss! And, O my God, when I shall come to the close of this mortal course, may I have the peace and comfort with which she was supported while lying on the bed of death!" December 31st in the same year he writes, "The year is now closing for ever, it has been a period of mercy, though the close was a time of much affliction and sorrow. It has carried thousands to the silent grave, and among them one most dear to me. O my God, thou hast by this afflictive providence taken away the desire of my eyes with a stroke; thou hast laid my comfort in the grave! Gracious Lord, enable me to bear thy will and to say, *It is well*, and when thou shalt see fit to summons me away, oh, may I be ready, ready waiting for the coming of my Lord! May the trials of the year raise my affections more to thee and to the world of blessedness above!" At another time he says, "I know that I have committed my eternal interests into his blessed hands. Gracious Lord, give me a comfortable assurance that Jesus is mine and I am his. May this support me under all

the trials I may be called to endure while a pilgrim through this changing scene!" Such was his state of mind under one of the most afflictive bereavements of Providence; left a widower with four little children, left to mourn the loss of one of the tenderest of mothers and best of wives, yet a murmur was never heard to escape his lips. He believed, though most afflictive to himself, his heavenly Father had done it in wisdom and in love. Some time after the decease of his beloved partner death was again permitted to enter his family, and his only daughter was removed. She was a most sweet and lovely child, and gave promise, had she been spared, to have been the comfort of her widowed father's declining years, but infinite Wisdom sees not as man sees, and she was taken away, a lovely bud to bloom in a brighter world under a serener sky. Another comfort was now gone, and he was left with his three sons (at that time little boys), indeed a mourner in a vale of tears. In this second affliction the same apparent resignation was manifested to the will of Heaven, and at the same time he displayed a most anxious desire that his affections might become more and more unhinged from sublunary things and his soul fixed on spiritual and heavenly objects. Writing in the same journal as that already referred to, he says, "I know not at what hour my Lord doth come. May I be ever watching in expectation of his approach, that I may receive the approval of the eternal Judge—*Well done!* Oh, those two short words will be worth more than worlds!" After continuing in his widowed state about three years he again entered into the marriage bond; at the latter end of 1835 he was united in marriage to Miss E. Cook, his affectionate but now bereaved widow, who survives to mourn her loss. This union, like the former, was also a happy one, his wife striving to promote his happiness, and he in his turn doing what in him lay to promote her comfort; during his long affliction his beloved partner did all in her power to relieve his sufferings, and since his departure she has borne witness to the writer of these few lines of the many happy hours of converse they had together during the fifteen years of their union.

A few years back the first symptoms of that disease which was to bereave his affectionate wife of her beloved companion, and to convey the servant of the Lord to mansions of everlasting bliss, made its appearance. Medical aid was called in from time to time, but was called in vain. Jesus was about to call his servant home. The disease was a most afflictive one, his sufferings at times were so great that they appeared one scene of complete agony; yet in the midst of all his sufferings not one murmur was ever heard to escape his lips; he felt

assured that his heavenly Father would ultimately make all work together for his good. He looked forward to death without alarm, and anxiously anticipated the time when his Lord should call him home. After passing through scenes of extreme suffering he underwent a surgical operation, in which chloroform was used to render him unconscious, reason was partially but finally dethroned, he lingered for some months in a state of complete helplessness, and at length fell asleep, doubtless in the arms of the Saviour he loved. He now rests from his labours and his pains, waiting the call of the archangel's voice on the resurrection morning. May we be followers of them who through faith and patience inherit the promises! P.

MR. R. ROWLANDS.

Mr. Robert Rowlands was the third son of William and Mary Rowlands, late of Naunton, and was born 9th April, 1775. At the time of his birth his parents were members of the baptist church, Bourton-on-the-Water, and regularly attended the ministry of the Rev. B. Beddome, till, in the year 1799, they with eight others were dismissed, for the purpose of forming a church in their native village. Of this religious community the late Rev. Messrs. Wilkins and Rodway became the pastors, preaching at Naunton conjointly with Stow-on-the-Wold and Cirencester. Our departed friend was constant in his attendance upon the house of God; and having through grace believed, he professed faith in Jesus, and was baptized by Mr. Rodway on the 17th July, 1801. In July, 1807, he was united in marriage to Miss Staite of Guiting, whose parents were also members of the infant church, and who with four children now survives to mourn the loss of one to whom she was so long and so happily united. For half a century this venerable saint displayed the graces of the Christian character, and manifested the deepest interest in all matters appertaining to the welfare of Zion. Having witnessed the erection of the first dissenting place of worship in his native village, he rejoiced in beholding the progress of the cause of Christ; and during the building of the new chapel last summer, his frequent visits to the spot proved that there his holiest sympathies centred, whilst he could say with the Psalmist, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." His attachment to the means of grace was remarkable. At all seasons, whoever was absent, Mr. Rowlands would be in his place, if not prevented by the infirmities of old age; whilst it was with him a sacred duty to be early in the sanctuary. The writer has no recollection of his having more than once

entered the chapel after the commencement of divino service, and that was a source of grief for many days afterwards, arising, as he assured his minister, from some little mistake as to the time of the day. Being in comparatively easy circumstances, and connected with a church the members of which are scattered over a considerable extent of country, his hospitality was known to all, his house was always open to his Christian brethren; and on the day of opening the new chapel in August last, in consequence of the vast numbers attendant upon the occasion, it is a fact that at least two hundred friends found a kind and hearty reception beneath the roof of our departed brother.

Thus he continued to move on, "quietly pursuing "the even tenor of his way," till the 16th December last, when an apoplectic fit deprived him of the use of one side, and confined him to his bed till the 11th January, on which day his happy and redeemed spirit left an aged, infirm, and corruptible body, and entered into the joy of its Lord. On the following Saturday his remains were deposited in the family vault, constructed in the burying ground of the chapel; to which place they were followed by his family, relatives, and most of the members of the church. And on the morning of Lord's day, January 19th, the writer improved his death in the presence of a large congregation from 1 Thess. iv. 13, 14. During his last affliction his mind was kept in "perfect peace." No doubt or fear agitated his bosom, but calm as a summer's eve he breathed his spirit into the hands of that gracious Redeemer in whose service he had been so long occupied. The last words he uttered, and that but a few hours before his decease were "Praises and glory to the Most High for ever and ever." How true the inspired declaration, "Mark the perfect man, and behold the upright: for the end of that man is peace."

"Life, take thy chance,
But, oh! for such an end."

MRS. SARAH GODDARD.

Died, December 29th, at her son's, Mrs. Sarah Goddard, in her seventy-ninth year. She was a consistent and honourable member of the church in Cannon Street, Birmingham, upwards of forty-three years, beloved by all who knew her for her humble devotional piety. She died as she lived, resting on the promises of a faithful, unchanging God, and came to the grave like a shock of corn, fully ripe in its season. Her death was improved by her pastor, the Rev. T. Swan, on the following sabbath.

MRS. ROBSON.

Died, at midnight, November 28th, 1850, Ann, the beloved wife of Mr. William Rob-

son, sen., of Aylsham, Norfolk, and mother of the wife of Mr. James Smith, jun., baptist minister of Loughborough, Leicestershire, aged sixty years. For nearly thirty years a member of the baptist church at Aylsham, she was generally respected for her exemplary consistency, unobtrusive piety, and generous attachment to the cause with which she stood connected. The mother of ten surviving children, of whom five are members of baptist churches, and wife of one of the staunchest supporters of the baptist interest at Aylsham, her quiet but excellent influence and example cannot but have done much both for religion at home and in general. Her last illness was short but severely trying, the pain she suffered being very great, yet borne with remarkable patience. She longed to die, and at last departed without a struggle to be with Christ.

REV. T. MILLER.

Died at Oakham, on Saturday, December 21, 1850, in the eightieth year of his age, the Rev. Thomas Miller, who was engaged in the work of the ministry nearly forty years, during which time he successively sustained the pastoral office over the baptist churches at Oakham, Woodford, Oadley, and Cranfield, in all of which places, as well as in those of his occasional labours, he was esteemed and loved. The severe and almost unintermitted pain which he endured in the last two years of his life, considerably depressed his spirits, and prevented his participation of the joys of religion as otherwise he probably would have done, but notwithstanding this he lived and died in the possession of a "good hope through grace," his last words to the writer of this notice being, "Christ is all in all."

MRS. CANNON.

Mrs. Esther Cannon was born at Bankside, London, in the year 1766. Her life was prolonged to the year 1851, being eighty-five years of age when she departed. Changes of most memorable character passed over our world while she was resident in it, and were made by her matter of supplication to the throne of Heaven. She had the happiness of being associated with several of the great leaders of the revival of spiritual religion in our country; with these her fellowship has now been renewed under the light of celestial illumination.

She received an education superior to that generally bestowed on young females in her station at that period, but her parents not being themselves pious, she had not the advantages of religious training in her early years, and on her entrance into life, was

accustomed to partake of the various amusements of the world, totally thoughtless of a future state—attending the theatre, dances, and other scenes of entertainment. About the period of her marriage, she, with her husband, was led to attend the ministry of Rev. Richard Cecil, Rev. Thomas Scott, then chaplain at the Lock Hospital, Rev. John Newton, and other evangelical ministers of the established church. They were both brought to serious thought, and in a short time, giving evidence of a change of heart and life, were admitted as members at Surrey chapel, under the sanction and with the approval of its revered pastor, the Rev. Rowland Hill. On their removal from the city they united in fellowship with the church at Spa Fields, in the Countess of Huntingdon's connexion. Subsequently, on another removal of residence, they attended the ministry of the late Rev. John Campbell, Kingsland, and joined the church under his care. Here, having now retired from the engagements of business and the active duties of life, more leisure and greater facilities were afforded for benevolent exertion, of which she availed herself with zeal and energy—being on the committee, and taking the principal management of a rather large Dorcas and benevolent society, as well as engaged in the supervision of the day schools belonging to the chapel, visiting the sick, and fulfilling other Christian duties. On Mr. Campbell being requested by the London Missionary Society to pay a second visit to Africa, though much attached to him, she cheerfully yielded her consent, with others of his flock, to part with him for a season, saying, surely she ought to be willing to make so small a sacrifice of personal feeling, in order to advance the cause of Him who had done so much for her. When his departure was determined, she furnished him with a box of various useful articles, suitable for gifts to the poor Hottentots, many of them made by her own hands. By many in that place she was remembered with affection and respect, and left that sphere accompanied by the regrets of her fellow labourers and of the poor of the neighbourhood. Becoming a widow in 1833, she removed to Blockley to reside near her only daughter. There, though now advancing in age, her love to God and his cause still manifested itself. She entered into communion with the baptist church in this place, and always took an interest in its welfare, contributing to its support according to her means, and sustaining it by her presence and prayers. She attended the services of the sanctuary on week days as well as on the sabbath with punctuality, and even after the weakness and infirmities of old age might have been pleaded as an excuse for absence. She observed to the writer more than once within the last few months, "I cannot hear much of the sermon or prayers, but it is God's

house and I love to be there; I can hear the singing and join in the praise, and *while I can, I will go.*" When prevented by the inclemency of the weather from being present, she usually inquired where the text had been, and whether there was a good congregation. She always evinced much desire to see souls brought to God; and in a small note-book are several memoranda expressing her joy and satisfaction on the admission of members to the church. For the salvation of her grandchildren she constantly and earnestly prayed, and respecting one of them to whom she was ardently attached, she invariably expressed her faith that God would spare her to see him brought to a decision, and, when after many years of anxious and prayerful waiting, the Almighty grace of God was manifested in the conversion of this beloved one, an entry in the before-mentioned note-book records her deep and fervent gratitude. For the faithful ministers of Christ of every denomination, she always expressed a high esteem, and sometimes when comparisons were made in her hearing as to the preaching of one or another, she would say, "God has not endowed them with equal talent, but I like them all if they are good men and preach Christ." About new year's day, 1851, she appeared to decline a little, in mind and body, (especially the former), both of which had up that time been sustained in wonderful perfection, and her own conviction evidently was that her end was drawing near. From that time she ceased almost to take any interest in the affairs of this life, and appeared desirous to depart and be with Christ. While her mind remained unclouded, her trust was calm and unshaken in her Saviour, and a simple and child-like faith in the merits of his atonement formed the ground of her hope of salvation, frequently when conversing on her future prospects exclaiming, "I am a pardoned sinner." A Christian friend from a distance having called to see her, observed on taking his leave of her, "Perhaps I shall never see you again on earth, but if I do not, I hope we shall meet in heaven,"—with much emphasis she replied, "I am sure we shall." One evening her son-in-law wishing her good night, said, "he was going home,"—"So am I," said she, "to a better home than yours." He replied, "I hope so." "I know I am," was her reply, "for the Owner has promised it." For the last two or three weeks previous to her decease, her mind became wandering and weak, and gradually incapable of any coherent language; but even amidst its wildest utterances, those about her could frequently catch sentences or words indicating that though unconscious of all outward impressions, and unable to arrange or guide her thoughts, they still *ouched*, though they could not *fix* on her God and Saviour. Two or three days before her death, convulsions came on, which

at length became faint and feeble struggles, and at half-past ten o'clock on Thursday night, Feb. 6th, her spirit was emancipated from the tabernacle of clay, doubtless to join the ransomed throng "who have washed their robes and made them white in the blood of the Lamb."

Her death was improved in the chapel at Blockley, on sabbath evening, Feb. 16th, by Rev. E. Hull, to a very full and attentive congregation. The text being the words frequently uttered by the departed, "All the days of my appointed time will I wait till my change come," Job xiv. 14. E. S.

MR. W. S. EDWARDS.

Died, 18th January, in the 21st year of his age, William Steadman Edwards, the amiable and gifted son of the Rev. James Edwards of Nottingham.

REV. W. F. POILE.

This respected minister, who had sustained the pastoral office at Lynn, Keppel Street, and Derby, finished his course about three weeks ago at Leicester. We hope to have the pleasure of laying before our readers an account of his life, from the pen of Mr. Mursell.

REV. ALGERNON WELLS.

The congregational body has sustained an important loss in the decease of the pastor of the church at Upper Clapton, who was also one of the secretaries of the Congregational Union, and an active member of most of their denominational committees. Mr. Wells died on the 29th of December, aged fifty-seven.

REV. J. PYE SMITH, D.D., LL.D., F.R.S.

The laborious and useful life of this learned theologian terminated on the 5th of February, at Guilford. He had gone thither very recently, intending to spend the remainder of his days in retirement. His "Scripture Testimony to the Messiah," and his "Four Discourses on the Sacrifice and Priesthood of Jesus Christ," will long preserve his memory among the lovers of Christian literature.

MISCELLANEA.

ADDRESS TO THE QUEEN.

In conformity with the resolutions recorded in our last, as adopted by the Ministers of the Three Denominations residing in and near the cities of London and Westminster, an Address embodying their sentiments was agreed to, and arrangements were made for its presentation on the day before the meeting of parliament. The gentleman whose duty it was to inform the secretary of the Body,

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however, mistook the day of the month, and instead of writing the *third* wrote the *fourth* of February. In consequence, an express arrived at the Congregational Library, which was known to be their place of meeting, at half-past three on the *third*, saying that her majesty was waiting for them, when the only reply that could be given was that they were looking forward to the performance of the duty on the following day, but that it was impossible to find them then. The inconvenience to which the sovereign had been subjected was of course regretted, but it was an alleviating circumstance that the error was demonstrably in the communication which had been received respecting her majesty's intentions. We believe that it was a disappointment too to some of the members of the government, who having seen a copy of the address and spoken in high terms of its tone and spirit, would have been glad that it should have been published before the meeting of the two houses.

As the queen left London for Windsor immediately after the delivery of the royal speech, on the fourth, she expressed her desire to receive the deputation from the General Body at Windsor Castle, and nineteen who had been appointed for the purpose waited upon her there on the 11th of Feb. They were received in the closet very graciously. Dr. Leifchild read the address, to which her majesty, in her usually impressive manner, gave the following answer:—

"I receive with much satisfaction your renewed assurances of loyalty and attachment to my person and government. I fully appreciate the importance of a firm adherence to the principles of the Protestant Reformation, and you may rely on my earnest desire, in asserting the just prerogatives of my crown and the constitutional rights of my people, to maintain unimpaired the blessings of civil and religious liberty which are so justly dear to this country."

On retiring from the royal presence, the deputation were ushered into an apartment in which a repast had been prepared for them. The baptist representatives on this occasion were Dr. Steane, and Messrs. Rothery, Soule, Groser, Fishbourne, Brock, and Blake.

MARRIAGE LAW.

Before this meets the eye of the reader, it will be seen whether the House of Lords has again rejected a measure for repealing the unscriptural, impolitic, and mischievous enactment which renders void marriage with the sister of a deceased wife, or whether it has permitted the Bill which has been brought in to be read a second time. Should the second reading be allowed, it will be important that all congregations which have not petitioned on the subject this session should

do so without delay. As some friends may desire a specimen for their guidance, we will lay before them a short petition which has been numerously signed by the worshippers in a chapel near London. It is very desirable, in this case, that females as well as males should sign, it having been pretended by the opponents of the measure that females are almost universally against the desired permission.

To the Right Hon. the Lords, &c.
The Humble Petition of—&c.

Showeth,

That your Petitioners, who are accustomed to study the scriptures for their personal guidance, can find nothing in the language or spirit of the sacred volume to forbid the marriage of a widower with the unmarried sister of his deceased wife.

That the prohibition of such marriages by the British legislature has been, in the judgment of your Petitioners, an occasion of much sin, and a cause of much misery.

That your Petitioners therefore earnestly pray your Rt. Hon. House to repeal so much of the Act passed in the 5th and 6th years of William IV. as forbids or discountenances such marriages.

SHEFFIELD.

The re-opening of Townhead Street Chapel and school rooms, which had been closed three months for improvement and enlargement, took place last month. On Lord's day, the 12th January, two sermons were preached by the Rev. J. A. Baynes, B.A., of Nottingham. On Monday evening the Rev. Alexander Raleigh of Masborough preached. On Tuesday evening, the 14th, near four hundred persons took tea in the large school room. After which they passed into the chapel, where others joined them. After an introductory address by the pastor, the Rev. C. Larom, speeches were delivered by the Rev. J. H. Muir, D. Loxton, J. E. Giles, J. A. Baynes, S. Clarkson, W. B. Landells, and J. Stokoe. The collections at the various services amounted to £83. The cost of the improvements will be about £700, nearly the half of which sum has been contributed and paid; and it is proposed that by another effort in a year to come the whole may be cleared off. The re-opening services were throughout of great interest and profit. The improvements gave general and high satisfaction, and will, it is earnestly hoped, subserve the advancement of the work of God.

THORNBURY.

For many years the students of the Baptist College, Bristol, supplied the pulpit of the baptist chapel, Thornbury, previous to there being any pastor, and their labours were not in vain in the Lord. Many of them are now

in glory, but their works follow them. When Mr. Cross came and settled here, his labours during fourteen years' pastorate were much blessed, especially in the villages, in consequence of which two village chapels were erected in connexion with this cause. About four years since the chapel in the town was enlarged, and the debt having been liquidated, a thanksgiving meeting has been held to return thanks to Almighty God the source of all blessings. Several of the members engaged in solemn prayer and thanksgiving, and Mr. Eyres the present pastor delivered an address founded on Ps. cxxvi. 3, "The Lord hath done great things for us whereof we are glad." He viewed the words under two aspects. First, with respect to the Jews in their return from their captivity in Babylon—the Lord did great things for them in bringing them back to Jerusalem. And secondly, he showed in what respects the words were applicable to the baptist cause at Thornbury. Great things comparatively, he observed, had been accomplished at different periods since its commencement, in the midst of great difficulty, which called for thanksgiving. Exhortations were then addressed to the members of the church—to parents—to inquirers—and to the impenitent. It was a meeting long to be remembered, for it was evident that God was there.

ROSS, HEREFORDSHIRE.

The Rev. E. A. Claypole, who had resided in this town nearly twenty-three years, and who for twenty-one years had been pastor of the baptist church, having accepted an invitation to a pastoral charge near Wallingford, Berksbire, on Monday the 20th of January his numerous friends, comprising some of all the religious denominations in the town, and including many members of the established church, presented him with a testimonial of their high regard, accompanied by an address expressive of their sincere and deep regret at his anticipated departure. On the evening of the day a meeting was held at the British School Room, which was numerously attended, to bid him farewell, at which Major O'Donnoghue presided. After devotional exercises the meeting was addressed by Lieut. Rhend, R.N., the Rev. W. F. Buck, also Messrs. Jones, Roots, and Russell, who testified the high appreciation in which they held both him and his excellent lady, the gratitude which they felt for their exertions to do good both in a spiritual and temporal point of view, and their desire for their future prosperity, to which the meeting warmly responded. Mr. Claypole replied to these addresses in a very feeling and appropriate speech. A parting hymn was then sung, and after prayer was again presented on his behalf the meeting separated.

ABERDARE, GLAMORGANSHIRE.

In this hitherto neglected place, the English baptists have rented a large room, which was opened for divine service, Dec. 15, 1850, by Messrs. Williams of Pontypryd, Brown of Pyle, and Samuel of Cowbridge.

SHIRLEY, NEAR SOUTHAMPTON.

Messrs. Morris, McLaren, and Yarnold, of Southampton, are engaged in a laudable endeavour to erect a baptist chapel in this village. A school room which they have opened for preaching has been twice enlarged, and is now inconveniently crowded. A Sunday-school is conducted by residents in the village which now has fifty children in regular attendance.

TOTTENHAM.

On Tuesday, February 18th, a largely attended tea-party was held in the school-rooms of the baptist chapel, Tottenham, to present to the Rev. R. Wallace, as a mark of confidence, sympathy, and esteem, a testimonial consisting of a purse of gold, with Dr. Chalmers' Life and Posthumous Works, Dr. Payne's Theological Works, and Dr. Cumming's Lectures on Daniel.

PROFITS OF THE BAPTIST MAGAZINE.

Since the decease of the late respected treasurer, the attention of the proprietors has been called to several outstanding accmpts which having gradually accumulated amounted to a considerable sum. It was thought desirable that these should be discharged, though this could not be effected without making a great reduction in the amount to be distributed at the same time among the widows. It is in consequence less than usual that we have to report as voted, but the propriety of the course that has been adopted in reference to the obligations which had been contracted will doubtless be readily acknowledged. The following is a list of gratuities voted at two different meetings, and not already published:—

August, 1850.

Recommended by	
M. V.	Rev. James Simmons.....£3
E. A.	Wm. Kitchen 3
J. G.	Shem Evans 3
J. J.	Thomas Swan..... 3
R. C.	John Thomas 3
E. G.	S. Nicholson 2
M. E.	Wm. Morgan..... 2
M. E.	T. Thomas..... 2
A. D.	..... 2
M. D.	..... 2
M. M.	Thomas Thomas 2

January, 1851.

Recommended by

H. E.	Rev. Edward Williams.....£1
P. T.	Samuel Kent..... 2
A. M.	Jos. Brown 2
M. A.	J. H. Hinton..... 2
A. D.	H. Betts..... 2
J. F.	H. Stemberge 2
S. D.	James Richards 1
E. C.	Wm. Spurgeon..... 2
C. J.	Evan Howells 1
S. W.	F. A. Cox, D.D..... 2
A. H.	John Williams..... 1
A. P.	F. A. Cox, D.D. 2
A. W.	Samuel Nicholson 1
M. C.	W. A. Salter..... 1

EDITORIAL POSTSCRIPT.

Ministers of all denominations may expect to receive in the course of the month, from the office of the Registrar General, schedules which they will be requested to fill up, relating to public worship and education. Such ample instructions will accompany them that it is not necessary to say anything here explanatory of the manner in which the duty should be performed; but it may be advantageous to apprise our brethren, that it is an addition to the returns obtained when the census has been taken on former occasions which it becomes us to welcome cordially. The plan originated with a dissenter who sustains office in the department from which the papers emanate, and its execution is so far under his management, that every inquiry may be regarded as made in the most friendly spirit. The Committee of the Baptist Union expressed some time ago its sense of the usefulness and the importance of the statistical information desired; and we may be excused, we hope, if we reiterate its recommendation that the schedules be filled up with care, and returned duly to the census office, where they will be arranged and analyzed by a gentleman on whom reliance may be placed. This applies equally to the "Educational Returns," and to those relating to "Public Worship." We complain, and justly, that great ignorance of dissenters is often displayed by gentlemen holding official stations who are wholly unconnected with us; now, as an opportunity is fairly afforded to us to give details which will be published, and will certainly meet their eyes, let us avail ourselves of it, and present to them full and accurate information.

Two Committees are engaged in separate but harmonious exertions to provide religious

instruction for the vast concourse of visitors to London expected in the spring. One is making provision for foreigners, intending to invite evangelical ministers from the continent to remain in the metropolis during the time of the Exhibition, to preach in the different languages of Europe, and make other efforts to enlighten those who have little or no opportunity to become acquainted with the way of salvation when they are at home. Places of worship in the vicinity of Hyde Park will be lent for this purpose, and other buildings will be hired. The other Committee has in view the interests of those who understand the English language.

About forty London ministers dined together at the Guildhall Coffee House, a few days ago, at the invitation of the editors of the Eclectic Review, Dr. Price and Dr. Stowell. The circumstances and prospects of the publication were frankly explained, and a free expression of opinion respecting the future solicited. The reduction of its price from half a crown to eightpence per number has been responded to by a large increase of sale,—so large, that if the demand for the first two numbers were to be taken as the permanent demand, it would show that the change was, in a commercial point of view, as well as in other respects, beneficial. Sufficient funds are, it appears, at the disposal of the editors to enable them to carry out their designs without difficulty arising from pecuniary considerations, and to remunerate their contributors satisfactorily. The expression of feeling on the part of those who were present must have been cheering to the editors, and the meeting will undoubtedly promote the prosperity of the work. For ourselves, the Eclectic Review has been a favourite with us under all its successive dynasties, and we hope to see now an increasing manifestation of its best characteristics. It is the periodical which should above others be encouraged by all our friends whose feelings correspond with those to which the late Dr. Arnold referred, when he said, "I never wanted articles on religious subjects half so much as articles on common subjects, written with a decidedly Christian tone."

A meeting has been held in Philadelphia to receive brother Jeremiah Asher's report of his success in England, and the accounts which he very properly wished to lay before them. Dr. Malcom and some other white-skinned baptist ministers were present, and "about 175 dollars were subscribed, besides a handsome collection." The liabilities on the place of worship still amount to about 2000 dollars. Among the resolutions passed on the occasion, we find one that we are tempted to transcribe, though some of our

readers may perhaps think it too much like a practical joke to deserve admission into so serious a work as our own: it is this—"Resolved that our beloved pastor is entitled to the esteem and confidence of this church, and is importuned to raise in one year from this time, through the help of God, at least one thousand dollars."

Causes over which they had no control, having obliged the baptist church at Wednesday to give up the keys of the chapel they have occupied, which it is feared will now be devoted to Roman Catholic purposes, Mr. Flanders informs us that, being compelled to relinquish his efforts there, he is at liberty to supply any destitute church.

We are glad to learn that the Committee of the Religious Tract Society has determined to open a large depository at the west end of the metropolis. A house in Piccadilly, near St. James's Street, has been taken for this purpose, in which all the publications of the society will be kept, and retail business will be conducted on the same terms as at the central office in St. Paul's Church Yard. This extension of the Society's operations will probably commence in the beginning of April.

We learn from the Christian Times, that Mr. J. A. Haldane, who has been pastor of a baptist church in Edinburgh more than fifty years, and with whose name our readers are familiar, died at his house in Drummond Place, Edinburgh, on the 8th of February. Though he had reached his eighty-third year he enjoyed remarkably good health, and was able to the last to conduct the public services of his congregation.

To the "Young Believer" who asks our advice respecting baptism, after describing his circumstances, and the impressions that have been made upon his mind by controversial books, we say, Take now the New Testament; read it through carefully with the express view of learning Christ's will on the subject, praying whenever you refer to it that your mind may be enlightened and guided by the Holy Spirit; then follow the dictate of your conscience, whatever it may be; but till your judgment is convinced remain as you are, yielding to no persuasion, and taking no step either in the one direction or the other.

A memoir of the late estimable pastor of the baptist church at Cambridge, the Rev. Robert Roff, by the Rev. J. J. Davies of Luton, will be the leading article in our next number. A very large proportion of it was written by Mr. Roff himself, and the narrative is one which we feel assured our readers will prize.

THE MISSIONARY HERALD.



MONUMENT TO THE LATE MRS. SMALL OF BENARES.

MONUMENT TO THE LATE MRS. SMALL OF BENARES.

It will be in the recollection of our readers that the beloved wife of our missionary brother Mr. SMALL, of Benares, was one of the many victims in that fearful explosion of the gunpowder flotilla which took place on the river Ganges at that city on the 1st of May. The tasteful and appropriate monument of which we give an engraving, has been erected to her memory, at the expense of the residents at that station, by whom she was highly esteemed for the excellence of her character, her attainments, and eminent piety.

It is with pleasure we learn, that an extended memoir of her life is in preparation by her husband. The publication may be expected to appear during the stay of our brother in this country, whither he is now returning for a while to recruit his exhausted energies. He was expecting, when we last heard from him, to leave Calcutta in the "Bucephalus," on the 8th January.

INDIA.

THE DEPUTATION.

In a letter dated Benares, December 30, 1850, from the Rev. J. RUSSELL, we learn that the deputation left Calcutta on the 14th November, and arrived in Benares on the 27th. On the 2nd December they started for Cawnpore, calling on their way at Delhi, the scene of our lamented brother THOMPSON'S labours. On the 7th December they reached Agra, where they stayed till the 19th, visiting the interesting station of Mr. SMITH at Chitoura, and holding Christian intercourse with the two baptist churches in this important city. Here brother LEECHMAN was permitted to administer the ordinance of baptism, and to preach a suitable sermon. They were occupied at Cawnpore till the 23rd, and returned to Benares on the night of Christmas day. In a note of more recent date, Jan. 3, 1851, we learn that our brethren were on the Ganges, voyaging for Monghir. They were expected in Calcutta about the middle of the month. Through divine mercy their health has been good, their visit most cheering to the missionaries and other Christian brethren associated with them, and they have been able to gather a large amount of information for the future guidance of the Committee.

DACCA.

In a letter of the date of October 23, 1850, our aged brother ROBINSON gives various details of his station, and of a recent voyage to recruit, if possible, his shattered health, and at the same time preach the gospel in a very populous district. The two German missionaries, lately baptized by our brother, continue steadfastly to prosecute their labours; but are not without some trials arising from their change of sentiment. We commend them and this most important field to the prayers of the churches of Christ.

I determined to go through Bikrampore, to see it myself. So, taking with me a sick child, and in a separate boat, Chand, one of the native preachers, I left home on Monday, September 2nd, about twelve o'clock. I at first found the river air refreshing, but the

breeze soon died away, and I suffered much from the heat.

At Moonshee Bazar.

In the evening, we reached Moonshee bazar, or Gunge, where I baptized Lal Chand and his wife in December last. I was too weak to go on shore; but Chand went on shore, and took a meal with our two Christian friends there. After sunset, Chand and Lal Chand came on board my boat, when we had some interesting conversation about divine things, and I exhorted Lal Chand to much study of the scriptures and prayer, that he might be better qualified to preach the gospel to others.

Missionary work in India.

On Tuesday, 3rd, I left Moonshee bazar, and proceeded on my way. It was market day, and Chand remained behind to preach. I would have remained too, had I been able; but I cannot now face a blazing sun, as I have often done in younger days, and cared not for it; a few minutes in the market, might, in my weak state, have been followed by serious consequences. The heat on the boat to-day, there being no breeze, was most distressing. I was reduced almost to fainting; and I began to fear that I should not live to reach home again. This idea had so fixed itself on my mind, that when Chand came, I began to speak to him about burying me, should I die on the way.

The fisherman, Gorachand.

This afternoon, we reached a place called Rajbarry. I had a great wish to see a poor fisherman here, whose name is Gorachand. He has for some time given us a little hope, that he is thinking of the salvation of his soul; but our hopes are mixed with fears, on account of his great timidity. He contracted some time ago a large debt, in order to have an expensive marriage, a common piece of folly in India; and as only a part of that debt has been discharged, his creditors threaten him with dreadful calamities should he become a Christian. There are also several of his relations and acquaintances, who also seem inclined to embrace Christianity; but they, too, are much intimidated by the threats of their neighbours. Our native preachers having often visited this place, such at present are the results of their labours. "Not very encouraging," you will perhaps say. True; but the making of converts in India requires much patience and much labour; it is not railway travelling. Chand went in the evening to Gorachand's house, but found that he and his wife, and all his friends were gone to the Ganges to capture a certain kind of fish, which is taken in great numbers at this time of the year. An old sister was left to keep house, with whom Chand con-

versed and prayed. She told Chand that her brother had taken his Bengali Testament with him. With this slightly encouraging circumstance we were obliged to be content.

The Ferajee.

Wednesday, September 4th. We left Rajbarry at daylight, and took the road to Lojong, which we hoped to reach the next day; and I wished to preach there the next day, but the heat had so exhausted my strength, that I felt it doubtful whether I should live till the next day. On our way, Chand called on a Musselman, who had formerly heard him preach in a neighbouring market, and seemed pleased with the gospel. He is a Ferajee, and his confession to Chand this morning shows, that those who have become Ferajees, are in a worse state now than they were before; for Dodomeeyah, the head of the Ferajees, greatly oppressed them. But they fear to renounce their new profession; for then, zealous Ferajees, instigated by their leader, would do them some serious injury; perhaps murder them. Thus, we see, there is a great obstacle in the way of the poor man's becoming a Christian. The Ferajees are Musselmans, but they differ from other Musselmans, in that they profess to be reformers. Their distinguishing tenet is, that they reject all traditions, and adhere solely to the Koran. They are worse men than the other Musselmans; they abound in the zillah of Dacca. It is chiefly to keep these turbulent people in awe that a regiment of native infantry is stationed at Dacca.

It is said, that nearly all the Musselmans in the Purgunna of Birkrapmore have become Ferajees.

The sermon.

Thursday, September 5th. About eight in the morning, we reached Lojong, and a little after nine, I went on shore, and found, in a house belonging to a native merchant, a number of intelligent men, who had heard our native preacher on former visits, waiting to hear me. The merchant himself, who is said to be a rich man, was present; but he was so full of business, that he left the place before I had done. My seat was a broken chair, and my hearers sat down on mats spread on the floor. I was very weak, and I could not have addressed a noisy crowd, but here, all were still, and apparently wished to hear. I like, even when I preach to heathens, to take a text on which to ground what I have to say to them. On this occasion, my text was one which I knew would interest them, because it contains a truth which they themselves profess to believe. Numerous as their objects of worship are, they all say that there is but one God. My text was Duet. vi. 4, "Hear, O Israel, the Lord our God is one Lord."

Conversation and prayer.

I spoke, I suppose, more than half an hour, and was heard with great attention; the people appeared to think, and to consent to what I said. When I ceased, a conversation took place on the great and plain truths which I had just been delivering. One said, "How is Jesus Christ to be worshipped?" I said, "The first thing is to trust in his death for pardon; and another great point is, we must pray to him for salvation." Here a difficulty arose: "How are we to pray?" said they. I replied, "That you may understand what we mean by prayer, I will now pray with you a few minutes, if you will all be silent." I stood up, perfect silence was observed, and, in my prayer I went through the main points of the gospel, including a direct address to Jesus Christ, as the Saviour to save us all. I then prayed that their minds might be enlightened, and that they might be saved, and concluded. They acknowledged that this way of praying was very good. I now left them, for I feared to stay longer, the heat was great, and I was much fatigued. Seldom have I had so good an opportunity as this for preaching the gospel to the heathen. When I returned to the boat, Chand remained. In the evening Chand preached in the market, and afterwards addressed a number of people from his boat. In these efforts, I could take no share; the humble labour of the morning had exhausted my strength.

At Khedderpore.

On Friday, September 6th, we directed our way to a place called Khedderpore. This place, like Lojong, is a large, extensive village, containing many native merchants. We reached it about four in the afternoon, and Chand went into the market and preached to many. I was so overcome by the heat of the day, that I was unable to join him, especially as the sun was still hot. Many books were required.

The market.

Saturday, September 7th. This morning we left Khedderpore and went to a village called Kou-a-li-para, where there is a very large market. As soon as we reached the shore, a great number of people came to our boats, and Chand standing on the front part of my boat addressed them. While he was speaking, I took my breakfast, by way of getting a little strength to speak myself. That over, I went and took Chand's place; the noise was very great, and I was obliged to speak very loud in order to be heard. This expense of voice soon exhausted me, and in about twenty minutes I was obliged to stop. What my subject was I do not now remember; but I was by no means pleased with the audience; while a few appeared

to be attentive, others laughed and derided. As soon as I had done, Chand stepped into my place and gave them a second address. They were still very noisy; so we gave them a few books and left them. This part of the country is near the Ganges, and it is very populous. I wish we had an opportunity of preaching often in these parts. We left for a place called Shreenagur, which we hoped to see on sabbath-day; there is a large market there on that day. Being favoured by a breeze, we reached Shreenagur on Saturday afternoon, and Chand went to another village and preached.

Christ preached.

Lord's day, September 8th. About nine in the morning we went on shore, and took a seat under a *peepul* tree, just opposite to a cloth shop. We soon got a number of people round us. Some in the shop were my hearers, and some in the back part of the shop were busy in buying and selling. My text was Luke ii. 11: "Unto you is born this day, in the city of David, a Saviour who is Christ the Lord." The points handled were the qualifications of Jesus Christ as the Saviour. I spoke very deliberately, and, I hope, intelligibly, and there was at first a fixed attention.

Interruptions.

When I had been speaking, as I suppose, about half an hour, some wicked young men came, and made a great disturbance; I could not contend against the noise, and I was obliged to stop. As soon as I stopped, Chand began; his text was, "God commandeth all men everywhere to repent." The noise, however, ceased not; the young men interrupted him, and he was obliged to stop. An angry Brahman then poured out a whole torrent of vituperation upon us. We went to another place, hoping to find a congregation among the people, who had assembled for the market in the afternoon. We found many, mostly Musselmans; and standing in the shade of a fine large tree, I began to address them. The latter part of my sermon being about the resurrection, suited them well, for they like that doctrine, and they were very attentive. I spoke, perhaps, a quarter of an hour, when those wicked young men came again, and raised so great a noise, that I could no more be heard. We therefore returned to our boats, for it would have been useless to make another attempt, had I possessed the strength, while those young men were near. I was strongly reminded of the scenes of my youth, when opposition was in every place the order of the day. Chand says, there was no noise nor any opposition when he was here before. It would seem that Satan has since taken the alarm. In the afternoon Chand went on shore again and preached in the market, those wicked

young men not being there, the people heard attentively. A man came to Chand and said, "I received a New Testament from you some time ago; I have read much of it, and I like it very much."

Mohon Gunge.

Monday, September 3th. We went to a market called Mohon Gunge, and, before the business of the market began, we collected a good congregation under a banyan tree. My text was Ps. cxix. 104: "Through thy precepts I get understanding; therefore I hate every false way." My object was to lay

before the people some of the most important truths found in the word of God.

While some were noisy others heard with great attention and apparent seriousness. Chand followed with a discourse from "Agree with thine adversary quickly," &c. As when I spoke, so when he spoke, some were attentive and some were noisy.

When we left this market we directed our course homeward, and reached Dacca the next day, where, through mercy, we found all well. I cannot say that either myself or my sick child was much benefited by the trip; the heat was so great that we should have been as well at home.

DINAGEPORE.

At this station our brother Mr. SMYLER, is labouring with success. The details of the following letter will be read with much interest, while it shows that in quarters far removed from the station the gospel penetrates, and leads sinners to the Saviour.

Interesting Hindoo youth.

Oct. 1st, 1850.—I lately received a very interesting communication by private dāk from a Hindu youth residing some thirty or forty miles from this station. Shortly afterwards one of our church members sent out two of his own servants with a letter and two or three books from me in quest of the youth. After four or five days' marching hither and thither, they found the youth. His residence is in the Purniyā district, a little way beyond the land-mark which separates it from this zillah. It was about the middle of the day when they entered the village, and as they saw a person lying under the cooling shade of a large pipul tree they inquired whether such a person resided there, and were not a little gratified to find this was the person for whom they were in search. Seeing they were strangers, he anxiously inquired whence they came and their business; at the same time hoping in his own mind that they might be Christians. They told him they were believers in Christ. The next question was, Have you any books and what kind? as they told him they had the book of wisdom he sprung to his feet quite overjoyed, saying, "Don't call it wisdom's book, call it the way of salvation—the book of life." It would appear the men of the village were all from home and even all the male branches of his own family. However, the women and children soon gathered about them and thus put an end to all discourse. They were not to be outdone; the youth, a lad about eighteen years of age, proposed as they were strangers, to show them the best way to Dinajpur, as they went he led them to an old Hindu tem-

ple. Here they had prayer, and here he gave them his history and they delivered my letter, which when he received, he pressed it on his head and wept; saying, "To think that I who am so worthless should have a letter from one so great!" Here they also gave him a New Testament and two or three tracts. He told them he had been very unwell for some time, that he prayed to Jesus Christ whenever he could get a place; and when he could not, he prayed in his heart; and that while in prayer one day in this temple, he became better and from that time he has been well; though there was little or no hope of his recovery. After this he was one day alone when he thought he distinctly heard a voice call to him to flee for his life. He made no delay, and was on his way to Dinajpur when he was caught and brought back, and for some time kept in confinement. As soon as he could procure pen and ink he wrote to me. He was kept in confinement as a mad man, but his letter to me will prove that there is no madness about him. He felt assured that I would answer, but had no idea it was to come in this way that two men should be sent for him alone. He said he could not mention the time he would be in Dinajpur, but that the first opportunity would be embraced; in all probability he would be here next month; his family are in easy circumstances.

Baptisms.

We had the pleasure of baptizing two persons last Lord's day evening, a number of natives were present, and one European gentleman and lady. The natives behaved with propriety, and a spirit of interest appeared

among all. The first baptized was the wife of one of our members, the other a Musselman youth who has been hearing the word for the last two years, he is a sirkar.

Another convert.

Nov. 1st, 1850. Another respectable Musselman youth has joined himself to me, and I hope to the Lord before he came, and what is rather a curious circumstance, he was converted by a Hindu; it is nevertheless a fact. The Hindu met him at a neighbour's house. After they had argued warmly for sometime, the Musselman allowed he could not answer his arguments, for the Hindu uprooted and flung about as straws all he had said. But after he sat in silence for a time,

he remarked, that he was a strange Hindu; he had never met or heard of any one like him; "Why," he said, "you speak altogether like a Christian." When this Hindu youth had fairly overcome the Musselman, and was pretty sure his mind was subdued, he came to me with eyes sparkling with joy to make me a sharer of his triumph. His first words were, "Ah, I have overcome a Musselman with the gospel, and I will bring him to you in a day or two;" knowing something of man's heart I was somewhat doubtful as to whether what he said was true. However, Krishna was quite sure of the work, and on my expressing a doubt he said, "I knew it; I know it; his heart is under true convictions, he is overcome."

AGRA.

Mr. WILLIAMS, it will be remembered, some time since relinquished the pastoral charge of the European church at Agra; since which time he has devoted himself more particularly to missionary work among the natives. He has, however, continued to supply the pulpit, and not without good results, as the following letter testifies: meanwhile the Committee have been unsuccessfully engaged in seeking a substitute to fill up the vacancy. May the Great Head shortly direct the steps of a man of God to this important field.

Baptisms.

Nov. 6th.—After a lapse of some months, I had the pleasure of baptizing two persons last sabbath morning. I trust that more will soon follow; four have already offered themselves as candidates for that sacred ordinance. Brother Smith is to baptize one native convert next sabbath day, d.v. It has been, and still is our earnest prayer that the Lord would revive his work amongst us. With respect to my labours, among the heathen around, they are not so extensive as I could wish. In general I can only preach in some ten or twelve different places a week in addition to my labours in the English department. When the new pastor arrives, I shall then be at liberty to do much more I hope, as he will attend to all the duties connected with the English church. I am glad to say that there are many persons in the surrounding villages who hear the gospel with great attention, and make many inquiries, respecting the truths brought before them. Hence it is obvious that they feel more or less interested in them. This is very encouraging.

Itinerant labours.

This morning I went into the city to preach,

which I do not often do, from a conviction that much more good is likely to result from talking to the people of a quiet village. I had two congregations to-day, one on each side of the river, the people heard pretty well until some brahmans came, and began to oppose me. They wanted to know who Jesus Christ was, whether he was God, and what he had done to save mankind. I soon gave them the information they asked, but could not satisfy them; they would have it to the last that Ram and Krishna were incarnations of the deity, and as such worthy of being worshipped. I directed my remarks more especially to an aged man and his family who had been on pilgrimage to Muttra and Bindrabum. He frankly acknowledged that he had derived no advantage whatever from his tirat, but on the contrary had been relieved of the little money he had, and had wearied himself out with travelling on foot. He seemed very grateful for what he had heard from me, and said that he would never forget it, and that he would from henceforth call upon the Saviour.

I hope to be able to visit Muttra shortly, d.v.

CHITOURA.

Mr. SMITH continues to enjoy the divine favour in his work. We cannot doubt that labours so indefatigably pursued, watered with prayer, will eventually issue in a large harvest of souls saved by the grace of God.

A Kayasth baptism.

Nov. 11th, 1850.—I had the pleasure of baptizing a convert from Hinduism yesterday morning. He is a man of good understanding and education, and has put on Christ I trust in reality. A Kayasth by caste, he has been a good deal amongst Muhammadans, and at one time appears to have been favourably disposed towards the false prophet; now, however, his views of himself as a sinner and of Christ as his Saviour appear to be clear and correct, and so far as human wisdom can tell, he walks and lives as one who has experienced a change of heart; may the Lord enable him to witness a good confession among the heathen.

Training native teachers.

I have now four hopeful young men training for the Lord's work, men of piety and good character, and I hope men destined by the Lord of the harvest to aid

in the advancement of his kingdom in this neighbourhood. I endeavoured to read with them daily, and also to take them out with me to the markets and villages to preach, where they sometimes read a chapter or tract, or converse quietly with individuals from the crowd; besides this, two of them help me in the school. I have also in order to their improvement, set them to work to translate from Hindu to Urdu, and the reverse, during their leisure time.

Thákur Dás continues to attend worship and profess Christianity, and I still hope, notwithstanding many failings, that he has the root of the matter in him. Poor old man, his afflictions have been of the most trying kind, and it is a matter of thankfulness to us that he still professes to look to a crucified Saviour as his deliverer, his "all and in all." May his afflictions be sanctified to the working out a far more exceeding and eternal weight of glory.

WEST INDIES.

TRINIDAD.

We give with much pleasure the following interesting account of a conversion and baptism in the island of Trinidad, by which our brother LAW has been much cheered. The obstacles in the way of the mission are many and great. These arise from popish and Puseyite errors, as well as the depraved condition of the people. Still the labours of our brethren, both from the pulpit and the press, are gradually, through the divine blessing, producing a salutary effect. Mr. LAW's letter is dated December 13, 1850.

Your letter dated the 12th Sept. is now before me. I have read it again and again with much pleasure, and I trust with profit. I feel that I greatly need the council you tender. I am deeply impressed with the importance of the topics you name, as the most befitting themes of the ambassador of Christ in a country like this. I hope, if my life is spared and grace given me for another year, to present these topics to the people here in as simple, impressive, and scriptural a form as possible. I have just had printed a new and enlarged edition of the Portuguese Hymn Book, which has been readily purchased by the people. The profits (twenty dollars) I have devoted to the purchase of more printing materials. I have also lately printed some new tracts, one of which is herewith sent.

The converted slave.

There is a little progress making among us in relation to the cause of Christ at this station. Since I last wrote to you I have had the pleasure of baptizing a young man, who has given us every evidence of being a subject of divine grace. A little more than two

years ago he was a slave in one of the states of America. When he came to Trinidad he could not read a word. I do not think that he knew even the alphabet. Now, however, by attending our schools he can read his bible well, and is now also engaged in teaching a New Testament class in our sabbath school. Every evening this young man conducts the worship of God in his father's family, and although he is only a poor apprentice he brings me a dollar now and then "to help the church," and he also uses his influence to bring others to the house of God. There are others inquiring the way to Zion. I feel more than formerly encouraged in the work of the Lord. Thus, although I cannot say that our members increase "daily," yet there is a slow and steady increase. The number attending our sabbath school has increased much lately, and is altogether in a satisfactory state.

Our dear brother Cowen and some of the members of his family have been lately very sick, but he is now better. I have myself for the last sixteen days been in a poor state of health. I am still unwell, Mrs. Law is also

ailing a little. There is at present a great deal of sickness in Trinidad. The cholera has not yet visited us, and we hope through divine mercy to be spared a visitation of this dreadful pestilence. We are in the Lord's hand and fear no evil, for he is with us.

BAHAMAS.

TURKS' ISLAND.

In the summer of last year our laborious missionary, Mr. RYCKOFF, visited most of the numerous islands among which he most successfully labours, amid many cheering tokens of the divine blessing. These visits are often attended with great danger from sudden storms, and also from causes alluded to in the following letter. Our brother needs assistance, most happy should we be to afford it. It is, however, a source of much gratitude, that so many among the converts have been raised up to carry on the work, and that to so large an extent the people are able and willing to support them.

Caicos. God's blessing there.

On my recent visit to the Caicos, it was gratifying to find that our labours for years past have not been in vain, but that on the contrary, the seed sown has issued in much good. Again we have had the happiness of adding by baptism to the fold of Christ, such as had first given themselves to the Lord, and then to us according to his will. The children of our Sunday schools, touched by the finger of God, are seeking the way of life, and inquiring, "Sirs, we would see Jesus." Most of the adult population of this island are in fellowship with us, are members of our little churches.

Native teachers supported.

The state of your finances has induced the churches on this island to comply with the request to support the native teachers. Occasionally we may have to aid them a little. I hope, however, that occasion will be at long intervals. Could any kind friend send me clothing for them, that would be valuable assistance. Perhaps not less than £60 has thus been saved the Society, all things considered; namely, travelling, repairs, and so forth. It is fearful to think what would have been the condition of those islanders but for your mercy towards them. The labours only of your missionary have been expended on this island up to the present time. I fear that these things may soon be interrupted with, as our president is high church in sentiment, and anxious to place a clergyman on the island. One has been sent down several times, to try the movability of our churches, but so far as had to keep house to himself. There is no need, no room for any other agency.

The Creek. Perils of voyage.

The small church at the Creek is likely to be brought exceedingly low by the removal of several friends, who find the soil, or rocks, of their land unable to support them, rocks in this island being more abundant than soil.

Our journey to and down this island was performed in what turned out to be a leaky craft. We only left her a few hours, while we visited a settlement up the Creek, and on our return found her filling with water, boxes containing clothing and food none the better for the immersion. For once we would have chosen sprinkling. But a little longer, and the craft would have sunk, and so involved us in greater loss. When, from the beach, we looked at the frail make and condition of our vessel, and thought of the rolling waves over which she had been tossed and strained, we were at once struck with a sense of our own forgetfulness in not seeing to her condition before sailing, as well as with a sense of the kind and care-taking Providence which had attended our course thus far. Often have our hearts sunk within us as we have been sailing amongst these dangerous islands in our ill-fitted craft. Hitherto, however, God has been the strength of our heart and refuge in every storm. "Why sail in such vessels?" Economy, your funds, the broad claims of the mission, have been our only temptation to do so. This, however, to speak not of other matters, has placed us often in perils by sea. But the object is worthy.

Further voyages.

Having seen our friends at Blue Hills, and dwelt awhile amongst them for their good, and that quite in a Robinson Crusoe manner, we hoisted our ragged sail, and once again committed ourselves to the deep sea in our leaky vessel, laden with lime, kindly given us for repairs on these islands. Five days' sailing brought us in safety to Salt Cay, and one more to Grand Cay. We found cause of gratitude in this, that the threatening aspect of the sky (it being hurricane time) resulted in nothing more than a strong breeze.

My dear wife accompanied me on this tour, both for the benefit of our people and

her health. We both began to feel most sensibly the effects of a tropical climate. Sickness has been very general on the island; we, however, are thankful that our sickness has been lighter than that endured by others, and that we could, to some extent, be our own doctors.

Salt Cay.

I am much in need of assistance here. Salt Cay requires constantly superior agency than the present. We have no one capable of meeting the growing intelligence of the people. The church of England has placed a clergyman here. With efficient agency on the island, the result would be gratifying to us. Can nothing be done?

Inagua.

Inagua is also becoming an important station. Had we suitable agency there just now, our progress would apparently be most

grateful. A new population is springing up on this place, in consequence of salt works being opened. But there are no means of employing good agency, such as will meet to an extent the intelligence of the new settlers. At present there is only our worship on the island, but soon some one will supply an agency capable of the task to be done, if we do not. We have the field in possession. Shall £40, or £50, be granted for an agent? It might not be required for many years. The cause would soon help itself. The only form of worship here is ours; and this might still be the case had I aid. Do help us some way or other. St. Domingo may soon be accessible to us on the north side. Had I an assistant, that island could be visited perhaps twice a year. Will not this consideration influence aid, and soon? I hope it will. The people wish me to see them, but how can I leave these islands?

HAITI.]

The graphic sketch below, given by our brother, Mr. WEBLEY, of a recent journey to stations in the interior, will show some of the perils of missionary labour in this beautiful island. It is a source of gratitude to God that his labours are bearing fruit, and that the evident blessing of God is falling on this interesting field. Mr. WEBLEY's letter is dated October 28, 1850.

Permit to travel.

When I last wrote you I had not time or space to give you an account of a journey I had just undertaken to visit two of the out-stations. As I have never yet given you an account of any of my journeys, the following may interest you. At all events, it will give you some idea of what travelling is in Hayti, and of the manner in which the gospel is received by this poor people. On the 17th of last month I obtained from the authorities here my "permit" to journey to Marigot and Sale Trou to preach the gospel. It is not wise or even safe to travel here without a permit. At any part of the journey one is liable to be very unceremoniously ordered to return. With a permit, however, one secures the respect and protection of the authorities commanding the places one may wish to visit. Here is a copy of mine for the journey:—

"Permis à Mons. Webley, ministre de l'évangile, demeurant dans la ville de Jacmel, d'aller à Marigot et à Sale Trou pour prêcher l'évangile. Il monte un cheval rouge, étémpé à la cuisse du côté du montoir des lettres LSM. Il est accompagné d'un nommé Rumford qui lui sert de guide et qui monte un cheval baie, étémpé à la cuisse du côté du montoir des lettres CL. Le dis Mons. Webley prie les autorités militaires et civiles de la route de lui accorder leur protection et leur secours. Jacmel ce 17 Septre. 1850."

Marigot.

Having obtained my permit I commenced

my journey on Wednesday morning. The road to Marigot is good throughout, is sufficiently wide for a gig to pass, and much resembles an English country lane. I started at about seven o'clock and arrived about mid-day, the distance being about twenty-one miles. On arriving after such a journey, my first business, after an interview with the authorities, was to endeavour to obtain a cup of coffee and something in the shape of a dinner. Disappointed, however, in this respect, (for the family where I stopped had just dined) I commenced at once to visit the villagers from house to house, to converse with them, and to distribute my tracts and scriptures. They were glad to see me, and evinced no small amount of gratitude for the counsels and tracts I gave them. The village is somewhat large—contains a population of perhaps four or five hundred persons. The neighbourhood is, however, more densely populated. In the adjacent mountains there are supposed to be between two and three thousand persons. (What an immense incalculable blessing colporteurs would be in such districts.) The appearance of the village on approaching it is exceedingly romantic. The only thing I can compare it to is a set of hay ricks standing without order on the shore of the "deep and dark blue sea," and rising up here and there amidst the beautiful foliage of an almost countless number of cocoa-nut trees. At sunset, whilst I was enjoying my repast at the house where our dear brethren

Francies and Birrell did so before me, the commissaire of police came to know what arrangements he should make for the service.

The service.

He soon returned to the court-house, had it swept, and arranged the benches for the service. After this he set out, accompanied by the national school-master and two private individuals, to announce to the villagers that service was about to commence. At half-past six I went myself to the court-house. The congregation at first was but small. The general commanding the village, evidently not pleased with the appearance of my trouble being repaid by such a small attendance, then set out himself, literally "to compel the people to come in." He soon returned with such a number of men, women, and children, that the court house could not contain them. Many remained outside, but listened most attentively during the service. Perhaps we had not less than a hundred and fifty persons, within and without.

The service, which consisted of a short prayer, reading and expounding a chapter, and prayer again, commenced at seven o'clock and ended at half-past eight. How I would like for some of our dear friends in England to have been present. It would have repaid them for all their prayers for our prosperity, and for all the money this mission has cost them. The silent tears soon began to flow, the anxious look was soon unmoveably fixed upon the preacher, and young and old soon paid the most marked attention. That sight was worth coming to Hayti to see. Had I continued till midnight I think one and all would have remained, eagerly picking up the crumbs of the bread of life. Surely bread thus cast upon the waters shall be seen after many days. Having distributed amongst the congregation about one hundred tracts, some "portions" of scripture, and about fourteen New Testaments, and having promised the school-master a dozen Testaments for the use of the school, and one for his own private use, I thanked the people and the authorities for their kindness, and bade them farewell. They seemed, however, loath to disperse, and almost with tears in their eyes begged me to visit them again soon. They said, "We have now no priest who comes to see us; we are ignorant, and need and wish instruction; and we are convinced that your motives are pure, and that your religion is that of the bible." I assured them that as often as my duties in town allowed me to absent myself I would visit them, and that nothing would afford me greater pleasure than to be able to give them that instruction about religion which they so much needed.

Perilous route to Sale Trou.

At seven o'clock the following morning I commenced my perilous route to Sale Trou,

hoping to arrive at three or four o'clock, so as to preach in the evening. In this, however, I was disappointed, as I did not reach my destination till eight o'clock. For about four miles the road is good—resembles that between Jacmel and Marigot, but the crossing of seven or eight mountains render the road almost impassible for the poor horses, which in this country are rarely shod, especially as the foot path up the mountains is covered with sharp flinty rocks. As soon as we had journeyed about four miles we came to a river which we had to ford near its mouth, and at a very dangerous crossing, as it was the rainy season. Here persons and beasts of burden are often carried into the sea. The current was so strong when we crossed that I feared we should be compelled to return. Through mercy we forded without any accident. As soon as we found ourselves on the other side, we began to ascend a mountain. The pathway had been so much washed with the rains, and the water had run down it in such torrents, that it was converted into a sort of ravine. The ascent was therefore difficult and troublesome. In some places one seemed to be climbing a stair-case of rocks, which are frequently between two and three feet high, so that in descending the only way to clear them is to walk one's self, and allow the horse to clear them at a leap. When we had passed three of these mountains we came to a very narrow pass where a tree had fallen so low as to render it necessary to unsaddle the horses so as to pass underneath. Here the descent was almost terrific. The road was so bad that I was obliged to lead my horse, and so narrow that there was only room for the horse in the path, so that I had to walk on the edge of the precipice, which, as it was only banked up with small stones, frequently gave way and threatened to engulf me in the abyss below. Not a hair of my head, however, was hurt. When we had crossed the fourth mountain, the cravings of appetite, sharpened by fatigue and the mountain air, required that we should rest and eat. We bivouacked under a shady tree, unbridled our horses, gave them the small quantity of grass which we had been able to bring, lighted our fire, warmed a cup of coffee, and eat our bananas and biscuits. After an hour's refreshment and rest we continued our route, which seemed to become more perilous at every step we took. The last three mountains were particularly high and difficult of crossing. The pathway up these mountains had been cut out of the rocks, was about two feet wide in most places, and was serpentine almost throughout. It reminded me exceedingly of what climbing up the inside of the Monument on horseback might be. In some places the pathway had been washed down the mountain, and one had to climb (on foot of course) up the mass of large rocks and

mould as one could. The ascent, however, was not so difficult or so dangerous as the descent.

The village.

Thus, after a long, and tiresome, and perilous day's ride, we came at night to our destination. This was Thursday night, and I had to return for the sabbath services. It was too late, however, then to announce my arrival and to get a congregation together. Under these circumstances I determined to pass the Friday in the village, and to journey home during the night. This I did, and was amply repaid by the kind reception I every where met with. These people are more deprived (if it be a deprivation at all) of the services of a priest than are those at Marigot. The road is so bad that no priest will venture to visit them, and the village so poor that they have failed in all their attempts to get one to reside amongst them. This village, therefore, as well as that of Marigot, is open to the efforts of protestants, who, under the circumstances, are always sure to meet with a hearty reception. The population is larger than that of Marigot—contains perhaps about five hundred persons, and is more densely peopled in the surrounding mountains, which gives the village the beautiful appearance of a large amphitheatre, in the centre of which,

on the sea shore, are about two hundred huts, all covered with a sort of reed, and rudely scattered, interspersed here and there amongst cocoa-nut trees, without order, or street, or anything to guide one. After spending the day here, visiting the people, distributing my tracts, and the remainder of my Testaments amongst them, I preached in the national school room to about a hundred, who received me quite as kindly, and listened to me quite as attentively, as did those at Marigot. The Lord graciously bless his word sown amongst them.

The return.

At ten o'clock we began our journey home, and were then not much less than fifty miles from Jacmel. The moon was beautifully clear and bright till about two o'clock. As the rain then threatened, and the darkness was becoming thicker at every step, we stopped for an hour upon the top of one of the mountains, lighted a fire, and refreshed ourselves with food and rest. At three o'clock we arrived at Marigot, and at six on Saturday evening we found ourselves at home at Jacmel. I hope soon to visit these stations again. Being alone here I cannot, however, do so as often as I wish. May the Lord of the harvest send forth more labourers into his vineyard.

HOME PROCEEDINGS.

DURING the past month, meetings have been held at Brixton and Tottenham which have been attended by the secretaries. Mr. TRESTRAIL has been engaged for ten days at Ramsgate, Margate, Canterbury, and their vicinities, and Mr. UNDERHILL with Rev. T. SMITH at Kingston, Wraysbury, and Staines. Mr. SMITH has also visited Somerleyton. The brethren CAREY and MAKEPEACE are in Scotland pleading for the Society, and Mr. CAREY on his return visits some places in Cumberland and Westmoreland.

We again respectfully urge on our London friends to apprise us as early as possible of any arrangements which they may have with pastors in the country, to preach in London, Lord's day, April 27th, so that the lists may be filled up as soon as possible.

It has long been felt that the mode usually adopted in choosing the Committee at the Annual Meeting of members, has been attended with considerable inconvenience. To remove that inconvenience as far as possible, and to expedite the proceedings, as well as to enable the members present to deliberate on their votes, the following regulations have been resolved upon, and we publish them here, in order to make our friends generally acquainted with them,

"1. That at the Annual Meeting of Members, the first business attended to after the opening of the meeting, shall be the reading the list of attendances of the Committee and nominating members to serve on the Committee for the ensuing year.

"2. That each nomination shall include the residence of the member nominated.

"3. That the list of nominations shall be read over, and when completed, shall be immediately printed with the following heading:—

"Names and residences of members of the Baptist Missionary Society nominated to serve on the Committee for the year 1851-2.

"Each member is requested to place a mark against the names of not more than thirty-six, the number of which the Committee is to consist.

"Names and residences to follow in alphabetical order."

"4. That as soon as the lists are printed, they be distributed among the members present."

"5. That at two o'clock scrutineers be appointed to collect and examine the votes."

The contributions to the Cholera Fund continue to flow in liberally, and from every part of the country. They afford a pleasing indication of the deep sympathy which is felt by the churches in the present condition of Jamaica; and the relief afforded cannot fail to cheer and comfort the minds of the brethren there, even if it fall short of what is required by the necessities of the case. Up to the 31st of January we had received about £1,450, and directions had been forwarded to Jamaica to draw for £550. No pastor there had been overlooked. The sub-committee appointed to distribute this fund will now wait the arrival of the next mail before they take any further steps. About £200 more have been received for this fund up to the 14th of February. Perhaps an equal amount may come in before the end of the month.

The receipts for general purposes have not been so large these two past months as usual. This may in part arise from the efforts which our friends are making to relieve Jamaica distress. We hope, however, an effort will be made to regain some of the lost ground. The total receipts to Jan. 31st have been £12,245, being £230 less than those of the previous year to that time. For General Purposes we have received £9,490 being £187 more. The total expenditure has been £15,281, being £907 less; so that financially the Society is £1000 better, but it is mainly owing to *decreased expenditure*, which means, in fact, *diminished agency*.

The following letter from a warm and kind friend of the Mission will be read with interest. We hope it will lead to similar doings elsewhere.

To the Editor of the Baptist Missionary Herald.

DEAR SIR,—As you have invited the readers of the "Herald" to furnish statements with a view of showing what may be done to augment the funds of the mission, by what is done, you may possibly think the following facts not unworthy of insertion in some future number. On the morning of the first Lord's day in the month, a missionary service is held in our Sunday schools. Prayer is offered, portions of missionary intelligence are read, and short addresses given by the superintendents. In the afternoon, a collection is made in every class, the officers and teachers always setting the example. Sometimes we raise twenty shillings at a collection, at others less. Last year our Sunday school offering amounted to a trifle more than nine pounds, a small sum it may be thought for twenty-three teachers, and 290 scholars, but with scarcely an exception, they belong to the working class. The Bap-

tist Mission presents few features more encouraging at the present time than the interest taken in it by the young.

The habit of giving which is being formed in thousands of this interesting class, will tell powerfully upon the funds of the Society in future years. All honour to the "Young Men's Baptist Missionary Association." It was a wise and happy thought to embody in a distinct organization for missionary purposes, the youthful intelligence, and zeal, and piety of our churches. An increased circulation of that welcome little visitor, the "Juvenile Missionary Herald," could not fail to be productive of good results, and if all the respected pastors of our churches could find time to preach an occasional missionary sermon to the *young*, it would tend to sustain the missionary spirit where it exists, and to revive it where it has declined.

Sincerely yours,

C. K.

Sabden, January 9, 1851.

Mr. COLE, the Secretary of the Young Men's Missionary Association, has requested us to insert the subjoined communication.

YOUNG MEN'S MISSIONARY ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The following is a digest of this Society's operations during the past quarter:—

Three lectures to young men have been delivered in the Library by the Revs. Charles

Stovel, J. Makepenco, and F. Trostrail, upon subjects eminently calculated to stir up and keep alive the missionary spirit.

On the 27th of December a special devotional meeting was held, to implore the divine blessing upon the Rev. J. A. Wheeler and our African mission. The Rev. W. Howison presided. Addresses were delivered by the Rev. J. A. Wheeler, and Messrs. Carr, J. Beecham, and Colo. The meeting was a most impressive one, and it is hoped the feelings produced will be long felt.

The Committee have delivered fourteen lectures on India to the metropolitan schools, and have assisted at twelve juvenile missionary meetings, besides delivering addresses to many Sunday schools, both in London and the provinces.

In December last two members of the Committee, Messrs. Keen and Cumming, delivered six lectures on India, &c., in the town of Birmingham; and in January, the Secretary, Mr. Cole, delivered five public lectures in London upon the same interesting subject.

The Committee have also had the pleasure of forming three fresh juvenile auxiliaries to the parent society, and have allotted several mission schools for support to schools at home.

Several additions have been made to the museum during the quarter, especially a set of models of the different castes in Ceylon, from their esteemed friend Mr. Allen. The Committee would again invite the co-operation of those who are able to aid them by the gift of articles brought from foreign climes.

Finally, they have been endeavouring to arrange for the forwarding a weekly newspaper regularly to each of our missionary brethren, to whom such a gift would be inestimable; they have succeeded in supplying thirty of the missionaries, and hope next quarter to be able to say that each of our missionaries are supplied. Any friend who takes in a paper regularly, and can spare it for this object, the Secretary will be happy to communicate with on the subject.

Many friends will be happy to learn the safe arrival in Calcutta of the ship "Marlborough," which conveyed to India our esteemed friends Mrs. YATES, Mrs. PENNEY, Mrs. SYKES, and Mrs. BISS, with their families. All were well at the date of our advices.

POSTSCRIPT.

We beg to remind our friends, and hope they will kindly take special notice of it, that the accounts close on the 31st instant, and that contributions intended to appear in the report must be sent in on or before that day. The sooner the better.

The following Contributions have been received for the "West India Cholera Fund," in addition to those acknowledged in the last Herald.

£ s. d.			£ s. d.			£ s. d.					
Abergavenny.....	1	3	4	Bratton	5	0	0	Clifton	10	0	0
Abingdon	3	10	0	Brantford, Old	10	9	3	Colechester	2	7	0
Amerham, Young Gen- tlemon at Mr. West's School	2	0	0	Bridgewater	11	6	0	Collingham	1	14	0
Ashford	4	17	1	Bridgnorth.....	5	8	1	Mrs. Nicholls.....	5	0	0
Barnoldswick	3	3	0	Brighton, Little	0	13	0	Coventry.....	10	0	0
Bath	3	15	0	Bristol, Counterslip.....	12	8	3	Crookerton.....	0	11	8
Do., York Street	0	13	6	Brixton, Salem Chapel	27	1	0	Devonport	12	5	0
Battersea	7	13	10	Bromsgrove	4	1	9	Dorchester	5	0	0
Beebles	2	6	0	Bullth	1	0	0	Drayton, West	2	14	8
Beckington	0	14	0	Burford	0	18	4	Exeter, South Street, additional	0	5	4
Berkhampstead.....	3	12	0	Burnley	2	3	0	Eynsford	2	0	0
Beverley	5	7	9	Burslem	3	3	0	Falmouth	7	18	0
Birmingham, Graham Street	9	9	2	Calne	5	10	6	Fareley	4	12	7
Blair Athol	3	2	0	Camberwell	77	15	10	Footscray	1	2	6
Blakeney	5	0	0	Jones, Messrs. C. T. and F. O.....	0	10	0	Ford Forge	3	0	0
Bloxham	1	0	0	Stone, John, Esq	5	5	0	Frome, Sheppard's Bar- ton	13	10	0
Bolton	5	1	0	Cardiff, Bethany	0	12	0	Gillingham.....	1	1	0
Boston	2	10	0	Caxton	1	0	0	Glasgow, Hope Street ..	10	0	0
Buxmoor.....	0	13	0	Chadlington and Little Tow.....	3	9	0	Do., John Street	13	11	4
Bradfield.....	0	10	0	Chatnam.....	2	7	0	Glensford	1	18	0
Bradford, Zion Chapel	14	8	6	Mr. Joseph Acworth	1	0	0	Gorsley	2	2	0
Brantree	1	10	0	Chesham, additional ..	0	6	0	Hackleton	1	7	0
				Chudleigh	3	1	8	Hanley	7	0	0

£ s. d.			£ s. d.			£ s. d.					
Harlow	7	4	6	Shoreditch, Austin St.	3	10	0	Royston, Mrs. Carter			
Harpole	1	10	0	Trinity Chapel	8	0	0	and Mrs. Thos. Good-			
Hastings	10	2	4	Weigh House Chapel,				man	2	0	0
Hatcham	3	0	0	(Rev. T. Binney's)				Rugby	0	5	0
Highgate	0	17	0	part of collection ...	15	0	0	Salendine Nook	11	2	0
Hitchin	17	0	0	Long Buckby	4	0	0	Sandhurst, Mr. Bassett	0	2	6
Houghton Regis	3	8	6	Loughborough	1	1	0	Shaldon	0	10	0
Hull	14	8	0	Loughton	8	5	6	Sheepshead	2	2	0
Ingham	3	8	4	Luton, Old Meeting ...	6	3	6	Sheffield	10	0	0
Kettering	10	0	0	Lychett Minster	3	5	0	ShIPLEY	2	19	3
Kingshill, Little	2	0	0	Ldnevny	3	0	0	Shrewton, Zion	4	0	0
Kislingbury	1	11	4	Maesyberlan	0	14	4	Sharnon, additional ...	0	18	0
Landport	2	0	0	Maidstone, King Street	13	12	0	Soham	0	13	0
Leeds	34	5	1	Manchester, Union Cha-				Southwell	1	0	0
Leicester, Charles St.	5	0	0	pel, additional	38	0	0	Stonehouse	3	0	0
Lewissham Road, addi-				Do., York Street	4	5	0	Speen	1	7	9
tional	2	7	0	Melksham, additional ...	2	7	6	Street	1	7	6
Lincoln	6	1	0	Milton	2	12	0	Sutton in Elms	1	12	6
Liverpool, additional ...	36	16	4	Neath	2	0	0	Swaffham	4	0	1
Do., Myrtle Street	32	0	0	Necton	1	11	0	Swanbourne	0	12	0
Do., Pleasant Street	7	0	0	Newcastle on Tyne	1	15	0	Swavesey, New Church	3	14	6
Llandidloes	0	9	9	Do., Newcourt	4	7	6	Swansen, Bethesda	2	0	0
Lockwood	2	5	8	Do., Tuthill Stairs,				Talywern	0	13	0
London -				additional	0	5	0	Tevesbury	6	5	3
Amicus	0	5	0	Newton Abbott	1	10	0	Torrington, Great	6	15	10
D. F. T.	5	0	0	Newtown	2	5	0	Tottlebank	1	8	10
Davey, Mr.	1	0	0	Northampton	13	3	7	Town Malling	5	7	9
Friend, by Rev. G.				Do.	1	12	3	Trowbridge	20	8	7
Pritchard	3	17	7	Norwood, Upper	1	13	5	Tunbridge Wells	5	3	6
Tritton, Jos., Esq. ...	5	5	0	Oxford	10	10	0	Walsall, Goodall Street	1	10	6
Vickers, J., Esq. ...	2	2	0	Pembroke, Bethel	9	13	9	Waltham Abbey	2	8	1
X. Y. Z.	0	2	6	Pembroke Dock, Beth-				Wantage	5	15	6
Blandford Street	10	14	6	any	1	11	6	Wellington	6	0	9
Church Street	5	11	0	Plymouth, additional ...	3	18	6	Wellington, Salop	1	11	0
Devonshire Square,				Pontheer	6	13	0	West Haddon	0	9	0
additional	0	12	6	Poole	5	10	0	Westbury Leigh	3	5	6
Islington Green	7	3	4	Portsea, Ebenezer	1	7	0	Weston	4	12	6
John Street	54	11	6	Edward Lee, Esq.	1	0	0	Willingham	1	4	6
Maze Pond	46	16	10	Preston	10	2	6	Winscombe	1	2	0
New Park Street, addi-				Ravensthorpe	1	4	0	Wokingham	7	1	0
tional	1	0	0	Redruth	4	0	0	Woolwich, Queen Street	5	5	0
Prescot Street, Little				Romsey	3	10	0	Wrexham	3	5	6
additional	5	7	0	Ross	2	10	6				

FOREIGN LETTERS RECEIVED.

AFRICA	CAMEROONS	Johnson, T. H.	August 7.
ASIA	BENARES	Russell, J.	December 30.
		Small, G.	December 5.
	CALCUTTA	Leechman, J.	November 14 (2 letters).
		Russell, J.	November 14.
		Sale, J.	December 7.
		Thomas, J.	December 7 and 21.
	COLOMBO	Allen, J.	December 13.
	CUTWA	Carey, W.	November 20.
	DINAGEPORE	Smylie, H.	October 22.
	HOWRAH	Morgan, T.	November 23.
	JESSORE	Parry, J.	January 6.
	MADRAS	Page, T. C.	December 12.
	NARSINGPORE	Phillips, T.	December 4.
	SERAMPORE	Marshman, J.	December 7.
BAHAMAS	GRAND CAY	Rycroft, W. K. ...	No date, received Feb. 5.
	NASSAU	Capern, H.	December 16.
		Littlewood, W. ...	November 1.
BRITANNY	MORLAIX	Jenkins, J.	February 10.
HAITI	JACMEL	Webley, W. H. ...	December 26.
JAMAICA	BROWN'S TOWN	Clark, J.	December 26.
	KINGSTON	Cornford, P. H. ...	January 11.
	PORT MARIA	Day, D.	January 8.
	SPANISH TOWNS	Phillippo, J. M. ...	December 27.

	£ s. d.		£ s. d.		£ s. d.
HERTFORDSHIRE.		NORTHUMBERLAND.		SOUTH WALES.	
Boxmoor—		Newcastle on Tyne, New Court—		CARMARTHENSHIRE—	
Collections.....	2 4 11	Collections.....	8 13 8	Carmarthen, Penuel—	
Contributions	4 10 10	Contributions	7 11 4	Collection	2 7 4
Do., Sunday School	1 4 3	Do., for <i>Translations</i>	1 0 0	Contributions	4 2 0
		Do., for <i>Female</i>		Llangydeirn.....	0 9 6
	8 0 0	<i>Education</i>	1 5 6	Logy—	
Less expenses	0 10 0			Collection	0 12 10
	7 10 0	STAFFORDSHIRE.		Sunday School	1 7 2
Ware—		Coseley, Darkhouse—		Newcastle Emlyn.....	12 6 3
Contributions, by Mr.		Collections.....	4 6 9		
B. Medcalf.....	1 12 6	Contributions	3 8 2		
		Do., for <i>Dove</i>	1 1 0		
KENT.		West Bromwich—		GLANORGANSHIRE—	
Blackheath—		Contributions	0 3 0	Neath, English—	
Contributions, by Rev.		SUFFOLK.		Sunday School	0 13 0
Dr. Hoby	4 6 0	Ipswich—			
Faversham—		Harwood, Thos., Esq.,		PEMBROKESHIRE—	
Contributions, by Miss		by Mr. W. Pollard	1 1 0	Bethabara—	
Packer, for <i>Native</i>				Collection	2 1 8
<i>Preachers</i>	0 17 6	WILTSHIRE.		Contributions	1 5 0
Sevenoaks—		Trowbridge—		Do., Sunday School	2 9 3
Contributions	16 10 3	Evans, Mr. J. E.	1 0 0	Honeyborough—	
Do., Sunday School	0 11 0			Collection	1 12 6
Suton at Home—		WORCESTERSHIRE.		Letterston—	
Sunday School	0 9 6	Bewdley	3 6 0	Collection	1 2 0
		Cradley—		Contributions	0 11 0
LANCASHIRE.		Contributions	0 17 1	Pembroke Dock—	
Burnley—		Netherton—		Collection	3 12 0
Collection	7 2 6	Collection	1 3 11	Bethany—	
Chowbent—		Contributions	2 13 7	Collection	7 10 3
Collection	5 16 8	Do., Sunday School		Contributions	2 9 10
Liverpool—		Teachers.....	1 10 0	Bush Street—	
Evangelical Continen-		Stourbridge—		Collection	5 5 6
tial Society, for <i>Mor-</i>		Collections.....	2 8 0	Contributions	7 7 1
<i>lais</i>	10 0 0	Dorricutt, Mr. J.	1 1 0	Penybryn—	
Rochdale—		Dorricutt, Mrs., for		Collection	0 16 5
Contributions, by a		<i>India</i>	1 1 0	Pisga—	
young friend	3 0 0	Westmanecote—		Collection	1 2 6
Spark Bridge—		Collection (less ex-		Sardis—	
Fell, John, Esq., for		penses)	1 6 3	Collection	0 18 4
<i>W. & O.</i>	2 0 0				
Tottlebank—		YORKSHIRE.			
Collection	6 0 0	Earby—		SCOTLAND.	
Contributions	9 0 0	Collection	1 4 0	Edinburgh—	
		Ripon—		Contributions, by	
LINCOLNSHIRE.		Earle, F. Esq., M.D. ...	6 17 0	Mr. D. M. Irvine,	
Brockelsby—		Slack Laue—		additional, for	
Contributions, Juve-		Collection	2 2 0	<i>Dove</i>	0 2 6
nile	0 10 0			Leith Walk—	
Partney?.....	0 10 0	NORTH WALES.		Contributions	3 7 7
		MONTGOMERYSHIRE—		Lochgilphed—	
NORTHAMPTONSHIRE.		Newtown—		Contributions, for	
Middleton Cheney—		Contributions, for		<i>Native Preachers</i> ...	0 12 0
Contributions, for		<i>Native Preachers</i> ...	1 13 0		
<i>Native Preachers</i> ...	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, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

THE ENDURING WORD.

THERE is a neighbouring nation where the majority of the people hate the Bible as "the heretic's book." The minister is in the pulpit proclaiming to an attentive audience the word of life. Fellows of the baser sort, in considerable numbers, force an entrance; and, after creating much confusion, bear away with them two copies of the Holy Scriptures. These, as in triumph, they burn in the public street. A little after, when the excitement had passed away, a few Christians returned to the spot. Among the shrivelled remnants of the fire, they found that text remaining in distinct legibility—"the word of the Lord endureth for ever." It was taken home, and laid up as a precious deposit for encouragement in future struggles.

Yes, "the word of the Lord endureth for ever." Its enemies may rage, but it is not to be put down. Its victory is as certain as that its Author is in heaven. "It shall not return to him void, but accomplish that which he pleases, and prosper in the thing whereto he sends it."

Hence principally arises our hope in respect of Ireland. It is a field of peculiar difficulty and discouragement. Here, more strongly than in any other quarter of the world, is the "man of sin" entrenched. Here the people, under a special delusion, believe his lie. Here his forces muster in overwhelming numbers, and surround his banners with singular zeal. How few, comparatively, after considerable expense of time and treasure have yet received the truth, and declared themselves the freemen of Christ. Are we then to retreat? No; "the battle is the Lord's." Do we despair? No; our cause is that of the word of God, the divinely appointed instrument of blessing,—and "it endureth for ever,"—it cannot be defeated.

"The word of the Lord is quick and *powerful*, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." In a district of considerable darkness, it is announced that an agent will preach in a school-house, on a particular evening. The time arrives, the congregation is assembled, and the worship begun. But there is an auditor who is not of the congregation. Stealthily she takes her place outside under a window, desirous of hearing, but afraid of being seen. The bow is drawn at a venture; but infinite wisdom guides the arrow. The preacher reads from the New Testament,—"*Neither is there salvation in any other*: for there is none other name under heaven given among men, whereby we must be saved." This testimony reaches her heart. It is carried home in the demonstration of the Spirit. She returns to her habitation, but not to rest, till, having inquired the way of God more perfectly, she is baptized on a credible profession of faith in the *one* Mediator between God and man. She is now a consistent member of a Christian church in the New World.

In Ireland she was brought out of darkness into marvellous light. There she readily witnessed a good confession before many witnesses. But her stay was then comparatively short in the sister isle. Not long after her conversion, she emigrated, with some others, to the United States where, we understand, her walk is "worthy of the Lord unto all pleasing." O! had circumstances admitted of her remaining in her native land—had the thousands of her brethren and sisters similarly rescued by the instrumentality of the Baptist Irish Society, been able to remain—what a different aspect would our mission now present! How influential in numbers and in other respects would our smallest churches now be!

But those emigrant converts, though removed from Ireland, are not lost to the church. They still testify for Christ, though in a different locality from that in which their testimony was originally tested. Their light still shines, but it now illuminates another land than that which gave them birth. The vast solitudes of the "far west," whither for the most part they try to find their way, are hereby peopled with followers of the Lamb. Ireland's loss is America's gain.

But amid the many discouraging circumstances connected with the Irish

mission, we look up, with renewed confidence to God. Our hope is in his word. It is by it we expect to conquer. It is still the same weapon of success it was in former days. It is still equally mighty, equally adapted to every variety of human character. With it—under an awful responsibility—are we now entrusted of God with the conversion of Ireland. Ours is a duty as evident as it is sacred. We may not, we cannot go back. The greatest difficulties are now conquered. Many obstructions, once existing, exist no more. New and hopeful fields of labour demand attention. Districts are now open to the word of life, where, by human authority, all access was once prohibited. The fruit of years of labour—labour that long appeared in vain—is thus beginning to appear. And is this a time for those who have toiled on alike in evil as in good report—those who have borne the burden and the heat of the day—to decline further effort? “Up and be doing,” is the peculiarly emphatic language of Providence now in respect of Ireland. Our diligence must be doubled. Never were the teachers of Roman Catholicism more active in Ireland than now. The recent agitation has called out all their energies. To speechifying they reply by action. The zeal of priests, of sisters of charity, of all Catholics, whether high or low, learned or unlearned—not only to maintain their ground, but to *proselyte*, can be but very imperfectly understood in England. It amazes those who have been long and intimately conversant with the workings of Popery. Is this a time for Baptists to look with indifference upon a field which Catholics with calm confidence claim as their own, and from which they anticipate so much in the way of sending out colonies either to England or America? *Great Britain must evangelize Ireland, or Ireland will Romanize Great Britain.*

Help us, then, brethren, to occupy Ireland more efficiently than we have ever done. Give us the means of encountering this antagonist in a manner proportioned to the importance of the attempt. To us, as a denomination, the conflict peculiarly belongs. It is ours, with consistent confidence, to call their attention to the divine word as a perfect rule of faith and practice. It is ours to put before them in the spirituality of the church, either as to its Head, its membership, or its ordinances, a correct embodiment of New Testament truth. It is ours, not so much to rebuke their errors or misdeeds, as to invite them to meditate with us on the character of Him who “*by Himself*” purged our sins.” Come up with us, brethren, more resolutely than ever, “to the help of the Lord against the mighty.”

Forget not India,—forget not Africa,—forget not Jamaica under its recent sore visitation,—but, Oh! remember Ireland likewise—our “little sister”—“*black but comely*”—long down-trodden and degraded—feebly sensible of her real state—and, amid her many wrongs, generally overlooking the *one* terrible cause of God’s displeasure, and of her consequent wretchedness.

The following is extracted from PAT. BRENNAN’S letter:—

On last Saturday I met a poor man in Boyle; he and his wife said they wished to have a conversation with me. I went aside with them; they said that the priest had gone to their house a few days before, and that he had seen a Testament in their possession. He asked the poor man, “Was he in the habit of reading that book? “Indeed, sir,” said he, “I do not read as much of it as I ought.” “Did I give you liberty to read it?” said the priest. “No, sir; nor did I think it necessary to ask any man’s liberty to read the word of God.” “You are a heretic, sir,” said he, “and I will excommunicate you from the true church.” “You may do that, if you like,” replied the man, “but you cannot

cut me off from God, whose blessed word is that book which you condemn.” The priest went off quite enraged. That was a Testament that I gave to a son-in-law of this poor man some time since, and when going to England lately, he gave this book to his father-in-law, and I trust that it has been the means, in God’s hand, of saving the soul of this individual. This, indeed, came to me as the fulfilment of the promise, “Cast thy bread upon the waters, and it shall be seen after many days.” I promised to visit this man, at his own earnest request, and to bring him some tracts.

On Thursday last, when on my way home, a woman called me into her house. She said, “I have a book which I got from a gentleman, and I am going to sell it; will you buy it?”—(it was a Testament.) I asked

her why she was about to sell it; she replied, "This is the time of the blessed jubilee, and the priest will neither hear my confession nor give me absolution while I have it in my possession." "Well," said I, "I am sorry to hear that, for if the priest understood the meaning of God's jubilee, he would love God's blessed book, and would recommend it to all his flock, for this book proclaims liberty to the captive souls, and those that are bound in sin, if they come to Jesus Christ for pardon, they will have life eternal. This is the true jubilee, and he that will deprive you of this blessed book, deprives you of the means that God has appointed to lead poor sinners to Christ our Saviour." The woman was evidently much confused, and said she would not part with the book. I continued with her for some time, and stated the gospel to her. I mention this to show the wicked contrivances of the priests to keep the people from reading the word of God.

Mr. Mc KEE in a letter received a few days back, says:—

I had the pleasure of baptizing a young man on the evening of last Lord's day, in our chapel, who was brought up a Romanist, and had remained so until last spring, when he came to this neighbourhood to reside. He was but a short time here, when he came to our chapel with one of the brethren who had invited him. He was interested in what he heard, and soon became regular in his attendance. When I saw that he was coming regularly, I called upon him, and gave him a few tracts to read, which I had selected as suitable for him. I was particularly pleased whenever I turned my eye to where he sat in the chapel, to see that he was very attentive, and that whenever a text was quoted he turned up the bible to find it for himself. After he had attended us regularly for some six or seven months, I took an opportunity of having a private interview with him, and earnestly pressed upon his mind the subject of personal religion; and I have reason to know, from what he has since expressed, that it was not labour in vain. The Lord appears to have opened his heart to receive the truth as it is in Jesus.

Last week he called upon me to intimate that he wished to unite with us in church fellowship, and after giving him such advice as I thought necessary, I mentioned his case at a church meeting the same evening, when two of the brethren were deputed to visit him and report to the church. They did so, and when he was proposed for membership on Lord's day, I never saw a case where there seemed to be more cordiality, not to say unanimity, in the reception of a member. I am the more particular in stating this, because the great bulk of the Protestants in the north of Ireland seem to think that it is next

to impossible that converts from Roman catholicism can be sincere. Our young friend acknowledges that he knew nothing of the way of a sinner's acceptance with God until he came amongst us. May we not say, dear brother, that this "is a brand plucked out of the fire?"

MICHAEL WALSH says in a recent letter:—

I wish to give an account of one Roman Catholic man, who, depending much on his abilities, came to my house to discuss on the various subjects connected with the church of Rome. The first time he came was at night, and we continued at it till a late hour. His first point was, that none received the Holy Ghost but through the agency of the apostles, he said the Lord never breathed on any but the apostles, saying "Receive ye the Holy Ghost," &c.; but the scripture of truth proved otherwise, I brought him at once to the day of Pentecost, and showed him it was poured out on others as well as the apostles, &c.; he likewise said that Paul did not go out to preach, till he was first brought to the house of Simon, the tanner, where Peter was, to be sent forth by him; but I read the 9th chapter of the Acts for him, and he was greatly surprised to find that he did not come in contact with Peter at the time; again he argued, that any one that observed the outward ordinances would be saved, that is, baptism and confession, &c. I showed him that a person might be baptized, and confirmed, and go to confession, and yet be a drunkard, a liar, a blasphemer, &c., &c. I asked him, did the outward ceremonies then save the person? showed him it was not by any of these that faith came, but simply by the word of God. In two days after he came back again, and we spent a good part of the day discussing various subjects, in one of which he strove to prove the bible was not a sufficient rule of faith, &c. I read some portions of the word for him, from the Douay bible, and showed him from it the scriptures were a sufficient rule of faith. We parted on good terms, and I wish what he heard in the course of the discussion may prove profitable to him.

Distributed in the course of the month sixty-four tracts; visited sixty-nine families, fifty-seven protestants, and twelve Roman Catholics, one hundred and seventy persons; that is one hundred and nineteen Protestants, and fifty-one Roman Catholics, with others, when opportunity permitted, heard the word in the course of the last month.

The following is extracted from Mr. BAIN's letter. He succeeded our friend Mr. BATES at Banbridge.

So far my success has been certain; but

I would be very cautious in my correspondence of making statements, or leading you to form expectations that might never be realized. The soil is not congenial for baptist labour, nor the people prepared to receive baptist views. The public mind has been trained under presbyterian influence and the aristocratic feeling is decidedly in favour of the Prayer-book and the Thirty-nine Articles. However, if I be made the instrument of good to any, and succeed in bringing them to a knowledge of the truth as it is in Jesus, it will be an easy thing to make them baptists. To this I have directed my efforts hitherto, and not altogether in vain. As I have stated in my letters, the morning congregation does not fill the small chapel, but in the evening there is not accommodation for the people. While there are twenty-four individuals in the church of England, we have about one hundred and fifty, and our chapel was only built to accommodate one hundred. I have been recommended to enlarge our place of meeting by persons not connected with us, and some have offered to subscribe; but not knowing how the congregation may fluctuate in the summer time, I deem it more prudent not to entertain the subject at present.

The ministers of other denominations are very affable and courteous, (the church always excepted). The rector has condescended to remonstrate with some of his people for going to such a place as the "baptist house," and his curate says we are "heretics." I am indebted to their pastoral visits for some regular hearers! I take no notice whatever of their underhand warfare; it does us good, and directs public attention to our cause.

Another agent writes:—

For the past month I have been employed as usual, endeavouring to read and speak the truth wherever an opportunity presented itself. I have been in the county of Sligo for a week, and held many prayer-meetings, and on each occasion a good number of Roman Catholics attended. I had a meeting on the sabbath-day in the house of a Protestant, Wm. Sythe, a good number were in attendance, and some were intelligent persons; and after reading, singing, and prayer, we had a religious con-

versation, in which the Roman Catholics present seemed much interested. Many left much satisfied, and regretted that such opportunities were not more frequent, and that they would feel most happy to attend even if the priests were to know it. Oh, may our prayers be directed to our heavenly Father constantly on behalf of our poor fellow mortals, that their minds may be still more enlightened by the Holy Spirit to discern truth from error, and that the means of hearing and learning the precious truths of the gospel may be brought more and more within their reach.

Another extract:—

I hold the weekly prayer-meetings, and am happy to say that many come with a desire to learn and be instructed in the truths of the bible. They have no other motive, for although many of them are poor and needy, we cannot relieve them; the priests here have often spoken from the altar, and given such threats as we feared sometimes would prevent both the parents and the children who still attend our sabbath-school from coming at all, notwithstanding, every sabbath up to this time we have had the majority Roman Catholics, though the tracts we have given them have been more than once taken from them and torn. One of the national teachers has made himself very officious in acts of this kind, and when he can get them, brings them to the priest. The children have now a large number of tickets with a text of scripture on each. We said, when they had a certain number, they should have some kind of good book for a reward. Some have doubled the number already. We expect soon our kind friend Mr. Jackman, who has always taken such an interest in the scriptural instruction of the young and rising generation: he cheerfully promised reward-books when I applied to him, and regrets that delicate health has kept him away so long.

I visit many families weekly, when I am generally received cheerfully. I always bring (when visiting) the Irish bible, which I find them more willing to listen to, and which they understand much better than English.

The Accounts of the Society will close on the 31st March. Will our friends who have not collected please to do so, and remit the amounts as soon as possible?

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, 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.

APRIL, 1851.

MEMOIR OF THE LATE REV. ROBERT ROFF,

OF CAMBRIDGE.

BY THE REV. JOHN JORDAN DAVIES.

THE Rev. Robert Roff of Cambridge, one of the most able and estimable of our ministering brethren, has recently been taken away from us; and gratitude requires that we should "glorify God in him," while wisdom dictates that for the good of others, and especially of the rising generation, some memorial should be preserved of his piety and worth.

Amongst his papers some interesting records of certain passages of his history have been found, short extracts from which cannot fail to interest those of our readers especially who had the happiness to know him.

He was born on the 4th of March, 1800, at Stow-on-the-Wold, Gloucestershire. During his early years he appears to have enjoyed but few religious advantages, and to have been altogether without any religious impressions; for until his twentieth year, he says, he lived "a total stranger to himself and God." Through the salu-

tary restraints of parental counsel and authority he was, however, kept from the paths of immorality. "I well remember," he remarks, "when very young, having, in play with other boys, from some provocation hastily taken the name of God in vain, my conscience so sharply reproved me that I immediately retired from my sports ashamed and grieved that I had so grossly offended the Being whom I had been led to consider the moral Governor of the world, but whose favour I thought I must procure by my own good works."

But he complains that the principles which produced this state of mind were too weak to resist the temptations by which he was assailed as he grew into life. "Having once yielded," he says, "my inclination to evil became stronger and the power of resistance weaker; conscience frequently disregarded in his reproaches for the commission of crime, gradually receded and but seldom

spoke; thus I only seemed to want deliverance from the restraint of parental authority to give full scope to the indulgence of my sinful passions. This was the state of my mind when I left home to go to Cheltenham in 1817. There I was providentially placed in a family where the fear of God was, and thus was kept from plunging into those excesses of iniquity which in other circumstances I might have done. But even here I found opportunities for sinful indulgence, and though from a profession of religion which I kept up by regular attendance at the house of God I gave some reason to hope better things of me, yet, in fact, I was growing worse and worse. Such was I till June, 1820, when I sought and found the Lord in prayer; and in this duty found the greatest enjoyment, the most pure and exalted joy I had ever known. In what an interesting light did the Redeemer of souls appear unto me when I could view him as my Saviour, having atoned for my sins, reconciled me unto God by his blood, and interceding for me above.

"I now began to read my bible, and that which before appeared a sealed book, now disclosed to my view the most delightful truths; and in contemplation of them I was ready to exclaim: 'Oh the depth of the riches both of the wisdom and love of God! how unsearchable are his judgments, and his ways past finding out.'

"But my enjoyment in such an exalted degree was not of long continuance; Satan and the world assailed me. It was suggested to my mind that these feelings and fancied enjoyments were mere delusions; and I too readily listened to the deceiver. Through the tender mercies of our God, however, I was enabled to persevere in my supplications at the throne of grace, and I again obtained the blessed assurance, stronger than before, that Christ was

MY Saviour. My former companions saw with astonishment the change which appeared to have taken place in me, and began to inquire why the people of God were chosen as my companions, and his house as my place of resort, in preference to their society and those scenes which once were my delight? Though I severely felt their reproaches I was kept from any compliance with their solicitations. Perceiving it to be my fixed determination no longer to associate with them, they soon forsook me and gave me up to the fatal delusion, as they supposed, by which I was held. And now having no intimate companions, that part of my time which was at my own disposal was employed in reading the scriptures and other good books. About this time I was led to inquire into the difference of sentiment that exists among the numerous sects of religionists. And almost immediately my attention was directed to the ordinance of Christian baptism. Sitting down to the examination of the New Testament without any prepossession of mind in favour of either mode of administration, and without having read any work on the subject, I was soon convinced by the plain and simple statements of the evangelists and apostles that immersion is the scriptural mode of administering the ordinance of baptism, and that believers are the only proper subjects of it. But though my judgment was so readily convinced of the nature, necessity, and importance of this ordinance, I felt a great reluctance to submit to it, for two reasons,—the fear of reproach, and another, the most powerful, a fear that I was not a proper subject for such a holy ordinance, and especially as it was to be the precursor of approach to the Lord's table; a privilege I very much desired, and yet feared to seek, lest I should be eating and drinking to myself condemnation. But these suggestions

came from the adversary of my soul, and deserved no entertainment.

"About December, 1820, I had some conversation with Miss B. on religious subjects; who, I suppose, perceiving some alteration in me seemed to wish to obtain some further knowledge of the state of my mind. At a second interview she mentioned to me the ordinance of baptism and union with the church of Christ as exalted privileges, and expressed a wish, full of Christian charity, that I should be a participant of them. This led me to a more serious consideration of the subject, and the result was I determined, by the help of Almighty God, to consecrate myself to his service.

"A third meeting introduced me to Mr. Williams, baptist minister, of Cheltenham, who had received previous intimation of me; but in his presence my lips appeared sealed. I could say nothing of the state of my mind. From this time, however, I had frequent interviews with Mr. Williams, who lent me books, some of which were of great service to me, especially Booth's *Reign of Grace*, Harvey's *Theron and Aspasio*. I think I shall never forget how gradually the doctrines of Christianity developed themselves to my mind in regular succession, and with what lively interest I contemplated the plan of salvation fraught with wonders, the product of eternal love. After several conversations with Mr. Williams he communicated his intention of admitting me to the ordinance of baptism.

"In prospect of this engagement the enemy of my soul placed before me in terrific forms the discountenance of friends, and the scorn and derision I should inevitably meet with from the world. I communicated my intention to my father and mother, from whom I anticipated opposition; but the Controller of hearts so disposed theirs that they manifested none. The week pre-

ceding the sabbath, my mind was the subject of alternate hope and fear; at one time elated with the prospect of communion and fellowship with Christians whose direction, instruction, and encouragement in the infantine state of my religious experience I so much needed; at another, depressed by basely meditating on the shame and contempt I should ensure by openly avowing my attachment to the cause of Christ.

"Accordingly, on the 1st of April, 1821, I came forward with another young man as a candidate for that holy ordinance. One thing I cannot but notice on this occasion, the removal of all my fears; I felt I should not fear were all the world spectators. I did not feel those ecstatic joys of which some have spoken in this ordinance; but from a consciousness of duty I experienced a solid peace, a serious conviction of the presence of God, and a degree of satisfaction of mind nothing before had ever afforded me.

"The prospect which now opened itself to me was delightful; I anticipated much enjoyment in the society of the professed children of God, and in a participation of their privileges. I retired at the close of this day deeply impressed with the importance and solemnity of the duties on which I had attended, the obligations under which I was laid to devote myself to the service of God, and feeling a desire, I hope, to promote his glory and advance his kingdom."

The same month in which he joined the church he was engaged as a teacher in the Sunday school, and appears to have given himself to the important service with an earnest desire to do good. Some time after this, however, we find him complain of a state of spiritual declension into which he soon fell. The following is his affecting account of it:—

"So gradual was the ascendency of the

world gained over my affections, that its progress was almost imperceptible; at least by me it was scarcely perceived. But though I felt it not, I was, as the painful event proved, becoming less and less concerned for the interests of my soul, and more and more attracted to the present evil world: I was sinking into a state of careless indifference to spiritual things. The society of the people of God possessed for me no such attractions as it once did, but rather became irksome and tedious. The ordinances of religion, either public or private, afforded me not that delight they once did, for I felt a barrenness of soul, a coldness of affection in them all; they became insipid and unprofitable. Such, oh my soul! were the painful effects of inordinately, instead of subordinately, loving the creature. Such the consequences of loving and serving the creature more than the Creator, who is over all, blessed for ever.

“In such a state of mind I continued with little variation, but feeling at intervals the bitter pangs of conscious guilt, the remonstrances of a wounded conscience, and the condemnation of the word of God whenever I read it with any degree of seriousness, for the space of about two years. Though during the whole of this time I might not be chargeable with any gross acts of immorality, or the commission of any flagrant crime,—for I believe my outward conduct was much the same as it had been when the ways of God were my delight,—yet my conscience told me I had backslidden in heart from the Lord—that my heart was not right in the sight of God, and this conviction often made me tremble. But I would not forget that in one instance my conduct was marked by an individual who, perceiving its inconsistency, had the faithfulness to tell me of it, which led me to reflect, and the con-

sequence was, I was filled with remorse and shame, and resolved (but, alas, it was in my own strength) that I would no longer pursue a course so dishonourable to God and hostile to my own peace and happiness. And I think I then prayed earnestly to God to deliver my soul from the snare in which it was taken, and guide my feet in the way of his testimonies. Yet, notwithstanding this and many remonstrances of conscience and relents of soul, I relapsed into the same practices. Solitude often forced me, as it were, to compare my present with my past experience, when a lamentable deficiency appeared in love to God and devotedness to his service. These things made me a terror to myself, and the pains they occasioned estranged me from the work of self-examination. Though there might not be any criminality in a connexion I then formed, and to which I must attribute my departure from God, yet as the effects of it were such as to rob God of his glory, and to destroy my own peace of mind, it involved me in guilt. I was led on step by step almost insensibly, and though I sometimes felt an inclination to retract, yet the bent of my disposition led me forwards. Thus I went on, not happily, even in the gratification of my wishes, for I could not engage publicly in any religious exercises, or privately in conversation with any Christian friend, but I thought that the impropriety of my conduct was uppermost in their minds, and that they attached the character of an hypocrite to me. In this unsettled and unhappy state of mind did I continue till it pleased God, in the dispensations of his providence and methods of his grace, to bring about my removal from Cheltenham to Abingdon. This event, though in many respects painful to flesh and blood, hath, I trust, been the means, in the hands of God, of bring-

ing me back unto himself. Oh, how good and gracious is he in all his ways, but how mysterious, and to us inexplicable, very frequently are his ways! By this event I was deprived of the society of some I sincerely loved, and having been so long resident there I felt also a peculiar attachment to the place, which made my leaving it still more painful. And I now see that this was a connecting link in that chain of events which were to mark my passage through life, and on which all my future course depended. But here I cannot but remark the casual circumstance, as it then appeared, which brought me here. I had previously in a measure engaged myself to go to a very distant part of the country, and had fully determined on going there, but by accident (as we commonly call it) my present employer heard of me, and wrote about me, which letter led to a correspondence that terminated in my engagement with him, and never in the course of my life was I so struck with the apparent interposition of divine Providence on my behalf as in this instance. It was so very evident that the situation to which I was about to go would have been far less comfortable—far less eligible for improvement, and in every respect far inferior to my present; but subsequent events far more important than any other, have proved to a demonstration in my own mind that the hand of God was in all this. In about two months after this, in an interview I had with the Rev. Mr. Kershaw, he asked me in the course of conversation if I had ever written my thoughts on any subject; my reply was in the negative. He recommended me to do so, saying, if it led to nothing else it might and would be useful to myself. But for a long time I shrank from the proposition.

“However, at every succeeding in-

terview the inquiry was made if I had complied and my compliance still more strongly urged. At length I reluctantly consented, taking for my subject a passage in Luke, ‘One thing is needful,’ fully determined to write on it in the most simple way, without any desire to please man. The reluctance I felt proceeded, I hope, from a conviction of my weakness, for while I felt this backwardness I at the same time felt a secret desire to be in some way employed in the service of God; a desire which I was afraid to cherish lest I should deviate from the path of duty marked out for me.

“Having accomplished this, I took it to Mr. Kershaw and left it with him, not at all expecting it would obtain his approbation, but at the same time feeling some degree of anxiety for the result. For several weeks I was held in suspense, expecting every time I saw Mr. Kershaw to hear something on the subject. Thus about two months passed over, and at length I resigned all expectation of hearing more of it.

“About this time I again saw Mr. Kershaw, who resumed the subject, and spoke in high terms of commendation of what I had written, and I have since been much surprised that my foolish heart was not elated with pride at what he said, but I thank God I was preserved from it. Oh, that I ever may be! He recommended me to take another subject, and write again; and at the same time asked me if I had ever thought of the ministry. Now I could not say that I had never thought of it, but I feared the thoughts that I had entertained respecting it arose from improper motives, and though I had felt a desire towards it yet I feared that desire was not of God, but that it proceeded from a feeling of regard to the praise of men, which my foolish heart would tell me would be obtained by it. I therefore replied, I had not

with any degree of seriousness or prospect of entering upon it, thought of it. I thought also that there were several things which would render it impracticable. He said he had thought of it, and would recommend me to do so too, assigning as a reason that he thought I possessed talents capable of improvement, and that my age would allow of my spending a few years at an academy for that purpose."

"I cannot describe my feelings after this interview, they were such as I had never experienced before; one thing I know, it tended greatly to increase the desire I had felt for the work, and the spark which I had long laboured to suppress now burst forth into a flame. My imagination carried me forward to a remote period when I should be delightfully employed in directing dying sinners to the Lamb of God who taketh away the sins of the world. I went immediately to a throne of grace and prayed earnestly, I hope sincerely, for guidance and direction, I felt great pleasure in bringing the subject to the mercy-seat, as I also have at every subsequent period when I have made it the matter of prayer. I continued to think about it (for it appeared impossible I could forget it even for a short season), and a variety of objections arose in my mind, very formidable, and some, as I then thought, insuperable. The accumulated weight of these pressed heavily upon my mind and greatly discouraged me, as they seemed to thwart my desires. But notwithstanding this I determined plainly and faithfully to state them to Mr. Kershaw at our next interview with all my feelings respecting them. The principal of them were,—

"1st. My incapacity for such an important office.

"2nd. Doubts lest I should be found running without being called.

"3rd. Want of pecuniary resources

to maintain myself during my residence at an academy.

"Having stated these objections they were soon removed by the following replies :—' As it regards your capacity, of that you are not to be the judge but others. As to a call for the work, we expect not miracles, in this you must be guided by the bent of your own mind, and the opinion and advice of Christian friends; "the hearts of all men are in the hands of the Lord." And as to the last, that I will remove by engaging to supply any deficiency you may find.' This again greatly encouraged me and led me afresh to a throne of grace. And now I presumed to hope it was the will of God I should go on in this course, as those objections which to me had appeared insurmountable, were so easily removed.

"I again wrote on 'All things work together for good to them that love God, and are the called according to his purpose.' After having perused it, Mr. Kershaw proposed I should prepare another to deliver in the vestry at a prayer meeting, stating that he had mentioned the conversation he had had with me to some of the friends.

"I will not attempt to describe my feelings in the prospect of this engagement; great diffidence of my ability acceptably to perform such a task in connexion with a remaining doubt lest I should not be in the path of duty, greatly distressed me: but as my day so was my strength.

"Having prepared a short sermon I took it to Mr. Kershaw for inspection, who made some verbal alterations, and appointed a day for my delivering it. The subject was, 'Behold what manner of love the Father hath bestowed upon us.' Through the great goodness of the Lord I was enabled to go through this exercise with much more comfort to myself than I had anticipated. I now became more satisfied in my own mind

respecting the course I ought to pursue ; as I went on in the work I found an increasing adaptation of mind for it, and growing delight in it, but yet retained many doubts and fears. Mr. Kershaw now suggested to me the propriety of obtaining my dismissal from the church at Cheltenham, and uniting with that under his pastoral care ; for which purpose he wrote to Mr. Thomas and obtained a letter of dismissal. But previous to my speaking before the church, an event occurred which though it appeared but trifling, was attended with important consequences, and I thought the hand of the Lord was strikingly manifest in it. By a dangerous fall which I had, I severely bruised my leg, which suspended my attention to business, and caused my confinement to my bed for a few days. This gave me a favourable opportunity for serious reflection and solemn consideration of the subject which had long agitated my mind. And during this period of retirement I made it the matter of solemn prayer to God that he would cause me to know his will and lead me in the way in which he would have me to go. I endeavoured to pray in a spirit of humble submission, that he would, if it were his will, open a way for the fulfilment of the desire I felt ; or, if it were not his will, that he would take from me the desire. I hope I have not sought the knowledge of his will in vain.

“Again I was requested to prepare another discourse for delivery publicly. The passage I now took was, ‘Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.’ In which I thought I saw,—

“I. An affecting description,

“II. A positive command,

“III. A gracious promise,

“My feelings in the anticipation of this exercise were acutely painful, and the more so that the Rev. C. Hard-

castle,* who was then in Abingdon, was expected to be present. (For my intercourse with him at this time I have reason to be grateful, as I received from him much valuable information and important advice.) I was permitted before my engagement in public to spend an hour or two in private devotion ; and never do I recollect to have had such convincing evidence of the presence of God with me. It was a delightful season. As the time drew nearer and nearer, in the same proportion the agitation of my mind subsided, and I was enabled to enter on my important engagement in a far more tranquil state of feeling than I could have anticipated ; and though the great adversary of my soul used his arts to distract and distress my mind yet I was enabled to go through it with great comfort.

“I now began to contemplate myself in a new situation of life, in which consistency of conduct was of the first importance ; and this consideration has led me to watch and pray with increased earnestness. Another month passed on without any important occurrence respecting me, except that I was requested to prepare for speaking a third time before the church, which I did on Thursday evening in the chapel ; a larger congregation being present on this occasion than before, rendered it still more formidable. I took for my subject, the responsibility of Christians, ‘If I had not come and spoken unto them they had not had sin, but now they have no cloke for their sin.’ In this exercise the Lord was better to me than all my fears.

“About this time the Rev. Mr. Crisp, Classical Tutor of Bristol Academy, came to Abingdon, with whom Mr. Kershaw had some conversation re-

* For many years the highly respected pastor of the baptist church in Waterford.

specting me. He recommended, should it be determined I should go to the Academy, as I was ignorant of the Latin and Greek languages, that an arrangement should be made, if possible, for my continuance in my present situation, but that I should devote a portion of every day, under the tuition of Mr. Kershaw, to the study of these languages, as it would be of great advantage to me on entering the Academy. Whilst the uncertainty of my future destiny, and the suspense in which I was held, tended painfully to agitate my mind, I endeavoured to compose myself with this consideration—that if the Head of the church had anything for me to do in the ministry, he would open a way for my engaging in it, and if not, he would so close up my way as to give me to see that I was not pursuing the course he would have me pursue; and on this conviction I endeavoured to act in all my prayers respecting it at a throne of grace.”

Under date, October, 1824, he further states,—

“It now appears certain (in the limited sense in which that term should always be understood when applied to temporal things) that my future life will be devoted to the work, the very important work of the gospel ministry. And oh! what an awfully responsible situation will it be, to preach among the Gentiles the unsearchable riches of Christ! A work pregnant with difficulties—replete with trials. Oh, who is sufficient for it! And yet unto me, who am less than the least of all saints,

shall this grace be given. Oh, Lord, thou hast given me, if I possess it, the desire to serve thee and my fellow men. If thou wouldest not have me employed for thee, thou wouldest not have given me the desire. May I ever possess it, and in connexion with it a pure regard to thy glory, as the ultimate end of all!

“The decision of the committee has been that I should be received at the Academy on probation, at the beginning of the ensuing session. May their hopes concerning me be realized, that they ‘may find in me a candidate of equal talent and worth to those who have preceded me.’ I desire only to follow them as far as they followed Christ. My time is now wholly occupied with attention to the Latin language, the business of my calling, and occasional preaching. I have reason to be very thankful, that in the latter exercise I have been graciously supported. What an important era in my life is now approaching me! I anticipate it with a mixed feeling of pleasure and dread—of pleasure, because of the great delight of which I trust I shall be conscious in making known the Saviour whom I love—of dread, because of the greatness of the responsibility that will attach to the situation I may be called to fill, and of my insufficiency for the discharge of its duties; but this consideration supports me—my hope and my strength are in God. It is a thought, that whilst it troubles yet encourages me, that I am but the feeble instrument—the power to use it effectually is of God.

To be continued.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO
BAPTISM.

NO. IV. MATTHEW III. 6.

THE following is the conclusion of Mr. Barnes's note on the meaning of the word baptize in this passage, the previous portions of which we have already given :—

"In the New Testament the word, in various forms, occurs eighty times; fifty-seven with reference to persons. Of these fifty-seven times it is followed by 'in,' *εν*, eighteen times, as in water, in the desert, in Jordan; nine times by 'into,' *εἰς*, as into the name, &c., into Christ; once it is followed by *επι*, Acts ii. 38; and twice by 'for,' *ὕπερ*, 1 Cor. xv. 29.

"The following remarks may be made in view of the investigation of the meaning of this word. 1. That in baptism it is possible, perhaps probable, that the notion of dipping would be the one that would occur to a Jew. 2. It would not occur to him that the word meant of necessity to dip entirely, or completely to immerse. 3. The notion of washing would be the one which would most readily occur, as connected with a religious rite. See the cases of Naaman, and Mark vii. 4, *Greek*. 4. It cannot be proved from an examination of the passages in the Old and New Testaments, that the idea of a complete immersion ever was connected with the word, or that it ever in any case occurred. If they went into the water, still it is not proved by that, that the only mode of baptism was by immersion, as it might have been by pouring, though they were in the water. 5. It is not positively enjoined anywhere in the New Testament that the only mode of baptism shall be by an entire submersion of the body under water. Without

"such a precept, it cannot be made obligatory on people of all ages, nations, and climes, even if it were probable that in the mild climate of Judea, it was the usual mode."

When Mr. Barnes says in the first of his five remarks, that "in baptism it is possible, perhaps probable," we suppose he means that in reading Matthew's account of John's baptism, it is possible, perhaps probable, "that the notion of dipping would be the one that would occur to a Jew." If so, we say at once, Granted. It is the notion which has occurred to thousands of Gentiles, and it is quite natural that it should occur to a Jew, if he read the passage, or heard testimony to the same effect. Dr. Gill, indeed, whose rabbinical learning is universally acknowledged, tells us that the Christians of Christ's time are called by the Jews, in a way of contempt, apostates that received the doctrine of baptism, and were טבויים בידון "dipped in Jordan." We do not controvert our author's first remark; but the second we cannot allow to pass so easily. It is this:—"It would not occur to him"—that is, the Jew—"that the word meant of necessity to dip entirely, or completely to immerse." But why not? Maimonides, whose acquaintance with Jewish canons of interpretation Mr. Barnes will not dispute, asserts that wherever in the law, washing of the flesh, or of clothes, is mentioned, it means nothing else than the dipping of the whole body in water; for if any man wash himself all over, except the top of his little finger, he is still in his uncleanness."* But it

* Maimonides Hilchot Mikvaot, c. i. § 2, in GUL'S Exposition, Mark vii. 4.

seems, that if the evangelist had written in the English language, and had used the word *dip*, it would have been no more conclusive in the estimation of Mr. Barnes than the word baptize is. He would still have doubted, and would have demanded proof that the persons were dipped *entirely*. No single word in our language would have settled his mind; a second must be added to assure him that the action had not been imperfect. He is not content even with the word *immerse*, but says "*completely* to immerse." *Submersion* is not enough, unless it be "*entire* submersion." Now history has scarcely a fair chance with a critic of this order. It is not the manner of any historian in telling his tale to imitate the style of a conveyancer in making out the title deeds of an estate. The most precise narrator intending to convey the idea that a person was placed under the water in a river transitorily, would take it for granted that he made the fact sufficiently clear to most readers if he said that the person was immersed, or that he was dipped. Mr. Barnes is not confining himself now to the question, Does baptize mean dip? he has betaken himself to another, Does dip mean "dip entirely?" He proceeds to say, "The notion of washing would be the one that would most readily occur, as connected with a religious rite." Here he speaks as if the notion of washing were incompatible with the notion of dipping, whereas dipping is a mode of washing—not the only mode, but a common mode of washing either persons or things. This, his own illustration, drawn from the case of Naaman might have taught him, 2 Kings v. 10—14. The prophet directed the Syrian general to wash, and he went and dipped himself; not perversely, but with a desire to obey the injunction. "Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall

come again to thee, and thou shalt be clean Then he went down and dipped * himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean."

"It cannot be proved," adds Mr. Barnes, "from an examination of the passages in the Old and New Testaments, that the idea of a complete immersion ever was connected with the word, or that it ever in any case occurred. If they went into the water, still it is not proved by that, that the only mode of baptism was by immersion, as it might have been by pouring, though they were in the water." And is this the whole amount of aid that Mr. Barnes is prepared to offer to a sincere inquirer? "It cannot be proved!" Is his business merely to shake the faith of those who believe that to baptize is to immerse, without teaching them any thing more correct, or attempting to substitute any definite notion for that which he has taught them to distrust? The evangelist tells that John went to a river; that the people thronged to him, and that he did something to them there. What was it that he did? He baptized them. Expositor, what was that? It is a dark word to the unlearned; be pleased to explain it. What was it that John did to the multitudes? The answer of Mr. Barnes is, like the answer of the priests and elders respecting the origin of John's mission, We cannot tell. He refers to Jewish traditions; he examines the meaning of a Hebrew word which is often translated baptize; he seeks for light, but behold obscurity. The issue of the whole inquiry is, We cannot tell! "It might have been by pouring, though they were in the water." It might have been! But do you believe that it was? No

* Ἐβαπτίζατο, baptized, Septuagint.

evidence is adduced or reason given for any definite idea whatever of the action performed. The argument is a mere argument for scepticism. So that the reader does not believe that John immersed the people, Mr. Barnes seems to care for nothing further. He is content to leave the earnest inquirer in perplexity, wondering what action it was that was performed in the Jordan, and exclaiming, What a pity it is that Matthew could not write intelligibly! But Mr. Barnes adds two more sentences, in which he speaks not as an expositor of Matt. vi. 6, but evidently as a controversial partisan. If the remainder of the paragraph were true, it would not be at all in place on the present occasion. It is this: "It is not positively enjoined any where in the New Testament that the only mode of baptism shall be by an entire submersion of the body under water. Without such a precept it cannot be made obligatory on people of all ages, nations, and climes, even if it were probable that in the mild climate of Judea it was the usual mode." It is obvious that it is not as an annotator that Mr. Barnes utters this. The question for the annotator was, not What does the New Testament teach elsewhere respecting "the only mode of baptism," or What is "obligatory on people of all ages, nations, and climes," but What did John do to the Jewish multitudes when he baptized them?

Alas, that so good a man and so respectable a writer as Mr. Barnes should unconsciously play into the hands of those who say that the scriptures are not a sufficient directory, and that we need therefore to be guided by the church as a living authoritative interpreter! "Protestants," says the late vicar-apostolic of the midland district, "are forced to have recourse to the tradition of the church for determining a great number of points, which are left doubtful by the sacred text; particularly with respect to the two sacraments which they acknowledge. *From the doctrine and practice of the church alone they learn*, that although Christ, our pattern, was baptized in a river, and the Ethiopian eunuch was led by St. Philip into the water for the same purpose, the application of it by affusion or aspersion is valid; and that although Christ says, 'He that believeth and is baptized shall be saved,' infants are susceptible of the benefits of baptism who are incapable of making an act of faith."* To teach that it cannot be learned from the New Testament what our Lord meant should be done to the people when he ordered that they should be baptized, is to teach that we need some other means of ascertaining his will than that which the words of inspiration furnish.

* Milner's End of Religious Controversy. Part III. Letter 39.

THE MORNING DRAUGHT.

BY THE REV. B. C. YOUNG.

WHILE the indolent were reclining on their couches, the Son of God went down to the coasts of Tiberias to preach a morning sermon. His pulpit was a fisherman's boat, "thrust out a little from the land;" his congregation the multitude who lined the coast and pressed upon him to hear the word of God. The boat belonged to Simon, one of his disciples, who, with his com-

panions, had been plying his occupation through the night, but had caught nothing. The sermon ended, the preacher turned to Simon and said, "Launch out into the deep, and let down your nets for a draught." "What use, Master?" stood on the threshold of the fisherman's lips, "we have toiled all the night, and have taken nothing." The obedient spirit of the disciple got the better of the querulous temper of the fisherman, and he continued, "Nevertheless, at thy word I will let down the net." It is well his faith prevailed, for, "when they had this done, they inclosed a great multitude of fishes, and their net brake," Luke v. 1, &c.

It was a bountiful recompence for the use of the vessel. The accommodation cost Simon nothing, and he must have been a sorry hearer if he did not gather more from a sermon delivered by the Son of God than his time was worth. Christ did not offer him aught for the use of his vessel. The thought of the hire would have spoiled the act. It must be all for love, and not for gain. But the Saviour loves to be princely in his remunerations. His return is often a hundred-fold. None shall lend Christ a boat without a recompence. But Christ does not think so much of recompence as of instruction. He means that their varied success shall be the pattern of their future course. Henceforth they are to catch men. And in their new employment there will be nights of fruitless labour, and times when his help will give them great success. Contrasts are striking. Their Master made an impression by choosing a suitable time for his assistance. They had been toiling all night and caught nothing, when he filled their boats to sinking. The shade and light are put in bold opposition. A morning of splendid success succeeds a night of

unrequited toil. God will put his strength beside our weakness, his wisdom beside our ignorance, his wealth beside our poverty, that nothing may come after him. Many successful nights had no doubt fallen to the lot of these explorers of the deep, but he gives his morning donation after a night of unrecompensed labour.

Ahab the king, and Obadiah the prime minister, have divided the land of Israel between them to search for water, but the rivers and brooks are filled by a prophet's prayer, and a cloud which rose "as big as a man's hand."

When in despondency the disciples of Jesus ask, "Who hath believed our report?" the heavens give their dew, and thousands cry out, "What must we do?"

Christ found some of his earliest and most successful preachers amongst the fishermen of Galilee. He sought *labourers*, and he found them amongst the hardy sons of toil. They tilled not the soil, but laboured on the deep. They explored not the caverns of the earth, but ploughed the yielding wave. They had seen the sea in every variety of its condition. They had glided on its unruffled surface, and been rocked by its tumultuous heavings. They had watched the spray of its waters as they were silvered by the pale beams of the moon, and had plunged their oars through its waves in the midnight darkness. Through one of these nights they have been toiling. When the hireling has accomplished his day, and the bustle of the world has subsided, they go stealthily forth to encounter the perils of the deep. The rippling of the waters, the moaning of the wind, the splashing of the nets, give the only sounds that salute their ears. Alas! they have left the luxury of their couches for nought; the morning has found them washing their nets, which have been cast all night in vain. They

have anchored in every direction, they have let down their nets on the right hand and on the left, they have tried the shallow and the deep, but all in vain. The chorus of every haul has been, "There is nothing."

The look of disappointment is yet on their countenances when the busy hum of a multitude announces the presence of the Son of God. His first duty of feeding the soul over, he sets himself to find a cargo for his disciples. How successful the morning enterprise under the conduct of Jesus! "Launch out into the deep, and let down your nets for a draught," was the mild mandate of the Saviour. "Yes, Lord, at thy command," said Simon, "but we have toiled all night and taken nothing." Not with their Lord at their side. At his bidding the depths below, as well as the heavens above, can pour forth such a blessing as that there shall not be room to contain it. Now they must beckon to their partners in the other ship, for the nets enclose such a multitude of fishes that they begin to break. Whence sprang this multitude of the finny tribe? These, where had they been? Were they lurking in some retreat where only the Saviour's eye could detect them? Had he guided them to the spot where they were captured? O! his omniscient eye penetrates the caverns of the ocean. Then, shall we not trust him when the eye of sense cannot discern the source of supply? Cannot He fill our stores who knows that the shoal is at the right side of the ship? Shall we not follow him when his way is in the sea? Shall not the gathering of the people be to him? Where are the resources that he cannot find? Where the heart that he cannot break? What is the lack that he cannot supply? When Peter needs *food*, he gives him fishes; when he needs *money*, he makes the greedy fish discharge the Roman coin. What is the

amount of that deficiency which he cannot make up? A night is lost, but one cast with the presence of Jesus fills the fishermen's boats till they dip under their load.

" 'Tis ours to obey,
'Tis his to provide."

The sphere of Christian labour is often on the deep. God's jewels are often gathered up from the ocean-bed. "Fishers of men" have often to labour on troubled water. They must breast the tempest, and listen to the howling of the storm. Many have been the ages in which the disciples of Jesus have had to witness amidst the roar of the great waters, that terrified their souls and oft became their grave. "Perils" is an oft-recurring word in the vocabulary of an apostle. The servant of Jesus must know "the fellowship of his sufferings." He who would reign with Him must suffer with him; and he who would have much of his honour must be willing to have much of his tribulation. And happy would many a labourer be to ply on the deep if its troubled waters would recompense his toils. If he could "catch men," he would welcome the weary labour; but like the fishermen of Galilee he toils through a long night and takes nothing. His eyes range over his empty nets till they become fountains of tears, and he exclaims in the bitterness of his soul, "How long, Lord, O, how long!" "I wait for the Lord, my soul doth wait. My soul waiteth for the Lord more than they that watch for the morning. I say, more than they that watch for the morning." Let him wait for the day, faithful to his Lord, his prayer on his lips, and his nets in his hand. The day will break. The morning will come, and Christ with the morning, to cheer his faithful servant. He knows what a night of weeping is. Had he not to say, "Ye will not come

unto me?" Had he not to complain, "O righteous Father, the world hath not known thee?" And had not the fishermen to share his affliction? Cast down by the death of their Master, as they ply their boats again, they seem to have imbibed the desponding feelings of the men of Emmaus, who said, "We trusted that it had been he which should have redeemed Israel." But ask Peter the fisherman fifty days after the great passover has been slain if the multitude, symbolized by the net full of fishes, has been gathered? and he will point you to three thousand added to the church that self-same day.

"The Lord can clear the darkest sky,
Can give us day for night."

The blessing may be delayed, the night may be long, the toil may be hard, the soul may be cast down, but though "weeping may endure for a night, joy cometh in the morning." The host of Israel, anxious for a home and an earnest of victory, must yet encompass Jericho seven days before the appointed time for its conquest arrives, and on that day the seventh circuit must be made before the victory is obtained. Then the walls fall down flat. Peter has even given up his toil till urged by the

bidding of his Lord; and though the labourer for Christ dares not cease his work, there are times when he says, "I labour in vain, and spend my strength for nought, it is only *at thy word*, Lord, that I cast the net again." The Master will recompense the work of *faith*. He can soon relieve the anxiety of his servants. He can fill up the deficiency of the past. One cast with his presence can more than requite the toil of the long night. He can direct every shoal that traverses the deep. He can guide his servants to throw on the right side of the ship. The gathering of the people shall be to him. "He shall bring his sons from far, and his daughters from the ends of the earth." The gospel net shall be carried round the world, and embrace all peoples. Already there has appeared amongst the visions of Patmos, "a great multitude which no man can number, of all nations, and kindreds, and people, and tongues;" who having been drawn to Jesus by the witnesses of his love, stand before the throne, and cry with a loud voice, "saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Cork.

"WORK WHILE IT IS DAY."

BY THE REV. STEPHEN DAVIS.

THIS was the rule by which our great Master constantly acted, and the reason by which it is enforced undeniably demands and deserves our individual and most marked regard, "the night cometh when no man can work," John ix. 4.

Innumerable cases are continually occurring to illustrate its importance, and there are two which came within my own personal knowledge that I think deserve to be recorded.

Many years ago, while I was the collecting agent of the Baptist Irish Society, among others, in Bristol, I was in the habit of calling upon a very respectable member of the Society of Friends, who always contributed his sovereign with manifest cordiality; but at length, when I paid him my annual visit, he was in the first instance so uncommonly moody that I began to fear he was about to decline his subscription. In a

few minutes, however, he informed me that since my last visit he had been over to Ireland, and he was so deeply impressed with the importance of our operations, that he would rather give me a hundred pounds than merely one, but (he added with evident emotion) he had recently experienced such severe losses that he felt himself compelled to confine himself at that time to his usual subscription. The next year when I went to Bristol I found, to my great regret, that the worthy man was deceased!

This circumstance so deeply impressed my own mind, that in my after exertions for the society, upon several occasions, both public and private, I referred to it, when I was endeavouring to encourage our friends in various parts of the country to put forth their best ability in their contributions. At length, at Chelsea, where I had repeatedly preached on its behalf at the baptist chapel, the collection at the close of the day was so much below the usual amount that I could not help remarking it, without making any complaint to the friends in the vestry. One of the deacons, a most worthy and liberal man, was present, and he acknowledged he had not given so much as formerly, and the state of the times was such that he did not see how he could do it with propriety. I told him I should be very sorry for him to go beyond what he

considered duty, but the case at Bristol occurring to my mind I mentioned it, and after a little pause, the good man in the kindest manner made up the deficiency. He had been poorly, but was then in tolerable health, and had attended all the three services; but within a fortnight afterwards he was in eternity!

How seriously do these solemn events call to ourselves to attend to our Redeemer's admonition, to "work while it is day," and to observe the instruction of the Holy Spirit by Solomon, "Whosoever thy hand findeth to do, *do it with thy might!*"

Our missionary meetings are now at hand. Most earnestly and affectionately would I, therefore, entreat all our friends, particularly those whom God has favoured with a goodly amount of means, to lay the matter most seriously to heart, and to endeavour while it is in their power to render *substantial assistance to each of the societies*. While I had the ability, though particularly devoted to Ireland, I felt a sincere pleasure in serving them all. And nothing in the decline of my life and my necessary confinement to my own dwelling by long-continued severe infirmity, would give me more pleasure than for them all to be both liberally supported and divinely prospered.

24, Trafalgar Square, Peckham,
March 9, 1851.

DOING PENANCE.

"Whosoever," saith the Thirteenth Canon on Penance, "shall affirm that 'we can by no means make satisfaction to God for our sins, through the merits of Christ, as far as the temporal penalty is concerned, either by '*punishments* inflicted on us by him,

"and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fasting, prayers, alms, or other works of piety; and therefore that the best penance is nothing more than a new life, let him 'be accursed.'"

So it seems, that fastings, prayers, alms, and pious works, are punishments which make satisfaction for the temporal penalty said to be due to sin. Your preacher is no stranger to the practice of penance. In the neighbourhood of a town in the South of Ireland is a clear spring, within a few yards of which, stands the ruin of an old chapel. Tradition reports that the chapel was built in a single night, by the patron saint of the green isle; that the well burst forth from the earth at his bidding to quench his thirst after his labour; that the stone on which he stooped still pre-

serves the marks of his sacred knees. There have I seen crowds of all ages and both sexes, moving round the appointed circuit on bare feet, and some, either more wicked or more devoted than others, on bare knees, on the sharp stones, while they marked off upon their strings of beads, the appointed number of Paters and aves. And having done this, the simple souls believed they were as innocent as babes unborn (their favourite expression) and free to begin a new score of folly and of crime.—*Rome, its Temper and its Teachings*, by G. H. Davis.

CONSISTENCY.

A GENTLEMAN met another one Saturday, who invited him to dine with him on the day following. The answer was, "I cannot accept your kind invitation to-morrow; for I never dine out on sabbaths." Some years afterwards the same gentleman was travelling in a coach, and opposite to him sat another, intently perusing a book, who no sooner looked up than he recognized him, and, after the ordinary salutation, said, "This is a book which I once did not much value, and I am indebted to you for having turned my thoughts to it.

It is the bible." "Indeed," said the other, "I do not remember." "Most probably not," was the reply, "but I once asked you to dine with me on a sabbath, and I was not a little annoyed by your assigning as the reason for your declining, that you never dined out on sabbaths. But the more I felt irritated, when the incident recurred to me, the more it fixed itself on my mind, till, at length, it led to an inquiry which, by the blessing of God, issued in a blessed change."—*Memoirs of Sir Andrew Agnew*.

HUMAN LIFE A DRAMA.

AN ADDRESS TO THE YOUNG.

BY THE REV. J. BROMWICH.

To the young would I sing in a strain all enchanting,
 And chime with their view of gay life's happy spell;
 But my faith in the theme is entirely waging,
 Nor pleasing the tale that my sonnet must tell.

This life's but a drama, where all things are changing—
 The scenes and the actors do rapidly pass :
 Our pleasures may pall, but desire is still ranging,
 And tortures invention to keep up the farce.

Along the gay mead, lo ! young spring lightly tripping,
 With rose-blushing cheek, scatters flow'rets around ;
 In her path you may view the young lambs sweetly skipping,
 And, echo the woods with mellifluous sound.

But spring, like the cuckoo's song, swiftly flies over ;
 The summer beams hasten to brown the full ear ;
 The dun sapless leaves soon the pleasure spots cover,
 And ice-belted winter leads captive the year.

Gay Nineteen her pink and her auburn parading,
 While heart-pleasing cheerfulness decks the blue eye—
 Look again—and the deep-tinted roses are fading,
 For sickness is painting his symbols on high.

Where once the firm step, and the head well erected,
 The almond tree blossoms her wintery snows,
 "There are fears in the way," and the aspect dejected,
 The trembler depends on his staff as he goes.

Nay, e'en the blest circle where minds are well wedded,
 And all hearts are warm with congenial fires—
 Is rent by the strong hand of death, so much dreaded,
 And each left to bleed as the loved one expires.

Yet, oh ! there's a land where the flowers shall not wither,
 (Calvaria's wonders my theme shall improve,)
 Neither hope-lost affliction nor death shall come thither ;
 Nor, droop the blest wings of the angel of love.

O, delectable plains, where the Saviour is reigning !
 The life-bearing tree is eternally nigh !
 Of sickness or sorrow no one is complaining,
 Nor Satan nor sin can re-enter the sky.

There, rivers of pleasure are constantly flowing,
 Nor darkness nor sleep intermits the bright bliss ;
 There, all hearts with love are incessantly glowing,
 And all are delighted his sceptre to kiss !

Then, return gentle band, and your judgment reviewing,
 Confess that the creature is ruined by sin ;
 Yet, by grace we are saved, through the Spirit's renewing,
 And Christ and eternal felicity win !

REVIEWS.

Lectures to Young Men, on their Educational, Moral, and Religious Improvement, delivered in Glasgow by Ministers of various Denominations. With Letters to Young Men, founded on the History of Joseph. By W. B. Sprague, D.D. Two volumes. Glasgow: Collins. 12mo.

ATTENTION to the spiritual welfare of the young is one of the characteristic features of the present age. Our forefathers were accustomed almost entirely to neglect them. In some places only an annual sermon from the evangelical pulpit claimed, but, alas, too little commanded their regard: it did not so command their regard as to produce in general a very permanent effect; chiefly, perhaps, because of its infrequency, and because of its isolated character. It did not stand connected with any train of public efforts and public sympathies. It was a kind of passing flash of ministerial ardour and benevolence, which expended itself in the hour; and was not therefore very likely to leave a lasting impression.

We do not mean to say that there were no conversions attributable to the occasional discourses to which we have alluded, or to other fitful kinds of agency employed for the benefit of the youthful generation; but we do mean to say, that although God can and sometimes does work by the slightest and, in itself, least effective power, yet his spiritual operations are usually conducted to their issue by a well-adapted instrumentality, that failure may commonly be traced to feebleness and negligence, and that success is, in the majority of instances, associated with the use of a suitable agency and a

vigorous zeal. This is philosophically probable and historically certain.

Look at the present moral condition of society in relation to the young, and compare it with the past. Think of their circumstances previously to the rise of those educational movements which are the glory of the age. What were they before the moral and spiritual appliances now brought to bear upon them existed? What were they before Raikes began his benevolent exertions at Bristol, and Fox (for Fox was an equal and contemporary labourer, though his name is not invested with the same merited *éclat*) at Ledbury? They were "ignorant and out of the way." The poor were disorderly in the week, and running about the streets or wandering in the fields on the sabbath; and the superior classes were superior only in station, being, from the shopkeeper to the prince, pervaded with worldliness, infidelity, and fashionable indifference to religion. Even those whose province was instruction thought but little of the young, and seldom was the Christian church replenished from their ranks. To bring them to the fold of the good Shepherd it was requisite to seek them, and they were not sought; to win them to Christ it was needful to treat them with attention, to conciliate their regard, to illuminate their minds, to impress their consciences, to "care for their souls," and "draw" them with the "cords of love;" and they were not so treated and so solicited. Better sentiments and feelings at length prevailed in the Christian community, and a new order of things ensued. Awakened to a sense of obligation by the patriotic and pious exertions of a few

individuals, the church began to bestir herself in the good cause, and gradually to take the great masses of the youthful population of the country under her patronage and care. Not, however, that the church as a whole did at once, or even has yet, sufficiently fulfilled its high vocation in this respect; for too much is still left to an unconverted agency and a mere patronizing smile. But more, incomparably more, has been accomplished than the most sanguine at first anticipated, and the seed of instruction sown during the past sixty or seventy years has already sprung up into a glorious harvest. Sunday school tuition has been succeeded by, or rather is incorporated with books, pamphlets, lectures, and whatever else may benefit the young. And not only more abundant means, but better means are, we trust, now employed than were devised at the outset. The direct aim should be, and we believe is, to a great extent, not merely to store the memory with the facts and doctrines of inspiration, but to impress the conscience and the heart; so that it is become the growing conviction of teachers that the end—the proper end and purpose of all that is attempted—is the salvation of the soul. The mere letter of the word, indeed, lodged in the memory, may be advantageous, and under the divine blessing has often become strikingly beneficial in subsequent years, checking the passions, restraining folly, and obstructing vice; but it is only the converting power of the gospel, which wise and qualified teachers will seek, that will turn the Sunday school into a temple of the Lord.

The purpose of lectures, however, especially as pronounced from the pulpit, like those before us, is to guide and save the young, who are somewhat more advanced in life than the children of the Sunday school, and in general of more cultivated minds. They claim the notice

of all who come under the general description of young men, although to fix the precise age is not easy, or to draw the boundary line. We remember hearing a minister in addressing a discourse to the young, begin, by saying, that he considered himself as speaking to all present who were between the ages of fifteen and thirty; but even this, perhaps, is not sufficiently definite or comprehensive. We are inclined to determine the question thus:—Let all listen and consider themselves as addressed, who *feel themselves to be young*, and to whom, therefore, the appeals may be regarded as appropriate.

It is impossible within our limits to enter upon any critical examination of the contents of these volumes, so as to indicate the merits and defects that might be pointed out in each lecturer's production. Nor is it necessary. The meed of general excellence may be unhesitatingly awarded, for which, in fact, the very names are a guarantee. Such persons as Dr. Buchanan, Dr. Wardlaw, Dr. Candlish, and others of acknowledged eminence, could not but produce what was worthy of being read, and, we may add, "marked, and inwardly digested;" while the subjects they have discussed are of the deepest interest. This will be seen at once by enumerating them: "Importance of the Period of Youth—Formation of Character—Importance of the Season of Youth in the Formation of Character, and the Responsibility of Man, as capable of Self-government, and called to the Cultivation of Active Habits—Character, its paramount Influence on the Happiness of Individuals and the Destinies of Society—Peculiar Dangers to which Young Men are exposed—Companions and Habits—Amusements of Youth—The Effects of a due Observance of the Sabbath on the Minds and Morals of Youth—Claims of Religion on Young Men—Religion the noblest object of Study

to the Intelligent and Immortal Mind—Moral Influence of Modern Prose Literature—Moral Influence of Modern Poetical Literature.” To these contents of the first volume are added, the following in the second :—“Importance of Knowledge when made subservient to Man’s highest Interests—Responsibility of the Young Men of the Present Age, arising out of the Facilities afforded them for Mental Cultivation—Self-education—Cultivation of the Mind—The Claims of Science, its Connexion with Religion, and the Spirit in which it ought to be prosecuted—The Reciprocal Duties of Employers and Employed—Temptations of Young Men to Infidelity—Influence of Young Men on the Prospects of Society, and the Prosperity of the Church.”

“In the present edition,”—we quote from the preface—“the publisher has added the admirable lectures to young men, founded on the history of Joseph, by Dr. Sprague of America. They will be found to form an excellent and appropriate accompaniment to the lectures. They are singularly discriminating and practical in their observations on human character, and richly imbued with instruction and sound religious principles. Founded as they are on the character and eventful history of Joseph, they are eminently fitted to guard young men against the dangers and temptations to which they are exposed, to direct them to the faithful and upright discharge of the duties of their station, to encourage them in dependence on divine grace, to live a life of honour and usefulness in the world, and that, living in the fear, and devoted to the service of God, they may through faith in the Redeemer, cherish the hope of a blessed immortality.”

Infant Baptism Considered, in a Charge delivered at the Triennial Visitation of the Province of Dublin, in July, 1850. By RICHARD WHATELY, D.D., Archbishop of Dublin. London: Parker. 8vo., pp. 70.

The Pseudo-Protestantism and Unscriptural Reasonings of the Archbishop of Dublin, contained in his late “Charge” to the Clergy of the Province of Dublin, entitled, “Infant Baptism Considered,” Compared with Holy Scripture, by the Rev. JAMES MILLIGAN. London: B. L. Green. 12mo., pp. 38.

THERE is perhaps no dignitary of the ecclesiastical establishment whose name is in higher repute among English dissenters than that of Archbishop Whately. He is regarded by them as a man of integrity, candour, and independence, possessing great discrimination, and mental powers of a high order which qualify him especially for controversial discussion. Having seen accidentally an advertisement of a work by him on infant baptism, we therefore at once procured it, desiring to become acquainted with its contents, and believing that it would gratify many of our readers to learn what sentiments he desired to promulgate on a subject respecting which so much difference of opinion exists, both in national and in voluntary churches. The pope and Cardinal Wiseman, however, have given us so much occupation of late, as to have occasioned a delay in the fulfilment of our purpose, and we are indebted to Mr. Milligan’s pamphlet for the recall to our thoughts of the work of his eminent neighbour.

It will be pleasant to many of our friends to receive the archbishop’s testimony respecting the progress which our sentiments are making in the sister island.

“Cases have come under my own knowledge in which an active minister, sincerely attached to our church, has found, to his astonishment

and mortification, that his people were, one by one, dropping off into the sect of the baptists; and that these seceders were almost exclusively those very persons who had been the most attentive to his instructions, and the most promising. This circumstance induced me, when consulted on such a case, to inquire carefully into the language which he had employed in speaking of baptism and points connected therewith. And I found, and pointed out to the complainant, 'that he had been, in fact, undesignedly preparing the way for these conversions, by using such expressions as were likely to be understood, and actually were understood, in a sense favouring the baptist doctrines; so that his most attentive hearers, whenever they came in the way of a teacher of that persuasion, were induced to adopt at once the inferences from the premises already established in their minds.' However charitably we may judge of the members of that communion, it is clearly our duty as sound members of a church which does allow infant baptism, to guard against being so understood as to encourage secession from that church." *Whately*, pp. 35—36.

Conceding to the archbishop the propriety of his endeavour to counteract what he naturally regards as a departure from correct practice, by the best arguments he can adduce in favour of infant baptism, we must, however, hope that he has mistaken the character of those principles which have led to the numerous secessions to which he adverts. The idea of deriving an argument against infant baptism from the doctrine of predestination is to us, at least, quite new, and we believe that it will surprise ninety-nine out of every hundred of our readers; but the representation given of our view of predestination is absolutely astonishing. A large proportion of the baptists, indeed, do hold the doctrine of predestination to holiness and everlasting life—a predestination which they ascribe to the loving-kindness of the Sovereign Ruler,—but the doctrine of reprobation is generally repudiated among these, and few, if any, will recognize their own sentiments in the following language :—

"Those who hold that, of persons duly admitted into the visible church by baptism, some are, by an absolute, eternal, divine decree, excluded from all the benefits of Christ's redemption, and moreover that this is a truth set forth in scripture as an essential point of Christian faith, these, and the parties opposed to them, must, of course, differ, not in the words only, but in the matter of their teaching.

"Taking regeneration to imply (as is generally agreed) *some* kind and degree of benefit—some spiritual gift, or at least *offer* of a gift—they, of course, deny the term 'regenerate' to be applicable to those baptized Christians whom they consider as excluded, by the decree of Omnipotence, from all spiritual benefit whatever of baptism. And the visible church, into which members are, through this rite, admitted, they regard as a community not possessing any spiritual endowments whatever; these being, by divine decree, reserved for certain individuals arbitrarily selected from the rest.

"Of those who maintain the predestinarian views now alluded to, a considerable proportion belong to the sect which altogether rejects infant baptism. And I cannot but admit, that in this they are perfectly consistent. Regarding the rite of baptism as 'an outward and visible sign of an inward spiritual grace,' they deem it necessary, I apprehend, not to 'put asunder what God has joined together;' and therefore confine the administration of this sign to those respecting whom there is some presumption, at least, of their being admitted to a participation in *the thing signified*—the divine grace; which grace, they hold, is, by an eternal and absolute decree, bestowed on one portion of mankind, and denied to the rest. And to which of the two classes any individual *infant* belongs, there cannot possibly be any ground for even the slightest conjecture.

"In the case of adults, they can have, they suppose (just as in the case of the other sacrament—the Lord's supper), if not a complete and certain knowledge whether he belongs to the class of the elect or of the non-elect—at least, some indication from his professions and his conduct; indications which an infant, of course, cannot afford at all. And they consider, I apprehend, that this being the case, baptism administered to infants cannot be a *sign* of regeneration, since it cannot furnish even any presumption of being accompanied or followed by it.

"And certainly we must admit that, according at least to the ordinary use of language, a *sign* of anything is understood to be such from

its being regularly accompanied by that thing of which it is a sign, or at least by some reasonable presumption of its existence. When, for instance, we speak of a certain dress or badge being a sign of a man's belonging to a certain regiment, or order of knighthood, or the like, we understand that it is to be something *peculiar* to them, and serving to distinguish them from others. If the dress or badge were worn indifferently by an indefinite number of persons, some belonging to this regiment or order, and some not, we should consider that it had ceased to be a *sign* at all, having no longer any *signification*.

"It is on these grounds, I conceive, that many of those who hold the doctrine of absolute decrees I have been alluding to, adhered to, or have joined the communion of those calling themselves, and commonly called baptists." *Whately*, pp. 14—17.

We have given this long quotation, not only that our friends may peruse the statement of Dr. Whately in its integrity, but also that should our remarks happen to meet his eye, his Grace may be convinced how completely he is mistaken. Our General Baptist brethren, whom he acquits, in a note, of participation in these strange sentiments, have a Magazine of their own; our work is supported by what he calls, with technical propriety, "Particular Baptists." Among these we have spent all our days; and, as we are persuaded that his Grace would not willingly misrepresent us, we desire to give him the strongest possible assurance that such views of predestination do not prevail in our circle; and that we never heard such an argument against infant baptism adduced before. This we do by reprinting his language, with our denial of its accuracy, in the face of the whole body, for its perusal. Mr. Milligan, however, a respectable baptist minister in Dublin, has been beforehand with us in this denial. His words may confirm our own. He says,—

"The baptists, as a body, *utterly repudiate* the views of predestination imputed to them by his Grace. This is true, not merely of the

General Baptists (as the archbishop supposes in a note), but it is also true of the Particular Baptists as a denomination. We believe we are warranted to bear witness, that while they hold the doctrine of unconditional election, or predestination to *eternal life*, they *abhor*, as much as his Grace himself, predestination to *eternal death*, or an eternal, absolute decree of Omnipotence, *excluding* them from *all spiritual benefit whatever*! It is to be hoped his Grace would not stigmatize the baptists, for adopting as their creed on this subject the *seventeenth article* of the established church. And we are sure that article would convey much more accurately the sentiments of the baptists, than the distorted misrepresentations of the Archbishop of Dublin." *Milligan*, p. 11.

In the archbishop's next paragraph we cheerfully concur, only wishing that he had adhered to the rule he has laid down.

"Our safest and most pious course, however, is, in any practical question, to endeavour to ascertain, in the first instance, what was the practice of the apostles, and to adhere to that, whenever we have reason to think that the rules and customs they sanctioned were not of a merely local or temporary character, but were equally suited to our own age and country. Not only is respect due to their practices, but, moreover, these practices will often throw light on their *doctrine*. And we ought surely rather to put ourselves under their teaching, where it is to be had, than to adopt and act upon the inferences drawn from any theological theory of our own." *Whately*, p. 18.

But does he not proceed to violate his own canon? We submit to him that it is on inferences drawn from a theological theory of his own that his whole subsequent argument is founded. How does he proceed to ascertain the practice of the apostles? From an examination of their own words, or of the words of the sacred historians? No; but from "Reference to the Analogy of the Levitical law." His conviction that the apostles baptized infants is derived not from New Testament records, but from a theological theory.

"Now with respect to the question of infant

baptism, though there is not in scripture any express injunction or prohibition relating to it, any one who inquires with an unbiassed mind may, I think, arrive at a perfect moral certainty as to what was the practice of the earliest Christians." *Whately*, p. 18.

How then does he set himself to ascertain the practice of the earliest Christians? He calls to mind these facts, that for several years they were all Jews; that they would of course be disposed to view everything in the gospel according to the analogy of Judaism, except when taught otherwise; that if it had been the rule to admit adults only into the Mosaic covenant, then they would never have thought of baptizing children into the Christian church, unless expressly commanded to do so; and he argues that so strong and universal must have been the disposition to bring to baptism the *children* of believers, that if this had not been allowable, we should undoubtedly have found in the New Testament most distinct and frequent notices of its prohibition. But this is merely "a theological theory;" and we demand proof of the analogy between circumcision and baptism. We are far from conceding that there is any analogy between these two institutions as to their design; and still less could we admit that there is any analogy between them as to the persons to whom they were to be administered. To the law and to the testimony. Abraham was commanded to circumcise his children and servants, whether they were believers or unbelievers; the apostles were commanded to baptize believers whether they were Abraham's children according to the flesh or descendants of Japheth. Was not this a perceptible difference between the two cases; a difference sufficiently obvious from the first to prevent the Jewish converts acting upon the supposition of an analogy? How far does Dr. Whately think

the analogy extended? Did it extend to sex as well as age? Would it lead the Jewish converts to baptize their female children? Would it teach them to demand sponsors, in conformity with the practice of his church? Moses would circumcise some infants, and Dr. Whately would baptize some infants; but will Moses and he go hand in hand any further? Can they agree when they come to details? But if the analogy were more satisfactory practically than it is, where is its basis? "Express injunction" relating to infant baptism, the archbishop admits there is none. Evidence that it was practised by the apostles or their contemporaries is equally wanting. With every disposition, then, to treat the Most Reverend Prelate with the respect due to his character and mental superiority, we beg to remind him in his own words, that "we ought surely rather to put ourselves under their teaching, where it is to be had, than to adopt and act upon the inferences drawn from any theological theory of our own."

But our readers will wish to know what is Archbishop Whately's view of the benefits which an infant receives from baptism;—a subject on which a greater diversity of opinion exists, probably, than on any other connected with theology.

"As for the 'remission of sins' at baptism, so frequently alluded to in our services, this, it is plain, cannot be understood of *actual* sins, in the case of an *infant*, which is not a moral agent at all, nor capable of either transgressing or obeying God's laws;—of resisting or of following the suggestions of his Spirit. Nor, again, can it mean a removal of the frail and sinful nature, — the '*phronema sarkos*' — inherited by every descendant of Adam; since our 9th Article expressly declares that this 'remaineth even in those that are regenerate.' But it seems to denote that those duly baptized are considered as no longer children of the condemned and disinherited Adam—as no longer aliens from God—disqualified for his service—and excluded from the offers of the

gospel, but are received into the number of God's adopted children, and have thrown open to them, as it were, the treasury of divine grace, through which, if they duly avail themselves of it—though not otherwise—they will attain final salvation." *Whately*, pp. 27, 28.

"No longer children of the condemned and disinherited Adam!" Are they then exempt from the lot of those who gain their bread by toil, and eat it in sorrow, expecting to return to the dust from which they were taken? "No longer aliens from God!" Are they then henceforward affectionately inclined to the righteous Lawgiver, under the influence of a filial spirit? No longer "disqualified for his service!" Do they now partake then of those dispositions without which it is impossible to serve him acceptably? No longer "excluded from the offers of the gospel!" Are others excluded then from the offers of the gospel who have not yet been baptized? So it appears. Unless they be first baptized, it seems to be implied that the preaching of Christ crucified must be to them in vain. There is indeed a treasury of

divine grace, but it is baptism that makes it accessible. The man who duly baptizes is in truth the Saviour: he, at least, begins the work, and the duly baptized persons complete it. They are "received into the number of God's adopted children, and have thrown open to them, as it were, the treasury of divine grace, through which, if they duly avail themselves of it—though not otherwise—they will attain final salvation."

Surely if the Romanists of Ireland are to be rescued from their bondage to the priesthood, it must be by a gospel less like that of the Council of Trent than this, and more in accordance with the doctrine of Paul, who said, "We have access by *faith* into this grace wherein we stand;" more congenial with that of the beloved disciple who wrote of his Master, "As many as received him to them gave he power to become the sons of God, even to them who believe on his name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

BRIEF NOTICES.

Lectures to Young Men on Various Important Subjects. By the Rev. HENRY WARD BEECHER, Brooklyn, L. L. America. With an Introduction, by the Rev. O. T. Dobbin, LL.D., of Trinity College, Dublin. London: Ward and Co. 12mo., pp. 216.

The introductory observations in a preceding article—that on the Glasgow Lectures to Young Men—with which we have been favoured by one of the most experienced and distinguished ministers of our denomination, are equally applicable to the lectures contained in this volume, which has come into our hands since they were written. It is the production of an American, son, we believe, of Dr. Lyman Beecher, and it is said that in the United States sixteen thousand copies have been circulated. The author is himself a young man, and this, to many young men, will make his lectures the more acceptable. The illustrations are familiar, and

the painting vivid. The following titles indicate the subjects:—Industry and Idleness—Twelve Causes of Dishonesty—Six Warnings—Portrait Gallery—Gamblers and Gambling—the Strange Woman—Popular Amusements.

Rome, its Temper and its Teachings; in Six Lectures. By GEORGE HENRY DAVIS. London: Houlston and Stoneman. 12mo., pp. 169.

The author informs us in his preface that all his boyhood was spent amid the well-developed popery of the south of Ireland; that there he was accustomed to witness processions of bishops and priests that might vie with the gaudy show of the gathered synod at Thurles; and that there, in the midst of chapels and convents, monasteries and colleges, he had been familiar with the filth and poverty, the ignorance and semi-barbarism, prevailing around. This

early acquaintance with Romanism in its practical operation has preserved him from the mistakes into which some of our brethren have fallen in regarding the recent movements of the papal authorities as comparatively innocent, and led him to step forward promptly and zealously to enlighten his neighbours. His statements rest, however, in a very slight degree upon anything local or personal; they are substantiated by continuous reference to the recognized standards and confessions of the apostate church. The lectures are six: one on "Absolutism;" two on "Priestism;" one on "Dæmonolatry;" one on "Asceticism;" and one on the "Harmony of Prophecy and History, as to the Development of the Papal System." Mr. Davis understands his subject, and writes respecting it as an intelligent man writes when he is in earnest: we hope that his work will be read extensively. Its readers will obtain from it much seasonable instruction. We cordially agree with his remarks on the course that should be pursued by the enlightened opponents of the man of sin. "The true way to oppose Rome is by the spread of scriptural knowledge. And if this aggression lead us all to more earnestness in the dissemination of truth, it will prove as great a blessing to the land religiously, as the cholera has proved socially. It will lead us to consider the actual condition of the people, and to cleanse the refuges of ignorance and lies. Amongst these," he adds, "we shall not overlook Oxford."

Village Lectures on Popery; exhibiting the chief Doctrines of Romanism, and illustrating some of its Practices by Personal Observations made during a residence in Rome. By WILLIAM ELLIS, author of "*Polynesian Researches*," &c. London: Ward and Co. 16mo., pp. 218.

For this publication also, we are indebted to the impressions made on the mind of an English protestant sojourning among Romanists. Mr. Ellis, when in ill health some time ago, spent nearly two years in the south of France, and made a protracted visit to Rome itself in company with Dr. Harris. These lectures he delivered to a village congregation during a succession of Lord's day evenings at the close of last year, and he has now published them with some enlargement and occasional notes. They are well adapted to give to persons unacquainted with popery a clear and correct view of its nature, and to show them the entire absence of any scriptural foundation for its exorbitant pretensions.

Recollections of Forest Life; or, the Life and Travels of GEORGE COPWAY, Chief of the Ojibway Nation. London: C. Gilpin. pp. xii., 248. 12mo.

The Traditional History and Characteristic Sketches of the Ojibway Nation. By GEO. COPWAY. London: C. Gilpin. pp. x., 298. 12mo.

The first of these volumes gives an account of the introduction of Christianity among the tribe of North American Indians, of which the author is a chief, the conversion of his parents, and his own; and his subsequent call to the

work of the ministry. To this work he was set apart, and he has given us an account of his travels in the prosecution of it, together with some notices of the habits, customs, superstitions, councils, and the plans in operation to preserve the Indian tribe from destruction. These interesting details are followed by a geographical account of the regions which the Ojibway nation inhabits. The character of the second work will be easily understood if our readers will follow the subjoined table of its contents. The Country of the Ojibways—Their Origin according to their Traditions—Their Games, Plays, and Exercises—Wars with the Sioux—Their War with Iroquois and Western Hurons and with the Eastern Iroquois—Their Legends, Language, and Writings—Their Government and Religious Belief—Missions and Improvements—Early Discovery of the North West—The First Traders—The North American Indians in general. We have seldom perused any works of this description with more pleasure. Considering that their author was an Indian, and that his early life was spent in the woods of America, we have been struck with his intelligence, candour, and ability. The style is remarkably good; and bearing evident marks of being his own, inasmuch as it is constantly distinguished by the sententious, figurative, lofty, and picturesque—peculiarities which mark the Indian mode of expression. The information these volumes contain is very varied; it may be depended upon, and it is put forth in an attractive form. They cannot fail to awaken a lively interest in the fate of this peculiar race, who evidently possess high mental and moral qualities, which only want the general influence of Christianity to render truly noble. We can most cordially recommend these works to the notice of our readers.

Our State Church; her Structure, Doctrines, Forms, and Character. A Manual of Dissent. By W. R. BAKER, author of "*The Curse of Britain*," &c. London: B. L. Green. 12mo., pp. 243.

The object of the present work is not to assail churchmen who hold the great doctrines, and practise the essential duties of Christianity, but to direct attention to the *system* which they uphold, and of which they form a part. In the examination under the heads indicated in the title-page it is shown, that the so-called church of England has no merits which other churches do not possess; and that some things of which it boasts, are not merely blemishes but radical evils; rendering it an occasion of inevitable and incalculable mischief. Such a manual of dissent is likely to be of good service; and the manner in which the work is executed, as well as the price at which it is sold, alike commend it to our approbation.

The Pictorial Family Bible, according to the Authorized Version: containing the Old and New Testaments. With Copious Original Notes, by J. KITTO, D.D. London: W. S. Orr and Co. 4to. Parts I. and II. pp. 160.

The kind of information given by Dr. Kitto in his commentary is suitable for all classes of

the community. It is at once interesting to the young, and instructive to the learned. It cannot be circulated too extensively, and therefore a cheap edition like that before us ought to be welcomed. The price is indeed exceedingly low. It must however be carefully observed that the notes are reprinted from the original edition, not from the "Standard Edition" since published by Mr. Knight, in which they were revised by the author, and their number greatly augmented. The improvements which were then made seemed to us to be very valuable; but this will be found an excellent book for the multitudes who can spare thirty shillings but cannot afford to expend three pounds. This edition is also adorned with a profusion of woodcuts, including the imaginative illustrations of great events from pictures by celebrated masters, ancient and modern, which were omitted in the Standard Edition.

Addresses to the Young. Immanuel: Christ's Names, Titles, and Excellencies. By ALEXANDER FLETCHER, D.D. London: Partridge and Oakley. 16mo., pp. 195.

An attractive volume for the young: both in the manner in which it is got up, and especially in its contents. The names and titles of Christ are dwelt upon in alphabetical order; the present volume comprises addresses on those beginning with the four first letters. The style is enlivened by pleasing illustrations and anecdotes; and the life-giving truths of the gospel are faithfully presented to the mind, and pressed home upon the heart and the conscience.

The Danger and Destructive Tendency of Novel Reading. A Lecture delivered in the Oddfellows' Hall, Ramsbottom, July 23rd, 1850, by the Rev. W. WALTERS, before the Members of the Ramsbottom Sunday School Union, and Published at their Request. Preston: A. V. Myers. 16mo., pp. 15.

We were to assign precedence to works in proportion to their costliness, we should not be able to advert to this publication at present; but it has happened to engage our attention, and we are in a condition to say that if usefulness is the quality which the reader prizes most, he will find more to gratify him in this tract than in many a thick octavo. It is a temperate and well-considered argument against the seductive but debilitating practice of novel-reading. After refuting the pleas usually urged in its favour, the writer shows that it is a criminal waste of time; that it causes a dislike of solid and serious reading; that it unfits for the duties of common life; and that novels generally give incorrect views of the Divine character and government, represent sin in false and dangerous lights, and therefore are calculated seriously to damage us in our capacity as candidates for an eternal world. We hope that an edition of this tract will be issued with the name of a London publisher on the title-page, as it deserves extensive circulation among educated young people, male and female. It affords us much pleasure especially as an earnest of what may be expected from Mr. Walters in future years.

A Second Issue of a Series of Pastoral Letters, as helps to those who fear the Lord, and that think upon his name, on the leading Doctrines of the Gospel and Ordinances of the Church of the Living God. Dedicated to the Church of Christ meeting in Soho Chapel, Oxford Street, by their Pastor, GEORGE WYARD: and through them to the Churches of God generally, as a medium of disseminating the truth of the Gospel, and teaching men the way of salvation. London. 12mo. Price 2s.

This volume contains a series of tracts which are also published separately at the price of one penny each. Our brother Wyard gives a greater degree of prominence, in his teaching, to the peculiarities of what is technically called Calvinism, than is given by most of the ministers of our denomination, and sometimes his phraseology is not in accordance with a refined taste; but there is nothing in these pages which seems to us to tend to antinomianism, or which should prevent our rejoicing very cordially in the success that has attended his ministrations. The subjects of the tracts are the Bible—the Being of God—Divine Sovereignty—Election—the Forgiveness of Sin—Justification—Sanctification—Perseverance—the Church of God—Baptism—the Lord's Supper—Ultimate Glory—Submission to the will of God. It is our opinion that while some of the churches have been injured by their attention having been drawn to one or two of these topics in an undue degree, others have suffered from a want of such acquaintance with them as would have been given by a comprehensively scriptural theology. The proportion in which they should be introduced into public ministrations must however be left to every pastor's conscientious convictions. The tract on the Sovereignty of God affords a specimen of important truth which, in our judgment, has of late years been too much overlooked.

The Compatibility between Divine Foreknowledge and Human Obedience. A Lecture by WILLIAM BARKER, Baptist Minister, Burslem. Delivered August 11, 1850. Birmingham: Swan Brothers, 45, Ann Street. 12mo., pp. 16.

To any persons who are perplexed with the representations made in scripture of the manner in which the human heart is hardened, we can cordially recommend this discourse on Isaiah vi. 9—12, as adapted to afford them relief and appropriate instruction.

The Voice of Scripture on the Worship of God in Public. By SPENCER MURCH, Minister of the Gospel, and Elder of a Church. London: Houlston and Stoneman. 16mo., pp. 49.

In the principles of this work, we cordially agree with the estimable author. In some of his deductions from those principles, we do not concur; but as his space has not allowed him to illustrate his meaning fully in respect to many of the details, so our space will not allow us to enter into an examination of them individually, as they are very numerous.

Flowers from the Holy Land: being an account of the chief Plants named in Scripture; with Historical, Geographical, and Poetical Illustrations. By ROBERT TYAS, B.A., Queen's College, Cambridge; and Fellow of the Royal Botanic Society of London. With Twelve Coloured Groups of Flowers, Designed and Coloured by James Andrews. London: Houlston and Stoneman. 16mo., pp. 198.

An elegant volume for the drawing-room table, adapted to elucidate and promote the perusal of the best of all books.

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.]

Life and Immortality brought to Light through the Gospel. A Funeral Discourse on the Decease of the Rev. Algernon Wells. By the Rev. T. BINNEY. To which is prefixed, the Funeral Address, by the Rev. H. F. BURDER, D.D., with an Appendix, containing the Resolutions of the Committees of various societies on the event. London: Jackson and Walford. 8vo., pp. 68.

Services occasioned by the Death of the Rev. John Pye Smith, D.D., LL.D., F.R.S., and F.G.S. Comprising the Oration at the Interment, by the Rev. GEORGE CLAYTON; and the Funeral Discourse by the Rev. JOHN HARRIS, D.D. Published by Request. London: Jackson and Walford. 8vo., pp. 65.

The Tenderness of Jesus Illustrated. By the Rev. J. W. RICHARDSON of Tottenham Court Chapel, London. London: J. Snow. 24mo., pp. 53.

A Tract on Infidelity. Being the substance of a Lecture delivered in Tutbill Stairs Chapel. By the Rev. THOMAS PORTENGER. London: B. L. Green. 16mo., pp. 24.

The Advantages now possessed by the Working Classes of this Country for Social Advancement. A Lecture delivered at the Mechanics' Institute, Southampton Buildings, London, on Tuesday Evening, Nov. 6, 1849, and in the Royal British School Room, Cowper Street, City Road, on the following Friday Evening. By the Rev. GEORGE SMITH. At the Request of the Congregational Union. pp. 23. Social Improvement among the Working Classes, affecting the entire body politic. By JAMES WILLIAM MASSIE, D.D., LL.D., M.R.T.A., Secretary to the Board of British Missions, London. Second Lecture of the Course. By Request of the Congregational Union of England and Wales. pp. 32. The Political Franchise a Public Trust, demanding an Intelligent and Virtuous Care for the Public Good. A Lecture to Working Men. By EDWARD SWAINE. At the Request of the Congregational Union. Nov. 20 and 23, 1849. With an Appendix, on the Exclusion of Women and others from the Franchise. pp. 36. The Favourable Influence of Religion on the Intelligence, Liberty, Virtue, and Prosperity of States. Being the substance of a Lecture to Working Men delivered at the Mechanics' Institute, Southampton Buildings, on Tuesday Evening, Nov. 27, and repeated in the Cowper St. Institute, Finsbury, on Friday Evening, Nov. 30th, 1849. By the Rev. ALGERNON WELLS. At the Request of the Congregational Union. London: Partridge and Oakley. 16mo., pp. 24.

History of England, for Junior Classes. With Questions for Examination at the end of each chapter. Edited by HENRY WHITE, B.A., Trinity College, Cambridge, M.A., and Ph.D., Heidelberg, author of the "History of Great Britain and Ireland." Edinburgh: Oliver and Boyd. 16mo., pp. 187.

A Guide to the Pronunciation, Signification, and Geography of Scripture Proper Names. By the Rev. J. THOMPSON, M.A., St. John's College, Cambridge, author of "A Guide to the Study of the Pentateuch." New Edition. London: Houlston and Stoneman. 24mo., pp. 16.

The Lives of the Popes. Part I. From the Rise of the Roman Church to the Age of Gregory VII., A.D. 100—1046. Monthly Series. London: R.T.S. 24mo., pp. 192. Price 6d.

The Eclectic Review. Edited by THOMAS PRICE, LL.D., and the Rev. W. H. STOWELL, LL.D. March, 1851. Contents. I. Denistoun's Memoir of the Dukes of Urbino. II. Pulpit Eloquence: Bourdaloue and Massillon. III. Elizabeth Barrett Browning's Poems. IV. History of Ancient Art among the Greeks. V. Snow's Arctic Regions. VI. Rohner on Musical Composition. VII. Lord Holland's Foreign Reminiscences. VIII. Ultra-montanism. IX. The Taxes on Knowledge. Review of the Month, &c., &c. London: Ward and Co. 8vo., pp. 81.

The Naturalist; a Popular Monthly Magazine. Illustrative of the Animal, Vegetable, and Mineral Kingdoms. With Numerous Engravings. Conducted by BEVERLEY R. MORRIS, Esq., A.B., M.D., F.C.D. Part I. London: Groombridge and Sons. 8vo., pp. 24.

Familiar Things; a Cyclopædia of Entertaining Knowledge. Being Useful Information, popularly arranged. Illustrated by Wood Engravings. No. III. March, 1851. London. 12mo., pp. 96. Price 2d.

The Elementary Catechisms. Cottage Farming. London. 24mo., pp. 64. Price 6d.

Stories for Summer Days and Winter Nights. Second Series. No. III. The Young Emigrants. No. IV. The Boy and the Book. London: Groombridge and Sons. 24mo., pp. 48, each.

Groombridge's Farm and Garden Essays. No. I. The Cultivation of Arable Land. London, 18mo., pp. 36. Price 4d.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. March, 1851. Edinburgh: Johnstone and Hunter. 8vo., pp. 95.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. March, 1851. Glasgow: R. Jackson. 8vo., pp. 37.

Half Hours with the Best Authors. London. 8vo., pp. 94. Price 6d.

The Herald of Peace. March, 1851. London. 4to., pp. 10. Price 4d.

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. March, 1851. London: Aylott and Jones. 12mo., pp. 26.

INTELLIGENCE.

AMERICA.

The following is a list of the baptist churches in New York and its vicinity, with the names of their respective pastors, taken from the New York Recorder of February 5, 1851 :—

NEW YORK.

Norfolk Street Church—Norfolk Street, cor. Broome—Rev. T. Armitage, 152, Clinton Street.

North Beriah Church, Macdougall Street, opposite Vandam—Rev. J. S. Backus, 699, Greenwich Street.

Bethesda Church, Christy Street, near Delancey—Rev. N. B. Baldwin, 291, Broome Street.

Zion Church, Pearl Street, near City Hall Place—Rev. J. R. Bigelow, 82, First Street.

Olive Branch Church, Madison Street, cor. Montgomery—Rev. W. S. Clapp, 47, Gouverneur Street.

First Church, Broome Street, cor. Elizabeth—Rev. H. S. Cone, D.D., 394, Broome Street.

Twelfth Street Church, Twelfth Street, near Third Avenue—Rev. S. A. Corey, 250, Twelfth Street.

Welsh Church, 141, Christie Street—Rev. Thomas H. Davies, 359, Twelfth Street.

Broadway Church, Broadway, above Fourth Street—Rev. John Dowling, D.D., 6, Perry Street.

Cannon Street Church, Cannon Street, near Broome—Rev. H. G. Eddy, 276, Madison Street.

Laight Street Church, Laight Street, cor. Varick—Rev. Isaac Wescott, 13, Barclay Street.

German Church, Avenue A, near Second Street—Rev. J. Eschmann, residence at the church.

Union Church, Twenty-second Street, near Third Avenue—Rev. O. B. Judd, 59, East Sixteenth Street.

Tabernacle Church, Second Avenue, near Tenth Street—Rev. E. Lathrop, East Nineteenth Street, near Second Avenue.

Oliver Street Church, Oliver Street, near Chatham Square—Rev. E. L. Magoon, 184, East Broadway.

Ebenezer Church, Avenue A, near Second Street—Rev. L. G. Marsh, 21, Avenue A.

Shiloh Church, Twenty-ninth Street, near Ninth Avenue—Rev. L. Parmely, 148, West Twenty-eighth Street.

Abyssinian Church, Anthony Street, near West Broadway—Rev. J. T. Raymond, 11, Dominick Street.

Stanton Street Church, Stanton Street, near Forsyth—Rev. S. Remington, 186, Christie Street.

Sixth Street Church, Sixth Street, near Avenue C—Rev. J. T. Seeley, 307, Ninth Street.

South Church, meet with the Tabernacle church—Rev. Charles G. Sommers, 82, Madison Street.

Mariner's Church, Cherry Street, near Rutgers—Rev. Ira R. Steward, 148, Cherry Street.

Berean Church, Corner Downing and Bedford Streets—Rev. J. R. Stone, 170, Bleecker Street.

Sixteenth Street Church, Sixteenth Street, near Eighth Avenue—Rev. J. W. Taggart, 168, West Seventeenth Street.

Rose Hill Church, 130, Thirtieth Street—Rev. S. S. Wheeler, 130, East Thirtieth Street.

North Church, Bedford Street, cor. Christopher—Rev. A. C. Wheat, 134, Christopher Street.

Amity Street Church, Amity Street, cor. Wooster—Rev. W. R. Williams, D.D., 27, Grove Street.

Providence, 472, Broadway—Rev. Samuel Wills, 120, Sullivan Street.

BROOKLYN.

East Church, Skillman Street, near Myrtle Avenue—Rev. A. Haynes, Franklin Street, near Park Avenue.

First Church, Nassau Street, cor. Liberty—Rev. L. Hodge, 219, Washington Street.

Central Church, Bridge Street, near Myrtle Avenue—Rev. J. W. Sarles, 115, Clinton Street.

Strong Place Church, Strong Place, near Harrison—Rev. E. E. L. Taylor, 329, Henry Street.

Pierrepont Street Church, Pierrepont Street, cor. Clinton—Rev. B. T. Welch, D.D., 11, Schermerhorn Street.

Concord Street Church, Concord Street, near Gold—Rev. Sampson White, 11, Chapel Street.

First Baptist Church, Williamsburg, corner Fifth and South Fifth Streets—Rev. M. J. Rhees, 13, Washington Place.

First Baptist Church, Hoboken, Washington Street, corner Third—Rev. Josiah Hatt, Washington Street, near Third.

Union Baptist Church, Jersey City—Rev. Wm. Verrinder.

EUROPE.

HAMBURG.

The following extract of a letter from Mr. Oncken, bears date, Hamburg, March 12th, 1851 :—

Brother K bner has been again obliged to proceed to Aalborg, (north Denmark) on account of the heresies of the Mormons, introduced there by an emissary from America. Nearly fifty of the members of the church there have been seduced. May our dear brother be successful in reclaiming them from their errors, and stay the further spread of sentiments equally repugnant to sound reason and the Holy Scriptures. When will the trials and difficulties to which we have been called in our connection with the churches in Denmark, end ? May God give us patience not to grow weary in well doing. Six believers were immersed here, on the last Lord's day in February, among whom is a dear boy eleven years old.

The intelligence received from various parts of the country, from our missionaries, is most gratifying, and the demand for more labourers is still encouraging. We have now six brethren with us for instruction, but so urgent is the demand for labourers, that we are almost tempted to send them forth immediately.

My fears that the persecutions would be renewed, as the reaction proceeded, and the constitutions granted to our people were trampled upon, begin, alas, already to be verified. Not only has brother Bues been banished out of Mecklenburg, on the pretence that he was not a native of that part of Germany, but the brother (sick) at Kletzin, at whose house the little church met for worship, has been threatened with a fine of one hundred thalers, eventually imprisonment, if he persisted in continuing these religious meetings at his house. He has appealed to the grand duke, and we must now wait the result. Happy ! thrice happy England ! oh that the Christians there knew how to value their religious liberties ! When will the rulers of the earth desist from this cruel, unnatural, and wicked attempt to crush that cause which will ere long crush every opposing element, to raise its victorious standard on the very summit of the globe !

NEW CHURCH.

BURWELL, CAMBRIDGESHIRE.

On Tuesday evening, January 7th, 1851, twenty-five individuals, formerly members of

the baptist church at Soham, were formed into a distinct Christian society in this village.

The service was commenced by brother Cantlow of Isleham, with reading the scriptures and prayer. The letter of dismission having been read, brother Cooper of Soham formed the parties into a church, by giving to each the right hand of fellowship. A unanimous invitation to the pastorate was then given to brother Ellis, who has been occupying the pulpit very acceptably during the last eighteen months, and he intimated his acceptance of the same. Three of the friends were then chosen to officiate as deacons ; and brother Cooper delivered an address on the duties of the members to their pastor, to each other, and to the world ; brother Cantlow followed with a brief address, and the service was closed with prayer and praise.

Our brother commences his pastoral engagements with very encouraging prospects. All present were deeply interested, and united in the prayer of the Psalmist, " Save now, I beseech thee, O Lord : O Lord, I beseech thee, send now prosperity."

ORDINATIONS.

WOODSIDE, GLOUCESTERSHIRE.

The Rev. H. Webley, late pastor of the baptist church at Bradford, Wilts, and father of Mr. Webley of Haiti, has removed to Woodside, Little Dean, Gloucestershire, having taken charge of the church there, vacant through the death of the late Mr. Hume.

RIDDINGS, DERBYSHIRE.

Mr. J. P. Barnett, of the baptist college, Bristol, having accepted the unanimous and cordial invitation of the baptist church in this place to become their pastor, commenced his labours amongst them on Lord's day, March 16th, with many promises of happiness and success.

RECENT DEATHS.

RICHARD BOOTH, ESQ.

The record of a good man's life is ever fruitful to the earnest and devout mind of interest and instruction. It is to such sources as this the Christian repairs to gather incentives to activity in the divine life, to learn confidence in the paternal government of God, and to trace out the chain of incident by which the sufficiency of the Saviour's atonement, the sanctifying influence of the Spirit, and the certainty of the divine promises can be satisfactorily established. But as he proceeds he will not fail to mark what- ever there may be in the moral development

of the subject of his study, either worthy of imitation, or a defect to avoid.

The subject of the following rapid sketch was born at Coventry, March 2nd, 1761. His father was a respectable tradesman; but he died when his son had reached seven years of age. Whatever property his father had possessed, it devised to his children by a former marriage, so that Richard was left dependent on the industry and solicitude of his mother.

His father attended the unitarian chapel; but from his mother he learned the principles of vital Christianity. To the teachings of that mother he would often recur; and when memory had cast away much of the accumulated stores of more recent time, he would repeat the 119th Psalm of Dr. Watt's version, "Oh that the Lord would guide my ways," &c., with a grateful retrospect towards her maternal piety and care. Nor does the memory of a pious mother ever die in the heart of her son. He remained with her until his fourteenth year, when, having by his activity and the propriety of his general deportment, attracted the attention of some influential parties, he was bound apprentice to a cabinet-maker. He entered on business when the term of his engagement expired with good prospects of success; for his industry and ability gained him many friends. And from that time he gradually advanced to that honourable social position, adorned by him with integrity and Christian virtue through a protracted life.

His religious character was now maturing. He remained contented but for a short time with the sentiments of the religious society to which his father had belonged. Invited by his brother to hear at Vicar Lane chapel the Rev. Mr. McNeile, of the independent denomination, his conscience was arrested on that same night by the text of the preacher,— "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God." 1 Thess. ii. 13. Weary of guilt he did not long hesitate to accept the doctrine of the cross; and he hailed the offer of redemption through the Saviour's blood, as life from the dead. He was soon after received into communion with the church meeting in that place. But in the course of a few years, convinced of the duty of adult baptism, he joined the particular baptist congregation, at Jordan Well chapel; and in 1789, he and his beloved wife were baptized and added to the church there, under the pastoral care of the Rev. John Butterworth. It was thought desirable, in 1793, to erect a more commodious place for worship, and on that occasion our late venerable friend, in connexion with the late Henry Butterworth, Esq., contributed their united efforts towards the erection. From that time he commenced the course of unwearied liberality and self devotion towards

that Christian society which never ceased until his death. Soon after the completion of the chapel he was chosen one of the deacons of the church, and so continued through life, an honourable and consistent example to all. From his regular attendance at all services of the week, as well as of the sabbath, and from his spirit of conciliation and benevolence, he was worthy of all imitation. For a period of fifty years he discharged the service of the desk: nor will the venerable form of the aged disciple be soon forgotten by many, who listened while he directed the melody of the service, his voice and judgment being well adapted to it.

But it is with his character through this long life we have most concern. It would be needless to refer to his success as a tradesman, did we not discover, in conjunction with increasing business, and the confidence of his fellow townsmen, to which many public works bear ample testimony, a growth in wisdom, and a recognition of responsibility of the highest kind: nor are we at liberty, when such examples of rising prosperity, and equally increasing piety, challenge the imitation of young Christian tradesmen now, to cast them carelessly aside. They prove the possibility of conforming equally to the several precepts of the apostle, "diligent in business," "fervent in spirit."

Of his benefactions to the necessitous we need not speak. His talents for business qualified him to be the guide of any who might seek his counsel, while his natural generosity of mind, superadded to the vivid recollections of his own early struggles, prompted him to emulate the kindness by which his own first efforts had been aided.

It was often his desire that he might survive his dependent and aged relatives; and that desire was signally granted.

We have already spoken of his ready support to the cause of Christian truth. It was a spirit of self-consecration, that at once dictated, and if we may inoffensively use the expression, added a grace to his donations. His views of the believer's responsibility were in harmony with the sentiments of the gospel, "Ye are not your own." Impressed by such a conviction he did what he could; but at the same time it taught him the humility which will never let "our left hand know what our right hand doeth." His house was a welcome home to many, whom labours of philanthropy or religion brought to the city; and though his education was substantial rather than accomplished, his native strength of intellect raised him to the dignity of an intelligent and respected host.

It must not be forgotten, however, that much of the excellence of the deceased was the result of a natural moral bias. His character, presenting as it did so great an evenness of temper and disposition, was the result of gospel principles acting upon affections

originally benevolent. Had he never been a Christian, he would have been in many respects a highly generous and estimable man; but religion softened, regulated, and matured what was already lovely in its first development; and while we gratefully ascribe the excellency of his character to the grace of God, we cannot but reflect that religion had little original asperity to control.

It may be supposed that the closing days of so eminent a servant of Christ, would be marked by many illustrations of the power of divine grace to prepare the soul for heaven; and those whose privilege it was to watch him to the end of his course, did not fail to admire the supremacy of sanctifying truth. Even in the midst of a gradual decay of the mental and physical powers, so great as to leave him absolutely dependent on the unwearied and sympathising care of one who had been his companion in life for more than thirty years and who now survives to mourn his loss, the maturity of his moral powers was highly conspicuous. "Though our outward man perish the inward man is renewed day by day." It was with him as with the ripening corn; the drooping head is but an indication of the full and precious grain "already white unto the harvest," illustrating the truth, that old age, though it may be the decay of mental vigour, is the maturity of the affections. His attention could be at once aroused by the mention of religion. When his memory failed to recall objects of mere transitory interest, he retained a recollection of scripture and the Psalms of Dr. Watts to the end. For a long time previous to his death he could not conduct the devotions of his household, which was a constant lamentation to him when any Christian friend called upon him.

He gradually sank to death overborne by the weight of increasing debility, and on sabbath day, December 22nd, 1850, in the 90th year of his age, he calmly fell asleep. On the following sabbath morning, his son-in-law, the Rev. T. Dix, of Earl Shilton, delivered to an attentive audience a suitable and impressive discourse in Cow Lane Chapel, founded on Heb. vi. 12,—“That ye be not slothful, but followers of them who through faith and patience inherit the promises.” And in the evening his death was improved by the Rev. Mr. Delf, at the independent chapel in West Orchard.

His memory is one over which a large circle of friends will long linger with emotions of pleasing interest and fond regret. His loss has left a vacancy in his family that no lapse of time can refill; for the present actors in the busy scene of life are themselves too rapidly passing away; but the prospect of a speedy reunion in our Redeemer's kingdom wipes away the tear of gentle remembrance; for there, death shall no more invade the association, nor disturb the joy.

Again has another of Christ's servants been gathered to his rest and reward; and in the morning of the resurrection he will be of that number of whom the Redeemer has said, "Whosoever liveth and believeth in me shall never die."

MRS. WIGNER,

Wife of the Rev. J. T. Wigner of Lynn. The subject of this brief notice was the daughter of George Ovenden, Esq. now of Rosebury Place, Dalston. She was born at Hoxton, April 8th, 1821, and died Feb. 7th, 1851, to the inexpressible grief of her bereaved partner, and amidst the regrets of the numerous members of the church of which she was so beloved and useful a member. Were it not for the "life and immortality" of the gospel such painful bereavements would overshadow the weeping partner, children and friends, with a rayless impenetrable cloud. But the religion of which she was so eminent an example induces patient resignation to the dispensations of unerring Providence, and inspires a "lively hope" of re-union in a better world.

The dear departed was blessed with pious parents, whose daily concern was to sow the seeds of divine and saving truth in her tender mind, nor were their prayerful efforts in vain. It pleased God to remove to the realms of bliss her truly excellent and devoted mother, when she was only six years of age; but at this early period her views of scripture, and her desire to soothe the bleeding heart of her surviving parent, were of a nature far beyond her age, of which one instance may suffice. Her father well remembers that on the morning of his bereavement, as he was weeping under his loss, this dear child, looking at him very earnestly said, "Do you think my dear mother loved the Lord Jesus Christ?" and being answered in the affirmative, she said with emphasis, "Then my dear mother is now living in heaven, for those who love Jesus Christ never die," and to confirm the consolatory truth, she turned to her bible and pointed to that most appropriate passage, John xi. 25, "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live and whosoever liveth and believeth in me shall never die, believest thou this?" The good seed thus sown by her departed mother, was kindly and successfully watered and matured by a pious mother-in-law, who in about a year afterwards succeeded to watch and rear this tender plant of grace; and associated with the divine blessing, that pious care was richly recompensed by the evident advancement of this youthful disciple in spiritual knowledge, and a blessed experience of the "love of Christ shed abroad in her heart by the Holy Ghost."

At about sixteen years of age she was

received into fellowship with the church at Maberly Chapel, to the entire satisfaction of the esteemed pastor and the members of that community. Having thus given herself to Christ by a public avowal of her discipleship, she entered also with her whole heart into the delightful work of a Sunday school teacher, and in every other way within her reach she sought to make known to others the Saviour whom she loved.

At the age of about twenty-one years she was united in marriage to the Rev. J. T. Wigner, and the grace of God which she had so exemplified under the parental roof and in the church of God, was as beautifully and unostentatiously evinced in the pastor's wife. Our dear brother's loss is irreparable; amidst all the corroding cares, the crushing anxieties, the heart's sorrows, which more or less are inseparable from the pastoral office, he found in the meekness, the piety, the discernment of his partner, a never-failing solace; as for example, when smarting under the infliction of some unprovoked and undeserved injury, she would bind up the broken heart by saying, "Well, let us do by it as the disciples of John did with his mangled body, *'bury it, and go and tell Jesus.'*"

For several years an organic disease of the heart occasioned her much suffering, notwithstanding which, such was her love to the means of grace, that when many, less afflicted, would have felt justified in remaining at home, she persevered in a manner which showed that she loved the house of God and the place where his honour dwelleth.

An anxious Christian parent herself, she felt a great interest in conducting a "mother's class," in which she inculcated the maternal solicitude for the spiritual welfare of their children of which she was herself so bright an example. She also conducted a bible-class composed of the young, and in every possible way sought to be a fellow-labourer with her husband in the work of the Lord. But valuable as were these fruits of grace to her family and the church, they were but ripening to be gathered for the paradise above.

Her last short season of suffering was characterized by that gentleness of spirit and holy faith, which she had so uniformly manifested through life. On the day of her decease, her kind and pious physician, observing that human skill could no longer avail, congratulated her on the happy transition she would soon experience from her present suffering to the rest of heaven, she said with a smile of calm acquiescence, "O yes! I rest in the Lord and wait patiently for him," with other sweet words expressive of her inward peace and Christian hope. Soon after this, expressing her intense affection for her husband, and her grateful acknowledgments for his constant and unwearied kindness, while supported in his arms, she reclined her head on his shoulder and glided into

heaven. Her mortal remains were deposited in Abney Park cemetery, and her funeral sermon was preached at Stepney Chapel, Lynn, to a crowded and sympathizing assembly by the Rev. C. Elven of Bury.

Nothing could exceed the kindness manifested by the whole church under this affecting dispensation. She was loved by all who knew her. But better than all, she was loved by that Saviour whom she loved in return, and through whose perfect work she is now a glorified saint in heaven.

TO THE MEMORY OF HARRIET,
THE BELOVED WIFE OF THE REV. J. T. WIGNER,
OF LYNN,
WHO DIED IN THE HOPE OF THE GOSPEL,
FEBRUARY 7, 1851,
AGED 30.

WRITTEN AFTER SERMON FROM JOHN XI. 11,
BY THE REV. C. ELVEN.

(*Metre, Pope's Ode.*)

FRIEND of Jesus! fare thee well,
Speed thy flight, with him to dwell.
While his voice, to calm our weeping,
Cries, "She is not dead, but sleeping."
Mourners, then, your sighs refrain,
That precious dust shall live again.

Hark! what heav'nly lutes I hear,
Seraphs' notes are thrilling there,
Her meek spirit now they greet,
Bathed in bliss at Jesus' feet;
Here was shed the sufferer's tear,
But all is rest and rapture there.

Yet who would stay affection's tide,
Since "Jesus wept" when Lazarus died;
See how he loved his friend!
And by his boundless power and might
He will our severed hearts unite
In joys that ne'er shall end.

MR. JOHN BOWES.

Died, at St. James's Place, Hampstead Road, on Lord's day morning, 16th February, 1851, Mr. John Bowes, in the seventy-ninth year of his age. In him was exemplified the language of God to Abraham, Gen. xv. 15, "And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age." For amid many vicissitudes and a lengthened painful bodily affliction his mental powers retained their freshness and vigour to the last, and his hope in the salvation of the Lord was steady and fruitful, presenting to those who were more immediately around him, and who were blessed with his conversation and prayers, the portraiture of the privileged character described by the prophet, Isaiah xxvi. 3, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." His theme was the wonderful love of God to guilty

men, the constancy and riches of divine mercy to him who deserved it not. His hope was Christ,—the person, the atonement, the intercession, the presence, the glory of Christ, were themes of which he could say, "By these men live, and in all these is the life of my spirit." His end was calm as a summer's eve.

"His God sustained him in his final hour,
His final hour brought glory to his God."

MR. THOMAS HAWKINS.

On Lord's day morning, March 23rd, at his residence in Barnsbury Street, Islington, aged 49. Mr. Hawkins was for several years a highly esteemed deacon of the Baptist church in Devonshire Square, London. He had been laid aside from active life for twelve months, but he was ultimately separated from his beloved family and friends in a very sudden manner.

Mr. Hawkins's efforts for the improvement of Congregational psalmody have been extensively known and appreciated. To his taste and talent were mainly confided the selection and arrangement of the tunes inserted in the *Psalmist*; a publication which, as the first of modern efforts in that direction, deserves the more distinct notice. In the preparation of this work he was kindly aided by many eminent musical composers, as a mark of the high personal respect in which he was held by them. The preface to that publication was from his pen; and it embodies such correct and refined views of devotional psalmody, that, taken in connection with the time and circumstances under which it was written, it will be his memorial to distant time. The sterling integrity of his character, and the unaffected sincerity of his piety were fully appreciated by an extensive circle of friends.

MISCELLANEA.

MARRIAGE LAW.

It is the will of the Lords Spiritual and Temporal in Parliament assembled, that the dissenters of England should still be subjected to that portion of the canon law which prohibits the marriage of a widow with the unmarried sister of his deceased wife. Another illustration has been afforded of the incompatibility of an established church with religious freedom. The archbishop of Canterbury moved on the 25th of February that the bill for removing the restriction should be read that day six months, in which he had the honour, such as it is, to be seconded by the bishop of Exeter, and supported by the bishop of London. The last-mentioned prelate did however kindly point out a remedy for existing evils. He said, according to the report in *The Times*, after uttering other things equally wise, that "There had been many marriages celebrated in violation of the

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present law; but the proper way to meet the evil was not to relax the law, but to give those people more education—to send among them clergymen and teachers, and to instruct them in the great fundamental principle of obedience to the laws." The archbishop's motion was carried by a majority of thirty-four. The number of signatures attached to petitions for the removal of the restriction were 136,424, beside 30,000 which were too late to be presented before the debate came on.

SHIRLEY, NEAR SOUTHAMPTON.

A very interesting tea meeting was held in the school-room at Shirley, on Tuesday evening. The attendance was overflowing. The report stated that union and zeal, and fervent devotion, have characterized all the movements of this people in the past year. The services of the Sabbath, and the administration of the Lord's-Supper, on open communion principles, had been regularly and gratuitously sustained by baptist ministers, and other friends from Southampton.

The room had been twice enlarged in the last year, and yet is much too small to admit all who desire to attend. The Sunday-school has in regular attendance more than fifty children, and might be greatly enlarged if the accommodation would permit. The assembly all felt that a new and enlarged place of worship was necessary, and the ministers present pledged the utmost of their ability in support of the object, and promised immediately to send forth a circular, hoping it might meet the attention of those wealthy members of the Christian church whose sense of responsibility to God leads them to seek opportunities of efficiently promoting his cause in the world.

To such the circulars will speedily be addressed and commended. Resolving that no expenditure shall precede the obtaining of funds, the Revs. T. Morris, A. McLaren, W. Yarnold of Southampton, and T. Burt of Beaulieu, have undertaken this case, and a Trustee Committee is formed to guarantee the faithful appropriation of monies collected and the security of the place for the worship of God hereafter.

SCHOOL FOR THE SONS OF MISSIONARIES.

A plan has been forwarded to us, proposing to provide, in a suitable locality, a Home for the Sons and Orphan Boys of Christian Missionaries; to unite, under the management of a competent principal and matron, thorough domestic comfort, with suitable elementary instruction and religious training; and to afford to the elder boys, while resident in this home, a superior education in some collegiate or other eligible institution.

Contributions will be thankfully received

by the several members of the Committee, of whom a respectable list is given, which includes the names of Messrs. Trestrail and Underhill, of our own body. The Rev. J. J. Freeman, Mission House, Bloomfield Street, acts as secretary, and Messrs. Hankey of Fenchurch Street, are mentioned as the bankers.

FANCY SALE IN AID OF THE SCHOOLS FOR THE SONS OF MISSIONARIES.

The Ladies' Committee of the late bazaar on behalf of the Girls' Mission School at Walthamstow, beg to thank their friends for their very kind co-operation on that occasion, and to inform them that, as the result, £1000 has been funded in the names of four trustees, and the articles left have been appropriated to the benefit of schools in mission stations abroad. Encouraged by the success of that effort, the same Committee intend holding another bazaar in May or June next, for a kindred institution, viz. The Boys' Mission School, believing that many who may visit the exhibition will be interested in this object.

Contributions of useful and ornamental work, clothing for the poor, Irish knitting, paintings, drawings, music, prints, books, autographs, minerals, shells, flowers, fruit, botanical specimens, or any light articles of manufactured goods, forwarded either to the London Missionary Society, Bloomfield Street, or to the Baptist Missionary Society, Moorgate Street, addressed, "for the boys' mission school," will be thankfully acknowledged; as will also pecuniary assistance, which may be sent directed to either of the secretaries.

THE NEW ASYLUM FOR INFANT ORPHANS, STAMFORD HILL.

We are informed that her majesty the queen has been graciously pleased to patronize this institution, by presenting the sum of two hundred and fifty guineas to secure to H. R. H. the prince of Wales, the right of presentation to one bed for life.

THE GREAT EXHIBITION.

At a meeting of a few gentlemen convened at the Guildhall Hotel on March 5, 1851, for the purpose of considering the desirableness of providing extra English sabbath services for our own countrymen from the provinces, and also for our American friends, who may be visitors to the Great Exhibition during the ensuing summer; James Nisbet, Esq., in the chair; it was resolved—

"I. That it is highly desirable to make such provision, and to secure the use of Exeter Hall for the purpose.

"II. That such services be conducted by accredited evangelical ministers of the several denominations.

"III. That in order to meet the expenditure which will be incurred in the conduct of the projected services, a subscription be opened, and that Samuel Morley, Esq., be requested to undertake the office of treasurer, and Mr. R. W. Cooke the office of secretary.

"IV. That the following gentlemen be appointed a committee, to carry the foregoing resolutions into effect:—

Peto, S. M., Esq., M.P.
 Nisbet, James, Esq.
 HITCHCOCK, G., Esq.
 KEMP, G. T., Esq.
 SWAINE, E., Esq.
 SPICER, JAMES, Esq.
 TRITTON, JOSEPH, Esq.
 MARTIN, MARCUS, Esq.
 GROUCCOCK, R., Esq.
 STURT, H., Jun., Esq.
 HAMILTON, W., Esq.
 FINCH, JOHN, Esq."

As a large expenditure will be incurred, subscriptions are respectfully solicited, and will be gratefully received by the treasurer, any member of the committee, or by the secretary, Mr. R. W. Cooke, 22, Bread Street, City.

The following ministers have kindly undertaken to preach during the month of May:—Hon. and Rev. Baptist Noel, Revs. T. Binney, W. Brock, J. Aldis, G. Smith, Drs. Hamilton, Beaumont, and Stoughton.

RESIGNATION.

Mr. Carpenter, formerly of Somer's Town, London, informs us that he intends to resign his pastoral charge of the baptist church, Eye, Suffolk, and is open to invitation.

COLLECTANEA.

THE PAPAL AGGRESSION.

We sum up our review of these various publications by frankly observing, that those persons appear to us to be greatly in error—*far behind* in their intelligence and in their love of religious freedom—who, on the one hand, treat the great controversy of our day as one of slight moment, or of mere party rivalry; or who, on the other hand, expect that the truth of the gospel is to be *defended by acts of parliament*. The pretensions of the papacy are partly such as relate to religion, and partly such as relate to *political power*. The former pretensions we propose to deal with, increasingly, in the use of moral and spiritual means alone; for the latter, the *ULTRAMONTANE POLICY*, the papal as distinguished from the Roman Catholic—*power as distinguished from opinion*—can be dealt with only in one way, and that is, *by wise laws impartially and vigorously enforced, as the will of an enlightened, free, strong and resolute nation*. We shall see whether the imperial parliament is prepared for this.—*Eclectic Review for March*.

SURREPTITIOUS REQUESTS.

In those countries which adopt the *Code Napoleon*, and we believe in Scotland, the

dying are protected by law against the importunities which may prevail upon them in their weaknesses to dispose of their property for charitable or church purposes. It ought to be so here. For ourselves, we hold that no bequest, or deed, for the benefit of any religious establishment, or for the maintenance of any opinion, should be held valid by law. The world, however, must advance very considerably before it will be prepared to receive this doctrine. Meanwhile, there cannot be any necessity for leaving the power of testamentary disposition so unlimited and unguarded as it is in this country. We ask for no statute bearing upon bequests to Roman Catholics exclusively. We would include all sects, and declare invalid every legacy or deed, *inter vivos*, for religious and charitable ends, which was not executed at least twelve months prior to the decease of the party making it.

This is the kind of legal protection needed against papal encroachments, and here it would prove effectual. We may legislate against the assumption of ecclesiastical titles, or in vindication of the queen's supremacy, or to cripple church organization, or to prevent synodical action; but our laws, besides being tyrannous, will be of little or no avail, and the errors we aim to suppress, like camomile, will grow the more they are trampled on. But parliament can and ought to watch strictly over the transference of property, and interfere wisely for the assertion of personal freedom. If instead of vindicating the exclusive honours of our hierarchy, Lord John Russell had proposed a series of measures protective of British subjects from incarceration in religious houses, and British property from clerical rapacity, he would have much better served his country, whilst he would not have perilled either his reputation or his government. The late agitation, and the crisis which has arisen out of it, may possibly point the way to some useful restrictions upon priestly influence, and the case of *Metaire v. Wiseman* comes just in time to give a salutary and practical direction to men's thoughts, and to show where parliament can do good service, as the measure of Lord John Russell shows where its labours are necessarily lost.—*Nonconformist, March 12.*

FOREIGN PROTESTANTS.

In reading the Evangelical Christendom for this month, we find highly important communications from Lombardy and Portugal. As our readers generally may be presumed to possess this periodical, which passes into the hands of most persons interested in the religious state of Continental Europe, we shall not repeat the details, but merely offer a few words of observation on the facts, which are briefly these:—That in Milan two congrega-

tions of protestants assemble in a private house, where they unite in worship in the German and French languages, but not yet in Italian, the language of the country; and that in Lisbon a similar congregation of Portuguese has been dispersed, and distribution of bibles and religious tracts suspended, in consequence of recent laws relating to the press and to religion. In Milan, evangelical worship is not recognized by law, because there are not 100 families belonging either to the Lutheran or Calvinist communion, although there are several protestants of various countries and confessions; perhaps sixty or eighty families, without fixed residence, exclusive of some English families. But because the number of 100 families of the same communion, either Lutheran or Calvinist exclusively, is not to be produced, and no other protestants are acknowledged by the existing law, the German, French, and English worshippers are only allowed to meet together by the condescendingly gracious sufferance of the Austrian government, who will only allow them to pray under the condition of doing so "without ostentation," that is to say, without daring to be seen or heard as an established congregation or church in the city of St. Ambrose. The slightest departure from this most humiliating and injurious position would expose them to instant application of the law, with its penalties of imprisonment or banishment, and confiscation. Pettish as Austrian authorities may now and then show themselves towards the priests, these *aman-tium iræ* promise nothing to the protestants. Their trembling submission is agreeable to both, and as long as they are in that lowly attitude, they may be suffered to exist, but no longer.

The question then arises, whether the British government can do anything for foreign protestants, by means of diplomatic negotiation or international treaty. This is not the moment wherein to speculate on what the government of England *will* do; but we may still call attention to the question of what it *could* or *might* do. Don Vicente Gomez y Tojar, writing from Lisbon—where he is, as we believe, in the service of the Society for Promoting Christian Knowledge,—fancies that protestant states might unite in requiring their popish neighbours to surrender to Great Britain all proselytes to protestantism. He thinks that the Evangelical Alliance might petition parliament (or government), "That a law may be established for naturalizing all priests and other ecclesiastics, and also secular persons among the Roman Catholics of any nation who should embrace the protestant faith, in any of its different forms, and wish to live under the protection of Britain, in the same manner as the Roman Catholic governments do, as respects Moors, Jews, and infidels who may wish to embrace Romanism." Don Vicente does not know that this

would be repugnant to the law of civilized nations, and more repugnant still to the spirit of evangelical Christianity; nor does he remember how this practice of Romish governments, in regard to Jews and Moors, originated, and what a fearful doctrine of persecution it involved; neither does he seem to reflect that, besides adopting all sorts of proselytes abroad, we should have to give up Roman Catholics at home to a jurisdiction of their own, which is just what they now desire us to do.

There are, however, two measures which British Christians ought to ask and to demand. They should ask for the good offices of their own government on behalf of persecuted brethren in all nations. There was a time when our own and other protestant sovereigns did interpose their energetic and effectual remonstrances. Our own William IV. and the King of Prussia so interposed for the Zillerthalers in 1837. They should demand entire liberty of worship, without the slightest restriction of any kind, for all British subjects, everywhere, cautiously refraining from any demand which would interfere with the civil independence of other nations, but requiring an entire reciprocity of religious liberty. The English in Milan, for example, should be as free to worship God in a church of their own, as by a special treaty are the English at Lisbon.—*Christian Times, March 8.*

IRISH EVANGELICAL SOCIETY.

In the *Patriot* of March 24, we find an account of a meeting in Manchester, in which Dr. Massie, the secretary of the society, made the following cheering statement:—

“He was glad to tell them the society was now in a position to carry out their views. When he first accepted office as its secretary, the society was plunged in debt, and had it not been for the liberal guarantee given by four of its staunchest friends to the bank, which enabled him to get an advance of £2,000 to pay off its debts, some of which had been a disgrace to it, there could have been no efficient operation. However, he was now glad to tell them that not only had this loan been obtained to pay off old debts, but that two months ago every penny of the loan had been repaid. One means of relieving the society had been the removal of inefficient and non-effective agents in the rural districts of Ireland, who had been dependent on its funds with little or no advantage. They had thus commenced by reducing the society's expenditure within its income, whilst they were preparing to increase its income, in order to add to its power and means of usefulness. They had, however, till now, been obliged to refuse appointing ministers to important stations, because they had not the funds requisite.”

THE LATE DR. JOHN PYE SMITH.

Dr. John Pye Smith was born at Sheffield in the year 1774; and was the son of Mr. John Smith, a bookseller. Indications of piety, of great mental activity, and of an ardent thirst for learning, early distinguished him. Parental and family influences favoured the development of these qualities. In accordance with his desire for the Christian ministry, his education was early turned into a specific direction; and, at a suitable age, he became a student at Rotherham College, under the celebrated Dr. Edward Williams. When his own academical course was finished, his scholarship was so distinguished, that he was at once engaged to assist in conducting the classical studies of the college. Soon after, he was invited by Coward's trustees to the classical tutorship of Wymondley College. And now appeared one of the qualities which characterized him through life—a readiness to sacrifice every temporal consideration to a sense of duty. He considered, whether he was right or wrong, that the mode of admission, at that time, to the advantages of the institution, was not favourable to its ministerial efficiency; and, failing to obtain the change he desired, he unhesitatingly abandoned the tempting prospect. His exemplary discharge of his official duties at Rotherham College, and the marked excellence of his character, led to his being invited, at the early age of twenty-five, to become classical and resident tutor of Homerton College. In January, 1801, he entered on the duties of the office. Shortly after, he was chosen to the theological chair, which he filled with untiring devotedness and the highest efficiency for the long space of nearly fifty years.

In 1803, he opened the college-hall for religious services on the Lord's day. A little band of worshippers soon united in Christian fellowship, and invited him to become their pastor. He was ordained in 1804; and in 1811 the attendance was so much increased that larger accommodation became necessary. The use of this chapel—which had then been recently relinquished by the parties assembling in it for a new one—was obtained. And thus a place in which Dr. Price, Dr. Priestley, Mr. Belsham, and Mr. Aspland had successively ministered, began to resound again with the doctrines of the proper divinity, and the atoning sacrifice, of our Lord and Saviour Jesus Christ. At the close of the year 1849, Dr. Smith returned into the hand of this church the office of pastoral oversight which, at their request, he had assumed nearly forty-six years before.

Those who could best appreciate him will, I think, join with me in the opinion that his mind was not distinguished by any splendid or showy attributes. The daring in imagination, the metaphysical in reasoning, and the

inventive in theory, were unknown to him. But if his mental qualities were not marked by breadth and brilliance, they were characterized by strength and intensity. He united quickness of apprehension with great power of application, and patient inquiry. Remarkable retentiveness of memory, and the orderly distribution of his knowledge, placed the results of his immense reading at his ready disposal. His mind was a well-arranged library, in which he could easily lay his hand on whatever he wanted. And to these qualities he added—what is rarely found in so eminent a degree in this connexion—true originality. Not that which aims at the striking, or produces the singular; but that which denotes mental independence. Whatever he produced, brought with it, both in form and in style, the stamp of his own mind.

But more particularly, his course was marked by unintermitting mental activity. The range of reading and study which he sketched for himself and his pupils on his first coming to Homerton, showed a determination to circumnavigate, if possible, the entire globe of knowledge. Departments of science which were then only just beginning to attract attention, were already familiar to him. The German, French, and other modern languages, unlocked their stores of literature to him, at a time when the first of these especially was in this country, almost an "unknown tongue." Every new book of importance, however costly, was eagerly obtained, and laid under contribution in the cause of truth. And even when his growing infirmities compelled him to retire from official life, this thirst for knowledge remained unappeased. When he retired to Guildford, he entertained the hope of entering on an extensive course of reading in the ancient and modern languages.

Nor was this intellectual activity a life of mere abstraction, or of mental luxury. Dr. Smith valued knowledge for its useful applications. It has been said that "to write is to act." Each of his books was an act; and an act designed to meet a want. Whether he architecturally built up the "Scripture Testimony to the Messiah," like the ancient Tabernacle of Witness, or rebuked the flippant attacks of infidelity; whether he asserted the sacrifice and priesthood of Christ, exhibited the rules for the interpretation of prophecy, expounded the principles of the reformation, or enforced the claims of evangelical nonconformity, his aim was usefulness of the highest order. His great work, the "Scripture Testimony," is universally acknowledged to be one of the greatest modern achievements of sanctified learning. I have long thought of him in this connexion, as the Lardner of doctrinal theology. The correspondence, indeed, is traceable chiefly in the inductive method which each has pursued, and in the extremely cautious and candid spirit in which their respective inquiries are conducted. The pre-

ponderance of learning and reasoning is decidedly in favour of Dr. Smith.

But that which formed the master-key of Dr. Smith's character was his living piety. . . . To his devout spirit, the earth was a temple; and he bowed in adoration before the present God. His scientific investigations partook of the nature of worship. I speak on testimony on which I can rely, when I say, that his ministrations in this sanctuary never attained a greater elevation than when he was expatiating on the glorious attributes of the divine nature. The subject was congenial; and seemed to raise him to a mount of transfiguration from which he was loth to descend. Such was his filial confidence in God, that he was a stranger to all anxiety about earthly things and forebodings of the future. In an emphatic sense, he "walked with God;" and every part of his renewed nature was set free for the exercise, and strengthened by it. It consecrated all his learning. It kept him loyal to evangelical truth amidst many temptations to stray. It led him to insist on heavenly-mindedness as a prime qualification of a Christian minister. It invested his example with the power of a charm. It expressed itself in hourly ejaculations to God. Not only were his public intercessions rich, varied, and fervent; not only were his domestic prayers, especially (as I am informed) on the morning of the Lord's day, marked by peculiar pathos and closeness of communion with God; his habit of private devotion overflowed into his ordinary conduct. In this manner, he might be heard, unknown to himself, sometimes calling down blessings on his beloved friends, severally and by name; and, at others, pouring out his soul in direct adoration of the triune God. He moved from duty to duty in the spirit of prayer. This was the golden chain by which he linked his various acts together; and the whole to the throne of God. And this devotional spirit it was which gave to his character unusual symmetry and completeness; reminding us of the divine model which he copied, and shedding a halo and a beauty on his earthly course.—*Dr. Harris.*

ROMANISERS IN PARLIAMENT.

There is much that has not met the public eye in recent transactions among public men. It is not the "Irish revolt" which has paralysed the Minister in his attempt to legislate against the Papal Court. *There are more Romanisers than Romanists in Parliament.* There are men there, and among them proximate Ministers, who would not have Parliament legislate in respect to mother Church of Rome, because they fear that the people—the deceived and betrayed Protestant people—may demand that Parliament should deal with the party which is seeking to gain entire possession of the establishment, and to claim for it, or rather for the clergy, independence

and exemption from the interference of the Legislature. This party, with Mr. Gladstone at its head, would not have old Italian Rome dealt with, and its monstrous claims utterly denied, just because they mean to set up similar claims for their "Anglican Church," and to place the clerical corporation beyond the control of Parliament; pretending to a right divine, above all law, and a "spirituality" far too transcendental for a mere political assembly to dare to touch. The Romanisers in Parliament, then, are far more dangerous than those Irish members who are now openly told by the priests that they must be their delegates.—*Christian Times, March 22.*

THE CENSUS.

It may be useful to remind our readers, that the primary object of the census is to ascertain the number of all the inhabitants of

Great Britain and Ireland, and of the colonies, on the 31st of this month of March, in the first year of the second half of the nineteenth century. The Householders Schedule is entitled—

"List of the Members of this Family, of Visitors, and of Servants, who slept or abode in this house on the night of Sunday, March 30th." It requires the following particulars:—

1. Name and Surname. 2. Relation or head of family. 3. Condition. 4. Sex.
5. Age last birthday. 6. Rank, Profession, or Occupation. 7. Where born.
8. If deaf and dumb, or blind."

By the Census Act, persons refusing to give correct information, or willfully giving false information, are subject to be brought before the magistrates and convicted in a penalty of from £2 to £3.—*Patriot, March 24.*

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

OBSTACLES TO THE SPREAD OF RELIGION IN LONDON.

SIR,—The highly interesting communications recorded in our Magazine, from our brethren in the East and West Indies, as to the success attending their labours in preaching the gospel, and in the distribution of the word of life, are tokens of the divine approbation; and will, I hope, tend to encourage every one interested in the cause of missions to increased prayer for continued and greater results. I have been especially impressed with those accounts where express reference is made to the large amount of the divine blessing upon the simple reading of the scriptures, in connection with earnest prayer for the influences of the Holy Spirit to rightly understand the will of God. Believing that results equally sanctifying would certainly follow similar efforts in our own beloved country, and particularly in our own great city, London, I venture to bring under notice two most powerful obstacles which the members of our London churches are constantly interposing towards an increase to their numbers from the world. I regard the widely spread disregard of the Lord's day in London by professing Christians of all denominations as a chief impediment to the want of success in the conversion of sinners, by the means and machinery now in operation.

I am not unaware of the many valued ministers, city missionaries, Christian Instruction Society's agents, sabbath school teachers, &c., &c.,—who are honourably exempt from

so serious a reflection as I have made; they are the exception, and I trust that their numbers may soon be augmented many fold. In making so serious a charge, which I and many upholders of the Lord's day besides are in a position to substantiate, I refer to their sanction of the employment of some thousands of omnibus drivers and conductors, and of many other public conveyances, in conveying them to places for divine worship, many miles from their own residences; and perhaps there is not a locality near London where such pernicious examples abound every Lord's day, morning and evening, more than in Islington.

The thousands so employed with our public conveyances (omnibuses, railways, steamers) have in most instances to toil seven days from twelve to fourteen hours *per diem* (as may be verified by any one taking his seat with the driver), deprived of the invaluable blessings of "home influence," and hardened or indifferent to the claims of the gospel. How different would this "moral wilderness" speedily become, were every public servant to have the Lord's day wholly to himself, not only to receive good, but also to do good, to his family and neighbours by perusing and "searching the scriptures."

Many remarks might be penned in reference to the internal arrangement of many "Christian households" on the Lord's day, occasioning, in numerous instances, a greater amount of labour for the female servants in the shape of "hot diners," &c., than is consistent; I will not, however, now enlarge.

Do your readers sympathize with the degraded condition of our public servants on the Lord's day, when some of them may be conveyed to their favourite preacher's chapels? Is it consistent with their membership to be instrumental in perpetuating such darkness, in depriving any of our fellow creatures of that seventh portion of time which is the undoubted right of all? Expecting, as we all do, a large influx of persons of every nation, in the course of a few months, notorious for disregarding the claims of the Lord's day, as our continental neighbours are, how important it is, that *Christians* should be doubly on their guard as to their own examples, and so "let their light so shine before men, that they seeing their good works, may glorify their Father who is in heaven."

The second obstacle (in my judgment) to the increase of converts in London, refers to the hours of labour of our servants, male and female, whereby they are deprived of attending any weekly service, at what I consider a reasonable hour. If you approve of the foregoing, or of any portion thereof, I will furnish hereafter a few practical thoughts upon that subject.

I remain, Sir,

Your constant reader,

J. M. JONES.

Islington, Feb. 5th, 1851.

THE INEFFICIENCY OF VOLUNTARIISM.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—Being too poor to purchase the Baptist Magazine, a kind friend has generously presented me with several years' accumulations in an unbound state, and as economy must be the order of the day with me, I set about their assortment lately with a view to being my own binder. In doing so, however, I gave a cursory glance at the contents, and saw an article in the December number for 1844 on the "voluntary system," in which the writer is making an appeal to the churches on behalf of their poverty-oppressed ministers—and elsewhere, a writer deprecates the fact that on platforms the voluntary system is a frequent subject of eulogy, whilst the poor pastors dependent thereon are weighed down with anxious worldly care for want of its efficient working. If such articles had met my eye at the time when they first appeared, it is probable that from the sentiments then entertained, the writer would have been ready to declaim as warmly in favour of voluntarism as its most enthusiastic admirers. But it is said that the aspect of things is affected by the point from which they are observed, and the years of pastoral labour which have since elapsed have served very much to sober down my own enthusiasm, and induce me to speak

in less glowing admiration of the voluntary system. If I were to say that I do not believe in voluntarism, it is likely that a hundred voices would instantly rise to condemn an apparent renegade from his non-conformist principles, but while I am ready to affirm its scriptural character, and its sufficiency, and adaptation to all states of the Christian church, I am prepared at the same time very much to doubt, nay, to deny its efficiency, to whatever cause or causes it may be attributed: that it is a failure, I think is, alas! too easy of proof. Proof is to be found in a great number of churches being far from alive to the solemn responsibilities and obligations of the Christian brotherhood, and thus leave their ministers to eke out a mere subsistence with the smallest possible amount of means, and proof is educible from the fact that county associations are constantly crippled in their operations, for want of their earnest appeals to the voluntarism of the churches being appropriately responded to, so that they are obliged to dole out with a more niggardly hand the additional help upon which the pastors of many churches are dependent.

And would it not be an easy thing to find five hundred or even a thousand additional proofs in the care-worn ministers of religion of various denominations, who are dependent upon this principle, but who with the most rigid economy are nevertheless so burdened with anxiety as to how they can honourably discharge their worldly engagements with means so inadequate, that they pass hours on hours in sleepless cogitations, when others do not court in vain, "Tired nature's sweet restorer, balmy sleep?"

The writer is not a partaker of the *regium donum*, but he has often felt unable to concur in the denunciatory language of those who feel it right to speak about its recipients, believing, that with all the sincere avowals of being influenced by a higher-souled principle, and the scorn with which they would cast away so questionable a mode of relief, it is possible that were their position changed, and that instead of receiving some £200 a year or even a smaller sum, they had to occupy a station with £60 or £70, and with an increasing family had personally to feel the deep mental sorrow which many good men are called upon to suffer, it is possible, nay probable, that their views on that point might undergo very serious modification, and that their language would be less reproachful towards their brethren "in bonds, as bound with them." The more commanding and remunerative spheres of labour which many brethren are privileged to occupy, may be as much traceable up to an act of sovereign grace as their personal salvation; so that while brethren equally intelligent, holy, worthy, and useful, are obliged to fill a humbler sphere in the Lord's house, and are placed in

circumstances less propitious of a worldly character, surely they are entitled to a great deal more consideration and sympathy than at present obtains, and to less of scorn and reproach, even if their necessities prompt them to seek an objectionable mode of relief.

But will it not be said that there are other sources of help available to worthy and necessitous ministers, from funds that have been specially provided for the purpose, so that even if voluntaryism be inefficient in one way the difficulty is met in another? This may be very true to some extent, and statistics may be brought together in goodly array, as was done by a member of parliament lately, to show the great amount of property at the disposal of religious bodies, as a reason for withholding the above mentioned grant; but there is a very simple way of proving the fallacy of the argument, and that is by *experience*. It is probable, that could the cases be collected which from various causes have been waived or rejected, although suitable and worthy, the evidence would be startling, and affectingly conclusive that the principle is mournfully inefficient; sometimes the applications are more numerous than can be assisted, and in some instances there are conditions annexed which the founders never contemplated, and from which ministers instinctively shrink. Whether the feeling be right or not, I have known ministers keep their poverty most scrupulously from the eyes of even their kindest friends, and rather unrepiningly suffer, than make their complaints to a reluctant church.

Your December numbers are of a very important character, supplying much information respecting religious bodies and their objects, which is of considerable value to many of us. I have been in the habit of consulting them for years with great interest, and have had some little occasion to turn them to a useful account. Well, I knew a brother in distress; he had been long struggling with an increasing family, much affliction, and a small income; a time of emergency came, just a few pounds would have relieved his surcharged heart from a deeply oppressive incubus; he turned his eyes to your December number, he saw there an institution named whose foundational provisions described his state exactly, the necessary form of application was obtained, he went four miles in one direction, and ten miles in another, at some expense of time and money to obtain the ministerial sympathy and signatures required, and then sent his almost weeping supplication to the proper authorities, but it was all in vain; without even stating a reason, the petition was rejected, as I believe it is in a very great number of cases; and the applicants are driven to the more objectionable mode of assistance indicated before. We may pity, but cannot despise them for ~~so~~ doing, nor do they merit the odium sought to be cast upon them

by those who never felt their deep-toned griefs.

In endeavouring to account for this inefficiency of the voluntary principle—it may be asked—

1. Is there not a want of *light* on the subject? Churches may not know their duty so fully as they ought; admitting this to be the case in part, yet, who is to impart the light necessary? the minister would scruple to say much upon it himself, because he would fear it being attributed to mercenary motives; a warm-hearted deacon who has a somewhat proper estimate of a minister's necessities, would do much better, especially where precept and example go together. But after all, I do not think it is to be attributed to a want of light, because even where the necessity has been apparent, I have seen an evident reluctance to move in the matter, and fear rather than it arises—

2. From a want of gratitude. A minister once said to the writer, "there is no gratitude in churches;" perhaps the statement was a little too sweeping, as there are some few instances to the contrary which occur occasionally, in which there is a truly noble sympathy manifested; still from personal observation, it may be affirmed that there is but little of it. I have even heard it said, that every claim upon the church ought to be first satisfied, and then what there is to *spare*, should go to the minister; and in fact have seen where every deficiency has been scrupulously met but that of the pastor, which has been left to some future contingent circumstances; so that the very individual whose toils have concentrated the means of meeting such claims, is the only person whose pressing wants must wait a yet sunnier hour; alas! the want of gratitude or of heart rather, has sent many a minister to his sleepless pillow affirming that the much vaunted voluntary principle is after all a failure.

3. But does not the lack of gratitude indicate a sad want of love? the absence of love will readily account for the want of gratitude; the light may be sufficiently clear to the mind, and the obligation may be felt in the conscience, but there may be a strange want of love in the heart, and if so, it is easy to account for the cruelly unsympathizing conduct of many in the church of Christ, they seem to act as if love must be one-sided; all on the part of the minister and little or none on the part of the people, as if the command to "Love one another," did not include within its hallowed circle the pulpit as well as the pews, and to "Bear one another's burdens and so fulfil the law of Christ," had not a line so long as to measure from the circumference to the centre. Desiring to provoke unto love and good works,

I am, yours truly,

AN UNDER SHEPHERD.

ON THE INCOME OF MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I think it will be generally admitted that baptist ministers are as sound and scriptural preachers, and as devoted and self-denying labourers, as will be found in any section of the Christian church; and yet, I think it will have to be acknowledged that they are as badly paid, if not worse, than any ministers in the kingdom. I believe if most of these godly and laborious men were to write and lay before you an account of the way in which they and their families live, or eke out an existence, for many of them can hardly be said to live, the accounts would be such as deeply to affect every considerate and feeling mind. Some of them are labouring for £40 a year; it would not be too much to say, that the majority of them have not more than £70 or £80 a year; not one in ten has £100 per annum; and if a servant of God has £120, or £150 per annum, it is thought a very handsome salary, though he may be toiling in a large and influential town.

Most of our churches expect to have a respectable man and a good preacher. Were he to marry a girl out of a factory, or a servant out of a family, they would feel grieved, and say, that he had acted foolishly. They expect him to marry some one who has had a liberal education, and who has been accustomed to good society. And unless he becomes united to a person of this description, with his habits and tastes, how is he to be happy?

But then, how are they to live on £70 a year? He is expected to have a respectable house; rent and taxes. Both he and his wife are to appear neatly dressed; they must have coals for the study and parlour fires. He is expected to give to the poor, and to various benevolent objects. He must have books, periodicals, paper, and stamps. He has perhaps four, six, or even more children; these need clothing, schooling, medical aid, and many other attentions, all of which, as every parent knows, costs money. Then there are the births of those children, there must be a monthly nurse in the house, which is attended with some additional expense. After all these items are paid out, what is there left for the support of the family? Such ministers are far worse off than common mechanics. No wonder our colleges should lack students, for if an intelligent young man enters the ministry, what is there before him for his life but the prospect of poverty and starvation?

And how is it that many of our laborious ministers are compelled to live on such a pittance?

1st. Some members of churches think, that the poorer their minister is, the better he will preach.

2nd. Some think it is necessary to keep him poor, in order to keep him humble, and

consequently to make him a better Christian and more like Christ.

3rd. Some are exceedingly covetous and do not like to part with their money. I have known members of churches with an annual income from private property of not less than from £300 to £600 a year, and with expenses of not more than £100 or £150 a year, pay no more than 3s. 6d. per quarter for seat rent, while their faithful and laborious pastor has been living on a starvation salary. And I have known members of churches and congregations actually saving £1000 a year at the least, while their minister has been struggling with comparative poverty.

4th. But I believe the grand and main reason, why many of our ministers are so badly supported is, thoughtlessness on the part of the members of our churches. They do not wish him to be poor; they do not seem to know that he is poor, for this very reason, that they never think about his salary, nor how he lives, nor where the money comes from for his support. Many come to our chapels, they pay no seat rents; they are baptized and join the church, and pay no seat rents; they come to the prayer meeting, and pray long and loud, but they pay no seat rents; nor in any other way do they contribute of their substance towards the maintenance of the gospel amongst them. This is often not from unwillingness to contribute, but from thoughtlessness. Such are requested to take the hint, and to improve their ways.

Much might be done towards bringing about a better state of things in this respect amongst our churches.

1. I would take the liberty of suggesting, that those brethren who officiate at ordinations, might address the churches more at large on the importance of respectably maintaining their pastor, enter more into particular and detail on this subject, than they usually do.

2. Our leading ministers in visiting the poorer churches, might more frequently remind them of their duty towards their pastor in a pecuniary point of view. I have no doubt, but that the churches generally would take it well, and it would be as a cordial to the pastor's heart.

3. I am glad to see, sir, that you have commenced a series of articles in your valuable magazine, for the purpose of checking the pernicious influence of "Barnes' Notes" on the subject of believers' immersion; a series of papers on the importance of more liberally supporting our ministers would be of immense advantage. A dozen ministers might be easily found, who would not only write able and judicious articles on this important subject, but who would also rejoice to do it, amongst whom as a specimen, I might take the liberty of mentioning brethren . . .

I am, dear sir, yours respectfully,

AN OBSERVER.

THE GREAT EXHIBITION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—During the approaching summer many members of our churches and congregations will go to the Great Exhibition. The majority of such persons have never been in London, and have probably no acquaintance there. The desire to visit the renowned Crystal Palace, and to look upon the wonderful creations of genius, and the great achievements of industry, is in itself worthy of encouragement, but it is clear that the ordinary dangers and difficulties of strangers in the metropolis will be considerably increased during that season of excitement. These, however, will be materially lessened, if our friends are fortunate enough to find lodgings in Christian families. Great and laudable efforts are being made to obtain a register of houses, in which there will be a distinct classification of apartments, &c., belonging to members of Christian congregations: still it is to be feared that the very magnitude of such an undertaking will, to some extent, interfere with its efficient practical working, and that many of our young people, when they arrive in town, will be left to shift for themselves. It has occurred to me to suggest that persons connected with our own denomination in London who wish to accommodate visitors, might advertise in the Baptist Magazine for the month of May, stating terms, and other necessary particulars, and giving a reference to individuals of standing in the congregations to which they belong. (As such referees would probably have numerous applications, it may be suggested that persons corresponding with them should remember to enclose postage stamps.) Now all this may be considered very sectarian, but the members of our churches and schools will doubtless prefer finding a home with persons belonging to their own, rather than any other religious body. It may be observed, that the personal intercourse which would arise out of such an arrangement would tend to draw still closer the bonds of union between the metropolitan and provincial churches.

I remain, dear Sir,
Your obedient servant,
C. K.

Sabden, March, 1851.

SPECIAL PRAYER FOR FOREIGN VISITORS.

To the Editor of the Baptist Magazine.

SIR,—Will you kindly oblige by the inscription of the following hint, respecting the all-engrossing excitement of the day—The Great Exhibition for all Nations. To a contemplative mind it cannot but be deeply interesting to mark the various developments of intel-

lectual thought and purpose, mechanical design and skill, which have been called forth by this mighty commercial movement. We are delighted to learn, that while men of trade, arts, science, and genius, are concentrating their energies in one united effort of civil progress, that the church of Christ is also awake and doing, amid the general bustle of preparation. We are highly gratified that our Christian brethren in the metropolis are taking most active measures to provide spiritual instruction for the vast numbers of foreigners who are then expected to visit this land of the Bible and gospel light. Thus the powers of light and darkness are soon about to draw up in close and unusual contact. A glorious harvest time will this be for the prince of this world, in which he will spread abroad his stores—"the lust of the flesh, and the pride of life," for the destruction of people, but he will not be suffered by the faithful servants of God to take the field alone. Around and in the midst thereof shall wave the banners of the cross, while, "all the words of this life" shall be published in the ears of all nations. It is to provoke a co-operation of prayer with action, in this important crisis of events, we have addressed these few lines. In the late time of cholera, social meetings for prayer were called, and the signal abatement of disease proved the result of simple belief in God's promise. Let our country churches come to the help of our city friends and renew these social prayer meetings, or, where this is not practicable, let every member of a church of Christ make it a matter of special private wrestling with God, that he would restrain the evils of the multitude, "open the windows of heaven," and pour down a blessing upon that instrumentality which it is in contemplation to employ. Then may we hope, yea, expect the gospel seed to be borne away, and sown in turn by many more in far off lands. Brethren, can we not hear the sound of our Master's feet drawing nigh, his voice commanding,—"be up and doing."

As a star of more than common brightness shall the record of this Exhibition for all Nations gild the annals of our national history, wreathing a long enduring crown of fame around our monarch's brow; but when the canker-worm of time shall have stolen its last morsel from this day's glory, then shall remain, engraven on the tablet of every church's records, her united effort to sound the gospel to all nations in this memorable year, 1851; while, as the glorious reward, the Redeemer's fadeless crown shall sparkle with many a gem gathered from earth's remotest bound.

I am, Sir,
Yours truly,
A WATCHER IN ZION.

EDITORIAL POSTSCRIPT.

Our esteemed brother, to whom we are indebted for the memoir of Mr. Roff, having had an impression that we should be unable to include the whole in one number, which prevented his completing the account, we have to beg our readers to excuse the non-appearance this month of the concluding portion. Though the remainder is not yet in our hands, we doubt not that it will be ready for our next.

We do not understand the writer of the article entitled "The Inefficiency of Voluntaryism" to mean—certainly we do not mean ourselves—that any other system could be lawfully substituted for voluntaryism, or would work more advantageously. Voluntaryism is a failure in the same sense in which the gospel is a failure, that is, it fails to produce its proper effects on many, because of the hardness of their hearts. We have given the letter insertion, though not concurring in every sentiment it expresses, because it contains very much that is lamentably true, and deserves to be seriously pondered.

Our readers are indebted for the account of the late Richard Booth, Esq., of Coventry, to his grandson, the Rev. S. H. Booth, pastor of the baptist church at Birkenhead.

A friend has written to us requesting permission to advise our printer to take a little more care in sending out the Baptist Magazine. He says, "I know not, of course, how many numbers are faulty, but mine, for this month, is a most miserable production, going from page 164 to page 193, 4, then 175, 6, 3, and, as though one edition of the mistake were not enough, we have it over again." Now, we beg to apprise him, and all fellow-sufferers, that the printer has no more to do with this than the paper maker, or the rag merchant of whom the paper maker obtained his materials. From our friend's statement it appears, that the stitcher took up a second copy of the fourth half sheet instead of one of the fifth, so that of eight pages he has a duplicate, while there are other eight pages omitted. The quarter of a sheet that follows appears also to have been folded wrongly. Such accidents frequently occur in all periodicals, and can excite no surprise, when we consider the haste in which the binders have to stitch thousands of magazines at the close of the month. But the important question is, what is the remedy? It is this: the subscriber who finds that his copy is defective, should return it to the publishers, through the dealer from whom he received it, and the publishers will give a perfect copy in exchange for it. In most instances, however, close examination will show that it is all there, but that in the stitching the transposition of a few pages has taken place.

It may possibly be in some degree availing to say here, what has been repeatedly said on the wrapper without producing the desired effect, that no notice must be expected of any communication which the writer is unwilling to own. We do not insist on the publication of the name; but if we see that no name is attached, we do not usually read the paper.

We have seen a letter from Mr. Hewett, of Mount Carey, Montego Bay, to Mr. Meredith, acknowledging the safe arrival of the boxes which Mrs. Meredith forwarded, and expressing thanks to the friends who had supplied their very suitable contents. Mr. Hewett states that thirty thousand persons had died of cholera; that he had himself visited two thousand; that he had made up two thousand bottles of medicine, and weighed and administered thirty thousand grains of calomel. When he wrote (Feb. 6th) the disease was still raging in some parishes, though generally it was much mitigated. "The poverty and starvation," he says, "which many have suffered, has been most painful, and the effects of it will be most disastrous to many of our churches. Upon our schools the effect will be a sad one, for many who formerly had parents to pay for their education are now orphans, and we cannot send them away if they come to school." "One good effect," he adds, "we already perceive in the increased attendance at all our services, and in the anxiety of many to know and learn the truth as it is in Christ. Our congregations are good, and the people since my return have shewn a very kindly and affectionate spirit."

Many of our readers will remember our announcement some time ago of the offer of several prizes by the committee of the Religious Tract Society, for Essays on "The Present State of our Manufacturing and other Working Classes, so far as such Classes are affected by Moral Causes, and by Personal Character and Habits, and the best Means of Promoting their Temporal and Spiritual Welfare." We have received letters informing us that the principal prize, that of £100, has been awarded to Mr. Henry Dunckley, who is pastor of the baptist church at Salford in Lancashire. Mr. Dunckley, originally a member of the church at Leamington, studied four years at Accrington, we are informed, whence he went to Glasgow, under the patronage of the trustees of Ward's Fund, where he graduated M.A., in 1848. We understand that the competition for this prize was exceedingly severe; and Mr. Dunckley's success is therefore very gratifying to his early friends, who have naturally requested us to advert to the fact.

At the printing office, we have just been shown what has given us much pleasure.

The book which is above all others best adapted to the perusal of intelligent Englishmen at the present moment, but which we have refrained from urging our readers to purchase, of late, because we were informed that it was not in the market, we mean the "Text Book of Popery," by J. M. Cramp, D.D., has, it seems, been reprinted, and the last proof sheet of a new and large edition has been put into our hands. This book exhibits the theological system of the Romish church as portrayed in those authoritative documents, the decrees of the Council of Trent, its Catechism, and the Creed of Pope Pius IV., with such an account of the history of the Council, and such explanatory notices of its decisions, as suffice to render the whole intelligible to the general reader. For the sake of our country, we hope that it will have an extensive circulation.

The Great Exhibition of the Industry of all Nations which is about to take place in Hyde Park will affect in some degree the order of our Annual Meetings. The Public Meeting of the Baptist Missionary Society in Exeter Hall should be held, in the usual course of things, on that day on which it is expected that Her Majesty will go in state to open the Exhibition, and that regular attention to business will be greatly interrupted; and it has been thought by the missionary committee that it is expedient therefore to hold the Exeter Hall meeting on the Wednesday instead of the Thursday. This renders necessary some other alterations which it will be desirable that our friends should carefully observe. The following list is as complete as we can at present make it.

Thursday, April 24th.

Prayer Meeting in the Library at the Mission House, 33, Moorgate Street, at eleven in the forenoon.

In the evening, Sermon on behalf of the Baptist Missionary Society at Surrey Chapel, by the Rev. James Hamilton, D.D., of Regent Square. Service to commence at half-past six.

Friday, April 25th.

The thirty-ninth Annual Session of the Baptist Union. It will commence at ten o'clock, when an Introductory Discourse will be delivered by E. B. Underhill, Esq. Refreshments will be provided in the course of the day for the ministers and messengers, and it is hoped that they will devote the whole day to the business of the Session.

In the evening, at seven, a Sermon on be-

half of the Baptist Society for promoting the Gospel in Ireland, by the Hon. and Rev. B. W. Noel, M.A., at Bloomsbury Chapel.

Lord's day, April 27th.

Sermons and collections for the Baptist Missionary Society at different baptist places of worship throughout the metropolis; a list of which, with the names of the preachers, may be found in the Missionary Herald.

Monday, April 28th.

Annual Meeting of members and ministerial supporters of the Baptist Irish Society, at the Mission House, at eleven.

In the evening, at half-past six, Annual Meeting of the Baptist Home Missionary Society, at Finsbury Chapel. Chair to be taken by S. M. Peto, Esq., M.P.

Tuesday, April 29th.

Annual Meeting of the members of the Baptist Missionary Society, in the Library, Moorgate Street. The chair to be taken at ten o'clock.

In the evening, at half-past six, the Annual Public Meeting of the Baptist Irish Society, at Finsbury Chapel.

Wednesday, April 30th.

Annual Public Meeting of the Baptist Missionary Society, in Exeter Hall. Chair to be taken at eleven o'clock, by George Goodman, Esq., of Leeds.

In the afternoon, at three o'clock, ministers educated at the Colleges connected with our body, intend to dine together at the Guildhall Coffee House.

In the evening, the Annual Meeting of the Bible Translation Society is to be held at the Chapel in New Park Street, Southwark.

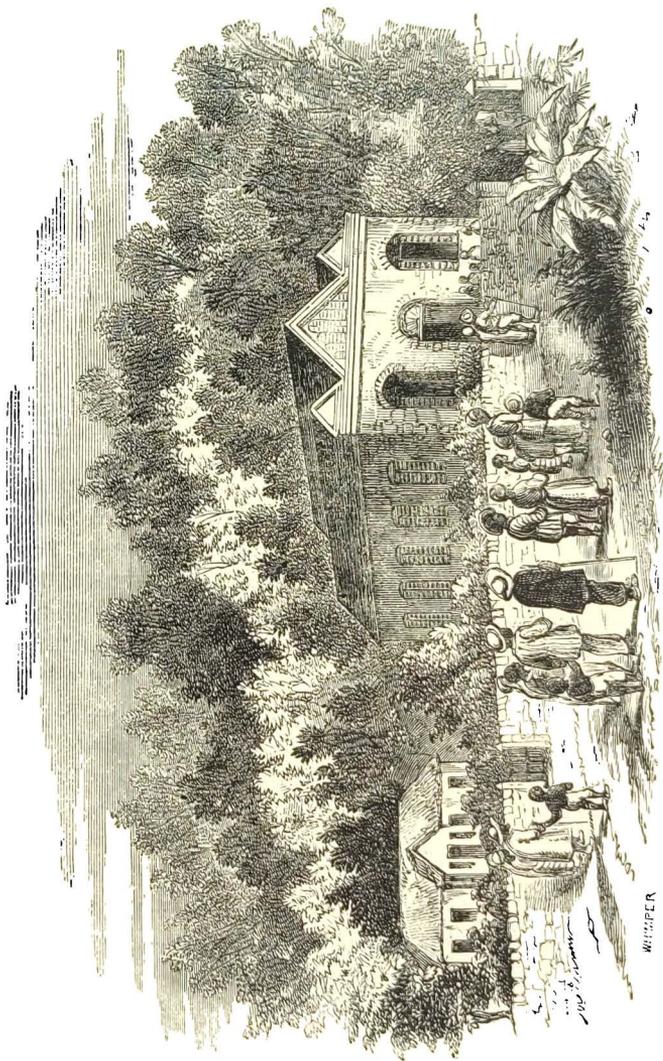
Thursday, May 1st.

At eight in the evening, a Sermon is to be preached to Young Men, by the Rev. F. A. Cox, D.D., LL.D., at the Poultry Chapel.

Friday Morning, May 2nd.

Sermon for the Baptist Missionary Society in Bloomsbury Chapel, by the Rev. Edward Steane, D.D.; service to commence at eleven o'clock.

THE MISSIONARY HERALD.



PORUS, JAMAICA

WILKINSON

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1851.

A meeting for SPECIAL PRAYER, in connexion with the Missions, will be held in the Library of the Mission House, on the morning of Thursday, April 24th, at eleven o'clock.

THE ANNUAL SERMONS.

The Committee have great pleasure in announcing that the Rev. JAMES HAMILTON, D.D., of Regent Square, London, will preach the Annual Evening Sermon on behalf of the Society at Surrey Chapel, on Thursday the 24th, and the Rev. E. STEANE, D.D., the Annual Morning Sermon at Bloomsbury Chapel, on Friday, May 2nd.

Service to commence on the Thursday evening at half-past six, and on the Friday morning at eleven.

SERMONS, LORD'S DAY, APRIL 27th.

The following are the arrangements, so far as they have been completed, for April 27th.

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. P. Dickerson	Rev. — Belgrave ...	Rev. C. Stovel
Austin Street, Shoreditch	Rev. N. Haycroft, M.A.	Rev. W. Miall*.....	Rev. T. Wheeler
Battersea	Rev. D. Katterns ...	W. H. Watson, Esq.*	Rev. J. Makepeace
Blandford Street	Rev. I. New .....	... ..	Rev. T. Winter
Bloomsbury	Rev. C. M. Birrell...	... ..	Rev. W. Brock
Bow	Rev. H. H. Dobney	... ..	Rev. R. H. Marten, B.A.
Brentford, New	Rev. T. Smith .....	... ..	Rev. T. Smith
Brixton Hill (Salem Chapel)...	Rev. B. P. Pratten	... ..	Rev. B. P. Pratten
Camberwell	Rev. W. Landels	Rev. J. Angus, M.A.*	Rev. A. McLaren, B.A.
Chelsea, Paradise Chapel	Rev. C. E. Birt, M.A.	Rev. R. H. Marten*	Rev. Dr. Acworth...
Church Street, Blackfriars.....	Rev. J. Williams ...	... ..	Rev. J. Williams
Crayford	Rev. Jos. Davis .....	... ..	Rev. Jos. Davis
Deptford, Lower Road	Rev. J. Kingsford ...	... ..	Rev. J. Webb
Devonshire Square	Rev. E. S. Pryce, B.A.	... ..	Rev. J. H. Hinton, M.A.
Drayton, West.....	Rev. J. Gibson .....	... ..	Rev. J. Gibson
Eagle Street.....	Rev. J. Makepeace	... ..	Rev. G. H. Davis
Eldon Street (Welsh).....	Rev. B. Williams ...	Rev. A. Jones	Rev. E. Probert
Gravesend, Zion Chapel.....	Rev. T. F. Newman	... ..	Rev. T. F. Newman
Greenwich, Lewisham Road ...	Rev. W. Robinson	... ..	Rev. J. Hoby, D.D.
Hackney	Rev. J. A. Baynes, B.A.	... ..	Rev. D. Katterns

PLACES.	MORNING.	AFTERNOON.	EVENING.
Hammersmith	Rev. R. H. Marten, B.A.	... ..	Rev. E. Edwards
Hatcham	Rev. C. J. Middleditch	... ..	Rev. H. H. Dobney
Hawley Road, Kentish Town	Rev. E. Probert.....	... ..	Rev. E. S. Pryce, B.A.
Henrietta Street	Rev. W. B. Bowes	... ..	Rev. C. A. M. Shepherd
Highgate	Rev. T. Winter.....	... ..	Rev. C. E. Birt, M.A.
Hoxton, Buttesland Street.....	... ..	... ..	... ..
Do., Baptist Chapel	Rev. T. Middleditch	... ..	Rev. T. Morris
Ilford	Rev. J. J. Owen ...	... ..	Rev. J. J. Owen
Islington Green	Rev. A. Mc Laren, B.A.	... ..	Rev. W. Landels
Islington, South Baptist Chapel	Rev. C. Stanford ...	... ..	Rev. S. Pearce
John Street, Bedford Row.....	Rev. J. Stratten ...	... ..	Rev. B. W. Noel, M.A.
Kensal Green	Rev. E. Harris	... ..	Rev. E. Harris
Kensington	Rev. W. G. Lewis...	... ..	Rev. W. B. Bowes
Keppel Street	Rev. T. Wheeler ...	... ..	Rev. I. M. Soule
Lce.....	Rev. J. Sprigg, M.A.	... ..	Rev. J. Sprigg, M.A.
Maze Pond	Rev. J. Aldis .....	... ..	Rev. Isaac New
New Park Street.....	Rev. W. Walters ...	Rev. J. Branch* ...	Rev. C. Stanford
Norwood, Upper	Rev. E. Edwards ...	... ..	Rev. C. J. Middleditch
Poplar	Rev. T. Morris	... ..	Rev. J. Baynes, B.A.
Prescot Street, Little	Rev. C. Stovel .....	... ..	Rev. P. Dickerson
Regent Street, Lambeth.....	Rev. T. Davies	Rev. T. Davies* ...	Rev. C. M. Birrell
Romford	Rev. J. D. Carrick	... ..	Rev. J. D. Carrick
Salters' Hall.....	Rev. S. J. Davis ...	... ..	Rev. W. Walters
Shouldham Street, Paddington	Rev. S. Pearce	Rev. I. M. Soule* ...	Rev. W. Robinson
Spencer Place	Rev. J. Peacock ...	... ..	Rev. T. Middleditch
Stepney College Chapel	Rev. J. Angus, M.A.	... ..	... ..
Tottenham	Rev. T. Swan .....	... ..	Rev. T. Swan
Unicorn Yard, Tooley Street...	Rev. W. H. Bonner	... ..	Rev. H. J. Betts
Vernon Chapel	Rev. J. Webb.....	Rev. O. Clarke* ...	Rev. O. Clarke
Walworth, Lion Street	Rev. Dr. Acworth...	... .. *	Rev. N. Haycroft, M.A.
Walworth, Horsley Street	Rev. J. George .....	... ..	Rev. F. Bugby
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. W. Ball
Waterloo Road.....	Rev. G. H. Davis...	... ..	Rev. J. Branch
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. T. Davies
Windmill Street, Hope Chapel	Rev. J. Ede .....	... ..	Rev. J. Ede

N.B. Collections will be made after these services.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 29th.

A General Meeting of the Members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, April 29th, when the pro-

ceedings of the past year will be read, the report of Committee on the subjects referred to them by last Annual Meeting, the motion, of which notice was given last year by the Rev. W. ROBINSON of Kettering, will be considered, the Committee and officers chosen for the ensuing year, and other business transacted.

The Chair will be taken at ten o'clock precisely.

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 30th.

The Annual Public Meeting of the Society will be held in EXETER HALL, STRAND, on Wednesday, the 30th April. The Chair will be taken by GEORGE GOODMAN, Esq., Mayor of Leeds, at ELEVEN o'clock.

The Revs. Dr. DUFF of the Free Church Mission, J. J. FREEMAN of the London Mission, J. MAKEPEACE of Saugor, East Indies, T. WHEELER of Norwich, W. LANDELS of Birmingham, and other brethren are expected to take part in the proceedings.

Tickets for the meeting may be obtained at the Mission House, or at the vestries of the various chapels.

SERMON TO YOUNG MEN.

The Rev. Dr. Cox has kindly consented to preach a Sermon to YOUNG MEN on the Claims of the Mission upon them, on the evening of THURSDAY, May 1. The use of the Poultry Chapel has been cordially granted by the pastor and deacons for this object. The service will commence at EIGHT o'clock, which hour has been selected for the convenience of young men who could not attend earlier.

INDIA.

CHITOURA.

The labours of our missionary brother, Mr. SMITH, are extended over a large portion of the country around Agra. In this district he visits not fewer than fifty villages, some twice a month or oftener, and all of them once. In the month of December no less than eighty-two visits were paid to these villages. In addition, an occasional visit is made to fairs and melas, of one of which he has forwarded the account given below. His letter is dated January 24, 1851. Mr. SMITH's local residence is at Chitoura, or Nishtarpur, the Town of Salvation, where he has formed with most encouraging tokens of success, a native Christian village. Native converts for the most part here take up their abode, where they find all the means of grace regularly supplied, and also an opportunity for the prosecution of their trades and callings apart from the idolatrous customs of the heathen, and also those social rights and comforts which are denied them by their fellow countrymen on their abandoning Hindooism, and their breach of caste.

The following account of our visit to the you. I left home on the 14th November, Buteshivai mela may be not uninteresting to accompanied by two native brethren, and

after preaching in a few places on the road, we arrived at the mela on Saturday evening, the 16th inst. Our party consisted of five, viz., myself and two native brethren, Mr. Harris, who is supported by the baptist church under Mr. Lish's pastorate, and a native brother supported by the Presbyterian church at Agra. The Rev. Mr. Kreiss, of the Secundra mission, with two native assistants, occupied another position, and Rev. Mr. Schneider, of the same mission, with two more native brethren, a third; thus we mustered altogether eleven, a smaller number than usual, and when compared with the mass of people collected together, most disproportionate. Yet the battle is not always to the strong, nor the race to the swift; the Lord can save by many or by few, and therefore by no means disconcerted at the numbers, we commenced on Sunday morning to preach the gospel, and were delighted and encouraged by crowds of attentive and intelligent hearers. We obtained a most convenient place for preaching, and also for conversing with inquirers. The former duty we performed in turns, keeping it up from morning to night each day, and those at liberty looked after the books and attended to the latter. We united in a regular Christian service in the middle of the day, and then returned again to out-door preaching.

A hopeful inquirer.

My attention was attracted by a strange looking man standing nearly outside the large circle of hearers by which we were surrounded; his attention was fixed, and he drew nearer and nearer, until at last he stood almost under the preacher's elbow. In this position I had an opportunity of watching him for some time. He stood with mouth extended, eyes glistening (as the eyes of Vairagees only can glisten), ears open, posture erect and motionless as a statue, devouring with avidity every word that fell from the speaker's lips, and sometimes, when anything pleased him, or appeared applicable to himself, his iron features relaxed into a smile. Here was a man, who having been made sensible of the plague of his own heart, renounced the world at least in profession, and set out in search of a peace which experience taught him it could not give. For years had he wandered in search of happiness, but in vain. Thousands of miles had he dragged his weary limbs over the burning plains of India! He had visited Jagganath, Dwarika, Gaya, Badri Nath, and every place of pilgrimage of any note; but his heart, he said, was as hard as ever, and full of sin as ever, and his mixing with vile companions in his pilgrimages, and eating intoxicating drugs, had made him still more callous, blunted his feelings, and almost destroyed his susceptibility to impression, but now strange things

are sounded in his ears. A Saviour who is able and willing to save the vilest of the vile—a Saviour who gave his life a ransom for rebels such as himself, is proclaimed to him for the first time; his attention is arrested! he listens again, doubting as to whether he has heard correctly or not, and again he hears, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." "He that believeth shall not perish, but have everlasting life." This is just suited to his case; just what he wants and has been seeking! He is convinced that this is the truth; that pilgrimages and austerities are vain. He surveyed himself, daubed with mud, a brass chain about him, and scarcely clothing to cover his nakedness, and said, "I have left all for salvation—home and friends, and all that is dear in this world, but until now I have found no hope, not one gleam of light to guide my soul through the world's dark waves and billows. I will now make a second surrender of my own works, my brass chains, and malas, and tilaks, and I will take refuge in Jesus Christ." He washed himself, stripped off his idolatrous ornaments, and we trust was beheld sitting at the feet of Jesus clothed and in his right mind. Is not this a brand plucked from the burning? His former companions tried hard to get him back again, and would have laid hands on him had he not kept close to us; he however accompanied us home to the Christian village, and is anxious to be able to make known the Saviour he has found to his deluded countrymen.

Continuance of labours.

Monday morning we again took our stand, and preached the gospel to hundreds of attentive hearers. Another pilgrim heard well, and appeared convinced of the truth of Christianity. He said he would accompany us, but disappeared, and we heard no more of him. A zamindar also from Sasna, came several times, and followed me to my tent, where he stated his determination to become a Christian. He took the name of our village, and said he would shortly come to us. Thus we continued to labour Tuesday and Wednesday, and were beset nearly all the time by numbers of attentive inquirers—not idlers and objectors—but what appeared to us souls anxiously seeking after truth, and many of them impressed with the idea that Christianity is true.

Thus ended our labours in the mela. We left for home on Thursday morning, preaching on the way as opportunity offered, and arrived safely on Saturday, after an absence of eleven days, during which we experienced the goodness and care of our heavenly Father, and were restored to our homes in safety.

We distributed a good number of gospels

and tracts in Sanscrit, Hindi, Persian, and Urdu, and had several proofs that those distributed on former occasions had not been in vain.

A retrospect of the scenes witnessed at this mela leads me to hope that the set time to favour India is not far distant. Such attentive crowds I have never addressed. To see men day after day neglecting their worldly business to sit and converse about Jesus Christ, and the way of salvation, surely ought to make us double our labours and prayers for the outpouring of the Holy Spirit, for the coming of the kingdom of Christ in this dark land of idols and superstition, *too long in the power and service of the wicked one.*

Baptism of converts.

On the first sabbath in January I had the pleasure of immersing two believers in Christ. We had an immense crowd of spectators, and the service was altogether interesting. I hope others will be added to the church in like manner on the first sabbath in next month. We have several hopeful inquirers, and the Lord is creating a spirit of inquiry in the minds of many. This year will, I hope, be one of prosperity. I feel anxious for the salvation of the heathen, and the Lord is strengthening me for more zealous labours. Oh, how dreadful the idea of being unfaithful, of souls perishing through my neglect; the grace of God is sufficient; here is my rock and stay.

CEYLON.

Under date of January 14, 1851, our brother ALLEN gives at some length an account of every station forming the Mission in this beautiful island. These details we reserve for the Annual Report; meanwhile we earnestly commend to the attention of our readers the remarks which follow, and which find their appropriate place in the Herald. The Committee earnestly desire to send our brother the help he needs, and to occupy in greater strength this encouraging field. The fields are white unto the harvest; but where are the labourers?

Thirty-eight years have passed away since your first missionary, in the providence of God, first set foot on this island. During that period your agents have continued to work on in faith, and patience, and hope, in the kingdom of Jesus Christ; and it has pleased the Great Head of the church to own their labours for him, and to crown such labours with a considerable amount of success. Of the fruits of these labours, some, how many perhaps, cannot be known now, have been gathered into the garner, like shocks of corn that were ripe. They have grown, and expanded, and mellowed, and have been plucked by the Great Proprietor who does as he will, and others remain to be matured. Seed also lies buried as yet, but it will not deceive our hope; it will spring and bear fruit by which God will be glorified. This, we would remember, is especially the working-time with us, and I trust we are anxious to be found employed, leaving the results with God, who alone can give the increase. He has brought us through one great period of time, and has permitted us to enter on another; and, on a review of the past, we are obliged to exclaim, "Hitherto the Lord hath helped us; yea, having obtained help of God, we continue unto this day." And there is abundant reason why we should "thank God, and take courage." The year that is past and gone into eternity with all its record, has been marked by trials of no ordinary kind; but we are not without something to

put in the balance against them, and the simple conclusion to which we must come is, that God has done all things well, and we have much to be thankful for; at least so it appears to me, when I endeavour to look at things as they are at this period, in this part of the Master's vineyard. From the tabular statements of labour and its results, as well of expenditure in money, you will be able to judge for yourselves—and may I express here a still lingering hope, that the cry that has already reached you, and has been echoed and re-echoed until it has become apparently too familiar to be noticed by the churches at home, may nevertheless be heard and speedily responded to—"Come over and help us." Though it reach you only in its dying echoes, let it be heard whilst there yet remains but one to raise it. No doubt the deputation you kindly sent to us have spoken plainly about your mission here, and probably their cry would be similar. Again, therefore, let it be heard by the churches, and not only heard, but responded to.

You will have had through the deputation and newspapers that have been sent to you, various items of information in connexion with the labours carried on here, which will render it almost unnecessary to say much about the stations now, though I will endeavour to give you a summary of what has been done during the year, and what is doing now, and thus give the church at home one more opportunity of judging as to the propriety

of sending or withholding assistance. I know full well your own opinion and anxiety about it. Perhaps your anxiety is only equalled by my own, while at times one stands bewildered and confounded by the apparent unreadiness of individuals at home, to show their love and their zeal for the Saviour and his cause, and their compassion for souls, by hugging more closely their comforts in their fatherland instead of coming here. And yet there is nothing so very uncomfortable and intolerable here, as to alarm them. Only a little salutary drilling is necessary on their arrival, and all will be tolerable, and it may be, pleasant into the bargain.

Whoever comes, may lay his account with labour and the trials inseparable from making known the gospel, whether at home or here. Perhaps here one might meet with difficulties that do not occur in England; but, after all, the main obstacles are the same everywhere. If a man cannot brace himself up to such things, he had better stay at home, and we will be content to wait and work on.

I must take my leave of you for the present. I cannot do so, however, without reminding you once more of the claims Ceylon has on the home churches. The field is large, dotted with some most interesting and important stations, from which the gospel is sounded out all around. These stations, it is true, have their native pastors and other assistants, and these, for the most part, are diligent and de-

voted; but they need guidance and general superintendence; and these are more than can be given by a solitary European, who has duties to perform in connexion with the English church and congregation, equivalent to those which devolve on the pastor at home. It must be that there are men at home,—pastors of small churches, with some little experience, or at college, who will be willing to come and help. There is nothing wanted here but just what is wanted everywhere, to render the work every way delightful. We want only an out-pouring of the Spirit and men to gather in the harvest. And surely it cannot be too much to hope, that this year will not pass away without witnessing to the arrival of some one or more to occupy the vacant places of Colombo and Kandy. I am yet well and willing to work; but how long I may be able to discharge the duties that devolve on me, is a thing unknown to us. If men should willingly offer,—I need scarcely say,—remember Ceylon. However much you may cherish Africa, and feel for the Continent of India, do not forget Ceylon. “Come over and help us;” we are faint, but pursuing.” “Come over and help us.”

May all needful wisdom and grace be given you for the work in which you are engaged: and may the Great Lord of all the churches give you the silver and gold which are his, and dispose some of the hearts that are in his hand to offer themselves willingly for Ceylon.

WEST INDIES.

HAITI.

The needful funds for the chapel which our brother WEBLEY is proposing to erect in Haiti have not yet been fully furnished. The success which has cheered the hearts of our friends in this promising field has made this contemplated measure almost indispensable. We insert a letter on the subject from the Rev. H. WEBLEY of Woodside.

To the Editor.

Woodside, Feb. 26, 1850.

MY DEAR SIR,—In looking over the Magazine, month after month, knowing the urgent nature of my son's chapel case in Hayti, I have been very anxious respecting the collections for that object; and seeing that but few of our churches contribute any thing towards it, I have thought that if you could say a word or two upon the subject, it may be of great service.

From my son's private letters, as well as his public, I see that if he cannot realize the object of his wishes relative to the proposed chapel, the success of the mission will be considerably retarded, and there is every prospect of his health breaking down. To preach

every Lord's day in a close, confined room, in such a climate as Hayti, will very materially shorten his days; and from what I know of the churches in the neighbourhood of Trowbridge, Bradford, Bath, Bristol, &c., if the case could be urged upon them through the medium of your publication, I think they would come forth to the help of the Lord in such a case.

With this we send you a small collection from a few of our friends at Bradford, and though small, if our sister churches were to do the same, the object would soon be realized.

The prospects of the mission in Hayti were never so encouraging as at present. God has of late been pleased to honour his blessed word as diffused by our agents there in a very

remarkable manner; and as our dear friends have given their lives to the work of the Lord, and the prayers of many persons are now being answered in the extension of the Redeemer's glory, those of us who hold the ropes at home, should be prepared to respond to the call of such as cry to us for the help they so much need.

Hoping that the blessing of God will continue to rest on your valuable publication, and on all the efforts made use of for the spread of his glorious gospel,

I am, dear sir, yours affectionately,

W. WEBLEY.

We subjoin a few extracts from the addresses, at the recent missionary meeting, of two native *Haitiens*, on whom rests in some measure the future evangelization of *Haiti*.

BROTHER CAJOUÉ'S ADDRESS.

Dear brethren and sisters in Jesus Christ,—

A heavenly voice has bid me "flee out of the midst of Babylon, lest I be cut off with her in her iniquity." Wishing to obey this voice of mercy and of grace, my feet have been directed towards the messengers of Christ. Since then my spirit has found new light, my faith new fire, my hope new vigour, and my love new zeal; so that I have now been baptized according to the religious forms of our Lord and Saviour, who is at once their author and their model. You can scarcely perhaps believe, nor can I express to you how great have been the joy and peace that I have experienced during my few days' sojourn amongst you. I have seen, in a manner the most convincing, that the religion of Christ reigns here, and that it is the only remedy that can re-establish the human race in true happiness, whether it be as it regards this life or that which is to come. Be not weary, then, in speaking of this sweet, this holy, this sublime religion, whether it be in the worship of your families or elsewhere. Our Lord Jesus has conquered the world, and if we possess his Spirit, we shall conquer it too. My patriotic heart would give birth to feelings of the fondest sympathy could I see my fellow *Haitiens* understand the word of God—could I see them search the scriptures in the book of God. Surely they would then find the "pearl of great price," and drink of those "living waters" which alone quench all thirst. To conclude, my friends, let us strengthen each other in this royal road, "looking unto Jesus, the Author and Finisher of our faith." Then, when death shall close our eyelids, we shall find a sweet and sure refuge in the arms of Him who only is wise, and who only reigns for ever. Amen.

BROTHER DESCHAPELLES' ADDRESS.

Dear brethren and sisters,—

We who are members of the little church formed here are happy, oh! how happy, that God has permitted us to see here to-night some of his servants, who are come to unite with us in showing forth his great mercy, to mingle their prayers with ours, and to thank Him for the gifts and mercies with which

he has blessed us. Ah, we thank Him that, though we were once enemies to Him—as are still all who love the world more than him—though we were once idolaters and rebels, He has had compassion upon us, and has sent his servants amongst us to proclaim to us the glad tidings of salvation.

Having thanked him, unite now with me, dear brethren and sisters, in thanking our brethren, the missionaries, who through love to us, and burning with desire to see us *Haitiens* reconciled to God, have left their country and every thing dear to them, to come and make us acquainted with that love of God to which we had been so long estranged. Yes, dear brethren, without these faithful servants that God in his infinite mercy has sent to us, we should still be buried in the deepest superstition, and without this love of God in them, they would never perhaps have thought of leaving their parents and friends, to take refuge amongst us who were never known to them. Is it not, then, the love of Christ which has caused them to recognize us as brethren?

Having, then, united myself with you in thanking these faithful servants of the God we now serve, and in expressing the joy we feel in possessing them amongst us, allow me to address a few remarks to you, which will, I trust, be as useful to myself as perhaps they will be to you. St. Paul tells us to "exhort one another," and surely there is no duty more important than this, no means more sure of manifesting our love to our brethren, and of strengthening each other in the faith. Inclined, as we all are, to that which is evil, and so often prone to forget the duties that God's word prescribes, our mutual exhortations must tend to prove to us the necessity of a more careful perusal of God's word, and of greater warmth in our prayers, as well as of a redoubling of our zeal.

During the past year we have all been the subjects of many trials and of much affliction. Have we, then, felt that God was only trying us for our good, and that, if he dealt thus with us, it was only to inspire us with new confidence, and to lead us to fly to him?

And you, dear friends, who have not yet come to Christ, allow me to address a few words to you. Have you then no desire to come to him who, through love to you, took

upon himself the form of a servant, dwelt in our flesh, lived a life full of suffering and of sorrow, and died a cruel death upon the cross? Ah! why this sacrifice? Was it not to call sinners to repentance? Was it not that those that should believe on him might have eternal life? And will you not, then, come to him? By the most powerful, yet by the sweetest of voices, he commands you to repent without delay. Why close your hearts to his tender appeals? Has not God given you intelligence? And why has he given it you? Is it not that you might fear and love him? Decide then to-night to leave the road to death in which you have so long

walked, and to believe in Christ for the salvation of your souls. But go to him by faith, that sincere faith which shall enable you to humble yourselves at his feet, as did the publican, who, oppressed with the weight of sin, and not daring to lift his eyes to heaven, exclaimed, "My God, I feel that I have offended thee, be merciful to me a sinner," so do you say wash me in the precious blood of thy Son, which flowed down the cross to redeem thy creatures. May God, by his grace, enlighten you all with his holy Spirit, and cause you to know and feel your low estate Amen.

JAMAICA.

Below we give extracts from various letters received from our afflicted brethren and churches in this island. They will abundantly testify the fearful ravages which cholera has made, and give proof that the generous liberality of the churches and people of God in this country has been fitly bestowed. Till now we were not able to supply particulars of the fearful scenes through which our brethren have passed. They were not, however, needed to excite our sympathy. The general facts, as stated in our communications by circular, have been quite sufficient to arouse sympathy and provoke the generous aid of the servants of Christ, and to furnish the Committee with a fund from which very considerable relief may be afforded. The fund amounts to a trifle more than two thousand pounds, of which sum about £650 have been distributed in grants to every one of our brethren, for his own need as well as that of his suffering people.

Extract from letter of Rev. THOMAS HANDS of Montego Bay, dated Jan. 9th, 1851.

During the past three months the cholera has been sweeping over the land, and has cut down not less than twenty thousand of the inhabitants. Among this number, many of the members and inquirers connected with our churches have been taken away. The consequences of this visitation are awful in the extreme. Agricultural and commercial operations are almost at a stand. The numbers taken away from the churches by death materially affect our pecuniary affairs, and the ability of most of the survivors to do anything for the support of religious and educational institutions has been so sadly lessened as to leave little hope that the cause can be carried on without help. I speak within bounds, when I say that during three months the majority of our people have been earning nothing. The little means some of them had, have been exhausted by sickness and death in their families, so that numbers are kept from absolute starvation by the aid

derived from the funds of a benevolent society, and contributions of bread kind, sent down from the higher mountain districts in which the disease has not yet been raging. But for such aid numbers must have perished in this town for want of food.

I feel that under these circumstances of suffering and destitution, I should fail in my duty as a Christian minister if I sought safety and comfort in flight. I feel that this solemn visitation is intended to arouse the people, and already we see evidence that such will be its effect to some extent—I trust, to a great extent. Now, more earnestly than ever are we called upon to offer that gospel to the people which alone can teach them how to live, and prepare them to die; and I hasten to assure you, that independently of any hope of aid from your funds, I am determined in this season of trial to remain at my post, until driven out by destitution, or taken away by death.

Extract from letter of Rev. R. WATSON of Mount Olive, dated Jan. 15, 1851.

I suppose you have heard of the great mortality which the cholera has caused in this island. From this dreadful disease we have lost fourteen of our faithful people, among

them a sincere, pious, and diligent deacon, by the name of James Gordon. He died in the following pleasing manner: On Friday morning, the 22nd November, he rose at an early hour, and went to conduct prayer-meeting in his class-house; after the meeting was over, he complained of feeling poorly; some means were used; he then called for prayer; after that he showed his wife where some money was, which he had for the church; told her he owed no man anything; several were indebted to him, but she must not be hard on them; if they paid her, to take it, but if not, to let them keep it; he again called for prayer, took part in the petition, when his spirit took its flight to the eternal world. In this dear man of God the church at Mount Zion has sustained a great loss; but sincerely do I hope, that our blessed Saviour will soon raise up others in his stead.

The mortality has been very great; but I trust, that the wise Disposer of all events has been working good out of it, for there has been a great stir among those who were once careless and unconcerned, and I believe all the teachers of religion have availed themselves of the opportunity of working upon the excitability of the people, and I hope that there have been, and will be, many cases of true and genuine conversion.

Within the last three months, our four small stations have increased thirty-seven members, and sixty-nine new inquirers. I must not forget to say, also, that after a long state of probation and strict examination, we had the happiness of baptizing eleven candidates, on the 25th of August last, in the presence of a great many spectators; and that they are all walking consistently with their profession, so far as human eye can behold.

Extract from letter of Rev. S. JONES of Annatto Bay, dated Jan. 22nd, 1851.

As long as I possibly can get on by the contributions of the people, I will do it. The prospect before us now, in this respect, is certainly not encouraging. We have lost a great number of our people by the cholera. In the two churches no less than one hundred have died of this disease alone, a part of whom were among the most regular supporters of the cause. Who will come forward to fill their places, I know not, but the cause is God's, and he is able to carry it on.

As you have doubtless been informed, the cholera has made the most fearful ravages throughout the island. In some places the whole population have been all swept off by it. Having had no preparations, either of medicines or of the comforts necessary for it, the disease had its full force on those places, and the result has been awful to contemplate. Great numbers died from total neglect. The people could not be persuaded to attend to each other's wants; but as soon as any of them were taken sick, their nearest relations

would abandon them to their fate without the least assistance being offered to them. The scenes which I myself witnessed of this character were most heart-rending, and I believe I shall never forget them. The cholera has thus brought to light some features in the character of the people of the worst description. Some husbands would not bury their own wives unless they were paid for it. Parents also would not bury their own children, unless they were paid for it. It was with very great difficulty that the dead were at all buried, and most exorbitant prices charged for burying, and for almost every thing else done in connection with the cholera. Thus the avariciousness and selfishness of the people have, by means of this awful visitation, been brought to the clear light of day. Things that would not before have been even suspected have now been clearly proved, and the discovery is any thing but favourable to Jamaica.

Extract from letter of Rev. C. ARMSTRONG of Gurney's Mount, dated Jan. 23rd, 1851.

I write to say, that through the abounding mercy of God, we, as a family, have up to now escaped the awful scourge that has made desolate some of the churches, and many, many families. For nearly two months cholera has been in our vicinity, and many have died.

Since the 1st of January, in the small church of Fletcher's Grove as many members have died as I shall have to report for the year 1850. You can form but a faint idea of the panic which this visitation has caused. Labourers will not go to the towns of Montego Bay and Luca, and as a consequence, many articles we require for house use, we have to do without.

Near our post office, eight miles from here, about twenty have died; and from a neighbouring property, I have just had a man asking for payment for eleven coffins. I do not think on this estate that there could be a population of more than thirty.

I returned a few hours ago from visiting a place called Rejoin: there death has been doing his work; and since I left, one I visited has died. At Bamboo, just by, the people are dying without any relief, as far as medicine might relieve them. Medicines cannot be procured to the extent required; no doctors, no nurses for 14,000 people in the interior districts of Hanover. I have given away till my stock is exhausted. The pres-

byterian minister about five miles from here sent to Kingston for camphor and calomel, and procured two pounds, the postage of which came to more than £4 sterling.

The distress is extreme. One of our best men, the stay and staff of Fletcher's Grove, is gone. He was at chapel on the sabbath, and dead shortly after.

Extract from letter of Rev. J. E. HENDERSON, dated Hoby Town, Jan. 23, 1851.

Before this reaches you, you will have heard of the awful ravages made by the cholera throughout the island. It first made its appearance in Trelawney in the early part of November, and for a time, it was fondly hoped it would be confined to the town of Falmouth. This hope, however, was not realized. Hoby Town was the first place in the rural district to suffer, and the disease has since spread itself throughout this large and densely populated parish. It would be useless for me to attempt to describe the awful scenes that I have witnessed. Our medical man (the only one for a large district, containing not less than 10,000 persons), fell a victim almost at the commencement, so that the whole burden and responsibility of administering medicine, &c., for the people here, fell upon me. The labour and anxiety were very great; and I feel thankful that I was able to do what was necessary without any apparent injury to my own health, and with success equal to any other individual. For several weeks our house was like a dispensary, the whole time of my dear wife being taken up with making pills, &c. For five or six weeks, death reigned with almost undisputed sway throughout the parish, sparing no class, but doing its most fearful work upon the poor and helpless. In some instances large and populous districts have been almost depopulated. In the Unity districts, and in the neighbourhood of the chapel, scarcely one out of a hundred was saved. I lost in less than a week a hundred members

of the church there, and not less three hundred who were attendants upon my ministry. Three of my most active deacons and four deacon's wives were amongst the first to fall. In some cases whole families were swept away in a few hours. Attorneys, overseers, bookkeepers, and merchants have been among the victims. Not one missionary of any denomination has fallen, although you will be certain that they everywhere appeared in the thickest of the disease. They have seen almost a literal fulfilment of the 7th verse of 91st Psalm. In connexion with the church of Waldensia, I have lost perhaps sixty members and a large number of attendants. We have still a good many sick and dying around us; but have every reason to hope that the violence of the disease has spent itself. I am deeply anxious to know what will be the result of so fearful a visitation. I trust good. The people are everywhere flocking to the different houses of prayer; so that, notwithstanding our heavy losses, our congregations are as large, or larger than they ever were. Backsliders are professing repentance, and large numbers of the hitherto careless seem to be anxious about their souls. Of course, we must wait and see if they will "bring forth fruits meet for repentance." I need not tell you, that this fearful visitation will, in many cases, greatly aggravate our pecuniary difficulties, and that unless some help is obtained for some stations, they must be abandoned.

Extract from letter of Rev. T. B. PICKTON of Beththephil, dated Jan. 27th, 1851.

Once more we see all our chapels filled; thanks to the cholera. Our congregations appear as if the dead of the past ten years had risen, instead of the pestilence having taken away its thousands in the past three or four months. From the first of August to the end of October, 1850, I never witnessed so general a desertion of the house of God, or sin so rampant and raging, and the plans of the people for processions, dancing, &c., &c., at the past Christmas, were on a grand scale. Kingston and Spanish Town were to supply the dresses; but the cholera came, and has prevented much, but not all this revelry; and now many backsliders are anxious for restoration, and many inquiries for baptism; to all I can give but one answer,—wait. Before I can either restore or baptize, I must see evidences of the Spirit's work. I can but rejoice to see so many flock to hear the word, but

in the midst of this awful visitation and apparent revival, I have had to deal with some of the worst cases of delinquency in the church that I ever met with. In our Hastings district the disease has been very rife and virulent. The deaths there have been about two hundred, including many members and one deacon of the church, with his wife and the two oldest of his eight children. This part is now quite free, as are Falmouth and Montego Bay; in the first-named place, the deaths were 476; in the latter, 829. In this (Beththephil) quarter the disease still lingers, and during the past week we have had some of the worst cases. I have had to attend on many cases, but have had no death as yet. Our sheet-anchor is calomel, in doses of twenty grains, repeated every hour, or half-hour. Thousands have sunk under the opium plan of treatment, and but few recovered under the saline, ex-

cept when combined with calomel. The English journals are full of errors respecting "The Cholera in Jamaica," and no wonder, when our own depart so far from truth. The mortality will never be known, except the machinery for taking a census be at once put

in operation. There is no truth in the statement of the *Patriot*, that "seven medical men have fallen in Kingston, and an equal proportion in Spanish Town;" each of these places lost *one*, and the *island, nine*.

Extract from letter of Rev. B. B. DEXTER of Stewart Town, dated Jan. 30th, 1851.

We have lost twenty-seven members in six weeks by this scourge, of whom three were deacons. I cannot help hoping, however, that the sad visitation has done, and will yet do, immense good. Time, but most of all, eternity, will show whether my hope is well founded.

The total loss in a population of about 2500 has been 102, in the short period I have mentioned, and, in comparison with many other districts, we have been greatly favoured. I attribute this in a great degree to the composure of mind produced by an attendance on our daily prayer meetings, at peep of day and at evening twilight, when in different

parts of the town we have frequently had 500 or 600 present.

I hope there is a good work going on in many different ways in the churches, but dare not yet write too strongly on the subject. At Stewart Town during the past year fifty three were baptized, and 25 more would have been, had it not been thought more prudent to defer it till the disorder had left us, besides a like number who were standing ready at New Birmingham. Most of these are young persons brought up in our schools, and who can read the word of God well, while many of them can write a good hand, and some of them a beautiful one.

Extract from letter of Rev. B. MILLARD of St. Ann's Bay, dated Feb. 4th, 1851.

Some of our congregations and churches have suffered dreadfully. Indeed, it is difficult for any one to understand what some of us have been called to witness. The pestilence has raged fearfully, and the mortality has been great. For instance, a *third* of the population of St. Ann's Bay has been swept away by cholera. Out of our two congregations at St. Ann's Bay and Ocho Rios, we have lost nearly 300 persons, who were either members (of whom 160 died), or inquirers, or hearers. For six weeks all work on estates, and labour of almost every kind, was at a dead stand still. On the Bay, the stores and shops all shut, with the exception of one opening now and then in the morning for an

hour or so. I have been on the roads and walked the streets without seeing any persons except such as were running for medicines, or carts hurrying away the dead. Alarm, lamentation, and distress prevailed; numbers who were at prayer-meeting in the morning, were buried before night, and the stoutest hearts quailed. Oh! the scenes witnessed, the sights beheld, are beyond description. The distress occasioned is great: from November to January (the end) *supplies* were stopped, and you may fancy what we had to suffer. Add to this, affliction knocked me down. Leaving supplies out of the question, our anxieties and trials have been very severe.

Extract from letter of Rev. W. DENDY of Salter's Hill, dated Feb. 6th, 1851.

As a church, we have had a most fearful and trying time, we have been surrounded by disease and death in its most appalling forms, and the cholera has not yet left the neighbourhood. In the early part of last year many members were separated from the church, in consequence of a spirit of carelessness and indifference to an attendance upon the public means of grace; and in the latter part of the year, and in the beginning of this we have had a most fearful visitation. The deaths of members from the 1st day of January 1850 to the present time, are over 160. More than thirty of our day scholars are dead; and fifty persons who were once members, but

have been excluded, also twelve or fourteen inquirers, beside others who attended with us. We have indeed had scenes of desolation and death. Thus, it will be seen, that the church has been very much reduced in numbers, and consequently in ability to support the institutions connected with us. The whole of our day schools for a time are closed, the teachers having to be supported, without childrens' school fees to help out for their maintenance. Two only are now open, and the other three I do not like to re-open until the cholera has more generally disappeared.

Extract from letter of Rev. J. MAY of Lucca, dated Feb. 10th, 1851.

I cannot tell you half the scenes I have witnessed in this afflicted town during the

past seven weeks; scenes of destitution, disease and death. Day after day, and week

after week, my hands, and head, and heart, were full ; death and the grave were familiar as household words ; and with every effort to save the afflicted, we saw carried to the grave 337 persons of all classes, out of a population of about 1000. Seventeen out of thirty-four of our town members are dead. Strange, that the disease attacked the more respectable portions of the inhabitants here, whilst it passed the paupers by. I suspect, nay, I am sure, that this fact unfolds a fearful tale of destitution and want on the part of those who had striven to keep up a re-

spectable appearance. In some cases medicine could not be given, because the sufferers had been so long without food ; and they died. We opened soup kitchens ; formed benevolent societies, &c., and did all we could to relieve the distressed, and many were saved through these means.

Through the mercy of our God the plague is somewhat stayed here. It is however spreading into the country districts and numbers are dying daily.

Large numbers of our members have fallen. The Lord sanctify and save.

Extract from letter of Rev. S. OUGHTON, Kingston, dated Feb. 11th, 1851.

Your very welcome letter came to hand last week, bringing the pleasing intelligence, that at least in one of the churches of highly privileged England, Jamaica is not forgotten, nor its sorrows and distresses uncared for, since instances have of late been too rare for the present to be unnoticed, or the kindness which prompted it not to be acknowledged with most heartfelt gratitude and thanks. Please to convey to dear brother Birrell the warmest acknowledgments of myself and brother Rouse, for the interest he has taken in the late calamities, and the practical proof of it he has afforded us, and to the beloved people of his church, our thanks for their liberal aid, and prayers that the God of all grace may recompense their liberality to our afflicted churches by rich returns of temporal, and especially by spiritual blessings on themselves.

The cholera has at length left our city, for which I desire to render humble and hearty thanks to the Father of mercies. It is, I am sorry to say, still lingering in some of the country districts, although not in so fatal a form as it wore some weeks ago. Truly its ravages have been awful. I think I am rather within the limits, when I say, that a tenth of the entire population of the island have fallen. In Port Royal, Port Maria, and Lucea, it has taken away from twenty to fifty per cent. of the inhabitants. In Kingston about four thousand have fallen victims to the plague, and in every place it has visited (and but very few have escaped), its effects have been most calamitous. Still, although so much exposed, none of our mission band have been lost. God has mercifully watched over us, and whilst a thousand have fallen at our side, and ten thousand at our right hand, it has not come nigh us to destroy us. God grant that it may be seen, after many days, that we have been spared for good, and that the recollec-

tion of this instance of the care and loving kindness of our heavenly Father may incite us all to increased earnestness and devotion to the work of the Lord.

I think there can be no doubt that the extraordinary ravages of the disease may be in a great measure attributed to the deep poverty, and in multitudes of cases, the utter destitution of the poor people. For years I have been convinced that the great mass of the labouring population of our towns and city were in circumstances of most abject poverty ; but until this disease appeared, I believe no one was fully aware of the extent of misery and destitution which existed around them.

I sometimes indulge a hope, that the late awful visitation has been sanctified to the spiritual good of the people. Certainly there has been much more anxiety manifested than I have seen for several years. During the cholera we had prayer meetings in our chapel every morning at five o'clock, which were crowded, and the ordinary means of grace I think are better attend than before, whilst many who once forsook the house of God and the fellowship of the saints, are now returning, and seeking to be restored. Still I rejoice with humbling, lest when the excitement of sorrow shall have passed away, they may return to their former carelessness and neglect. Still duty is ours—the issue is with God. I would therefore desire to be more than ever active and faithful in the discharge of my trust ; and pray, that though now I often sow in tears, I may one day reap in joy. We have lost about two hundred by the cholera, and brother Rouse has lost thirty out of his very little flock of less than one hundred. This has greatly weakened us ; yet our hope is in the Lord ; he can raise up others to fill their places, and even yet turn the curse into a blessing.

HOME PROCEEDINGS.

Our brethren CAREY and MAKEPEACE finished their Scottish journey in the early part of the month. Mr. CAREY has also visited Carlisle, Whitehaven,

Maryport, Wigan, Lewisham Road, and Saffron Walden. Mr. MAKEPEACE and Mr. T. SMITH have been in Bedfordshire and Birmingham, and is engaged for the latter part of the last and early part of the present month, in Somerset and Wilts. Dr. COX and Mr. FISHBOURNE have attended meetings at Hitchin; Mr. BIGWOOD, at Sharnbrook and vicinity. Mr. SMITH has also been our deputation to Thrapstone and places adjacent. Mr. TRESTRAIL has taken part in services at Prescott Street, Cheltenham, Eagle Street, Luton, Stepney, and Biggleswade; and Mr. UNDERHILL at Wycombe, Brentford, Windsor, Lewisham, Loughton, Harlow, Leamington, Woolwich, and Houghton Regis. It will be seen from the foregoing statement that it has been a very busy month.

The Annual Meeting, it will be seen, is fixed for one day earlier than usual. Owing to the opening of the Industrial Exhibition for all Nations, and the expectation of unusual bustle, and the engagement of many of our friends *officially* on that occasion, it was deemed advisable to select the previous day. This will account for those deviations from the usual times of holding some of the services.

The following letter from one of our brethren to Mr. MAKEPEACE is so interesting that we give it a place here.

Chipping Norton, March 15, 1851.

MY DEAR BROTHER,—I have been hoping to have a letter from you, fixing the time of your visit. I write again urgently to renew my entreaty that you will not pass us by in your journey southwards. The results of your last visit are very gratifying; the weekly and monthly contributions to the Missionary Society are not only maintained but increased. A letter received from Mr. Smith of Chitoura, has also given new spirit to our young friends, who collect for an orphan girl. And as another proof of a deepened missionary spirit, I have received calls from several of our poor friends with their shillings

as contributions to the cause; one young man brought me last week nine shillings, as a title of his weekly earnings. Come, then, and encourage such, and arouse others to do likewise.

I can also see the reflex influence of all this on us as a church—a livelier zeal is most evident; inquirers are more numerous than at any previous period of my pastorate here. I have ten young men at Chorton, and six at one of our stations, desirous to give themselves to Christ. Glory be to God.

Hoping to receive a favourable reply,

I am, dear brother,

Very sincerely yours,

THOMAS BLISS.

The arrangements for our Annual Services are now completed. They will afford, we trust, satisfaction to all. But we cannot too earnestly beseech our friends to remember them at a throne of grace, that they may be stirring, earnest, devout, solemn, and impressive. Their influence will not then expire with them; but will remain to animate and encourage for a long time to come. The proceedings of the year have been characterized by peace, goodwill, cordiality, and general unity of purpose and feeling. May these blessings be still vouchsafed, and in a yet more abundant measure.

POSTSCRIPT.

By Indian letters, dated February 5th, received as we go to press, we are happy to learn, that our brethren RUSSELL and LEECHMAN are well. They had just returned from a most interesting visit to the stations under the care of Mr. GEORGE PEARCE, and were about to depart from Calcutta on a visit to Barisal, Jessore, Dacca, and Chittagong. They were expecting to leave India for England by the April steamer. The missionary intelligence is of a very cheering description.

	£	s.	d.		£	s.	d.		£	s.	d.
KENT.				NOTTINGHAMSHIRE.				WORCESTERSHIRE.			
Chatham—				Sutton Ashfield, for				Kidderminster, for			
Contributions, by Mr.				Native Preachers	0	6	6	Native Preachers	1	13	0
Joseph Acworth ...	2	19	7	Southwell, for do.....	0	8	0				
Crayford—								YORKSHIRE.			
Sunday School, for								Farsley, for lay agency			
Intally.....	2	0	0					in Africa	0	7	5
Do., for Native				OXFORDSHIRE.				Lockwood—			
Preachers	0	9	0	Oxford, for Native				Collection	4	2	0
Lessness Heath.....	0	15	0	Preachers	4	1	10	Ripon—			
Margate, on account ..	10	0	0					Earle, Mrs.....	1	0	0
Rye—				SHROPSHIRE.				Collected by do., for			
Contributions	1	0	0	Pontesbury	2	1	7	Native Preachers...	0	4	0
Sandhurst—				Shrewsbury, less ex-							
Contributions.....	4	8	2	penses.....	9	9	11	NORTH WALES.			
Contributions	1	8	4	Wellington	1	11	0	Llandudno and Llanwy-			
Do., Sunday School								den	7	9	6
Tonbridge—				SOMERSETSHIRE.							
D. F.	0	10	0	Bristol, on account	18	0	0	SOUTH WALES.			
				Wellington—				Caersalem	2	1	0
LANCASHIRE.				Collection	6	1	3	Cardiff, balance.....	12	7	10
Haslingden.....	7	0	0	Contributions	8	12	0	Do., Bethany and			
Contributions, for				Keynsham, for Native				Bethel, Sun. School,			
Native Preachers ...	1	0	0	Preachers	0	17	0	for Native Preachers			
Inskip—				Phillip's Norton	0	10	0	Do., Tabernacle, for			
Collection	4	18	0					do.....	1	18	0
Contributions, for				SUFFOLK.				Chepstow	0	10	0
Native Preachers ...	0	15	0	Clara	0	6	6	Jabez	3	7	3
Liverpool—				Eya, for Native Preachers	2	5	0	Llanelly	0	12	0
Contributions, by Rev				Ipswich, Turret Green—				Milford Haven—			
James Lister.....	2	10	0	Collection	10	16	6	Thomas, Mr. B.....	1	0	0
Myrtle Street—				Contributions	5	11	4	Panteirig	3	0	0
Contributions	26	0	8	Somerleyton	10	10	1	Pontheer, for Native			
Pembroke Chapel—								Preachers	2	10	0
Contributions	82	12	0	SURREY.				Swansea, Bethesda—			
Soho Street—				Dorking—				Contributions	10	0	0
Contributions	10	2	10	By Miss Vitou, for				Vivian, J. A., Esq.,	2	2	0
Manchester, York Street—				Africa.....	4	0	0	Talyvern	1	10	0
Contributions, for				Norwood, Upper—				Woodfield, for Nainsukh	0	5	0
Native Preachers ...	2	2	7	Apted, Miss L., box				By the Rev. B. Price—			
Totlebank—				by.....	0	17	0	Beulah	0	8	6
Contributions, for								Bethesda	5	4	9
Native Preachers ...	0	15	0	WARWICKSHIRE.				Fishguard, Hermon.....	1	17	6
Fell, John, Esq., additional,				Birmingham, on account	30	1	6	Do., Ebenezer	2	0	0
for Widows				Rugby	4	10	6	Groesgoch	3	12	6
and Orphans.....	3	0	0	Smethwick, for Native				Harmony	3	8	7
				Preachers	1	0	0	Felin Voel	2	18	2
LEICESTERSHIRE.								Llangloffan	10	11	10
Leicester—				WILTSHIRE.				Llanelly	0	15	0
R.....	20	0	0	Damerham and Rockbourne—				Llandilo	0	3	6
Charles Street, for				Contributions	7	0	0	Maenclochog	0	5	0
Native Preachers ...	2	10	0	Trowbridge, Sunday				Newport.....	3	2	0
Sheepshead, for do.....	1	8	0	School.....	2	4	3	Nebo	5	7	6
								Smyrna	0	5	2
NORTHAMPTONSHIRE.								Sirhowy	3	15	2
Aldwinkle, for Native								St. Mellons	2	19	8
Preachers	0	14	6								

Remainder of Contributions in our next.

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, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

THE ANNIVERSARY SERVICES.

THE Committee have much pleasure in announcing that the Annual Sermon on behalf of the Society will be preached by the Hon. and Rev. B. W. NOEL, M.A., on Friday evening the 25th of April, at Bloomsbury Chapel. Service to commence at seven o'clock.

The Annual Meeting of Subscribers will be held on Monday, April 28th, in the Library of the Mission House. The Chair to be taken at eleven o'clock precisely, when the proceedings of the past year will be detailed, Officers and Committee chosen for the ensuing year, and all other necessary business transacted. The presence of all ministers and friends from the country, together with that of the London pastors and subscribers, is earnestly desired.

The Annual Public Meeting will be held at Finsbury Chapel, on Tuesday the 29th April, when the Revs. F. BUGBY of Waterford, W. BROCK, W. GROSER, and W. H. BOND, Esq., R.N., and a deputation from the Irish Evangelical Society, will address the meeting. The Chair to be taken at half-past six o'clock precisely.

One of our agents in the south of Ireland writing on the "Internal Hindrances" to the prosperity of the gospel in that island, asks a series of questions, from which we extract the following :—

Are not the ministry too *scattered* throughout the country to warrant the hope of any permanent result from their efforts?

At the best, they are few in number and (as a general rule) between their respective spheres of labour wide distances intervene. A minister labours in one place, and his nearest ministerial brother is thirty or forty or fifty or seventy miles distant from him. From one August to another he does not meet his fellow-labourer, and has no opportunity of communicating or receiving knowledge, experience, advice, sympathy. The mission body thus necessarily acts without plan, without union, without concentration. Suppose half the stations at present occupied by the Baptist Irish Society were given up, and the missionaries located in pairs or trios (in the larger towns, working together (as they do work *together* in other denominations in Ireland, the Wesleyan preachers, and the Church of England clergy) in friendly co-operation for the extension of the kingdom of Christ. Would not such a change (in all probability)

be productive of the best results? As far as aggressive movements are concerned we can carry on no well sustained attack on Papal principles. There is time for nothing but slight assaults—a fight here—a skirmish there—guerilla warfare. Must there not be something wrong in a system which makes the same provision for a city with a 100,000 inhabitants and a town with 4,000? Is it quite right to regard the wants of Dublin, or Belfast, or Cork, as identical not only in importance but extent with Waterford, or Moate, or the Killeooly Hills? Would not the two or the three ministers do more co-operating in the same locality than they can ever expect to accomplish by casting their bread upon streams flowing so widely apart? By abandoning some stations and augmenting the agency of others, we believe the denomination would be strengthened, and the number of the churches increased. We do not mean an augmentation of the reading, but of the preaching and visiting agency. Indeed it is a grave question how far the reading system, as generally adopted, secures its intended result. But we can conceive far more happy results from the employment of a band of qualified and devoted missionaries, with heads to think, and hearts to feel, and hands to work, seeking to evangelize a particular

locality, than we ever hope to see from the present scattered ministry, supported or rather hindered by the reading agency. The old motto seems to have been "*Divide and Conquer*." Is it not time to adopt a *new old one*, "*Union is Strength*?"

He further asks. Have we not been hindered by the spirit of impatience of results?

Of course our previous remarks imply that we do work for a result. Why write to you on the hinderances to success, except, that success is *one* thing that we do desire and seek after? We preach Christ, "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." We believe we have a truth—the spirituality of true religion—which is capable of meeting and mastering the combination of Judaism Christianity and Paganism, which constitutes the popular religion of this country. Yet we must never forget that the result is in the hands of one who worketh all things, according to the counsel of his own will. How often does he rebuke our impatience, saying to us, by a result so different to what we had expected and desired, "Should it be according to thy mind?" "Ye have need of patience." The time when we are most disposed to grow weary in well doing, and to give up a locality in which we have laboured long and unsuccessfully, may be just the time to redouble our efforts, and to reconsecrate ourselves to the work of the Lord. "They went forth and entered into a ship immediately, and that night they caught nothing. And Jesus saith unto them, children have ye any meat? They answered him, No. And he said unto them, cast the net on the right side of the ship and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."

"Is it not notorious that some of the most gifted and devout men have not been remarkable for the apparent measure of their success? Judge of the labours of the apostles themselves by this rule, and great as their triumphs certainly were, how limited do we find them compared with what ought to have been realized. Look even higher still to Him who had so much reason to say, 'All the day long have I stretched forth my hand to an evil, and a gainsaying people.'"

"In all this the grand essential of religion, *Faith*, is wanting; faith in the unerring wisdom of the divine scheme and determinations; a mighty conviction that infinite intelligence cannot be wrong in judgment; faith in the *goodness* of God; the absolute certainty that infinite wisdom and power cannot be otherwise than good; it is in subordination to some transcendental good, that good is not accomplished *faster* here. Faith is wanting in the promises of God; that his servants shall, in the *succession* of their generations, see his

* British Quarterly Review, August 1850. "Our Churches and our people."

cause advance from the small to the great, though this be not granted to any one *separately*: that their little labours shall be, each in their turn, approved and recorded; and that they shall at last exult in the glorious consummation. "He shall bring the headstone thereof with shoutings (Zech. iv. 7)."

"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. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. James v. 7, 8."

"And let us not be *weary* in well doing: for in due season we shall reap, if we faint not. Gal. vi. 9."

Our agent PAT BRENNAN in a letter of a recent date, writes:—

In Frenchpark I held a prayer meeting, in the house of a person who is clerk of the church. There were a good many of both Roman catholics and protestants present. After worship, we conversed on many doctrines, both of the church of Rome and the English church; on the subject of infant baptism we conversed a long time, some could not, nor would not, believe that it was any other than a divine command, while others acknowledged that they never comprehended the subject before, and saw plainly that it was on a profession of faith that subjects were to be baptized; one man said he never would have a child of his sprinkled again; while others seemed indignant at such a confession. We talked on the subject of confirmation, visitation of the sick, &c. &c. I pointed out many inconsistencies which they could not but acknowledge, but endeavoured to justify themselves by saying, that many things in the prayer book were not in practice. The young man in whose house I was, is a very serious person; he is, I believe, very much on the enquiry, and sees many of the errors of the establishment, he is always happy to see me, and most anxious when I do visit him to bring people together.

I held prayer meetings during my visit to the county of Sligo. There is I am happy to say, in that quarter, a great desire for scriptural knowledge; the Roman catholics continue to send their children to our schools, notwithstanding much opposition from their priest.

The same agent writes further:—

There is a school in that neighbourhood under the patronage of a lady. During my stay there, the priest visited it, and he met on entering the school the protestant curate: the former said in an authoritative voice, "let every one of my flock walk out of this school;" the children did not stir. Mr. G. the protestant curate then addressed him in

* John Foster: Lectures, second series. Page 364.

n very mild christian way ; asked what was his reason for interfering while they were receiving payment for their needlework, and other useful instruction ; he began to abuse and call names in the most disgraceful manner, and went so far as to raise his whip to strike Mr. G.—I dare say a fear of the law prevented his doing so. The day after this, I went on purpose, and conversed with many of the parents of the children, they expressed disapprobation of the priest's conduct, and assured me they would not withdraw their children.

The following extract will give some idea of Mr. WALSH's labours at Athlone :—

“As usual I was engaged in the work of the Lord, and resume my visits to the blind man of whom I have previously written. He continues to receive me cordially, and I believe his going to mass is now at an end. He will, I trust, henceforth depend on Christ alone for salvation.

A few days ago, a Roman catholic man came to the house, to inform me that he wished to join our church ; but I found after some conversation with him, that he was displeased with the priest, for refusing to give him pecuniary assistance ; and he expected we would be glad to purchase him. His wife came afterwards with the same views ; but I was very honest with them, and assured them we had no such custom. One day last week, I had a very smart discussion with a Romanist tradesman in the town. We were in the man's own house, and although I did not shun to declare the truth, we parted on good terms.

I distributed ninety tracts. Visited sixty-one families, and one hundred and forty-nine persons heard in their own houses the word of God from my lips during the past month.

Our friend the Rev. W. HAMILTON of Ballina, writes :

After a long time of trial we have now some tokens of encouragement. On last Sunday fortnight we had a baptism, which was attended by a good many respectable people, and the service was solemn and, I trust, profitable. The young man that was baptized has been attending our sabbath school and public worship for two years, and has given satisfactory evidence of his sincerity—he was a Roman catholic.

At six or seven of our preaching stations there are favourable symptoms, such as cheerful attendance and serious attention to the word preached. The last two meetings I had at Newtown White, I think there were between fifty and sixty present, and the young people showed a great desire to improve in their singing. I trust the Lord will make his

blesed word effectual in the conversion of many.

While we are in this world we should be willing to do all the good we can to the souls and bodies of our fellow beings. What the Saviour has done for us should stimulate us. If many should prove unworthy, we should not be discouraged, seeing that we labour for his sake who died for our sins, and rose again for our justification.

How does the catholic church obtain money ?

The case of “*Metaire v. Wiseman*,” has fully instructed the English public as to the means which popery adopts to secure funds for the feeble, the senseless, and the dying. It may be well to give the readers of the Irish Chronicle a sample of the appeals which the catholic church makes to the benevolence and superstition of the living. We copy the following advertisement from a recent number of the “*Tablet*,” the leading catholic newspaper, published in the metropolis of the country where our agents labour.

“**POPLAR.**”

The New Church of Our Blessed LADYE and St. JOSEPH.

“Poplar is one of the poorest localities in London. The present chapel will not accommodate more than six hundred persons, yet the congregation exceeds six thousand, chiefly dependent for their subsistence on casual labour in the docks. Many are compelled to kneel or stand in the public streets ; and many, alas ! through this want of accommodation, will not attend at the Holy Sacrifice on Sundays. To remedy these evils we have commenced a new church ; the foundations are already laid, and our poor people do all they can for the good work. But of ourselves we can do little—very little, indeed. If five thousand persons would subscribe 10s. each for three successive years, many, very many more souls would be rendered securely happy for eternity. Prayers will be weekly said by the confraternity for the subscribers ; your humble servants will frequently offer the Holy Sacrifice for them ; the blessed Virgin and St Joseph will intercede for them ; and God will bless them. Who, then, will come to our assistance ? Any contribution, however small, will be gratefully received by your obedient servants in Christ,

JAMES HEARSNEP.
JOHN NORRIS.

“Contributions will be received by his eminence Cardinal Wiseman, archbishop of Westminster, 35, Golden Square ; the Commercial Bank, 6, Henrietta Street, Covent Garden ; and the Revs. James Hearsnep and John Norris, Wade Street, Poplar, London.

“N.B. The names of all subscribers of 30s., or more, will be registered, and kept in the Sacristy of the new church.”

The Rev. WILLIAM MCKEE, writes as follows:—

Our day school is the means of doing considerable good, both to the children of our members and to others. Besides literary instruction, the master John Graham, who is one of our members, gives them religious instruction, which by the divine blessing we have reason to hope will tell in after days. I visit the school occasionally, and press upon

the young folks the nature and importance of eternal concerns. The mistress of the school, Jane Graham, gives instruction to the females in knitting, and the various branches of needlework, by which means they will be prepared for occupying situations of usefulness in after life. The average attendance is about forty. We have also a sabbath school which is attended by upwards of thirty, and in which five teachers give religious instruction. I preached to the sabbath school children on Christmas day, and early in the new year I held a public examination of the school, and gave suitable presents of small books to the children according to merit.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Bugbrook.....	5	9	3	Montacute.....	1	17	0
Buckingham.....	2	2	0	Morpeth.....	0	10	0
Bratton.....	1	19	0	Norwich, additional.....	17	7	6
Bristol, in further part.....	17	2	0	Oakham.....	8	4	0
Canterbury.....	9	4	9	Olney.....	5	0	0
Camberwell, (corrected)—				Rochdale—H. Kelsall, Esq.....	50	0	0
Collection.....	26	5	6	Ripon.....	2	2	0
W. L. Smith, Esq.....	10	0	0	Sabden.....	1	19	0
	36	5	6	Sevenoaks.....	9	1	0
Chesham.....	2	7	0	Stalham.....	5	7	0
Crewkerne.....	1	5	6	Stourbridge.....	0	10	6
Dover.....	5	12	2	Stogumber.....	1	13	6
Dunstable.....	7	14	6	Trowbridge.....	14	13	2
Devizes—				Wellington.....	8	12	9
Subscriptions.....	10	15	1	Wigan.....	4	0	0
Collected at Mr. Stanford's.....	5	0	2	Yeovil.....	3	0	1
Do., High Street.....	1	2	0				
	16	17	3	London Auxiliary—			
Diss.....	3	16	0	Brixton Hill—			
Dorchester—S. Biggs, Esq.....	5	0	0	Mrs. Hanson.....	5	0	0
Folkstone.....	2	5	0	Mrs. Freeman.....	2	0	0
Great Yarmouth.....	4	3	0	C. M.....	2	0	0
Harlington.....	6	0	0	Mr. Marlborough.....	1	0	0
Leeds.....	11	3	6	Mrs. J. Tritton.....	1	1	0
Lewes.....	6	0	0	Mr. Potter.....	0	10	0
Liverpool, additional, by J. Coward, Esq.....	20	0	0	Sums under £1.....	9	12	0
Ludgershall.....	0	12	6				
Lymington—W. Mursell, Esq.....	2	2	0	John Street.....	29	13	10
Manchester—				New Park Street.....	4	0	0
Mr. Hallott.....	0	2	6	Tottenham, additional.....	4	15	8
Mr. Ben. Jones.....	0	2	6	London Subscriptions—			
Mrs. Wood, Grange.....	0	5	0	From Collector, in part.....	30	0	0
Miss Culverwell, do.....	0	3	0	Mr. Barnes, City Road.....	1	0	0
Mr. Lindley.....	0	2	6	A. T. Jay, Esq.....	1	1	0
Mr. Coulter.....	0	10	0	Mrs. Jay.....	1	1	0
Miss E. Coulter, collected				Donations—			
from door to door.....	0	5	6	P. Cadby, Esq.....	10	0	0
Mr. T. J. Hull.....	0	2	6	Mrs. A. Compton, Colchester.....	0	5	0
Mr. Lindsay.....	0	2	6	C. M.....	2	0	0
Mr. Thomas Jones.....	0	2	6	L. M.....	40	0	0
Mr. Dowler.....	0	2	6	M. K. J.....	10	0	0
Mr. Sargent.....	0	5	0	W.....	6	0	0
A Friend.....	0	4	0	Ireland—			
	2	10	0	Abbeyleix.....	3	4	0
Melksham.....	8	2	4	Scotland—			
Monmouth.....	0	10	6	Longside, Aberdeenshire.....	0	5	0

We intreat our friends who have promised collections, &c., to forward them immediately. Several churches which collected for us last year have not yet done so.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, 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.

THE Annual Meeting will be held at Finsbury Chapel, on Monday evening, April 28th. S. M. PETO, Esq., M.P., will take the Chair at half-past six PRECISELY. The Hon. and Rev. B. W. NOEL; Rev. T. SWAN, Birmingham; Rev. D. CARRICK, North Shields; and the Rev. W. WALTERS, Preston, have engaged to address the meeting.

Tea will be provided for Ministers, and other friends of the Society, at the White Hart Tavern, Bishopsgate Street, at half-past five. Tickets of admission will not be necessary.

Extracts from the letters of the agents:—

Hartlepool, Durham, March, 1851.

On reviewing the past year, we see much cause for gratitude to God, and much to encourage our future labours. We have, by the divine blessing, added eighteen new members during the past year, several of whom were interesting cases of conversion.

You are aware that we have but an indifferent room in which to worship God, and land in this town for building purposes has been from £1 5s. to £10 per square yard. We being poor people, our prospect of a chapel was very discouraging, but Providence has wonderfully opened our way. Henry Smith, Esq., alderman of London, in the year 1650, left five fields within this borough, the rents of which are annually distributed in various charitable ways among the poor inhabitants. It has caused the trustees of this estate to improve this property by letting the land in renewable leases for building. We applied for ground for a chapel and school, and we obtained a grant of about 500 square yards, in the best part of the town, for the annual rent of £5 6s. Before we secured this land we thought it safe to consult several of the principal baptist friends in Newcastle and Shields, and their advice to us was, to take the land by all means, and some of them promised to become trustees. The primitive methodists have also taken a chapel site on the same estate, and as Hartlepool stands upon lime rock, the primitive methodists have sunk a quarry in their ground, and

found prime building stone. They offered us the privilege of quarrying in the same pit, we accepted it, and shall raise about 900 loads of stone for our chapel, beside small stone to burn for lime. We expect to burn sixty chaldron of lime. Our stone and lime will be worth at least £150, and on calculation we shall save more than £110 on the cost of our chapel. We have already collected £70 in Hartlepool for our undertaking, and we expect to raise some more. We have employed six men to break and lift our stone from the quarry, a horse and cart to convey it to our ground, a labourer to pile up the rubble walling stone, and two masons to saw and block the heavy stones for our chapel front. Next week we shall burn, what is called in this neighbourhood, "A sowe lime kiln," and next month I hope (God willing) to leave home to collect in the northern churches and elsewhere.

J. KNEEBON.

Holt, Norfolk, March, 1851.

The advance made among us during the past year has not been large, although steady and encouraging. Our chapel has been greatly improved and somewhat enlarged to meet the necessity for further room. The Lord's day congregations increase rather than diminish, the house being generally well filled. Seven have been added to the church. We have still a few enquirers of fair promise, whom we anticipate numbering with us shortly.

Thirty-one are now in full fellowship. A weekly service is held at our Thornage station, and occasional evening service at Hempstead, where the room is invariably crowded, and a spirit of deep earnestness appears prevalent. Some I trust have already been aroused to thought. We have five Sunday school teachers to upward of forty children. One of these scholars has been baptized and added to the church within the last few months. This is a cheering first-fruit. May it be but the earnest and harbinger of many more. We had a delightful anniversary tea meeting in the early part of last November, nearly 200 enjoyed the social meal. At the public meeting afterward the chapel was crowded, while several good speakers maintained the interest and spirit of the evening, without flagging, until past ten. Our prospects are altogether very encouraging. Many who have never been accustomed to meet in a place of worship, have been induced regularly to attend our ministry, and we look with confident expectation for the time, when the truth of the glorious gospel which we preach, shall charm and change the hearts of these *home heathens*, giving them a name and a place in the church of the living God.

S. AGUSTUS TIPPLE.

*Stow on the Wold, Gloucestershire,
March, 1851.*

Our attendance since Michalmas has rather decreased, but for the last three Lord's days it has rather revived. Our rector has had a curate, and between them they have visited every family in the parish and hamlets. I have been honoured with two calls by the reverend rector. The first was to request me not to visit the sick unless they were quite established in my views, and then he would not visit such as those he might perhaps be justified in giving up, regarding them as hopeless characters. I told him of his curate's calling on one of our oldest and most consistent members, and on her saying she was and had been for years in communion with us, and hoped by God's grace to continue so, he told her she would be damned—damned eternally. The rector denied it, but at his second visit admitted it was true. At his second visit he wished to know who had been regenerated by holy baptism. At each interview we had a long conversation, but parted friendly. He has a service every morning and evening, and thrice on the Lord's day. Though the people profess to disapprove of his doctrine and proceedings they nevertheless go to hear him, or at least go nowhere else, and many of the poor evidently fear him. At his second visit he asked me who my house belonged to, and made an entry of it in his book, and this I find he did at every house, and some of the poor were afraid he would speak to their landlords, and he certainly has influenced so far as to keep them from

chapel. At Oddington, to which I go on Tuesday evenings, there is a good attendance, but there too the clergy are alarmed. This, though not a large village, is favoured with the oversight of three, and sometimes four clergymen. The Dean of Gloucester, his son-in-law, with one and sometimes two curates. They withhold *the gifts* from those who attend chapel, nor will they grant them any allotments of land, but I must do them the justice of saying some of their means are more commendable than these. They have a week night service which has been commenced since my visits to the village, and our distribution of tracts has provoked them to do likewise. At Mangersbury, where we meet on Thursdays, the attendance is much the same as previous seasons. At Donnington, Mr. Miles (my predecessor) preaches every Lord's day, and therefore it is not needful for me to go thither.

J. ACOOK.

*Offord and Perry, Huntingdonshire.
March 1851.*

In reviewing the past we are reminded of some things that humble us; and of others that greatly encourage us. We have lost our deacon by death. He is gone to his reward; yet the little cause here must suffer, as far as we can at present see. He freely subscribed one half towards the whole expenses of the cause. We have to contend with a little opposition from high quarters—"the church." I do not mean the church of Christ. Our sabbath school was getting on too well for some persons; means have been employed, and a few of our children drawn away from our school. "The church" has been opened for Sunday evening service, and the poor people are told that the church is the old religion; some are told they are going the left hand; others have been told it is a great *sin* to forsake the church. Some few take heed to what these good ministers have said; I am happy to say it is but the few. Notwithstanding all, our little cause goes on. We have baptized eight persons during the year, all giving evidence they have been with Jesus. Our attendance on sabbath days is good; nine times out of twelve we are full. Some few are showing signs of impression and concern respecting their souls' salvation; one or two we hope are converted, and I have good reasons to hope that before another month passes away we shall have the joy and pleasure to baptize them. On the whole, I am bound to say, never since my settling here have we had such hopeful prospects spiritually as now. I and my dear wife visit from house to house once a fortnight, exchanging a tract; our visits are always welcomed by the people. I am happy to say that both chapels are now free from debt.

I preach five times every week, and hold one prayer-meeting at Perry. The friends hold a prayer-meeting every sabbath evening. Oh! for more of the mind and spirit of my divine Master, that I may live and be spent in his service. I wish and pray for a mind to be satisfied with nothing short of the holiness of the church, and the salvation of sinners.

ADDRESSED TO THE WILTS AUXILIARY.

Stemley Wilts, Oct. 1850.

I desire to record my gratitude to God, in being permitted at the close of another year's labour, to furnish you with a short account of the state of your stations in this neighbourhood.

Shortly after I sent my last report, we were called to pass through deep waters of trial and affliction. Six highly esteemed and valued members of our church, including our senior deacon, were almost suddenly summoned away by the hand of death. By their removal from our midst, we have sustained a heavy loss, but we rejoice to say they have left behind them a most pleasing testimony that they are gone to be with Christ, that they have heard the Master's voice, saying, "It is enough, come up hither."

It was my privilege to be with one of them in particular, a few minutes before his death. He had long been a consistent and devoted Christian, and now felt the blessedness of knowing in whom he had believed. He spoke as a sorrowing inhabitant of time, but a joyful expectant of eternity. With great calmness he expressed his unshaken confidence in God, and the pleasure he felt in the prospect of soon being with Jesus; and then with great emphasis added, "Compared with Christ, in all beside no comeliness I see." After leaving him, his daughter informed me he knelt down to pray, and while thus engaged, his happy spirit took its flight to realms of unclouded serenity and unspeakable bliss. It may truly be said:—

"O happy servant he,
In such a posture found;
He shall his Lord with rapture see,
And be with honour crowned."

These afflictive and bereaving dispensations have not, I trust, passed away without producing some fruit. They were felt by many as the awakening voice of God calling on them to prepare; and several whose hearts have neither been subdued nor disciplined by divine love, or accustomed to pray, were led to cry, "What shall we do to be saved?" Since that time eight, chiefly young persons, have been baptized and added to the church, while others are in a very hopeful state.

We continue to supply the neighbourhood with tracts, which are generally well received even by most of the Roman Catholic population; and we have good reason to believe,

that these silent messengers of mercy have, in many instances, been accompanied with the divine blessing, in leading sinners to Christ.

I feel great pleasure in referring to your station at Berwick, St. John's, which I have now supplied for somewhat more than a year. When I first went there the cause appeared cold and discouraging, very few attending the house of God: but now things are decidedly more hopeful. T. KING.

ADDRESSED TO THE WILTS AUXILIARY.

Gillingham, Oct. 1850.

We have reason to be thankful that our congregations both at Gillingham and Stour, as well as in the adjacent villages, continue very good. Seven persons have been added to our number, and we have still some pleasing instances of awakened anxiety about the salvation of the immortal soul. Our sabbath school continues to prosper; the prayerful anxiety manifested by some of the teachers for the highest interests of the children, leads me to hope that from this field of labour a pleasing harvest will at length be reaped: in some of the elder children there is evidently a considerable improvement as it regards their moral habits.

We have been very liberally supplied with tracts, by our kind friend Mr. Salter. They are distributed on the loan system, in the following places:—Gillingham, East Stour, West Stour, Fifehead, Kington Magra, Elcliff, Magestone, Buckhorn, Weston, Longham, and to these we have lately added the hamlet of Huntingford, the latter place has been celebrated for immorality and vice.

At Buckhorn Weston, to which our labours were extended about the middle of last summer, the clergyman has attempted to expel us, but in vain. God has raised us up friends and helpers. When the proprietor of the house we occupy was applied to and requested to prevent our coming there, he not only refused to interfere, but said that if by any means we were driven from that house he would provide another. We have also received two most animating and encouraging letters from a Mrs. M— in London, each letter containing a half sovereign. This pious lady is quite unknown to us, but is evidently acquainted with the darkness and destitution of this village, and she has not only sent these sums, but assures us that both herself and others are praying for us, that the word of the Lord may have free course and be glorified; and that at the same time they are willing to bear the necessary expenses; and while, dear brethren, I sincerely thank you for the very kind assistance and support you have afforded me, I prize above all, an interest in your prevailing prayers, and remain yours in the Lord Jesus,

JOSEPH DUNN.

Chipperfield, March, 1851.

Every Lord's day morning and evening I have preached at Chipperfield. In the afternoon I have walked over either to Flaunden or Sarratt, taken these places alternately, and have preached. Each of these stations lies two miles from Chipperfield, my principal station. Every alternate Tuesday evening I have preached at Flaunden; every Wednesday evening at Sarratt; every Thursday evening at Chipperfield; and every Friday evening at Common Wood; a hamlet about a mile and a half distant. I have never suffered the inclemency of the weather nor any other cause to hinder me from the fulfilment of these engagements, and I have been preserved through God's kind providence in a state of good health and strength. The services thus alluded to, in connection with pastoral visitation, preparation for the pulpit, and other occasional public services, have fully occupied my time and energies. Our morning attendance at Chipperfield is gradually increasing. This I regard as very encouraging, as it is difficult in these country places to get persons out in the morning unless they have some relish for spiritual enjoyments. In the evening our chapel is usually thoroughly filled. But then we have many attend in the evening who belong to the established church; and many besides whom we seldom see at any other service. Our average attendance of a morning is from eighty to one hundred adults, and from sixty to seventy children. Our chapel will accommodate about three hundred persons.

We have about one hundred in attendance on the Lord's day afternoon at Sarratt, and about eighty at Flaunden.

I have reason to expect we shall soon have some additions to the church, as I am acquainted with at least thirteen persons who are under serious concern about their spiritual state, and I have had conversation with six of

them respecting joining the church, and purpose proposing them for baptism as soon as I have made sufficient inquiries respecting them to warrant my taking such a step.

Our sabbath school at Chipperfield, though not a large one, is going on prosperously and is very efficiently conducted. We have also bible classes for the young of both sexes; and several of our female members are zealously employed in the weekly distribution of religious tracts.

W. HANCOCK.

Ledbury, March, 1851.

I trust some progress has been made here during the last few months. The national schools had drawn nearly all our Sunday scholars away from the respective chapels, and seemed likely to inflict a serious injury on dissent. Some time since we, with the independents and Wesleyans established a British school. The room under our chapel was finished and fitted up. The money, which was £60, was collected by Mr. Treherne and myself. We have an efficient teacher from the Borough Road. The school committee is formed from all denominations. Liberal churchmen have become subscribers. Already we have more than one hundred children, and our Sunday schools are resuming their former appearance. I consider that this is the best move ever made by dissenters in this town. I still feel that time will be necessary for the complete restoration of the baptist cause here to its former self-supporting prosperity. We have two active deacons who are untiring in their efforts in doing good. The church numbers many devoted excellent men. But as the members are nearly all very poor, the minister is supported by a few individuals. I am willing to go on in the work if the committee still think that this station deserves support. Of this I am confident, that the discontinuance of their assistance would be the means of closing the chapel.

W. WALTERS.

Collected by Mrs. Barfoot, Husbands Bosworth, Leicestershire, and received by the Rev. J. Mursell, £1 12s.

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 J. DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post office authorities.

THE
BAPTIST MAGAZINE.

MAY, 1851.

MEMOIR OF THE LATE REV. ROBERT ROFF,

OF CAMBRIDGE.

BY THE REV. JOHN JORDAN DAVIES.

Continued from page 204.

THESE interesting records fail us on his entering the Academy. We have simply to add, therefore, that his spirit and deportment at Bristol were such as to gain the respect of his tutors, and the affection of his fellow-students.

When he left the academy he settled in Swansea, where his labours were eminently useful, and where his memory is cherished with the warmest affection to this day. He had laboured there for nine years, when he was unexpectedly called to supply the baptist church at Cambridge, then without a pastor. Here his ministrations produced the effect which they could not fail to produce on intelligent Christian minds; and he received a unanimous and cordial invitation to become the pastor. Here he enjoyed a sphere of labour for which he was peculiarly qualified, while the memory of the eminent men by whom he had been preceded in the pastorate, and the general intelligence by which he was surrounded, stimulated him at once to

mental exertion and to ministerial fidelity. The church of which he was, for a period of thirteen years, the honoured pastor, has enjoyed the labours and superintendence of some most distinguished men, but none of its gifted ministers was ever more generally respected or more extensively useful than our lamented friend.

He was very suddenly called from the scene of his labours to that of his recompence. On Lord's day, Nov. 24, 1850, he preached, it was observed by many of his hearers, with even *more* than his usual energy. On the following day he visited some of the members of his church who were in affliction, and who little thought that their affectionate pastor was sympathizing with them for the last time in this vale of tears, and that soon, very soon, they should meet him in heaven. (One of these honoured friends followed him to the world of spirits a few days after his own departure.) Following the dic-

tates of his parental feelings, he then went to see his little girls who were in school a few miles out of Cambridge, and one of whom had been unwell. In the evening he attended the usual prayer meeting, and afterwards was present at a committee meeting of one of the benevolent societies connected with his congregation. He retired to rest, complaining of a little sore throat, but not apprehensive of the slightest danger, nor even conscious of much indisposition. That bed, however, he left only for the more peaceful one of the grave. Violent inflammation appeared; it rapidly increased; it baffled all medical skill, and early on Friday morning, his spirit had departed. His people were not generally aware of his illness until the usual lecture on Thursday evening; and he was then very near his end. His illness though short was very severe, and his sufferings were often most acute. But his wonted calmness and serenity did not desert him. Not a murmur escaped his lips. In patience he possessed his soul. He knew in whom he had trusted, and that all was well. He died in peace; having sought to comfort his affectionate partner with the assurance, that God whom he had served in the gospel of his Son, would provide for her and for her fatherless children; and who ever trusted in Him and was disappointed?

Since his death, some very touching instances of his large, but unostentatious, indeed, almost hidden charity, have come to light, as well as some striking proofs of the high estimation in which he was held, not only by his own respected flock, but also by ministers and members of other religious communities.

We cannot, perhaps, more appropriately conclude this brief notice of one so estimable than by the insertion of a short extract from a sermon

preached on Sunday morning, Dec. 8th, in the pulpit so recently occupied by himself.

“You will not expect from me an eulogium on your late esteemed pastor. Few men deserved it more, but none required it less. To you, especially, he needed no letter of commendation. His best monument are ye, his work in the Lord. And this solemn providence should lead us to instruct and comfort the living, rather than to praise the dead.

“It may not be improper, however, to remind you of that which appears to me to be the most instructive view of the character of our beloved friend, i.e. its consistency, its harmony, and completeness. There was not a striking predominance of any one mental power, nor a marked deficiency of any other; but there was a compactness and a completeness about his mind and character, which it was pleasing to observe, and the influence of which could not fail to be beneficial.

“His piety was sincere and ardent, but without any tincture of wildness or extravagance; it was calm and rational, but without coldness or frigidity; it was spiritual and elevated, but without any tinge of mysticism; it was thoroughly practical while it was warm and heartfelt.

“The same consistency and completeness appeared in his ministrations. They were eminently intelligent and instructive, but they were far from being cold and unimpressive. They were warm addresses to the heart, pungent appeals to the conscience, but they never degenerated into mere declamation or flights of fancy; they always rested on a solid basis of truth and reason. They contained strong meat for those who are men in Christ Jesus, while at the same time they contained milk for babes. They were fitted to build up Christians in their holy faith, and at

the same time they were calculated to convince the careless, to arouse the thoughtless, to restore the backslider, to bring the unconverted and the undecided to God. They contained luminous exhibitions of the great doctrines of the gospel, but those doctrines were never exhibited as speculations designed to amuse or exercise the intellect; but as *vital principles* which must penetrate the heart, which must govern the will and the affections, and re-form the whole man.

“His style and his manner were in perfect consistency with the matter of his discourses, and with the importance of the object which he constantly kept in view. His style was copious without being diffuse and wordy; it was vigorous and forcible without being harsh or exaggerated; it was correct and elegant without being affected or overwrought. His manner in the pulpit was distinguished by simplicity, seriousness, and affectionate earnestness. It could scarcely fail to impress an observant mind with the conviction of his entire truthfulness, his perfect sincerity; he believed and therefore he spoke.

“The same consistency and completeness marked his ministerial conduct. He was diligent in his preparations for the *pulpit*, and at the same time, he was the laborious *pastor*, watching over his flock, ‘instant in season and out of season, reproving, rebuking, exhorting with all long-suffering and diligence.’ He was very assiduous in his studies, and at the same time, I believe, he deeply realised his entire dependence on God, and was much in prayer for the divine blessing on his varied labours. He was eminently catholic in his views and feelings; his church was co-extensive with his ideas of vital Christianity; he recognised as Christian brethren, all who appeared to him to have submitted their understandings, their consciences,

and their hearts to the authority of the Divine Redeemer; he recognised as Christian ministers all who preached Jesus Christ and him crucified, as the only and the all-sufficient Saviour of sinners: but he was far from being indifferent to the claims of truth; he laboured diligently to promote the interests of the denomination with which he was more especially identified, and whose views and practices on some important subjects appeared to him to be more in harmony with the law of Christ, than those of any other community of Christians. He never forgot the claims of his own flock, but was a pattern of assiduity both as a teacher and an overseer; and yet he was far from confining his solicitude or his labours to his own immediate charge, but sought in various ways to promote the welfare of other churches, especially those in his own district. He was the zealous friend and advocate of missions to the heathen, and eloquently pleaded their cause in different parts of the country; but he was far from being unmindful of the claims of home; Christian missions to our colonies, to Ireland, and to the destitute parts of our own country, found in him a warm and constant friend.

“The same consistency and completeness appear to me to have marked his *general* conduct. He was always serious and grave, but there was no gloom or austerity about him. He was generally cheerful, but without any unhallowed levity. He affected no ascetic habits, but enjoyed gratefully the bounties of divine providence, and yet he was temperate in all things. He was friendly and frank, but very far from being forward or obtrusive. He was modest and retiring, but not cold or repulsive. He was cautious and prudent, and yet he was not without enterprise. He was eminently mild and gentle, and yet exceedingly firm; blending, in a measure but seldom equalled, the wisdom of the

serpent with the harmlessness of the dove.

“What he was as a man and as a Christian, what he was in your public assemblies, and in your more private meetings, what he was in the pulpit and in the desk, what he was in connexion with your benevolent and religious institutions, what he was in the social circle and in the chamber of affliction, what he was as the instructor and guide of the anxious and perplexed—many of you know very well. What he was beside his own hearth and at his own domestic altar, there are some here who never, never can forget. What he was as a friend and a brother some of us will never cease to remember, and his memory will ever be dear to us.

“But he is gone. He has been taken from us in the fulness of his manhood and in the maturity of his character; in the midst of his days and of his usefulness; and at a time when we could ill afford to lose him; for men of his character are much wanted just now especially, in all sections of the Christian church.

He has been taken from us *suddenly*. The eloquent and earnest preacher one sabbath day, a lifeless corpse the next; but that lifeless corpse teaches us some lessons far more impressively than the eloquent voice of the living preacher could do. It teaches us to watch; to be ready; to be always ready for the great change which awaits us all.

“He is gone, but he is not lost; he is not lost to you; though dead, he yet

speaketh. How solemn the voice which comes to you this day as from the land of Spirits:—“Remember the words which I spake unto you, while I was yet present with you.” I beseech you, each to remember his Christian virtues, his fervent prayers, his earnest appeals; follow his faith, carry out his instructions, and prepare to meet him in a better world.

“He is gone. But you will meet him again; the pastor and the flock will meet once more at the bar of God. Oh! how will you meet? Of how many of you will he have to say, ‘Lord, here am I, and the children whom thou hast given me?’

“And now, may the God and Father of our Lord Jesus Christ, be the father of the fatherless and the husband of the widow! May the Shepherd and Bishop of souls watch over the interests of the bereaved flock. And, finally, may the Father of mercies, and the God of all comfort, give us all an inheritance amongst them that are sanctified by faith in Christ Jesus! Amen.”

A mistake occurs in the former part of this memoir, page 199, which it is desirable to rectify. It was not Mr. Williams to whom Mr. Roff was introduced at Cheltenham, and who subsequently baptized him, but Mr. Williams’s successor, Mr. Walton. In Mr. Roff’s manuscript, it was simply Mr. W.; this was erroneously interpreted Williams, whereas it should have been Walton.—Ed.

THE BEREANS: AN EXAMPLE FOR OUR TIMES.

BY THE REV. THOMAS POTTENGER.

WE have it on high authority that the Bereans were more noble than the Jews at Thessalonica, because “they

received the word with all readiness of mind, and searched the scriptures daily, whether those things were so,” Acts

xvii. 11. This is an example for the times now passing over our land, and the best preparation for the contest which must decide the independency of the church and the supremacy of Christ. The nobility of the Bereans was a quality of mind rather than a condition of life, and it denoted a readiness to hear arguments, to weigh evidence, to examine facts, and to obey the truth.

It was manifested *in a cheerful reception of the gospel*, for "they received the word with all readiness of mind." It was not the *written* word, which is mentioned in the next clause, but the gospel which Paul had preached, the doctrine of Christ crucified for the sins of his people, and the testimony that Jesus was the Messiah. From his lips the Bereans heard the glorious gospel of the blessed God, confessed that Jesus was the Deliverer promised to their nation, and gladly received him as the only name under heaven whereby they could be saved. When this statement of facts and doctrines was laid before them they embraced it with the meekness of wisdom, and with an alacrity which called forth apostolic commendation. With an ardour worthy of men who searched for truth, and with a desire to know how they could be saved, they listened to the arguments and appeals of Paul in defence of the atonement and intercession of Christ, light was poured into their minds, conviction of sin destroyed all dependence on their own righteousness, and Jesus became all in all.

In our day multitudes do not view sin in its true light, and therefore they care very little about the mediatorial work of Christ—they regard sin as a misfortune and not as an offence against God, consequently they speak of its future punishment as unreasonable and unjust. In such a state of mind they have no taste for an evangelical minis-

try, and their spiritual pride is offended by the promise of salvation on the principle of sovereign grace: hence they renounce the doctrine which Paul so vehemently defended, and bow down before the altar of reason, or follow the inventions of men. The baptismal font obscures the work of the Spirit, and the crucifix conceals the cross—forms are substituted for principles, and the commandments of men are taught for the truth as it is in Jesus.

This nobility of mind was manifested *in daily searching the scriptures*.

The only scriptures then extant were those of the Old Testament, which the Jews revered as a communication from God. Into whatever parts of the world they had been dispersed they had with them copies of those sacred books, which they prized as the goodly heritage of their country. As to the inspiration and credibility of the books there was no dispute, and an appeal to them was decisive with every true Israelite. The only point on which any difference of opinion could have arisen must have respected the *interpretation* of the words themselves, and not the truthfulness of the writings. When, therefore, Paul entered the synagogue at Berea and preached Jesus to his countrymen, both parties were prepared to abide by the decision of their inspired books. Addressing them upon the question which then agitated the whole nation, the apostle said to them in substance, Read the scriptures for yourselves, compare my testimonies with what your own prophets have written, look at predictions in the light of facts, and judge candidly whether those things are so. They acted upon this good advice for their own conviction, they examined the law of Moses, the psalms of David, the writings of Isaiah, and they tried the preaching of the apostles by this unerring standard. So important did they consider the question under dis-

cussion that they came to the light of the holy scriptures, and bowed to their authority. By this law they would be judged and governed.

A very different line of conduct may often be seen in our day. Many condemn the sacred writings unheard — many never *search* them — and the utmost they do is to force passages out of their connexion, and having made a caricature to set it up for the original. Thus books which wise and good men of all times have revered are spoken of with a flippancy which marks a foregone conclusion and supreme conceit. Mere youths dogmatize where Sir Isaac Newton reasoned, and pigmies in intellect speak irreverently of truths which Locke defended in argument, which Milton celebrated in verse, and which the very angels desired to look into. Writings which Sir M. Hale read with the docility of a child, and from the perusal of which he went to preside in our courts of law with a dignity and impartiality which made his name immortal, are hardly worthy of notice by the *philosophic* minds of our day. Doctrines which once moved the heart of Europe, precepts which bespeak their divine origin, institutions which have come down to us from the age of inspiration, and hopes which gave fortitude to saints and courage to martyrs, are now set aside as fables by a curl of the lip or by a toss of the head. So much for the age of reason and for the light of philosophy which we are told have dawned upon us!

The *commendation* bestowed on the Bereans for their conduct was alike honourable to them and to the apostles. They were "noble" men, said the historian, more noble than those in Thessalonica. It showed that the Bereans were *in search of truth*. On a question of profound interest to their nation they wished to arrive at

just conclusions. That question involved the Messiahship of Christ, and consequently affected the hopes of every Jew. Was it true that the crucified One had risen from the dead, as Paul affirmed; and was he the anointed of the Lord for whom the whole nation was looking? Anxious to know the truth of this matter they compared the arguments of inspired teachers with the law and the testimony, and received their commendation for so doing.

It showed that the Bereans were *open to conviction*. They did not shut their eyes against the light of truth, nor did they give way to prejudices which blinded so many of their countrymen, until they had crucified Christ and persecuted his followers. Bigotry did not warp their minds and shut up every avenue to their understandings. On the contrary, they were open to conviction, ready to hear arguments, and to investigate the proofs of our Lord's resurrection. Truth was the object of their search, the scriptures were their guides and authorities, and without bias they sought the precious treasure. This was noble conduct.

It showed that the Bereans were *independent thinkers*. Having in their hands the Old Testament they were able to judge for themselves. Christ had said to their countrymen, "Search the scriptures," and this advice they followed to the very letter. Nothing was taken for granted upon the question debated in the synagogue at Berea. Arguments went for what they were worth, and evidences were submitted to a sure test. Proofs were produced by one party and examined by the other, objections were urged and removed, questions were asked and answered, and the issue turned upon the point, What saith the scripture? There was no assumption on one side, nor blind submission on the other. Paul appealed to the scriptures, so did the Bereans,

and to the decision of this impartial judge both were ready to submit. It was a course honourable to all concerned, and the surest way to find out the truth. It was noble conduct.

It showed the light in which this conduct was viewed *by the apostles*. They said it was "noble." Though conscious of their sublime mission to preach the gospel amid signs and wonders from heaven, they assumed no dominion over consciences, and never invaded the right of private judgment. They addressed the Bereans as reasonable and intelligent beings, they referred them to their own sacred books, they produced their proofs that Jesus of Nazareth was the anointed of the Lord and the Redeemer of man, and having done this they awaited the result in the confidence of success. Had all religious teachers sent their flocks to search the scriptures for their own edification, the church of Christ would have made much greater inroads upon the territories of darkness than it has done under priestly assumptions and papal arrogance. Instead of binding our consciences down to the interpretation of any man, we must appeal to the divine law, and compare the sermon with the written word. This is the course which the Founder of Christianity himself enjoined upon his hearers, this is the true spirit of protestantism, and this is the plan we earnestly recommend in these days of infidel assaults and papal tendencies. To the readers of this Magazine we affectionately say, Read the word of God for yourselves, bring all creeds to this standard, try all systems by this test, hold up clerical assumptions to this light, put apostolical succession, sacramental efficacy, priestly absolution, church establishments, baronial bishops, cardinals, and popes, into these balances of the sanctuary, and you need

not be alarmed for the consequences. The times demand from you this course of action, the purity of the church needs it, the pretensions of fallible men call for it, and the highest authority will pronounce it noble.

From the example of the Bereans we draw the inference that *the scriptures court investigation*. Already the words of Christ have been quoted, "Search the scriptures," and the praise bestowed upon the Bereans for searching them daily is a clear proof of God's mind on the subject. Truth cometh to the light that men might see its divine image and beauty. Conscious of its descent from heaven it steps forth into open day and challenges investigation into its claims. Friends and foes are summoned to the scrutiny, and the only condition named is fair play. While error loves darkness, the truth of God dwells in the light and submits to every legitimate test.

Moreover, it is interesting to notice *the results of this appeal to the scriptures among the Bereans*. "Therefore many of them believed; also of honourable women which were Greeks, and of men not a few." The word "therefore" connects this verse with the one which goes before, and traces the effect back to the cause. Such a result might have been predicated of a candid and earnest appeal to the scriptures in order to know their meaning and to learn the will of God. Persons who search them with minds free from bias, and in a spirit of prayer, will lack no evidences of their divine authority, and no reasons for loving them more than silver or gold. If, however, they ransack them in order to find out something that will palliate their wretched scepticism, it is a clear case that their minds are not in a fit state for calm and impartial investigation. Those who act thus will find occasion enough for cavil, and food enough for infidelity

to feed upon, but they must not expect to get at the truth or to find their way out of the mazes of error. It is otherwise with those who consult the bible at every stage of life with the docility of children, with the calmness of philosophers, with the impartiality of judges, and with the earnestness of men who wait for the final audit. To them "the statutes of the Lord are right, rejoicing the heart—the commandment of the Lord is pure, enlightening the eyes."

Besides, the fact now under consideration *embodies great principles which are of universal importance*. It recognizes *the right of private judgment*. The case of the Bereans is a strong one in support of this sentiment, and all the stronger because it is incidentally taught. When apostles were the preachers, the Bereans determined to search the scriptures for themselves, and to see whether the sermon agreed with the divine oracles. As they were accountable to God they would think for themselves, and bring the ministry even of inspired men to the tribunal from which there is no appeal. For acting on this sound principle they received high encomiums, and *we* cannot withhold from them the meed of praise. Would that Christians had never abandoned this right! Then the dark ages would never have been known in Europe, the arrogant claims of antichrist would not have been put forth, and the mummeries which are now paraded in the name of religion would not have seen the light.

It recognizes also *the authority of the scriptures*. As already stated, both parties in the synagogue at Berea acknowledged their authority. With them consequently there was but one question open for consideration, namely, What saith the scripture? and both of them earnestly sought for its meaning. The word of God was with them *supreme* authority: and so

it must be unto us. Submission to this authority is our duty, disobedience is our sin. To place any human authority on a level with it would be presumption, whether the authority in question should be the fathers, the statutes of parliament, the decision of councils, the decrees of spiritual courts, the rules of conference, the mandate of presbyteries, or the laws of the Vatican. Above all these we exalt the scriptures, and obey God rather than man. And the *sole* authority of the scriptures is a consequence of their supreme authority. The bible admits of no equal or rival. The bible *alone* is, or should be, the religion of protestants, and above all the religion of baptists. The bible is the book of the church, and the law which must decide every case of conscience. These principles were understood in the age of miracles and inspiration, but under the reign of antichrist they have been proscribed and made penal. In former times they found a retreat in nooks and corners of the earth, witnesses nourished them in the vallies of Piedmont, on the mountains of Switzerland, in the glens of Scotland, in the prisons of England, and at length the day of their resurrection came as a bright era in the history of the Christian church. In our own times these principles must be studied and practised, as the best defence against the freaks of ecclesiastical bodies, the follies of Puseyism, and the pretensions of Rome.

Again, the conduct of the Bereans is *the surest protection to the purity of Christian churches*. All forms of church government, administration of Christian ordinances, and means of supporting the worship of God, must be in harmony with the commands and precedents laid down in the New Testament. More firmly than ever we should stand on this vantage ground, and it will be all the better if our firmness is tempered

with charity. Away with all human authority in matters pertaining to God and to conscience. Bring the traditions of men, and religious ceremonies, to the teachings and usages of the apostolic age. Preaching must be tried by God's standard, and so must discipline. If men speak not according to this law they are blind leaders of the blind and unfit to rule the church of Christ. Against false teachers and corrupt practices the church has a remedy and a defence in the right of private judgment, and in an appeal to the word of truth. Let us restore the bible to its proper place, consult it on every question that may arise, appeal to it as law, support its decisions, and obey its mandates, then we shall protect the church with a shield which no weapon can pierce, and with a defence which no enemies can break down. Truth is the panoply of the church, truth is its glory, and truth is one mark that it belongs to God.

And in conclusion, *the example of the Bereans deserves special attention in our day.* The times passing over us have their advantages and their dangers. No thoughtful man can read their signs without solicitude. There is a general impression abroad that we stand on the eve of great and mighty changes. What the changes may be no man can foretell, but in all likelihood they will affect the whole constitution of things in church and state. Already we seem to hear the rumbling of distant thunder and the noise of hosts marching to battle. Guided by the soberest interpretation of the apocalypse it is evident that the battle there termed the great day of God Almighty will be a terrible one, and perhaps without a parallel in the history of the world.

The state of *ecclesiastical matters in this land is peculiar and ominous.* If we are to believe the old man at Rome, or the Wise-man of Westminster, we have been suddenly changed from pro-

testants into papists. Baptists can afford to laugh at this impertinence without giving way to alarms, and they know how to resist it both as patriots and as Christians. Our principles certainly will not be given up at the sight of a red hat, or upon any territorial division of the land by the servants of antichrist. If so, Bunyan suffered twelve years' imprisonment in vain, Delaune died in Newgate in vain, and our ancestors fought at Naseby in vain. The movement at Rome is one of the dying throes of the monster, and indicates the infatuation which precedes destruction—but our grand weapons of attack and of defence must be the sword of the Spirit and the whole armour of God.

Another sign in England is *the progress of Puseyism within the pale of the established church.* This is a system which conceals all the elements of popery under the name of protestantism—a system indeed that would take us back to the dark ages, and put all our consciences into the hands of a priesthood. From this quarter we are threatened with greater dangers than from the arrival of a cardinal, or from the bull of an old man that cannot sit upon his throne without the help of French soldiers. What an issue of our church and state system!

Another thing observable amongst us just now is the state of *the Wesleyan body.* The proceedings of conference have provoked resistance throughout a large part of the connexion, and presented a spectacle to the world which all good men deplore. If as Wesleyans the authorities are right, there can be no hesitation in saying they are wrong when brought to the light of the New Testament. Men venerable for age and for piety have been summoned to their *trial*, and judgment has been passed upon them in a more summary way than would be tolerated in our

courts of law. These proceedings are traceable to a departure from the platform laid down in the Acts of the Apostles, and to the constitution of a system of ministerial domination instead of the simple form of independency which existed in the first age of Christianity.

And another notable thing in the land is *the crusade undertaken by the infidel propaganda against the word and worship of God*. Their movements result from an organization which has its head quarters in London and its strongholds in many parts of the country. Emissaries travel from town to town in pursuance of a well arranged plan. Some to "defend the character of Mahomet," some to preach "the religion of human nature," others to teach "atheism" itself, and all of them to wage a fierce war against the word of God. What may be their ultimate design it is impossible to say; it may be done for the sake of gain, or to serve political ends, or to promote revolutionary objects; but it is evident they are prepared to succeed even amid the wreck of institutions which bear the stamp of heaven, and which have conferred upon the world innumerable blessings.

Under these circumstances Christians must buckle on the armour for the conflict which is near at hand. The conflict itself seems inevitable. The enemies of God and man will force it on to their own defeat and disgrace. So far as we are concerned it must be a moral contest, argument with argument, mind with mind, system with system, and book for book. Our divine weapon is the word of God, or the sword of the Spirit. By this we must conquer. On the firm ground of scripture we must make our stand, and maintain this position at all hazards. We must give up the corruptions of Christianity,

we must abandon institutions which are inconsistent with the present dispensation, we must return to first principles, to a purer worship, to apostolic usage, and to the pattern shown us in the New Testament; and on this vantage-ground we must stand prepared for the conflict and for the victory. Great will be the contest, but greater will be the victory. With God and truth on our side the issue is certain, and it will be a blessed one.

A word to the young and I have done. Begin life with the principle that your faith and practice must be based upon the word of God, and especially upon the New Testament. Before you have reached the full measure of your days the aspect of things will be entirely changed, and many of the old landmarks will be removed; but if you adhere closely and firmly to the scriptures, your own faith and hope will remain, whatever else may be lost. Institutions which many now love may disappear before the innovations of the age, and the framework of the visible church may be entirely modified; but a glorious destiny awaits the doctrines of Jesus, and the outlines of church fellowship which are traceable in the Acts and in the Epistles. These have not been entirely lost amid the corruptions of past ages, and they will survive dangers yet to come. Cleave, therefore, to the word of God. Follow this sure and safe guide. Hold fast the form of sound words with a firm hand and with a strong faith, then you may behold changes and conflicts without dismay, and you will enjoy the satisfaction of handing down to posterity the pure faith and worship for which your forefathers suffered bonds, banishment, and death. Take, my brethren, the Bereans for your example, and remember that "One is your Master, even Christ."

THE PROPHETS.

NO. I. THE PROPHETICAL OFFICE.*

THE modern notion attached to the term "prophet," i. e., a foreteller of future events, very inadequately corresponds to the scriptural idea conveyed by the name. Etymology would teach us to conceive of a prophet,† as one who speaks forth the ideas with which he is furnished, whether predictive or otherwise; and that this is the primary meaning of the Hebrew term so rendered may be learnt from any Hebrew lexicon. A passage which may guide even an English reader to such a conclusion is found in the early books of scripture (Exod. vii. 1). It is there promised to Moses that while he should be as a god to Aaron, Aaron should act the part of a prophet to him, which is sufficiently explained by the declaration of a preceding chapter (iv. 16), that Aaron should be to him instead of a mouth. Moses had previously complained (ver. 10), of an inaptitude to express or communicate his ideas; and it is to remedy this defect that Aaron is jointly

commissioned with him, as a prophet or "spokesman." (See ver. 16.) A prophet is thus an expounder, or interpreter of the thoughts of another, and therefore in the scriptural sense one who explains the mind and will of God—one who is the organ of communication on the part of God to others. Such a functionary the patriarch Elihu gives us a general idea of, when he speaks (Job xxxiii. 23) of "a messenger, an interpreter, one among a thousand, to show unto man his, i. e., God's uprightness," to which we may add, that one who is the organ of communication on the part of God to men, will readily, also, become the organ of communication on the part of men to God—become, in a word, the medium of communication between one and the other. The earliest instance of the occurrence of the word in scripture suggests to us this enlarged view of its meaning. The patriarch Abraham is spoken of to Abimelech (Gen. xx. 7) as a prophet, which is explained immediately by the information, that he would "pray for him," i. e., of course, pray with acceptance (see Job xlii. 8),—in other words he would be the organ of communication on his part to God. That the patriarch was honoured also to be an organ of communication on God's part—a depository at least of his purposes—we may gather both from ch. xviii. 18 "Shall I hide from Abraham that thing which I do?" from ver. 33 in the same chapter, where the Almighty is represented as communing with him, and still more fully from ch. xv. 13—16, where the future servitude of his descendants in Egypt is disclosed to him.

This general notion of the character and functions of a prophet comes out very distinctly in the accounts which

* This is the first of a series of papers which a learned and judicious friend has promised us on the Character and Writings of the Jewish Prophets. He prefers their appearance without his name, though we shall have liberty to give it when the course is completed. He observes that "apart from any general interest which may attach to a few papers of the kind, it is thought, in the present unsettled state of theological opinion in some quarters, especially on the subject of inspiration, that portions of them may not be unseasonable. The writer, while hoping that he may be able to adapt the papers to the taste of the thoughtful and intelligent among us, will at the same time study to make them, in some degree, compensative of the attention of all.

† Προφήτης is derived from προ forth, and φημι to speak, the προ not having necessarily a relation to time. Plutarch (De Pythiæ Oraculis vii.) speaks of "prophets of Epicurus," intending merely, "expounders of his philosophy." The Hebrew word is נָבִי, which is explained by Gesenius (Lex. ed. Gibbs, 1827), "one employed by God to make known his will to men."

we have of the early Christian church. None of the prophets in the church at Corinth appear to have been endowed with the power of foretelling future events. Their office was to speak unto men for "edification, and exhortation, and comfort" (1 Cor. xiv. 3). They were not appointed for the conviction of unbelievers (see ver. 22) — which would have been the case had their business been to predict futurities—but rather for the spiritual improvement of the faithful. They differed, indeed, from ordinary instructors of the church only in their mode of acquiring the talent of instruction. "Pastors and teachers," as now, derived their power of edifying others from pre-meditation, from reading, from prayer: the exhortations which a prophet addressed to an assembly were the result of direct divine suggestion. The prophet spoke *what the divine Spirit revealed to him* (see ver. 30), and this only. It follows that the gift thus exercised was not a constant but an occasional gift. Prophecy, even as we have defined it, came not at any time by the will of its possessors; on the contrary, they spake only as and when they were moved by the Holy Ghost.

The prophetic office can hardly be said to have been definitely instituted before the time of Samuel, as much as which seems indicated by the manner in which he and the other prophets are coupled together by the apostle Peter: "Yea, and all the prophets from Samuel" (Acts iii. 24). Although frequent mention is made of prophets before the time of Samuel, either the exercise of prophetic functions by the parties referred to was very occasional, or their character as prophets was subordinated to other characters and offices which they bore. Moses, for instance, though great as a prophet, was still greater as a deliverer of his nation, a lawgiver, and a ruler. The prophets or

prophetesses contemporaneous with him, or who were his more immediate successors, appear to have had only occasional accesses of prophetic influence. We know of no other prophetic action of Miriam, for example, than her recitation (not improbably also *composition*) of the triumphal ode which celebrated the passage of her countrymen through the Red Sea. (Exod. xv. 20, 21.) The composition and recitation of a like ode is the single positive prophetic act which we can ascribe to Deborah, whose memory is better preserved as one in the succession of *judges*. See Judges iv. 4, 5. The seventy elders who prophesied in the camp on their appointment as coadjutors to Moses (see Numb. xi. 25), do not seem ever to have exercised this function afterwards. Quite as much of the impostor as of the real prophet mingled in the character of Balaam. We can, therefore, scarcely say that, prior to the time of Samuel, there was any standing prophetic office. The Almighty made himself known on different occasions to some in visions, and to others in dreams (Numb. xii. 6), but no one can be mentioned up to this time to whom the exercise of prophetic gifts was stated and habitual. Of Samuel it is emphatically said, that "all Israel from Dan even to Beersheba knew that he was established to be a prophet of the Lord" (1 Sam. iii. 20). Under this character he was throughout life best known; under a designation analogous to this, viz., the seer (see 1 Sam. ix. 9; 11, 13, 19), he was commonly spoken of; and in acts or offices springing out of this relation there is reason to believe that he was constantly exercised.

It is not necessary to suppose from the general statement in the ninth of Samuel just quoted (see ver. 9), that the title "prophet" was not in use before the days of Samuel. The more legitimate inference from the words

would be that the title or designation *seer* afterwards began to go into disuse. "Beforetime in Israel, he that is now called a prophet was called a *seer*, i. e., *was called a seer also*." During the time of Samuel the two terms were in concurrent circulation and interchangeable. We suppose, of course, in this explanation that the historical gloss above quoted was by a later hand. The last instances of the occurrence of the word *seer* in Old Testament scripture are Isa. xxx. 10; Mic. iii. 7. By the time of Ezra, the presumption is, that it had become altogether obsolete. If then we adopt the commonly received opinion that the books of Samuel, with the other inspired historical books following, were edited by him, we have at once a satisfactory means of accounting for the insertion of the gloss in question.

The era of Samuel is further memorable in a history of prophecy, from its being the date of the institution of what have been termed not inappropriately, *schools of the prophets*. We do not meet with this phrase indeed in the books of scripture, but there can be little doubt that the "*sons of the prophets*," so often mentioned, were pupils in such schools — promising youths placed under a senior prophet to be fitted for like duties with himself — sons, in fact, of his *office* not of his *person*. Even this latter phrase does not occur in the books of Samuel, but we can scarcely err in supposing that the company of prophets mentioned more than once in connection with him (see 1 Sam. x. 5, 10, xix. 20), were thus under his superintendence. Indeed, in the latter passage, he is expressly introduced to us as one who had been *appointed over them*. The circumstances in which they come before us in the former passage, viz., "*with a psaltery, a tabret, a pipe, and a harp*," correspond to what other pas-

sages teach us to regard as a part of their vocation, and that is, the celebration of the divine praises in appropriate hymns. (See 1 Chron. xxv. 1.) Another business in which they were employed was to go on various messages and errands which did not require the presence of the superior prophets. (See 2 Kings iv. 29, ix. 1.) The majority of them, it is probable, on leaving the schools referred to, became religious instructors in private families, the more eminent among them succeeding their teachers as public instructors. Of the desire of the more opulent Israelites to have a qualified religious official (what we, perhaps, should term a *chaplain*) in their houses, we have incidental evidence in the case of Micah. (See Judges xvii. 13.)

Unlike the sister order of priests, the ancient prophets could scarcely be said to have any fixed *status* in the Jewish commonwealth. They were *extraordinary*, not the ordinary, *ministers of the church*. The duties of the priests were all prescribed by an inspired ritual, even to the minutest particulars. Their days and hours of service—the nature and number of the sacrifices they should offer—the form of benediction they should pronounce—the ablutions they should practise—the vestments they should wear—all were matters of express enactment, and which admitted of no deviation. Nothing of this kind could be said with regard to the prophets. They were charged with special messages or missions on special occasions. Whatever communications they made to the people were the result of prior communications made by Jehovah to themselves, and the amount of these communications was just what he should put into their mouth. (Numb. xxii. 38.) It was at their peril to run anywhere unless he sent them, or to prophecy out of their own hearts.

(Ezek. xiii. 2.) It does not appear accordingly, that they had either stated times or places for instructing the people; the single trace we have of anything of this kind is what we read, 2 Kings iv. 23, from which it is, perhaps, inferrible that Elisha, at least, was wont to set apart either the whole or part of the first day of every month, and of the sabbaths, for the purpose of religious conference with any who might seek it. We seem to learn from the passage that one important function which the prophets sustained was that of religious counselors to their countrymen. Any one who wished to ascertain the divine will in difficult emergencies came to them. (See 1 Sam. ix. 9.) With the better portion of the people, also, their attendance was much sought on any solemn festivity, whether more or less public in its nature, to give a religious tone to the proceedings. (See ver. 13.)

Another important particular in which the ancient prophets differed from the priests was in the absence of any fixed provision for their support. Not only was it ordained generally under the old economy that those who served at the altar should live by the altar:* certain parts of every sacrifice that was presented were expressly reserved for their use.† A tenth part of the tenth of the produce of the soil which had been appropriated to the Levites was theirs.‡ Certain towns and villages were assigned them for residence.|| Various fines which accrued from trespasses or sins of omission, were allotted to them.§ The prophets, on the other hand, received none but voluntary offerings from the people.¶ These were, of course, pre-

carious and irregular, varying with the degree of piety of the people, so that it was no unusual case for a prophet to be reduced to great pecuniary straits. (See 1 Kings xvii. 1—16, xviii. 4; 2 Kings iv. 1.) No instance of this kind occurs, as far as we are aware, in the scripture accounts of the priests. On the contrary, a priest's office is spoken of (see 1 Sam. ii. 36) as a secure resource against want. The more distinguished prophets had frequent opportunities of enriching themselves (see 2 Kings v. 15), a temptation which failed not to excite the rapacity of unworthy pretenders to the office (see Isaiah lvi. 11; Micah iii. 5), but in general the life of these servants of God was one of poverty and hardship. The truths which they had to deliver were for the most part unwelcome, unpalatable truths; in delivering them they were no "respecters of persons," so that there were always those to whom they were objects of odium and obloquy—too often, also, lawless persecutors, who put their lives in danger. (See Jer. xv. 10, xxvi. 20—24, xxxviii. 9; also 1 Kings xviii. 4, xix. 2, xxii. 26; 2 Kings v. 31.)

No external rite appears to have marked, as a rule, the setting apart of individuals to the prophetic office. It has been too hastily assumed, we think, that they were the subjects of a like unction to that which priests and kings received. But the only instance of prophetic unction which the scriptures contain is that of Elisha (see 1 Kings xix. 16), and there we are inclined to consider the word "anoint" as equivalent to "appoint," by the figure called *zeugma*. There is no evidence that one of the later canonical* prophets was thus designated to his great work. If it be inquired, What was their starting point then for the discharge of this

* See Deut. xviii. 1; 1 Sam. ii. 28; 1 Cor. ix. 13.

† See Numbers xviii. 8—20.

‡ Numbers xviii. 26—28.

§ See Joshua xxi. 13—19.

¶ See Numbers v. 8.

* See 1 Sam. ix. 7; 2 Kings iv. 42.

* By canonical prophets we understand those whose writings are included in the scripture canon.

work? we answer, the direct call and appointment of God himself—a call which was always made in such a way as to assure themselves of its genuineness. As it regards the conviction of others, no doubt sufficient credentials of their authority were found either in the miracles which they wrought, or in the speedy verification of some of their predictions. (See Exod. iv. 8, 9; 1 Sam. iii. 19; 1 Kings xxii. 28.) We can easily conceive also that the superior and, as it were, transparent sanctity of their characters, would amply vouch to the many for the justice of their pretensions. The prophets were, in general, “*holy men of God*” (2 Peter i. 21), possessed of excellences of the sort which the apostle characterizes (1 Tim. v. 24, 25) as “leading before to judgment.” They were not, as individuals, without their infirmities and imperfections; instances of froward temper, of false timidity, of fondness for personal

ease, may be produced from their history,* but taking them as a body, we may safely pronounce them men “of whom the world was not worthy.” Their lofty disinterestedness, their cheerful self-renunciation, the moral dignity of their deportment, their single-eyed devotion to the divine honour, superseded on their behalf, in general, alike the need of “letters of commendation to others, or letters of commendation from them.” Erect in this inward consciousness, they stood before the people as “a brazen wall,” (Jer. i. 18) shrinking neither from the rebuke of others, nor from the administration of reproof themselves.

We propose in our next paper to take up the question of the nature of the inspiration accorded them.

* See Exod. iv. 13; 1 Sam. iii. 13; Jonah i.—iv.

WEIGHT OF CHARACTER; OR, REMARKABLE INCIDENTS IN MINISTERIAL LIFE.

BY MR. JOHN FREEMAN.

“Woe unto you,” says the Saviour, “when all men shall speak well of you.” In such a character there is no weight. Nor is there any weight in that popularity which is gained without merit and lost without a crime. But when, by an influence from above, something in a man’s deportment tells us that he is a citizen of the heavenly Jerusalem, there is weight. In such an aspect “a good name is rather to be chosen than great riches.”

In the first month of the year 1810 the Rev. George Gold, of Stratford, Essex, died aged sixty-five years; and, in the year 1805, the writer became familiar with the career of this excellent man, and, on some occasions, heard

him preach. And, among the remarkable incidents in the life of the said independent minister, was one which the writer here preserves from that oblivion to which the lapse of the next twenty years would consign it.

Though Mr. Gold’s stated labours were at Brickfields’ Chapel, he was instant not only *in* season but *out* of season. Thus, as early as the year 1777, having known Dr. Dodd as a neighbour near West Ham, he visited him when under sentence of death: and, as one thing leads to another, Mr. Gold interested himself also in the spiritual welfare of those sentenced to transportation. Thus, at length, he was induced to visit those floating

prisons called "the hulks at Woolwich." In these convict ships he found scope for services that excited some little apprehension, not indeed among the local authorities, but in other quarters. It is even stated by persons of the strictest veracity that, as they have understood the narrative for half a century, the apprehension was stated to his majesty, George the Third, who wisely suggested the propriety of believing according to evidence. This principle worked well. It was found, indeed, that Mr. Gold did not pray for the king and royal family in the words of the prayer-book. But, instead of forgetting his king and country at a throne of grace, Mr. Gold's intercessions for both were more amplified and more striking than the language of existing forms of prayer. And, as to Mr. Gold's other services, they proved to be obviously calculated to melt hardened sinners, and to bring them to the point at which the penitent thief said, "Lord, remember me when thou comest into thy kingdom."

On one occasion, at this period, Mr. Gold's boatman proved faithless. For, instead of waiting for Mr. Gold's return according to his own promise, he was seen at a distance rowing away with a party whose offers had been too tempting to be refused. On observing this, Mr. Gold, with vocal powers of no feeble character, called after the boatman, but called in vain.

At this juncture some gentlemen passing in a boat said to Mr. Gold, "We perceive that your boatman has played you a trick; but our boat is at your service, and we will see you safe landed wherever you please." This kind offer was thankfully accepted; and the result was that Mr. Gold, unknown to himself at that time, was brought into the company of some of the lords of the admiralty. Nor was it a silent interview. "We saw you at a distance,"

said one of the gentlemen, "and were conjecturing who you might be." "That conjecture," said Mr. Gold, "I will set at rest. I am George Gold, the minister of a dissenting congregation in the vicinity of Stratford, and near West Ham; and my visits to the prison-ships are intended to better the spiritual condition of the convicts. For though their crimes have been such as to demand the punishment inflicted upon them, yet *many* of them being unable to read, and *most* of them having been utter strangers to any place of worship, while *all* of them must live either in endless woe or everlasting happiness, there is scope for doing them immense service without any other than good results to my country." "Well," said the gentlemen, "your object is very good; and is your salary in proportion to your object?" "My salary," said Mr. Gold, "whenever I am successful, is a most satisfactory one; but, in the sense you mean, a single farthing in the way of remuneration, or even towards my expenses, is altogether out of the question. The labourer indeed is worthy of his hire; but every Christian minister, if he is what he ought to be, has his gratuitous services, and I have mine." After this and other conversation eliciting important information, Mr. Gold found himself at his proposed landing-place on the Essex side of the Thames, and thanked the gentlemen for their kindness. Thus cause and effect seemed to terminate for ever.

On the next court-day, however, one of the said lords of the admiralty, by way of amusing the king, related Mr. Gold's account of his salary; and, finding the king take a deep interest in the case, added other information to such an extent as to put the king in possession of the facts connected with Mr. Gold's work of faith and labour of love. Thus rise was given to a memorable

sentence carefully retained by a surviving daughter of Mr. Gold to the present day. "Gold! Gold!" said his majesty, "he is *sterling* gold."

Under such circumstances, though year after year rolled away, yet Mr. Gold was not forgotten. Nay, even twenty years would not have effaced his name, or the weight of his character, from the king's remembrance.

At length, a man who had lived in respectable circumstances about a mile from Stratford, and having at his home a wife and nine children, (the ninth being born when he was in prison,) was under sentence of death; and a petition for his life's being spared was forwarded to the king who, on perceiving that the signatures were those of persons in Stratford and its vicinity, exclaimed, "Stratford! Stratford! That is the place where Mr. George Gold lives, a truly worthy dissenting minister. Let him sign the petition, and I shall be so far satisfied with his investigation as to give the petition its utmost weight."

The next morning, the mother of the prisoner's wife called on Mr. Gold and said, "Sir, a man between thirty and forty years of age, and to whom I am mother-in-law, is in Chelmsford jail under sentence of death; and a petition on his behalf has been sent to the king, who says, if you will sign it, he will spare the life of my son." "Good woman!" said Mr. Gold, "you must have made a great mistake; for the king knows nothing of me." "Oh Sir!" replied she, "it is indeed true; and I hope you will inquire into the particulars and sign the petition. For the life or death of my son is altogether in your hands." "To inquire," said Mr. Gold, "is a very small thing, and that I promise you I will do immediately; and whatever else I can conscientiously do I also promise you I will do." At these promises the woman felt much relieved; and, having stated

additional circumstances, gratefully took her leave.

Nor did Mr. Gold lose any time before he made the requisite inquiries, when, to his great surprise, he found that the faithless boatman's rowing far away with another party was a wheel within a wheel, God working the event into his own wondrous system of Providence. Mr. Gold too was happy to find that existing circumstances in connexion with the man condemned to death made the path of duty clear. Thus he signed the petition, and the result was the king's sparing a life which was afterwards extended to the unusual length of eighty-five years.

Such then was weight of character when God, in his wisdom, made it a means of rescuing one in the prime of life not only from the jaws of death, but from being plunged, under awful circumstances, into a boundless eternity.

The crime of which the said prisoner was convicted was forgery effected by stamping an imitation of the government mark on printed goods with a view to avoid paying the duty. Nor does there appear to have been, during the reign of George the Third, but one more case of life being spared to one convicted of forgery; and that case was the result of circumstances no less remarkable than those already narrated.

At the British Museum is an interesting little book written by the Rev. John Fawcett, (afterwards Dr. Fawcett;) and the book is entitled "An Essay on Anger," and is dated "Brearley Hall, near Halifax, August the 18th, 1787." From this production of a baptist minister the king's chaplain quoted some striking sentences which he said had appeared in a book recently published. This circumstance induced the king to procure further information from the chaplain, and to obtain the book and read it, and also to make additional inquiries concerning the author. Hence,

as the result, his majesty caused it to be intimated to Dr. Fawcett that he should be happy, at any time, to do him any service in his power. Dr. Fawcett, it need not be said, knew how to express his sense of the king's kindness; but, seeking neither preferment as a minister, nor the high stations sought by ambitious men, all he could say was, that if, at any future time, he should be in a position to avail himself of his majesty's kind offer, he would gratefully do so.

At length, a widow who was a member of Dr. Fawcett's church, was plunged into the depths of sorrow by her son having committed forgery, and, as the result, being under the sentence of death. "Now," said Dr. Fawcett, "is my time to accept of the king's kind offer;" and accordingly, (feeling himself justified in the procedure,) he interceded with his majesty to pardon the young man. And very much to the honour of the king, and not a little to the honour of Dr. Fawcett, there was granted to this young man a pardon remarkably signalized by its being the first in connexion with the species of crime which had brought the widow's son to the dark vestibule of an eternal world.

With the subsequent history of this young man the writer is unacquainted; but, in the case of him to whom Mr. Gold's signature was life from the dead, there are particulars of a very interesting description.

The writer, indeed, would not have lengthened this paper by further *minute* details, if he had not had the opportunity of *minute* investigation in various quarters. Thus from those who know what true religion is, and who with their own eyes and ears witnessed particulars never to be forgotten, the writer learns with all the clearness of a yesterday's fact that the man saved from death by Mr. Gold had been the

child of many prayers, and had in younger years been regularly taken to the house of God by his pious father who was a Wesleyan methodist. Thus a large portion of gospel truth, not reaching the heart, became a gospel treasured up in the memory. Amidst this light of unfelt truth the young man, before he committed the crime that destroyed his commercial respectability, paved the way for that crime by forsaking the house of God, and living according to the course of this present evil world.

The fearful crisis must have been about the year 1797, as the writer learns from one who fears God, and who saw the officers of justice take the said man into custody.

No sooner, however, was the individual in question placed in Chelmsford jail than he began to see his awful position as to both worlds. Then it was that one could first say of him as the Lord himself had said of Saul of Tarsus, "Behold he prayeth." Thus, as the prisoner himself lived to tell with unquestioned credibility, Chelmsford jail became the chapel in which the gospel, secured in the mental repository, began to find its way to the heart. Under these circumstances the man confessed all the particulars, and thus, amidst defective evidence against him, gave a clue to the finding of the stamps with which he had made the counterfeits of the government mark. The result was that, without something like a miracle, he must have suffered an ignominious death. That miracle, however, if it may be so called, was wrought. Life was spared, and transportation was substituted for death.

Mr. Gold, too, on being informed of the man's case, repaired to Chelmsford jail, and, by his visits there, imparted spiritual instruction which was as the latter rain following the early rain, the result of the whole being a conversion

very striking at the time and never brought into question subsequently.

Within the last two months one of Mr. Gold's sons told the writer that when a boy he accompanied his father in a chaise to a review and there heard his father relate the preceding anecdote to the Honourable William Pitt. At the moment, the writer, though fully persuaded that Mr. Gold would not act without a good reason, was nevertheless unable to *discover* that reason. But the fact is that he who was a converted man in Chelmsford jail was a converted man at the hulks visited by Mr. Gold; and thus Mr. Gold had a second errand to his majesty, namely, to bring into prominence the convict's truly excellent character produced by true religion. Thus a long term was reduced to a short one. For, at the end of five years, was set at liberty one whose subsequent conduct spoke volumes in favour of divine truth.

In short, repentance both deep and sincere was evinced by a life, not only of unremitting honesty and industry, but of remarkable devotedness to that divine Saviour who had plucked the individual as a brand out of the fire. He joined the Wesleyan methodists; and, at length, became a class-leader; and his zeal was striking to all who

had the opportunity of observing it. Having had much forgiven, he loved much, and delighted to glorify God, who had made him a miracle of mercy, while his prayers had on them the impress of heaven. Nor did he shun, on solemn occasions, to speak of the wormwood and the gall, as contrasted with what God had done for his soul. And those who visited him in his last illness, between four and five years ago, will never forget to what an extent they beheld in one dear to Christ the power of religion in sustaining the soul in the near prospect of death and eternity. Thus after having seen some of his children go to heaven before him, he who was a wonder to many closed a life in which trials abounded, but in which also the good hand of God was displayed, and wonderful support from on high was vouchsafed.

His funeral sermon was preached by the Rev. Thomas Martin from these words: "And so, after he had patiently endured, he obtained the promise." Heb. vi. 15. Thus died one whose conversion was in close connexion with that of others to an extent not easy for mortals to ascertain.

Maryland Point, Stratford, Essex,
Jan. 31, 1851.

THE JESUIT AND THE BAPTIST.

"Among my fellow travellers from Burmah," says Mr. Denham of Serampore, "was one who greatly interested me. He was a Jesuit missionary from Rangoon, Father Pirazza by name; and from him I obtained a good deal of information on the state of the Romanist missions at Rangoon, Ava, and Hamerapooora—or rather on the former condition of this mission, for it appears

at the present to be nearly extinct—indeed, Rangoon itself is now no more; while I write it is a heap of ashes!

"On our first meeting on board the government steamer, in the river Martaban, he seemed inclined to make friends with me, and was very chatty and communicative. I thought perhaps he might know me, so that I conversed on merely general and passing matters,

and about the state of things in the interior, of which he gave a very affecting and true description. My dress, which was entirely white, did not indicate my profession, so that he talked more freely to me than probably he would have done had he known me to have been a baptist missionary.

"On the second day after we left Burmah, between Amherst, the spot where the remains of Ann Judson rest, and Kyoophigor, a discussion took place between the Jesuit and an officer. I took no share in it; I merely listened to the disputants. In the course of the day, when we were alone, Father Pirazza came to me, and said, 'You heard the remarks made by — this afternoon? I don't think I was quite fairly treated by him? He introduced the subject, not I. Protestants are extremely prejudiced, and really know very little of their religion. I hope this remark does not offend you?' 'Not at all, said I,' still waiting for him to proceed. 'Well,' continued Father Pirazza, 'I don't mind meeting protestants—the church of England, for instance, holds many opinions in common with ourselves, and many clergymen are altogether with us; and with other sects I can argue, but with that sect we meet with in Burmah, and whose missionaries have even been sent to Rangoon, *I confess that I do not like them, nor do I like to meet them. At first I thought — was one of them.*' 'What sect do you mean?' said I. 'The baptists,' was his reply. 'Why do you dislike meeting with these men.' 'They will not argue; they refuse to listen to religious instruction, to the priest, or to the church.' The tone in which this was uttered, the *naïveté* struck me very forcibly, while the dark, piercing eye of the Italian fell on me so inquiringly, it may be that he read on my countenance something like a lurking smile, in spite of all my efforts to repress it, for he said falteringly,

'You are a baptist, sir?' I bent affirmatively. 'Not a missionary?' I quietly said, 'A missionary, sir.' This was followed by a pause of several moments, when I added, 'Formerly a Romanist like yourself; now, a baptist and a missionary. 'A Roman catholic! what could induce you to relinquish your religion?' 'The reasons you have assigned, sir. I felt I had a soul and must answer for myself before God, and that neither priest nor church could save me; that God had given his word, and promised his Spirit, and that I could learn from that word how he would have me serve him. That I read the bible, and looked in vain for Romanism there. *That I sought in the epistle to the church at Rome for mass and purgatory, and worship of the virgin, and then the Gospels and the Acts, and remaining epistles, and that I had utterly failed to discover the doctrines I had from my childhood been taught to believe were true, and to be found there; where can I expect to find these doctrines if not in an epistle written by an apostle to the church at Rome? or by Peter, the prince of the apostles, in his apostolical writings?*'

He seemed much pained but interested, and attempted to enforce one or two of the usual arguments which were easily disposed of. He then said, '*Argument is useless if you deny tradition.*' After a long conversation we retired to my cabin, and he accepted a book or two at my hands. This little incident tended to strengthen the conviction I have long entertained that there is one class of men who can meet popery on safe ground—who can afford to throw *all tradition* overboard, and appeal from man to the word of God—to that law and that testimony he has given. Now, had I been an advocate of infant sprinkling, he would have beaten me most assuredly; but as soon as he found I denied this dogma, he said, "If

you deny tradition affords a ground for infant baptism, *how can I argue with you?* 'From the New Testament,' was my reply.

"The remainder of our intercourse was very brief. The last time I saw him was at Kyookphigor. May God's good Spirit bless our interviews! It is

not likely I shall meet Father Pirazza again.

"I have thought of our meeting many, many times since my return home; and feel his words to be worth pondering,—'HOW CAN I ARGUE WITH YOU IF YOU DENY TRADITION?'"

LARGE SCHOOLS.

CONDUCTED, as is but too frequently the case, in numerous instances, without any serious and earnest regard to Christian and moral discipline, large schools are so many centres of contagion, whence incessantly issue the noxious miasmata that are to mingle with general society, and poison the very springs of life; I mean youths corrupted and debauched before the real business of life begins. It is frequently contended, in favour of public and large schools, that they apply stronger stimulants to emulation, intrepidity, and other similar and useful qualities, than smaller and more private ones; it is however a wretched barter, when modesty, truth, and conscience are exchanged for such equivocal attainments. Small schools, I am quite aware, are liable to many of the deplorable mischiefs on which I have animadverted, and will assuredly be infested by them, in the absence of vigilant inspection, and of the Christian qualifications that are indispensable to the wise and faithful teacher and guardian. But inspection is more easy to be exercised in small

than large schools, and contamination may with greater facility be avoided or exterminated. If the judgment and feeling of one of the most eminent, pious, and experienced masters of public and large seminaries for boys, in our times, may be deemed worthy of acceptance, they may be found with great advantage in the life of the late lamented Dr. Arnold of Rugby. This admirable man has borne a decided testimony to the ruinous consequences of such schools as that at Rugby, directed by masters profoundly skilled in the writings of the ancient poets, historians, and philosophers, but utterly disqualified to be Christian teachers, by their torpid indifference to the morals of Christianity, and their unenlightened conceptions of the celestial truths, of which they not unfrequently claim for themselves a pre-eminent intelligence. The transcendent interest that is involved in the subject of the remarks now made will, I hope, excuse their introduction, and the length to which they reach.—*Walford's Autobiography.*

REVIEWS.

A Text-Book of Popery: comprising a Brief History of the Council of Trent, and a complete View of Roman Catholic Theology. By J. M. CRAMP, D.D. Third Edition. London: Houlston and Stoneman. 1851. 8vo. pp. xvi., 568.

It is now exactly twenty years since the first edition of this work left the press. It was the fruit of extensive reading and careful thought; and it not only received praise from baptist reviewers, but excited attention in some circles which dissenting literature does not often penetrate. Eight years afterwards a second edition appeared, greatly enlarged, and in many respects improved. A chapter had been inserted on Monasticism; an account of the Rise and Progress of the Papal System had been introduced; and an Appendix had been added, containing a chronological list of the popes, a list of the principal Councils which had preceded that of Trent, the decree of the Fourth Council of Lateran for the extermination of heretics, and that of the Council of Constance annulling safe-conducts given by secular princes to heretics or reputed heretics, together with a sketch of the state and prospects of popery. A highly respectable volume of 480 pages was thus constituted, a new edition of which having been called for, it is sent forth again with some valuable accompaniments. These comprise a new chapter, in which Rome in the apostolic age is contrasted with Rome in the sixteenth century; foot notes and illustrations derived from works which have appeared within the last few years, paragraphs interspersed occasionally to bring down to the present

time information which an inquirer might naturally desire, and an Ecclesiastical Glossary.

The subject of this volume renders its appearance at the present time peculiarly seasonable. It approximates as nearly to an unimpeachable exposition of the Roman Catholic faith as any thing within the reach of an English reader. The Council of Trent is at present the last General Council, and this is a distinction which it is likely to retain, for popes have had for many centuries the same kind of affection for General Councils which our Stuarts had for Parliaments. It is not the policy of the Romish church to give to the world an authoritative and complete view of its own tenets; but the doctrinal decrees of the Council of Trent are generally received as binding, and every new convert from among ourselves must subscribe the Creed of Pope Pius IV., one item of which is, "I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy Council of Trent." The system set forth too is that of modern popery—popery smoothed and polished for the inspection of men who knew something of the doctrine of the Reformers, who lived when civilization had made some advances, and when the necessity for making some concessions to the spirit of the age was obvious. Mosheim says, with his accustomed good sense and accuracy,—“Such as are desirous of forming some notion of the religion of Rome will do well to consult the decrees of the Council of Trent, together with the compendious confes-

sion of faith which was drawn up by the order of Pius IV. Those, however, who expect to derive from these sources a clear, complete, and perfect knowledge of the Romish faith will be greatly disappointed. To evince the truth of this assertion, it might be observed, as has been already hinted, that both in the decrees of Trent and in this papal confession, many things are expressed in a vague and ambiguous manner, and that designedly, on account of the intestine divisions and warm debates that then reigned in the church. This other singular circumstance might also be added, that several tenets are omitted in both, which no Roman Catholic is allowed to deny, or even to call in question. But, waiving both these considerations, let it only be observed, that in these decrees and in this confession several doctrines and rules of worship are inculcated in a much more rational and decent manner than that in which they appear in the daily service of the church, and in the public practice of its members." The observations of Dr. Cramp, and his comments on the proceedings of the Council, do much to illustrate and explain what would be dark and deceptive if the words of the canons alone were before an uninitiated reader.

"Our knowledge of the proceedings of this assembly," says the learned Robertson, in his history of the reign of Charles V., "is derived from three different authors. Father Paul of Venice wrote his history of the Council of Trent, while the memory of what had passed there was recent, and some who had been members of it were still alive. He has exposed the intrigues and artifices by which it was conducted with a freedom and severity which have given a deep wound to the credit of the council. He has described its deliberations, and explained its decrees, with such perspicuity and depth of thought, with

such various erudition, and such force of reason, as have justly entitled his work to be placed among the most admired historical compositions. About half a century thereafter, the Jesuit Pallavicini published his history of the council, in opposition to that of Father Paul, and by employing all the force of an acute and refining genius to invalidate the credit, or to confute the reasonings of his antagonist, he labours to prove, by artful apologies for the proceedings of the council, and subtle interpretations of its decrees, that it deliberated with impartiality, and decided with judgment as well as with candour. Vargas, a Spanish doctor of laws, who was appointed to attend the Imperial ambassadors at Trent, sent the bishop of Arras a regular account of the transactions there, explaining all the arts which the legate employed to influence or overawe the council. His letters have been published, in which he inveighs against the papal court with that asperity of censure which was natural to a man whose situation enabled him to observe its intrigues thoroughly, and who was obliged to exert all his attention and talents in order to disappoint them. But whichever of these authors an intelligent person takes for his guide, in forming a judgment concerning the spirit of the council, he must discover so much ambition as well as artifice among some of the members, so much ignorance and corruption among others; he must observe such a large infusion of human policy and passions, mingled with such a scanty portion of that simplicity of heart, sanctity of manner, and love of truth, which alone qualify men to determine what doctrines are worthy of God, and what worship is acceptable to him; that he will find it no easy matter to believe that any extraordinary influence of the Holy Ghost hovered over this assembly, and dictated its decrees."

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These three authors Dr. Cramp has studied diligently, while he has derived light occasionally from collateral sources.

As a writer of ecclesiastical history, Dr. Cramp possesses qualifications of a very high order. His own standing point whence he views all things is that of one familiar from his youth with scriptural Christianity. The New Testament is his rule of faith theoretically and practically. He does not bow with more deference to the traditions of any other elders than to those of the Romish prelates. He does not submit his judgment to an Assembly at Westminster while he maintains his independence of one at Trent. His transparency is perfect. He always knows what he means, and he expresses it clearly. His language is unadorned, but it is remarkably precise. He combines in an extraordinary degree decision and candour. He never loses sight of his own principles, and he never misrepresents those of others. He quotes with care, and his integrity may be relied on implicitly. He would no more garble a sentence or mis-state an opponent's argument, than he would enter into a conspiracy to commit high treason.

Of the parts of this work which now appear for the first time, one of the most useful is the Ecclesiastical Glossary. It must have cost the author great trouble to compile it; yet we do not think that he would object to our presenting it to our readers, many of whom are beginning to read works in which the terms it explains occur, especially to those who possess his second edition. It is rather long to be given as an extract, and we have endeavoured therefore to abridge it, but as we cannot do so without injury, we give it entire. Perhaps it will cause the Baptist Magazine for May to lie on the tables of some of our readers many months, for frequent reference.

ECCLESIASTICAL GLOSSARY.

Abbey.—A monastery, under the government of an abbot.

Abbot.—The chief of an abbey. Some of the English abbots were *mitred*, and had seats in parliament, before the Reformation.

Acolyte.—The highest of the "minor orders." See p. 335.

Advent.—A period of four weeks before Christmas day. Advent Sunday is the first Sunday after November 26th. The term was first used in the fifth century.

Alb.—A vestment worn by priests in celebrating mass. So called from its colour, *alba*, white. It "represents the white garment with which Christ was invested by Herod."—*Challoner*.

All Saints.—A yearly festival, celebrated November 1st, in honour of all the saints and martyrs. A commemoration of the martyrs was made in the fourth century, after the cessation of persecution, on the Sunday after Whitsuntide. It was introduced into the western church in the year 610, by Boniface IV., and fixed for November 1st in 834, by Gregory IV.

All Souls.—A yearly commemoration of all the faithful departed, celebrated November 2nd. See p. 382.

Altar.—The communion-table is so called in the church of England. In the church of Rome the altar is always built of stone, elevated three steps above the floor, and highly ornamented. A crucifix is placed on it, with wax candles on each side during mass.

Amice.—A part of the priest's dress, while celebrating mass. It is worn on the neck, and sometimes forms a sort of hood for the head. It "represents the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bid him prophesy who it was that struck him. Luke xxii. 64."—*Challoner*.

Anathema.—See *Excommunication*.

Anchorites.—Persons who separated themselves from the world, and lived in solitude, in caves and cells in the wilderness. They were the originators of the monastic order.

Annates.—A year's income of a parish, abbacy, or diocese, paid to the pope, by each new incumbent, on his accession.

Annunciation.—A feast in honour of the Virgin Mary, celebrated on the 25th of March, in commemoration of the announcement by the angel Gabriel of the approaching birth of the Saviour.

Antiphony.—Alternate singing or chanting; the congregation or the choir being divided into two parts, each taking a verse in turn. It originated in the fourth century.

Apocrisarius.—A representative or agent of the pope at the imperial court.

Archbishop.—At first, the bishop of the chief city of a province. "The title is regarded by Bingham as coincident with that of *patriarch*, through in process of time they became distinct. Its present meaning is well known.

Archdeacon.—The origin of this office is somewhat obscure. In England, the archdeacon is to the *churches* what the bishop is to the *clergy*. He holds a visitation every two or three years, to inquire into the state of the buildings, the manner in which service is performed, &c.

Ascension Day.—A festival in commemoration of our Lord's ascension to heaven. It is celebrated on the fortieth day after Easter Sunday, and is called *Holy Thursday*. The festival was first observed in the fourth century.

Ash Wednesday.—The first day of Lent. So called, because in that day the penitents had ashes placed on their heads.

Assumption.—A festival celebrated on the 15th of August, in honour of the pretended ascent of the Virgin Mary, body and soul, into heaven. It was established in the seventh century.

Augustinians.—An order founded by Pope Alexander IV. in 1256. The rule which they follow is pretended to be derived from St. Augustine. In addition to the ordinary vows, they are bound to manual labour of some kind.

Aricular Confession.—The private confession of sin to a priest. In the early ages of the church, its members publicly acknowledged their faults before the congregation. Pope Leo I. in 450, abolished this practice, and directed private confession to the priest to be substituted for it. The council of Lateran in 1215, made it obligatory on every one to confess once a year.

Auto da Fé, or act of faith.—A public gaol delivery of the inquisition in Spain, always held on a Sunday, and on occasion of some great festival. The prisoners in the place in which it was held, were brought out in procession, publicly sentenced, and those who were condemned to death were burned. The sovereign and royal family, with the nobility of the realm, and immense multitudes of people, usually attended, and witnessed the horrid spectacle with much satisfaction.

Ave Maria.—The first words of the angel Gabriel's salutation to the Virgin Mary, being the Latin of "Hail, Mary." It is now a form of prayer to the Virgin, much more frequently used by Roman Catholics than any prayer to God. See p. 412.

Beatification.—A declaration by the pope, that the person named is beatified or blessed

after death: and which warrants the rendering of religious honour to him. The proceedings in order to beatification are under the management of the Congregation of Rites. It is the first step to canonization.

Benedictines.—A religious order, founded by Benedict of Nursia, in the sixth century. His rule became the general pattern for the government of monasteries, & this order has produced many eminent and learned men.

Benison.—A blessing.

Bourdon.—A staff used by pilgrims.

Breviary.—The daily office of the Roman church, comprising the various prayers and psalms appropriated to each day, together with the portions of Scripture appointed for it, certain selections from the fathers, and narratives of the lives of the saints, to be read on the days on which they are honoured. They often contain the most ridiculous legends. Every priest is bound to recite the breviary every day on pain of mortal sin.

Bull.—A rescript, edict, or proclamation of the pope, so called from the *bullæ*, or leaden seal attached to it.

Bull in Cena Domini.—This is a general excommunication of all offenders; a solemn cursing of all heretics and opposers of the holy see, with great pomp, by the pope himself, on Maundy Thursday.

Candlemas Day.—The feast of the purification of the Virgin, celebrated February 2nd. On this day the candles to be used in service during the year are blessed by the priest.

Canon.—A statute, or rule of discipline, passed by a council, or imposed by any competent authority. A sententious summary of doctrines, backed by anathema.

Canonical Hours.—The hours which were assigned to daily religious services.

They are—1. *Matins*, the midnight office. 2. *Lauds*, at break of day. 3. *Prime*, at sunrise. 4. *Terce*, the third hour, about nine o'clock. 5. *Sext*, the sixth hour, at noon. 6. *None*, the ninth hour, 3 P.M. 7. *Vespers*, or even-song. 8. *Complin*, 'on retiring to rest. The lauds being annexed to the matins, the canonical hours are reckoned as seven.

Canonization.—The declaration of the right of an individual to be honoured as a saint. The popes have assumed the sole power to issue these declarations since the twelfth century. The first instance of a papal canonization occurred in the year 973, but bishops and councils asserted the right of saint-making till Pope Alexander III. took it away from them.

Canons.—The clergy attached to a cathedral, for the performance of divine service. Also, a religious order instituted in the eighth century,

intermediate between the monks and the clergy, living together in community, but not binding themselves by monastic vows.

Capuchins.—A branch of the order of Franciscans, so called from the *capuche*, or cowl, which they wear, and which was assumed by Matthew de Bassi, their founder, because he had seen St. Francis represented with such a one. They were established in 1528. They go barefooted, and practise great austerities.

Carmelites.—An order of monks established in Palestine, in the thirteenth century,* and denominated from Mount Carmel, where they were first located. They were also called *white friars*, from the colour of their habit. Their rules were very rigid, and have been relaxed by several popes.

Carthusians.—An order founded by Bruno, in 1080; and so named from Chartreux, the seat of their first monastery. They wear hair-cloth next the skin; never eat flesh; fast every Friday on bread and water; scarcely ever speak; and sleep on straw beds. Many of their convents, however, are very magnificent.

Catena.—A chain. An exposition of the scriptures, or portions of them, consisting of passages selected from ancient authors. Thus, a *catena* of the fathers on the Romans is a *chain* or *series* of selections from the writings of the fathers, explanatory of that epistle.

Cathedral.—The chief church of a diocese—the church wherein the bishop presides. The word is derived from *cathedra*, a chair.

Chalice.—The cup in which the wine is placed for the Lord's supper, or for the mass, in the Romish service.

Chantry.—A small chapel, endowed for the celebration of masses for the release of the soul of the donor from purgatory. There were many of them in England. They were suppressed in the times of Henry VIII. and Edward VI., and their revenues vested in the crown.

Chapter.—The body of clergy attached to a cathedral, and of which the dean is the head. On the decease of the bishop, the dean and chapter assume the government of the diocese till the appointment of his successor, which in England is made by the sovereign, by whom a writ of *congé d'élire* is sent, empowering them to elect a bishop, and recommending to them the person of his or her choice, whom they are bound to elect.

Chasuble.—A kind of cape worn by the priest at mass. It "represents the purple garment with which Christ was clothed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders."—*Challoner*.

Chrism.—A mixture of oil and balsam consecrated by the bishop on Holy Thursday, and used in the administration of baptism, confirmation, ordination, and extreme unction.

Chrysom.—A white garment, or handkerchief, placed on a child after baptism, as a "token of innocency."

Cincture.—The girdle of the priest's dress, said to signify the binding of Christ.

Cistercians.—A religious order, founded in the eleventh century, whose rules and observances very much resembled those of the Carthusians. They wear a white habit, with a black scapulary. This order has been rich, numerous, and powerful.

Chuniacs.—A branch of the Benedictines, founded by St. Berno of Clugny, in 910. They wear a black habit.

Commendam.—The holding of a benefice or diocese during a vacancy, till a new incumbent is appointed. This has often given rise to great abuses.

Collect.—A short prayer, appropriated to particular days or occasions, and offered by the priest or minister, in the name of the assembly collected together.

Complin.—See *Canonical Hours*.

Conclave.—The meeting of the cardinals for the election of a pope. It is held in the Vatican, a portion of which is occupied on the occasion by a range of small rooms or cells, in each of which a cardinal is placed, and that part of the building is entirely enclosed and separated, so that no communication can be had from without. There the cardinals remain till they can agree in the selection of one of their number for a pope. They have sometimes remained in conclave several months.

Concordat.—A convention or agreement between the pope and any Roman catholic government, regulating the privileges and immunities of the church, of the clergy, and of ecclesiastical institutions. The concordats with the Roman catholic powers of Europe vary, according to the degree of influence possessed by the pope at the times when they were established.

Congé d'élire.—See *Chapter*.

Consistory.—The assemblage of the cardinals for the transaction of the ordinary business of the court and church of Rome. It is held weekly. There are also extraordinary, or secret, consistories, convened on important occasions.

Cope.—A kind of cloak worn during divine service. It is richly embroidered.

Coporal.—A linen cloth spread over the consecrated bread after the communion.

Corpus Christi.—See p. 194.

Cowl.—A monk's hood.

Crosier.—A staff, curved at the upper end, in the form of a shepherd's crook, the sign of episcopal authority, held in the bishop's hand or borne by his chaplain.

Cross.—The use of the sign of the cross both in protestant and Roman catholic communities need not be explained. It is adverted to here for the purpose of observing that a large cross is always borne before the pope; also before archbishops on public occasions; and generally, in Roman catholic countries, in ecclesiastical processions, at funerals, &c., a cross-bearer, with a cross leads the way.

Dalmatica.—An ecclesiastical vestment, with sleeves, white in front, with two purple stripes behind.

Datary.—The principal officer in the pope's chancery. All appointments to benefices are made through that office.

Decretals.—Decisions of the popes on questions of discipline. All before the time of pope Siricius are forgeries.

Dispensation.—A permission to do what is otherwise forbidden, or to omit what is enjoined. Thus, a dispensation may be obtained for eating flesh in Lent.

Dominicans.—A religious order, founded by Dominic in the year 1216. They were called "preaching friars," because an important feature of their order was preaching, with a view to convince and convert heretics. They have been particularly active in carrying on the inquisition, the first idea of which tribunal is traced to Dominic. In England they were called "black friars," the hood or mantle worn by them being black. They were introduced into England in the year 1221.

Ember-weeks.—The weeks in which fasts are observed on Wednesdays, Fridays, and Saturdays, previous to the ordinations which take place on the Sundays following. These fasts occur immediately after the first Tuesday in Lent, Whitsunday, the 14th of September, and the 13th of December.

Epiphany, or Manifestation.—The 6th of January, which is observed in commemoration of the visit of the wise men to the infant Saviour, which was his "manifestation" to the Gentiles.

Eve, or Vigil.—The evenings before certain religious festivals, and which are religiously observed. In the church of England the eves or vigils of sixteen feasts are directed to be observed.

Excommunication.—Separation from the church. The *minor* excommunication is suspension from the sacraments, as long as the person is under the sentence. The *major* excommunication is entire separation from the

church, involving also certain temporal disabilities.

Besides these, there is the *anathema*, or solemn denunciation of heretical princes or countries by the pope; once much dreaded, now little cared for. Pope Pius VII. excommunicated the emperor Napoleon.

Exorcism.—Casting out devils. The ceremonies to be used in exorcizing persons or buildings are minutely described in the Roman Missal.

Franciscans.—A religious order, founded by St. Francis of Assisi, in 1209, and distinguished at first by vows of strict poverty, which were afterwards relaxed. The Franciscans and Dominicans were fierce rivals. The Franciscans were known in England as the "grey friars." They were introduced there in 1224.

Friars.—A common designation of monks, derived from *frater*, "brother," and specially appropriated to those monks who had not received ordination. Such as had been ordained were called "fathers."

Gradual.—A portion of the service of the mass, consisting of verses of scripture, with hallelujahs.

Holy Water.—Water, mixed with salt, which has been blessed, or consecrated, and is then deemed effectual for a great variety of purposes. A vessel of holy water stands in every Roman catholic church; and persons as they enter dip the tips of their fingers into it, and cross themselves. Holy water is used on a great many occasions, and is sprinkled on the corpse just previous to the funeral.

Host.—From the Latin *hostia*, "a victim, or sacrifice." The consecrated bread, or wafer, is so called, because the eucharist is regarded as a sacrifice, which is "offered up" by the priest.

Incense.—It is much used in the church of Rome, especially in the mass, during which it is burned before the consecrated elements. Incense began to be employed in church service in the third century.

In Partibus Infidelium.—Bishops in *partibus* are bishops whose dioceses are in countries held by infidels, i. e., pagans, Mahomedans, or heretics.

Inquisition.—The Romish tribunal against heresy. First founded in the year 1216, and "drunk with the blood of saints" for centuries afterwards. The Dominicans obtained the management from the beginning. It still exists in Italy and Spain, though shorn of much of its power. See Leibnorch's "History of the Inquisition," and Llorente's "History of the Inquisition in Spain."

Interdict.—A prohibition of all divine service in any country. While it lasts the clergy are

forbidden to perform any service, except the baptism of infants in danger of death, and the absolution of dying persons; the churches are shut up, the altars stripped of their ornaments, and the dead buried without the usual religious ceremonies. England was laid under interdict by Pope Alexander III., in the time of king John.

Introit.—The “entrance of the mass, which is different every day, and generally an anthem taken out of the scripture, with the first verse of one of the psalms, and the *Gloria Patri.*”—*Challoner.*

In petto.—Held in reserve. When there are several vacancies in the college of cardinals, the pope sometimes fills up most of them, and holds the remainder *in petto*, till he can place in them those whom he considers fit or worthy.

Jansenists.—A sect of Roman catholics, who hold the opinions of Jansenius, bishop of Ypres, and which are substantially Calvinistic, in reference to grace and predestination. The Jesuits, on the other hand, contend for Pelagianism. Jansenius died in 1638.

Jesuits.—See p. 362, &c.

Jubilee.—See p. 389.

Lammas Day.—August 1st. Celebrated in the Romish church in memory of the apostle Peter's imprisonment. The word *lammas* is supposed to be derived from Saxon terms signifying *loaf-mass*, because in this day the Saxons were accustomed to present an offering of bread made of new corn.

Lay-brothers.—Persons who devote themselves to services and objects peculiar to any religious order, without taking the ordinary vows, or residing in the monastery.

Legate.—A cardinal or bishop, sent or empowered to act as the pope's ambassador, at a foreign court or a council.

Lent.—A Saxon word, signifying spring-time; the fast so called, continuing from Ash Wednesday till Easter Sunday, occurring in the spring. When first observed, in the fourth century, it lasted only forty hours. It was gradually extended till it reached forty days.

Mallison.—A curse.

Maniple.—An article of dress, worn on the priest's left arm, when celebrating mass. The maniple, with the girdle and stole, “represent the cords and bands with which Christ was bound in the different stages of his passion.”—*Challoner.*

Mauday Thursday.—The day before Good Friday. So called, it is supposed, either from the words *Dies Mandati*, “the day of the mandate” or command, which the Saviour gave to his disciples to love one another; or from the *maunds*, or baskets of gifts, presented on this day to one another by the Christians.

Mendicants.—The begging friars—Franciscans, Dominicans, Carmelites. They professed at first to live on charity.

Missal.—The book used in the Romish church, containing the services of the mass for the various days of the year.

Monastery.—A building for the use of the monks, or members of any religious order.

Monophysites.—A sect so called from their holding that the divine and human natures were blended into one nature, in our Lord Jesus Christ, though without being changed, confused, or mixed.

Monothelites.—A sect of eastern Christians, who believed that there was but one will in Jesus Christ.

Marmites.—A Syrian sect, founded in the seventh century. They became Monothelites, but in 1182 they renounced the doctrines of that sect, and submitted to the authority of the pope.

Month's Mind.—The celebration of mass for a deceased person, at the end of a month after his or her death.

Nestorians.—The followers of Nestorius, patriarch of Constantinople. Nestorius refused to call the Virgin Mary the “Mother of God,” and would only style her “Mother of Christ,” refusing to use expressions indicating that deity could be born. He was accounted a heretic, but there is reason to believe that his sentiments were misunderstood and misrepresented. He was deposed and banished, and died in exile. His followers became very numerous, and propagated the gospel with great success in the east. An American mission has been established among them in Persia.

Noviciate.—The period of probation, generally one year for candidates, in the houses of the religious orders.

Nuncio.—A person sent by the pope to foreign courts or countries on ecclesiastical affairs.

Offertory.—The selection of texts read just before the communion, while the collection is made, in the church of England.

Octave.—The eighth day after any principal festival. The celebration of the octave most probably originated in a desire to imitate the Jews, several of whose feasts continued eight days.

Pallium.—The *pall.* A hood of white lamb's wool, worn like a doctor's hood on the shoulders, with four crosses woven into it. Romish archbishops must receive it from the pope. The archbishops of Canterbury and York used to pay large sums for it.

Palm Sunday.—The next Sunday before Easter, so called from the palm branches which

were strewed on the road when Christ entered into Jerusalem.

Passion Week.—The last week of Lent, so called, because it was the time of the sufferings of the Saviour, and because it was also a time of extraordinary abstinence and humiliation.

Patén.—The plate in which the bread for the Lord's supper is laid—the wafer in the church of Rome.

Paternoster.—(*our Father.*) The Lord's prayer. Every tenth, or large bead in the rosary; sometimes used for the rosary itself.

Pax.—*Peace.* A crucifix, on a small board, or plate of silver or gold, handed round during mass, to be kissed by the people, each saying, as he delivered it to the next, "Peace be with you." The custom was introduced by pope Innocent I., but is now disused.

Peter Pence.—A tribute of one penny per family, paid to the pope by the people of England, from the time of Ina, king of the West Saxons, till the time of Henry VIII.

Piscina.—A sink to carry off the water, after the priest has washed his hands, as well as remnants of the consecrated wine and bread.

Prior.—The president of a priory.

Priory.—A monastery of an inferior class, governed by a prior, who owed spiritual allegiance to the abbot of the mother establishment.

Pyx.—The box in which the host is kept.

Quadragesima.—The first Sunday in Lent, being forty days before Easter, in round numbers.

Quinquagesima.—Shrove-Sunday, being fifty days before Easter, in round numbers.

Reredoss.—The screen supporting the rood-loft.

Rochet.—A linen garment worn by bishops under the chimere. It was their ordinary garment in public, during the middle ages.

Rogation Days.—The three days immediately before Ascension day. They were observed by fasts, litanies, and public processions, from the time of Mamertus, bishop of Vienna, who instituted them in the fifth century, till the Reformation.

Rood.—(*An image.*) A large image of Christ on the cross, formerly placed in a sort of gallery, in English churches.

Rood-loft.—The place in the church where the rood was fixed.

Rosary.—See p. 412.

Rota.—The pope's court of chancery, or principal law court.

Scapular.—See p. 411.

Scholia.—Short notes on scripture, grammatical or exegetical.

Schoolmen.—The philosophers and divines of the twelfth and two following centuries. Both

their philosophy and their divinity were characterised by subtle abstractions and distinctions, and endless logomachies.

Septuagesima.—The Sunday which in round numbers is seventy days before Easter.

Sexagesima.—The second Sunday before Lent; so called, because it is about the sixtieth day before Easter.

Shrove Tuesday.—The day before Ash Wednesday—the day on which, in Roman catholic countries, the people repair to the churches and confess their sins.

Scotists.—Followers of Duns Scotus. In theology they were inclined to Pelagianism. They held the doctrine of the immaculate conception of the Virgin Mary.

Stole.—Part of the priest's dress during the celebration of mass—a sort of linen scarf.—See *Maniple.*

Suffragans.—All provincial bishops under a metropolitan, who may summon them at any time to the provincial synod, to give their *suffrages* there. Assistant bishops are also so called, who are appointed to aid bishops of large dioceses, under their commission, and during their pleasure.

Te Deum.—The title of a hymn which has been used in the Christian church for many ages. It is generally supposed to have been written by Nicetus, bishop of Triers, about the year 535.

Thomists.—The followers of Thomas Aquinas. They held the opinions of Augustine concerning sin and grace, and denied the immaculate conception of the Virgin Mary.

Thurible.—A censor for burning incense.

Thurifer.—The incense-bearer.

Tonsure.—The shaving of the crown of the head. It was first practised by the monks in the fourth century, and was afterwards adopted by the clergy. It is said to represent Christ's crown of thorns.

Trinity Sunday.—A festival in honour of the Trinity; the next Sunday after Whitsunday.

Ursulines.—An order of nuns, founded by St. Angela of Brescia, in the year 1537. They devote themselves chiefly to the education of the young.

Viaticum.—(From *via*, "way.") The eucharist is so called when administered to a dying person, who is on his way to the invisible world.

Whitsunday.—White Sunday. Baptism being generally administered at this time, the baptized appeared in white garments.

Year's Mind.—Mass for a deceased person, at the end of a year after death.

This is a work which none of our readers whose approbation is of any value, will blame us for having advised them to procure. Some will read it through more than once; many will be

glad to consult it frequently; and all will find it a repertory of interesting and useful information on a subject the importance of which is becoming every year more and more apparent.

BRIEF NOTICES.

Notes, Explanatory and Practical on the Gospels: designed for Sabbath School Teachers and Bible Classes. By Rev. ALBERT BARNES. Carefully revised by Rev. SAMUEL GREEN, Author of the "Biblical and Theological Dictionary." London: B. L. Green, Notes on the Gospels. One volume, 12mo. pp. 857.

Having mentioned the edition of this work by the late Mr. Cobbin, in our number for March, as one to which Mr. Barnes had prefixed his *imprimatur*, it affords us pleasure to say now, that we have since seen a letter from Mr. Barnes to the publisher of this edition, expressing his approbation of the way in which it is got up, and his earnest good wishes for its success. It certainly is not inferior in paper or typography to any other that we have had opportunity to inspect, and the editor has evidently given his best attention to every thing belonging to his department.

Autobiography of the Rev. WILLIAM WALFORD. Edited (with a continuation) by John Staughton. London: Jackson and Walford. 1851. 12mo., pp. xi, 363.

For more than sixteen years Mr. Walford sustained the office of classical tutor at Homer-ton College, with honour to himself and advantage to the institution. He had previously been pastor of independent churches at Stow-market and Yarmouth, and afterwards he officiated in a small congregation at Uxbridge. The autobiography of a man who had occupied these stations, if he possessed an average degree of self-knowledge and was disposed to tell his own mental history fairly, could not fail to be instructive; yet, when we took up this volume, we confess that we had no expectation that it would afford us such intense interest as it has yielded. Mr. Walford's acuteness of perception, soundness of judgment, and correctness of theological sentiment, has conducted much to this; but much also is attributable to his deep and prolonged mental sufferings. From his childhood he was afflicted with severe headaches; these were succeeded by occasional attacks of depression; and these issued at length in profound distress combined with nervous excitement, of such a character as to deprive him of all enjoyment and all hope, both in reference to time and to eternity. For some years he continued in this state, no remedies

affording him the slightest relief, till at length, without any apparent cause, the gloom completely passed away. A fall on the edge of a fender which inflicted a dangerous wound on the forehead, when he was about two years old, appears to have been the original cause of the malady, which was probably aggravated afterwards by his close application to study. A *post mortem* examination corroborated the opinion previously entertained that deep-laid causes in the physical system were beyond doubt the foundation of his extreme sufferings. The circulation of this book, especially among ministers, will we hope be extensive. It belongs to the very first class of biographical works.

The Supremacy of the Pope. The Monthly United Lecture, delivered in Canaan Street Chapel, March 10, 1851. By JAMES EDWARDS, Minister of George Street Chapel, Nottingham. London: B. L. Green. 12mo., pp. 22.

Mr. Edwards shows clearly that the Pope's authority to rule the universal church cannot be proved from the testimony of scripture; that it was not indicated by any thing in the Saviour's conduct towards Peter; that nothing in the language of that apostle or of his inspired contemporaries countenances the idea of his supremacy; and that the historic traditions of the Romish church are utterly insufficient to sustain the claim. Viewing the subject then in relation to prophecy, he shows that a grand apostacy was foretold in scripture; that popery is its exact counterpart; that the pope is identical with the "Man of Sin;" that his arrogance dovetails with prophecy; that it is an invasion of God's prerogative; a contravention of the divine will, and a gross insult to the Almighty. The duty of British protestants respecting this claim, he teaches is to give all possible publicity to correct views on the subject, avoiding that neutrality and inaction which have for many years been prevalent even among protestant dissenters.

The Church of Rome. By BAPTIST WRIGTHESLEY NOEL, M.A. London: Nisbet and Co. 16mo., pp. 59.

Mr. Noel shows that the church of Rome dishonours the Redeemer by raising men and women after death to share in his divine

honours; by opposing the offices which he has undertaken with a view to accomplish our salvation; by mutilating and defacing the salvation which he has provided for his disciples; by injuring the disciples within its pale; by persecuting those of his disciples who are without its pale; and by making his church to consist in great part of the ungodly and immoral. He expounds some of the prophecies relating to it in the book of the Revelation, assigns reasons why he believes its superstitions will never again prevail in our country, and points out methods by which, without any bitterness or railing, "without one intolerant statute, without the least restriction upon their liberty of argument, preaching, or action, we may defeat the efforts of Roman Catholic prelates, priests, and Jesuits, to the welfare of the nation and the glory of the Redeemer."

Rationalism and Popery Refuted: Three Discourses on the Authority of the Scriptures. By J. H. MERLE D'AUBIGNE, D.D., *Translated from the French, with a Preface, by the Rev. W. K. Tweedie, Edinburgh.* London and Edinburgh: Johnstone and Hunter. Fcp. 8vo., pp. 134.

Of these discourses, two were delivered on the occasion of some special services of the Evangelical Church of Geneva, and the third from the chair of the General Assembly of the Evangelical Society. The object of Dr. Merle is to establish the fact of the divine inspiration of the scriptures without entering into the discussion concerning the mode or degree. In proof of this he adduces the testimony of Christ when on earth, the testimony of the Holy Spirit in the efficacy which has accompanied the word of truth, the testimony of the apostles and the testimony of the early Christians. In the third discourse he illustrates the consequences of regarding the subjective in religion to the exclusion of the objective—the attending to the Spirit's work in the mind apart from the word by which he works, by reference to the errors which crept into the church subsequently to the Reformation. Coming from Dr. Merle D'Aubigné the discourses are of course very popular in their style; and are calculated for usefulness among those whose speculations lead them to doubt whether the truth of Christianity is necessarily bound up with the fact of the authority of scripture.

The Authority of God; or the True Barrier against Romish and Infidel Aggression. Four Discourses, by the Rev. J. H. MERLE D'AUBIGNE, D.D., President of the Theological Institute, Geneva. With an Introduction, written for this Edition. Author's Complete Edition. London: Partridge and Oakey. pp. xl., 259.

The most important difference between this volume and that last noticed is that this contains a fourth discourse, in which the author quotes at great length and comments upon the opinions of the late illustrious Neander on the inspiration of the scriptures. Evidence is adduced that Neander's views on this subject were more in accordance with those usually

entertained by evangelical Christians than some passages in his writings would have led us to suppose.

Collegiate Addresses; being Counsels to Students on their Literary Pursuits and Future Life. By the Rev. JONATHAN MAXCY, D.D. *With a Biographical Introduction, by ROMEO ELTON, D.D., F.R.P.S., Fellow of the Royal Society of Antiquaries, Copenhagen; of the Society of Universal Statistics, Paris; of the Connecticut Academy of Arts and Sciences. Member of the American Antiquarian Society; of the American Oriental Society; Hon. Member of the New York and Connecticut Historical Societies, &c., &c., and late Professor in Brown University.* London: Longman and Co. 16mo., pp. 187. Cloth, gilt edges.

Dr. Maxcy died in 1820 aged fifty-two years. He had been president successively of Brown University, Union College, New York, and South Carolina College. "As an instructor," says Dr. Elton, "Dr. Maxcy possessed unusual ability, and perhaps no president of any college in the United States ever enjoyed a higher reputation." As a preacher also he excelled: "his sermons were always full of evangelical truth, and delivered in a manner chaste, dignified, and impressive." In the discharge of his official duties he had to deliver many addresses to students in various circumstances, eight of which are comprised in this volume. They will be found worthy of the perusal, not only of those who are inmates of colleges, but also of intelligent young men in general society.

The Poet of the Sanctuary. A Centenary Commemoration of the Labours and Services, Literary and Devotional, of the Rev. Isaac Watts, D.D. Preceded by Remarks on the Origin of Psalmody and Christian Hymnology in earlier times. By JOSIAH CONDER, author of "The Choir and the Oratory," &c. London: John Snow. 12mo., pp. 142.

Compelled to abandon the hope we have entertained of giving a fuller notice of this elegant volume, we must content ourselves by saying that it contains much interesting information respecting hymns and hymn writers of earlier times, as well as of the pre-eminent individual to whom our churches are indebted for a majority of the compositions in general use which are really adapted for public worship.

Paul the Apostle: or, Sketches from his Life. By the Rev. HENRY F. GAMBLE. London: Snow. 12mo., pp. 256.

In an attractive style some of the chief scenes in the life of the apostle of the Gentiles are brought before the reader, and many important truths are in a very natural manner drawn from them. The general reader will find the volume very interesting. The getting up of the book is good, and does credit to the publisher.

Daily Bible Illustrations: being Original Readings for a Year on Subjects from Sacred History, Biography, Geography,

Antiquities, and Theology. Especially designed for the Family Circle. By JOHN KITTO, D.D., F.S.A., author of "The Pictorial Bible," &c., &c. Samuel, Saul, and David. July—September. Edinburgh: Oliphant and Sons. 16mo., pp. 492.

The more we read of these Illustrations, the better we like them.

The Bleeding Heart: or, "I am Anxious." By the Rev. DAVID THOMPSON. Kelso: Rutherford. London: Johnstone and Hunter. 32mo., pp. 160.

It is for the multitudes, not for the educated few, that this little book is designed; and it is well adapted to arouse them to a sense of their danger, and to direct them to the City of Refuge.

Adams's Pocket London Guide Book: a complete Historical, Critical, General, and Topographical Survey of the Metropolis. For the use of the Resident or Stranger. Giving in a compendious form a full description of everything that can be seen within its limits, corrected up to the latest period, and arranged in an entirely novel and interesting manner. By E. L. BLANCHARD, author of "Adams's Descriptive Guides to the Environs of London," &c., &c. London: W. J. Adams. 16mo., pp. 241.

It is not to foreign visitors alone that this work will be interesting, but even to natives and residents, who will find in it much pleasing and useful information. We regret however to perceive that the lists of dissenting chapels and ministers are derived from documents two or three years old, and are in other respects less accurate than they might easily have been made. We do not know when the book was published, but it has not been in our hands a fortnight.

The Friend of Israel. No. I. April, 1851. Glasgow: Published under the superintendance of the Scottish Society for the Conversion of Israel, at the office, 12, South Hanover Street. 8vo., pp. 12.

A new periodical, intended to promote the interests of a new society, of which Dr. King of Glasgow is president, whose duties are apparently expected to be very onerous, as he is to be assisted by four vice-presidents, a treasurer, a secretary, twenty-four honorary directors, and twelve ordinary directors, all picked men belonging to various denominations, with power to add to their number. May they all work well, and be very successful!

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.]

Historical Memorials of Broad Street Chapel, Reading: being Sketches of Pastors and its Progress. By WILLIAM LEGG, B.A., Pastor. Reading: T. Lovell. 16mo., pp. 123.

Orations by Father GAVAZZI. I. Papal Abuses. II. The Papal Sceptre. III. The Holy Inquisition. IV. The Holy Inquisition continued. V. Character of Pius IX. VI. Canon Law. VII. Infallible Supremacy. VIII. Convents and Nunneries. IX. Hierarchical Usurpations. X. Clerical Celibacy. London: D. Bogue. 16mo., pp. 63.

Our Labouring Classes; their Intellectual, Moral, and Social Condition, considered. With Suggestions for their Improvement. By SAMUEL COWLING. London: Partridge and Oakey. 16mo., pp. 114.

Village Science; or, the Laws of Nature Explained. By the author of "Peeps at Nature," &c. &c. London: R. T.S. 24mo., pp. 226.

The Temperature of the Seasons, and its Influence on Inorganic Objects, and on Plants and Animals. By JOHN FLAMING, D.D., F.R.S.E., &c., Professor of Natural Science, New College, Edinburgh. Edinburgh: Johnstone and Hunter. 12mo., pp. 209.

The Young Bible Scholar's Help; or, a Short Account of the Books and Writers of the Old Testament. With an Appendix, containing a Sketch of Ancient History, as connected with Scripture, in Question and Answer. London: J. Groom. 24mo., pp. 71.

British Religious Liberty Abroad, and General Religious Liberty in all Nations: in a Letter to the Right Hon. Viscount Palmerston. By JAMES THOMPSON, formerly Agent of the British and Foreign Bible Society in South America, Mexico, the West India, British North America, Spain, and Portugal. London: Partridge and Oakey. 8vo., pp. 23.

The Public Right to the Universities. By a University Man. London: B. L. Green. 16mo., pp. 47.

Prize Essays on Infidelity. The Shadow of Death. By CHARLES SMITH, Printer. The Creed of Despair. By MATTHEW SPEARS, Ironfounder. Two Essays on the Principles and Operations of Infidelity among the Working Classes, to which the First and Second Prizes given by the British Organization of the Evangelical Alliance. Edited by the Rev. J. JORDAN, Vicar of Enstone, Oxon. London: Partridge and Oakey. 16mo., pp. 257.

The Eclectic Review. Edited by THOMAS PRICE, LL.D., and the Rev. W. H. STOWELL, LL.D. April, 1851. Contents: I. The Science of Politics—Theory of Human Progression. II. Poetical Works of Joanna Baillie. III. The People's Dictionary of the Bible. IV. Lavengro: the Scholar—the Gypsy—the Priest. V. Lights and Shadows of the Olden Time. VI. Dahomey and the Dahomans. VII. The Rival Educational Projects. Review of the Month, &c. London: Ward and Co. 8vo., pp. 127.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. April, 1851. Edinburgh: Johnstone and Hunter. 8vo., pp. 48.

Familiar Things; a Cyclopædia of Entertaining Knowledge. Being Useful Information, popularly arranged. Illustrated by Wood Engravings. No. IV. April, 1851. London: Arthur Hall, Virtue, and Co. 16mo., pp. 31.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. April, 1851. Profits devoted to Aged and Invalid Ministers of the United Presbyterian Church. Glasgow: R. Jackson. 8vo., pp. 54.

INTELLIGENCE.

AMERICA.

COLOURED CHURCHES IN THE UNITED STATES.

Among other effects of the atrocious Fugitive Slave Law recently enacted by the legislature of the United States, the following particulars relating to the dispersion of members of coloured churches have been transmitted to us for publication:—

“The baptist coloured church at Buffalo, has suffered a large diminution of its members in consequence of the Fugitive Slave Law. One hundred and thirty of the communicants, as we are informed by the pastor, left the place from fear of arrest on the charge of being fugitive slaves, and have passed over to Canada.

“The methodist church, in the same place, has also lost a considerable number of its members from the same cause. There is said to be among these more disposition to make a stand, and to evade or resist the law, than among their baptist brethren. Somebody had advised them to arm themselves and defend their liberty. The baptist pastor, however, told his people that he found, in the gospel, examples which justified running away, but no examples which warranted fighting.

“The coloured baptist church at Rochester, which formerly numbered one hundred and fourteen communicants, has lost them all except two, since the passage of the Fugitive Slave Law. The pastor, a native Kentuckian, was the first to flee, and the whole flock followed him. The coloured baptist church at Detroit has lost eighty-four of its members from the same cause. They abandon their homes and their occupations, sell such property as they cannot conveniently carry with them, and seek refuge in Canada.”

CANADA.

An indefatigable baptist minister in Upper Canada, who is unconnected with any society here, writing to a Christian friend in this country, gives the following acceptable information: “I have read with much interest the great excitement with you upon the catholic question, and I hope much good will result. I am happy to say that our two missions in Lower Canada amongst the catholics, are greatly owned of God; many of the young people educated at their schools are now preaching the gospel amongst their countrymen, and I may say that connected with those missions there are two hundred papists

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converted to the faith of Christ. I was present at the opening of one of the missions, and when I compare the unpromising commencement with its present prosperity, I am compelled to say, ‘What has God wrought!’”

The good pastor who makes this communication is connected with a circle of nearly one hundred miles, in which he has aided the formation of many churches amongst the settlers, and the building of several chapels. In referring to some very interesting circumstances in those distant and uncleared portions, he says, “I am happy to learn that some have been converted to Christ there, and in the face of violent opposition hold fast their integrity, and have resolved to build a chapel. They are in general very poor, and, considering their ability, have contributed liberally to attain their purpose. If it were not that distance forbids, I should willingly pay them a visit, because about five years since I accidentally met one who is now taking an active part in the cause there. He was at that time just freed from the nummeries of popery, and about to enter the awful maze of infidelity! I entreated him to get a bible and read it, and to go to the Grand Ligne and hear the gospel. If he went or not, I cannot tell: but it appears he has turned to God, and refers to that conversation with me as his first awakening. Unless I were upon the spot with him, I cannot write more particularly as to the circumstances.”

WEST INDIES.

SPANISH TOWN, JAMAICA.

In a letter dated March 13th, Mr. Phillippo says, “You will have heard most probably that my troubles have not ceased with the termination of my long and vexatious chancery suit; my antagonists determining to acquire by brute force what was denied to them by ordinary process of law; and thus the contest now is, not Hall versus Harry, but the mob versus law. By the slip however enclosed, you will perceive that brighter prospects are before me, and in addition I may say, that I hope soon to revive the long drooping spirits of my church by adding considerably to their number by baptism.”

The inclosure referred to is the following extract from the Colonial Standard of March 10th:—“We understand that a very large and respectable congregation attended the

baptist chapel, at Spanish Town, yesterday. A larger number was present, it is reported, than on the previous Sundays since the re-opening of the place for divine worship. The spacious building was filled in almost every part, and some parts of it were literally crammed.

"The Rev. Mr. Phillippo, the minister of the place, preached two very energetic and excellent sermons on the occasion, which were listened to with great interest and attention. The hostile parties being assembled elsewhere under their different leaders, Messrs. Dowson and Duggan; the greatest order and decorum prevailed in the chapel, and on and around the premises throughout the entire day. On the conclusion of the services all who had attended them were permitted to proceed to their homes in peace and safety."

AUSTRALASIA.

PARAMATTA.

The following information is given in a letter from the Rev. J. Ham of Sydney to the Rev. J. H. Hinton.

On Tuesday, Sept. 3rd, 1850, the foundation stone of a new baptist chapel was laid at Paramatta (in connection with the baptist church, Bathurst Street, Sydney). The Rev. Alexander Salmon of the free presbyterian church, Sydney, laid the foundation stone, assisted by the Rev. J. Ham. The former delivered an appropriate address on the occasion. The Rev. Joseph Breayley (independent) and the Rev. J. Turner (Wesleyan) took part in the services of the day.

On the evening of the same day, a public meeting was held, when several interesting speeches were delivered by ministers and friends. Upwards of twenty pounds were obtained by the arrangements and collections for the day.

On this truly interesting occasion many friends from a distance expressed the deep interest they felt in the commencement of a baptist cause in this important locality, and sincerely united in fervently presenting the prayer of the Psalmist, and saying, "O Lord, we beseech thee, we beseech thee, send *now* prosperity."

EUROPE.

GERMANY.

In a letter addressed to the secretaries of the Baptist Union, Mr. Lehmann gives the following interesting details:—

"The Lord has done great things for us in the past year. Our Prussian association, with which I am most familiar, has had a net increase of nearly 400 precious souls. I have enjoyed the privilege of visiting almost all our churches and stations, and have witnessed

the most glorious scenes and events. The most happy results have been achieved in eastern Prussia; one church, for instance, Stolzenberg, near Königsberg, had in the previous year (1849) been established, and closed then with an increase of seventy-one members; in the past year, they more than doubled their number, being at the last returns, 173. Similar events are experienced in the regions near the Prussian frontiers, in Memel, Tilsit, and along the Memel stream. I was, as I stated, an eye-witness of the victories of the Saviour, and could on most of those places both sow and reap. We held the annual conference of deputies of our association in Elbing, which was a season of great refreshing. Thence a number of dear brethren travelled all over the field where the churches are scattered, and preached, and strengthened the hearts of the disciples.

"Our church in Berlin has had also a sweet share in the general blessings, not so much, however, as in former years, which partly may arise from my long absence, as the greater part of the year I have been travelling. We had a net increase of fifty-three, numbering at the close 310, with seventeen stations. But we enjoy peace and prosperity. On the whole, we can rejoice in the things the Lord has done amongst us.

"Our north-western association has also been much blessed. They numbered 825 members at the beginning, and 987 at the close of last year, making a net increase of 162. The most important of those, and of all our churches, is Hamburg; indeed, the mother of us all. They had at the close 529 members. A regular course of instruction for the ministry amongst us is now pursued in Hamburg, under the tutorage of our much beloved and esteemed brother Köbner. Recently I was in Hamburg, and delighted in the excellent manner in which all was conducted, and in the devotedness of those dear brethren who hope to be useful in the work of the Lord. There were, however, only six of them, so much every talent or power is laid hold of to *work* at once, and very few can be spared to learn more, with leisure. Our British friends must, however, not think on a regular theological study in these exercises. We have neither time nor talent as yet for that. All we can attempt is the most necessary; a thorough knowledge of the holy scriptures, and rules to expound it, German grammar, exercises in speaking publicly, &c. Most of our labourers are come out from the working classes, and only now they begin to value a more careful culture of mind.

"Our third association is that of Middle and South Germany, a vast territory, but where still the least of our churches are to be found. Their report, just come from the press, reports 519 members in twelve churches and thirty-two stations. Their net increase,

(included in this number) was seventy-one last year. I had the privilege of attending their annual meeting in Hersfeld (Hessia) last year; a very interesting occasion, and a time of refreshing. The sufferings of the dear brethren there from persecution had rather ceased, and they enjoyed a season of repose. Fields are also here very inviting, and only a want of labourers stopped greater progress. Two brethren were ordained as pastors of the churches of Hersfeld and of Spangenberg. The love and devotedness of the dear souls in Hessia exceeds everything I experienced in my journeys; and with deep pain they saw me go, and so my pain was. They extend to Frankfort on the Maine, and to Baden, &c. I saw the great importance of the former town, and fain would have seen stationed there a regular labourer for the gospel; but as yet there is no hope of it. If the numbers of these three associations, which embrace all Germany, are placed together, they will stand thus:—

Prussian Association	1411
North western do.....	987
Middle and South do.....	519

Making a total of..... 2917

But it should be remembered that this is not the whole amount of those who hold baptist principles. There are several churches in various parts of Germany, which are not in connexion with us, from various reasons, partly doctrinal, partly practical, and whose number of members we cannot ascertain, not even by an estimate."

NEW CHAPEL.

COMBAMARTIN, NORTH DEVON.

On Wednesday, March 19th, 1851, a new baptist chapel was opened in this place. Service in the morning commenced by eleven o'clock, when the Rev. David Thompson, Great Torrington, preached from Ps. cxxii. 7; in the afternoon the Rev. S. Newnam, Barnstaple, preached from Isa. xxviii. 16. The evening was devoted to a public meeting: the Rev. William Davy, resident minister, presided. Addresses were delivered by the Rev. Messrs. Blackmoore, Lovering, Newnam, Vesey, sen., and Vesey, jun. The weather being unfavourable, prevented such a large concourse of people as would otherwise have assembled; the place, notwithstanding, was crowded in the evening, and the services through the day were deeply interesting and profitable. The chapel will accommodate 350 persons. Both the congregation and sabbath school is rapidly increasing, and our highly esteemed minister has very encouraging prospects of usefulness.

HOLYHEAD, WALES.

On Tuesday and Wednesday, 8th and 9th of April, a new place of worship, belonging

to the baptist denomination, was opened at Holyhead, Anglesey. On Tuesday, Mr. Evans of Bontripton, commenced by reading and prayer, Mr. C. M. Birrell, of Liverpool, preached in English, and Mr. T. R. Davies, preached in Welsh. On the 10th, Mr. H. Jones (Calvinistic minister), read and prayed, Messrs. Richards of Caernarvon, and Williams of Amlwch, preached, both in Welsh. At two, Mr. Griffith, (independent), read and prayed, Messrs. H. W. Hughes of Liverpool, and T. R. Davies preached, both in Welsh. At six, Mr. Nelson read and prayed in English, and Mr. C. M. Birrell delivered the English discourse. In Welsh, Mr. John Edwards read and prayed, Messrs. Richards and Hughes preached. The meeting all through was very interesting, the congregations were very large, and the several discourses, both in Welsh and English, powerfully told upon the very attentive hearers.

The old baptist meeting-house in this place was in a dangerous state, and much too small for the congregation. The new meeting-house is on the same site, a neat building, measuring fifty feet by forty-seven, strongly built, with a capacious gallery. It is the first building to command attention on coming into the town of Holyhead. The whole expenses of erecting and completing were about £900. Good effort has been made amongst the friends in town and neighbourhood, to reduce the sum, and with considerable success. It is anticipated, however, that an application must be made to the public for help to reduce the remaining debt.

In consequence of the stupendous works which have been carried on at Holyhead for some time, hundreds of men with their families have thronged into the place, and the resident Christians have felt themselves called upon to exert themselves to meet the moral necessities of this teeming population.

ORDINATIONS.

WESTON, NEAR TOWCESTER.

On Wednesday, March 19th, Mr. E. Clarke, late of Stepney College, was publicly recognized as pastor of the baptist church at Weston. An appropriate hymn having been sung, the Rev. W. Brooks of Ridgmount read the scriptures and prayed. The Rev. J. Angus, A.M., president of Stepney College, gave a scriptural outline of a Christian church, proposed the usual questions to the minister (the answers to which were highly interesting, and deeply affected a large and attentive audience), and then offered the ordination prayer. The Rev. T. Clarke of Ashford, father of the lately elected pastor, gave an affectionate and faithful charge, and the Rev. J. P. Campbell of Towcester concluded with prayer. In the afternoon the Rev. T. T. Gough of Clipston addressed the

church in a forcible manner on their obligations and privileges; and in the evening, the Rev. J. P. Mursell of Leicester delivered an impressive sermon, at the close of which he touchingly alluded to having been present at the ordination of the Rev. E. Clarke's father, and bore a pleasing testimony to the exemplary piety of his beloved mother, now in glory, to whose instructions the pastor of the church dated his first vivid impressions of the excellence of the divine favour. The chapel throughout the day was well filled, and the services were calculated to leave a lasting impression for good.

BIRCHINGTON, NEAR MARGATE.

A baptist church having been formed in this village in June, 1848, Mr. James Crofts was publicly recognized as its pastor on Thursday, April 10th, 1851. There were present, Revs. J. Brook of Broadstairs, J. T. Rogers of Margate, F. Wills of Ramsgate, and T. Baker of Deal.

BANBURY.

The public recognition of Mr. W. T. Henderson as pastor of the baptist church, Bridge Street, Banbury, took place on April 28th.

The introductory discourse, on the nature of a Christian church, was delivered by the Rev. T. Swan of Birmingham; and the charge, by the Rev. J. Angus, M.A., the president of Stepney College. The Rev. W. Miall of London, Mr. Henderson's former pastor, preached to the church and congregation. A large number of neighbouring ministers were present. The congregations were excellent. Many friends from the churches in the towns and villages around came to unite in the interesting services of the day. A spirit of harmony prevailed, and many wishes were expressed, and prayers offered, that this cause, which has for some time been drooping, might revive and prosper under the ministry of its present pastor.

About 200 persons took tea together in the interval of the services.

EVESHAM, WORCESTERSHIRE.

Mr. Henry N. Barnett of the Bristol College, and son of the Rev. J. Barnett of Blaby near Leicester, has accepted a cordial invitation to the pastorate of the baptist church meeting in Mill Street, Evesham; and expects to enter upon his labours there on Sunday the 4th inst., with the prospect of extensive usefulness.

RECENT DEATHS.

REV. JOHN CLARK.

The Rev. John Clark was born at Fulbourn, in Cambridgeshire, in the year 1790.

His friends were engaged in agricultural pursuits. The family being very large it was desirable that its members should separate at a very early period. Hence, at the age of twelve he left home, and became for some time engaged in commercial affairs.

It is stated in a memorandum, that while very young his mind was seriously impressed. The instruction of a pious and beloved mother was greatly blessed to him. Divine grace having melted his heart, he was led in 1811 to join the baptist church assembling in Wild Street, London, where he was baptized by the Rev. Mr. Waters.

The thought of the ministry dwelt on his mind, and in 1813 he entered Stepney College. To this institution he ever entertained the warmest attachment and gratitude. On finishing the term at Stepney, a desire was felt to visit the distant shore of India, as a missionary; but upon consulting with friends, amongst whom was the late Rev. Andrew Fuller, on account of health the wish was abandoned; and in January, 1817, Mr. Clark was invited to supply the baptist church at Folkestone, in Kent. In the following November he was ordained as pastor in that place.

In January 1818, he married Ann, eldest daughter of the late Mr. Paine, of Brookend-house, Gamlingay, who still survives with five children to mourn his loss.

In 1820 Mr. Clark found it expedient to take a few young gentlemen to educate: this charge, though it added much to his solicitude, afforded him much interest. It will not be easily forgotten with what joy and gratitude he heard of any of his former pupils becoming converted to God, especially when, as in two or three instances, he heard them preach the word of life.

In 1823, he saw it right to resign his pastoral office at Mill Bay, Folkestone, and visit the baptist church at Long Buckby, Northamptonshire, of which church he was invited to become pastor. A domestic occurrence, however, prevented his removal for a time. This delay led him to decline the invitation, after which he gave his attention to the claims of Uphill, a little village near Folkestone, continuing and increasing his school at Grove House.

The prospects of the little village being encouraging, and a Sunday-school being established, it was thought desirable to erect a chapel; £300 was soon collected by Mr. Clark for this purpose. For some years he continued his membership at Mill Bay, being on the most amicable terms with the people of his former charge, and holding the most brotherly communion with their minister. After the lapse of years, finding that there were those whose hearts had been wrought upon by divine grace, it was thought desirable that a church should be formed, and in 1842, this desire was accomplished: the Rev. D. Parkins, Rev. D. Pledge, and the Rev. William

Robinson assisted in the interesting service. The Wednesday evening previous Mr. Clark baptized four of his own children, together with another friend, at Mill Bay, Folkestone, who joined the newly formed church. During the thirty-three years of Mr. Clark's sojourn at Folkestone, he ever manifested the greatest interest in the welfare of the town and neighbourhood. The various societies for promoting good had his attention. For many years he acted as secretary to the Bible and Tract Societies, and British School. Other kindred institutions shared largely in his zeal and interest, especially those connected with the poor.

In February, 1850, Mr. Clark felt symptoms of disease. Finding that it did not yield to medical treatment, change of air was recommended. He then visited a beloved brother, at Bristol, who had been his college companion. He returned home cheered and much pleased with his visit, and able to attend to all his interesting duties. On the 1st of May, he expressed a wish to meet his esteemed brethren in the ministry at an ordination service at Deal; it was a day of much enjoyment to him. The two following sabbaths he attended to his pastoral duties, preaching twice and visiting the sick between the services. The scene of his labour in this little village was an endeared spot to him, which will be believed when it is stated that he gave his services to them for twenty-eight years.

On the 14th of May, the dear departed, while walking from the railway station was suddenly taken ill, and in two hours his valuable life was terminated. The deep grief which prevailed at Folkestone will not easily be forgotten.

On the 24th, Mr. Clark's remains were interred by the Rev. D. Jones, in the baptist burying ground. The greatest respect was manifested upon the mournful occasion; some of all denominations joined the mournful train. On the evening of the same day, the Rev. D. Jones preached a funeral sermon in Salem chapel, Folkestone, and on the following sabbath afternoon, he preached another at Uphill, to a crowded congregation.

REV. W. OWENS.

William Owens, whose truly excellent character and life are but imperfectly and inadequately sketched in the following brief narrative, was born the 22nd. of January, 1805, in the parish of Llandisilio in the county of Montgomery, North Wales, near the division separating that county from Shropshire. Though a native of the principality, the proximity of his birth place, and of the scene of the major part of his earthly career, lying on the very border of England, he was, we believe, altogether unacquainted with the British language. His parents and connec-

tions belonged to the establishment, in favour of which they seem not to have been deficient in point of both sentimental and practical zeal. Our worthy brother was the first of the family that burst the strong barriers of kindred and educational prejudices and predilections, by a decided and voluntary secession from the state church, and by a cordial adoption, and an open avowal of nonconforming principles, and baptist views. A sabbath school conducted in a baptist chapel, situated in the parish immediately contiguous to his own, first awakened and attracted his attention, and much to the anxious solicitude of his parents,—probably their serious alarm, he frequented the school. To alienate him from this course, and to mould him into their own notions and habits, they did all in their power to induce and persuade him to accompany them to the parochial church. As it is natural to suppose, they concluded, that if their son attended a baptist dissenting Sunday school, he peradventure, might become not only a dissenter, but a baptist also. To breathe such an atmosphere, and blend with such associates, as young Owens appeared disposed to inhale and choose, were somewhat ominous, if not hazardous; for it is always paralyzing to the feeble nerves of infant sprinkling to come into juxtaposition with immersion, especially if the latter practice happens to be proclaimed with becoming vigour and earnestness, and the former primary element in the “mystery of iniquity,” is not treated with that tameness and “soft sawder,” which the taste and fashion of the day seem rather propense to cherish and countenance.

But continuing to avail himself of the instructions of the school, and occasionally listening to the preaching of the gospel in the chapel, Mr. Owens through the blessing of God upon these appliances, was gradually transformed into a new man, abandoned the services of the establishment altogether, and became a regular and constant attendant on the chapel worship. In due time, and upon full conviction of the soundness and obligation of such a step, he offered himself a candidate for immersion, and in imitation of the example, and obedience to the solemn enactment of the supreme head of the church, he, on the 14th of May, 1826, in a neighbouring river, was buried with Christ in baptism, by the Rev. J. Ashford, the then baptist minister at Welshpool; and was received a member of the church at Llandrinio, in which parish was the chapel situated wherein he appears to have received his first serious impressions. From a manuscript that Mr. Owens left behind him, it is shown that Mr. Ashford's occasional visits and preaching proved very beneficial to him, in leading him to fix his simple and entire dependence on the merits of Christ for righteousness and salvation. “Now I can add,” remarks he,

"after several years' conflicts on the field of battle, that his hand has gotten me the victory over all my perversings, and that on him alone do I rest for all, both in time and eternity."

After the lapse of some time, our friend was led to entertain thoughts of the ministry. The destitution of religious means in his locality, seems to have aided and deepened his anxiety. But he appears, as we presume all right minded young men under similar impressions are, to have been exercised with serious misgivings as to whether he was called of God to the work, and was qualified for it or not. So impressed, he communicated with an experienced and judicious minister in Salop, to avail himself of his judgment and counsel on the subject. The reply was worthy of his adviser, and if acted upon by persons feeling as Owens on the occasion did, would be an advantage. "My dear friend," said his worthy correspondent, "I was very much pleased in reading the communication I received from you respecting the exercises of your mind, and your feelings on the subject of preaching, because I could read in them something of my own experience. I remember when I began to preach, that in conversation with my dear pastor, I said, that I could not tell whether I was called to preach the gospel or not. He told me that there were two ways of judging of this,—*disposition* and *ability*. He said, that I *myself* must decide upon the former, but *others* upon the latter. I told him that I had the disposition: and he answered, I must leave *others* to judge of my ability." Well would it be if young men looking to the ministerial function, understood this; and happy would it be if the churches were to exercise a wise discretion, yet a tender part, in judging of ministerial capabilities. So acting, what an amount of talentless, ineffective preaching would be escaped; what exuberance of educational toil and expenditure would be saved; and what a number, doubtless of good men, but not gifted for ministerial action, would move in a sphere fitting their mental reach, and in which they themselves might be useful and happy; yes, might even shine.

The proof of talent, however, so unmistakably demonstrated in the case of the deceased, induced his prudent counsellor to encourage his soul-devoted and holy aspirations, delighted to anticipate in him one that warranted the animating hope, that he would be an "able man for the work of the service of the house of God." Nor did the issue falsify the expectation; for with much acceptance, and pleasing success, during four years, Mr. Owens ministered the word of life among his own immediate connections, and in different parts of the country around. So ingenious, noble minded, and consistent in his whole deportment, was he, that he conciliated the high and sincere respect of his neighbours;

and so warmly attached to him were his brethren in the church, as a preacher, that many tears were shed when he advertized them that he was about to leave, and had entered into engagements with the late Mr. Goff's trustees, to occupy a station as a preacher and school-master, founded on the charity of that gentleman at Madley, near the city of Hereford.

Thither in the month of October 1835, Mr. Owens repaired; and after assiduously discharging the duties of the station for twelve months, ministerial and educational, he was on the 3rd of November 1836, ordained pastor of the church. And in August the following year he was happily united in marriage to Miss P. Thomas, the eldest daughter of Mr. W. Thomas of Rhantugunvon, Montgomeryshire. In her he realized a help meet for him; and now, she and a lovely and promising son of about twelve years of age, survive, to pungently feel, and deeply deplore, the loss of a husband and father of no ordinary merits. Most unfeignedly would we ejaculate, may He who is "the father of the fatherless, and the judge of the widows, in his holy habitation," be their father and friend!

In 1837, the baptist church at Monmouth being destitute of a minister, applied to the late Mr. T. Boyce, one of Mr. Goff's trustees, requesting aid from Goff's charity, for a school, and also a preacher, when Mr. Owens was transferred to that town. The church and congregation there soon discovering his value and abilities, invited him to take the oversight of them in the Lord, which in due time he consented to do. In Monmouth he found himself very comfortably settled, was much beloved, and was made a blessing to many. He laboured there nearly five years; but during the two last years, having severely suffered from an attack of typhus, his health became much impaired, and a change of locality was thought advisable and necessary. This terminated in his removal to Llanvihangel Crucorney in the same county, and within six miles of Abergavenny; which circumstance brought him into intimate acquaintance with the writer, an acquaintance which as it grew, did the more strongly cement the bond of union between them. He had little more than heard of the man before; now he saw him, and came into contact with him, and without the shadow of a shade of effort or design on Owens's part to create esteem, or secure a favourable opinion, his native excellencies were so patent, as to quickly and effectually gain both for him. Nor can the penman of this small tribute of affection for departed worth, refrain from recording his emotions of deep regret at being bereaved of a brother minister, so dear, so congenial, so generous, so disinterested.

In duration, the term of Mr. Owens's ministry at Llanvihangel, extended to about the

same length as it did at Monmouth: for finding the duties of the school, and those of a stated ministry, together with village preaching, too much for his strength, he resolved to give up his charge, and thought of going to reside at Liverpool. The baptist church at Usk being at the time without a pastor, and the writer anxious if possible to retain his friend in the county, immediately, of his own accord, addressed a letter to one of the originators and chief supporters of the cause there, respectfully soliciting the friends to invite Owens to supply the pulpit, hoping it might lead to his settlement at Usk. Mr. Owens was not aware of this movement, but, to the satisfaction of all parties it succeeded.

Yet how brief and evanescent was their gratification. Death lay in ambush, soon rushed forth, seized upon his victim, and none could rescue him from his gripe. But the good man's acquaintances were not altogether unprepared for the painful event; for his rosy cheeks, encompassed with a pallid and hectic appearance, significantly indicated to them the lurking and presence of a deadly foe in his physical economy; which enemy, probably, at no very remote period, would despoil them and others of his fellowship and valuable services. Accordingly in February last year, the pulmonary disease latent in his system, became apparent; and as the spring advanced, the symptoms of a deep radicating consumption assumed a decided character.

Still his medical attendant thought that all proceeded from disordered liver and kidneys, and he himself imagined that he was gradually recovering. For upon the writer's having made a journey to Usk to see him, inquiring whether any improvement as to his affliction had supervened, he replied, I am better, and have been these three or four days making progress; I am now able to walk from one room to another. Informed also that the surgeon assured him that consumption did not present itself, hope was inspired and rekindled. But all proved fallacious and a delusion. The insidious and mortal foe lay entrenched, and was settled down in the citadel, and no arm of flesh could dislodge him; neither art nor skill could arrest him in his march of destruction. Soon he shivered the house of clay, and hid the once imposing fabric low in the sepulchre.

The first sabbath in May he preached once, and the last time, and administered the Lord's supper; but at the close was very ill. In June, he revived a little, and was recommended to try a change of air. He did so, going with Mrs. Owens to her father, residing at St. Brides, near Newport in this county. But it speedily became evident, that the time of his departure was at hand. And accordingly, on the 5th of July, 1850, aged a few months over forty-five years, like the proto-martyr, with uplifted eyes to heaven, as if fixed on the great high priest at God's right hand, he

calmly and softly like a serene sunset, resigned his happy spirit, and fell asleep in Jesus. His mortal remains were deposited in the baptist burying ground at St. Brides, there to rest in solemn silence till the earth and the sea shall be summoned to deliver up the dead that are in them. The brethren, Messrs. Allen of Newport, and Poole of Abergavenny, officiated at the interment, and the latter preached a funeral sermon at Usk.

Thus terminated the earthly pilgrimage of this truly estimable Christian minister, a man of great native nobleness of soul and mental capabilities. Thus his sun went down at noon. Had he in early youth and progression to manhood, realized the advantages of liberal culture, of intellectual discipline, and of able aid in a course of well directed theological studies, doubtless his standard would have towered far above the height of mediocrity. But, what probably uncontrollable circumstances denied, the distinguishing grace of the Most High, diligent application to available sources of improvement, ardent aspirations after knowledge, devotedness to God, and benevolence to man, in a great degree supplied. His preaching was admirably evangelical, like the Redeemer's commission to proclaim repentance and remission of sins to all men, urged the reception of the "common salvation" on every one of his hearers; and was replete with solid sense, rich in thought, full of point, and yet beautifully simple. Some good men wished that a larger proportion of heat had blended with the light which beamed from his carefully studied and judiciously framed discourses. But whilst the intonations of his voice were soft and pleasing, the compass of it was not expansive. Hence somewhat of monotony marked his delivery, which spirits and temperaments of a more fervid caste than his own, might construe into the absence of a requisite amount of pulpit zeal. He did what he could. "Mark the perfect man, and behold the upright, for the end of that man is peace."

The substance of a letter from the excellent friend before adverted to in connection with the church at Usk, shall close our remarks. Addressing the writer he says: "As a very intimate and frequent companion of Mr. Owens, I should like to say a word or two. I assure you I consider that in losing him, we as a church have lost, not only a faithful and discerning teacher, but a kind and judicious pastor. It was my happiness to spend a great deal of time in his company; and on those occasions, God's dealings with his church, his mysterious yet merciful plans in reference to his children while in the world, and the employment and happiness of the redeemed in heaven, subjects on which his mind had so greatly dwelt, rendered his fellowship very delightful. His preaching too partook much of the same character. Though sinners were faithfully warned and affection-

ately invited, God's children were always uppermost in his teachings. It seemed his great pleasure to lead them into green pastures and beside the still waters, and to feed them with the bread of life. In his connection with his people, and intercourse with the world generally, I can safely say, I never saw any man more beloved. Whenever his footstep was heard in my house, it was a source of pleasure, not only to myself, but to my family and domestics. His conversation was pleasant, judicious, and leading to a right purpose. At the last annual meeting of our Auxiliary Bible Society, the worthy chairman said, 'I consider that we have all sustained a very great loss in losing Mr. Owens, for I really believe him to have been a truly pious man.'

MICAH THOMAS.

Abergavenny, 28th March, 1851.

REV. WILLIAM POPE.

Died, on the 22nd of March, at Meopham Kent, the Rev. William Pope, pastor of the baptist church in that place. Mr. Pope was called by grace in very early life, and began to preach in his native village, Bishopstone, Wilts, and in the surrounding towns and villages, soon after he attained the age of twenty-one. He laboured for many years at Wantage, Grove, and Wallingford, in Berks, and was the honoured instrument of bringing souls to God. In the year 1833, he removed to Meopham in Kent, where he continued till he finished his course. In that village he was honoured to be the means of increasing the church and congregation, and of introducing the gospel into the surrounding villages. His illness was only of a few days' duration, and previous to it he had never been detained from his work for a single sabbath. He died exercising a simple and cheerful hope, bearing to the last an honourable and encouraging testimony to the faithfulness of God. He was fifty-eight years of age, and had been pastor of the church at Meopham eighteen years. He has left a widow, eight children, and a numerous circle of friends, to whom he was much endeared by his kind and loving spirit, to lament his loss.

MR. JOHN OAKEY.

Died, March 24th, 1851, in the 52nd year of his age, at Naunton, Gloucestershire, Mr. John Oakey, for twenty years an honourable and useful member of the baptist church in the above village. His affliction, although protracted, was borne with exemplary Christian patience and resignation, and his end was peace. An affectionate wife and eight dear children are left to mourn his loss; and his death was improved by his pastor, in the

presence of a large congregation, on the evening of Lord's day, March 30th, from Job xix. 25—27.

W. L. PEARCE, ESQ.

Died, March 13th, aged sixty-two, William Lyfe Pearce, Esq., for forty-four years a useful and consistent member, and for many years an efficient deacon of the baptist church, Kingsbridge. As a deacon "he used the office well," and was beloved by every member of the church, and respected by all who knew him. He held considerable influence in the town and neighbourhood in which he resided, and in 1848 was raised to the office of magistrate by the lord lieutenant of the county. Throughout his painful illness he exhibited the utmost patience and contemplated his approaching death with uninterrupted composure and cheerfulness. The Rev. E. H. Tuckett preached the funeral sermon to a crowded audience from Matt. xxiv. 44, the text, the hymns, and even the tunes for this solemn service having been chosen by him on his death bed.

MRS. PRIESTLEY.

Mrs. Priestley was the widow of the Rev. William Priestley, who, at the time of his death, above twenty years ago, was pastor of the independent church at Fordingbridge. She was a member of a family connected with the established church, and several of her nearest relatives were clergymen. Early in life she joined the independent church at Buckingham, of which Mr. Priestley was then pastor; and about five and thirty years ago, on a change of views, was baptized by Dr. Ryland, at Broadmead, Bristol.

From the circumstance of her marriage, her associations were throughout life generally with the independents, but the societies connected with our denomination shared in the expressions of her liberality, which were considerable during her life, and some of them will share in her legacies, the amount of which to objects of a religious or benevolent character, some general and others local, exceed £4,000. She died at her house at Buckingham, on the 11th of April, in the eighty-fourth year of her age.

MRS. LUGSDEN.

This esteemed member of the church at Shacklewell, who has long been known as a liberal friend to most of the baptist religious societies, expired at her residence in Nelson Terrace, Stoke Newington, after three or four months' illness, aged 71, on the 31st of March, in joyful anticipation of admission to the presence of Christ, which she knew to be far better than any thing this world could afford.

MISCELLANEA.

STAINES.

An interesting tea meeting was held in the baptist chapel, Staines, on Friday the 18th of April, in order to discharge the whole of the remaining debt on that building. The Rev. G. Hawson stated that since the erection of the chapel in 1837, £1070 had been paid (including principal and interest) and that £130 remained to be discharged that evening. The Revs. W. Horton and Wise, and Messrs. Buckland and Jordan, also addressed the meeting, the deepest interest was excited in the assembly, which was more numerous than on any former occasion, and the whole of the debt cancelled. A vote of thanks was then proposed to those members of the Society of Friends in the town who had generously assisted, and to Apsley Pellatt, Esq., who had promised the last £10. Mr. Hawson also stated that while it would have afforded him more joy if more spiritual prosperity had been realized, it should not be forgotten that more than one hundred persons had been baptized on a profession of their faith in Christ during the thirteen years since the chapel was opened, and most of them born again there; for which all the praise is due to Almighty God.

We understand that all the dissenting chapels in the town are now freed from debt by the voluntary principle, while the church, with its compulsory rate of 1s. in the pound, has only discharged £500 of its large debt in twenty years.

RESIGNATIONS.

The Rev. John Berg having felt it his duty to resign his pastorate of the baptist church in Tewksbury, took leave of his church and congregation on sabbath evening, March 23rd. The discourse, a very faithful and touching one, was founded on those beautiful words of the apostle Paul to the Corinthian church: "Brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." He eloquently descended on the second word of his text, farewell—a word not to be found in heaven's vocabulary—and was particularly solemn in his appeals to the young, to meet him where this word would be a sound unknown.

In his address to the church, he endeavoured to impress upon them the advantages of *unity* and *peace*, and brought forward a rich cluster of promises annexed to these virtues. The audience, a very crowded and attentive one, showed evidence of deep feeling; many pressed round the doors who could not get admittance, and some were reluctantly compelled by rain to retrace their steps.

The independents, in order to testify their

regard, closed their chapel, to be present at this service.

On the following Tuesday evening, a public tea-meeting was convened by the friends of the Rev. J. Berg, to express their sorrow and regret at his departure, after eight years' ministrations among them. A more united or general meeting we never attended; members of every congregation in the town were gathered there, and as they were only admitted by ticket, every thing was conducted with the greatest order and regularity.

Both school-rooms, decked very tastefully with ever-greens and flowers, were filled, and accommodated about three hundred persons, who, after the tea, adjourned to the chapel. The Rev. F. Overbury of Pershore presided, and concluded a very laudatory speech, by saying it was his delightful duty to present his rev. brother a purse of gold and an elegant silver inkstand, bearing the following inscription: "Presented to the Rev. John Berg, upon his resigning the pastoral charge of the baptist church, Tewksbury, from the members, teachers, and congregation, as a mark of esteem and affection for his labours among them during a period of eight years."

The Rev. H. Welsford, independent, being called upon to speak, deeply deplored the separation about to take place, declared that no ordinary affection had united them, and testified to the uninterrupted harmony in which they had always lived; not one jarring note ever had been struck to mar their friendship during their mutual residence in the town. After which, with occasional singing, the Revs. G. Woodrow of Gloucester, A. Pitt of Upton, S. Dunn of Winchcombe, D. Crumpton of Atch Lench, and the Wesleyan ministers of the town, severally addressed the meeting, and concluded this very interesting service. K.

The Rev. C. H. Roe, who has presided over the baptist church at Henega Street, Birmingham, from its commencement, and whose labours have been attended with great success, to the regret of his people and the other baptist ministers and churches in the town, by whom he was highly esteemed, has deemed it his duty to remove with his family to America.

A public valedictory meeting on occasion of his departure, was held at Henega Street chapel, on Monday evening, April 14th. There was a large attendance of the members of the church and congregation. It was also attended by the ministers and a number of the members and deacons of all the baptist churches in the town, who desired to manifest their sympathy with the church on the loss of their pastor, and with him in departing from their midst. W. Middlemore, Esq., one of the deacons at the Circus chapel, presided. Prayers were offered, and suitable

addresses delivered, by brethren Tilly (of Bridgnorth), Swan, New, Landels, Harwood Morgan, Taylor (of Glasgow), and Stokes. Mr. Roe closed the service by offering solemn prayer for the church, &c., of which he had been the beloved pastor, and for the divine blessing upon the pastors present, and their respective churches. Prayers have been, and it is hoped will be offered, that Mr. R. and

family may have a prosperous voyage, and that success may attend his future labours.

On Monday, March 31st, the members of the baptist church and congregation at Birkenhead presented a very elegant time-piece to their minister, Mr. Samuel Harris Booth, on his resigning the charge over them.

CORRESPONDENCE.

THE BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

DEAR SIR.—The committee of the Baptist Building Fund have the pleasure to communicate to the members of the denomination, that by the application of Dr. Newman's loan and the various subscriptions placed at their disposal since May, 1846, they have relieved thirty-seven churches by loans without interest, to the extent of £3750, thereby annihilating so much oppressive debt, and also the payment of £187 annual interest charged thereon; that there has not been one default in the regular half yearly repayment, and that at Lady Day last, they received £169 15s. returned by thirty-four churches, which sum was immediately remitted as loans to three other churches next in rotation on their list. The committee, in making this gratifying statement, repeat their earnest entreaty for an increase of funds, by the liberality of individuals, and from an annual contribution of the churches in a manner recommended in their last report; they hope thereby gradually to realize an amount adequate to the increasing necessity for additional chapels, and sufficient to prevent the disgraceful and deteriorating system of personal application. The committee rejoice that the capital realized, although small, has established the loan fund permanently, so that the present amount with all future additions will continue a legacy to posterity, ever revolving on return and reinvestment, improving the condition of our churches, and enabling them to apply the interest redeemed to the benefit of their pastors.

Donations or subscriptions will be thankfully received by the Secretary, Collector, or Treasurer. If drafts are sent by post, to be crossed "Bank of England."

I am, dear sir,

Yours sincerely,

JOSEPH FLETCHER, *Treasurer.*

Union Dock, Limehouse, April 8th, 1851.

ON ARCHBISHOP WHATELY'S MISAPPREHENSIONS.

To the Editor of the Baptist Magazine.

DEAR SIR,—In your review of Archbishop Whately's charge, you express a wish that

should your remarks meet his eye, he may be convinced how completely he is mistaken in attributing certain repudiated views to the baptists.

I have reason to believe, that before your review was written, or brother Milligan's pamphlet appeared, his Grace had seen a disclaimer of these views, and that the work you have noticed was somewhat modified as a result.

Before his charge assumed its present form it was delivered to the clergy assembled in this city, and published in full in one of the local papers which has an extensive circulation in the south of Ireland.

The following was immediately addressed to the editor of the paper:—

To the Editor of the Constitution. ☐

SIR,—I am sure that neither the Archbishop of Dublin nor yourself would wilfully misrepresent any man or body of men; and yet he in his charge, and you, by its publication in your paper of Saturday, have given currency to some serious mis-statements respecting a considerable community of Christians. I trust you will allow me to correct some of the mistakes into which the talented gentleman has fallen.

1. His Grace represents the baptists as holding the fearful dogma of divine reprobation. He indicates a class of religionists as,—“Those who hold that of persons duly admitted into the visible church by baptism, some are by an absolute, eternal, divine decree, excluded from all the benefits of Christ's redemption.” He adds, “of those who maintain the predestinarian views now alluded to, a considerable proportion adhere to the sect which altogether rejects infant baptism.”

Allow me, Sir, to assure you and your readers that the baptists abhor the dogma. Any person who will take the trouble to examine their standard writings, may soon convince himself that what I affirm is correct. The bulk of the baptists entertain views which, in modern parlance, are denominated moderate Calvinism, and which, on the doctrine of election, approximate to, if they are not identical with, those held by Richard Baxter; while a considerable portion of them called General Baptists, hold the Arminian view of the subject. I do not deny that some who agree with the baptists in rejecting infant baptism are hyper-Calvinists (to be

distinguished from reprobationists), but they are to be found in most Christian communities, his Grace's not excepted.

2. His Grace speaks as though the baptists grounded their objection to infant baptism on their views of predestination. "He says, "Of those who maintain the predestinarian views now alluded to, a considerable proportion adhere to the sect which altogether rejects infant baptism, and I cannot but admit that they appear to me in this perfectly consistent. Regarding the rite of baptism as an 'outward sign of an inward spiritual grace,' they deem it necessary, I apprehend, to confine the administration of this sign to those respecting whom there is some presumption, at least, of their being admitted to a participation of divine favour, which grace, they hold, is, by an eternal and absolute decree, arbitrarily bestowed on one portion of mankind, and denied to the rest." Now baptists do think that baptism is "the outward and visible sign of an inward spiritual grace;" and they think to have the sign without the thing signified is at the best an unmeaning thing.

The sign of nothing is nought. They would, I am sure, endorse his lordship's words when he says, "We must admit . . . a sign of anything is understood to be such by its being regularly accompanied by the thing of which it is the sign, or, at least, by some reasonable presumption of its existence."

But how the maintenance of the doctrine of election, whether absolute or otherwise, renders this sect consistent, does not appear. If the sign indicate the possession of inward spiritual grace, why need it also point at divine decrees? If the grace be evident, surely there may consistently be the sign however the grace was obtained, whether by the divine decrees or human endeavour. Whatever may be their views about election, baptists look for this grace. When a candidate asks baptism at their hands, they do not pry into the divine decrees to see if he has been elected, they rather say, "If thou believest with all thine heart, thou mayest." If they could read in the "book of life" the names of those who will be saved, they would not baptize them till they exercised "repentance toward God, and faith toward our Lord Jesus Christ."

I have a great respect for the eminent abilities of the prelate, and am somewhat indebted to his masterly works, but am surprised that with his extensive information and logical acumen he should fall into such mistakes as are pointed out in the above remarks.

His lordship must be altogether unacquainted with the parties of whom he writes. Indeed, an almost amusing proof of this occurs at the conclusion of one of his sentences. He designates the rejectors of infant baptism as "those commonly called anabaptists." If he had said uncommonly he would have been near the truth. Not only do the baptists repudiate this term, because, in their view, they do not re-baptize, but with the exception of a few localities, they would not be known by the

name. I will venture to say, that if some traveller who shall pass through those districts where baptists most abound, will make inquiries for them under the name of anabaptists, he will find that, except amongst those who are conversant with the lore of the sixteenth and seventeenth centuries, he will be a "barbarian" to the people. Still, excepting as a misnomer, we would not greatly object to the term. The "National Cyclopædia" informs us that the anabaptists were the radicals of the reformation; and since there was so much retained at the reformation which the best men, even in his Grace's church, would fain have had thrown amongst the lumber of the dark ages, I think it is plain that the radicals of the reformation (the reference is not to politics) must have occupied about the right position.

Feeling assured that from a love of justice you will allow this a place in your columns,

I am, with great respect, yours,

BENJ. CHARLES YOUNG,

Pastor of the baptist church.

P.S. I should like to offer a few respectful remarks on the archbishop's arguments for infant baptism, but judge you might consider them inadmissible.

In a notice of this letter the editor refused to admit any arguments against infant baptism.

I think it is fair to conclude that the archbishop saw this, as in the charge as it came into your hands, some changes were made. The term baptists was substituted for anabaptists; the word arbitrarily, as it applied to those who denied the divine favour was omitted, and a note was appended saving the General Baptists from the application of his remark. This was honourable in his Grace as far as it went, and he could not well have gone further without withdrawing a good part of the charge which had already been delivered and published to the world.

I think the choice of the subject, and some remarks which the archbishop makes, indicate that what some of us have before assumed is true, viz., that our principles are spreading in Ireland, and that though the baptist cause should be for a time depressed, there will be a resurrection.

I am, dear Sir,

Sincerely yours,

B. C. Y.

Cork.

THE ALLEGED INEFFICIENCY OF VOLUNTARISM.

To the Editor of the Baptist Magazine.

SIR,—The letter of "An Under Shepherd" on the inefficiency of the Voluntary System, and that of "An Observer" on the Income of Ministers in your April number, are calculated to excite very serious and anxious thoughts in the mind of every considerate and right-

minded person. That any Christian minister should have the shadow of reason for doubting the efficiency of the principle so clearly enunciated in the injunction, "Freely ye have received, freely give," is to be lamented; but because the duty is neglected, it does not follow that the law is inefficient; it may be that the duty is not enforced as it ought to be by those who are the teachers of the people, and, so far as my experience goes, it leads me to that conclusion. Ministers and deacons have no right to shrink from the performance of their duty in this respect, as it is to be feared they too generally do from a morbid fear of having mercenary motives imputed to them for urging the discharge of this duty upon professing Christians, and showing them that this is a Christian duty and therefore not to be neglected. The apostle did not shrink from it, but urged it upon every man's conscience to do according as God had prospered him. It is possible that, like the writer, many seek to excuse themselves, and by pleading that they cannot afford it. Such ought seriously to examine their own conduct and see whether, when it is a matter of personal gratification, they have not during the year expended more than would have sufficed to have made up what would be required to place their minister in comparatively easy circumstances.

It may perhaps induce some to consider whether they have not withheld more than is meet, by stating my own experience with reference to this matter.

For some years I was induced to limit my contribution to the smallest possible amount under the mental plea that I could not afford it. In the providence of God I was reduced in circumstances and became really unable to give; then my mind reverted to the past with shame, and I determined to contribute according to my ability however trifling the sum might be, and from that time to the present, now twenty years, that has been my rule, and through all the changes I have passed I have never found myself one penny the worse, nor felt the want of that which had been so given.

Let me seriously urge upon all professing Christians to take the New Testament rule, and resolutely to act upon it, and they will assuredly find it redound with abundant benefit upon themselves, as well as contribute to the ease and comfort of those who minister to them in holy things. The necessary expenses of maintaining the place of worship should be also freely and fully met by honestly considering what is the proportion each ought to bear of those charges, and resolutely discharging the obligation with punctuality and cheerfulness.

I am, Sir,

Yours respectfully,

A MEMBER.

EDITORIAL POSTSCRIPT.

In the list of meetings given in our last number, a sermon is mentioned, which Dr. Steane was to have delivered in Bloomsbury chapel, on the second of May. Such was the arrangement at the time; but, a few days ago, considerations were laid before the committee of the Baptist Missionary Society, which appeared to them to be sufficiently weighty to justify their dispensing with the contemplated service.

The examination of Barnes's Notes on texts relating to baptism, will be resumed, we trust, next month.

The Rev. T. W. Black has furnished us with an addition to the list of baptist churches in New York and its vicinity, contained in our last number. It is a seventh-day baptist church, in Eleventh Street, between Bowery and Third Avenues, of which Thos. B. Brown is elder, and George B. Utter and Solomon Carpenter are ministers; the latter is, however, now engaged as a seventh-day baptist missionary at Shanghai, China. Mr. Black adds, "I cannot account for such an omission in a list of baptist churches in New York city, as it belongs to a well-known, active, and thriving society, which contains some of the most influential members of the denomination."

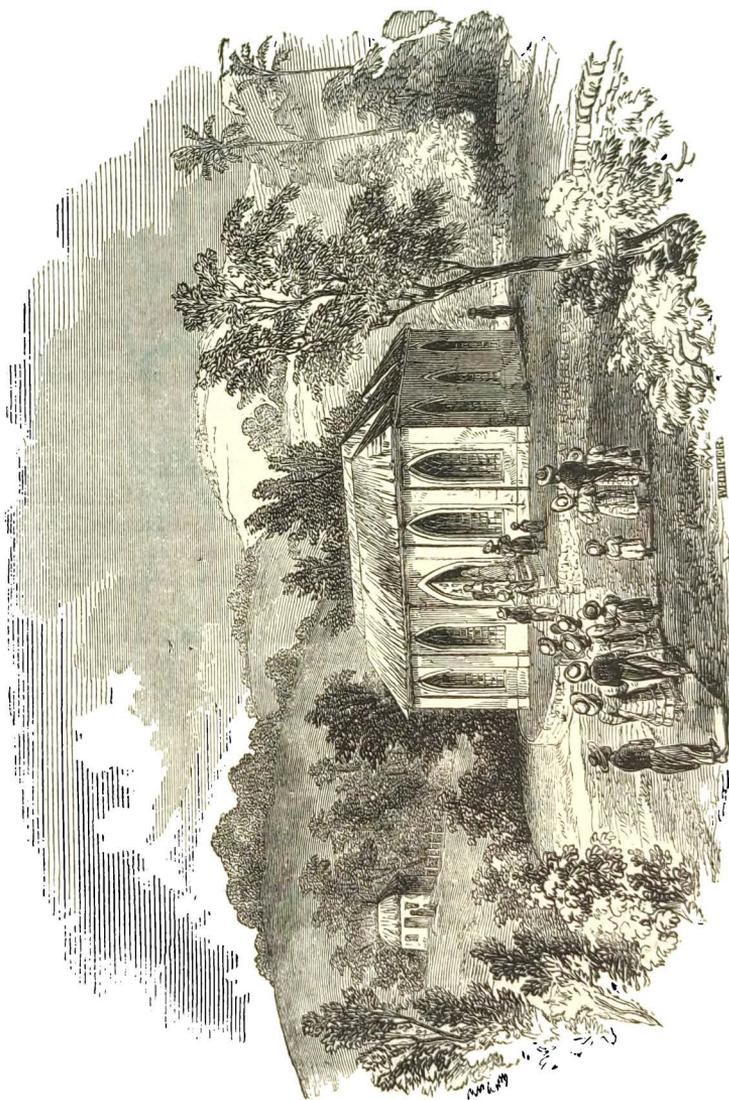
Some of our readers may, perhaps, thank us for directing their attention to Mr. B. I. Green's advertisement, stitched up with our last number, of the Newspaper and Conference Room which he has prepared for the gratuitous use of country ministers and Sunday school teachers.

As the annual meeting of the Gloucestershire Baptist Association is to be held at Naunton, on Tuesday and Wednesday, the 10th and 11th of June next, Mr. Teall, the pastor, requests us to say that his address, by post, is "Naunton, Stow-in-the-Wold," and that post-office orders forwarded to him should be made payable at Northleach.

We are requested also to say, that "The Baptist Southern Association will hold its meetings, the first Tuesday and Wednesday in June, at Poole; the business to begin at twelve o'clock on Tuesday morning; in the evening, addresses by brethren Burt and M'Laren; and on Wednesday, brethren Martin and Collier to preach."

It is necessary for us to go to press without waiting for reports of the public meetings now commencing in London. The conductors of the Patriot intend to issue, however, with the number of that paper which is to appear on the 1st of May, a gratuitous supplement of twenty columns, containing full reports of the meetings of the Baptist Missionary Society, the Baptist Home Missionary Society, and the Baptist Irish Society.

THE MISSIONARY HERALD.



MOUNT CAREY, JAMAICA.

FIFTY-NINTH ANNUAL REPORT OF THE BAPTIST MISSIONARY SOCIETY.

PRESENTED TO THE GENERAL MEETING, APRIL 30TH, 1851.

THE return of the apostles Paul and Barnabas to Antioch, from the missionary tour they had accomplished in various regions of Asia, was signalized by the calling together of the church, to whom "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." The revolution of another year calls upon the Committee of the Baptist Missionary Society to lay before the churches of Christ, by whom its operations are sustained, a similar report, and as representatives of the brethren engaged in the mission service of the Redeemer in other climes, to "rehearse" the doings of the Divine hand in their respective scenes of labour, and gladly and gratefully to announce that a wide and an effectual door has been opened to them in lands of heathen darkness and idolatry.

The missions carried on by the contributions and the missionaries of the Baptist Missionary Society are limited, with one slight exception, to the Hindoo and Negro races. The Hindoo race, is supposed to number at least sixty millions of souls; the negro population of the globe, fifty-five millions.

NEGRO MISSION.

The negro is not confined to his own native land. The islands of the Caribbean sea, fringing the Mexican gulf in low and rocky forms, as in the Bahamas, or rising into the magnificent lands of Jamaica and Haiti, are peopled by thousands of enfranchised Africans whom man's cupidity once enslaved. North and South America and Cuba contain millions of the same people still held in the chains of cruel bondage.

Among the Bahamas, in Trinidad, Haiti, Jamaica, and on the west coast of Africa, your missionaries labour to convey the blessings of redemption, to lift up the children of Ham from the degradation into which they have fallen, and to train them for Christ's service; and, by God's blessing, with large and increasing success.

THE MISSIONARIES.

These various, and though distant yet allied fields of labour, have been occupied during the year by ten European brethren. Of these, eight remain. Two have reached the shores of the better land, where they rest from their labours. Early in the year, the African mission was called to surrender the only surviving member on the spot of that band of devoted men by whom it was commenced and carried through its first years of trial and difficulty. Mr. and Mrs. Saker, with Miss Vitou, were on their way to this country to recruit their shattered health, when it pleased the Great Head of the church to summon Mr. Newbegin to his reward. But a few years of consecrated labour were appointed him ere he fell a prey to the fatal climate. The event overwhelmed the mission with gloom and the society with grief. Still the signs of the Divine hand in the formation and progress of this mission, left the Committee in no

doubt as to the course to be pursued. Mr. and Mrs. Saker, after a few months' residence in this country, hastened to return; and the Committee joyfully received the offer of service made by the Rev. John Wheeler, who shortly after followed Mr. Saker to the scene of suffering and toil. Both have, we trust, by this time arrived, and are pursuing the work thus hindered by the ravages of disease and death.

In Jamaica, the Society mourns the decease of the Rev. Joshua Tinson, the tutor of the important institution at Calabar, after many years of painful affliction. For thirty years he toiled as a missionary of Christ, the last seven of which were passed in the endeavour to raise, and that with much encouraging success, a native ministry for Jamaica. His piety, his long and faithful services, endeared him to all good men, while to the churches of Christ in Jamaica he has left a living memento of his labours in the men who are ministering among them the word of life as the fruit of his earnest and faithful instructions. The Committee have made several attempts to supply the post thus deprived of a brother beloved, but hitherto without effect. An invitation is, however, awaiting the decision of an old and valued friend of the Society.

THE FIELD.

Although unity of race characterizes the people among whom our brethren labour in Africa and the Western Isles, their moral and spiritual condition greatly differs. Thus, in the Bahamas, which may be called the South Seas in miniature, a large proportion of the population and some entire islands are under Christian influence and instruction, and scarcely any trace is found of those debasing superstitions which mark their native land. In Trinidad, Romanism exercises its potent sway over the whole island, and has recently signalized its supremacy by the enlargement of a hierarchy, and the enthronization of its heads. In Haiti, while nominally Roman Catholic, irreligion, vice, and horrible superstitions abound, demoralizing the people, and destroying every hope of social or political organization, as well as raising up a mighty barrier against the spread of divine truth. In Africa the old superstitions maintain their dominion; fetishism serpent-worship, and cruelty prevail, while dark ignorance broods with black and sullen wing over the whole of the interior of the continent, relieved here and there on the coast by some bright spot where Christian men have laboured effectively to redeem and civilize.

RESULTS.

In all these regions success has followed the labours of our missionary brethren. In the Bahamas 135 persons have been baptized, and 2758 converts walk in the fellowship of the church, under the care, for the most part, of men of their own race, nineteen in number; 152 others are found gratuitously to assist in the maintenance of Christ's cause, and in the communication of the blessings of the gospel to the unconverted around them. In Trinidad our brethren have had the pleasure of receiving into the fold of Christ eight persons, while the tracts on the errors of Rome, prepared by Mr. Law, have been widely circulated, and have wrought some visible effect on the minds of the general population. In Haiti, the little band of disciples has received a few accessions; their light shines in the midst of dense darkness, but not without effect. In the prison God's word has penetrated, and six persons have yielded to its power. Similar blessing has

attended the self-denying exertions of Miss Harris and her companions in the school, several of its scholars giving indubitable proofs of the teaching of the Holy Spirit. One young man, a native of the island, is preparing by study to aid our brother in his toil, while the general results of their labours have drawn forth inquiry, and led to extended remark in the general assembly of the nation. In Africa, notwithstanding all the afflictions which have fallen upon the mission, the absence of any European to superintend or guide the native teachers and the immature body of converts, the Committee have reason to believe that, for the most part, they remain faithful to the truth; and that at least, at one station, the instructions of the negro preacher have been greatly blessed. The Committee are however waiting anxiously to hear, not only of the safe arrival of the missionaries, but of the welfare of the entire mission.

INDIAN MISSIONS.

If now we turn to the eastern field of the Society's missions, the contrast is in every respect great. The gospel has here to meet a polished and cultivated race, among whom the arts of life have arrived at great perfection. Systems of religion and philosophy, dating back to ages anterior to the advent of Christ, have erected barriers of enormous strength and potency in the way of the gospel's triumph. Every faculty of the human mind has been exhausted to give form to its conceptions, and to embrace every relation of life, social and political, civil and religious, in the meshes of superstition and idolatry. Pantheism, atheism, and Mahommedan imposture, divide the indigenious populations of India and Ceylon between them, and make sport of man's spirit, man's life, and man's eternal welfare. Vice, crime, sensuality, unmentionable pollutions, characterize the worship of the people, and pervade every rank. Thick darkness, the darkness not of mere ignorance, but of mind blinded by its own passions and imaginations, covers the people. Almost impenetrable apathy in some resists the sharp sword of the word of God, while in others, long habits of sin, strengthened by philosophic views, have hardened the conscience and heart.

Yet are the mighty systems of Brahma and Buddh, and the once all-conquering crescent, trembling before the cross—tottering to their fall. The labours of sixty years, by missionaries of every denomination, are producing their legitimate effects, and India promises in due time to be the dominion of the Lord and of his Christ.

THE MISSIONARIES.

In India and Ceylon, thirty-six missionaries with their wives, and ninety native preachers, with about ninety schoolmasters and catechists, carry on the work of the Lord in connexion with your Society. These are distributed over thirty-nine principal stations. In some twenty-four villages besides, there are regular preaching places, or chapels: while the labours of the brethren are widely diffused in every direction, at melas, bazaars, markets, and fairs, and in remote and distant parts of the country. Thus in Ceylon the brethren visit regularly not less than 109 villages, and one brother in the north-west of India embraces fifty villages in a monthly tour of evangelistic visitation.

One of this noble band has been called away by death, the Rev. J. T. Thompson. Thirty-eight years of his life were spent in missionary service. Next to that fine example of an evangelist, Chamberlain, he was pre-eminently the pioneer of missions in the north-west provinces of India, and laboured zealously for

thirty years at Delhi and the surrounding district. From his hands many copies of God's word have found their way into the Punjaub, and large numbers of its inhabitants have heard of the grace of our Lord Jesus Christ from his lips, at the melas of Hurdwar and others, which he was accustomed annually to visit, and at a time when the power of Runjeet Singh precluded the thought of establishing missions in his dominions. The station thus rendered vacant is as yet unoccupied, and unless during the present year additional men and means are placed at your Committee's command, the labours of so many years will be scattered and practically lost to the Society.

The Society has sustained another severe loss, by the sorrowful event which has deprived the Ceylon Mission of the valued labours of Mr. Dawson. It was stated in our last report, that that excellent and worthy missionary had sailed from Ceylon, accompanied by his wife, his three children, and a Singhalese boy, for this country. Too long a time has now elapsed to permit us to cherish the slightest hope of their safety. The terrific hurricanes and storms that swept the Indian Ocean in the month of March last year, leave no doubt that the vessel foundered at sea, with all her passengers and crew. In a few brief months that important and encouraging mission was deprived of two admirable men and fervent messengers of Christ.

Till now the Committee have anxiously sought for help for their surviving missionary, overwrought with toil and anxiety, and with gratitude to God they are happy not to have closed the year's proceedings before a helper was found. The Rev. J. Davis, of Winchester will shortly proceed to Ceylon, to renew the labours so painfully and mysteriously interrupted.

Others of the missionary band have been greatly tried by domestic afflictions. The brethren Denham and Morgan have been constrained to take voyages for the re-establishment of their health ; Mr. Makepeace, of Saugor, for the same purpose has visited this country, and Mr. Small, of Benares, is now on his homeward way.

The number of our missionary brethren engaged in India has received at Dacca an unexpected accession in the baptism of two German missionaries, at first supported by Dr. Häberlin, and subsequently by the Basle Missionary Institution. Without any previous communication with our aged missionary, Mr. Robinson, these foreign brethren declared their change of sentiments and were baptized in September last. On their application to be employed as the Society's missionaries at Dacca, the Committee instructed their brethren of the deputation to make all needful inquiries and to accept their services. This very seasonable help has not only cheered our long-tried missionary, Mr. Robinson, now yielding to the infirmities of age, but relieved the Committee from great anxiety as to the perpetuation of the Mission in the Eastern parts of Bengal.

TRANSLATIONS.

The translation and printing of the word of God has given incessant occupation to our brethren Wenger, Lewis, Leslie, and Thomas. Under the editorial care of Mr. Leslie, an edition of 2000 copies of the Hindi Testament has left the press ; and the edition of the Gospels and Acts in Hindustani, in progress last year by Messrs. Lewis and Thomas, has been completed. Upwards of 15,000 copies of portions of the New Testament in the Persian language have been finished under the care of Mr. Lewis. The distribution of the Scriptures,

in various portions, in the chief languages of Hindostan, from the depository in Calcutta, has amounted to upwards of 32,000 copies. Mr. Wenger has still in the press the important version of God's word in the Sanscrit, the classical language of India, and has just commenced, with numerous improvements, and with the intention to render the version more perfect, new editions of the Old and New Testaments in Bengali. The divine word finds its way into every part of India from the hands of the missionaries; and often in most interesting and unexpected ways, proofs of its power to enlighten and to save the soul discover themselves. Places which Europeans have never visited, are sometimes found illumined by the lamp of life, and many lowly hearts rejoicing in its light.

Other works have likewise engaged the attention of the brethren. A Catechism of Christian Doctrines, in Bengali, prepared at the request of the Bengal Association of Baptist Churches, has occupied the pen of our brother Wenger, who has also completed a volume on the composition of sermons, for the use of native Christians. The latter will be published by the Calcutta Christian Tract and Book Society. Similarly useful is the Church History translated from the English of Dr. Barth, published in Hindi, by Mr. Parsons, of Monghir, and our brother Mr. W. Carey has promised to commence a series of books adapted for the use of the native Christian women and School girls.

THE RESULTS.

The number of converts received into the churches of India and Ceylon during the past year, is not quite equal to that given in the last report, while an unusual number of the members have been subject to discipline. Yet on the whole advance has been made, and the various mission churches enfold upwards of 2000 members, of whom there are not less than 1600 native converts, exemplifying the power of divine grace, and proving that the gospel is mighty through God to the destruction of the fabrics which Hindooism, Buddhism, and Mahomedanism have erected on the ruins of humanity. The absolute number of professed and baptized converts exhibits by no means fully the influence the truth exerts. Thus in several villages in Bengal, where our brethren labour, idolatry has ceased to be the practice of the people. In the district of the Barisal Mission alone, our brethren have under their care native communities, nominally Christian, embracing more than a 1000 individuals, of whom 700 are adult men and women. It is an interesting feature of these operations, that while only 87 adults can read the word of God, 154 others are learning to do so, of whom the larger number, ninety-three, are women, a fact at once illustrative of the humanizing effects of the gospel, and one that must produce important results on the social life of the Hindoo. A somewhat similar state of things exists in the district of Jessore. An interesting native Christian village has recently been formed in the neighbourhood of Agra, containing upwards of one hundred inhabitants, engaged in agriculture and handicraft trades, of whom thirty-five are members of the church. This village forms a valuable refuge for converts from the persecutions to which they are often exposed from their heathen relatives, as well as affording means for training the Christian converts and their families in habits of industry and domestic piety. This station gave unqualified pleasure to the deputation on their recent visit.

THE SCHOOLS.

Numerous day-schools further attest the activity and diligence of our

brethren, as well as aid in the spread of that general knowledge before which the cosmogonies, so intimately bound up with the religions of the East, must vanish away, and with them the confidence of the people in the saving power of the gods they serve. More than eighty schools, containing above 3,000 children, are superintended by our missionaries and their assistants. Nearly the whole of those in India, fifty in number, are supported by liberal local aid, by funds supplied either by the European members of the churches, or by residents of other denominations. The thirty schools of Ceylon draw the chief part of their funds from this country, either from the parent Society, or from the special contributions of our Sunday-schools. To this object the labours of the Young Men's Missionary Association have chiefly been directed, and with a success that encourages the Committee to hope that ere long the school operations of the Society will be wholly sustained by the young, to whom this object is one of attractive interest.

MISSION PROSPECTS IN INDIA.

The evangelizing itineracies of the missionaries have met with very encouraging success. All India is open to the gospel. Everywhere, with very slight exceptions, their visits are welcomed, their addresses received with marked attention and often approbation, while it is the repeatedly expressed opinion of native hearers, that ere long all will become Christians. Temples are falling into ruins; the sacred caste, the Brahmin, is in many places constrained to resort to manual labour for bread; new sects of reformers among the old religions, rumours of change, the circulation of prophecies of a coming overthrow of every system by an advancing Christianity, evince the general sentiments of the people. If the work has been slow, long in progress, and for the most part preparatory hitherto, while the circumstances of the case abundantly explain the cause, the result is certain and cannot long be delayed. The testimony of our brethren is one and uniform, and sustained by missionaries of all other denominations, that the era of India's emancipation from the thralldom of idolatry is at hand. "To them which sat in the region and shadow of death, light is sprung up."

Another feature of general interest is the completion of the Act for liberty of conscience announced as prepared last year. The legislature of India passed this righteous act on April 11, 1850. By its provisions every person who may forsake, or may be excluded from any religious community is protected in the enjoyment of all his civil rights. By the rigid worshipper of Vishnu and Kalee, it is regarded as the deathblow of his religion. He thinks it can subsist only by ignorance or force: and if but a small part of the results anticipated by orthodox Mussalmen and Hindoos flow from the Act, there has been removed *one*, if not *the* greatest, barrier existing in the way of an open profession of Christianity by multitudes of the people.

Female education has likewise of late attracted great attention in Bengal, and received an impetus by the generous patronage, and the active exertion in the establishment of a female school, of the Hon. Mr. Bethune, a member of the Supreme Council, and President of the Committee of Education. This new and successful inroad on the habits and prejudices of the people begins already to warrant the hope that soon female education may become the practice and desire of every native class. The number of scholars in this department

of our mission is but small—perhaps not reaching to 100 scholars in the whole—and these chiefly taught in the few boarding schools sustained by the wives of our brethren.

THE DEPUTATION.

In the early part of the year, in accordance with the resolution of the last General Meeting, the question of a deputation to visit all the eastern stations of our mission, engaged the anxious attention of the Committee. As the brethren then invited were unable to accede to the request, an invitation was addressed to the Revs. J. Russell and J. Leechman, both members of the Committee. From those brethren and the churches over which they preside was received a cordial assent, and on the 20th of August they proceeded by the Overland route, first to Ceylon, thence to Calcutta, touching on their way at Madras. The letters of these brethren are, on the whole, of a very cheering nature. Their visit to Ceylon, which island they left on the 22nd of October, has left the most pleasing impression on their minds of the sound piety of the converts, and of the general ability of the native teachers, who watch over them in the Lord; and there is reason to believe that the effect on the minds of these fellow believers in Christ has been most beneficial in quickening exertion and drawing closer together the bands of Christian sympathy and love, by which they are united to the churches of this country. The deputation arrived in Calcutta on the 1st Nov., and left it on the 15th for a visit to the North West provinces, which they extended as far as Delhi. They returned to Calcutta on the 21st of January, and during the week, from the 25th to the 1st of February visited the village stations south of Calcutta. On the 7th of February they left Calcutta a second time, to visit the numerous and important stations in Barisal, Jessore, Dacca, and Chittagong. A statement of the results of their visit must necessarily be deferred until their return, and they shall have laid before the Committee a report of their investigations on the several important matters committed to their charge. It is hoped that, by the gracious providence of God, they will return in health and safety in the month of May or June.

THE FRENCH MISSION.

It remains to speak in a very few words of the Society's mission in France. None can deny the great need of the gospel to heal the miseries of that disturbed country. By the last revolution, principles were embodied in the charter which gave the liveliest hope that the time was come when the word of the Lord would have free course and be glorified. Those hopes have proved fallacious. For a time tracts and scriptures were freely circulated and sold, liberty of prophesying was enjoyed, and the brethren could meet for worship without molestation. These rights are being every day invaded. The movements of the missionary and his assistant colporteurs are on every hand restrained. First, authorization so to act was imposed on them, and now that authorization is refused. The *prefets* and mayors, instigated by the agents of Rome, absolutely refuse to allow the liberty assured by the fundamental law. Still, in these circumstances, our brother's labours are not fruitless. Several inquirers and hopeful cases have fallen in his way, and two persons have been baptized into the faith of Christ. It is for us to wait and pray, looking for the fulfilment of the Divine promise, even in infidel and Roman Catholic France,

that the word of the Lord shall not return unto him void, but prosper in the thing whereto he hath sent it. Nations and peoples may pass away, thrones and dominions be subverted, but the word of God liveth and abideth for ever.

FINANCES.

It is the further duty of your Committee to offer some explanation of the financial position of the Society.

The year was begun with a debt of £6357 9s. 1d., inclusive of a balance of £1554 14s. 1d. due on the account of the Special Grant to Jamaica. The debt on this latter account was to have been liquidated by charging every year the sum of £500 to the general account of the Mission. For two years this was accidentally omitted, but this year it has been done, and that account is now closed. The present balance, therefore, against the Society, which will appear in the account about to be read by the Treasurer, will be the amount of the entire debt.

The total amount of receipts has been £19,064 18s. 5d., and the expenditure £18,459 0s. 8d; the excess of income over expenditure is £605 17s. 9d., which will reduce the balance due to the Treasurers, to £5751 11s. 4d.

Although the receipts for the past year are below the average of the three preceding years, yet in some respects the account is encouraging. The falling off has been in donations and legacies, which are less this year than in 1850 by £1,000. Income from donations and legacies is always variable, reckoned from year to year. The Committee therefore look with more anxiety to the income from the auxiliaries, since any serious diminution of income from that source would show that, either the capabilities of the churches were becoming less, or their interest in the Mission was declining. The Committee have at present, however, no ground for such fear, if the contributions from the churches are to guide their judgment, for this year there has been an increase of £300; and though that increase does not justify any hope of a considerable yearly augmentation of funds, yet they are persuaded that the organizations in the churches may be extended and improved, while in some cases they need quickening, and in some have to be commenced altogether.

INCREASE OF FUNDS.

It is plain, however, if the present operations of the Society are to be efficiently carried on, that the income must be increased, and if they are to be extended it must be considerably augmented. The reductions which the Committee have been compelled to make have necessitated a reduction in native agency, which all your missionaries declare to be among the most useful. How, then, is the income to be increased? The Committee feel some hesitation in urging the members of the churches generally to greater efforts. For the most part they are constituted of the poorer classes, and it is to their honour that they have done so much. The annual subscribers, however, are a class of supporters among whom much more might easily be done. Their contributions are mournfully monotonous. If they could be induced to follow the example of their poorer brethren, and give weekly, or monthly, or quarterly, as God had prospered them, the result would both surprise themselves, and go far adequately to fill the treasury of the Society.

It will be seen, too, from the account that there has been a further decrease in the amount received for publications, and how to remedy this growing evi

the Committee know not. They can only once more press the matter upon the attention of pastors, superintendents, and teachers of our schools. It is in their power, if they would but make the effort, to increase the sale of these publications, and diminish the yearly loss to the Society, while increasing interest would be awakened from their perusal in the operations of our missionary brethren. On the other hand, there has been a diminution in the cost of agency, printing, and expense of auxiliaries, during the past year, and as plans now in operation are more developed, it is to be hoped a further decrease of expense on these heads will result. Less also has been paid for interest, and even if no special effort be made to reduce or extinguish the debt, the Committee are not without hope that a further reduction may yet be made. Indeed, if treasurers of auxiliaries would remit on account what came to hand, without waiting until the end of their financial year, and especially if this were done from April to August, when payments are heavy, and receipts comparatively light, the charge for interest would be much reduced.

The amount charged on account of the deputation to India, has been an extra item of expense. One, if not both, of the brethren is now on his way home. May the good providence of God continue to prosper their way. The Committee have already had proofs of the propriety of sending them forth, and they entertain a confident expectation, when the results of the visit are before them, that no expenditure will be found to have been more wise, or more productive of benefit.

THE CHOLERA FUND.

The Committee cannot close their Report without adverting to the providential dispensation which has visited Jamaica. Though not now included in the sphere of the Society's operations, it was impossible not to feel most deeply for the brethren and churches there. The Committee, therefore, resolved to appeal to the churches for aid, and to undertake the distribution of any funds which might be entrusted to them for this special object. In a very short time they received for a West-India Cholera Fund rather more than £2000. They sent out directions to every pastor of our churches in the island, to draw on the Treasurers for certain amounts, accompanied with this general instruction, that in case of need, they might appropriate one half to their own necessities, for it seemed a primary object to take special care of the pastors. The other portion they were to apply to general relief; with but few exceptions, their honoured brethren refused to appropriate anything whatever to their own wants. The last advices were directed for appropriation to pastors alone. These brethren have had not only to comfort the sick, administer consolation to the dying, and bury the dead; but in the absence of medical practitioners, have had to do what they could to supply the need, it was felt that their lives were indeed precious, and after such a display of a noble self-denial, they were worthy of the most generous confidence. They have all been signally preserved amidst disease and death. The moral effects of this dispensation have been very striking. Backsliders are returning. Inquirers are multiplying on every hand. The chapels are full to overflowing. And while our brethren rejoice with trembling, yet in these signs of prosperity they do rejoice, and brethren at home, who can never forget Jamaica, nor the honoured men once connected with the mission there, will rejoice with them.

CONCLUSION.

Again, then, is this beloved Institution afresh commended to the divine blessing, and to the prayers and support of its friends; and if through the coming year, each one engaged in the work can but realize its importance and grandeur, prayer and effort will be more commensurate with its design. If it should be so, effort and prayer will be put forth with a deeper reliance on the favour of the Holy Ghost, who is in the church to renew the heart, and perfect the saints for glory, and in the world to convince it of sin, and righteousness, and judgment. May He shed down upon this and all kindred institutions His selectest influence, that they all may rejoice in a blessing on their varied labours, far more abundant than they have ever yet employed.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Fuller, J.	December 3.
AMERICA	NEW YORK	Colgate, W.	April 2.
ASIA	AGRA	Williams, R.	Dec. 26, March 8.
	BENARES	Heinig, H.	January 29.
	CALCUTTA	Aratoon, C. C.	January 7.
		Leechman, J.	February 6.
		Leslie, A.	January 6.
		Lewis, C. B.	Jan. 7, March 7.
		Russell, J.	February 5.
		Small, G.	January 8.
		Thomas, J.	Jan. 8, Feb. 7, March 7.
		Wenger, J.	February 7.
	CHITOURA	Smith, J.	Dec. 23, Jan. 24 & 26.
	COLOMBO	Allen, J.	Jan. 14, Feb. 14.
	DACCA.....	Robinson, W.	Jan. 2 & 28.
	DINAGEPORE	Smylie, H.	January 14.
	HOWRAH	Morgan, T.	March 4.
	INTALLY.....	Pearce, G.	Jan. 7, Feb. 5, March 5.
	MADRAS.....	Page, T. C.	January 13.
	MONGHIR	Lawrence, J.	December 31.
		Parsons, J.	January 21.
	ON THE GANGES	Lawrence, J.	February 26.
		Leechman, J.	January 11.
	SERAMPORE	Denham, W. H.	February —.
AUSTRALIA	LAUNCESTON.....	Dowling, H.	July 25.
BAHAMAS	NASSAU	Capern, H.	Jan. 15, Feb. 14 & 15.
		Littlewood, W.	Jan. 15, Feb. 4 & 15.
		Rycroft, W. K.	February —.
	TURK'S ISLAND.....	Wym, A. G.	January 6.
HAITI.....	JACMEL	Webley, W. H.	February 27.
HONDURAS	BELIZE	Henderson, A.	January 15.
JAMAICA	ANNATTO BAY.....	Jones, S.	Jan. 22, Feb. 10.
	BETHTEPHIL.....	Pickton, T. B.	Jan. 27, March 5.
	BROWN'S TOWN.....	Clark, J.	Feb. 4 & 25, March 10.
	DRY HARBOUR.....	Smith, T.	March 6.
	FALMOUTH.....	Gay, R.	Feb. 24, March 10.
	GURNEY'S MOUNT	Armstrong, C.	Jan. 23, March 8.
	HOBY TOWN	Henderson, J. E.	Jan. 23, March 4.
	JERICHO	Cornford, P. H.	February 6.
	KETTERING	Claydon, W.	March 11.
	KINGSTON	Graham, R.	March 11.
		Oughton, S.	February 11.

JAMAICA	.....	LUCEA.....	May, J.....	February 10 & 24.
		MONEAGUE	Mc Laggan, W. L.....	March 3.
		MONTEGO BAY	Hands, T.....	January 9.
			Reid, J.....	March 6.
		MOUNT ANGUS	Teall, W.....	March 10.
		MOUNT CAREY	Hewett, E.....	February 25.
		MOUNT HERMON	Hume, J.....	No date, recvd. March 25.
		MOUNT OLIVE	Watson, R.....	January 15. j
		PORT MARIA.....	Day, D.....	March 5.
		REFUGE	Claydon, W.....	January 25.
		ST. ANN'S BAY	Millard, B.....	Feb. 4, 8, 19, March 5.
		SALTER'S HILL.....	Dendy, W.....	Feb. 6 & 22, March 8.
		SPANISH TOWN.....	Phillippo, J. M.....	February 19.
		STEWART TOWN	Dexter, B. B.....	Jan. 20, Feb. 28.
		STURGE TOWN	Hodges, S.....	February 22.
		SUTCLIFF MOUNT.....	Hutchins, J.....	March 4.
TRINIDAD	.....	PORT OF SPAIN	Law, J.....	Feb. 27.]
		SAVANNA GRANDE	Cowen, G.....	January 27.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- A friend, for a pair of boots, for *Rev. W. K. Rycroft, Bahamas* ;
 Mr. William Taylor, Bolton, for a box of clothing ;
 Children of the Day and Sunday Schools, Bloomsbury Chapel, for a box of clothing, for
Rev. W. K. Rycroft, Bahamas ;
 Miss Jacobson, for a parcel of Newspapers ;
 Baptist Tract Society, for a grant of tracts, for *Rev. G. Cowen, Trinidad* ;
 Mr. W. Syckelmoore, Maidstone, for 200 copies of Todd's Lectures, &c. ;
 Friends at Leeds, by *Rev. J. Makepeace*, for a box of shoemaker's tools, for *Rev. J. Smith, Chitoura* ;
 Young friends at Lynn, for a box of clothing, for *Africa* ;
 Stepney Ladies' Working Society and Stepney Meeting Juvenile Society, for a case of
 clothing, for *Messrs. Cowen and Law, Trinidad* ;
 Mrs. Bloss, for eight volumes of magazines ;
 Mrs. Upton's family and pupils, St. Albans, for a box of clothing, for *Rev. A. Saker, Africa* ;
 Juvenile Missionary Working Association, Lewisham Road, for a box of clothing, for
Africa ;
 Friends at Lynn and Necton, for a parcel of children's clothing.

The following Contributions have been received for the "West India Cholera Fund" up to March 31st last, in continuation of those acknowledged in the March Herald.

	£ s. d.		£ s. d.		£ s. d.
S. G	2 0 0	Exeter, South Street,		Leeds, Great George's	
Aberdeen, John Street	2 10 0	additional	0 10 0	Street	1 8 8
Aberystwyth	1 2 6	Glasgow, by Mr. A.		Leicester	30 19 2
Battle	3 0 6	Watson	1 10 0	Liverpool—	
Brighton	8 0 3	Grundsborough	2 2 0	Baxter, Mr. John.....	1 10 0
Buckingham	1 1 0	Gullsborough.....	1 8 0	Friend.....	0 10 0
Burnham	0 14 1	Haslingden	3 5 0	Logyn	0 15 0
Cheltenham	1 0 0	Hitchin, balance	3 0 0	London—	
Chipping Campden	1 0 6	Horsington	1 0 0	Friend.....	0 10 0
Cloughfold	1 10 0	Huntingdon	3 14 0	Lloyd, Mr. and Mrs	0 10 0
Cuddington	0 15 0	Ipewich, Mr. Bayley,		W.....	5 0 0
Disse	0 10 0	Stoke	0 10 0	Wale, Mr.....	0 10 0
Dover, Mr. J. Mumme-		Kennington, Charles		Bloomsbury Chapel ...	57 7 0
ry Sen	0 5 0	Street	1 17 1	John Street, additional	3 5 0
Downton	5 4 5	Keynsham	2 5 0	Shouldham Street.....	0 10 0
Eastington.....	0 14 0			Walworth, Horsley St.	6 17 3

	£	s.	d.		£	s.	d.		£	s.	d.
Do., for <i>Native Preachers</i>	1	18	11	BEDFORDSHIRE.				BUCKINGHAMSHIRE.			
Do., Sunday School	2	3	4	Amphill and Maulden	5	6	2	Chenies—			
Eagle Street	8	8	0	Biggleswade—				Contributions	8	10	8
Contributions, Juvenile, for <i>School in India</i>	3	0	0	Collections	10	12	2	Chesham—			
Hackner—				Contributions	9	19	11	Contributions	12	15	0
Collection	20	7	1	Do., Sunday School	0	0	8	Datchet—			
Contributions	32	7	1	Cranfield—				Collection	1	10	0
Hammersmith—				Collection	1	2	6	Haddenham—			
Contributions	23	12	5	Heath and Reach—				Collection	2	2	0
Do., Sunday School	1	7	7	Collection	1	8	7	Contributions	0	12	6
Hatcham—				Houghton Regis—				Speen	2	17	4
Contributions, by box	0	2	8	Collections	7	6	2	Waddesdon	0	2	6
Jones, Captain, R.N.	1	1	0	Contributions	14	19	3				
Henrietta Street—				Do., Sunday School	1	3	7	Wycombe, High—			
Contributions	6	16	5	Leighton Buzzard—				Collections	4	19	3
Do., Sunday Schools	1	12	10	Collections	6	12	3	Contributions	11	13	0
Islington Green	7	12	8	Contributions	14	14	3	Do., Sunday School	0	13	3
Sunday School, for <i>Native Preachers</i>	5	16	3	Do., for <i>Africa</i>	0	6	0				
Islington, South—				Do., for <i>Schools</i>	8	5	0				
Contributions, by Miss Jones	0	4	0	Do., Sunday School	2	0	0	Less expenses	1	14	0
Do., Juvenile, for <i>Ceylon School</i>	5	0	0	Luton, Old Meeting—							
John Street	96	3	3	Collections	52	5	0				
Kennington, White Hart Street—				Northall—				CAMBRIDGESHIRE.			
Sunday School	1	0	0	Collection	1	2	0	Cambridge—			
Kensington, Silver Street—				Risely—				Contributions, additional	4	1	0
Collection	10	10	1	Collection	1	0	0	CORNWALL.			
Contributions	12	5	7	Roxton—				Falmouth—			
Do., for <i>Haiti Chapel</i>	2	3	6	Contributions, by Mrs. Barringer	1	6	0	Collections	19	2	5
Do., Sunday School	0	18	6	Do., by Master B., for <i>Native Preachers</i>	0	4	0	Contributions	25	4	0
Keppel Street—				Sharnbrook—				Do., Juvenile, for <i>Patna Orphan Refuge</i>	1	15	0
Contributions	4	16	3	Collections	4	3	7	Do., Sunday School	0	17	7
Do., Juvenile	1	7	1	Contributions	6	19	6	Grampound—			
Do., do., for <i>Ceylon School</i>	10	9	4	Steventon—				Collections	2	10	0
Maze Pond—				Collections	2	3	8	Contributions	0	19	0
Contributions	40	8	4	Contributions	1	11	4	Helstone—			
Do., Juvenile, for <i>Mutra</i>	10	0	0	Do., Juvenile	0	10	0	Collections	5	2	0
New Park Street—				Thurleigh—				Launceston	1	3	0
Contributions	9	3	4	Collection	1	12	1	Do., for <i>Native Preachers</i>	2	0	0
Do., Juvenile, for <i>Native Preachers</i>	5	10	0	Contributions	2	1	6	Penzance—			
Do., do., for <i>Ceylon School</i>	35	0	0	BERKSHIRE.				Collections (net)	9	3	6
Harvey, Mr. James, for do.	35	0	0	Ashampstead—				Contributions	11	14	1
Poplar	4	0	0	Collection, &c.	7	4	6	Do., for <i>Translations</i>	0	10	0
Prescot Street, Little	23	0	0	Chalsey—				Redruth—			
Regent Street, Lambeth—				Contributions, by Mrs. R. Gammon	1	0	0	Collections	9	18	9
Collection	7	15	4	Kingston Lisle—				Contributions	9	10	4
Do., Proceeds of Tea	5	0	0	Collection, &c.	3	12	0	St. Austle—			
Contributions	40	11	4	Newbury	20	10	0	Collections and Proceeds of Tea Meeting	5	13	6
Do., for <i>China</i>	11	0	0	Reading	43	10	8	Contributions	5	11	6
Salterns' Hall—				Contributions, by Mr. Philip Davies	3	17	0	Truro—			
Contributions	8	3	6	Do., by do., for <i>Africa</i>	1	0	0	Collections	11	0	2
Do., for <i>Native Preachers</i>	0	19	0	Sunninghill—				Contributions	17	7	0
Shacklewell—				Collections, &c.	2	4	3	Do., for <i>Translations</i>	1	0	0
Collections	13	1	9	Contributions, for <i>Native Preachers</i>	1	3	0	Do., for <i>Schools</i>	1	0	0
Contributions	13	1	0	Wallingford—							
Do., for <i>Africa</i>	2	19	3	Contributions, for <i>Native Preachers</i>	1	14	0				
Do., for <i>Native Preachers</i>	0	16	0	Windsor—							
Do., Juvenile	8	7	6	Collection	5	4	6	CUMBERLAND.			
Staines—				Contributions	7	12	10	Carlisle—			
Collection	3	0	6	Do., Sunday Schools	1	9	0	Contributions	3	10	0
Contributions	3	0	6	Wokingham—				Maryport—			
Vernon Chapel—				Collections	7	4	6	Collection	4	0	0
Sunday School, for <i>Native Preachers</i>	0	7	0	Contributions	14	8	1	Contributions	6	12	1
Walworth, South Street—				Do., for <i>Barisal School</i>	1	14	8	Whitehaven—			
Sunday School, for <i>Haiti</i>	1	0	0					Collections	9	7	10
Wraybury—								Contributions	6	8	9
Collection, &c.	3	5	0								
								DERBYSHIRE.			
								Derby, Duffield Road—			
								Contributions	10	10	9

	£	s.	d.
DEVONSHIRE.			
Devonport, Morloe Square—			
Contributions, for			
<i>Native Preachers</i>	2	6	2
Do., Sunday Schools,			
for do.	0	12	5
Kingsbridge—			
Collections.....	4	13	0
Contributions, for			
Do., Sunday School	1	13	0
NORTH DEVON AUXILIARY —			
Sheepwash—			
Guest, Mrs., for			
<i>Native Preachers</i>	0	10	0
Torrington—			
Contributions, for			
do.	1	11	8
Do., Sun. School,			
for do.	0	16	6
Plymouth, George Street—			
Contributions.....	71	5	5
Do., Sunday School,			
for <i>Native Preachers</i>	2	8	5
Acknowledged before	73	13	10
	25	0	0
	48	13	10
Shaldon—			
Contributions, by Mrs.			
Stephens.....	1	16	0
Tiverton—			
Contributions, for			
<i>Native Preachers</i> ...	0	15	0
DORSETSHIRE.			
Poole—			
Collection.....	2	12	6
Contributions.....	2	5	0
Do., Sunday School	1	18	0
DURHAM.			
South Shields, Barrington St.—			
Collections.....	6	6	10
Contributions.....	17	3	2
Do., Sunday School	0	11	4
Sunderland, Bethesda—			
Contributions, additional	0	10	0
ESSEX.			
Asbdon—			
Collection.....	3	0	0
Colchester—			
Contributions.....	10	6	9
Do., for <i>Schools</i>	1	0	0
Do., for <i>Debt</i>	2	5	6
Harlow—			
Collection.....	6	18	0
Contributions.....	15	9	10
Ilford—			
Contributions, by Mrs.			
W. Rose.....	4	7	6
Loughton—			
Collections.....	11	15	0
Contributions.....	15	1	9
Do., for <i>Native Preachers</i>	3	15	0
Acknowledged before	30	11	9
	10	4	7
	20	7	2
Potter Street.....	6	7	6
Rayleigh—			
Pilkington, Rev. J. ...	1	0	0
Saffron Waldon—			
Collections.....	10	1	11

	£	s.	d.
Contributions.....	20	7	4
Do., for <i>Schools</i>	1	1	0
Do., Sunday School	0	11	7
Walton on the Naze—			
Contributions (two			
friends).....	2	0	0
GLOUCESTERSHIRE.			
Cheltenham, King Street—			
Collections.....	8	11	5
Contributions.....	1	6	9
Do., Sun. School	0	13	10
Salem Chapel—			
Collections.....	10	13	9
Contributions.....	13	11	1
Do., Sun. School			
Association ...	14	11	10
Coleford—			
Sunday School, for			
<i>Native Preachers</i> ...	2	11	6
EAST GLOUCESTERSHIRE			
AUXILIARY—			
Arlington—			
Collection.....	3	11	2
Contributions.....	1	11	0
Bourton on the Water—			
Collections.....	5	1	4
Contributions.....	10	0	4
Burford—			
Collection.....	1	3	11
Contributions.....	0	19	11
Proceeds of Tea			
Meeting.....	1	7	6
Cirencester—			
Collection.....	2	2	10
Contributions.....	12	8	0
Cutsdean—			
Collection.....	1	2	5
Contributions.....	0	10	11
Fairford—			
Collection.....	1	8	3
Contributions.....	2	8	9
Maisey Hampton—			
Collection.....	1	4	4
Contributions.....	0	12	0
Do., Sun. School	0	16	1
Milton—			
Collection.....	1	19	8
Contributions.....	1	7	6
Proceeds of Tea			
Meeting.....	1	17	0
Naunton.....			
Collection.....	4	12	5
Stow on the Wold—			
Collection.....	1	16	1
Contributions.....	0	10	5
Do., for <i>Native Preachers</i>	0	17	6
Winchcomb—			
Collection.....	2	16	0
Contributions.....	4	5	6
Wotton under Edge—			
Collection.....	4	7	0
Contributions.....	4	8	11
Do., for <i>Native Preachers</i>	0	13	0
Loss expenses.....	9	8	11
	0	18	11
	8	10	0
Perrin, Mr. William,			
Kingswood.....	1	0	0
Rogers, Mr. John.....			
do.	1	0	0
HAMPSHIRE.			
Poor Minister of poor			
Church.....	0	6	2
Ashly—			
Sunday School, for			
<i>Native Preachers</i> ...	0	19	8
Beaulieu—			
Burt, Rev. J. B., A.S.	1	1	0
Do., donation.....	20	0	0

	£	s.	d.
Broughton—			
Contributions, by Mrs.			
Vernon.....	1	2	0
Longparish—			
Collection.....	1	12	0
Contributions.....	1	0	0
Do., Sunday School	0	2	0
Lylington—			
Mursell, Mr. and Mrs.	5	5	0
Newport, I. W.—			
Sunday School, for			
<i>Native Preachers</i> ...	0	16	0
Portsmouth, Portsea, and			
Gosport Auxiliary—			
Ebenezer—			
Collection.....	4	1	8
Contributions, Ju-			
venile.....	1	7	0
Forton—			
Collection.....	3	12	6
Contributions, Sun-			
day School.....	1	4	0
Kent Street—			
Collections, &c.....	24	10	0
Contributions.....	4	17	3
Do., Sun. School,			
Marie-la-bonne	1	2	9
Landport—			
Collection.....	3	16	8
Contributions.....	0	10	11
Do., Sun. School	2	0	0
St. Paul's Square—			
Collection.....	5	0	0
Contributions.....	16	9	6
Southampton—			
East Street—			
Collections (net) ...	5	15	8
Contributions.....	5	11	0
Do., Sun. School	1	0	0
Portland Chapel.....			
do.	10	0	0
Whitechurch—			
Collections.....	2	14	2
Contributions.....	3	3	6
Do., Sunday School	0	16	10
HEREFORDSHIRE.			
Hereford—			
Collection.....	1	4	0
Peterchurch.....			
do.	2	16	0
Ryeford—			
Collection.....	1	11	6
Contributions.....	1	8	6
HERTFORDSHIRE.			
Berkhampstead—			
Baldwin, Mr.....	1	0	0
Bishop Stortford—			
Contributions.....	1	14	2
Chippfield—			
Contributions.....	0	10	6
Hitchin—			
Collections.....	14	8	6
Contributions.....	22	16	0
Do., for <i>Schools</i>	1	2	6
Royston—			
Contributions.....	6	7	6
St. Albans—			
Collections.....	11	12	1
Contributions.....	15	1	2
Do., Juvenile.....	7	3	3
Acknowledged before	33	16	6
	15	0	0
	18	16	6
Tring—			
Contributions, by Mr.			
John Burgess.....	5	9	4
Watford—			
Collection.....	10	0	0

		£ s. d.		£ s. d.	
Contributions	31 2 6	Margate—		Contributions	250 17 0
Do., King, Miss,		Collections	9 8 6	Great George Street, Salford—	
A.S.	3 3 0	Contributions	22 7 9	Collections	4 9 11
Do., Sunday School	0 3 0	Do., for Schools.....	0 10 6	Contributions, Juvenile	8 16 0
	44 9 1	Do., Juvenile.....	0 12 0	Grosvenor Street—	
Acknowledged before		Do., Sunday School,		Collections.....	5 11 0
and expenses	15 17 6	for Nat. Preachers	1 7 6	Contributions, by	
	28 11 7			Miss Nicholson.....	0 16 6
		Acknowledged before	10 0 0	Union Chapel—	
HUNTINGDONSHIRE.			24 6 3	Collections.....	130 4 6
Ramsey—		Meopham—		Contributions	30 0 0
Contributions	6 10 5	Contributions	3 0 0	Do., Juvenile, for	
KENT.		Ramsgate—		Native Preachers	6 7 9
Bessels Green—		Collections.....	11 2 10	Do., Sun. School,	
Contributions, Sunday		Contributions	27 17 0	for do.....	2 6 10
School	0 16 4	Do., Juvenile.....	1 0 0	Do., do., for In-	
Do., for Native		Do., Sunday School,		itially	10 0 0
Preachers	0 19 6	for African Schools	5 8 8	Do., Bible Class	0 19 0
Birchington—		Proceeds of Tea Meet-		York Street—	
Sunday School	0 6 6	ing	4 0 0	Collections	6 2 5
Broadstairs—		St. Peter's—			485 9 10
Collection	4 7 0	Contributions	4 0 0	Acknowledged before	400 0 0
Contributions	6 3 0	Sevenoaks—			85 9 10
Canterbury—		Contributions, by Miss		Oldham	43 6 3
Collections	10 17 5	Baker, Tonbridge ...	1 10 0	Rochdale—	
Contributions	2 1 0	Staplehurst—		Contributions, for	
Do., Juvenile.....	54 3 0	Contributions	6 6 6	Native Preachers ...	2 0 0
Do., do., for Native		Woolwich, Queen Street	11 10 0	Sabden—	
Preachers	2 0 3	LANCASHIRE.			
Do., Sunday School	3 15 10	Ashton under Lyne—		Foster, George, Esq.,	
Deal—		Contributions, by Mrs.		for Jamaica Theo-	
Collection	7 0 0	Lees.....	22 13 2	logical Institution	50 0 0
Contributions	0 14 0	Boole.....	16 13 6	Wigan, Lord Street—	
Do., Sunday School,		Haslingden—		Collection	4 15 5
for Nat. Preachers	1 2 10	Collection	6 15 0	Contributions	2 9 1
Lee—		Kendal	14 2 0	Do., Sunday School	0 7 3
Contributions, by Mr.		Liverpool—		LEICESTERSHIRE.	
Whittaker	1 3 6	Myrtle Street—		Leicester—	
Lewisham Road—		Contributions, Juvenile, for Bahama		Harris, Richard, jun.,	
Contributions, for		Schools.....	10 0 0	Esq.....	10 0 0
School in India	26 12 3	Pembroke Chapel—		[LINCOLNSHIRE.]	
Maidstone—		Contributions, by		Grimsby—	
King Street—		Miss Jane Lyon,		Contributions, additional,	
Collection	11 16 4	for Initially	3 3 0	by Master	
Contributions	22 19 5	Manchester—		Joshua Burton	0 7 0
Do., for Translations.....	10 0 0	Collection, Public		Contributions, by Mrs.	
Do., Juvenile.....	4 14 6	Meeting, Union		Maddison	1 4 6
Bethel Chapel—		Chapel.....	17 19 10	Lincoln—	
Collection	2 5 3	Do., Tea Meeting	5 1 0	Contributions, Juvenile	2 19 8
	51 15 6	Do., Juvenile,			
Less expenses	2 2 0	York Street ...	5 18 1		
	49 13 6				

Remainder of Contributions in our next.

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, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

The Chronicle for the present month is devoted to the Report of the Committee for the past year. The importance of this document will, we are assured, secure for it an earnest and prayerful perusal.

REPORT.

The bare mention of the name of Ireland suggests to many a train of sorrowful reflections, and awakens in them feelings at once depressing and distasteful. The varied struggles of that unhappy land, the impenetrable cloud of its dark superstitions, the frequent appeals of its starving millions, the actual or threatened outbursts of its prided nationality, rise up before them. They think of it as a soil, where peace has no abiding reign, and prosperity no secure, well-founded basis; where all efforts for social or spiritual improvement are unavailing; and a positive relief would it prove to them, did they hear that name no more.

It is not with such sentiments as these that the subscribers and friends of the Baptist Irish Society will listen to its mention this evening. Other and very different emotions will assuredly sway them, as they have swayed those upon whom the preparation of this Report has devolved, and to whom has been entrusted the conduct of the Society's affairs during the year that has now closed. They will regard the several features of its past and present history with feelings of deep sympathy, the sympathy of action as well as expression. They will view it as a sphere demanding missionary exertion, and as having a claim upon British Christians, second to none save the claims of home. And rejoicing that this Society has been permitted there to promulgate the word of God, and that not in vain, they will resolve, the Committee are persuaded, to strengthen the hands of their brethren, by prayerful encouragement and pecuniary support.

The Committee trust that love to the Redeemer, and love to the souls of men, have influenced both themselves and the agents in the prosecution of their respective labours. Yet are they conscious of having likewise been constrained by feelings of strong interest towards the field which they have been led to cultivate with the spiritual husbandry of God. And they would that it should be known to our island-brethren that others, as well as the home-born, can love, and live, and labour for *their* fatherland, with desires as ardent and as lofty as their own.

It is not, however, for your Committee to indulge in general remarks, but to lay before you the important points in the proceedings of the year, together with a faithful statement of their views and impressions on the position of the Society. Yet here they must pause to ascribe publicly their gratitude to God, for the strength and guidance with which he has favoured them, for the unity and peace that have pervaded their counsels, and for the hope they can cherish, that, amidst much that is dark and discouraging, the truth as it is in Jesus has not been preached without tokens of his approval, in the seals set to the ministry of their brethren.

According to the practice heretofore adopted the Committee present the accounts received from the several stations, commencing with those in the west and south of Ireland, which districts they feel are the appropriate sphere of their labours.

The Committee would report first of Ballina, whence Mr. HAMILTON writes as follows:—

The present state of our mission in the | encouraging. We have ten preaching sta-
Ballina and Sligo districts is upon the whole | tions, in most of which there are good con-

gregations, and we trust many are profiting by the word preached. In Ballina the congregation is pretty good, and we hope a spiritual improvement is perceptible among the people.

Four of our numbers died during the year, leaving a satisfactory testimony concerning their faith in Christ, and their desire to depart and be with him. Two were excluded, and six removed to other countries; one was baptized upon a profession of his faith in Christ, and three were received from Easky. Our present number of members is fifty-five. Two experienced brethren have been appointed to the deacon's office, whose counsel and prayers, &c., have been useful. There is no discord among the members, and we trust Christian love is increasing.

We have eleven schools, in ten of which there are nearly 500 children, and about 1584 chapters of the Holy Scriptures were committed to memory during the year. One teacher turned out to be a foolish, and, I fear, a bad man; but he has been removed, and we trust a better one put in his place.

BALLINA:—

Died	4
Excluded	2
Removed	6
Withdrawn	2
Baptized	1
Received by letter	3
No. of members	55

COOLANEY:—

Removed	1
No. of Members	6

EASKY:—

Removed	4
No. of members	13

In Cork, Mr. YOUNG continues to labour amid many difficulties and much discouragement, but with evident tokens, notwithstanding, that God is blessing the labours of his servant.

The statistics of our cause, dating from March, 1850, are as follow:—

Baptized through the year	7
Re-admitted	1

Of the seven baptized, three have not united with the church, as two of them stood connected with other denominations, from which they have not felt it their duty to separate; and one lives at a distance. Less by emigration, one. Two of those baptized were Romanists. The number of our membership is twenty-five. Children attending the day-school, twenty; of whom two are the children of Roman Catholic parents.

Our Sunday school was broken up some time back, by the removal of a considerable

part of the congregation to America. We have commenced again, and though our school is not large at present, we hope it will become so.

It is not likely that we shall be able to do anything at present in the way of collections. I am just now making an appeal for repairing the chapel; some of the roof has given way, and is now being repaired. Our incidental expenses, including interest of debt, &c., are very heavy, and the heavier for old debts. If anything can be done, it shall.

In the Kilcooley Hills, and the stations connected therewith, Mr. WILSON has been labouring assiduously during the year. His report tells of personal and relative afflictions, in addition to the many trials inseparably connected with missionary life in Ireland.

To me the past year has been one of severe personal and domestic affliction. My wife was brought near to the gates of death, one of my children has been carried to the grave, and I myself have been dangerously ill. These afflictions, I trust, have exercised a sanctifying influence upon our minds, and have led to renewed resolves to be more than ever diligent in the work of the Lord, to spend and be spent in our Master's service.

The past year has been one of great mental anxiety—anxiety resulting from the apparently slow progress that religion is making in some of my stations. Anxiety, too, arising from the inconsistency of many professed followers of the Saviour. Add to this, that about the middle of the year we were led to believe, that in order to do any permanent good in one of my best preaching places, viz., Raneghmore, a house should be erected to answer at once as a school-room and chapel. The daily and Sabbath schools were conducted in a wretched kitchen, and the preaching service was also held there. To collect money just now you well know is no easy matter; however, this case had peculiar claims upon the sympathy and benevolence of the Christian public. I visited Dublin, Glasgow, Edinburgh, &c., and collected nearly £20. The work is now going on, and I hope that in about three weeks the house will be so far ready that we shall be able to open the schools, and commence preaching in it. On the other hand, I have witnessed many tokens of the divine favour during the past twelve months. Thurles, as you are aware, was formerly a good preaching place; the congregation was good, and the members active and consistent. But by neglecting to attend to the place, the congregation were scattered, and some of the members joined other communions. Years rolled on, and there was no baptist service held in the town. Still there was one intelligent man who remained firm in the right cause. He

and the writer have often mourned over the low state of religion in Thurles. We were determined on making an effort to get up a congregation. There were many difficulties in the way. It is much more difficult to raise up a broken-down cause, than to rear a new one. But the effort was made, and, under God, our efforts have been attended with pleasing success.

In Kilcooley, too, I have experienced the presence of the Lord. Often when so discouraged that I have been ready to fly from my post and abandon the place altogether, the Master in whose service I am engaged has cheered my heart by permitting me to see that "I am not labouring in vain, or spending my strength for naught." I had the pleasure of baptizing three persons—the first, a convert from the church of Rome; the second, a member of the episcopal church; and the third, the daughter of one of our oldest members.

In reviewing the past, may we not say, "What hath God wrought?" When I came to reside here, about two and a half years ago, there was no chapel or school room, neither day nor Sabbath school. Now, we have a plain preaching-room in Boulay, and a good congregation; a chapel nearly finished in Raneghmore; a day school, Sabbath school, a week evening school, a neat preaching-room in Thurles, with a respectable congregation; and notwithstanding that we have lost so many by emigration, &c., a church composed of twenty members.

Mr. WILSHERE, who still pursues his labours in Athlone and its neighbourhood, sends us the following report:—

During the past year the cause here has remained in a steady condition. We have lost fewer by removals than several of the other churches in this country. The extreme difficulty of obtaining the means of support has however led one of our number to seek employment in another part of Ireland, and one has removed for the same reason to England. Both are stedfastly adhering to their baptist principles, and are attending the ministry of baptist brethren.

Our attendance has been uniform, and on the whole encouraging. We have to regret the extreme and painful difficulty of obtaining access to the Roman Catholics. For the most part they refuse to enter our place of worship, and reject our books and tracts when offered them. Four or five have, however, applied for and received copies of the sacred volume, the perusal of which, we trust, may lead to their deliverance from sin and error. Two members of the Romish communion have attended with us somewhat regularly for several months, and in reference to one of them we hope "things which accompany salvation."

The reader has been assiduous and persevering. Two or three cases of usefulness have come to our knowledge, as the result of his visits and conversations. A considerable number of nominal protestants and Roman Catholics welcome him to their houses, who will not venture to attend our chapel.

We have circulated a large quantity of religious tracts during the year, and the books of our lending library have been in some demand. We are persuaded that the great desideratum for the spiritual regeneration of the Emerald Isle, is a well-adapted agency, and increased spirituality and prayerfulness on the part of those who employ missionaries, as well as on the part of those who labour in this benighted but interesting land.

Excluded	1
Decrease	1
Present number	9

Our respected brother and agent, Mr. THOMAS of Moate, writes:—

I am glad to inform you that I have had very good congregations all the winter, particularly in the evenings. On 9th ult. the place became so crowded that I was informed several went away who could not get room. At Mount Shannon, county Galway, the house is always crowded with most attentive hearers, and also at Clonola. I have also preached at Ferbane and Athlone repeatedly, where they appear glad to hear. At Clare, King's county, I preached frequently in a friend's house who came to hear me here, six Irish miles. The place became too straight, and another friend opened his house which became crowded. Clare is a most benighted town. As the people could not attend until very late, the principal ones being engaged in a mill, I could not begin service until nine o'clock at night; I after came home a long and dismal road so late as twelve o'clock; but the Lord preserved me in many perils for many years, praises be to his glorious name. It is a wonderful thing to see the light of truth spring up in that place, (and pure truth.)

Before our Society commenced its operations, great numbers of protestants went to popery, not one since that I could hear or know of over the county for about thirty-six years, driving in all directions in all weathers, preaching every where. When I entered Kilmshue, county Limerick, thirty-four years ago, I learned that sixty families went to popery, during the time of the then residing rector. I began to preach, got up a fine Sunday school of over one hundred children, circulated the Scriptures and tracts, and preached in all the villages and towns about; the race to Rome was stopped, not a single step to it after. But on the contrary, I brought numbers of families and most useful individuals from it, several of whom were distinguished for use-

fulness and decision, and this has been the case in many other places which I have not room or time to mention. The Society's efforts are adapted to accomplish the most brilliant spiritual achievements, they have done so, and will yet in the strength of our glorious Saviour, the captain of our salvation, accomplish mighty deeds of spiritual triumph.

The following is from the Society's oldest agent, Mr. MAC CARTHY, of Tullamore.

In reviewing the dealings of God with me during the past year, I cannot express my feelings better than in the expressive language of the sweet singer of Israel, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever." Though my health has not been good, and at several times I have suffered much internal pain; still, with very few exceptions, I have been enabled to attend to all my usual appointments. It has fallen to my lot, on several occasions to visit the habitations of sickness and affliction, not only amongst the humbler classes in society, but in those also which have a just claim to respectability. Whenever I find strangers attending my ministry, my first object is to find out their abode; not for the sake of idle political chat, but to introduce the great truths of Christianity. The subject sometimes turns on our mode of baptism. Think of what sharpshooters we at times have to deal with. A person told me, not long since, we were about to resign it altogether. Of course I emphatically asked why? "By taking into your community unbaptized persons, you virtually declare you do not believe it to be a part of Christianity?" A very pious man sent me word a few days since, that my letters to the Rev. F. F. French, M.A., have convinced him of the authenticity of believers' baptism. A respectable man, from the neighbourhood of Rahue, who, with his family, four adults, who, I may say, have become constant hearers of mine, called on me last week for the first time, and I believe for no other cause but to converse about religion; he told me before he went away, that none but the baptism of believers by immersion has the impression of the divine seal upon it. At Rahue we have suffered a great loss of hearers and members from emigration. Several respectable and decent families have crossed the briny deep. I preach there once a fortnight. We have still encouragement to persevere. Almost all our wealthy members and friends are dead, or gone away. Several poor members cannot attend, for want of clothing. Can nothing be done for them? Private and passive resistance is going on at Ferbane as briskly as ever. Here also I preach once a fortnight. It may truly be said, "By faith we stand," and by a pure love for the truth we are kept together. Every-

thing duly considered, we have great reason to say, the Lord has not departed from us. Though our numbers are not numerous, they are exceedingly constant and regular. Under all the disadvantages in which I labour at Tullamore, still I am greatly encouraged. I seldom preach to less than forty or fifty persons. This is wonderful for a private house,—my own house. The school is kept in Henry Street, or what is more commonly called the Pig-market: this is very well for the school, but it is too much out of the way for preaching. If I had a larger place, I would have more hearers. Some persons have to stand in the halls for want of accommodation. The priest has made another fierce assault upon the school, not many days since, not merely from the altar, but he also came to the school. On seeing him coming in at the street door, the Catholic children, like a flock of affrighted birds, fled out at the back door. This exasperated and disappointed him greatly, as he thereby had no means whereby to find out their names, nor places of abode. To supply this he peremptorily demanded the roll of the school; the master directed him to me for leave to see it, which he indignantly refused. Finding his way completely shut up, he vowed his intention of giving the school all the opposition in his power. The master's repartee was greatly to the purpose. "If the doctrines of your church were to be found in the word of God, you would be as vigilant in the diffusion of it as we are, but you come not to the light because your deeds are darkness." "You are," said the priest, "a very impudent fellow," and away he went. Though there is no chapel, nor free school, nor any school that I know of in the neighbourhood of Clonmurch, where our school is now established, nearer to it than Tullamore, about two miles; still before it was commenced, priestly vengeance was levelled against it; stones were flung at the house, and six or eight panes of glass were broken. This you see was done by persons who are crying up the injustice of withholding (what they call) religious liberty. But withal we have chosen far more advantageous ground than our former field of operations; the enclosed tabulate will show you this. These are all Protestants living about two miles from either church, meeting-house, or school. Their parents, though greatly depressed by the times, are a clean, industrious people, and above all they have a thirst for religion. We are the first who have stretched out the hand of benevolence to them and their little ones, in this way, and they feel very thankful to the Society.

Mr. MULLARKY, who is stationed at Parson's Town, thus writes:—

In furnishing you with an outline of my labours, in order to give you an idea of the state and progress of religion in this district,

I must confess that my difficulties are very great. Never were the enemies of the gospel more determined in their efforts to oppose the truth, in this town and neighbourhood, than they are at present. From the increase of scriptural knowledge, they seem to think their cause is in danger, and therefore they are using every stratagem to maintain their hold upon a down-trodden people. The number of priests has been increased, and they frequently call to their assistance the Hon. Mr. Spencer, who has left this a short time ago, for the purpose of exerting his influence amongst Roman Catholics in England, in order to obtain funds to enable him to establish schools, and use other means to prevent the inhabitants of this town from leaving what he calls the true church. He has so far succeeded, that industrial schools have been lately opened in the town, and one of the priests is now in Dublin, endeavouring to obtain work for the pupils in this school, which is altogether devoted to work. In addition to the above, it has been reported, that the Roman Catholic bishop who lately died in this town, appeared to a priest since his death, and told him that he cannot obtain rest in an eternal world as long as bible reading and heresy are permitted to go on in his diocese. Whilst we have these difficulties to contend with, I can safely say there never was a time in which there was more facility for missionary labour. The priests are daily falling in the estimation of the people, and neither kindness nor tyranny will prevent them from reading the scriptures. I asked a poor Roman Catholic the other day, if the priest commanded, would he give up his Bible? his reply was, that he believed it to be God's word, and that no man on earth would prevent his reading it. I cannot say that our chapel is filled with Roman Catholics to hear the gospel, although we have a few who attend; but I can say with pleasure, that I can enter any house in the parish in which I reside, and talk to the people about the concerns of their immortal souls, and direct them to the Friend of sinners, sure of receiving a favourable reception. Notwithstanding our losses by emigration, the congregation here, and in the different stations, namely, Banagher, Borrisokane, Rivers Town, and Crinkle, are encouraging. We have had eight persons added to the church within the last twelve months, and the Sunday school still prospers in this town.

During the last three or four years, my residence was convenient to the lowest part of the town; the inhabitants even looked upon us as most uncivilized, and opposed to everything connected with religion. With fear and trembling I opened my house for the preaching of the gospel, and I had the pleasure not only of seeing the meeting well attended, but of witnessing considerable improvement in the people. They became

orderly, observant of the Lord's day, and respectful to religion. Lately I have removed my residence to the other end of the town, to a neighbourhood equally destitute of religion, and I hope with God's blessing to introduce the gospel also into this dark corner. We have been here a little more than a month, and I find we are gaining much influence amongst our Roman Catholic neighbours. Already Mrs. Mullarky and Miss Crosbie have opened an evening school, in which they propose to teach poor girls to read, knit, and sew, and I have reason to hope that it will be a blessing.

It would be sad indeed if our Society were obliged, for want of funds, to lessen their efforts at this particular juncture. Ireland has been too long the land of darkness and misery; too long has she continued the stronghold of popery. Now that the pope is dividing England into districts, and apportioning her amongst his priests, certainly English Christians are called upon to assist in attacking the man of sin on his own territories. Now that the light seems to appear though weak, Christians are called upon to unite their prayers and their efforts, to usher in that happy day when all shall know the Lord, from the least even unto the greatest.

Mr. BROWN of Coleraine writes upon the whole favourably.

During the past year, we have had much cause for humiliation, and much cause for gratitude to the God of all grace. We have been severely tried in various ways; but we have been mercifully preserved, and singularly delivered. And our hearts' desire and prayer to God now is, that we may come forth as gold that has been seven times purified. We have lost one valuable family by emigration, five of whom were members of the church—valuable, not on account of wealth, (for they were driven by necessity to leave us,) but on account of eminent godliness. We know by experience, that the most praying members are, in reality, the most influential. Another family, three of whom were members, have removed to a distant part of this country, and a young man to England. A beloved sister has gone to the invisible world. She sleeps in Jesus. Her adorning was that of a meek and quiet spirit, and her end was peace. We have lost another under more painful circumstances than any of these—by exclusion for improper conduct.

The Lord has, however, added to our number of the saved. Six individuals have been baptized during the year. Four of these have joined this church, one the Congregational church at Newtonlimavady, and one was a member previously with us. Two of the persons referred to were young people from the sabbath school, and another, a farmer, whose house I have occupied as a preaching station for a considerable time.

In all these additions I have much satisfaction. I have had many opportunities of conversing closely with them about their souls, and I find that they can give a distinct account of what Christ has done in them as well as for them; and I know that their deportment in the world is such as becomes the gospel of Christ.

I am happy to say, that, notwithstanding the removals referred to, the attendance at the chapel is much as usual. We have two sabbath schools, one in the chapel, and another at some distance from town. The latter has been lately opened by a young man connected with the church, and at present is in a very promising condition. The substations are Roselitch, Dunalio, Churchill, and Knockentern. At the last named station, the average attendance numbers about a hundred, but the other stations are much less important. We have another station in a destitute part of the town, supplied alternately by three of the ministers of the place and myself. I mention this, not only for its own sake, but also as a proof of the good feeling existing between the different denominations in town. Opposite my chapel is a Presbyterian meeting house, and we are so far from being jealous of each other, that I have on different occasions officiated there, as well as in the Wesleyan chapel. I have great reason to be thankful to God, that he has given me favour in the eyes of the people, and that, notwithstanding the conscientious differences existing between us, we can be fellow helpers to the truth. And I am fully satisfied that the friendship to which I allude is not merely in appearance, for I know the proof of it. Words fail to express the gratitude of my heart for the kindness of my ministerial brethren in this place. May God enable us to keep the unity of the spirit in the bond of peace, and bless the exertions of all His servants of every name to the destruction of Satan's kingdom, and the establishment of the kingdom of God's dear Son!

The statistics are as follow:—

No. of members in last Report . . .	67
Decrease by death	1
" by exclusion	1
" by removals and emigration 9	
Increase by baptism	4
" by letter	2
Present number of members	62

We number five less than we did last year, but I am glad to believe that we are in a healthier condition than we have been for a long time.

The following is Mr. McKK's report from Conlig.

When I furnished my last annual Report. I stated, that having been here but a few weeks I could not give much definite information regarding the state of matters in the

locality. Now, however, that I have had the experience of upwards of twelve months, you will naturally expect that I should be in a position to give a distinct statement of the cause of God in this district. This I shall now do as accurately and concisely as possible.

I shall begin with statistics. During the past year, four have been added to the church by baptism, one by restoration, and two, who had withdrawn before I came here, have been again united to us. On the other hand, we have lost six by emigration, one by exclusion, five by removals, and seven have withdrawn; so that while seventy-two was the number reported as our total last year, we have now but sixty in regular standing with the church. I should state however, that four of those lost by removals had left before I came here, but from my imperfect acquaintance with matters in last March, they were reported as still belonging to us. In regard to those withdrawn the church has so much reason to doubt their piety, that most of them would have been excluded had they not saved us the trouble by their withdrawal. The congregations, notwithstanding these large deductions, continue as good as they have been since I came here, and I trust the members are "growing in grace and in the knowledge of our Lord Jesus Christ." One pleasing fact is, that they seem to take an increased interest in supporting the gospel. During the past half year there has been more given to the Society, including some money in hand, and which will be sent in a few days, than was given in any former year, when the church was one-third larger than it is now. The members are poor, but I have not neglected to teach them their duty on this subject, and they seem willing to do what they can.

During the past year I applied to the Religious Tract Society for a circulating library for the church and sabbath school, and with their usual generosity, the Committee made me a grant of eighty-eight volumes, value £5 6s. 9d., on our payment of £2. These books are doing much good. When I came here I found that intemperance prevailed to an alarming extent in this neighbourhood, several of those who had been members of the church having fallen by "strong drink," and consequently were excluded. In April last I formed a Total Abstinence Society, which numbers now upwards of one hundred members, and which has already done much good. Some drunkards have been reclaimed, and many who were on slippery ground have got their feet stayed, and have been kept from temptation.

One of those added to us by baptism was a Romanist until about the end of April last, when he came to reside in this neighbourhood. He was then invited by one of the brethren to come to our chapel. He came, and heard "the story of the cross." It was new to him;

he heard it with interest, and "the Lord opened his heart to attend to the things spoken." I soon found that he was one of the regular members of our congregation. I gave him a couple of tracts, which I selected as suitable to his case. These he carefully read, and as I found that he was studying the Scriptures and regular in his attendance on public worship, I visited him again, and earnestly pressed upon his attention the necessity of decision of character in regard to eternal things. What I said to him then was "a word spoken in season," as he subsequently stated. He was baptized last month, and I trust he will have grace to "walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Our day school is the means of doing considerable good, both to the children of our own members and others. Besides literary instruction, the master, John Graham, who is one of our own members, gives them religious instruction, which, by the Divine blessing, we have reason to hope, will tell in after days. I also visit the school occasionally, and press upon the young folk the nature and importance of eternal concerns. The mistress of the school, Jane Graham, gives instruction to the females in knitting and the various branches of needle-work, by which means they will be prepared for occupying situations of usefulness in after life. The average attendance is about forty. We have also a sabbath school, which is attended by upwards of thirty, and in which five teachers give religious instruction. I preached to the sabbath school children on Christmas day, and early in the new year I held a public examination of the school, and gave suitable presents of small books to the children, according to merit.

I have sub-stations in Newtownards, Balloo, and Grey Point, at which considerable numbers attend, some of whom, there is reason to believe, never hear the gospel elsewhere. I also occasionally preach in Carrickfergus, where the brethren who live there meet as a church, and they are desirous that I should visit them as often as possible. Besides our two stated services here on the Lord's day, we have a prayer-meeting on Monday evening, and on Tuesday evening I preach in Newtownards, and on Wednesday evening we have a lecture in the chapel, which gives me only Thursday evening for the other visitations, as I wish, as far as possible, to reserve Friday and Saturday for study.

Thankful to the Lord for what measure of grace has attended my humble efforts to promote His glory, I would earnestly but affectionately entreat for an interest in the prayers of Christian friends in England, that I may, with more entire consecration of soul, during the coming year, labour successfully for the spiritual welfare of Irishmen.

The following is Mr. ROBERT CARSON'S report. He is located in the district where his respected father laboured before him:—

I have much satisfaction in supplying, at your request, a brief report of the past year. The season has been on the whole one of the most encouraging character. We have not, indeed, made rapid, but we have made steady progress; and nothing has occurred in any department of labour seriously to retard the work.

STATE OF THE CHURCH.

Since the lamented removal of my late beloved father, the church has never been, I believe, in all respects in so good a state. My efforts at the restoration of discipline, referred to in my last report, have been crowned with the most entire success. Order is re-established, harmony restored, and the laws of the kingdom of Christ carried out, not only with the concurrence, but at the earnest desire of the whole body; this to me is most encouraging, most delightful, indeed without it I could not proceed a single step in my work.

I am also pleased to observe a growing interest among the brethren in the prosperity of the cause. That careless state of feeling induced by a despair of success, lately characteristic of the church, has almost wholly disappeared; and nearly all the brethren, perhaps indeed I might say all, appear to entertain the liveliest hopes and desires in relation to our Zion, their attendance at public worship is much more regular, while they seem increasingly interested in the services of the sanctuary, they also take a lively interest in the meetings held throughout the neighbourhood, at all of which, in their respective localities, they constantly attend. Many of them, too, are engaged in sabbath school teaching, and various other means of usefulness; and in all they appear more zealous than formerly. I do trust they are growing in the knowledge and grace of our Lord Jesus Christ.

In a pecuniary point of view the church now is far in advance of the church at any former period. Indeed until lately it was a reproach in this respect. When numbering 350 under the pastorate of my late father, and 260 under mine, it did not contribute towards the maintenance of the cause within several pounds of what it now does. I am bold to say, that when the present number and present circumstances of the people are taken into account, and contrasted with their former number and former circumstances, they will be found to contribute not less than four times as much as ever they did before; and I believe they contribute considerably more than most other churches now connected with the Society. I mention this, not in the way of boasting, but believing it to be the

truest indication of the state of the cause I can submit to your attention. That church must be growing, which in this respect is striving to reach the point of duty.

From our statistics for the year, which I subjoin, you will learn our visible amount of success: good not yet seen, we trust, has been accomplished.

Admitted	15
Dismissed	2
Excluded	1
Died	1
Clear increase	11
Present number	159

STATE OF THE CONGREGATION.

This differs somewhat from that of last year, the attendance is considerably better, and the interest taken in the services of the church more marked; there are some, however, who have yet to be roused to a sense of their duty in attending on the means of grace; and there are others who, while they wait on those means, seem to care little for them; with both classes we are labouring not without the hope that, through the divine blessing, they may be brought to a right state of feeling.

STATE OF THE SABBATH SCHOOL.

Our sabbath school is healthy and vigorous. It has not, indeed, greatly increased, but it has gathered a measure of strength and solidity, unknown for many years, and is steadily progressing in the attainment of scripture knowledge. It is now under the management of a worthy brother, received during the year from the Presbyterian body, and lately made a deacon in the church. This brother, with some thirteen teachers, is anxiously engaged in the work; may they soon be repaid in a rich harvest of souls. The school numbers 110 in constant attend-

ance. Besides this school there are some others conducted by members of the church in private houses; and these, I am happy to be able to say, are favoured with a like measure of success.

STATE OF THE PREACHING STATIONS.

Matters being somewhat arranged and settled in the church, a short time since I opened several stations for preaching the gospel. Some of them are regular, others only occasional. I manage to have three or four in the month, which is as much as I can rightly attend to. In two of the stations I preach in a town or market-hall, in one in a large school house, and in all the others in private houses. Generally all the places are filled with attentive and anxious listeners. At none of the meetings have we fewer than forty; and at some of them we have above 200. In Draperstown, three miles from Tubbermore, our best station, there is a regular attendance of 200. At our last meeting a friend counted 230. I am delighted to preach to this most interesting congregation, composed as it is of all denominations, and anxiously desirous for the gospel. I feel convinced the Lord has here opened a great and effectual door, and that he will not withhold success. My chief supporters are a Presbyterian and an Episcopalian, who spare no trouble to collect the people. I carefully avoid all disputed points, and preach simply Christ crucified.

I cannot conclude this mere outline of a report without earnestly entreating the prayers and sympathies of the committee on behalf of the cause at Tubbermore. Their fostering hand, under God, has already in a great measure restored it to life and vigour. Let the n not now forget it, especially at a throne of grace. And may the good Lord, in answer to their supplications, send us down a blessing we shall not have room enough to receive.

The gross results, so far as they relate to the numerical increase or decline of the churches may be summoned up as follows:—

	Died, removed, and excluded.	Added.	Decrease.	Increase.	Total No. of Members.
Ballina.....	14	4	10	...	55
Coolaney.....	1	...	1	...	6
Easkey.....	4	...	4	...	13
Cork.....	1	5	...	4	25
Kilcooley.....	...	...	...	...	20
Athlone.....	...	...	...	...	9
Parsonstown.....	...	8	...	8	...
Coleraine.....	11	6	5	...	62
Conlig.....	19	7	12	...	60
Banbridge.....	...	10	...	10	41
Belfast.....	5	12	...	7	49
Tubbermore.....	4	15	...	11	159

In presenting the foregoing returns your Committee are painfully affected by the thought, that it is in all probability the last time that some of the districts

named will appear in their report. From circumstances, to which they are about to refer, it has been deemed necessary to give notice that, at the close of the current quarter, the Society will cease to retain its stations at Rahue and Fербane, Parsonstown and Kilcooley Hills, the services of Messrs. Mullarky and Wilson being dispensed with; and the aged pastor of the churches at the two first mentioned places retiring on an allowance of £40 per annum, an acknowledgment of his long course of labour, and some provision towards his future support.

In respect to these districts, cultivated through so lengthened a period, and regarded, in common with all the other portions of the Society's spheres of operation, with so much prayerful anxiety, the Committee believe that the seed sown has already borne fruit to the praise of the riches of the divine grace in some, now flourishing in the courts of the Lord's house in their own or in distant lands, and in others, who have joined a loftier fellowship, and have become sharers "in the inheritance of the saints in light." And it is their earnest desire—mingled, they may add, with a strong confidence, that should their own denomination again plant its representatives there, or some other branch of the household of faith thither direct its missionary efforts, they may find the fields, "white already to harvest," and be able to bear their willing testimony,—“other men laboured, and we are entered into their labours.”

From the very commencement of the past year, the financial state of the Society occupied the close attention of your committee. Although at the last anniversary they were permitted to report a slight diminution in the long standing debt, they felt—both as men of business, and especially as Christian men—that an encumbrance, so depressing in its influence, and unseemly in its aspect in relation to the cause of God, should no longer be suffered to exist. With a view therefore to its removal they early issued an appeal, in the shape of a letter from the Treasurer, requesting such additional contributions to the general income of the Society, as might leave a surplus at the close of the year, available for at least its partial liquidation. The principle embodied in this proposal is, in the judgment of your Committee, the most legitimate one for an institution, thus circumstanced, to adopt; and they ventured hopefully to anticipate, that it would have commended itself to those who are interested in the spiritual welfare of Ireland, and the efficient working of existing instrumentality, confessedly adapted to her need. To their sorrow, however, excepting from a few honoured friends, no response came; and feeling, that to appeal further would injure the interests of the Society, and lower the dignity of the cause committed to them, they resolved to proceed at once to a moderate reduction of the agency. The investigations necessary to this were in progress, and some changes had been already agreed to and notified, when it was found that the numerous meetings, originating in the papal movement on the one hand, and the special efforts of a sister Society on the other, for the succour of those, whom pestilence had rendered destitute, as it swept over the length and breadth of Jamaica, were seriously affecting the usual receipts, and it became evident, that unless your Committee grappled even more resolutely with the necessities of their position, and undertook a more extensive reduction than they first contemplated, the difficulties of their successors in office would be materially increased. Compelled therefore to further revision, they determined to examine into every part of the Society's operations most closely, and to remove those branches which appeared the least fruitful, and consequently the least worthy to be retained.

One result of this investigation has been, that besides the changes before alluded to, the Committee have come to a unanimous decision entirely to discontinue the system of readers. In this they have not acted on their own convictions alone. Many of their agents were found to be most strongly in favour of such a step; in addition to which, valuable, independent testimony was obtained, unhesitatingly tending to the same conclusion. Two of the readers, Messrs. Nash and Walsh, it is proposed to retain in some other relation to the Society than that which they have hitherto sustained.

The operations of the mission in Sligo district, consisting entirely of schools, and involving a large annual outlay, it has been notified must cease on the 24th of June next; and these items of retrenchment, with the giving up of one school attached to the station at Ballina, will reduce the expenditure of the Society by no less a sum than £585 per annum. Nor would the Committee be justified in

forbearing to add, that from what they have ascertained during the closer examination they have thus been led to institute, they see reason to regret that some of these alterations had not been made at an earlier period.

Should it be said that such reductions will dispirit the friends of the Society, and tend to lessen their zeal on its behalf, your Committee can only reply, that they have done what they believe to be right in the sight of God, and calculated to promote the permanent interests of the cause. Moreover, they purpose, coincident with these reductions, to make renewed and judicious efforts to augment the funds, and what is of the first importance, to re-establish confidence in any quarters where it may have been in any wise weakened. And if enabled by these means to discharge their present liabilities, they hope then to be in a position to send forth more labourers into the vineyard, either to resume former spheres, or to break up new ground, men of superior mental endowments, and deep and unaffected piety, who, baptized in their Master's Spirit, will come with holy energy "to the help of the Lord, to the help of the Lord, against the mighty."

The Committee have to express their thanks to their esteemed friend, Joshua Whitaker, Esq., of Bratton, for his kindness in visiting and inspecting, during the course of the last summer, the farm at Ballina, which, it will be remembered, was taken on lease by the Society, and has been supported solely from the funds forwarded for relieving the temporal necessities of the poor. The Committee are indebted to Mr. Whitaker for a most lucid and comprehensive report on its state and prospects. He confirms them in the opinion that it is a matter of satisfaction that the experiment has been made, but suggests certain points to be reconsidered, should it be determined to continue it. As, however, the Committee have the option of terminating the lease in November next they have deemed it expedient to give the proprietor notice that their holding will then cease.

Circumstances that have transpired, and the difficulty experienced during the recent inquiry, in obtaining definite information on many important points, have convinced the Committee, that it is not only desirable, but essentially necessary that there should be a frequent and regular inspection of the stations, schools, &c., by some competent and responsible party, in whom the Committee, the agents, and the constituents of the Society can place unqualified trust. The brethren in Ireland desire this. They wish for the visits of one, to whom in the freedom of conscious friendship they may communicate the difficulties of their position, and lay bare the feelings of their hearts,—whose sympathy they may turn to with gladness, and whose counsel they may follow with profit. As a link of connexion between them and the Committee, also between the Committee and the churches at home, a brother so employed would, they are satisfied, if possessed of the right qualifications and a man of the right spirit, be a great blessing, under God, in forwarding the work of evangelization, as well as promoting the joy and good of His chosen.

Believing this spirit and these qualifications to be united in Mr. Bugby, for some time the pastor of the church at Waterford, and successor to their lamented friend Mr. Hardcastle, they have invited him to take the proposed office, and they have much satisfaction in stating that he has consented to do so. One moiety of his time will be devoted to Ireland, and the other in representing the Society at home. It is hoped, that with facts fresh from the field, his visits will be acceptable, and that the design of his appointment will, in each respect, be entirely fulfilled.

One other point in connection with these alterations remains to be noticed. Mr. Williams having intimated his willingness to retire from the Secretaryship, should the Committee think that he could serve them more advantageously, either by devoting himself exclusively to the travelling department, or what he would much prefer, by proceeding to Ireland, and engaging in direct missionary labour there; after giving the subject their best consideration, the Committee placed on their minutes a unanimous resolution, expressive of their high sense of the disinterestedness and zeal which Mr. Williams had manifested throughout his connection with the Society, and their strong desire to retain his services, though they deemed it advisable that those services should be rendered through some other channel, as it was their decided conviction, that the exigencies of the mission required some gentleman of longer experience in the conduct of religious societies, and more

extensively known to the members of the denomination at large, to fill the office in question.

The duties devolved upon Mr. Bugby, embracing the representation of the Society's claims over so large a portion of the year, the Committee felt themselves less fettered in looking out for a suitable successor to Mr. Williams, as the travelling and public advocacy of the cause could be sustained without difficulty by Mr. Bugby, with the customary occasional employment of other of the agents, or of ministerial brethren, who are always willing to lend their aid. The conduct of the home affairs, especially in the present position of the Society, will need a very large amount of time and energy, and they were of opinion that adaptation in this respect was the chief point to be regarded. With these views they unanimously adopted the following resolution,—

“That this Committee unanimously concur in inviting their esteemed friend and long co-worker, the Rev. W. Groser, to become the Secretary of the Society, assured that his great experience, his known administrative talents, the position he occupies in the Baptist denomination, and his tried attachment to this Mission, eminently qualify him for the post. While his acceptance of it would, the Committee have every reason to believe, be attended, under God's blessing, with real and permanent advantage to the cause they are labouring to serve.”

The Committee rejoice to state, that Mr. Groser, having solemnly and prayerfully considered this resolution in relation to his other existing engagements, has given to it a willing and hearty response; and, as an earnest of the spirit in which he contemplates the discharge of the duties involved, they cannot forbear to quote the following passages, from the letter which conveyed to them his compliance with their wishes.

“The ample opportunity you have had to form an estimate of my qualifications for the work, the kindness of the resolutions you have passed at your recent meetings, and the paramount importance of Ireland as a sphere for missionary exertions in the present state of Europe, seem to leave no alternative, but to render it imperative upon me to treat your voice as the voice of God's providence. I am perfectly sensible of the arduousness of the undertaking, but as it is an omnipotent Patron whose kingdom we are seeking to advance, one who is not only strong but able to communicate strength, not only wise but able to impart wisdom, I conceive that we ought not to shrink from any service to which he apparently calls us, because it requires powers greater than our own. At the approaching annual meeting of your subscribers therefore, should the constituency concur in your views, I shall accept the appointment, relying on the aid of our Almighty Redeemer, and I shall thenceforward endeavour to serve the society as its secretary to the best of my power.”

And here your Committee would close, but they are reminded that they have not *all* returned to render an account of their stewardship, and they would be doing injustice to their feelings, did they omit an affectionate reference to their late friend, Mr. Penny, the termination of whose course on earth, and the commencement of whose service in heaven, the past year has witnessed. Till within a very short period of his death, he joined them in their deliberations, and manifested to the last his interest in the welfare of Ireland. An aged disciple, he has descended to the tomb full of years, and long will his name and his memory abide with the colleagues he has left for a season behind. May the thought of that “cloud of witnesses,” thus ever and anon increasing, animate to more devotedness the saints of the living God. The time for exertion daily lessens, while the obligations of our Father's goodness daily multiply. Let us then “gird up the loins of our minds,” and “be steadfast, unmovable, always abounding in the work of the Lord.” Your Committee are privileged to bring before you a noble sphere of usefulness;—a Society, in the truth of whose principles and the worthiness of whose claims they feel every confidence—a service, from which, amidst all its anxieties and crosses, they have themselves derived much spiritual satisfaction, and a hope, which, though its fulfilment may tarry, yet, based upon God's own promise, “maketh not ashamed,” and brightens the dark present of Ireland with a future of joy and praise. That love, already referred to, will not be without its recompence, and months, nay, years of anxious effort shall not want their reward, if through the blessing of the Most High, resting on the means that have been

employed, the gospel of our Lord and Saviour should be received in its simplicity and power, and that happiness, so long a stranger there, should once more be found on her peopled shores. Then shall "her light break forth as the morning," and her "health shall spring forth speedily."

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Reading	6	15	0	Athlone	3	15	0
Coventry	11	13	0	Cork	1	0	0
Oxford	10	0	0	Belfast	22	6	2
Tring	3	6	0	Coleraine	5	6	6
Liverpool	35	8	0	Tubbermore	4	0	0
Do., Ladies of Pembroke Chapel	5	2	6	Londonderry	6	6	6
Birmingham	43	16	5	Moate	3	3	6
Bratton, additional	5	18	10	Newtown	1	12	0
Tewkesbury	2	17	5	Letterkenny	6	16	0
Lockwood	1	2	6	Conlig	2	5	0
Plymouth	14	19	6	Ballymore	0	5	0
Louth	4	15	0	Ballina	6	3	6
Bures	3	0	0				
Earl's Colne	1	0	6	SCOTLAND.			
Bridgwater	17	5	7	John Alexander, Esq., Banffshire	1	0	0
Windsor	1	0	0	J. Alexander, jun., Esq., ditto	1	0	0
Bristol, additional	7	2	0	J. I., a Friend, by Rev. C. Anderson, for Native Irish Scripture Readers or Schools	30	0	0
Amptill	2	12	6	Miss Pringle, by ditto	1	0	0
Leicester	25	3	4				
Cheham, additional	6	6	6	LONDON.			
Bildestone, per Rev. C. T. Crute	2	10	0	Hon. and Rev. B. W. Noel	1	1	0
Ford Forge	3	0	0	B. B., for two years	2	0	0
Coseley	3	0	0	Mr. Welch, Mitcham	1	1	0
Chard	3	0	0	E. T.	0	10	0
Saffron Walden	7	0	1	Mr. P. Renard	1	1	0
Preston	3	7	6	Mrs. Renard	1	1	0
Blackburn	0	10	0	W. D. Hanson, Esq.	1	1	0
Burnley	1	12	0	Prescot Street	12	0	0
Oldham	2	11	0	Lewisham Road, additional	0	12	4
Bacup	6	15	6	Regent Street, Lambeth	3	11	3
Cloughfold	1	2	6	Keppel Street	7	11	6
Haslingden	2	5	0	W. Blackmore, Esq.	2	2	0
Rochdale	4	15	1	Miss Eames, Hackney	0	10	0
Manchester, additional	0	15	2	J. K. Phillips, Esq.	0	10	6
Ashton	2	2	6	Horsley Street, Walworth	7	1	6
Staley Bridge	0	5	0	Providence Chapel, Shoreditch	3	10	0
Accrington	5	10	6	Hackney	5	16	7
Halifax	4	3	6	Church Street	2	10	0
Maidstone	1	15	0	Eagle Street	8	8	0
Berwick	7	0	0	Received from Collector, additional	30	15	0
Falmouth	1	14	8	S. M. Peto, Esq., M.P.	20	0	0
Southampton	0	10	0	By Miss K. Watson, Camberwell	6	17	6
Kettering	4	10	0	E. T.	0	10	0
Hanley	3	0	0				
Beaulieu Rails	1	1	0	Donations—			
Milton	1	0	0	From a fund for religious purposes, at the disposal of Messrs. B. Baker, S. Green, and Richard Saunders	20	0	0
Pershore	8	4	6	F. W.	10	0	0
Morpeth	0	10	0	G. E. Foster, Esq.	20	0	0
				J. G. Barclay, Esq.	5	0	0
IRELAND.							
Dublin	22	14	4				
Banbridge	10	13	4				
Parson's Town	4	17	6				

We intreat our friends who have promised collections, &c., to forward them immediately Several churches which collected for us last year have not yet done so.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITON, Esq., Lombard Street; by the Rev. WILLIAM GROSER, Secretary, 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.

JUNE, 1851.

MEMOIR OF THE LATE REV. W. F. POILE.

BY THE REV. J. P. MURSELL.

RELIGIOUS friendship, like all else which is great and good in this transient and changing state, has its sorrows as well as its joys. The brightness which it sheds, while it lasts, on the short and chequered path of life, is destined sooner or later to sadden into gloom. Its gentle and sacred sympathies, its cheering and sustaining solace, its wise and generous counsels, its mysterious and divine charm, are but faint though beautiful shadows, they resemble less the steady and serene heavens (fit emblem of the friendship of God) than the mantling clouds as they float in stately but vanishing form across the summer sky. David unexpectedly mourned for Jonathan, to whom his heart was knit, amidst the mountains of Gilboa; Elisha, with sublime abruptness, parted with Elijah, whose high discourse cheered and fired his breast, on the banks of the Jordan; the beloved disciple leaned at one hour on the breast of his divine Master, while on the next he stood a

stricken and desolate witness of the heartless tragedy of the cross.

Are the pleasures incident to such a friendship compensative of the severities attendant on its loss? Is the genial glow, which it never fails to awaken and sustain, a rational equivalent for the melancholy and death-like chill which ever accompanies its decline? Is the radiance which during its brief term it throws around us, worth the shade and the darkness to which it never fails to conduct us—is the heart which cherishes it, in its intenser forms, with the certainty of its speedy interruption, to be commended, or is it to be rebuked? is it the more to be envied or to be pitied? If the issues of these hallowed alliances are to be bounded by narrow temporary limits, surely something might be said in favour of the stoicism which avoids them. If they are, essentially, to live and die with the natural history of those who indulge them, the sacrifice they entail is out of proportion with the

benefits they confer. But if the present condition of our being be disciplinary, be preparatory, be introductory, if these cherished associations carry within them the germs of a loftier and an indefinitely vaster communion, if they be but suspended but not suppressed, interrupted but not destroyed, the discrepancy is gone, the problem is solved—the shadow only is with us, the substance is to come. The sacred and divine affinities which spring up under the agency of the Christian faith contain within themselves a moral argument in favour of the great organic truths which that faith teaches. There is a profound and mystic harmony between the theory and the spirit of genuine Christianity. There is in it a philosophy too opulent and deep for any finite mind to fathom.

The delicate and vital sentiment of Christian friendship has recently received a shock, throughout a somewhat extended circle, by the unlooked for removal of the Rev. William Frank Poile, who died on the 8th of February last, aged forty-six years.

During his boyhood which was spent with his parents in Surrey, Mr. Poile appears to have had some religious impressions, which were strengthened, on his being placed, when fourteen years old, under the tuition of a "member of an independent church, who was very pious and took great pains to instruct his pupils and prayed earnestly for their salvation." He remained a short time "under the instruction of this man of God," when he removed into Wales, devoting his time to agricultural and horticultural pursuits, in which he took a deep interest and which afforded him grateful recreation throughout the after stages of his life. During his residence in Wales he heard a sermon from an evangelical minister of the church of England (in which communion he was brought up), which greatly impressed his mind, and appears, under the divine

blessing, to have laid the foundation of that change of heart which was afterwards evinced. Not finding congenial society among the members of the endowed church, he sought it in the fellowship of the Wesleyans and the baptists, by whom he was surrounded. His intercourse with this latter section of the Christian church, led to his inquiring into the validity of adult baptism, and ultimately to his public observance of it. "After," he says, "weighing the matter for sometime and making it the subject of prayer, I resolved that I would act out my convictions, though by so doing I should lose every earthly friend. Accordingly I offered myself to the English baptist church at Merthyr Tydvil, Glamorganshire, then under the pastoral care of Mr. Thomas Harris, was accepted and baptized in the river Taff, near to the very spot where I had first seen a baptism, and where I had been disposed to sneer at the followers of the Lamb." Occupied in teaching in the sabbath school, he was required occasionally to address the children, and sometimes to speak at the meeting for social prayer. The pastor of the church, perceiving that he possessed gifts which adapted him to public usefulness, very wisely offered every encouragement for their cultivation, and after preaching for about sixteen months, he was recommended by the church to devote himself to the Christian ministry. "I was sent," he says, "with some others (who like myself had not received the advantages of a classical education) for twelve months to Mr. James Simmons, pastor of the church at Olney, and I desire very gratefully to acknowledge my obligations to that gentleman for the advantages which I derived from his instructions, and to the friends there for the kindness I received from them." At the expiration of this term he was received as a student into Stepney College, then under the presidency of the

excellent and accomplished Dr. Murch. "I spent," he writes, "three years in the College, it was to me a season of much anxiety, much pleasure but more profit, and I would wish to record my obligations to its supporters, and especially to my esteemed tutors for their great kindness and continued friendship."

On completing his studies Mr. Poile accepted an invitation to the pastorate of the baptist church at Lynn, in Norfolk, where he laboured with indefatigable zeal, attended by unequivocal marks of divine approbation, for about seven years. His ardent and unceasing exertions undermined his constitution, and compelled him at length to resign his charge. During his residence in this place, he secured the esteem and attachment of the people of his charge, and commanded the respect of the inhabitants of the town. "By all" writes one of his friends still living at Lynn who shared under him church fellowship, "his union with them will long be remembered with very hallowed pleasure, and when his affliction compelled him to resign his oversight of them, while the voice calling him away was clearly the Great Shepherd's, yet it was reluctantly they could let him go." It was while residing in Lynn that he married Miss Elizabeth Bradley, a union which proved a comfort and a solace to him throughout his remaining years.

After a season of repose he entered with improved but still very impaired health on the duties of the ministry in connection with the church assembling in Keppel Street, London. Though, on the testimony of a respected member of that society, "there were many additions to the church during the earlier part of his ministry," things appeared to him to wear a discouraging aspect, so that after the lapse of three years he retired from this position.

It was during his residence in London,

that it pleased the Sovereign Disposer of all events, to take from him and his beloved wife their little girl aged two years, and only eight months after, her brother about five years old, a calamity from the pressure of which he seemed never to recover. This painful dispensation threw, as he once said, a sombre air over everything, and made the world appear to him a perfectly different place.

Mr. Poile now received and accepted a request to take the oversight of the baptist church assembling in Agard Street, Derby, in which town he continued to labour with occasional severe interruptions of health, for about three years. The affliction from which he suffered, augmented no doubt by his devotion to his work, and by the anxieties inseparable from it, increased with such violence as entirely prostrate his energies, and to induce his medical advisers to recommend him to desist from all public exertion, advice which he obeyed with a reluctance which nothing but stern necessity could overcome. Though no longer officially related to the people he had so faithfully served, he did not cease to take a deep and lively interest in their welfare, and to be their counsellor and friend. The church of which he was pastor, or rather a section of it, now meets in Duffield Road chapel, and, after passing through many difficulties, is in an improved state under the efficient ministry of the Rev. J. J. Owen.

Our lamented friend being set at liberty from the onerous engagements of the pulpit, and from the local restrictions they usually involve, Mrs. Poile, who enjoys considerable reputation as a teacher of painting, was left free to pursue her profession wherever providence might direct her; and as Leicester offered a wider field of success than that she was occupying, she was induced, at the urgent recommendation

of her friends, to remove to it. The change appeared for a time to exert a most favourable influence on the health of Mr. Poile, so that he occasionally occupied the pulpits of the town and neighbourhood, without inconvenience to himself, and with much acceptableness to others. His services were by no means confined to his own denomination. The last sermon he preached was for my esteemed and talented friend, the Rev. J. Smedmore, pastor of the independent church, meeting in Bond Street chapel, Leicester.

The views entertained by Mr. Poile were those designated moderate Calvinism, that scheme of evangelical truth which lies at an equal remove from licentiousness on the one hand, and legality on the other. His hold on the great doctrines of the gospel was firm and enlightened, and his attachment to them earnest and vital, the result at once of a conviction of their truth, and an experimental acquaintance with their worth. The ministerial character with him, so far from being merely professional, or built on the ruins of simple personal godliness, was its beautiful and spontaneous growth, deriving from it its power and its charm. The exercises of the pulpit were, in his case, the emanations of a sanctified heart as well as of a disciplined mind, and were closely identified with a most sensitive conscience. No one who heard him could doubt the purity of his motive, or the simplicity of his aim. His expositions of divine truth were plain and lucid, seldom or never obscured by affected niceties or useless speculations, and were eminently practical in their tendency. He had no sympathy with the modern wisdom which seeks to adapt the gospel of the grace of God to the varying tastes of men, or to the ever-shifting temper of the times, as though eternal verities could, without detriment to their dignity and glory, be cast into

transient and temporary moulds, or be made to accord with the Protean shapes of a "philosophy falsely so called." Making no pretensions to the profounder or the more brilliant attributes by which some men are distinguished, it was not to be expected that these could impart even an occasional hue to his public ministrations. But the solidity of his understanding, the extent of his biblical and general knowledge, the earnestness of his spirit, and above all, the depth of his piety, eminently qualified him for his work, and secured for him the esteem of the devout and the candid, both among the humbler and the better informed class of his hearers, — they rendered him an ornament of that ministry which he sustained, and from which, alas! he has been so early withdrawn—a ministry whose substance and *animus* were, "We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called both Jews and Greeks, Christ the wisdom of God and the power of God."

Some excellent and distinguished men have entertained the notion that the integrity of biography requires an accurate and full delineation of the defects as well as the excellencies of its subjects; that not only the lights but that the shades of the character should be brought out in marked relief. This opinion derives some plausibility from the abuse into which this department of literature has sometimes fallen—from its being too frequently rendered the vehicle of fulsome laudation and indiscriminate eulogy. But surely the injudiciousness of the artist cannot be admitted as an element in forming a judgment of the rules of the art itself. The true idea of Christian biography might after all consist rather in a quiet and sober portraiture of the virtues of good men, than in searching after their faults. It might bear less analogy to the dissecting room of the surgeon than to the

studio of the sculptor, in which the aim is to catch the beauties, rather than to develop the deformities of the human frame—where the eye delights in perfect features and graceful forms. Who would wish to see the distortions and discrepancies of physical life chiselled in marble, and paraded before the general gaze? The study of them may be useful and proper in its place, but the spacious gallery or the stately saloon are not their appropriate theatres. Neither, as seems to me, is any great advantage likely to accrue from exhibiting before society, in the records of biography, the less lovely features of those whose lives are deemed worthy of a record at all. We are, unhappily, too conversant with sin and with infirmity, to be in danger of forgetting their existence in the occasional contemplation of a life in which they are postponed to the graces—in which, instead of being scrupulously obtruded on us, they appear in the distance like a stray cloud, which dots but cannot obscure the evening sky. What would be thought of him who, in the social circle evinced a prurient tendency, whenever an absent friend was named, to dilate on his deficiencies, or to spread out with careful solicitude his graver faults? Who would not rather admire the conduct of one who should take a benevolent delight in descanting on the excellencies of another, to the temporary oblivion of the drawbacks which probably might attach to them? If, then, an enlightened construction and a generous application of the laws which should regulate social life would lead us to touch lightly (or not at all without necessity) the imperfections which might present themselves here or there in the characters of those we esteem, how much less disposed should we be to show our acumen, and to exhibit our very questionable concern for fidelity, in tracing out and laying bare the blemishes of those whose graces gleam

upon us, in harmony and in purity, through the mists of the silent tomb. If the gracious Father of all have buried the imperfections of his faithful servants, whom he has received to himself, in the depths of the sea, why should we vainly try to keep them floating on its surface? But even admitting the propriety of the severer and more rigid notions of biographic writing, they would find little to illustrate or to feed them in the most correct memoir of our departed friend.

There was a symmetry in the character of Mr. Poile, which, if I mistake not, constituted that silent charm which those who knew him intimately never failed to feel. It was in keeping with itself. It presented no striking points, much less any showy side, but exhibited in combination those qualities which are requisite to convey the idea of a whole. There was nothing in it to arrest the attention of the passing observer—to awaken the admiration or excite the curiosity of the transient guest—nothing so conspicuous, so out of proportion with all else, as to fix the attention even of those who were brought into closer contact with him. He bore not the slightest relation to that class of persons, whose better quality, whatever it might be, is so excessive as to constitute their weakness rather than their strength; as to render them remarkable rather than useful; as to resemble a moral tumour more than a healthy organ, serving to disfigure and exhaust the character it indicates.

Mr. Poile, to be appreciated, required to be known; unlike the man of partial or of showy qualities, who is soon known and as soon forgotten, he appeared to the greatest advantage when most nearly inspected. Not caring to be noticed, and shrinking with a last recoil from all display, his excellences were brought out by circumstances and events—they were not forced to the surface as by some artificial process, but were drawn forth

in obedience to the highest and the purest laws.

He was distinguished by an integrity so unbending as to invest him with a robe of sternness in the eyes of men of more pliant and accommodating make. He shrank from the artifice, the policy, the low expediency, which too frequently constitute the very warp of life, as from a serpent. With him there was no redundancy of profession, no exuberance of urbanity, no adroit dramatic airs. The indices of the inner played with beautiful correctness on the surface of the outer man. Nor was uprightness with him an admired abstraction or a cloistered virtue, but a living, active principle, which reached the minutest details of life. He did indeed "walk in his integrity."

Blended with this granite virtue was a susceptible, generous, and noble heart. Living well nigh at an infinite remove from the ostentatiousness of kindness, his sympathies were, nevertheless, deep, silent, and strong. They did not spend themselves in grimace, in gesture, or in tone, but flowed out in vital sentiment, and in graceful acts. Kindness with him was strengthened by the circumstances which are too frequently observed to weaken and exhaust it, and might be almost said to commence where in some men it is too apt to terminate. The poor, the neglected, the forgotten, were the objects of his tenderest care, while the hapless victims of injustice and oppression awakened an impassioned solicitude, mingled with a righteous and towering indignation towards the haughty and inhuman oppressor.

These qualities combined, raised our departed friend above all that was little in feeling or in conduct, and rendered him quick to discover and free to denounce such littleness in others. He read the foibles of society, and especially of religious life, with a quick though a charitable eye. He saw with emotions

of pity rather than of contempt, men here or there, drifted by circumstances into conspicuous positions, turning with a patronizing air, if turning at all, to those equally talented and devout, moving in obscurer spheres. He regretted rather than complained to observe the friendships of earlier life, cultivated in the cool sequestered shade, sometimes dissolving like snow in the sunshine of after prosperity. It was refreshing to him to turn, in the confidence of social life, from such instances of the feebleness and weakness of our common nature, to the contemplation of mightier and more masculine spirits, to such colossal creatures among ourselves, as Robert Hall and John Foster, men, the splendour of whose genius was well nigh eclipsed by the magnanimity of their demeanour.

Mr. Poile was a firm and constant friend, a wise counsellor and a judicious companion. His piety was chastened and enlightened. He seemed to move at an equal distance from the demure and the frivolous. He delighted to converse on the great things of God, but rather in the shade of retirement, and in the confidence of friendship, than in the wide promiscuous circle. He was of an eminently catholic spirit, retaining his distinctive opinions with a firm hand, but with respectful deference towards the judgment and the feelings of others. He was courteous and dignified towards all, but servile and obsequious to none. The accuracy and Christian propriety of his conduct singularly adorned the gospel he professed. My associate for a time in the study, in the daily walk, in the hour of lightness and in the moment of depression, his disappearance left a sense of solitude which silently but pensively proclaimed his worth. I did not know I had leaned so heavily till the prop was removed and I could lean no more.

The painfulness of the event was

aggravated by its suddenness. He had complained of weakness for some time, but evinced no symptom of approaching decay till within a very short time of his death. He spent the evening with me on a Friday; on the following Wednesday I found him suffering from a violent attack of influenza. On the Thursday he was worse. The malady seizing on a previously debilitated frame proved too mighty for him, and took the form of congestion on the brain, beneath the pressure of which he sank

after a confinement to his room of only two or three days.

He passed away with a steady hope of eternal life, based upon the substitution of the Son of God, leaving a bereaved widow to mourn his loss. Six ministers of the town and neighbourhood held the pall which covered his remains, while a large number of friends, the deacons and members of the churches, followed them to the grave. Greater but few better men have left these mortal scenes.

MEMOIR OF THE LATE REV. JACOB DAVIES,

MISSIONARY TO CEYLON.

BY THE REV. C. B. LEWIS OF CALCUTTA.

At a late public meeting of the Baptist Missionary Society one of the speakers remarked, that the removal of such men as Davies and Merrick deserved a more full record than could be made in a resolution or an annual report; and he expressed a wish that an effort should invariably be made to present the Christian public with a brief narrative of the lives and labours of those who are faithful unto death in the mission field. An interesting memoir of Mr. Merrick, from the pen of Mr. Clarke, has since appeared; but, as far as the writer's knowledge extends, no one has given any detailed account of Mr. Davies. This is remarkable, since the field of his efforts was interesting and hopeful, his intense devotion to his work acknowledged on all hands, and the feeling excited by his death deep and general. Ample materials for a memoir no doubt exist. The file of correspondence at the Mission House must contain full and accurate information upon all the principal events in his foreign career; and his

family connexions, his fellow missionaries, and especially his estimable widow, could furnish ample information respecting his early history and the circumstances of his death.

It is only lately that the writer resolved on making an attempt to supply this deficiency. Love for his lamented brother induces him to do what he can to perpetuate his memory; and his personal acquaintance with him, together with extracts from his correspondence, may enable him to present a narrative in some degree interesting and instructive. It is a matter for regret that the scanty materials from which this memoir is compiled bear almost exclusive reference to the later years of his life; for there is reason to believe that a history of his childhood, his conversion, and his training for the ministry would contain many facts worthy of attention.

Jacob Davies was born February 22nd, 1816, at Newtown in Montgomeryshire. His parents and the circle of his friends were pious, and he thus

grew up under the holy influences of home religion. When fifteen years old he left school, and began to learn a business—we believe, that of a blanket manufacturer. About the age of seventeen, the religious impressions which had been made upon his mind from infancy having issued in his conversion to God, he was baptized. He soon afterwards commenced preaching in the villages around his home. His prospects in business were most encouraging; a fair road to affluence was open before him, but his desire for the ministry overcame all worldly considerations. He entered Horton College, Bradford, in 1840, and applied himself to his studies with the greatest diligence and success. Habits of thought and self-discipline previously acquired, enabled him fully to appreciate and improve all the advantages which were afforded him; and his piety and integrity of character secured the respect and love of his tutors and fellow students. His studies at Bradford were continued until the early part of 1844, when he offered himself to the Committee of the Baptist Missionary Society, was accepted, and appointed to labour in the island of Ceylon. On the 12th of March, he was solemnly designated to this service in Westgate Chapel, Bradford; and on that occasion gave a most touching account of his conversion, together with a statement of his motives for choosing to labour in a foreign land. This excited, it is said, “the deepest interest, evincing as it did, a clear, enlarged, and solemn apprehension of the trials, difficulties, temptations, and responsibilities of a missionary life.” After receiving very many proofs of the high esteem and affection in which they were held, Mr. and Mrs. Davies embarked in the Brunette, in the month of May.

At this time there were two baptist missionaries in Ceylon: Mr. Daniel, re-

siding in Colombo; and Mr. Dawson, at a distance of about seventy miles, in Kandy. The former was engaged in abundant English and Singhalese preaching in the two chapels in Colombo, in the management of numerous stations and schools in the villages, in bazar and village preaching, and also in the education of a class of young natives gathered out of the churches and designed for preachers to their countrymen. Mr. Dawson was occupied specially in superintending the Mission Press, but he was also engaged in preaching and various missionary labours, both in and around the city of Kandy. The intention of the missionary committee was that Mr. Davies should, until further aid was sent to the island, settle at Kandy and relieve Mr. Dawson of a portion of his work. But the unexpected removal of one of these missionaries, before the Brunette had been a month at sea, rendered other arrangements necessary. The health of Mr. Daniel had for some time been so infirm as to excite the fears of his friends that his life was drawing to its close: he, however, persisted in all his labours, until on the 26th of May, whilst preaching in the Pettah Chapel his strength suddenly gave way, and his extreme danger became apparent. All that medical skill and attention could do to restore him was done; the most tender care was afforded him in the family of the Chief Justice of Ceylon, to whose house he had been removed; but after lingering until the next sabbath day he “fell asleep.” The surviving missionary, Mr. Dawson, hastened to Colombo to carry on the work of the station and to wait the arrival of Mr. and Mrs. Davies. They reached Colombo on the 16th of September, and were cordially welcomed by the missionaries and other friends. After deliberation, it was arranged, that Mr. Dawson should return to his former

post, leaving the newly arrived missionaries to sustain the heavy and numerous responsibilities of the Colombo station.

It must be seen that the position of Mr. Davies was one of much difficulty. Without knowledge of the native language, or acquaintance with native character, he had at once to enter upon the offices which had been vacated by an old experienced missionary, and which had proved too numerous and arduous even for him. But the difficulties of the case did not daunt him, and he at once applied himself to his work—preaching three times in the week to the English congregation, and once by interpretation to the Singhalese; visiting, as often as he could, the village stations, and directing the labours of the native pastors. He at once recognized the importance of educating the young preachers whom Mr. Daniel had collected, and he strove with untiring zeal for their improvement; introducing them to the Greek Testament and to Logic, as well as carrying them forward in the studies they had previously commenced. The financial accounts of the mission also called for much of his attention. The almost sudden death of his predecessor left matters in a state unintelligible to a stranger; and with characteristic love of exactness, he laboured to bring the scattered accounts into a satisfactory state. It is much to be regretted that he should have done this at the sacrifice of the rest and relaxation which his constitution required: after a day of toil he frequently permitted himself to be occupied with matters of this kind so as not to seek rest until the morning. It may be remarked here that none of these duties were discharged in a hasty or careless manner. Whatever Mr. Davies undertook he performed conscientiously and thoroughly. His pulpit exercises in particular were prepared

with the greatest care; and the time devoted to this study was all sacred to the purpose, so that he would scarcely break in upon it for his necessary food. In the midst of duties so numerous and engrossing, he had little time for studying the Singhalese language; but all he could command was appropriated to the task.

In these arduous toils the health of Mr. Davies was gradually undermined; and about a year after his arrival in Ceylon, he consented to give up the class of native students. His reasons for this were twofold: the Committee had arranged to send out a missionary for the special work of educating such young men; and, on the other hand, the students pleaded Mr. Daniel's promise that they should be detained under instruction a few months only. Mr. Davies, therefore, discontinued his labours in this respect, and waited for the expected succour from England. The relief thus afforded him was valuable, but it did not suffice to restore the strength he had lost; he continued to sink in health, and when on the 15th of January, 1846, Mr. Allen and the writer arrived at Colombo, they were painfully surprised to see his wan appearance and his evident feebleness. In pursuance of instructions received in England, Mr. Allen proceeded to Kandy, while his companion took up his abode with Mr. Davies at Colombo. But now that the help so long expected had arrived, his strength immediately failed, and some serious fears were entertained that his work was done. Complete change of air and relaxation from labour were absolutely necessary, and in the beginning of February, Mr. and Mrs. Davies and their infant went to Kandy, whence in a few days they removed to Kotmale, near Ambegamua; where, through the kindness of influential friends in Colombo, a gentleman's bungalow was placed at their service.

Here in a desolate, but lofty and salubrious situation, they spent about a month, with very little immediate benefit to the invalid. On his return to Colombo in April, however, it was evident that he had derived great advantage from the change and rest he had enjoyed, and he cheerfully returned to his beloved labours. In dividing the work of the station, Mr. Davies, in accordance with the directions of the Committee in London, retained the general superintendence of the substations, while the charge of the contemplated academy was assigned to his colleague; Mr. Davies remained sole pastor of the English church in the Pettah, and the writer stood in the like relation to the Singhalese church in Grand Pass.

The management of the village stations gave Mr. Davies much anxiety. One or two circumstances which occurred at the commencement of his sojourn in Ceylon led him to doubt the piety of many of the church members and of a few of the native preachers. We may cite a case from a letter addressed to the secretary of the society; which, however, he states to be the worst he had met with. "A native preacher brought me his monthly account, described his labours and success, the number of villages in which he had preached, the thousands who had heard from his lips the word of life, his openings for usefulness on every hand, with so much simplicity and apparent sincerity, that I believed him to be for the most part correct; when in two or three days afterwards, I found that he had been away from his station three whole weeks in that very month, and moreover that his conduct in all respects is very unsatisfactory. This station is about fifty miles from Colombo. There is no regular road or river by which it can be approached. This is the case with many of our stations;

isolated, distant, almost unapproachable, and unvisited, and, worse than all, occupied by unwise and unworthy men." In order to avoid such duplicity, Mr. Davies prepared plans for all the agents, with the greatest care, and arranged to pay frequent visits to every accessible station, that so he might keep himself thoroughly acquainted with the state of things in the entire district.

The schools too received his diligent attention. At the time of which we are speaking, he describes some of them as "worse than useless." The teachers were many of them incompetent, their methods of instruction ill-adapted to secure success, and the class-books, in some cases, absolutely pernicious. To remove these evils, he drew [up, first a Manual of Instruction for Teachers, which was translated into Singhalese, and printed under his care, and then one or two Lesson Books for the scholars.

Another subject which occupied much thought, was the reduction of expenditure, rendered necessary by the financial state of the Baptist Missionary Society. To accomplish this without serious injury to the efficiency of the mission, cost him great anxiety and no little effort. The task was, at the time, peculiarly difficult, owing to the strenuous exertions and powerful influence of the agents of some other societies in places approximate to the substations under his charge.

It being found impossible to re-establish an academy of the kind projected, the writer of this sketch was, in the commencement of 1847, directed to remove to Calcutta. He accordingly left Ceylon at the end of April, and Mr. Davies was thus once more alone. But his health was now tolerably good, and a few months after, he gave, in a letter to the secretary, the following cheering account of him-

self:—"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."

The reduction of pecuniary expenditure and of the number of European missionaries in the field, had a happy effect upon the native pastors and church members, in exciting them to more self-denying effort and more fervent prayer; and towards the end of the year, the aspect of things was more encouraging than Mr. Davies had before known it. An extract from a letter dated December 26th, 1847, will present to the reader a general view of the operations under his direction, and the cheering prospect which appeared to be opening before him. "On the 15th inst. we had a general meeting of all the native helpers and churches, at Kottighawatta, for the purpose of mutual encouragement and exhortation. The weather had been for several days very rainy, and much of the surrounding country was inundated; yet the chapel was in every part completely crowded. A European friend counted one side, and reckoned that

there could not have been less than five hundred and fifty persons present. It was by far the largest Singhalese congregation I have seen. The people seemed to be more attentive and serious than usual, and several of the native preachers spoke very warmly. After the public meeting, we had the Lord's supper; there were some members present from all the churches: the whole number amounted to nearly two hundred. You know that I am not over sanguine, but I felt throughout the meeting as if God was really present with us, and that his work was about to be revived. We have in the Colombo district nine principal and eight sub-stations. In the former about three public services have been held weekly, and in the latter one. A hundred and twenty-four villages have been visited twice a month; and many more, occasionally. During the year, thirty-one persons have been baptized, and three restored; seven have died, five have been excluded, and three have removed; leaving a clear increase of nineteen. The total number of members at present is three hundred and seventy-eight, and of candidates fifty. The church books have been carefully examined and the list of members scrutinized; which has made the total number in the churches less this year than in the last year's report, notwithstanding the clear increase. We continue to urge upon the native preachers, as a matter of first importance, to *instruct* their churches in the duties and doctrines of Christianity; and weekly meetings have been held for this special purpose at all the stations; I believe, with very good results. We have thirty schools, with an average attendance of eight hundred and sixty-five children. Our new school books and system of teaching have been fully brought into operation. I did not encounter half the difficulty that I

expected, in getting the teachers to adopt the new plan; and I can confidently say that nearly all the schools are greatly improved; and some are so in a very gratifying degree. Although there is a very deplorable indifference to eternal things prevailing here, especially in Colombo itself, and although there are many things among our converts I ardently wish to see improved; yet upon the whole, I think our cause more encouraging among the natives than it has been since my arrival. I have long been sadly dispirited, but at present I am growing more hopeful. I have been much pleased with some of the converts who were baptized during the latter part of the year; and I hope a few of the children in some of the schools are under serious impressions."

But whilst Mr. Davies was thus cheered in his work, his health was again giving way; and at the very beginning of the year 1848, he found it necessary to recruit his strength by a journey to the interior; Mr. Dawson, meanwhile, attending to the wants of the Colombo district. He went to Kandy and Nuwera Ellia, and afterwards made a stay of three weeks with some friends residing in a very healthy situation not far from Kandy.

On his return in February he felt quite well, and he took advantage of Mr. Dawson's presence in Colombo, and the relief from English services which he afforded him, to pay numerous visits to the stations in the jungle. About this time he records, with gratitude to God, deliverance from extreme peril in thunder storms of extraordinary violence. He writes: "On two occasions we were mercifully preserved from instant death: both times our house was in the very centre of the storm. I can never forget the awful scene. A cocoa-nut tree in our garden was struck; another very near was shattered into a thousand fragments; and a bullock

about the same spot was killed. For two hours we were in expectation of death every moment."

The improvement in his health was of very brief duration. About a month after his return from his visit to the interior he was severely afflicted with acute dyspepsia. This he attributed partly to exposure to the sun while visiting jungle-stations in some fiercely hot days, and partly to fatigue and anxiety on account of his valued friend Dr. Elliott during the dangerous illness through which he had passed. Finding no means effectual to his recovery, he arranged with Mr. Allen to exchange stations for a few months; hoping that the less regular work of Kandy would suffice to restore him; and he removed thither on the 1st of June. His expectations were not realized; he became much worse, and was obliged to proceed to Nuwera Ellia, which, on account of its great elevation and consequently cool climate, is regarded as the most healthy spot on the island. In a letter from this place, dated October 23rd, Mr. Davies thus describes his sufferings:—"I have been dreadfully ill. Four times on the point of returning to England; as the necessity of this was the opinion of every one I consulted. While we were in Kandy, Dr. Elliott engaged our passage in the Persia, and advised us to depart at once. I could not consent to this till all other means had been tried in vain; especially as the doctors could not discover any organic complaint which demanded immediate removal. Before and since our coming here, I suffered dreadfully. I was for weeks without any sleep; my nervous system was so disordered, that my alternate mental depression and excitement was more awful than I wish to tell. I shudder, even yet, when I think of it." The reader will no doubt be astonished, that with symptoms so alarming and in

opposition to advice so urgent and unanimous, Mr. Davies should have remained in the island. His distressed wife gives the simple reason in a letter of the same date: "My husband's heart is wrapped up in Ceylon." When, however, the letters from which these extracts are made, were written, his health was somewhat better, and, though the improvement was extremely uncertain, hopes were entertained that appearances would soon be more favourable. He therefore continued for some months longer at Nuwera Ellia, where a cottage had been most liberally placed at his disposal by the Hon. H. C. Selby, Queen's Advocate; paying occasional visits to Kandy, and one of eight or nine days' duration to Colombo.

He finally left Nuwera Ellia about the latter part of April, 1849, in a state of health by no means satisfactory. Writing from Colombo, in June, he says, "My health is feeble, but not worse than I expected. I may, perhaps, with care, last a few years."

The progress of the work in his station had not been generally so encouraging as in the preceding year: yet in some places much success had been obtained, and a new marriage ordinance had removed some vexatious impediments to progress, by conferring upon his native helpers powers which had been before exclusively possessed by the government catechists. But his absence from Colombo for so many months must have seriously interfered with the carrying out of his plans.

The continued embarrassments of the Baptist Missionary Society, also, had made it necessary that still greater reductions should be made in the expenditure; and Mr. Davies found it impossible to carry on all the stations with the sum placed at his disposal. It was at length resolved that Mr. Allen should remove to Colombo to his assistance; and that, dividing the charge of

the village churches and schools between them, they should endeavour to reduce the expenses of the mission to the lowest possible amount. When he announced this arrangement to the writer in a letter written in September, the condition of his health was much the same as it had been since his return in April. He says: "My health is quite as good as ever I expect it to be, but I am not well a single day, and probably shall never be again." But a few days after the arrival of his fellow missionary and family, he sustained a severe spasmodic attack, and all his friends once more united in urging his departure to England, and he now yielded his assent. But the resolution was formed too late. He was about to be removed, not to an earthly but to the heavenly home.

The account of his last days shall be given in the language of Mrs. Davies. Her affecting letter was designed for the eyes of private friendship alone, but it contains details so interesting and touching that they cannot be withheld. Having alluded to the infirm state of his health on his return from Nuwera Ellia, Mrs. Davies writes:—"I was so convinced that the cause of his sufferings was not removed, that I begged him at once to give up the work and return to England. But he felt his responsibility to the society, and said, that after having been for so many months a useless expense to them he could not feel justified in leaving without making one more experiment; and he did not think that a trial of six months would be of any serious consequence to him. It was a little singular that the six months were completed the very day he was removed to the residence of Dr. Elliott, that he might be more immediately under his care. On the 17th of October he said to me, that he was sure he could not live much longer in Ceylon, and so I

must decide what was to be done. I was too happy to have the opportunity of deciding to allow it to remain long uncertain, and we immediately began to make preparations for our voyage, and our friends the Elliotts arranged that we should spend the last month with them. But He who sees not as man sees was leading us speedily to a crisis which we did not anticipate. On the 27th of October, decided symptoms of dysentery came on, and Dr. Elliott had him carried up to his house. About noon leeches were applied, and they drew long and much, and caused extreme exhaustion; but the inflammatory symptoms were a little subdued. The next day, however, these returned more violently, and the Doctor did not dare to use any further reducing measures. From this time I believe that Dr. Elliott had no hope of his recovery; but I felt as if I were sure he would be again raised up, and he too had strong hopes of it himself. Dr. Elliott was unremitting in his attendance; he remained in his room every night, and seldom left him by day: two other doctors were also attending him. But all their efforts were useless, and about midnight on Thursday, November 1st, he was evidently entering the dark valley. I felt that I must give up my treasure; and though I expected he would linger a few days more at least, yet something seemed to tell me then that the closing scene drew nigh. At three o'clock on Friday morning, when I went to him, he took my hand, and said, 'Eliza, I am dying—there is no mistake about it now.' I asked him if his mind were at peace: he said, 'Yes, quite, quite at peace.' I inquired if there were anything he wished especially to be attended to: he said, 'No, nothing: I have given all up.' I said, 'Have you no message to send to your friends?' He replied, 'Tell them all to trust to nothing but Jesus for a

dying hour. All else is vanity—worse than useless.' The intense perspiration, from which he had suffered for three days previously, had now subsided, and a burning fever took its place. The restlessness caused by it distressed him much, and he said, 'Oh, Dootor! which is the easiest posture to die in!' His question was not noticed, so I repeated to him the verse,—

'Jesus can make a dying bed
Feel soft as downy pillars are,
While on his breast I lean my head,
And breathe my life out sweetly there.'

'Ah!' he said, 'Jesus, Jesus!' and after this he uttered no expression of uneasiness, but lay composed and quiet till daybreak. Our friends who had watched him through the night left the room, and we were alone. He had sunk into a stupor, but every few minutes he aroused and spoke to me. Once, when speaking of the children, he said, 'There are those new bibles in my almirah, give them to them as my dying gift; and tell them to love and serve the Saviour whom that bible teaches. There is *just one for each of them.*' Till he was gone I did not know that there were *three*,—the third being for his unborn babe; yet I noticed the emphasis with which he said, 'Just one for each.' At another time he said, 'I am in deep waters now, love; but it is a comfortable voyage, and the water is so refreshing.' When I repeated to him, "Though I walk through the valley of the shadow of death," &c., he said, 'Repeat that again, love; my memory is quite gone.' At another time he asked, 'Did you hear the music? So sweet! so sweet!' After some time Dr. Elliott and Mr. Dawson came in; we were standing together around his bed, when suddenly a most radiant smile lighted up his face, and looking at each of us successively, he waved his arms above his head, and said, 'Follow

me, follow me, follow me to glory !' While we were alone he turned to me once and said, 'Did you say you would pray with me ?' My heart was too full to answer immediately, when he clasped his hands, and with as firm a voice as ever in health, he committed his soul to God, and expressing his own utter helplessness and unworthiness, cast himself entirely on the atonement of Christ. While I live I shall never forget the deep earnestness of his manner, united as it was with the most unwavering faith. Mr. Dawson now repeated to him, at intervals, various passages of scripture, to all of which he listened with evident pleasure. But about nine o'clock a dreadful vomiting came on : he lingered on, however, till two. He was generally sensible, and expressed to the last his unshaken trust in God. A little before two his breathing was very, very laboured, and then all was still ; and five minutes after, without any struggle, his ransomed spirit left its poor shattered tenement."

The following additional particulars are extracted from a letter to the committee by Mr. Allen :—

"It was good to be there, to mark the triumphs of grace over every weakness and infirmity of human nature, and at last over the great enemy—death. He triumphed through the blood of the cross. His resignation to the will of God Most High was instructive and impressive too. He found support and consolation in the doctrines and promises of the gospel which he preached to others, and which he held in faith and in righteousness of life. I had opportunities, when alone with him in the day and in the dead of the night, of asking him how he felt in reference to eternity, and it was more than satisfactory to hear him with his dying breath tell me that he had no fear or anxiety, that his hope was sure

and steadfast, founded on the Rock of ages. At no time had he a single doubt with respect to the future. All was calm, peaceful, and joyful. Once, indeed, he told me that he felt distressed concerning his family, but on directing his attention to the promises of our God concerning the widow and the fatherless, his faith grasped them, and he resigned them to Him. On asking if he had anything to say to me and the native preachers and churches, he breathed a prayer that I might be blessed in my labours, and be more successful in turning sinners to God than he had been. 'Tell the Pettah people,' he said, 'that I feel grateful for all their personal kindness ; that I should like to speak to them once more but I cannot ; that I intended to write them a letter for you to read from the pulpit, but I am too weak even for that. Tell them while I thank them for their kindness, that I mourn because of their carelessness and indifference to spiritual things ; and that I have been so discouraged as to think that my preaching was in vain. Tell them these things, and beseech them to be reconciled to God, and embrace the gospel—perhaps your voice will move them.' As his end drew near he said but little when sensible, except occasionally, 'Allen, Dawson, Elliott, are you here ? do not leave me. The pain is dreadful, but it will soon be over.'"

On the evening of the next day, Saturday, his remains were laid in the Dutch churchyard at Wolfendahl. A vast concourse of spectators of all ranks and classes proved the high estimation in which our beloved brother was held by the whole community of Colombo, from those high in authority to the humblest in the social scale. On the next evening Mr. Allen preached his funeral sermon to an assembly

that more than filled the chapel, many of whom were deeply affected.

The space allotted to this sketch will not admit of any protracted remarks upon the character of Mr. Davies. His piety, his devotedness to his work, his industry, and his intelligence, will appear to the reader, even in the imperfect details which have been already presented. With a very few additional observations this account must close.

It might be thought that in the midst of labours so abundant, and with health so infirm, he could find time and strength for no other studies than those essential to the discharge of his missionary and ministerial duties. A few facts will, however, serve to show how active his mind was, even in the most depressing circumstances. The care bestowed upon his pulpit exercises has already been noticed. His sermons were frequently very elaborate compositions, treating upon subjects which called forth all the acuteness and power of his own mind; and which could scarcely, we think, be appreciated by the majority of his congregation. His reading was general and extensive; and he took deep interest in all the discoveries and pursuits of science. A subject which engaged his thoughts a few months before his death, was the history of Ceylon anterior to the Christian era; and with remarkable tact and perseverance he collected information on all matters likely to throw light upon it. With the view of making

himself acquainted with the stores of biblical knowledge contained in the literature of Germany he began the study of German about the commencement of 1847; and at the end of June in the same year he speaks of himself as able to read and compose in the language with tolerable ease. He was intending also to enter upon the study of Arabic and Sanscrit—languages far more difficult to acquire in Ceylon than in continental India—and a letter, written little more than a month before his death, contains a request to be furnished with a set of elementary books on both languages.

His piety was deep, ardent, and free from all simulation; and his whole conduct characterized by integrity and uprightness; and the writer, in closing this brief account, would adopt the language of one who well knew and correctly estimated the worth of his beloved brother:—“*Conscientiousness* was the leading feature of his character. He never received a statement, an opinion, or a doctrine upon trust. All were submitted to the patient and industrious scrutiny of a mind naturally acute, and which had been trained and disciplined to the severest principles of the science of reasoning. The Christianity which he professed and preached, he lived up to. Its precepts were his guide through life; its promises his support in affliction and in the solemn hour of death.”

THE PROPHETS.

NO. II. PROPHETICAL INSPIRATION.

“**THERE** are differences of administration,” says the apostle, 1 Cor. xii. 5, “but the same Lord.” While we attribute equal authority to every portion of genuine scripture, it is not necessary

to suppose that precisely the same kind of inspiration presided over the composition of each. The same infallible certainty in the truth communicated might be attained by different means,

the preparation of the human agent for delivering this truth varying with the differences in its own nature.

We learn from Num. xii. 6, that the ordinary media of prophetic inspiration were *visions* and *dreams*. It seems also fairly inferrible, from this passage, that these were not, in themselves, the most eligible media. The position of the prophets to whom the Most High made known his will by these methods, is contrasted, to their disadvantage, with that of Moses, who was indulged with more familiar intercourse (see vers 7, 8). Perhaps the disadvantage of the former modes of revelation might lie in their more or less *artificial* character. Owing to the natural inaptitude of the bodily organs to receive impressions from the spiritual world, the prophet to whom the Most High made himself known in a vision was, during the time, in a state of *ecstasy** or trance (see Acts x. 10; xxii.

17; Rev. i. 10). Either his senses were closed on external objects, or his attention was kept abstracted from them, so that he was all but unconscious of their presence. At the same time a more than ordinary tension of his faculties took place, the effect of which, on the bodily frame, was often extraordinary. A not infrequent consequence of it was a sensation of unusual drowsiness (see Gen. xv. 12; Dan. viii. 18; Luke ix. 32); a still more frequent one, a sensation of unusual lassitude, such a sensation as Daniel describes when he says that, after such a vision, "there remained no strength in him" (Dan. x. 8). This not unnatural result of the immediate contact of the human with the divine was more than counterbalanced in the end by the special support communicated. Ezekiel, Daniel, and John, each speak of supernatural aid being under such circumstances im-

* Strangely enough, Hengstenberg (see Christology. Chap. iii. § 214. Kittó's Cyclop. Vol. ii. p. 162,) describes this state as one "in which the rational powers of the prophets were suspended, and in which their own agency ceased!" The prophets themselves, during its continuance, he represents as "completely passive under an overpowering influence," and even finds a necessity for this prostration in the moral infirmity of their natures, "so that it would not," he says, "have been required had their general life been altogether holy." In proof of this latter representation he cites the cases of Balaam and of Saul, the violent effects of prophetic possession on whose faculties he traces up to their previously ungodly life.

Now, opposed to this hypothesis is, first of all, the significant declaration of the apostle (1 Cor. xiv. 32), "The spirits of the prophets are subject to the prophets," i. e., as we understand the phrase, the prophets have at all times their prophetic impulses under their control. Secondly, we would call attention to the fact of the large mixture of subjective statement which is found in many prophetic utterances. Nothing is more common than for questions and answers to pass between a prophet in vision and the celestial Author of that vision. Such sequence of dialogue upon a vision is perhaps rather the rule than the exception. Witness, e. g., the case of Isaiah (ch. vi.), Jeremiah (ch. i.), Ezekiel (ch. ix.), Amos (ch. vii.), Zechariah (ch. i.—vi.), and John (Rev. vii.). Here we see either pertinent questions proposed by the prophet, pertinent answers returned to questions, or expressions of

feeling and sentiment ventured on. Such facts are surely altogether inconsistent with the idea that the prophet was but the passive organ of communications made to him, the unintelligent interpreter whose organs the Divine Spirit employed. We see no evidence of any further disturbance being produced by prophetic visions on the mind of any prophet than what we have noticed in the text—*abstraction* of thought. The attention of the prophet became concentrated on the phenomena presented to him, and insensible, to a large extent, to external objects, but this was very different from a suspension of his reasoning consciousness, or from an inert passiveness of mind.

But let us see what the arguments are on which Hengstenberg relies for his theory. He lays stress first on the term employed by Peter (2 Pet. i. 21) in describing the prophetic state (*φερόμενοι*), which, he says, is inadequately translated *moved*, and would more properly be rendered *carried along*. But a reference to a concordance will not sustain this criticism. *Φερόμαι* is the verb used in the exhortation of the apostle (Heb. vi. 1), that we should *go on* unto perfection, where certainly anything like the idea of irresistible impulse is out of the question. Next he notices that the prophets passed with their countrymen generally for persons frantic or beside themselves, appealing to the texts, 2 Kings ix. 11, and Jer. xxix. 26. But what is this but to endorse the scoffs of ungodly witicism? In a world so indifferent as ours is to religious truth, and where religious zeal is so unfashionable, earnestness of religious purpose will always expose

parted to them (see *Ezek.* ii. 2; iii. 23, 24; *Dan.* x. 19; *Rev.* i. 17). It can scarcely admit of question that this aid would serve to brace their mental powers as well as their bodily, invigorating, for instance, both their memories and their understandings for the important functions to be assigned them.

Not every vision communicated to prophets was strictly a prophetic vision. The simple object contemplated by

some of the visions would seem to have been the religious impression of the prophets' own minds, and their moral qualification for the responsible duties before them. Scenes were displayed to their view calculated to give them exalted notions of the majesty of the Being whom they served, of the dignity of his person, or of the perfection of his providence. By visions of this nature were both the prophets Isaiah and Eze-

a person's sanity, more or less, to imputation. The contemporaries of the ancient prophets were too low-minded to understand their religious principles and character, much less to appreciate them, and this was the sole foundation for the doubts which they chose to intimate respecting their mental soundness. For a like cause, the apostles, in their day, were similarly misrepresented (see *Acts* xxvi. 24; *2 Cor.* v. 13). No doubt, in pursuing the high objects of their mission, these holy men of God might occasionally appear lost to what was passing around them, or might disregard some conventional proprieties; but nothing was farther from the tone of their communications than any sign of suspended intelligence.

For an example of overpowering cogency of influence on a prophet, Hengstenberg appeals to the confession of Jeremiah (*ch.* xx. 9), but here we think the nature of the constraint exercised has not been thoroughly considered. The reluctance of Jeremiah was not to a particular exercise of prophetic gifts, but to the retention of the prophetic office. Jeremiah was a man of a naturally timid spirit—one who naturally shrank from coming into collision with those about him, and who was therefore unwilling to be the bearer of obnoxious messages to them. He complains elsewhere that with every disposition to live amicably with his neighbours he had become generally unpopular among them. (See *ch.* xv. 10.) The temptation of such a mind was to throw off, in some moment of despondency, the prophetic office, and to retire from public life altogether; a half-formed resolution to do which Jeremiah acknowledges in this very passage. We must explain by a reference to these circumstances, the language which Hengstenberg quotes: "Thou art stronger, than me, O Lord, and hast prevailed." This mastery of the prophetic spirit over Jeremiah consisted not in the suspension of his faculties, but in the persuasion of his conscience. It was, in fact, a triumph of the better part of his nature over the weaker; of the principles of faith and zeal for the divine honour over the suggestions of a timid and selfish policy. No trace of ecstasial excitement indeed appears in any part of this prophet's career; from first to last he was only too conscious of the mournful character of the messages he was charged with.

That Elsha should have had recourse to minstrelsy when obeying a call to prophetic ministrations (see *2 Kings* iii. 16), which is another of the facts with which Hengstenberg would support his hypothesis, is plainly rather adverse to this hypothesis than favourable. The effect of minstrelsy would be to compose the faculties, not to excite them, and for this purpose it was, no doubt, that the prophet invoked its aid. Probably his mind had been previously somewhat chafed and ruffled by the unceremonious application of the king of Israel to him, and he was aware that a soul thus affected was no fit receptacle for the prophetic spirit. His object was not therefore to work his faculties up into a state of extraordinary ebullition, but rather to restore them to their usual tranquillity.

As it regards, finally, the cases of Balaam and Saul, which Hengstenberg appeals to (see *Num.* xxiv. 4; *1 Sam.* xix. 24), there is sufficient evidence that both these were exceptional cases. Only in the two latter instances, for example, of Balaam's prophetic utterance, does anything like disturbance of his usual mental action appear. For anything stated to the contrary, the two former oracles which he delivered were uttered with perfect self-possession. (See *Num.* xxiii. 17, &c.) The mental state of Saul, when he first acted under prophetic influence, does not seem to have been a violently constrained one. (See *1 Sam.* x. 10.) A very sufficient reason appears for the manifest constraint exercised over him, when he comes before us as a prophet a second time. This constraint was only a necessary repression of the murderous intentions which he was cherishing, and only a proof therefore of the complete control under which divine Providence holds the most wicked spirits. This is the more evident from the absence of any agitation like his own in the messengers whom he had previously sent, who nevertheless prophesied like himself. (See *1 Sam.* xix. 20, 21.) Only in so far as the constraint exercised over himself was a moral one, can we trace it, as Hengstenberg does, to previous ungodliness of life. Against the notion that the violence of prophetic action was an index to the degree of ungodliness, generally, we may cite the instances of Abraham (*Gen.* xv.), of Daniel (*ch.* x.), and of John (*Rev.* i.)

kiel inaugurated into their office (see Isa. vi.; Ezek. i.); and under the newer economy, the evangelist John (see Rev. i.). Magnificent as were the spectacles presented to the eye in each of these instances, it seems to have been rather *instruction* than *information*, which was intended by them—not so much the impartation of any unknown facts, as the more impressive exhibition of truths already known.

Even prophetic visions, the objects of which were otherwise unknown facts, had not all relation to futurities. The prophets were at times really endued with the power which some modern experimenters have pretended to—of discerning, namely, what was going on at the moment at the most distant localities and in the most retired chambers. Their prophetic vision at these times might, without jesting or exaggeration, be said to enable them to see through walls. Striking instances of this power occur in the history of the prophet Elisha, who was acknowledged to be able to disclose to his own sovereign the words which were spoken in the bedchamber of another (see 2 Kin. vi. 12). His detection of the covetousness of his own servant, Gehazi, and of the deceit which he was practising on the Syrian officer was another proof of the same power (see 2 Kin. v. 26). Here was no creation of new scenes for the prophet to behold, but simply an enlargement of the beholding faculty. Whether Ezekiel's perception (see Ezek. viii.) of what was going on in the temple at Jerusalem arose from this cause, may admit of question. The narrative here leads us rather to think of *miraculous locomotion*, so that the sole point of agreement with the former case would be the historical reality of the things perceived.

More commonly the objects of prophetic vision were *symbolical* scenes and transactions, both of which were

presented in every degree of simplicity and complexity. Sometimes it was a single object only which was placed before the prophet's eye. Jeremiah, for instance, in entering on his office, had nothing shown him but an almond tree and a cauldron—these moreover, not simultaneously, but in succession. In like succession, Amos was shown the action of grasshoppers, the action of fire, the use of a plumb-line, and a basket of fruit (Amos vii., viii.). Zechariah, at different stages of a vision, was shown a flying roll, and a flying ephah (Zech. v.). The two last instances are sufficient proof that the objects presented to view were not always those of which there were archetypes in nature. No exact originals, for instance, are to be conceived of as existing for the marvellous beings, called cherubim, which Ezekiel beheld (see Ezek. i. x). It would be absurd to attempt to represent pictorially the composite figures which the prophet here describes. In the four-fold faces, we take it, which he mentions, his object was not so much to place before our eye a definite *form*, as to give us impressions of *attribute* and *character*. In no way so well, as by this combination, could the combined power, activity, penetration, and intelligence of providential superintendence be denoted. The resort to such heterogeneous combinations arose, therefore, out of the necessities of the case. No single image taken from existing nature could adequately represent the spiritual fact. If it is appositely said, in our sacred poetry, of the Christian redemption, that

“Nature, to make its beauties known,
Must mingle colours not her own,”

we may with equal truth affirm the like of the divine perfection and government. Attributes which would be incongruous, pictorially considered, are not incongruous in their typical import.

Like remarks will apply to the apparently heterogeneous linkings together in prophecy of cause and effect. A cake of barley bread was doubtless a singular agency to overturn a military tent (see Judges vii. 13); but the improbability of its effecting this was scarcely greater than that of success on the part of Gideon. The disproportion between Daniel's stone and his image is similarly explained (see Dan. ii.). What is apparently incongruous in these combinations is only indicative of the real marvels which obtain in the divine procedure. The inadequacy of the apparent causes to the effects is the very reason why as imagery they are appropriate.

To return, however, to the consideration of prophetic symbolical visions, a specimen of such symbolism on a larger scale, but yet in which the objects were fixed or stationary, may be found in the vision made to Peter (Acts x.) prior to his communications with Cornelius. Here was a symbolical representation of one great truth, no shifting of the parts of the picture taking place, because none was necessary. In a majority of prophetic visions what was presented might be said to be *moving scenery*. Processes as well as results had to be delineated—wholes which were made up of successive parts. Not only had consecutive actions to be exhibited, but, as far as might be, the sentiments of the actors. Thus the pictures became *dramatic* ones, transactions being mixed up with scenes. Sometimes the different stages of a complex action had to be brought into view; sometimes its distant effects. It is therefore scarcely exact to say, as some have done, that the prophets beheld things in *space* only. On the contrary, the element of *time* enters very materially into many of their visions. The formula, "after this I looked and saw," is of the most frequent recurrence. In the visions of the "man greatly

beloved," successive beasts arise from the ocean (see Dan. vii.); in those of the beloved disciple, successive seals are opened, successive vials poured out, and successive trumpets sounded. The "grievous vision" which was shown to the evangelical prophet (see Isa. xxi.) was plainly one of consecutive occurrences. Ezekiel, while he is looking on in the valley of dry bones (see Ezek. xxxvii.), sees the latter starting into motion, flesh clothing the muscles and sinews, and human forms swelling into a numerous army. All these facts are plainly opposed to the hypothesis that the prophets beheld only simultaneous phenomena. It might not be often that certain notes of time accompanied the visions which were shown them, but there was enough generally in the circumstances to suggest intervals of duration.

The vision being thus laid as a basis, a structure of explanatory comment was commonly reared upon it.* Even the least

* We are not to regard the process of revelation thus adopted as a clumsy or circuitous one, as if the mere instruction of the ear would have answered every purpose.

"Segnius irritant animos demissa per aurem
Quam quæ sunt oculis subjecta fidelibus."

Thus translated by Francis—

"—what we hear,
With weaker passion will affect the heart,
Than when the faithful eye beholds the part."

Images arrest the attention more forcibly than mere vocal sounds, and fasten more on the imagination. By their aid we are enabled to bring before the mind at once the several sides or phases of a subject, without destroying the impression of its unity. We thus take in a whole at a single glance, and afterwards retain, without difficulty, in our memory the several parts in their related proportions. How wide the difference was between these two modes of conveying truth was well understood by our own Milton, who has well illustrated it in the last two books of his great epic. Every reader must feel the stagnation of interest which ensues on passing from the animated descriptions of the former to the unadorned narrations of the latter book. It seems to us that the method of instruction which he represents his angel in the first instance as adopting, possesses important points of analogy to the nature

complex visions might not be intelligible without a key thus furnished, in proof of which we may appeal to the first vision of Jeremiah already noticed (Jer. i. 11), and the last of Amos (Amos viii. 2), the significance of both which may be said to turn on etymological subtleties.* No wonder the prophets should have been bewildered in the more grand and panoramic displays laid before them! As it regards the explanations which followed the visions, we may remark that these were sometimes voluntarily tendered (see Ezek. xvii. 12), sometimes vouchsafed only in answer to request, (see Dan. vii. 16, Zech. i. 9.) Sometimes the intelligence of the prophet was first tasked to divine, if he could, the meaning, and not till inability was confessed, the necessary comment added. The object of some visions appears to have been simply preparatory to the narratory statement which was to follow, attention to which they served to bespeak. Such oral communications not unfrequently, even where no specific picture met the eye, go by the name of visions, as was the case with the first made to Samuel (see 1 Sam. iii.). Visions are accordingly said to be *spoken*, and to proceed *out of the mouth* (see Jer. xxiii. 16). In the case of Daniel a longer series than usual of such communications, perhaps on account of their greater distinctness and precision, is denominated emphatically the *scripture of truth* (Dan. x. 21). A large portion of the prophetic writings can be termed visions only in this sense. Thus the whole prophecy of Isaiah is introduced as a vision (see Isa. i. 1), although much of it is taken up with moral denunciations, and more than one of these is accompanied with such for-

mulas as, "In mine ears said the Lord" (see Isa. v. 9; xxii. 14).

Dreams may be said to have been "visions of the head on the bed" (Dan. vii. 1). They differed from simple visions chiefly in the circumstances of the time and place of their occurrence. The Almighty sometimes employed them in preference, apparently because they disturbed less the normal action of the prophet, and could excite no inquiry on the part of others. They were therefore a less ostensive mode of divine communication than visions, not unsuited in this respect to the agency of that Spirit who delights to come "*without observation.*" We can easily believe that the impression they left on the mind of the party favoured with them would sufficiently assure him of their extraordinary nature. We have scripture authority for adding that they were often designed to teach moral lessons (Job xxxiii. 15—17), sometimes to serve practical political ends (see Gen. xlii. 28—36; Dan. ii. iv.). Strangers to the true religion were accordingly sometimes the subjects of them, as well as professed prophets and men of God. The intervention of the latter was however, in these cases, almost always necessary, to act as interpreters to the former. As instances, the chapters just quoted will at once recall to the memory the services rendered by Joseph to the king of Egypt, and by Daniel to the king of Babylon. A double good was effected by the intercommunications which thus took place. A testimony to the divine prescience and supremacy was left in the minds of idolaters, and at the same time a portion of the veil concealing futurity from view was lifted up. The divine dominion over the world of mind as well as of matter was established, and both attention and desire awakened for further revelations.

of the communications made to the prophets. Scenes were first spread before their view, and these were afterwards analyzed, we might almost say *dissected*, and explained to their understandings.

* The former on the meaning of the Hebrew word רָאוּ ; the latter on that of יָרָא .

To record what they thus saw and

heard would evidently be a main part of the prophets' duty. In what degree they were left to their own ability in doing this,—in what degree, for instance, they were trusted to employ their own diction in the record,—is an important inquiry, but one which we must reserve for another paper.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. V. MATTHEW III. 11.

As the observations of Mr. Barnes on this verse are founded entirely upon the English translation in general use, the propriety of which he assumes as quietly as though the rendering of this passage had never been questioned, without any reference to the original, or to the criticisms of either baptist or pædobaptist scholars, it is necessary that we should direct the attention of the reader to this, before we take into consideration his comment.

The language of the evangelist, in our Greek copies, is this:—'Εγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὐδὲ οὐκ εἰμι ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρὶ.

In the common English translation the verse reads thus: "I indeed baptize you WITH water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you WITH the Holy Ghost, and [with] fire."

In the translation published by the late learned Principal of the Marischal College, Aberdeen, Dr. George Campbell, the passage reads as follows: "I indeed baptize you IN water, that ye may reform; but he who cometh after me is mightier than I, whose shoes I am not worthy to carry. He will baptize you IN the Holy Spirit and fire."

His substitution of *in* for *with*, Dr. Campbell, though a pædobaptist, justi-

fies in a note, which it will be convenient to many of our friends who do not possess his invaluable volumes that we should transcribe almost entire. He says, "All the modern translations from the Greek which I have seen render the words as our common version does, except Le Clerc, who says, 'dans l'eau—dans le Sainte Esprit.'* I am sorry to observe that the popish translators from the Vulgate have shown greater veneration for the style of that version than the generality of protestant translators have shown for that of the original. For in this the Latin is not more explicit than the Greek. Yet so inconsistent are the interpreters last mentioned, that none of them have scrupled to render ἐν τῷ Ἰορδάνῳ [EN TO JORDANE], in the sixth verse, 'in Jordan,' though nothing can be plainer, than that if there be any incongruity in the expression 'in water,' this 'in Jordan' must be equally incongruous. But they have seen that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying, 'with the water of Jordan,' which would have made their deviation from the text too glaring. The word βαπτίζειν [BAPTIZEIN] both in sacred authors and in classical, signifies 'to dip, to plunge, to immerse,' and was rendered by Tertullian, the oldest of the Latin fathers,

* Tyndale (1626) says, "I baptize you in water in token of repentance."—Ed.

'tingefe,' the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *εν ὑδατι, εν τη Ιορδανυ* [EN HUDATI, EN TO JORDANE]. But I should not lay much stress on the preposition *εν* [EN], which answering to the Hebrew *ב*, may denote *with* as well as *in*, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly, the baptized are said *αναβαιναι* [ANABAINEI], to 'arise,' 'emerge,' or 'ascend,' ver. 16. *απο του υδατος* [ΑΠΟ ΤΟΥ ΗΥΔΑΤΟΣ]; and Acts viii. 39, *εκ του υδατος* [ΕΚ ΤΟΥ ΗΥΔΑΤΟΣ], 'from out of the water.' Let it be observed further, that the verbs *ραινω* [RHAINO] and *ραριζω* [RHANTIZO] used in scripture for sprinkling, are never construed in this manner. 'I will sprinkle you with clean water,' says God, Ezek. xxxvi. 25; or as it runs in the English translation literally from the Hebrew, 'I will sprinkle clean water upon you,' is in the Septuagint, *Ρανω εφ' υμας καθαρον υδωρ* [RHANO EPH HUMAS KATHARON HUDOR], and not as *βαπτιζω* [BAPTIZO] is always construed, *Ρανω υμας εν καθαρω υδατι* [RHANO HUMAS EN KATHARO HUDATI]. See also Exod. xxix. 21; Lev. vi. 27; xvi. 14. Had *βαπτιζω* [BAPTIZO] been here employed in the sense of *ραινω* [RHAINO] I sprinkle (which as far as I know, it never is, in any use, sacred or classical), the expression would, doubtless, have been, *Εγω μεν βαπτιζει υμας υδωρ* [ΕΓΩ ΜΕΝ ΒΑΠΤΙΖΕΙ ΗΥΜΑΣ ΗΥΔΟΡ], or, *απο του υδατος* [ΑΠΟ ΤΟΥ ΗΥΔΑΤΟΣ] agreeably to the examples referred to. When, therefore, the Greek word, *βαπτιζω* [BAPTIZO], is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence, that even good and learned men allow their judgments to be warped by the senti-

ments and customs of the sect which they prefer. "The true partisan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party."

In vindicating Dr. Campbell's translation of the verse from the objections of Mr. Ewing and others, Dr. Carson maintains that the preposition itself furnishes decisive evidence in its favour. "It may be surprising," he says, "that after all that has been said on the subject, I should still lay any stress on the preposition EN, in. I may be asked, Do you deny that it may be translated *with*? I do not deny this; yet I am still disposed to lay stress upon it. A word may be used variously, yet be in each of its applications capable of being definitely ascertained. Were not this the case, language would be incapable of conveying any definite meaning."* He then proceeds to assign and illustrate at some length, five reasons why EN ought not to be in this connexion translated *with*.

It is evident that the illustrious Neander rendered the text as we do, for he speaks of the baptism of the Spirit as an immersion administered by Christ. "The baptism of the Holy Spirit, which he administers, is no other than the immersion of human nature in the divine life communicated by him, so that it becomes completely imbued with it."† The interpretation of the comment, however, we must leave to a future day: all that we have thought it right to attempt on this occasion being to prepare for the consideration of the language of Mr. Barnes, by substituting a better translation of the verse for that which has, in our opinion, occasioned him to stumble. When we return to the

* Baptism, in its Mode and Subjects. 1814. Page 121.

† Planting and Training of the Christian Church. 1842. Vol. II. Page 250.

examination of the verse, we shall consider ourselves entitled to read it thus : " I indeed baptize you in water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you in the Holy Ghost, and in fire."

THE QUALIFICATIONS OF A MISSIONARY.

BY THE REV. W. DEAN, OF HONGKONG.

MY opinions are unchanged, and are daily becoming more confirmed—viz., that a missionary to the heathen should possess *pre-eminently* all the qualifications for a minister of the gospel in the more important posts in Christian lands. He needs good common sense, lest in his untried position he should be deceived by others or imposed on by himself. He needs great compass of mind, to enable him, unaided by the counsels of the wise, to grasp a subject in its various relations and bearings, lest in attempting to carry out his plans he be foiled by a re-action from some unexpected quarter. He needs some originality of mind, lest, being away from the society of others, and left to feed on his own thoughts, he should be reduced to mental starvation. He needs more than ordinary strength of mind, lest he faint in a work equal to the energies of the highest human intellect. He needs an influential mind, capable of controlling public sentiment, lest, while attempting to lead others in the right way, he be overcome and carried away with the multitude to do evil. He needs a mind matured by observation and experience, lest, being a novice, he fall under the reproach of the world or the condemnation of the wicked. He needs a healthy balance of mental power, lest when unrestrained by social influences he should pursue a comet's course, or follow some *good* topic of meditation to madness.

He needs an education which shall render available his native endowments, and teach him where to go, in ancient and modern literature, for help in understanding and elucidating the sacred scriptures. The best university education given in modern times will be found none too much for the *ordinary* duties of missionary work. He needs in the highest sense to be a *gentleman*, possessing the kindness of heart that would labour to render others happy though at his own expense—the urbanity of manner that would not offend the most refined—and the gift of language that would be instructive and persuasive to all. The suggestion that "any *good* man will do for a missionary," is from the wicked one, and has kept many *suitable* men from going to the heathen, and sent some abroad who should have remained at home. He needs that Christian benevolence which prompts to unostentatious and self-denying endeavours for the good of others—that generosity of heart that will enable him to endure with meekness all kinds of provocation from all sorts of men—and that trust in the promise of God which will enable him to persevere in his work amid the direst calamities and the most dismal discouragements. He needs—lastly, and above all—the blessing of God, without which the highest endowments, the richest cultivation, and the most zealous endeavours, will all prove useless.

REVIEWS.

Nineveh and Persepolis: an Historical Sketch of Ancient Assyria and Persia, with an account of the recent Researches in those countries. By W. S. W. VAUX, M.A., Assistant in the Department of Antiquities, British Museum. Third Edition, Revised and Enlarged. London: Hall, Virtue, and Co. Post 8vo., pp. 494.

Nineveh: its Rise and Ruin; as illustrated by Ancient Scriptures and Modern Discoveries. A Course of Lectures, delivered at Claremont Chapel, London. With Additions and Supplementary Notes. By the Rev. JOHN BLACKBURN, Pastor. London: Partridge and Oakey. Post 8vo., pp. 232.

Nineveh and the Tigris. London: Religious Tract Society. 16mo., pp. 192.

FROM various causes we have been compelled to postpone an intention formed some months since to commend to the notice of our readers the works whose titles we have just set down, and thus to direct attention to ancient Assyrian history and to the recent discoveries which illustrate it. Many of our readers have in consequence, no doubt, anticipated us, and for themselves have investigated the subject; but for those who have not we propose presenting a general outline of the matter, by the way of stimulating rather than satisfying their curiosity.

The history of the Assyrian empire, and of Nineveh its metropolis, is wrapped in obscurity. The empire had flourished and become extinct for nearly two hundred years, at least, before classical history commenced. Its monuments have been buried in the city's ruins for near three thousand years; and the traces of its literature

and of its annalists, if it ever had them, have been altogether lost. Till lately all hope of possessing any true history of this the first empire of the world has been all but abandoned; and even its existence has been transferred to the category of the myth.

We read in Genesis that the mighty hunter Nimrod "had the beginning of his kingdom at Babel," and that either he or some one connected with him built Nineveh, and laid the foundation of the Assyrian empire. There is given to us, in profane history, a long list of kings from Ninus, or Nimrod, to Sardanapalius, of whom we know nothing but their names, and whose story is doubtful. At different times it would seem that the neighbouring countries of Babylonia and Assyria took the lead of each other; perhaps Babylon first predominating, then yielding to Nineveh, and afterwards again obtaining the ascendancy. With almost the only exception of the reference to Nimrod mentioned above, nothing is known of the Assyrian history till we find Pul invading Judea in the reign of Menahem about B.C. 769. It is thought that he was the king who "repented at the preaching of Jonah." Tiglath-Pileser succeeded him, subdued Syria, affording temporary relief to the king of Judah, yet on the whole doing him much disservice. He was followed by Shalmaneser or Enmessar, who took Samaria and carried captive the ten tribes, destroying the kingdom of Israel, which had entered into alliance with the Egyptian king, with whom Shalmaneser was at war. Sennacherib succeeded; and his reign, though short, was striking, and had a marked

effect on the future fortunes of the empire. He endeavoured to reduce Egypt to his sway; and to accomplish this the more effectually, and at the same time punish the disobedience of Hezekiah, he determined first to possess himself of the territory of the king of Judah. Jehovah, however, heard the prayer of Hezekiah, and asserted his superiority to "the gods of the nations," by destroying at a blow the flower of the Assyrian army.

From this blow the empire of Nineveh never entirely recovered. Taking advantage of it, probably, the Medes, who had been tributary, revolted. Before this, perhaps, Sennacherib had perished, murdered by his sons. Esarhaddon succeeded him at Nineveh, carried captive Manasseh to Babylon, afterwards allowed him to return, and maintained a war for several years with the king of Egypt. During his reign he would appear to have been engaged in strengthening his empire; and this he did so effectually that in the seventeenth year of Nebuchodonosor, his successor, the Assyrians engaged and overthrew Arphaxad, or Phaortes, king of the Medians, who had revolted about sixty years before. Having solicited the assistance of the former allies of his house, and having met with a refusal, on his return from Ecbatana he prosecuted a series of successful wars against them. According to the author of the book of Judith, on invading Judea under Holofernes, his general, he sustained a defeat, which, encompassed with enemies as was the Assyrian empire, brought about its final overthrow.

Cyaxares, the son of Arphaxad, having mastered a horde of Scythians which had overspread the east for twenty-eight years, prepared to avenge his father's death, and to achieve again liberty for the Medes. Uniting with Nabopolassar, who had assumed inde-

pendent regal power in Babylon, he attacked and took Nineveh in or about the year B.C. 606. Nineveh was overthrown, and the Assyrian empire was finally destroyed.

Nebuchadnezzar ascended the throne at Babylon shortly after the destruction of Nineveh. He made several successful incursions into Judea, and finally carried the king and people captive to Babylon. He afterwards destroyed Tyre (Old Tyre), and by war and intrigue defeated Pharaoh Hophra, king of Egypt. He spent the rest of his reign (with the exception recorded in Daniel) in enlarging and beautifying his metropolis. The later events of the Babylonian empire are better known. Belshazzar succeeded him; Cyrus invested Babylon, drained the river, entered the town whilst the inhabitants were feasting in security, slew the king, and transferred to the Medes and Persians the ascendancy of the east.

Such is a sketch of all that has been known of the Assyrian empire till within the last six or seven years. Tradition has to some extent kept up a confused remembrance of the site of Nineveh; and the earliest historians allude, in passing, to vast masses forming the ruins of the ancient cities of the Assyrians. On the river Tigris there have frequently been noticed, rising up from the general level of the country, vast heaps covered in the spring with luxuriant vegetation, and several of them occupied by villages,—vast heaps, which show only by the fragments of pottery strewn about them that they owe their origin to the hand of man. Lately, some of these mounds have been excavated by M. Botta, the French consul at Mosul, and by Mr. Layard, an enterprising countryman of our own. They are found to consist of the ruins of large edifices, temples or palaces, or perhaps more probably serving the twofold purpose; and to have concealed

within them monuments, which have lain for nearly three thousand years buried in their ruins.

The general absence of stone in the plains of the Euphrates and the Tigris, compelled the founders of these early cities to use, in building, the clay of which the soil consists, and which, hardened by the great heat of the summer's sun, affords enduring materials for their structures. The bitumen which bubbles up in many parts serves as a cement; and the present condition of these ruins supplies a faithful comment on the building of Babel,—“they had brick for stone, and slime had they for mortar.” It is obvious, however, that against the combined agency of fire and water, such materials could not long stand. From many of the remains which have been disinterred, it is plain that the tradition of Nineveh having been destroyed by fire was a true one; and the bricks, crumbled by the heat, would dissolve when exposed to the action of the rains, long before the 2,500 years that have elapsed since Nineveh was overthrown. The sand drifted by the wind of every successive century would not fail to complete the work of destruction; and we have presented before us in these vast ruins a literal fulfilment of the prophecy, “the gates of the rivers shall be opened, and the palace shall be dissolved,” for “Nineveh is laid waste.”

From the centres of several of these heaps of ruin several sculptures and other monuments have been dug out. They principally consist of bas-reliefs on oblong slabs of alabaster, which is to be found in considerable abundance in the neighbouring mountains. These monuments are evidently the products of the earliest art; being deficient in perspective, and without anything resembling the graceful finish of Grecian remains. They, however, possess much boldness of outline and vigour of execution;

and the subjects show that they were the work of people who had carried to a considerable height the arts both of peace and war. The sculptures chiefly represent hunting or battle scenes. One now deposited in the British Museum, sent home by Mr. Layard, containing a picture of the siege of a fortified city, will serve as a sample of the rest. The besieged are on the walls of the city, discharging arrows against their assailants. The king is represented leading his army on foot, three warriors being probably to be considered as personifying the whole of the troops, and accompanied by an attendant—a eunuch. There is drawn up against the wall of the city a battering-ram, on a stand constructed apparently of wicker-work, resting on wheels, and surmounted by a tower, from which warriors are discharging arrows against those on the walls. Stones are represented falling from the wall, in consequence of the blows of the battering-ram, and one of the besieged appears to be holding up his arms, as if suing for peace. As an instance, too, of the way in which scripture is corroborated by these sculptures, it is worthy of notice that while the battering-ram is not mentioned in classical history till a much later period, in the prophecies of Ezekiel repeated reference is made to it.

Besides the historical pictures which adorned the walls, there have also been discovered several large bas-reliefs, and some statues, consisting of monstrous or mystical representations. There is frequently found the hawk-headed winged figure of a man, having a basket in one hand and a fir-cone in the other. Much discussion has arisen as to what these figures were intended to represent; some holding it to be the god Nisroch, others a statue of Nimrod, the founder of the empire; whilst others regard it as either a religious or political alle-

gorical figure. A beautiful specimen of this figure is in the Museum, and along with the other remains will amply repay the time bestowed in their examination. Two colossal images of the winged human-headed bull and lion, emblems respectively of royalty and power, have also somewhat recently arrived in England.

One of the most interesting features of the sculptures is a figure representing what has been regarded as a symbol of the Deity, and appears as the only object of worship on the earliest Assyrian monuments. It consists of the bust of a man enclosed in a circle, and having on each side and beneath the wings of a bird. This figure is frequently seen accompanying the monarch, being raised a little above his head, and seemingly engaged in watching over him, and directing his actions. The resemblance which these figures bear to those spoken of in the first chapter of Ezekiel, both in their shape and in the office assigned to them, must strike the most superficial reader. "Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them." It would quite exceed our limits were we to enter into the discussion of the real nature of these representations; nor perhaps can it be at all satisfactorily determined till the inscriptions found on the sculptures are more thoroughly understood.

These inscriptions are in the cuneiform, or arrow-headed character. This character having no resemblance to any now existing, and the key to it having been lost, so far as we know, for above two thousand years, was entirely un-

known till within the last five-and-twenty years. Professor Grotefend, Major Rawlinson, and others, have made wonderful progress in deciphering and translating these inscriptions. As in the case of the Rosetta stone, furnishing a clue to the Egyptian hieroglyphics, there have been discovered a few inscriptions in two other characters besides the cuneiform. Starting from these alone, an alphabet of forty letters has been determined on, and a proximate translation given to many of the inscriptions. When the meaning has been assigned to those already found, as well as to many more which the continued investigations will probably lay bare, much additional light will be shed on the Assyrian history.

In the meantime, very much has been done by way of illustrating many passages of the Old Testament. The chariots and horsemen, the bow and quiver, the "gorgeous attire," the profusion of ornament, the pride of the rulers, their strongholds, the employments and dignity of their officers, the material of which the city was composed, its vast extent, the lion as a symbol of the empire,—these and many more are subjects which bring to light and invest with new force the meaning of many of the prophecies. It has been said, indeed, that if nothing more had been achieved by the investigations at Nimroud than the illustration of two verses of Ezekiel (xxiii. 14—16), the labours incurred had been amply repaid. For a most interesting elucidation of these verses we must refer to the fifth of Mr. Blackburn's lectures.

It is not, however, merely as illustrating the Old Testament that these discoveries are important; they are quite as valuable as witnesses of its truth. Striking coincidences are seen to exist between these books and sculptures which have been buried for 2,500 years. Such coincidences must be per-

fectly undesigned ; the facts now discovered have not been known to classical authors during the whole period of literature ; resemblances are traceable even in minute particulars, and all evidently possessing, in the sacred narrative, the air of reality. Were there to be discovered after the same lapse of time a narrative by some uninspired penman corroborating the sacred story by name, even this would be more open to suspicion, and less entirely satisfactory, than the vast monuments now after so many centuries disintegrated. Here, at least, there can be no fraud, no collusion ; and they go far to prove that our sacred books were written at least in the countries and at the times which they profess. They present us with a fresh assurance that increased light will only render more conspicuous the truth of the word of God.

The works at the head of this article we can now but briefly characterize. The volume of Mr. Vaux contains, in addition to an accurate digest of the discoveries of Mr. Layard and M. Botta, much valuable historical information

with regard to the Assyrian and Persian monarchies, and an account of the discoveries at Persepolis, and of the progress made in deciphering the inscriptions. To those who have not facilities for perusing Layard's "Nineveh and its Remains," this book is invaluable ; and to all it is interesting, as containing in a succinct form all that is known at present of the early eastern empires. The third edition contains a chapter on the Assyrian inscriptions, which is not in the first edition, and is also much improved by a copious index. Many beautiful engravings are contained in the work.

The small volume of Mr. Blackburn consists of lectures delivered by him to his congregation. They are, of course, much more popular in their style, and seek especially to treat of these discoveries as illustrating the Old Testament. They are well executed, and highly interesting and instructive.

"Nineveh and the Tigris" is a monthly volume of the Tract Society. It contains much information not only with regard to Nineveh, but comprising the whole of the neighbouring region.

BRIEF NOTICES.

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. ³ *The New Testament. The 'Received Text,' with selected various readings from Griesbach, Scholz, Lachmann, and Tischendorf, and References to Parallel Passages.* London : Samuel Bagster and Sons, 8vo.

We have not yet forgotten the pleasure with which more than thirty years ago we perused the prospectus of Bagster's Quarto Polyglott Bible, or the eagerness with which we received the five parts of which it consisted as they successively appeared. Some of our readers doubtless, like ourselves, rejoiced too in the thin portable volume containing that portion of it which consisted of the Greek text of the New Testament, and made it their favourite pocket companion. But alas ! how few of those who then eulogized its beauty can now look at it with pleasure ! If the type is not really

smaller than it used to be, there is some reason why it seems to be so, or why it is at least less legible. We bring them then good tidings. Here is an octavo volume exactly adapted to their present purposes. It is not merely large and in a bold and well-made letter ; it comprises in a good degree the results of modern criticism on the sacred text. The various readings are no longer confined to the selections of Griesbach, or even, like "The Critical Greek and English New Testament" of 1843, to those of Griesbach and Scholz ; the editor has availed himself judiciously of the aid of Lachmann and the more recent researches of Tischendorf. In the margin there is a column, by the side of the central text, giving important various readings and a few references to parallel passages. In the same column are given too the Ammonian Sections, indicated

by Arabic numerals, and the Eusebian Canons shown by Roman letters. We are glad to learn, in addition, that the biblical student may expect to receive from the same source a synopsis of various readings, with a full critical introduction, giving the history of the formation of the Received Text, with a statement of the principles on which Griesbach, Scholz, Lachmann, and Tischendorf have respectively carried on their revisions.

Ezekiel, and the Book of his Prophecy: an Exposition, by the Rev. PATRICK FAIRBAIRN, Salton, Author of "Typology of Scripture;" "Jonah," &c. Edinburgh: T. and T. Clark. 1851. 8vo. pp. xii. 448.

The book of Ezekiel is one of the most difficult in the sacred volume. There are large portions of it to which people in general attach no meaning at all, and other large portions which are usually interpreted in a manner diametrically opposed to fundamental principles of the Christian dispensation. It is matter of congratulation therefore to all who desire to know the mind of the Spirit as expressed in the writings of inspired prophets, that a man so well qualified to elucidate them as Mr. Fairbairn should have devoted himself to the study of this unique and valuable series of visions. His previous investigations developed in his "Typology" had prepared him for a successful examination of Ezekiel's writings, many of which are of a typical character. The task has been performed in a way which shows that he had given it much patient attention, and which will prove, we doubt not, extensively useful. He warns his readers that all who seek to become properly acquainted with the writings of Ezekiel must go to them as a study, and not satisfy themselves with a few snatched and irregular glances; that there is a succession in the order of the prophet's communications, and a homogeneity of nature, by which they mutually throw light upon each other; that the first great division of them which is mainly conversant with judgments that were soon to be executed, to a large extent supplies the key by which the later announcements, more cheering in their tone but more remote in their objects, are to be interpreted; and that if any, heedless of this peculiarity, proceed at once to the concluding part of his volume, to see what he has made of the temple, or of some of the other later visions, they will deal unfairly both by him and by the prophet, and take the readiest way to involve themselves in error and disappointment. Proceeding on these principles he has carefully gone through the prophet's pages in a way in which no real student will ever regret having diligently followed him. The work will raise the character of the prophet Ezekiel, and of the prophets generally, by removing that obscurity which has tended to excite doubt of the utility of their writings, and the authenticity of their credentials, while it will communicate to pious readers brighter and more truly evangelical views of the prospects which are yet before the Christian church. It is but seldom that so much that is new, substantial, and encouraging, is presented to us in a single volume.

A Commentary on the Acts of the Apostles, by C. M. DU VEIL, D. D. Edited for the Hanserd Knollys Society. With an Historical Introduction, by the Rev. F. A. COX, D. D. LL. D. London: Printed for the Society, by J. Haddon, Castle Street, Finsbury, 1851. 8vo. pp. xvi. 374.

Carolus Maria Du Veil, or De Veil, born of Jewish parents and educated in their national prejudices, was convinced by a careful investigation of the writings of the Hebrew prophets that Jesus of Nazareth was the true Messiah. Romanism being the only form of Christianity with which he was acquainted, he professed it, and became a distinguished preacher, receiving also the degree of Doctor of Divinity from the university of Anjou. Employed to confute the Huguenots, he entered upon inquiries the issue of which was his abjuration of popery and flight to England. Introduced to dignitaries of the Anglican church, he received much encouragement, especially from the bishop of London, who highly esteemed his expository writings and gave him free access to his library. There Du Veil found some works of English baptists, whose opinions he soon began to suspect were accordant with the scriptures. A young woman, a servant in the bishop's household, obtained for him an interview with Hanserd Knollys, and other baptist ministers, and having been baptized, he became a member of the church of which Mr. Gosnold was pastor. It was after this that he wrote the Commentary on the Acts of the Apostles; and in it he vindicates with much learning and skill the principles of the body to which he had attached himself. It was highly esteemed, however, by contemporaries of other denominations, among them by the celebrated Claude, who says in a letter to the author, "I have found in it, as in all your other works, the marks of a copious reading, abundance of sense, right reason, and a just and exact understanding; and I do not doubt but that this Commentary will be kindly received by the learned, and prove very useful to all those who apply themselves to understand the scriptures." The subscribers to the society by which this volume is re-published, will think, we doubt not, that in this case the council has made a very judicious choice.

Lectures on the Existence and Attributes of the Divine Being. By THOMAS SWAN. London: Houlston and Stoneman. 16mo., pp. 266.

These lectures were delivered last year by our esteemed friend, the author, to his congregation in Cannon Street, Birmingham, and being popular in their character, they will undoubtedly be acceptable to many out of his own immediate circle. The Being of God is the subject of the first; the remaining eleven treat of his unity—his spirituality—his infinity—his eternity—his immutability—his omniscience—his omnipotence—his holiness—his justice—his goodness—his incomparableness. Such meditations, though objections have been urged against them, appear to us to be of excellent tendency: they cherish love to the Almighty confidence in his representations, and submission to his will. It is true that we cannot

make him the subject of analysis; but it is equally true that it is only a portion of his glory that our finite intellect can ever reach.

We may advantageously fix our minds at one time on one of the aspects of his perfect character, and contemplate its accordance with other aspects in which it is also revealed; and then again turn our attention to some other quality, and trace its correspondence with that which had previously engaged our thoughts. Thus Mr. Swan has done; not forgetting that He of whom he writes cannot be fully comprehended even by men powerful in thought and spiritual in character, or by the loftiest angel that bows before the throne.

Pædobaptism, State-Churchism, and Romanism. By a Presbyterian. London: 8vo. pp. 8. Price 1d.

The hope expressed in the last sentence of this tract, that congregations will ere long be formed which shall be known by some such name as *The Presbyterian Baptist Church* is one which we do not cherish; but we agree with the author in his main purpose, which is to show that to convince men that infant baptism is of mere human authority is to lay the axe at the root of the cardinal errors of Romanism and state-churchism.

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.]

Daily Bible Illustrations, being Original Readings for a Year on subjects from Sacred History, Biography, Geography, Antiquities, and Theology. Especially Designed for the Family Circle. By JOHN KITTO, D.D., F.S.A., Editor of the "Pictorial Bible," &c. &c. Solomon and the Kings. October—December. *Edinburgh: Oliphant and Sons.* 12mo., pp. 492.

The Land of Promise; or, a Topographical Description of the Principal Places in Palestine, and of the Country eastward of the Jordan. Embracing the Researches of the most Recent Travellers. Illustrated with a Map and Numerous Engravings. By JOHN KITTO, D.D., author of "The History of Ancient and Modern Jerusalem," "The Court and People of Persia," &c. &c. October. London: R.T.S. 8vo., pp. 328.

The Pictorial Family Bible, according to the Authorized Version: containing the Old and New Testaments. With Copious Original Notes. By J. KITTO, D.D. London: Orr and Co. 4to., pp. 79. Part IV.

Mrs. Adam Clarke, her Character and Correspondence. London: Partridge and Oakey. 16mo., pp. 244.

A Dictionary of the Gospels, with Map and Tables. For Bible and Catechumen Classes. By the Rev. SAMUEL DUNN. Fourth Edition. London: Partridge and Oakey. 32mo., pp. 248.

A Hand-book to the Streets and Squares of London; with a glance at Everything worth Seeing and Knowing, public and private. Forming a British and Foreign Guide to London and its notable things. In French and English. With Engravings. London: Partridge and Oakey. 4to., pp. 32.

London in Modern Times; or, Sketches of the Great Metropolis during the last Two Centuries. London: R.T.S. 24mo., pp. 192. Price 6d.

The Honour and the Sanctity of the Christian Ministry; being the substance of a Charge delivered at the public Setting Apart of the Rev. Alfred Crisp to the Pastoral Office at Longden, Salop, Nov. 21, 1850. By EDMUND CRISP. London: Ward and Co. 8vo., pp. 24.

The Talbot Case. An Authoritative and Succinct Account from 1839 to the Lord Chancellor's Judgment. With Notes and Observations and a Preface. By the Rev. M. HOBART SEYMOUR, M.A. London: Seeleys. 8vo., pp. 119.

On Penance and the Confessional, as Unscriptural and Immoral. by the Rev. J. ROSS, Curate of Pett. London: R.T.S. 24mo., pp. 72.

Scripture Light on Popish Darkness. Notes on Portions of Holy Writ Perverted or Neglected by the Papists. By INGRAM COBBIN, M.A. London: Partridge and Oakey. 24mo., pp. 102.

The Idolatry of the Church of Rome, proved from Cardinal Wiseman's Third Lecture on the Catholic Hierarchy. In a Lecture by GEORGE BARROW KIDD, Minister of Row Street Chapel, Maclesfield. Published by Request. London: John Snow. 16mo., pp. 23.

"The Glorious Liberty of the Children of God." A Letter addressed to the "Common People" of the Roman Catholic Laity. By Emancipator. London. 16mo., pp. 16.

The Pope and his Cardinal. The Character and Object of their Spiritual Invasion of England, and the Means of Resistance considered. By the Rev. JOSEPH COTTERELL, Rector of Blakeney, Norfolk; Honorary Canon of Norwich; and formerly Fellow of St. John's College, Cambridge. London: Seeleys. 8vo., pp. 40.

"Not Peace but a Sword;" or, a Plea for Controversy. A Sermon preached in St. Mary's Church, Edge Hill, Liverpool, on Sunday, January 21, 1851. By the Rev. FREDERIC BARKER, M.A., Incumbent. London: Seeleys. 16mo., pp. 24.

Mines and Mining. London: R.T.S. 24mo., pp. 102. Price 6d.

The Life and Epistles of St. Paul; comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological Order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. Howson, M.A., Principal of the Collegiate Institution, Liverpool. With very numerous Illustrations on Steel and Wood of the Principal Places visited by the Apostle, engraved expressly for this Work, from Original Drawings made on the spot, by W. H. Bartlett, and by Maps, Charts, Coins, &c. Parts XI. and XII. London. 4to. Price 2s. each.

The Eclectic Review. Edited by THOMAS PRICE, LL.D., and the Rev. W. H. STOWELL, LL.D. May, 1851. Contents: I. The London University—its Past Career and Future Prospects. II. Autobiography of the Rev. W. Walford. III. Astronomy; the Ptolemaic and Copernican Systems. IV. Poems of W. H. Bennett. V. John Pye Smith. VI. Ruskin's Stones of Venice. VII. Kovings in the Pacific. VIII. The Caffo War. Review of the Month, &c. London: Ward and Co. 8vo., pp. 127.

INTELLIGENCE.

JAMAICA.

EDUCATIONAL SOCIETY.

The following report of the Jamaica Education Society will gratify many of our readers who take a lively interest in the welfare of that important island :—

In reviewing the progress of the Jamaica Educational Society during another year, the committee have to report, that while there has been much in connection with their schools of a discouraging and distressing nature, there has also been more than usual which is calculated to animate and fill the mind with hope.

It was stated in the last year's report, that, in answer to a joint appeal from several voluntary bodies here to the friends of education in Great Britain, the Society of Friends had granted £250 for the purpose of promoting scriptural and unsectarian education in the island, and that a communication authorizing the apportionment of that amount was daily expected. It very shortly after arrived, and the secretary was commissioned to distribute £193 among the different schools connected with our denomination, whose necessities had been represented.

In the month of April the members of the society were again cheered by a visit to their schools from G. W. Alexander and John Candler, Esqrs., who were commissioned by the Voluntary School Association to distribute a portion of its funds in such a manner as they might deem necessary and advisable. After inspecting all the schools which lay in their route, and making minute inquiries respecting those which distance or a want of time prevented them from visiting, they apportioned sums to the schools connected with our denomination on both sides the island, amounting in the aggregate to nearly £350. Nor would the committee fail gratefully to acknowledge the kind sympathy which these devoted philanthropists manifested with them in their struggles for the moral and spiritual benefit of the rising generation, and the many wise suggestions and counsels which they offered. It is hoped that the stimulus which they have thus given to the cause of education will long be felt, as it has been during the past year; old schools have been carried on with renewed vigour, some which had been given up having been resuscitated and new ones having, in some cases, been opened in populous and necessitous districts.

Owing to the prevalence of cholera at the

time when the school returns are usually made up, not more than about one half of them have been sent in, so that it is at present impossible to furnish the annual statistical details. It may, however, be remarked, that from a comparison of what have been received with those of last year from the same quarters, there appears to be a clear increase of 210 scholars. The full returns will be forwarded as soon as they can be collected.

On the subject of governmental education, the island has during the year been suffered to remain in a state of comparative quiet. True, there have been desires expressed by the highest personage in the colony, that some general and comprehensive plans may be developed, first for the instruction in dame schools of children under seven years of age; then for the employment of ambulatory masters; and, finally, for the establishment of a "model industrial school," the characteristic principle of which shall be the employment of youths for a portion of the day, gradually increasing as they grow up, in a modified and regulated apprenticeship to the neighbouring agriculturists, shopkeepers, tradesmen, artisans, or mechanics, the rest of the day being given to attention to their studies.

Many, however, smiled at the thought of dame schools, when the only institution in which the dames themselves had studied was the "*peculiar*" one of slavery, so that, perhaps, scarcely one of them in a thousand could master the alphabet, while their general habits are just those from which the rising generation ought to be set free. Nor does the scheme of providing ambulatory masters in such a country as Jamaica appear much more felicitous; while every one knows, that from old and bitter, though very natural associations, such is the hatred of the peasantry to every thing savouring of an *apprenticeship*, that they would rather bury their children than bind them to agricultural masters in the way proposed. They themselves *can* and *do* teach them all that they need to know in this respect, and should they wish to have their offspring trained to business habits, or instructed in the mechanical arts, they are quite capable of making their own arrangements without the intervention of government or any other third party.

It is reported that two bills will be brought into the House of Assembly for the promotion of education during the coming year. The one by Mr. Wm. Smith, which it is supposed will be based on some similar principle to

that of the education law adopted by the United States; the other by Mr. Osborn, to provide only for secular instruction. The committee hope to keep a strict watch over these or any other measures which may be originated, and to oppose by every lawful means, *any*, or ALL of them which may be found to trench upon the civil and religious privileges of the community.

The committee cannot bring their report to a conclusion without alluding rather more fully to the fearful visitation of that dire disease, the cholera, and glancing at its probable effects upon their schools. They would acknowledge their gratitude to the All-wise Disposer of events, that whilst almost every class of the inhabitants have suffered deeply from its ravages, they cannot learn that one Christian teacher or one minister of the gospel has fallen a victim to it. They would take this as a token that God has more work for his servants to do in this important sphere of labour, and that he is ready to produce greater moral and spiritual results, by their instrumentality, than they have ever yet witnessed. Still, however, numbers of the scholars have been swept off by it. Many who survive, will, for a considerable time, be unfitted for attending, by the weakness consequent upon the disease. Others have to bewail the loss of one or both parents, and will be thus prevented; and when, in connexion with all these circumstances, it is stated that the whole labouring population were kept, by the consternation which prevailed, from pursuing their daily occupations for nearly three months, it will be seen that there will, in all probability, be a great decrease not only in the number of schools, but also in the pecuniary supplies. The society will, therefore, need the assistance of kind friends and benevolent societies in Great Britain, more than at any former period, and the committee feel confident that it will be granted. They feel assured, that in this hour of deep and overwhelming distress, their schools will not be allowed to sink; but that the hand of sympathy will be extended to them, not only to rescue them from threatened destruction, but to nourish and strengthen them, till they shall have perfectly recovered from their recent affliction, as well as from their trials of older date.

In conclusion, the committee would state, that their conviction becomes every year stronger, that the voluntary religious institutions of Jamaica constitute her best hope for the future. True, they have not accomplished all that could have been desired; but those who can look farthest back into the past and contrast it with the present appearances, will have the brightest anticipations for the time to come. Let but the same faith be exercised and the same degree of devotedness to the cause be shown as have heretofore been manifested, and let them be accompanied by

as earnest prayer for the divine blessing, and then the improvement in the moral and spiritual condition of the people of Jamaica, which can now, in a greater or a less degree, be everywhere discerned, will be gradually but surely increased, till the language of holy writ shall be applicable to her inhabitants: "Happy is the people that is in such a case, yea, happy is that people whose God is the Lord."

ANNUAL MEETINGS.

BAPTIST UNION.

The thirty-ninth annual session of the Baptist Union of Great Britain and Ireland was held at the Mission House, London, on Friday, April 25, 1851, the Rev. James Hoby, D.D., presiding.

At twenty minutes past ten the chairman commenced the proceedings by giving out the 55th hymn of the New Selection, which was sung; after which prayer was offered by the Rev. J. C. Middleditch of Frome. Edward B. Underhill, Esq., then delivered an introductory discourse, and again prayer was offered, by the Rev. J. Carrick of North Shields.

After a few minutes the chairman called the Session to order, and gave a short address.

It was moved by the Rev. J. H. Hinton, seconded by the Rev. Dr. Murch, and resolved,—

"That such Christian friends, not members of the Union, as desire to be present during the proceedings of the Session, be cordially welcomed."

It was moved by the Rev. J. P. Mursell of Leicester, seconded by the Rev. C. M. Birrell Liverpool, and resolved,—

"That the cordial thanks of the Session be given to their esteemed friend, Mr. Underhill, for his instructive and valuable discourse, on a subject so interesting to the Denomination, and exhibiting so much research into its history, and that he be requested to permit its insertion in the forthcoming Manual."

The Rev. J. H. Hinton, secretary, then read the Report of the committee, together with the audited account of the treasurer, and presented the materials prepared for the Manual.

It was moved by the Rev. J. Davis of Arnsby, seconded by the Rev. R. Morris of Clifton, and resolved,—

"That the Report now read be received, and that it be printed under the direction of the Committee."

The chairman appointed a committee of nomination to prepare a list of officers and committee for the year ensuing.

That part of the report relating to the Funds of the Union being taken up, it was moved by George Gould, Esq., of Loughton, seconded by J. H. Allen, Esq., of Brixton Hill, and resolved,—

"That the Session sincerely regret that the operations of the Union should be embarrassed by a considerable balance against it in the Treasurer's account, especially in the face of the extraordinary expenses incident to the ensuing year. Nevertheless they authorize and direct the Committee to prepare the usual Triennial Returns, together with such interesting matter as the Census, if completed, may furnish; convinced on the one hand that the churches would not wish these instructive and valuable labours to be abandoned, and on the other that they will, without any other stimulus than may be supplied by this notice, promptly afford the necessary supplies."

That part of the report which related to the Association Returns being adverted to, it was moved by the Rev. J. Aldis of Mazepond, seconded by the Rev. W. Robinson of Kettering, and resolved,—

"That the Union cannot repress their emotion of devout thankfulness to God that the numerical increase of the churches, as shown by the Association returns of last year, affords so favourable an index of their condition; and they are especially grateful on behalf of those districts on which his most copious blessing has been poured. They are at the same time deeply conscious that much cause remains for humiliation, while some is given for hope; and they desire that the churches universally may be quickened to more lively spirituality, and to more earnest effort in the cause of God, especially as summoned to come forth to the help of the Lord in a period of unusually energetic opposition to his gospel."

That part of the report which referred to the Triennial Conference of the German Baptists being taken into consideration, it was moved by the Rev. Dr. Acworth of Horton College, seconded by the Rev. J. Angus of Stepney College, and resolved,—

"That the Union respond with the liveliest sympathy to the request of the Rev. G. W. Lehmann, that a deputation may be sent to the Triennial Conference of the United German Baptist Churches, to be held at Hamburg in August next. The Union deem it highly desirable that this project should be carried into execution; and accordingly request their brethren, the Secretaries of the Union, to become their messengers."

The state of the Anti-papal Agitation being considered, the following resolutions were moved by the Rev. G. H. Davis of Bristol, seconded by the Rev. J. Webb of Ipswich, and adopted,—

"That this Union, feeling themselves called upon at the present juncture to give expression to their sentiments on the subject of Popery, and its existing attitude in this country, hereby declare:—

"1. That they utterly reject and abhor, as totally subversive at once of the truth of God and the salvation of men, the doctrinal elements of the Romish system; for example, the authority of tradition, the efficacy of sacraments, the existence of an official priesthood, the power of the church, the perpetual renewal of an expiatory sacrifice, the meritoriousness of human works, and the mediatorial intervention of the saints: in opposition to which they hold and maintain as all-important and fundamental verities, the exclusive authority of the Holy Scriptures; the absolute necessity of experimental religion; the sole mediation and priesthood of our Lord Jesus Christ; the expiatory offering of himself once for all; and salvation for all who believe in him, as justified by faith only, without works, either of righteousness or of satisfaction.

"2. That they regard with equal detestation the practical elements of the Romish system—its interference with the exercise of private judgment, its assumption of infallibility and of exclusive catholicity, its aim at universal domination, its cruel intolerance, its unnatural system of asceticism; and celibacy, its perpetual efforts to subjugate all civil powers to ecclesiastical bondage, and its proved hostility alike to the social advancement, the moral improvement, and the political freedom of mankind.

"3. That they consequently regard the attitude of eager, and to some extent successful proselytism now exhibited by the adherents of popery in this country, and especially indicated by the recent constitution of a Romish hierarchy therein, with serious concern; and as calling for the most strenuous opposition of all who love the truth of God, or value the souls of men.

"4. That in the conflict which may thus ensue, they have no desire to see popery, as a religious system, interfered with by law. They cannot but complain, however, that a considerable amount of legislative support and public patronage has unhappily been given to it—as in the permanent endowment of Maynooth, in the payment of Romish ecclesiastics in the colonies out of the public funds, and in the concession of official precedence to Romish bishops. All such patronage and support should, in the judgment of the Union, be withdrawn from Romanists, in common with all other religious bodies. In whatever manner, or to whatever extent, the measures of the papacy may assume a political character, or interfere with civil rights, the Union would approve and sustain enlightened legislation.

"5. That they believe that the weapons which are not carnal are the only ones proper to the war against popery in its religious aspect, and that these weapons will still be found mighty through God, even to the pulling down of strongholds. They would consequently fight the battle, for their part, with the sword of the Spirit, which is the word of God; and most solemnly do they enjoin it on themselves, and most affectionately do they urge it on all their brethren, to be more abundant in all their labours whereby the truth as it is in Jesus may be brought home, under God's blessing, to the hearts and consciences of men. And this the more especially, as they recognize with much grief the wide-spread and rapidly germinating seeds of popery in the church of England, by the teaching of which they fear a large part of the population, while nominally remaining in the Anglican communion, become essentially papistical, and are prepared for an easy, if not an early transition."

The subject of Religious Liberty in Europe being taken up, it was moved by the Rev. Dr. Steane, seconded by the Rev. C. E. Birt of Wantage, and resolved,—

"The Union direct their regard, not only with a lively interest, but with deep concern, on the present aspect of the European continent. At the Session of 1848, they allowed themselves to express sentiments of gratulation on account of the extension of religious liberty in which the convulsions of that year seemed likely to issue; and now they cannot but deeply deplore the changed aspect of affairs. On almost every hand is freedom of worship restricted, and freedom of thought obstructed; and the papal power is too evidently bent on trampling down both the minds and the consciences of men by a tyranny not unworthy of its most palmy days. The Union cannot but express their warmest sympathy with those who in Austria, Sardinia, the Papal States, and other parts of Europe, are determined to exercise for themselves, and striving to secure for others, the inalienable rights of conscience."

In relation to the Industrial Exhibition,

it was moved by the Rev. Dr. Murch, seconded by the Rev. J. Bigwood, and resolved,—

"That the Union regard with a lively interest, and without apprehension of political disturbance, the gathering from many nations at the approaching Industrial Exhibition. They devoutly implore the protecting care of divine Providence over the safety of so many travellers, and the tranquillity of society at large; and they will sincerely rejoice if the Exhibition shall be found to supply a new stimulus to human ingenuity, to open a wider scope to commercial enterprise, and to cherish a spirit of amity among the nations of the world. Against the moral mischiefs which must to a certain extent be inseparable from so vast an influx of foreigners, they trust that all parties will be on their guard; and that all who fear God will endeavour, by their consistent and exemplary conduct, to exercise a salutary and controlling influence."

In anticipation of the Christian conference convened by the Evangelical Alliance, it was moved by the Rev. T. Winter of Bristol, seconded by the Rev. T. Walters of Preston, and resolved,—

"That the Union anticipate with great pleasure the assemblage in this metropolis of a large number of sincere Christians from many countries, and of diverse communions, on occasion of the Industrial Exhibition, and warmly sympathize in the project of the great evangelical conference announced for the month of August next. Bidding a cordial welcome to brethren of their own denomination, they welcome with not less sincerity all who love the Lord Jesus Christ, under whatever form of ecclesiastical diversity; and they will be ready to take their part in all such ministrations as may be adapted to edify their fellow Christians, and to render this unprecedented gathering of the saints a wide and lasting blessing to the world."

On the subject of Slavery in the United States, it was moved by the Rev. J. H. Hinton, seconded by the Rev. J. J. Brown of Reading, and resolved,—

"That this Union, having heretofore faithfully and affectionately remonstrated with their brethren of the baptist denomination in the United States, on the degree of support unhappily given, both by churches and ministers, to the system of slavery, deem it an imperative duty at the present season, both on account of the enactment of the recent Pugnitive Slave Law, and more especially on account of the large number of persons from the United States whom the Industrial Exhibition may be expected to draw to this country, to renew its protest against this essentially criminal and abominable system. They call to remembrance the fact, that a large number of the baptist churches in England have formally and publicly resolved not to allow ecclesiastical fellowship to slave-holders; and they sincerely hope that the spirit which dictated these resolutions will operate universally, both towards professors and ministers, in such a manner as shall unequivocally show that British Christians cherish an imperishable hatred towards slavery, and are ever ready to show double honour to those who reprobate it and seek its extinction."

The committee of nomination brought up their report, and officers and committee were elected for the ensuing year.

Treasurer.

Mr. GEORGE LOWE, 39, Finsbury Circus.

Secretaries.

Rev. EDWARD STEANE, D.D., Camberwell.
Rev. JOHN HOWARD HINTON, M.A., Bartholomew Close, London.

Committee.

Official Members.

Rev. F. TRESTRAIL, Mr. E. B. UNDERHILL, Secretaries to the Baptist Missionary Society.
Rev. J. G. PIKE, Secretary to the General Baptist Missionary Society.
Rev. STEPHEN J. DAVIS, Secretary to the Baptist Home Missionary Society.
Rev. W. GROSER, Secretary to the Baptist Irish Society.
Mr. JOHN EASTY, Secretary to the Baptist Building Fund.
Rev. J. HOBY, D.D., Secretary to the Hanserd Knollys Society.
Mr. BAILEY, Secretary to the Particular Baptist Fund.

Elected Members.

ANGUS, Rev. J., Stepney.
BIGWOOD, Rev. J., Camberwell.
BIRT, Rev. C. E., M.A., Wantage.
BROCK, Rev. W., London.
BURNS, Rev. J., D.D., London.
COX, Rev. F. A., D.D., LL.D., Hackney.
FISBOURNE, Rev. G. W., Bow.
GREEN, Rev. S., Stoke Newington.
HOWESON, Rev. W., Walworth.
LEECHMAN, Rev. J., M.A., Hammersmith.
MURCH, Rev. W. H., D.D., London.
ROTHERY, Rev. J., London.
STEVENSON, Rev. J., M.A., Walworth.
WALLACE, Rev. R., Tottenham.
ALLEN, Mr. J. H., Brixton Hill.
BURLS, Mr. C., London.
HADDON, Mr., London.
LOW, Mr., London.
WATSON, Mr. W. H., Walworth.

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 Rev. Dr. DAVIES.
In Nova Scotia, the Rev. Dr. CRAMP.
In New Brunswick, Committee of Correspondence of New Brunswick Association.
In United States, the Rev. BARON STOW, D.D., 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. J. HAN, Sydney.

The fact that the Rev. W. H. Black, pastor of a church in the Union, had acted in a manner inconsistent with the evangelical character of this body being brought to the notice of the session, it was moved by the Rev. J. H. Hinton, seconded by the Rev. S. Green, and after mature deliberation, resolved,—

"That, since it is apparent that the Rev. W. H. Black, pastor of the church at Mill Yard, Goodman's Fields, one of the constituent churches of this Union, took part in a course of lectures recently delivered under the patronage of the London Dis-

trict Unitarian Society, and lectured on the following subject:—“The Non-trinitarian character of Christian theology during the first and second centuries; the church at Mill Yard be no longer considered as a constituent of the Union.”

In reference to the endeavours of the Peace Congress committee to introduce a system of international arbitration, it was moved by the Rev. C. M. Birrell of Liverpool, seconded by the Rev. S. J. Davis, and resolved,—

“That this Union express their cordial approbation of the endeavours now made to discountenance the settlement of international differences by an appeal to the sword, and to substitute arbitration, as a means of preserving amity among nations, and of advancing enlightened freedom in the world.”

It was then resolved, that the thanks of the session be given to George Lowe, Esq., treasurer, the Rev. Dr. Steane and the Rev. J. H. Hinton, secretaries, for their attention to the business of the Union during the past year.

Thanks having been voted also to the chairman, the session was closed by the doxology and a benediction.

HANSERD KNOLLYS SOCIETY.

The fifth annual meeting of this society was held at the Baptist Mission House, on Thursday evening, May 1st, Charles Jones, Esq., in the chair.

The chairman in his opening address stated that the society had seen it desirable to alter the original plan of an annual contribution for which two volumes were to be issued, and to give two volumes for each subscription paid, as the society might be able to issue them. It appeared from the report, that the society has just issued the first volume for the fourth subscription, consisting of Du Veil's commentary on the Acts of the Apostles, a handsome volume of nearly 600 pages, with an introduction by the Rev. Dr. Cox of Hackney.

The Mission House is in future to be the depot of the society; and all matters connected with the subscriptions, and the circulation of the volumes, are under the management of the present secretary, the Rev. Geo. Wm. Fishbourne.

The fourth subscription which is now more than due is greatly in arrear, and it would very much facilitate the operations of the society, if the subscriptions, which are due in advance, were generally and promptly paid.

From the treasurer's report it appeared that the receipts for the year amounted to 33*l.* 3*s.*, and the payments to 298*l.* 15*s.* 8*d.* leaving a balance in hand of 23*l.* 4*s.* 7*d.*

The Rev. C. Stovel having put in a claim for editing the works of Canne, it was resolved that three gentlemen whose names

were announced should arbitrate upon that matter between Mr. Stovel and the council.

The usual resolutions were passed, and the meeting addressed by the Revs. W. Walters, W. H. Black, T. A. Wheeler, W. P. Williams, R. Ashton, F. Johnstone, C. Stovel, and Mr. T. Nicholson.

NEW CHAPELS.

ABBOTSHAM, DEVON.

On Monday, April 21st, a house was opened for divine worship at this place, in connection with the baptist church, Bideford.

The Rev. G. Lovering read and prayed, Rev. B. Arthur preached, and T. Evans, Esq., the mayor of Bideford, addressed the people, some of whom had been induced to throw dirt at Mr. Arthur on the previous sabbath, when he was preaching in the open air. Few places in North Devon need the gospel more than Abbotsham. So great and determined has been the opposition, that the independents, Wesleyans, and others, have been driven out of the place. Last year, the clergyman, after closing every house against Mr. Arthur, confronted him in the open air, assuring him that as they had driven the dissenters out of the village, they were determined that they should not enter it again. Out of door preaching, however, has been continued when the weather permitted; and at the opening of the house there could not have been less than 150 to 200 persons present.

GORSLEY, NEAR ROSS, HEREFORDSHIRE.

On Wednesday, May 7, 1851, the foundation stone of a new baptist chapel was laid at this place, by Mr. Russell Pontifex of Sandyway near Newent. About three o'clock, p.m. a number of the friends connected with the cause, and also from Ross, Fownhope, Leebury, Newent, and other places, assembled upon the “lovely spot” of the intended erection. Mr. Hall, the minister of the place, gave out part of the 132nd psalm, prayer was offered by Mr. Walters of Leebury, after which Mr. Pontifex laid the stone and gave a very suitable and earnest address on the nature and importance of the undertaking, the good likely to result from it, and concluded by urging all to unite in aiding the erection. A few verses of the 470th hymn in the Selection were sung, and prayer again offered by Mr. Chapman of Newent, independent. The event was celebrated by a tea meeting in the school-room of the trustees of the late Mr. Goff, where about 240 persons partook, and the whole was concluded by a meeting over which Mr. Pontifex presided. Several very interesting and suitable addresses were delivered by the chairman and by Messrs. Buck and Cooper of

Ross, Little of Fownhope, Walters of Ledbury, Chapman of Newent, Davis of Longhope, and by Mr. Hall. This effort has been found necessary on account of the great increase of population in the neighbourhood, and the blessing of God which has attended the labours put forth in the cause. The church consists of 158 members, and the sabbath school of 177 scholars. The place in which we now worship will only seat 230 persons, whereas there are more 1100 inhabitants within a circle of one mile and a half of our present place of meeting, without any other dissenting place of worship among them. The building will be 55 feet long and 36 feet wide in clear of walls, with vestries attached, and will cost £600.

WESTOW HILL, UPPER NORWOOD.

For many years past a small chapel on this spot has been rented and occupied as a preaching station by several Christian friends, who have succeeded in forming a congregation and establishing a Sunday school. Their efforts have been attended with most encouraging success.

There has hitherto been no settled ministry, the rent and smallness of the place having deterred the friends from entering into any fixed engagement. The increase of numbers, however, has been felt to warrant further organization, and a baptist church has accordingly been formed upon open communion principles.

The congregation has been steadily increasing, the sittings are all occupied, and with a rapidly increasing neighbourhood, and frequent visitors, especially in the summer season, it has become imperatively necessary to provide larger accommodation for the spiritual wants of the people. To accomplish this, it was at first proposed to effect the requisite alterations in the present building, but the friends, finding that satisfactory arrangements could not be made with the landlord, have resolved (D.V.) to erect a new chapel and school-room. A piece of freehold land, admirably situated, has been bought, and a subscription has been commenced to provide the necessary funds for the building, to which the congregation have liberally contributed, according to their means.

Much interest is felt in the welfare and progress of the Sunday-school. The attendance has been highly satisfactory, and the number of children now upon the books is nearly one hundred, for whose accommodation the present school-room is totally inadequate. The necessity for a new building is urgently felt for the proper training of the little ones thus entrusted to the care of the church.

Westow Hill is near the Annerley station of the Croydon railway, the population is rapidly increasing, and there is no other chapel within about a mile and a half of the spot.

ILFRACOMBE, DEVON.

On Lord's day, May 11th, a large room was opened for public worship in connection with the baptist denomination at Ilfracombe, Devon. Sermons were preached by the Rev. B. Arthur of Bideford, and the Rev. S. Newnam of Barnstaple. The attendance on this occasion far exceeded expectation. The opening of this room (which is every way suitable, being easy of access and capable of holding 250 persons) is owing to the noble exertions of Mr. R. Huxtable, a respectable tradesman of the town, who is desirous of glorifying God by establishing a baptist cause amidst a population of nearly 5000 persons.

TREFOREST, GLAMORGANSHIRE.

The foundation stone of a new English baptist chapel was laid on Monday 12th ult., by Thomas Hopkins, Esq., of Cardiff, when addresses were delivered in Welsh and English by brethren W. and D. Jones, A. G. Fuller, of Cardiff, and O. Williams, Treforest. The chapel is to be a neat commodious building, capable of seating about 400 persons.

This is a new cause in a Welsh locality, raised by the exertions of Mr. Jas. Williams of Canton, who has been instrumental in gathering a flourishing little church here.

NEW CHURCH.

HALIFAX.

In the evening of Monday, May 5th, about two hundred persons took tea together in the old assembly room, Talbot Inn, Halifax, about one half of whom recently formed part of the church and congregation assembling at Pellon Lane, under the ministry of the Rev. S. Whitewood. After tea there was a very interesting meeting, to which the public were admitted, the object of which was the organization of a second particular baptist church. Dr. Godwin, Dr. Acworth of Horton College, Rev. H. Dowson of Bradford, and the Rev. A. M. Stalker of Leeds, took part in the proceedings. The services of the evening were commenced by the Rev. H. Dowson, with singing and prayer. Dr. Godwin, in a brief but very lucid address, stated the nature and constitution of a Christian church, and the necessity, objects, and advantages of church fellowship. Mr. Illingworth briefly adverted to the circumstances which had led to a separation, after which Dr. Acworth stated the leading doctrines held by the baptist body, and procured an assent to them by a show of hands from those who were to constitute the church. The brethren were then incorporated by Dr. Acworth giving the right hand of fellowship to Mr. Illingworth on behalf of the infant church. Mr. Stalker, in a short but touching

address, referred to the responsibilities and privileges of Christian fellowship, after which the solemn ordinance of the Lord's supper was celebrated, and the business of the evening closed. The nucleus of this infant church is constituted of fifty-five baptized believers, including several who were dismissed from sister churches.

ORDINATIONS.

CHORLTON-ON-MEDLOCK, MANCHESTER.

On Friday, April 18th, services were held in the baptist chapel, Grosvenor Street, in connexion with the settlement of the Rev. D. M. Evans as pastor.

In the morning the introductory discourse was delivered by the Rev. W. Walters of Preston, after which the minister was addressed by the Rev. D. Griffiths of Accrington. In the afternoon, the Rev. A. M. Stalker of Leeds preached to the church and congregation. In the evening, a congregational tea-party was held in the spacious school-room underneath the chapel, which was well filled on the occasion; Robert Crowdon, Esq. occupied the chair. The audience was addressed by Revs. H. Dunkley, M.A.; C. M. Birrell of Liverpool; R. S. Scott, United Presbyterian minister; A. M. Stalker of Leeds; and D. Griffiths of Accrington.

A debt of £200 having been incurred, one hundred pounds of which still remained a disagreeable burden, unexpectedly and without any previous consultation upon the matter, one of the friends rose and proposed that that sum be there and then subscribed, and also sufficient added to it to defray all the expenses of painting and improving the chapel. The proposal was generously responded to, and in a short time the church found itself not only free but also in possession of sufficient to clear all the expenses necessary for the improvement of their place of worship,—the collection, including the proceeds of the tea-party, amounting to £165.

WATERFORD.

The Rev. T. Wilsbere of Athlone has accepted a unanimous invitation from the baptist church meeting at Stephen Street, Waterford, to become their pastor, and commenced his labours there on the first Lord's day in May.

RECENT DEATHS.

REV. H. BETTS.

Mr. Henry Betts was born in 1796, at a village near Mildenhall, Suffolk, whence at the age of four years he was removed to Norwich.

His parents were quite ignorant of divine things, and therefore were not anxious to train up their youngest son, Henry, in the nurture and admonition of the Lord. In his youth he was strictly moral, but delighted in the pleasures of the world, enjoyed the company of the vain and trifling, and spent much of his time in the billiard-room and at the theatre. At the same time he gloried in a steadfast attachment to the established church, whose services he was accustomed regularly to attend. He was always ready staunchly to advocate the claims of a state religion upon the affections of all true protestants and sincere Christians. To dissent in every form he was a decided enemy, and was accustomed to direct the shafts of ridicule against the baptists in particular. In 1819 he was united to her who has occasion now, most of all, to bewail his removal. Until 1829 he had no serious convictions of sin. Up to this time he possessed only the form of godliness. His conversion was remarkable. Returning home one evening, he was suddenly arrested by a deep and alarming sense of his guilt before God. Nothing unusual had happened in the course of the day instrumentally to induce this feeling. He could only say, "One thing I know, that whereas I was blind to my lost condition, now I see what a wretch I have been: I abhor myself, and repent in dust and ashes." His first impulse was to cast himself into the "basin" of Chapel-field, near at hand, and thus at once to put an end to his miserable existence. But upon this point Satan was not suffered to prevail. He went to his house, groaning under a heavy burden, and determining to atone for his sins by at once breaking off evil habits and attending more assiduously to the duties of religion. In attempting to establish his own righteousness, however, he found no comfort; he sinned and stumbled but the more. He now sought wisdom from above, perused the sacred scriptures, and cried for mercy. But the answer was delayed, or rather sent in an unexpected manner. The enemy of souls was suffered to approach him, and his mind was horrified with the foulest suggestions. Blasphemous thoughts haunted him day and night, till he was ready to fancy himself a devil rather than a man. All his corruptions were brought to light, and he cried in deepest bitterness, "There is no mercy for me! Surely I have committed the unpardonable sin!" His dear wife pointed him to the Lamb of God, and directed him to the throne of grace. He replied, "Alas! I have said my prayers from my youth up, but I have never prayed. Pray for me." Assuring him that before God there was music in a groan and beauty in a tear, she knelt by his side and prayed for mercy on his behalf. Shortly after this, he came home from his daily labour in a state of mind so opposite to that just described, that he esteemed it little

less than a happy transition from the lowest hell to the brightest heaven! The clouds had dispersed, and the Sun of righteousness had arisen. The winter was passed, and he heard the voice of his Beloved, "Arise, and come away." To this change a perusal of John Newton's works was made effectual. Newton's experience on many points was found to accord with his own, and of Newton's Saviour he was constrained to say, "Thou art my Lord and my God."

After vainly seeking throughout the thirty-six parish churches of Norwich the spiritual food that he desired, he was induced to attend Rehoboth baptist chapel, where the ministry of Mr. G. Le Maire was much blessed to his soul. To his great surprise this good man informed him that he had not yet been baptized. He immediately searched the scriptures upon the subject, and was soon convinced that, although he had been sprinkled in infancy, it was incumbent upon him to follow Jesus in his despised ordinance.

He had not long been a member of the church at Rehoboth, before it appeared that he possessed talents for the ministry. Approved by his brethren, he commenced the labours of an evangelist in one of the vilest neighbourhoods of the city. It was remarked by a ministerial friend who had once occupied the same district, "You might as well try to evangelize Sodom as St. James's." But the Lord was with him. He distributed tracts, established a Sunday school, and preached the gospel, in simple dependence upon Him who hath said, "My word shall not return unto me void." Twice was his preaching room enlarged, and ere long the little church of which he became the pastor was composed of forty-six members, the greater part of whom were born under his labours.

Nineteen years since he was invited to Great Yarmouth, and was induced, from the manifest impossibility of long continuing the pastorate at Norwich in connexion with a laborious business, to accept the church's call. With varying success he has laboured in this town up to the day of his death. In all he has baptized at this place 144 persons, the greater part of whom remain to bless the Lord that they were permitted to hear from his lips the message of salvation.

His departure was sudden. On the evening of Lord's day, April 20, he took for his text the following words, "Enoch walked with God, and he was not, for God took him." It was his last sermon, and on the following evening at the prayer-meeting he entered the house of God on earth for the last time. On the afternoon of Friday, April 25th, he was not, for God took him. Scarcely any warning of the approaching hour of dissolution was given to himself or to his friends. Without a word upon the subject of death to his wife and family, he sweetly fell asleep in Jesus. The desire which, under the pressure of deep

and mental anxiety, he had often expressed during the few previous weeks was unexpectedly fulfilled: "O that I had the wings of a dove! then would I fly away and be at rest." May his friends mingle gratitude with their weeping, and may his enemies learn to imitate his example.

A funeral sermon was preached by Mr. Wright of Beccles to a large and deeply affected congregation on the evening of Lord's day, May 4th, from a text suggested by our beloved relative many years before his decease: "The blood of Jesus Christ cleanseth from all sin." Reader, has this blood cleansed you?

H. J. B.

REV. J. CHANDLER.

On the 11th of February, Mr. James Chandler, the baptist minister of Wedmore, departed from this world of sin and sorrow to the rest prepared for the saints of God.

It is nearly forty years since he commenced his ministry at Wedmore; he was instrumental in introducing the gospel of salvation into several places around, for many years preaching nearly every evening.

For some years he could preach but little, he became almost helpless and extremely deaf. It appeared, however, that his conversation till the last was in heaven. A short time before his departure he repeated with considerable earnestness a text of scripture.

Mr. J. Little, baptist minister of Street, near Glastonbury, who had been requested by Mr. Chandler to inter his two wives, attended by his request also at his burial, and preached to the people, February 16th. The text chosen on the occasion, Heb. xiii. 7, 8, appeared to the preacher to be descriptive of the deceased "Remember them that have the rule over you, who have spoken to you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and for ever."

The attendance on the occasion evinced that the people had respected the aged minister of Christ. May he have the happiness of meeting many people in glory as those who believed in Jesus through his ministry.

MRS. S. COLLIER.

Many of the servants of God have passed their earliest years amidst circumstances by no means favourable to that great change of heart without which all outward profession is vain. Sarah Lyon, born in a rural village in Northamptonshire, was brought up in the established church, in one of those localities—still very numerous, but at that time yet more so—where the life-giving doctrines of the cross are never heard from its pulpits, and everything approaching to vital religion

is, by priest and people alike, denounced as fanatical. Led, however, by some of those apparently accidental circumstances which it pleases God so often to make instrumental for the spiritual benefit of his people, to visit the baptist chapel at Thrapstone, and, impressed with the contrast between the lifeless formalities to which she had been accustomed, and the worship of those in whose midst Christ crucified was constantly set forth, and his ordinances spiritually observed, Miss Lyon, notwithstanding much opposition from her mother, became increasingly attached to the house and people of God. At length, having experienced the power of divine grace, she was, in 1812, baptized and received into the church at Thrapstone. Married three years after, to Mr. Henry Collier, of that town (a notice of whose devoted life and peaceful death appeared in this magazine in June, 1849), she was ever most affectionate as a wife and mother, and was endeared to a wide circle of friends, and respected by all who valued true worth, for her singleness of heart, her considerate kindness, her discretion, and indeed for her most exemplary discharge of all the duties of life. There were, however, two or three features of her Christian character which may be more particularly mentioned, not in mere eulogy, but by way of example. Holding her religion as a profound reality, she was distinguished by great tenderness of conscience, and a sense, often oppressive, of responsibility, and the result, through grace, was a consistency of character rarely equalled. Springing out of this habitual state of mind, was a most anxious solicitude for the souls of those over whom she had influence, especially her children; and she had the deep satisfaction, when two of them were removed by death, of seeing the last enemy subdued by their faith in the Redeemer, and of beholding two others enter the church on earth, who look back with gratitude to God, not only upon her instructions and counsels, but on the bright example of the power of the gospel which she constantly set before them. Imbued with deep reverence and love for the divine Being, it was ever one of her greatest sorrows to see his cause impeded, or any of his professed servants bringing dishonour upon it. The subject of much affliction, as well as of many cares and anxieties, and endued with that delicate susceptibility, or rather sympathy, which adds indefinitely to the sufferings of some minds, she yet manifested habitual resignation. During the last two years of her life, when to the desolation of widowhood was added almost constant pain, she murmured not, and only feared lest the sufferings of the body should divert her mind too much from preparation for the life to come. As death approached she had nothing to fear, but with humble yet unflinching trust in the great atoning sacrifice she fell asleep in

Jesus. Her death took place on the 4th of April, in the sixty-first year of her age, and the thirty-ninth year of her Christian profession.

MR. SAMUEL LAMPARD.

Died, April 16, 1851, at Stratford-under-the-Castle, near Salisbury, in the sixty-first year of his age, Mr. Samuel Lampard. Born of pious parents, he was in early life influenced by the power of divine truth, and in his twenty-first year was baptized and united with the church in Salisbury, then under the pastoral care of the late venerable John Saffery. Resident in a small village where much ignorance prevailed, he was most assiduous in his endeavours to promote the spiritual welfare of his neighbours, and he was eminently successful in winning many of them to the paths of righteousness and truth. He constantly and actively supported a station for preaching and devotional exercises, and regularly assisted in similar engagements in other villages of the neighbourhood. For nine years he sustained with unblemished honour the office of deacon, and was ever ready to use his utmost exertions to ensure the peace and promote the prosperity of the church. For many months before his death, his health greatly failed, notwithstanding which, through storm and through sunshine, he scarcely ever remitted his attendance upon all the public and social exercises of worship, thus testifying the genuine delight which he felt in the service of God; never failing also to improve every opportunity which presented itself, of impressing upon all who came within the circle of his influence, the necessity of an instant attention to "the things which belong to their peace."

His departure was rather unexpected, but he was fully prepared for the change. He has left among his various friends, and particularly amongst the brethren with whom he was officially associated, a deep impression of his genuine and unaffected piety, and his death has made a chasm in the church which will not be very easily filled up.

MRS. HALL.

Died, after a few days illness, at Bourton-on-the-water, Gloucestershire, May 1st. 1851, Mary, wife of the Rev. B. S. Hall, late of Shefford, Beds, in the sixty-sixth year of her age.

MISCELLANEA.

DEVONSHIRE.

On Friday, April 18th, a special convocation met at Chapel Town, near Barnstaple, for mutual edification, the administration of baptism, and the extension of Christ's king-

dom. At eleven o'clock, A.M. about 500 persons assembled in a meadow by the river Taw, being surrounded by the most beautiful and enchanting scenery. After a sermon by brother Arthur of Bideford, from Exod. xii. 26, "What mean ye by this service?" nineteen persons were baptized from the churches of Swimbridge and Tawstock which united on the occasion; eight persons were baptized by the Rev. G. Lovering as pastor of the former church, and ten by the Rev. S. Shoobridge as one of the co-pastors of the latter church. Of the persons baptized by Mr. S. was one from Ilfracombe, where a place has since been opened for divine worship in connection with the baptist body. The occasion was solemn and instructive; and although a shower of rain descended in the midst of the service, yet it was only an earnest of the shower of divine influence which was evidently experienced in the afternoon. The friends from a distance, after partaking of the hospitality of brother Lovering and Shoobridge, met in two different places and were addressed by brethren Shoobridge, Arthur, King, Packer, Newman, Lovering, and Gibbs, and after again partaking of the ample refreshments provided for the occasion, the multitude returned to their various homes.

MONTHLY SUMMARY.

ANNUAL MEETINGS—FUGITIVE SLAVE LAW—
BISHOP OF EXETER—CHURCH EXTENSION—
WESLEYAN REFORM.

The month of May—the month of the development and invigoration of the voluntary principle—has this year, by the opening of what has been not inappropriately styled the Palace of Voluntaryism, presented us with perhaps the grandest manifestation of the power of a self-originating, self-controlling, and self-supporting agency which the world has ever seen. The Great Exhibition stands out as an achievement of voluntaryism, and we hope that the lesson which it teaches will be learnt by many.

Further than causing the alteration of the day of meeting for the Foreign Mission, we do not know that the Exhibition in any way interfered with our yearly gatherings. For the account of the various meetings of our own denomination, we refer to other parts of the Magazine. They were all we believe as well attended as usual, and the interest was well sustained. The address of Mr. Makepeace, in particular, at Exeter Hall, deserves thoughtful perusal.

The appearance of the venerable William Jay, as preacher for the LONDON MISSIONARY SOCIETY, imparted a peculiar interest to the meetings of our congregational brethren. The annual meeting of that society was presided over by Mr. Peto, and addressed, among others, by Revs. G. Smith, and Dr. Alexander, and by E. Baines, Esq. The receipts

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for the year are £68,028, being an increase on last year of £5,483. Of a hundred and seventy missionaries, only two have been removed by death; three have returned, but their places have been filled up, and six more are expected to sail from England before the end of the present year. The incomes of the three branches of the British missions are respectively, Home, £8,484; Irish, £3,960; Colonial, £3,025; in all, £15,961, showing an increase on last year of £3,181. The Irish Evangelical Society has been engaged this year, like our own society, in rigorous retrenchment, in order to keep the expenditure within the annual income. At the annual meeting of the Congregation Union, papers were read and ordered to be printed: one by Rev. J. Corbin, on the "Importance and more extensive Use of Lay Agency for the Evangelization of our Village Population;" and the other by the Rev. Professor Godwin, on "the Best Method of calling forth the Talent of the Church for the Work of the Ministry." A resolution was passed unanimously, renewing "their solemn and indignant protest against slavery as still existing among the American churches," and affirming that "participating in the sin of man-stealing or holding their brethren in unjust and cruel bondage, creates, in the judgment of this Union, an insuperable barrier to Christian fellowship with them, on the part of all who reverence the authority of God, and respect the inalienable rights of their fellow men." Resolutions relating to the Peace Congress, to Church Rates, and to the Regium Donum, were also passed. The Rev. G. Smith is appointed Secretary to the Union, in the place of Rev. A. Wells, affecting allusions to whose removal were made by several of the speakers. The autumnal meeting of the Union is to be held at Northampton, as a tribute to the memory of Dr. Doddridge, the centenary of whose death occurs this year. Dr. Harris has been invited to preside.

The WESLEYAN MISSIONARY SOCIETY reports this year an income of £104,661, being a diminution on the year of no less than £5,000, notwithstanding a legacy to the amount of £2,400. This diminution must of course be owing to the sympathy so largely felt throughout the Wesleyan body with the ejected ministers, and against the arbitrary conduct of Conference. We should almost hope that this warning will not be lost upon the party in power; it indicates a determination not only to talk but to act.

The CHURCH MISSIONARY SOCIETY has this year an income of £112,252, an increase of nearly £8,000. In addition £15,000, consols, have been left to be applied to the support of the widows and orphans of missionaries.

The CHURCH OF SCOTLAND has raised this year £72,470 on behalf of its Foreign and Jewish missions.

At the meeting of the FREE CHURCH OF SCOTLAND MISSIONS, their missionary Dr. Duff was present, and made an impressive speech. The total receipts for the year, for the Home, Colonial, Jewish, and Foreign Missions, and for education, and the erection of schools and churches are £52,609, being an increase of £3,394.

Including the three societies of our own denomination, the total income of the missions of the six above-named bodies amounts to nearly £450,000.

Of the more general societies we will endeavour to present the main features for the year in as condensed a manner as possible.

The ANTI-STATE CHURCH ASSOCIATION met in council, received the report from the committee, and passed resolutions relating, among other things, to the Metropolitan Interments' Bill, the Regium Donum, the Publication Fund of the Association, the Canada Clergy Reserves, and the importance of constituencies being prepared, in case of a general election, to secure a representation of the principle of the association. The public meeting in the evening was large, and manifested an earnest enthusiasm which augurs well for the association, which has now completed the first seven years of its existence.

The VOLUNTARY SCHOOL ASSOCIATION held its meeting at the London Tavern. The audience was respectable, but the addresses were scarcely equal to the demand of the occasion. This association is most important as a living embodiment of the great truth that mind should be free, and that education neither needs nor will permit the interference of the state. The receipts for the year amount to £2,605. An attempt had been made during the year to effect a union between this society and the Congregational Board of Education, but without success. We may mention that at the meeting of the Congregational Union, since held, the question was again mooted, but decided in the negative by a large majority.

Lord Ashley has been elected to fill the place of President of the BIBLE SOCIETY, in the room of Lord Bexley. The receipts for the year amount to £103,330, and the total issues at home and abroad are upwards of a million. The increase in the income is £11,695.

The total issues from the depository of the RELIGIOUS TRACT SOCIETY during the year have been 20,840,000, and the income, including the sale of publications, £62,169.

THE WEEKLY TRACT SOCIETY held its meeting this year in the lower room, Exeter Hall, Messrs. Fishbourne, E. F. Woodman, and Aldis, among the speakers. The total issues for the year were 138,250.

A conference has been this year held of the

delegates to the SUNDAY SCHOOL UNION. Several important questions were discussed. The annual meeting was, as usual, densely crowded, and was rendered interesting by the presence of Judge Darling and the Rev. J. Henson, a coloured minister, from the United States. The number of schools in the Union is 490, teachers 9,512, scholars 99,936. It is calculated, that including schools not connected with the Union, there are 13,220 teachers, and 138,891 scholars, in Sunday schools within a circle of five miles of the London post office.

In connection with the CHRISTIAN INSTRUCTION SOCIETY, there are reported no fewer than two thousand visitors, having under visitation fifty thousand families. Several cases of conversion have come under the notice of visitors, 1500 persons have been induced to attend public worship, and 1500 children have been obtained for our Sunday schools. The Society, which embodies a large amount of the practical missionary effort of our churches, has peculiar demands on our sympathies and prayers.

The LONDON CITY MISSION, with an income of £23,953, employs 245 paid agents, who during the year have made above a million visits, have distributed nearly a million and a half of tracts, and have held twenty thousand meetings for prayer and exposition. For the most part, laborious and intelligent, these agents carry on their efforts in places and in a mode in which other agencies are from their nature much less adapted, and it is cheering to know that the affairs of the society are now in so much more prosperous a condition than was the case some years since.

THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS, embracing in its pale evangelical Christians of all denominations, held its meeting at Freemasons' Hall. Agents are employed in this country and in Palestine, Bavaria, France, on the north coast of Africa, and at Frankfort. The income of the society is £4,330.

THE BRITISH AND FOREIGN SAILORS' SOCIETY has this year an income of £2,641. The attendance at the various sailors' churches is reported at about 14,000. About 10,000 visits have been paid, and 138,234 tracts have been distributed.

Lord John Russell, as usual, took the chair of the BRITISH AND FOREIGN SCHOOL SOCIETY. The society was stated to be in a prosperous condition. Its income amounted to £12,963. It is stated in the report, that "a strong opinion in favour of the working of government aid was given by all who had accepted it."

The ORPHAN WORKING SCHOOL, Haverstock Hill, contains the average number of 217 children, and has an income of £7,180. The Institution for the Education of Daughters of

Missionaries contains 46 children ; its income amounts to £1,454.

The meeting of the PEACE SOCIETY was held on the 20th. Finsbury Chapel was well filled on the occasion. In addition to speeches from Rev. H. Richards, Rev. T. Spencer, and Elihu Burritt, addresses were delivered in German, Italian, and French. The Peace Congress will open its sittings on Tuesday, July 22. It is hoped and expected that in consequence of the number of visitors then to be in London on account of the Exhibition, this Congress will be more interesting and important than any former one. It is very desirable that the earliest arrangements should be made in reference to it by all who take an interest in the movement.

The iniquitous nature of the FUGITIVE SLAVE-LAW now in force in the United States is known to our readers. It may be interesting to know, that during the last month resolutions have been adopted by various bodies in reference to it. It was the subject of resolutions in the Baptist and Congregational Unions. The ministers educated in the colleges belonging to our denomination, after their annual dinner, passed a resolution by a large majority, declaring it to be their determination "not to receive into their pulpits any minister from America who is known to support this most cruel and iniquitous measure." The church meeting at Bloomsbury Chapel, London, has resolved, that it cannot receive to its fellowship any who sympathize with the law, or "withhold their influence from the efforts being made to restore to the slaves of the United States the rights of which they have been so wickedly deprived."

The BISHOP OF EXETER has again succeeded in directing the attention of Englishmen to his proceedings. It has always been supposed that diocesan synods, as well as convocations, were prohibited unless with the consent of the queen. Bishop Philpotts denies this so far as diocesan synods are concerned, and has issued a pastoral convening the clergy of his diocese, to discuss the decision of the Privy Council and the doings of his metropolitan, and to discuss and to decide the meaning of "one baptism for the remission of sins." This synodical action, it appears, is not unlawful ; whether, however, it possesses any real power remains to be seen. Anyhow, it cannot but put the Church of England in an unenviable position. If it can act, it will exhibit a church rent and shattered, priest against priest, and bishop against bishop, nay against archbishop ; if it cannot act, it will exhibit in bold relief the thralldom in which the church is placed through receiving the patronage of the state. The London Union on Church Matters gives the synod its hearty approval ; the Record, of course opposed to it, recommends that the

laity of the diocese should assert their right to be present, and the invalidity of the synod should they be excluded. We hope that it will open their eyes to the position in which they are.

In singular coincidence with these schisms within the church is an ADDRESS TO THE QUEEN, signed by the two archbishops, eight bishops, three dukes, a string of nobles, and forty-five members of the House of Commons, praying her majesty to take steps for building six hundred new churches at £3,500 each, to provide a clergyman to each with a salary of £200, to endow the fabric to the extent of £50, and to build parsonage houses at £800 each. It is thought that £2,498,000 would partly suffice for this emergency. The money, it is suggested may be raised by selling the patronage of benefices in the gift of the Lord Chancellor ; that is to say, coolly turning over £2,000,000 of national property into the hands of the needy archbishops of a church of part of the nation. We do not imagine that just yet there is any fear of such a step being taken. Dissenters would not be the only ones who would suggest that the doctrines to be preached should be determined before six hundred new buildings were raised.

In PARLIAMENT the ecclesiastical topics for the month are neither very new nor very inviting. What shape the Ecclesiastical Titles Bill may eventually assume in the hands of its champion, or how it may be treated by the House, is at present problematical. A committee has been appointed on the subject of church rates. Whether or not much good will come from it, dissenters should bestir themselves that there may not be at all events a lack of facts on which a report recommending a total repeal might most naturally be based.

An important decision in reference to the WESLEYAN REFORM MOVEMENT was given on May 7, by Lord Cranworth. The case was one which involves, it is said, some hundreds of the Wesleyan chapels in different parts of the country. The suit was instituted on behalf of the Conference in the Vice Chancellor's Court, against Mr. Hardy and others, trustees of a chapel at Holt, Norfolk. The trustees, as indeed the majority of the Wesleyans in that part of the country, sympathized with the ejected ministers, and were in consequence themselves expelled. Money had, however, been advanced by them, and the chapel was mortgaged to Mr. Hardy. He claimed his mortgage money, and this not being forthcoming, the chapel was advertised for sale and eventually sold. Since the sale it had been used by the reforming party. The suit in question was instituted to prevent the use of the chapel in a manner, as was alleged, at variance with the trust. Judgment was pronounced authorizing the sale of the property, and maintaining the rights of

the mortgagee as paramount, hinting, in addition, that it was doubtful whether the parties were legally expelled. We feel pleasure at this result; it being completely contrary to our views of right that any body of men, clergy or laity, should claim power without responsibility, or should assume the control of property whilst repudiating its debts. We should have been sorry indeed had it been found that the members or trustees were responsible for the debts whilst the Conference had the exclusive control of the property. We hope that this decision may be found of powerful service in effectuating a reform, so much needed, in the spirit and constitution of Conference Methodism.

Another instance of the intolerant SPIRIT of POPERY has occurred in Florence. Count Piero Guicciardini has been imprisoned for the cause of Christ. He had engaged to attend the August meetings of the Evangelical Alliance, and was about quitting Italy with that view. Prayers on his behalf are sought from all protestant Christians.

EDITORIAL POSTSCRIPT.

Biographical sketches of intrinsic value are articles so fully in accordance with the purposes of our magazine, that we always feel pleasure when we are able to place one at the commencement of a number. It happens at this time that we are extraordinarily rich in this species of wealth; we have, therefore, presented our readers with two memoirs, one relating to an esteemed brother who was a pastor in this country, the other relating to a valued missionary whose vital energies were exhausted under a tropical sun. Our July number will also begin in a similar manner; as we have in readiness for it a memoir of the late Rev. William Davies of Canterbury, and one of the late Rev. Joshua Tinson of Calabar by the Rev. J. M. Philippo.

The editor is anxious that it should be known that the interests of the Baptist Magazine are not likely to suffer in any degree from his acceptance of office in one of our principal denominational societies. He expects, on the contrary, that the arrangements he has made will tend materially to its improvement, enabling him to effect some alterations which he has long contemplated in the Intelligence department. Observations which will throw light on this will be found in the first page of the Irish Chronicle.

A correspondent who designates himself "Fair Play," denies the accuracy of a statement in Dr. Cramp's Text-Book of Popery, quoted in our last, that in the church of England the communion-table is called the *Altar*. The criticism does not appear to us to be sound. It is true, we believe, that the expression does not occur in the formularies of that church, and that its use has been objected to by some of its best divines; but

it is equally true, that others of its recognized ministers contend for it strenuously, and that the appellation is customary in common speech. Johnson, who was a staunch churchman, and who is a sufficient authority on such a point, gives this as the second meaning of the word *Altar*: "The table in Christian churches where the communion is administered." Trimen, a recent writer on ecclesiastical architecture, speaks of the Lord's supper, as the sacrament which is "celebrated at the altar," and adds, "The circumstance of the Christians retiring to the catacombs to solemnize the rites of their faith gave rise to the use of stone altars. The tombs of the martyrs formed the most commodious as well as the most sacred platform on which to place the sacred elements of the holy eucharist. Our reformers enjoined a return to the primitive custom of wooden altars, now called communion tables, which, according to the canons of the church, should always be placed at the east end. . . . There is a curious stone altar at Enstone, in Warwickshire, not supported upon pillars, but by a solid mass of brickwork built into the wall; and a beautiful one at St. Mary Magdalene, Ripon."

An advertisement will appear on the wrapper, we understand, respecting a preparatory school for boys, to be conducted by Mrs. Davies, widow of the missionary whose course is sketched in a preceding part of this number. To readers who are in such circumstances as to require information of the kind we may render a service, if we say that happening to have been well acquainted with Mrs. Davies in her girlhood, and having known something since of the very efficient manner in which she discharged the duties devolving on her in Ceylon, we have not the slightest doubt that she will fully justify the confidence that any parents or guardians may place in her, in reference to the proposed establishment.

The Grand Duke of Tuscany, having just returned from a visit to Rome, has issued an edict authorising the imprisonment or banishment of all who have participated in plans to overthrow or alter the religion of the state. Eight Florentines have been arrested and cast into a loathsome prison, the Bargello, having been detected reading the bible together in a private house. One of them, Count Guicciardini, is a nobleman of high rank, who has never taken part in political movements, but who has been a protestant three or four years. He had been previously summoned before the minister of the interior, who told him at the conclusion of the interview, that there were laws against apostasy still unrepented, and that these must be put in force. The particulars are contained in the Christian Times of this day (May 24th), in a letter from a correspondent in Tuscany, written partly on the 9th, and partly on the 13th of the current month.

THE MISSIONARY HERALD.

ANNIVERSARY SERVICES.

WE have again to record with gratitude the goodness of God in connexion with the Annual Meetings of the Society. Notwithstanding somewhat uncongenial weather, and the absorbing interest connected with the opening of the "Exhibition of the Industry of all Nations," the services were well attended, and the spirit in which they were sustained was earnest, impressive, and devout.

On Thursday morning, April 24, a Prayer Meeting was held in the Library of the Mission House. The Rev. G. H. DAVIS, of Bristol, presided, and prayer was offered by the Revs. JOHN BRANCH, of Waterloo Road, W. GOODMAN, of Andover, W. P. WILLIAMS, of the Baptist Irish Society, SOLOMON LEONARD, Esq., of Clifton, and the Chairman.

In the evening, at Surrey Chapel, after prayer by the Rev. JAMES SPRIGG of Westbury Leigh, the Rev. JAMES HAMILTON, D.D., of the Scotch Free Church, Regent Square, preached from Ecclesiastes xii. 13, "Fear God, and keep his commandments: for this is the whole duty of man." The Rev. JAMES WEBB, of Ipswich, concluded the service with prayer.

On Lord's day, April 27th, Sermons were preached on behalf of the Mission in the various chapels of the denomination in London and its suburbs. Afternoon services were held in several districts, specially for Sunday schools and young persons.

On Tuesday, April 29th, the Annual Meeting of the Members of the Society was held in the Library of the Mission House, HENRY KEELSALL, Esq., of Rochdale, in the chair.

The Rev. F. TRESTRAIL gave out a hymn, and the Hon. and Rev. B. W. NOEL engaged in prayer.

A Minute of the Committee, relating to the nomination and choice of Committee for the year ensuing, having been read, on the motion of the Rev. J. H. HINTON, seconded by the Rev. CHARLES STOVEL, it was resolved:—

That the plan proposed by the Committee be adopted on the present occasion.

On the motion of the Rev. J. SPRIGG, of Westbury Leigh, seconded by the Rev. SAMUEL BROWN of Loughton; resolved unanimously:—

That the thanks of the meeting be presented to W. B. GURNEY, Esq., and S. M. PETO, Esq., M.P., for their past services as Treasurers, and that they be respectfully requested to continue them for the ensuing year.

On the motion of the Rev. J. H. HINTON, seconded by the Rev. T. FINCH, of Harlow; resolved unanimously:—

That the Rev. F. TRESTRAIL, and E. B. UNDERHILL, Esq., be respectfully requested to continue their services as Secretaries.

On the motion of E. B. UNDERHILL, Esq., seconded by the Rev. F. TRESTRAIL, resolved:—

That CHARLES BURLS, Esq., WILLIAM BOWSER, Esq., and R. W. COOKE, Esq., be Auditors for the year ensuing.

The Meeting proceeded to the nomination of the Committee, and the names were ordered to be printed for the use of the members present.

The Minutes of the last General Meeting were then read.

The Secretaries laid upon the table the Reports of the Committee, and of the Treasurers, for the past year.

On the motion of W. H. WATSON, Esq., seconded by the Rev. C. STOVEL, it was resolved :—

That the Reports of the Committee and Treasurers be now read.

On the motion of the Rev. J. H. HINTON, seconded by the Rev. C. STOVEL, it was resolved :—

That the Reports now read be adopted, laid before the Public Meeting at Exeter Hall, and printed under the direction of the Committee.

The Special Report of the Committee on certain changes in the constitution of the Society being laid on the table and read, it was resolved, on the motion of the Rev. J. H. HINTON, seconded by Rev. E. S. PRYCE :—

That the Report be received.

On the motion of the Rev. C. M. BIRRELL, seconded by the Rev. C. E. BIRT, it was resolved :—

That the Special Report be adopted.

On the motion of J. L. PHILLIPS, Esq., of Melksham, seconded by the Rev. J. H. HINTON, it was resolved that the following resolution, recommended in the Special Report of the Committee, be adopted as the resolution of this meeting :—

That no alteration in the constitution of the Society shall be made without twelve months' notice having been given at a previous Annual General Meeting.

The notice of motion given by the Rev. W. ROBINSON, of Kettering, having been called for, it was moved by Rev. W. ROBINSON, and seconded by Rev. F. W. GOTCH, of Bristol :—

That the words after "ballot," in the fourth General Rule of the Society's Plan and Regulations be left out.

On the motion being put, it was negatived.

On the motion of the Rev. C. J. MIDDLEDITCH, of Frome, seconded by the Rev. T. F. NEWMAN, of Shortwood, it was resolved :—

That a Special Committee, consisting of the following gentlemen, be appointed to inquire whether it be possible, without impairing the efficiency of the Society, to reduce the expenditure of the Home management, and to report thereon—J. H. ALLEN, Esq., J. L. PHILLIPS, Esq., W. H. WATSON, Esq., Revs. W. BROCK, J. WEBB, C. J. MIDDLEDITCH, T. F. NEWMAN.

The voting papers being collected, and scrutineers appointed to examine them, the following names were afterwards brought up, as the Committee for the ensuing year.

Rev. JAMES ACWORTH, LL.D.	Bradford.	Rev. J. J. DAVIES . . .	Luton.
JOSEPH H. ALLEN, Esq.	London.	Rev. SAMUEL GREEN. . .	London.
Rev. JOSEPH ANGUS, M.A.	London.	Rev. WILLIAM GROSER . . .	London.
Rev. CHARLES M. BIRRELL . . .	Liverpool.	Rev. JOHN H. HINTON, M.A. . .	London.
Rev. CALEB E. BIRT, M.A. . .	Wantage.	Rev. JAMES HOBY, D.D. . .	London.
Rev. WILLIAM B. BOWES . . .	London.	Rev. DANIEL KATTERNS . . .	Hackney.
Rev. SAMUEL BRAWN . . .	Loughton.	Rev. JOHN LEECHMAN, M.A. . .	Hammersmith
Rev. WILLIAM BROCK . . .	London.	SOLOMON LEONARD, Esq. . .	Bristol.
Rev. FRANCIS A. COX, D.D., LL.D.	London.	JAMES LOW, Esq. . . .	London.

Rev. C. J. MIDDLEDITCH . . .	Frome.	Rev. JOSHUA RUSSELL . . .	Greenwich.
Rev. WILLIAM H. MURCH, D.D. .	London.	Rev. ISRAEL M. SOULB . . .	Battersea.
Rev. JAMES P. MURSELL . . .	Leicester.	Rev. EDWARD STEANE, D.D. .	Camberwell.
Rev. ISAAC NEW . . .	Birmingham.	GEORGE STEVENSON, Esq. . .	Blackheath.
Rev. THOMAS F. NEWMAN . . .	Shortwood.	Rev. CHARLES STOVELL . . .	London.
Hon. & Rev. BAPTIST W. NOEL, M.A.	London.	Rev. F. TUCKER, B.A. . . .	Manchester.
THOMAS PEWTRESS, Esq. . . .	London.	W. H. WATSON, Esq.	London.
JOHN L. PHILLIPS, Esq.	Melkham.	Rev. JAMES WEBB	Ipswich.
Rev. WILLIAM ROBINSON	Kettering.	Rev. THOMAS WINTER	Bristol.

On Wednesday, April 30th, the Annual Aggregate Meeting of the Society was held at Exeter Hall. We are happy to be able to furnish in the present number of the Herald a full and accurate report of the very interesting addresses which were delivered on the occasion.

In consequence of the disarrangement of the usual order of the services by the opening of the Great Exhibition on Thursday, the 1st of May, it was deemed advisable to dispense with the usual morning sermon, for which Dr. STEANE had been announced as the preacher, and the services closed with a Sermon at the Poultry Chapel, by the Rev. Dr. Cox, of Hackney, addressed to Young Men, from 1 John v. 18: "And we know that we are of God, and the whole world lieth in wickedness."

PUBLIC ANNUAL MEETING,

WEDNESDAY, APRIL 30.

The Chair having been taken by GEORGE GOODMAN, Esq., the Mayor of Leeds, the Rev. W. F. BURCHELL, of Rochdale, opened the proceedings by giving out a hymn and engaging in prayer.

The CHAIRMAN then rose and said: It has pleased the great Head of the church again to permit us to assemble together, to unite our best efforts and most fervent prayers for the success of the great and important mission in which we are engaged. In looking upon the past, there are indeed some causes for sorrow. Some of our friends have been taken away by death, and others have been incapacitated for labour; yet at the same time there is great reason to rejoice that the cause still exists unimpaired. In relation to the great and most important field of India, which now embraces so large a portion of our empire, it is peculiarly gratifying to think that very considerable success has crowned the efforts of the missionaries. The spirit of caste is being destroyed, and multitudes of minds are evidently preparing for the reception of the gospel of Christ. I am sure you will agree with me that we need to increase rather than relax our endeavours for the evangelization of the great continent of India. We also find another important field of labour in the West Indies. In one of those islands (Jamaica) it has pleased Almighty God, in his inscrutable providence, to take off by disease a large amount of the population. At the same time, it is most gratifying to know, that the lives of the faithful and devoted men who labour there have been preserved, and that they were enabled to render great and important services to the people during the terrible crisis. While we unite in thanking

the great Head of the church for his preserving mercies, let us also join in the prayer, that their lives may be yet spared, and that the calamity with which that island has been visited, may be the means of rousing the people from the lethargy into which too many of them have long been sunk, and call them to increased exertions for the further diffusion of Christianity among the population. We also observe that in other fields the baptist missionaries have been successful; and there is every reason to believe that the mission will continue to receive the blessing of God, and go on and prosper, founded, as it is, upon the pure word of God, and the unadulterated principles of Christianity. If it please the great Head of the church to impart to all the missionaries the spirit and temper of their Master, that they may go forth with zeal in their endeavours to further his honour and glory, who can doubt of their success? May we not all join in the prayer, that every individual concerned in the great work may have more spirituality, devotedness, and zeal, in seeking the accomplishment of that which they have in view. The times in which God, in his providence, has cast our lot, are peculiarly advantageous for the promotion of missionary objects. It has pleased him, in his mercy, to vouchsafe to this country blessings of a most important kind, and to bestow upon us advantages and privileges which other nations do not enjoy. Let us improve these advantages, and make them all subservient

to the great interests of Christianity, and, as far as possible, the means of stimulating us to an increased activity in the missionary field. I hope, friends, you will not in any degree relax your efforts, but do even more than ever to carry on this important work. The people who have not yet heard the sound of the gospel are ready to receive it, they are waiting for it; and it depends in a great measure upon the Christians of this land, how far the evangelization and enlightenment of the nations yet sitting in darkness shall be achieved. The present are the most eventful times that ever passed over our country, and most favourable to our aims. We enjoy facilities for international communication, of which our fathers knew nothing. Twenty-five years have made an immense difference in this respect; we are able now to communicate rapidly with the most distant parts of the world; and I trust that we shall not be backward in employing these advantages to the promotion of our great undertaking. Let there be a spirit of earnest prayer spreading and prevailing amongst us; let us be animated by a spirit of fervour in our devotion to the noble cause; and then the principles and blessings of the gospel will be more extensively diffused among ourselves, and in every part of the earth. Let us ever remember that it is by the blessing of God alone we can succeed. "Paul may plant, and Apollos may water, but God must give the increase." And if our supplications are accompanied with a spirit of true devotedness, we have no reason to doubt that all which has been promised shall be accomplished, and that "the ends of the earth shall see the salvation of our God."

The Rev. FREDERICK TRESTRAIL, one of the secretaries then read the Report, for which our readers are referred to the May number of the Herald.

SAMUEL MORTON PETO, Esq., M.P., one of the Treasurers, submitted the cash account, from which it appeared that the receipts for the year amounted to £19,064 18s. 5d.; payments, £18,459 0s. 8d.; balance due to treasurer, £5,751 11s. 4d. There had been received for the West India Cholera Fund, 2,151 6s. 1d. In reference to this fund Mr. Peto said, that nothing could have been more gratifying to the committee than the willing and hearty response which had been made on behalf of the Jamaica churches during the time of the cholera. That island, he was sure, must ever be an object of the deepest interest; morally, because it is the embodiment of the national protest against the accursed and Satanic system of slavery; religiously, because it had been the scene of the brightest success in connection with their society. It must be very cheering to the friends of the society to see their honoured and venerable treasurer, Mr. Gurney, present on that occasion; and in his own name, and in the name of his brethren, he asked the

meeting for their continued, earnest, and persevering prayer that his valuable life might be spared for the good of that society and the universal church, for a long time to come.

One of the secretaries then informed the meeting, that Dr. Duff and the Rev. Joseph John Freeman had been expected to speak, and by their presence represent the Free Church and London Missionary Societies; but unavoidable circumstances—in the latter case severe affliction—had prevented their attendance. To supply their lack of service the Rev. J. H. Hinton and the Rev. G. H. Davis had been applied to, and they at once kindly acceded to the request. In justice to those gentlemen he thought this fact ought to be stated.

The Rev. WILLIAM LANDELS, of Birmingham, moved the first resolution:

"That this meeting devoutly acknowledges the goodness of Almighty God in sustaining the Baptist Missionary Society through another year. And while, on the one hand, it laments the decease of some devoted missionaries who occupied posts of great importance in the field of labour—the want of suitable brethren prepared to take the places of those who have been called to their rest—and the inadequacy of means to extend the Society's operations—it has, on the other hand, to rejoice in the continued liberality of the churches—in the spirit of concord and love which has characterized the deliberations of the Society—and in the general expression of sympathy and goodwill towards it on the part of its friends and supporters at large."

If, said Mr. L., you perceive from my voice and manner how much I am agitated, it need excite in you no surprise. After all I have heard of you, citizens of London, I do not wonder at my agitation, but at my presumption in venturing to appear before you. You will bear with me, if I tell you that your reputation as hearers is sufficient to make any one tremble who is called to address you. I have been told that the London people will not hear this, will not hear that, and will not hear the other, until I fancy you must be like the creditors of the insolvent debtor who would not hear anything, not even themselves. When such a man, whom some of his acquaintances regard as a veritable prodigy, is said to have failed because he mistook your taste; and another, who is quite an oracle in his own neighbourhood, is said to have broken down under the weight of your disapprobation, it would not have surprised me, if, in prospect of this meeting, I had been haunted with the fear of failures and breakings down even in my dreams. And now that the trial has come, I congratulate myself that I have courage to meet it thus far. I am willing to hope, however, after all is said, that you have to some extent, been falsely accused. If in any thing you are distinguished from the inhabitants of the provinces, it ought, from your position, to be your superior intelligence and good sense. No man is intelligent who is ignorant of himself. And if you know

yourselves, many of you must be conscious that you would find it a serious trial to stand here and address this audience. Accordingly from your superior intelligence I reckon with confidence on your kind attention and sympathy. The resolution which I have read embraces such a variety of topics, that were I to make even the briefest reference to them all, I should occupy much more of your time than your patience, however great, will allow. I shall therefore confine my remarks to one or two of the more prominent particulars. It points us to facts of a somewhat opposite nature. It speaks of trials as well as encouragements, of difficulties as well as success. This may be unpleasant, but it should not discourage us. Were it otherwise it would not be in harmony with existing things. The earth presents to our view the barren desert, the frowning rock, and the yawning chasm, as well as the fertile plain and the hill with its crown of foliage. The shade mingles with the sunshine, and the storm disturbs the calm. In God's dealings with men judgment is mingled with mercy. And we should not be cast down if in missionary operations, as in all other things, there be not only something to rejoice in, but also to mourn over. We are hastening to a land where the sunshine will be cloudless and the calm unbroken. And a time is approaching when, as regards the progress of his cause, God's smiling face will no more be hid behind his frowning providence. But that time is not yet. We are now in a chequered scene where difficulties will exist so long as there is work for us to do. And instead of being discouraged because the pleasant, in your report, is blended with the painful, the fact should only stimulate to more vigorous and determined effort. But to proceed in order. The resolution commences with an expression of gratitude to God for his goodness in sustaining the mission during the year. And there is no feeling, I apprehend, with which you can so properly contemplate the results of the Society's labours. Your report speaks of souls saved, and we know something of their value. We know that all the Society's income for the year, that all the income it has realised from its commencement till now, that all the gold in the universe cannot be placed in the balance with one. The gold shall be consumed in the final conflagration. The soul with its faculties and capabilities shall outlive it. Those heavens shall pass away with a great noise. This earth be wrapped in flames.

"That sun is but a spark a fire,
A transient meteor in the sky,
The soul, immortal as its sire,
Shall never die."

The soul can rise above the sun, and the sun's sun, and all worlds, and say, "I am greater than you all. With all your magnitude and glory, you are only lumps of clay. I am reason, feeling, thought. I can take advantage of the pre-

sent, recall the memory of the past, pierce the veil of the future. I can stoop to admire the minutest of God's works, and rise to adore his most glorious perfections." And oh! when you consider that the souls your Society has been instrumental in saving, instead of spending their time in the degradation and wretchedness of heathenism, and their eternity amid the agonies of hell, will, with constantly expanding faculties, meditate on God's works, engage in his service, enjoy his presence, and swell his praises through eternity, can you conceive of any amount of labour for which these results would not present a return sufficient to excite the liveliest gratitude! Has he reason to rejoice whose pound in one year yields him ten, whose ten becomes a thousand, whose thousand is converted into a valuable estate, whose estate expands into a kingdom? And have not you reason for thankfulness, when the few thousands you have spent have issued in what is more precious than worlds, immortal souls, that would have pined in wretchedness, made eternally sources of enjoyment to themselves, to you, and the universe, and to Him who sits upon the throne? It is true, life has been spent as well as money and strength. Your labourers have fallen in the field. But we should not forget to ask, where have the fallen gone? Their bodies moulder in the dust, or "the sea has wrapped its garment of green round their noble heads," but their spirits are before the throne. Their death, though a loss to us, is no disaster to them. They rest from their labours. They have sheathed the sword, and they wear the palm. They have laid down the cross, and received the crown. Their coronation is no calamity. Their exaltation is not defeat. And although their lives have been prematurely closed, who will venture to say that they have not lived well? We have learned to measure lives not by moments, but by deeds; and when we think of what they have done, we pronounce theirs better spent than if they had been prolonged to old age in inglorious idleness. Men of the world, who measure success by pecuniary profit, may regard them as failures, but in our estimation they have served a better purpose than if thousands of broad acres had rewarded their toil. Though cut down in the flower of his days, does not William Knibb think his life better spent, labouring for the salvation and pleading the cause of the slave, than if he had lived in respectability in his native place, and died in a good old age lamented by a respectable circle of friends? Do not the men who have fallen in Africa think it better to have died in attempting its evangelization than to have lived on without making the attempt? Is not their memory a greater blessing to us than their presence would have been had they so lived? Who among us would forego the benefit we have derived from their self-denying and heroic

example? Are not their names household words? Do not your children lisp them? Is not their fragrance sweet? Does not the very mention of them thrill your public assemblies, and elicit their warmest applause? And do not they shed a lustre over your denomination which shall remain so long as zeal and devotedness, and self-denial and heroism, command the admiration of men and receive the approbation of God? They are not lost to the cause for which they lived and died. They have left a hallowed influence behind them which we would not willingly lose. We have reason for gratitude even in them, and should thank God on their behalf. In speaking of your reasons for gratitude it should not be forgotten that the result of your Society's labours has been an augmentation of the Saviour's mediatorial reward. It is a delightful thought that over the souls saved by your instrumentality he has rejoiced with exceeding joy. He observed the first motions of their spiritual life. The first accents of gladness or devotion which fell from their lips ascended to his ear. The joy of their hearts when the burden of guilt was removed touched a sympathetic cord in his, and he saw with complacency the travail of his soul. In them he is realizing the prospect which he had in contemplation when, for the joy set before him, he endured the cross and despised the shame. Not only is his benevolence gratified in their well being; but, as the trophies of his grace, they are monuments to his honour, gems in his mediatorial crown. And, oh! if we loved him as we ought, we should esteem the smallest honour reflected on him an ample return for any service we are able to render. And whatever may be our estimate of it now, this I know, that, when we shall see it in the light of eternity, and as it now appears to those missionaries who have entered on their reward, we shall think it better, infinitely better, than to have been famed for eminence in the walks of literature, for scientific discovery, or for the conquest of a kingdom or a world, to have added just one such gem to the diadem which sparkles on the Saviour's brow. For perhaps the highest luxury which a soul can know is to enjoy a heaven whose inhabitants it has multiplied, and thus augmented the joy and begemmed the crown of its King. It is impossible for a Christian to contemplate these results without gratitude. Comparing them with your expenditure, I am constrained to thank God for the return he has given. And do you not unite with me in the sentiment? You have already testified that gratitude is the prevailing feeling in this assembly. And since consistency is necessary to render even gratitude comely, I expect you will give expression to the feeling in corresponding action. Being practical men, you will not allow it to evaporate without embodying it in some practical form. It will manifest itself in your

future effort, not by the maintenance of present operations, but by their increase and extension. Am I right in this expectation? Does the history of the past warrant me to cherish it? You have passed a resolution similar to that now before you year after year, and as the proof of your sincerity there should have been a growing increase in your contributions. And yet, if I mistake not, the reverse has been the case. The report very modestly states, as if the paper blushed under the statement, that the Society's income is less this year than last. Is not this a strange fact in connection with labours for the results of which you are thankful? When the result of an undertaking excites your gratitude, you are ready, if your means will allow, to embark to a greater extent in any similar enterprise. To the property so invested, that it yields you a return for which you are thankful, you are always willing to add. And why should it be otherwise here? Is it that the field has been so exhausted by previous returns that less must be expected in future? That cannot be while India sits in darkness, while the millions of China are unsaved, while Africa groans in her chains and is deluged with her blood. Is it that your means have become so limited as to necessitate a decrease in your subscriptions? Admit that many of the members of our churches are less wealthy than they were, and that the calls on their liberality are more numerous. It would nevertheless be flattery unbecoming in me to offer and in you to receive, were I to insinuate that the supporters of the Society are doing all they can. Its report contains some princely contributions, which are honourable to the donors; and, considering that the éclat and excitement at one time connected with missions do not now exist, and that they depend for support on the Christian principle of our churches, the annual income of the Society is very gratifying on the whole. At the same time it is not censorious to state, what is well known to be true, that there are few of its friends whose contributions render it necessary that they should make sacrifices or exercise self-denial. Is it the case generally that luxuries have been curtailed, or comforts sacrificed? Have domestic establishments become less expensive? Are dwellings less splendidly furnished? Do your tables groan beneath a lighter load? Do your wine-cellar show a scantier supply? Have pleasure-trips become less common? Or are costly amusements less frequently indulged in? I would not presume to give rules in these things for others; but I may say, without offence, that my religion requires me to exercise self-denial, and that until I deny myself of luxuries, and even of comforts for the advancement of the cause of God, I have not reached that point at which I may be said to do what I can. And since the supporters of this Society are not denying themselves that they may have

wherewith to maintain and extend its operations, I submit that we are not doing all we can, and that the expression of gratitude contained in this resolution, in which you have already acquiesced, will not be consistent unless followed by increased contributions and labours. We have lately heard much of our difficulties, and my resolution takes particular notice of them. I am glad it does so, as it affords me an opportunity of expressing my conviction that we do not make the use of them which we might and ought. In all that beset us I do not see one which is insurmountable or fitted to produce despondency. They are only a part of the discipline by which God is fitting us for the work we have to do. If we meet them with a brave heart, we may from the sharpest thorn pluck the flower of hope. The steepest hill we have to climb will only expose us to a bracing atmosphere more conducive to health and strength. From the darkest cloud which hangs over us we may draw those electric sparks which will inspire us with new life. "Soldiers," said Napoleon, "when they do not fear death, drive it into the enemy's ranks." Christians, when they do not fear difficulties, make them the stepping stones to victory. Only let the trials of the mission, as they ought, stir you up, and stir up all its friends to make greater efforts to meet and to master them, and I venture to say the result of these greater efforts will lead you to bless God that ever these trials were sent. This part of the resolution, I presume, has special reference to Africa, and, if I be not trespassing too long on your time I should wish to say a word or two on its behalf. I am aware that some are of opinion the African mission should be discontinued, and I cannot tell you how much I have been rejoiced to learn that the Committee could not see it their duty to abandon that field. Such a step could not have been taken with credit to the Society. For consider what you would be doing. You would not be simply choosing between two fields, only one of which you were able to occupy, and rejecting the least promising; you would be forsaking a field on which you have already entered, and which urgently requires your help. And not only so, but you would be leaving unprotected, untended, and abandoned to all the influences of heathenism, the church which has already been planted there. And how would that become the followers of Fuller and Pearce, and Carey, and Marshman, and Knibb? Would it not be an unmistakable proof of degeneracy, a sad contrast to the devotedness of our fathers? It would wither your greenest laurels. It would be a blot on your hitherto unsullied fame. It would be inscribing cowardice on the banner which has always been borne by the brave, were you thus to abandon a field which the Saviour has not only called you to cultivate, but in which he has been

pleased to bless you with success. I cannot help indulging the hope that, if the African mission be persevered in and properly sustained, it will yet prove the brightest gem in your crown. In proportion to the difficulties of the work will be the lustre reflected by success. Corresponding to the sacrifices you make will be the value of the return you receive. No page in your history will be more glorious than that which tells how, in Africa, you laboured in faith when sight failed you, under the cloud when sunshine was gone, and amid difficulties which seemed to preclude all hope of success, when disease thinned your ranks, driving some disabled from the field, and repeating its assaults on others, who remained to wrestle with it, until life failed under the too protracted struggle. But what friend of the Society would not blush to read the page which told how, after a great expenditure of money, and labour, and life, Africa was abandoned, though God had not left you without tokens of his favour. But there is a higher motive. Africa appeals to the compassion with which you should ever regard suffering humanity. I recollect seeing, in Mr. Moffat's narrative, a representation of that land, in the form of a young African, with bended knee, and clasped hands, and eyes raised to heaven, praying, "Thy kingdom come." That is her prayer now. You may not hear it articulated, but by all her wants, and by all her woes, by her desolate homes, by their blood-drenched soil, by the quivering hearts of her oppressed and down-trodden sons, she prays, "Thy kingdom come." Nor is this prayer addressed to Heaven alone. As the custodiers of the gospel she appeals to us. From all her coasts she stretches out her hands for help, and pleads with us by all her wrongs. One crested wave rolls her prayer onward to another, and the winds of heaven take it up, and waft it to our shores. And ever is the cry sounding in our ears, "Come over and help me." And will you, after you have once sent her the remedy for all her sufferings, and she has tasted it, and given proof of her readiness to receive it, will you cruelly extinguish the hopes you have excited, by snatching the cup from her lips? In the name of this great assembly, I say, No, by the memory of our fathers. No, by the sufferings of that unhappy land. No, because of the claims and example of Him who has bought us with his blood. I do not forget the pestilential nature of the climate, or the number of labourers you have lost. But neither do I forget that men brave all its dangers for the purposes of commerce; and I cannot, for the honour of the denomination, suppose that there are not men among us who will do so for the purpose of saving souls. Other missionaries are there, and surely ours will not be the only ones to shrink from the post of danger! If admiration for the heroic has not quite departed,—if we

admire the three hundred Greeks, who at Thermopylae died in defence of their country's liberty,—if there be a charm in the names of “the patriot Tell and the Bruce of Bannockburn,” surely in a cause so much nobler there will be found some among us not unwilling to imitate their example. If Williams, and Judson, and Carey, and Knibb, are names revered by us, because in the discharge of their duty they braved difficulties and dangers and death, shall none rise up to emulate their spirit and tread in their steps? I fear not for the men, if the Society be supplied with the means. Increased funds would enable her to take greater care of the lives of her agents. One would not need to labour unassisted and alone, until he sank beneath the too heavy burden. A more numerous staff would admit of lighter labour, and more frequent temporary changes for the recruit of health. Or labourers might be found in other lands better fitted than Englishmen to withstand the influences of the climate. I care not how it is done, if it be done. I plead not for one measure more than another; but I do feel concerned that the Society should not disgrace itself in the estimation of its friends and the public, by withdrawing its agents from Africa. And the best way to prevent it is for this meeting, and others throughout the country, and the members of our churches generally, so to increase their contributions toward this particular mission, as to tell the Committee unmistakably, that it must not and shall not be abandoned.

Rev. G. H. DAVIS of Bristol.—Mr. Chairman: If the eloquent friend who has just sat down deemed it necessary to propitiate the audience, how much more must I do so, who knew not till the afternoon of yesterday that I should be called on to-day to plead in behalf of this holy cause. The shortness of time given for preparation compels me to cast myself on the candid forbearance of the meeting and of my brethren, which their fraternal sympathies will not fail to extend. The only reason why I should have been selected for the task of seconding the resolution, is the official connexion which I hold with one of your largest auxiliaries, and one which for many years has given you a warm and confiding support. Bristol received its missionary spirit from the learned yet child-like Ryland. He was one of those who agreed with the strong-hearted and strong-handed Fuller to hold the rope when the adventurous Carey determined to descend to an untried region of darkness. And now that not only one, but many have gone down, and are toiling in faith, and it requires a corresponding increase in the numbers of those who hold the rope above, we, the successors of our sainted fathers, would be unworthy of our place, did we not put out all our energies to fulfil the trust committed to us, and were we not ready on every call to speak as well

as to act. I am happy that in this unexpected service I occupy the place of a brother of the presbyterian church, the Rev. Dr. Duff. Not that I have his information to impart, but that I delight to cherish and to express the unity of spirit which exists amongst all those who call upon the name of the Lord Jesus in sincerity and truth. Oh! sir, it is delightful to contemplate the rich grace of our glorious King. To Him, the differences we magnify so mightily, and make mountains of division, are as nothing. These elevations may prevent us from seeing one another, but from His place on high, he sees all alike, and dispenses his Spirit wherever truth is proclaimed. How is this unity cemented in our common striving for the faith of the gospel! In our missionary operations it is seen that we are one in aim, in effort, in spirit. I only utter your sentiments when I pray that the best of Heaven's blessings may descend upon the ministers, and missionaries, and members of the free church of Scotland. I only utter the words of Dr. Duff, and the whole presbyterian church, when I say, “May the baptist mission, which has been hitherto so signally honoured of heaven, yet more and more abound in the tokens of the approving smile of our great King.” The resolution laments the decease of some devoted missionaries. Every year we have to repeat this sorrow; but we weep not for the dead. Who can regret, for Thompson's sake, his removal from the sights and sounds of fell idolatry, with which his righteous soul was daily vexed amid the crowds of Delhi, to the presence and the joy of his Lord? Who can regret that Tinson's gentle spirit has been taken from the weariness of a dissolving body, and the tempest of plague that has swept over Jamaica, to his reward? Nay, who can regret even the tragic end of the well-tried Dawson, when we remember he has fallen asleep in Jesus, and wife and children sleep with him? Oh! it is a sad tale! Have we not sometimes, as the storm has howled about our dwellings, thought how the gallant ship was bearing its rich freight homewards, and how the joyous hearts of our brother and his wife anticipated a happy meeting with long-left friends, and how, at evening, as the sun set in the far west, they told their little ones of all the wonders of Old England. But amidst the dying sun-blaze a black spot is seen. Suddenly it enlarges, and covers the heavens with a thick robe of mourning. The practised mariner prepares for the hurricane. Every stitch of canvas is furled; every rope hauled taut; the hatches are closed; the helm lashed. Meanwhile the sea heaves convulsively, as if preparing for some deed of horror. The huge drops patter, then the quick cross-lightning flashes, and all heaven's artillery pours out its deep discharge. Onward comes the spirit of the storm! That gallant ship is its prey! It seems to dance and roar around it! It heaves the mountain

masses against the hapless sides of the straining vessel. There were wild screamings on board, and frantic farewells, and muttered horrors, and whispered prayers. Suddenly the waters separate! Down, down she sinks; and Dawson, and his wife, and his children, are added to the treasures of the deep. Yet we weep not for them. There is another household in the skies. The sea must give them back. Yes,

"To thee the love of woman has gone down,
Dark flow thy tides o'er manhood's noble head,
O'er youth's bright locks, and beauty's flowery crown,
Yet must thou hear a voice—Restore the dead.
Heaven shall reclaim its precious things from thee;
Restore the dead—thou sea!"

But while we lament not for the dead, must we not deplore the high interests that suffer in the East and West, from the removal of such fit instruments for the Master's use? Must we not lament the want of suitable men, of which the resolution reminds us? Suitable men! what varied qualifications are necessary for an able missionary of the present day. He must be a man in whom earthly ambitions are all crucified, and yet a man capable of taking the highest place to which an honourable ambition could aspire. He must be capable of acquiring language with facility, of understanding and contending against the subtle philosophies of the East, whether Brahminical or Bhuddist, and of meeting successfully the theology of the Koran, and the subtle sophistries of Rome. He must be skilled to adapt the forms in which he presents saving truth to every variety of human temperament and civilization. He must be one, therefore, able to occupy with honour the professor's chair, or the pastor's pulpit at home, and yet one who can willingly abandon all spheres of usefulness here, and descend to the ignorance and stolidity of the lowest of the heathen; a man who can labour under accumulated difficulties, hoping against hope, and calmly waiting for his reward at his Lord's coming. Is this too high a stamp of man? Brethren, remember we have now competitors in the field of no common order. We have had them in Africa, and we shall have them yet again. We have them in Trinidad and Haiti; we may expect them of a loftier grade. We have them in India, and we shall have them more abundantly. They are men trained to ascetic habits from infancy; men, accustomed to implicit obedience, and ready to go, at the bidding of a superior, to the ends of the earth; men, having present interests to achieve in the enlargement of their spiritual corporations; men, acquainted with all European tongues and controversies, skilled in all the weaknesses of the human heart, ready to meet idolaters more than half way, subtle, unscrupulous; men, acting in company, and

not alone. And I ask you, whether, unless you have the highest order of missionaries your churches can furnish, you are in a position to meet such competitors as these? Remember the qualifications of the man whom the Lord selected as the first missionary to the Gentiles. He passed by the affectionate John, the noble Peter, and he chose the learned scholar, the profound logician, the skilled controversialist. And how did Paul himself act when sent upon his mission? Did he consider the office of elder as one demanding higher gifts than his own? Did he therefore deem it necessary to continue with the elegant Greeks or lordly Romans, as their pastor, and deem it sufficient to send some novice in the word to the heathen? Nay, brethren, he chose the pastors from the converts, while he went himself to the barbarians of Spain and Gaul, and, if the tradition be true, even of Britain, separated from the whole earth. Sir, until the first men which our churches possess are willing to go, not by units but by tens and by hundreds, and until the churches are willing to make the sacrifice and send them, we shall never have attained the suitable agency which the case demands. And which one of us ought not to be prepared to go? Were the Lord Christ to descend amongst us, shining as the sun in his strength, and say to one, "Go, from that happy people, that united church, that spacious chapel. Go, you to China, and you to Africa, and you to the West." Which one of us would say, "I pray thee have me excused?" No, at such a command we should be ready to take the wings of the morning, and fly to the uttermost ends of the earth, assured that there his presence would uphold. Does not our Lord still speak to us in his word, and in his providence? His word describes the suitable men, and his providence points out the needing places. Let us listen to him thus speaking. Carey heard and went. Would that our Careys were multiplied a thousand fold! Sir, suitable men can only be obtained by the churches rising to a higher state of spirituality and devotedness than we at present enjoy. And such a higher state will not only furnish us with men, but with adequate means. We should then learn that Christians are not required to make the same show as worldlings in the same rank of society; that as Christians, we must be illustrious not for our equipages, furniture, and luxuries, but for our liberality and devotedness. We should no longer satisfy ourselves with what custom demands, but be willing to make sacrifices for our Lord. Is there any thing in this too high, to which we cannot attain? Are we not kings and priests to our God? and, if kings, can we not afford to trample on earth's pomps and vanities? and, if priests, what other robes should adorn us but those of righteousness and love? Is there

any thing more in this than we are pledged to in our baptism? Did we not then declare we were dead to the world, and from thenceforth would walk in the newness of the divine life of Christ? Did we not pledge ourselves to the triune Jehovah to be His, not only for celestial enjoyment, but for earthly service? Oh! that we were all aroused to remember the vows of our espousals, that we lived as in the sight of our loving Lord, as in the prospect of the heavenly recompence! Then, what treasures would be poured into the church! How would she arise and astonish the world with the splendour of her devotedness. Not a summer would pass without many a vessel reaching distant lands freighted with messengers of mercy. Not a city or a village of all the mourning world into which the rays of truth would not penetrate. Come, then, beloved brethren, and thrust the men into the vineyard. Say to the anxious committee, "Here are funds, you must send them." Remember the words of awful gladness, "God loveth a cheerful giver." Come with your silver and your gold, your prayers and your consecration. Come, as soldiers of the cross, ready to spill your life's blood in the warfare of your King. Then shall the gospel be preached over the whole earth; the elect shall be gathered from the north, and the south, the east, and the west. The clouds shall divide, and the King shall appear in his glory; and to each of us shall be said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Rev. J. MAKEPACK from Saugor, India, moved the second resolution :—

"That, from the Report now read, this meeting has heard with the liveliest feelings of gratitude and joy, of the increasing facilities for diffusing the gospel in all parts of the mission field, and more particularly in India, whose vast population appears more than ever accessible to the missionary, and the power of whose priesthood, once so formidable, is evidently on the wane. And it would call on the disciples of Christ to present continued and earnest prayer for the copious effusion of the Holy Spirit on the churches and their officers at home, on the missionaries and their converts abroad, that this Society and all kindred institutions may rejoice in a more abundant blessing on their varied labours."

In speaking to the resolution which I have now the honour of submitting to the attention of this audience, I shall, of course, be expected to confine my remarks almost exclusively to that portion of the missionary field in which, for several years, I have been privileged to labour. I have a vast field to travel over, and can therefore allude but cursorily to the several topics which may be pressed upon your consideration. India is one of the most remarkable regions on the surface of the globe. Its geographical area is equal in extent to that of all the kingdoms and states of Europe, Russia alone excepted. You may travel about 2,000 miles in one direct line from Calcutta to the boundary line of the newly acquired territory of Pesh-

wur. As it respects its physical aspect, it may well be regarded as an "epitome of the entire world." In the temperature of its atmosphere, and the productions of its soil, you have the diversities of the torrid, the temperate, and the polar regions. Its population may be estimated at between 150 and 200 millions, or about one-sixth of the family of man. You there behold humanity on a gigantic and colossal scale, in multitudinous aspects and relations. Wherever the Christian missionary and the traveller go, India's myriads teem about them on the right hand and on the left. They throng its cities and towns, or swarm among its numberless hamlets and villages, or roam without any fixed habitation along its well-nigh illimitable plains. They congregate in every valley, and crowd on every river. They dwell on the mountain-height, or lie embosomed amid the wildest of nature's fastnesses. They are found too, in those regions of dense forest and jungle, where European life cannot exist, and where pestilential vapours are pent up, producing foul and fatal disease. And surely when we survey this mighty aggregate of physical and spiritual existence, with its myriad destinies of weal or woe, we must be constrained to confess, that whatever be the claims of other lands, India is a land for the evangelization of which British churches should develop their amplest resources, and exert their mightiest powers. Look now at India's necessities. It is on record that when the memorable William Pearce was leaving India, a beloved Armenian brother handed to him a copy of Rennell's Indian Atlas saying, "Pray show this large map of Hindostan to the committee, and tell them that they and British Christians in general must surely have forgotten how large India is, or how few missionaries they have sent to labour for its salvation." There are districts as large as some of the kingdoms of Europe, which as yet have not been supplied with a missionary. We read that in the Mysore territory are 33,000 villages and towns, of which only four possess a missionary of the cross. In the Saugor and Nerbudda territory, from which I come, it is estimated that there are nearly two millions of human beings, and yet myself and a solitary native assistant were the only parties who sought to proclaim among the natives the unsearchable riches of Christ. From an estimate made by Mr. Mack, of Serampore, in 1841, it was found that the personal labours of all the missionaries connected with the different societies affected only four out of the thirty millions dwelling in Bengal. The men that go out are scarcely adequate to the filling up of vacancies as they occur, to say nothing of occupying fresh and inviting scenes of labour. So far from being able to enter upon new spheres, we can with difficulty maintain our position in spots where there has already

been a vast amount of expenditure and toil. Withholding all reference to Calcutta and its appendages, there were, previous to my departure, in Bengal and Upper India fifteen stations connected with our mission, eleven of which were dependent upon single lives. Each one of these was every moment in jeopardy, whilst some were fast verging towards decay, if not to utter extinction. Since that period one of these has become vacant, owing to the demise of the Rev. J. T. Thompson, of Delhi; whilst in respect to stations younger brethren are labouring, it is certain, that, in a climate like that of India, where health and life are so precarious, any one of these, perchance the most important, may become suddenly destitute, to the grievous damage of our cause. And here permit me to say that, to allow your missionaries to labour on foreign shores isolated and alone, is to act cruelly to them, contrary to the dictates of common prudence, and the directions of the Redeemer—and in a manner detrimental to the permanent diffusion of the truth. It may happen, that in some districts, owing to long-continued efforts, Christianity may begin to gain the mastery; but, if successful endeavour be not sustained, and the missionary be left to his own unaided resources, until his mental and physical energies being overtasked, he fall a prey to the spoiler, then labours, arduous and unremitting, which, if effectively sustained, would have issued in blessed and substantial results, become comparatively as “the chaff of the summer threshing-floor, which is driven before the wind.” Such a work of deterioration is now going forward, and though India never presented so promising an aspect as a sphere of evangelistic labour, yet are many of our Society’s stations woefully deficient in the numerical strength of its agents. If I may be allowed to make a digression, I would for one moment refer to the case of the heathen at large. Computing the population of the globe at 800 millions, it is stated that of these we have Roman catholics 80 millions, protestants 70 millions, members of the Greek church 50 millions, Jews in unbelief 5 millions, Mohammedans 140 millions, pagans 155 millions. Thus we have 600 millions of Mohammedans and pagans, and if we distribute among these the agents of the different societies, we have one protestant missionary to about every 428,000. Now, there are some who respond to our appeals by referring us to the spiritual exigencies of home—the heathen-like population of home. To those who would unduly enforce the claims of home, I would reply, “Ye know not what ye say.” Look to our own denomination. In the year 1840 there were in England and Wales 1520 baptist churches; whilst, according to a previous census, the population amounted to about fourteen millions, that is,

there was one baptist church to about every 9,500 persons; to say nothing of the independents, the different sections of the methodist community, and the evangelical portion of the establishment. To say nothing of these, with their diversified and effective instrumentalities, there was one baptist church with all its appliances for good to every 9,500 persons, whilst we had but one protestant missionary with a handful of helpers to every 428,000. I ask, as has been asked before, “Is our foreign agency in any appreciable degree proportionate to the agency employed at home? Is it right to neglect continents abroad until every street at home be evangelized? Is it scriptural to multiply indefinitely the means of grace for yourselves, until spiritual things assume the character of a luxurious feast, whilst multitudes abroad possess not one bible and hear not one preacher?” Returning to India, I would refer to the successes that have been achieved by the instrumentality of your own and other missionary institutions. Your agents have given to the people a language capable of setting forth divine truth, and by their translations in the several dialects of Hindostan, have given wide-spread utterance to the oracles of God. Since the commencement of our Society, about one million copies of the word of God have issued from our mission presses at Serampore and Calcutta. Nor have the labours of our brethren in this department been confined to India, but have extended far beyond its furthestmost confines, into the very heart and metropolis of European Turkey. The Armenian New Testament, edited by our brother Aratoon and printed at the baptist mission press in Calcutta, has been highly appreciated by the protestant Armenians of Constantinople, and copies have been readily purchased. Then, as it respects the grand spiritual issues at which we are aiming. If the fifty or sixty years which have elapsed since the commencement of our mission be divided into periods of ten years each, we shall find the following to be the number of professed conversions among the natives in connexion with all the missionary societies in the one province of Bengal. In the first ten years 26; in the second, 161; in the third, 403; in the fourth, 675; in the fifth, 1,045; whilst during the present ten years they are going on at the rate of between 2,000 and 3,000. And let it be observed that in this estimate we take no account whatsoever of additions to the churches from among the European and East Indian residents. It has been most truthfully remarked, that if not one solitary native had been converted unto God through the instrumentality of our Societies, yet Britain has been amply compensated for all the sums she has expended on our Indian missions in the conversion of her own sons! Men have gone forth from

this land dissolute and abandoned in their lives—they have crossed the pathway of the missionary—he has arrested and confronted them with the word of the ever-living God—they have heard, they have feared, they have believed, and become consistent and honourable professors of the faith which once they despised. In the years 1845-46-47, the additions to the baptist churches in Bengal equalled fully half of all the accessions made to the various mission churches within the limits of that presidency; whilst if we contrast the spiritual results realized in England with those realized in India during 1849-50, we shall find that while the additions in England afforded an average of somewhat less than three per church, the additions in India afforded an average of fully eight! Let this fact have all the weight that is due to the great and gladdening truth. Consider on the one hand the numerical feebleness of your agents, the narrowness of their resources, and the stupendous difficulties with which they have to contend, and then consider, on the other hand, the unexampled facilities you possess for the widest diffusion of the truth—facilities which have not been paralleled, and may never be surpassed, in any era of the world. In the face of such facts, instead of men complaining of the unproductiveness of the Indian field, they should rather be abashed at the inadequacy of their own endeavours, and the paucity of their own accessions. It becomes us also, to notice the doings and successes of kindred institutions. The idea must be perfectly Utopian and illusory, that any denomination whatsoever possesses resources of men and means adequate to the full and entire evangelization of India. In my deputation tours, however, I have heard that when the anniversaries of particular Societies have been celebrated, an exclusive reference has been made to the labours of their agents, as though no other society were employing agents in the field! What! are we not embarked in one common enterprise—are we not animated by one common hope? Are we not serving one common Master? Are we not tending towards one common immortality and home? Away then for ever from among us with all such exclusiveness and jealousy, as becometh saints; let us cherish the most generous catholicity of spirit, and let the labours and the triumphs of every evangelical institution be carefully recorded in the annals of the universal church. And therefore I say, look at the successes of the Church Missionary Society—the London, Wesleyan, and Free Church Missionary Societies. (The reverend gentleman here entered into a few details regarding the operations of the two former.) And now, looking at the results of the labours of these great evangelical institutions, I would say that just as the bud is to the blossom, and the blossom to the fruit, and the first

flush of our eastern sunrise to the burning splendours of the meridian, so are these accessions to our churches but the earnest and first-fruits of that glorious ingathering from all lands, when the church, awakening from her present dormancy and repose, shall exclaim with admiration and surprise, "Who hath begotten me these? and whence come these that fly as clouds and as doves to their windows?" Sir, there is no fear for the final and universal triumph of Christianity in India. True, the famous Jesuit missionary, Abbé Dubois, after labouring long to effectuate the conversion of the people, at length abandoned the task as hopeless, declaring that the "vast population of India is doomed to perdition by Heaven's immutable decrees;" but, who that knows anything of Romish missions in the east, is not aware that his failure was owing to the viciousness of his own system and mode of evangelism, and not to any fault or failing in Christianity. Its adaptation to the moral exigencies of our race, and its power to illumine and to save, have been thoroughly vindicated on the continent of India. It has been unequivocally proved that there is nothing in the character, or the condition, or the creed of any among its numerous tribes that presents an insurmountable obstacle to its advancement and success. Before its potent influence the Maulavi has abandoned his Koran, and the pundit his Shastres; the pilgrim his wanderings, and the devotee his asceticism; the aboriginal his devil-worship, and the wizard his enchantments; the bather in the sacred stream of Ganges has sought the washing of a holier baptism; and the Brahmin—the twice born of heaven, casting from his person the symbol of his creed, has assumed the "badge of discipleship" into a nobler and purer faith. You must not, however, estimate the amount of our success by the recorded number of individual conversions. There are hundreds, it is said thousands, of what are termed the "unrevealed disciples" of the Lord Jesus. Owing to the diabolical institute of caste, so soon as a man embraces Christianity he becomes at once an outcast from his family and his home. His wife will no longer regard him as her husband, nor his children acknowledge him as their parent. He is cast beggared and bankrupt on the world. Now, there are many who have not the moral courage to brave the fiery storm of persecution with which they would inevitably be assailed. (To illustrate the difficulties which young native converts in India have to encounter, Mr. Makepeace instanced the touching case of a young intelligent Brahmin who was baptized at Saugur, previous to Mr. M.'s departure from India, and had been consigned to the care of the Rev. J. Parsons, of Monghyr, with a view to his being trained up as an evangelist to his countrymen. Mr.

M. stated, that only a few weeks ago he had received from Mr. Parsons a letter to the effect, that when tidings reached the wife of her husband's conversion, so great was her distress, that she flung herself into a tank or well, and thus put an end to her existence.) As it regards the inheriting of property, and the like external obstacles to the full avowal of attachment to Christianity, these are being gradually removed by the government of the country, as is testified by the recent enactment, that no Hindoo, on a change of his creed, shall be disinherited of his ancestral estates. The clearing away of these and similar impediments may be the preparatives of a general movement throughout India in favour of Christianity. The word in which the Almighty has caused us to hope is, that a "nation shall be born in a day." The mighty masses of its people are being slowly but surely pervaded with the elements of divine, regenerating truth. Already "valleys have been exalted, and hills brought low. Crooked things have been made straight, and rough places plain." The fires of sutteeism have been quenched—the horrors of infanticide are no more. Brahminical influence is on the wane. Men are "bursting the bands" of caste "asunder, and casting away its cords from them." The puerilities of Hindu mythology are being scattered to the winds by the inculcation of European science in our missionary educational establishments. Religious tracts are distributed far and wide; whilst the pure doctrines of the gospel are being extensively circulated in the written word, and proclaimed by the living voice. And now we see, by the successive attacks of all evangelical confederated agencies on the stronghold and citadel of heathenism, its imperial battlements already begin to quiver, and ere long they shall topple and fall, and the banner of the cross shall wave in high and matchless supremacy above the ruins of its pride and its power. Reference had been made to Jamaica, and they would pardon an Indian missionary for making still further reference to their operations in that island. All honour to the men who first conducted those operations so efficiently, and for so great a length of time! All honour to Knibb and to others of that devoted and heroic band! Great *eclat* had attached to their operations in Jamaica, and these circumstances, he thought, might have had a tendency to damage or prejudice the interests of the Indian mission. He did not say that it had been so, but that such might have been the case. Look to the number of men that had been employed in Jamaica and that had been employed in India. During the years intervening between 1817 and 1837, twenty-eight missionaries were sent out to Jamaica, and only fourteen to the East Indies. Now, during that period, sixteen of those labouring in India were removed by death, or in some

other way; so that there were positively two less than at the commencement of that period; whilst, from several causes, there was in Jamaica an increase of seventeen. Now, in 1841, what was the population of the West Indies? About a million; and amongst that population 200 missionaries were employed, connected with different evangelical societies. If they went by the doctrine of proportion, they ought to have, in Bengal alone, full 6,000 missionaries. The entire population of Jamaica may be found within a few miles' circle of any of our great cities in India. What wonder, then, if with so great a disparity of means, the successes of the east were out-vied by the more dazzling achievements of the west. Remember that the missionaries there have not had, as those in India, mountains of difficulty through which to tunnel and bore their weary way. No new languages to form or acquire; no translations to make or revise; no adamantine barriers of caste to break down; and, so far from being opposed by the inveterate prejudices of the people, they were held in high admiration as the unflinching champions of the negroes' rights, and might everywhere be hailed amid the acclamations and the antheams of the free! The difficulties attendant upon an Indian mission may be lightly esteemed by our churches, but we, the missionaries, can look confidently to Him who "knoweth all things," and who "weigheth the mountains in scales and the hills in a balance." Great success had been realised wheresoever adequate agency had been employed. Only do by India as you have done by Jamaica, and I will answer for it that India will outmatch Jamaica in the magnitude of her conquests and the splendour of her triumphs. Once more I refer especially to India. Remember that we and its people are emphatically brethren,—that we have an identity of origin, being of the same Caucasian family, and this identity is proved by marked physical characteristics, as well as strong affinities of language;—yet more, we are fellow subjects, and, as one sceptre sways, so one fraternal bond should encircle us; and, as there is the same physical impress on the outward man, so should we be anxious that the impress of a common Christianity should be borne on our religious creeds, and stamped on the living spirit! Yet more, consider the debt of gratitude we owe to India, as it respects our commerce and our trade. Think of our indigos and our silks, our sugars and our teas. From the palace of our queen to the cottage of our humblest peasant, we behold memorials of our hitherto unrequited obligations to India. Yet further, the Hindoos are not savage and untutored tribes. They are a cultivated race. Their country was famous for classic history before the birthday of mighty empires that are now no more, and before Britain, this glorious island

home of ours, had received the rudiments of those arts and sciences which have made her more renowned than the "glory of the Chaldees' excellency, the empress of kingdoms, her merchants princes, and her traffickers the honourable of the earth." Go now, and you will see on every hand the tokens of a civilized existence, and you will stand amazed at the striking contrast presented between the moral debasement and the mental culture and external polish of her people. You will be fascinated by their courteous etiquette, their graceful mien, their elegant address. Rhetoric will charm you with its beauties, and poetry with its melodious numbers. Art will display her exquisite decorations; and those wondrous fabrics of fine and delicate texture, the handicraft of their mechanics, proclaim their ingenuity, and attest their skill. You will stand alike delighted and appalled, and will involuntarily inquire, Are not the stories of their superstitions but the wild and baseless fictions of romance? Whence this concord between such high intelligence and such grovelling superstitions? Whence this communion between such light and darkness? But once more, wherefore was India given to Britain, and wherefore is India retained by Britain, notwithstanding Britain's gross and guilty connexion with India's abominable idolatries? This may be a problem which politicians and statesmen may not be able to solve. How was it that the agents of a London mercantile establishment, with scarce any resources of men and means, laid the foundations of an empire, the like of which the world had never seen, and which, though but a dependency of the British crown, is, nevertheless, the third financial power in the world? Look at Clive; himself only a subordinate of that firm, before his elevation to the rank and dignity of the peerage. Wherefore was he permitted with but a mere handful of followers, successfully to oppose and vanquish overwhelming thousands, and finally to lay "thirty millions of Hindoos prostrate at his feet, when not a thousand Englishmen had landed on their shores." How is it that sceptre after sceptre has been shivered in the grasp of native princes, and kingdom after kingdom has vanished away, like snowflakes in the ocean? Surely, surely, the conviction cannot be resisted, that these marvellous triumphs have been achieved, and these mighty kingdoms have been won, in subservency to the designs of Him who will, ere long, make his Son the "Head of the heathen, and higher than the kings of the earth." India has been given to Britain, not to gratify the lust of territorial aggrandizement, nor to fill the coffers of "grasping accumulation,"—not as a new museum to the naturalist, nor as a new laboratory to the chemist,—not as a theatre in which might be displayed the prowess of our armies, or the

genius of our statesmen, or that there heroism might build up her monuments, and science shed forth her splendours; but that through the power of Britain's Christianity she might be enlightened, elevated, and saved. India is Britain's glory. She is so as it respects the extent of her territory, the magnitude of her developed and undeveloped resources, the beauty of her scenery, her manufactures, and her arts; but she has been made subject unto Britain that whatsoever be the lustre of her present attractions, she may be made more glorious through the reception of the "truth as it is in Jesus," even by reason of the "glory that excelleth." Behold, then, these mighty myriads dependent upon your sympathy, and awaiting your aid. With what a weighty trust have we been invested—with what momentous responsibilities are we charged! A dispensation of the gospel has been committed unto us by the fact of our sovereignty over India. To the students of our colleges, and the pastors of our churches, I would repeat, that India presents one of the noblest spheres for the highest exercise of sanctified talent. She claims and she deserves England's best scholarship, and England's most consecrated piety. But, oh! if we prove faithless to the trust reposed in us, then the honour conferred upon us may be accorded unto others; that magnificent empire may be wrested from our grasp, and we must descend in the scale alike of nations and of men, and thenceforth renounce all claim to patriotism as Britons, to humanity as philanthropists, and to fidelity as Christians. Woe betide us when men shrink from engaging in foreign service, and when application after application made, by my esteemed friends the secretaries or myself, prove "for nought and in vain." Men and brethren, shall our appeals be any longer unheeded? Oh, no! In this, the hour and crisis of our mission's exigence and peril, let there be a fresh mustering of your hosts unto the battle; for now you stand adjoined by all that is glorious in the achievements of the past, gladdening in the successes of the present, brilliant in the prospects of the predicted future; by all that is blessed in your existing privilege, magnificent in your promised reward; by all that is valuable in the undying spirit, precious in the Redeemer's blood; by the flight of time, by the nearness of eternity, and the tremendous destinies of a future and unchanging economy to "come," this day, this hour, "to the help of the Lord—to the help of the Lord against the mighty."

The Rev. WILLIAM BROCK, of Bloomsbury Chapel, London, in seconding the resolution, said: Two friends who had addressed them should kindly be set right as to speech-making in Exeter-hall. They might learn from the plaudits just given, that a good speech in Exeter-hall would be listened to; and he thought that his friend (Mr.

Landels) need no longer stand there with fear and trembling, when about to make such a speech. Then their friend, Mr. Makepeace, should be set right. He had spoken as if Exeter-hall had rung with applause whenever, and only whenever, reference had been made to missionary operations in Jamaica. Now this, with submission, was a mistake. Although for two or three years Jamaica was very much in the ascendant, not through any special effort or desire of theirs, but through providential circumstances, yet India, and a missionary from India, had always, and ever would be regarded with the same interest as Jamaica, and the missionary from Jamaica. No matter from what spot the missionary came, he was welcome. He came not as a mere hewer of wood or as a drawer of water, but as an officer and fieldman, who had the courage to stand forward in the time of danger, when others retreated from their post. He was the messenger of God—a messenger from the churches of Christ. The resolution referred to India and Africa, and one of their Treasurers had reminded him of a circumstance which had occurred with reference to a captain who had returned from Fernando Po. He was told that a great many years in Africa had not seemed much to diminish his health, and was asked how he thought it was that the missionaries who went thither, died so shortly after their arrival. "Why," said he, "your missionaries need not die so soon; but they seem to consider their life or death a secondary thing." That was the testimony of the Governor of Fernando Po. The population of India was very vast. Every sixth child born into the world, was born in India. Every sixth orphan found in the world, was found in India. Every sixth bride—not so happy as many of those present were,—but every sixth bride was wedded in India, and every sixth man that died, died in India. In India there was one-sixth of the whole world's population, and these under the sovereignty of the queen of Great Britain,—a queen such as there had never been, since the world began. It seemed to him that Providence was making her pre-eminent and prominent in every respect. With reference to India, everything about her was vast. Her plains were great continents—her hills were stupendous—her mountains literally cloud-capped—her shrubs were trees—her forests were impassable frontiers—her rivulets were rivers—her reptiles were enormous, and her very stones were precious gems. Thus everything was great about her; and her idolatry was also great, presenting in all its aspects, a formidable front, ramified in its foundations, and daring and desperate in its opposition, appearing as if it defied all attempts at approach. And there they met with their old ubiquitous adversary of the truth of Christianity—Romanism! If it were

a question between Christianity and Hindooism, Rome would take part with the Hindoo system in preference to Christianity. Bishops and priests, to the number of 800 or 900, were found there, making common cause, where occasion arose, with the Mohammedan and the Hindoo against the word of God. Mecca scorned the gospel, but the papist was for extirpating it, root and branch, from the land. But, as the resolution stated, the power of the priesthood in India was on the wane. He believed that to be the case everywhere. No matter what form it assumed. Long had it been an incubus on the operations of the missionary in India. But now it was reported to be on the wane. The Hindoos were actually publishing monthly volumes against Christianity; but they were doing this on the condition that the "Christians" were not to see the books. The priest would say, "You are not to let the Christian missionary see the books, or let him have any idea that such a work is in circulation." And why? Because they felt sure, that if it were known, the volume could no longer stand against the efforts of the Christian missionary to overturn it. Thus there was a conflict in India going on between truth and error, between right and wrong. Yet, long as this conflict might continue to go on, there could be no ultimate doubt as to what the result would be. Remember the changes that had taken place in India. What changes had India seen since the time of Clive and Carey, Chamberlain and Warren Hastings! Distinctions of caste were now broken down, and political and intellectual advances had been made. It was not certain that Christianity would take the place of heathenism. They might have to witness, in the rejection of idolatry, the substitution of infidelity. There was prevailing already all through British India,—not perhaps on account of the secular education that had been given, but certainly in connection with it,—a most pestilential pantheism. The philosophical system of Voltaire was there in most vigorous action, and the results were likely to be bad in the extreme. There, in many places, everything was deemed to be good, whatever might be its tendency or its origin. This was pantheism; and pantheism and idolatry prevailed everywhere in India. In the midst of these difficulties, let them remember the language of the resolution, and its recommendation, that they should pray continually, and pray earnestly, and supplicate the divine blessing on the churches and their officers at home, and for their converts abroad, that this Society, and all kindred institutions, may rejoice in a more abundant blessing on their varied labours. As indicative of hope he would read some stanzas which were sung in Hindostan, showing the opinions there entertained of the Christian missionaries' efforts,—

"Lo! see advance the destined day
 When fall shall every heathen shrine;
 When Brahmim's Shaeter shall decay,
 Mahomed's system shall decline,
 No more shall different sects and castes,
 Each from the rest, like strangers stand;
 Divisions then shall all be past,
 And mankind form one friendly band."

These words, according to Mr. Clarkson, were being sung in India. He would now read to them other lines that were being sung.

"Lo! from the distant West,
 New teachers now arise;
 Fair is their countenance,
 Their words are true and wise.
 The Brahmim's priestly rule,
 Shall cease to hold its sway;
 Idols of wood and stone
 For aye shall pass away."

Such were the signs of the times in India, sufficient to encourage their approach to the divine footstool, and there to plead, as though they were taking hold of the divine omnipotence, for a full manifestation of its power. Be it so, that when they needed the silver and the gold, it was theirs; that when they required agents they were forthcoming. That they had the wealth of the wealthy man, the counsel of the wise man, the experience of the old man! Be it so, that for deliberation and action, they had everything that could render them instrumentally complete, everything which inspired them with expectation of success; unless they had the accompanying power of the Holy Spirit, they would signally fail. He spoke not for the purpose of undervaluing means; but he spoke to encourage the use of them. They were means, and nothing more. They possessed no intrinsic energy, they carried no inherent power; and unless wielded by the power that belongeth unto God, the heathen would be heathen still—India would be in rebellion against God still. They might labour, but in vain; they might spend their strength, but it would be for nought. Hence, if they would have a good society, they must practically recognize their dependence upon God, remembering that there was nothing in the compass of human agency to which they could have recourse; no possible application of power, moral, physical, or intellectual, by which, and of itself, the mind could ever be moved towards God. Would they have their beloved mission so mercifully furnished as it was, with treasurers, secretaries, and committee, with a band of devoted agents, with contributors, would they have this mission, like the statue whose attitude was mere show, and whose array of equipment was productive of no alarm? or would they have it as a combatant braced with energy for the onset? Then must they nerve themselves with dauntless might, and bring down from heaven upon their enterprise that sacred influence whereby it should become more and more successful for the truth upon the earth. In doing this, they were allying

themselves with power, and identifying themselves with Him who must reign. Well might they with Milton breathe their invocation: "Come forth out of thy royal chambers, O prince of all the kings of the earth! put on the visible robes of thine imperial majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calleth thee, and all creatures sigh to be renewed."

The collection was then made, and praise and prayer having been offered by the Rev. T. MORRIS, of Southampton,—

The Rev. T. A. WHEELER, of Norwich, moved the third resolution:—

"That this meeting desires to express its deep and sincere sympathy with the pastors and churches in Jamaica in their heavy afflictions, owing to the ravages of the cholera. It notices, however, with grateful surprise, that, amidst the almost universal prevalence of that disease, no minister of Christ has fallen a victim to it; and is rejoiced to hear that this dispensation has been the means of recovering many who had fallen away,—of awakening large numbers to earnest inquiry,—and of greatly augmenting the attendants at public worship. Moreover, this meeting would fain hope that the generous sympathy of British Christians will tend to cheer the brethren and churches in that island, by helping them through some of the difficulties, and enabling them to relieve some of the necessities occasioned by this calamity; affording as it does, a fresh illustration of the value of the Gospel, which would have us 'do good to all men,' but especially unto them who are of the household of faith."

As he listened to the eloquent and glowing descriptions of missionary labours, missionary trials, and missionary success, which had that morning delighted them all, he could not but exclaim to himself, "Poor, unfortunate Jamaica!" Would that one of those dauntless men who have so often pleaded thy cause in this spacious hall were here to speak on thy behalf to-day! Would that it had devolved upon one of thy faithful missionaries to acknowledge the kindness of British churches, shown thee in thy hour of need, and so to tell the whole of thy distress, as to kindle up afresh that generous sympathy which has so often come to thy help! But, alas, it cannot be. His solace was, that the chairman and that large meeting, as heretofore they had done, so now also would heartily respond to the cry of the afflicted for help, and kindly receive the acknowledgment which the speaker gladly made of their liberality towards distant brethren. The very mention of Jamaica always called up conflicting emotions in his mind. Whether they looked at its past or its present position, its civil or religious history, there were few of our possessions which presented such strange contrasts. Seized by us in war, for years it was deemed a possession all but worthless, and only slowly did it become the depot for the immense amount of merchandise destined for consumption on the Spanish main and in the Spanish islands, till eventually it stood forth as the most important European posses-

sion in the West Indies. So far as their missionary labours were concerned, it was the battle-field on which their most glorious victories had been won, their most brilliant successes achieved. There slavery had been overthrown and destroyed. There the day of Pentecost had seemed to return. But, alas! how had the fine gold become dim! He did not say that all was worthless; but we looked upon this beautiful island to see a declining commerce, a desperately embarrassed proprietary, and a plague-smitten people. He did not say that the word of God had lost all its power. God forbid! But instead of rapidly increasing churches rising, from being the nurslings of missionary care, themselves to become the mothers of missionary enterprise, we found them craving and requiring afresh our fostering care; instead of stretching far and wide their branches to cover new districts with their healthful shade, they were busy in pruning the too luxuriant growth of former years; and to crown all, a fearful pestilence, following, doubtless, in its track the course prescribed by the mysterious laws of God, had swept across the island, desolating the churches by its ravages, and leaving them disconsolate and bereaved. The Christian philanthropists of Great Britain had stretched forth their hands nobly to relieve the distress immediately caused by the cholera, which he wished he could more eloquently acknowledge. But he must ask, was that all they meant to do on behalf of their distressed brethren there? He felt that if any of their brethren in the missionary field deserved their sympathy and support, it was their sorely tried missionaries in Jamaica. He would claim on their behalf the earnest prayers and continued help of this society. They had to bear not only the ordinary trials incident to missionary operations, but to eat, in addition, the bitter bread of disappointment. Very many had gone to that island where all things promised success, under the influence of an excitement from which *none of us were free*, when every eye was turned to Jamaica with triumph and delight, and all felt sure that with freedom would come the complete evangelization of the island.—A nation would be born in a day. But all were doomed to disappointment. Consequences which had not been foreseen, but which we now perceive to be the legitimate fruits of the emancipation of a people, have been unfolded, and shown how unfounded were our hopes, how much too sanguine the expectations of our brethren. He was far from entertaining the idea that all the churches in Jamaica needed or wished for support. Many amongst them were still able to help others a little as well as sustain themselves. But it did seem to him that there were some weak stations, and some needy and suffering brethren, towards whom the society would do well to extend a helping hand. And he was sure the commit-

tee only needed to have the necessary funds at their disposal to render such the prompt assistance they required. On behalf of India, on behalf of Africa, and now on behalf of Jamaica, they were urged to redouble their exertions. It would perhaps be asked, "how is this to be done?" Did they imagine that their society had attained its full growth? No, indeed! In its income, its agency, and its success, it was yet but in its infancy, and it rested with them, by their zeal, to nurture it, and to bring it to maturity. If they looked closely to themselves, they might, perhaps, discover some things which had retarded its growth. A spirit of self-gratulation had been too often indulged in. Had there been no boasting of their establishment? no self-laudation on account of their success? Had not their secretaries, their committee, and their missionaries, (and he would say, all honour to them!) yet, had they not been thought more of than He from whom all blessings come? For it is "not by might, nor by power, but by my Spirit, saith the Lord." It seemed as if God, in his dealings with their field of labour, had selected Jamaica as the spot on which they should learn a most important lesson. They had looked for their first success from India, and had expected that a people in some measure refined by civilization, would, with open arms, embrace the truth; but God had sent their first great success amongst the slave population of Jamaica. The chiefs of their band of missionaries were to be found in India; yet, where human discernment had detected nothing more than ordinary ability, God had raised up men of mark, mighty to achieve a people's freedom. No sooner does success, great and signal, attend our labours, than in the intoxication of triumph we at once regard the churches there as important auxiliaries, or as holy rivals in our great missionary enterprises, God sends a blight, the churches become oppressed by the vastness of their machinery, which is at once the memorial of their past success and the proof of their present weakness. We must learn, how difficult soever the lesson, that "God is a jealous God" and "will not give his glory to another, nor his praise unto graven images." If they would take the credit before the work was done, if they would proclaim the victory theirs before the battle was won,—they must be prepared for humiliation and disappointment. They had read that in the bloody fight of Marengo, when the French lines were broken, and the right wing of the army driven in confusion from the field, old Melas, the Austrian commander, retired from the field, rejoicing in his victory,—but rejoicing too soon. For the united genius of Napoleon and Dessaix rolled back the tide of war, snatched his laurels from the too sanguine Austrian, to place them upon a more befitting brow. If, instead of waiting til the battle was fought, they

trumpeted forth their victory, they must not be surprised at mortification and defeat. Was not somewhat of the languor which the society displayed to be attributed to the decline of that spirit of prayer which God had made essential to the success of the Gospel! Nothing in the history of the apostles, and their labours seemed to him more remarkable or more worthy of imitation, than the high opinion they appear to have formed of the value of prayer. When the seven deacons were chosen, it was that the apostles might "give themselves *continually to prayer* and the ministry of the word;" and, throughout their letters to the churches, do we find them entreating the prayers of those to whom they wrote, as if sensible that in the supplications made on their behalf, they possessed a most powerful auxiliary. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." To find men of whose qualification for the work of the ministry there could be no doubt, and the power of whose preaching none would presume to question, thus invoking the aid of the brethren, ought to make them feel, that after all, the most effectual aid they could render to the missionary cause was, to make mention of it always in their prayers. The spirit that led to persevering prayer on its behalf would stimulate to sustained exertion and willing sacrifice, that it might prosper. In his opinion, it was to the young amongst them that they must look for that zeal which would bring up the society to maturity. They spoke of it as *their* society; they gloried in its triumphs as their own, and told the story of its heroes and chieftains with an enthusiasm and delight which seemed to say, we share in their glory. But in what was it *their* society? How did they make good their title to its honours? Honour and fame were to be won, not inherited. Let them beware lest they were guilty of the sickening mockery of living upon the reputation of their forefathers. The immediate progenitors of many had spent their lives on behalf of this cause, and (to all human appearance) had come to a premature grave through their devotion to its interests. At home and in foreign lands it had had its confessors and martyrs, and shame on them,—as the degenerate sons of noble sires,—if they were not animated by the same spirit of lofty daring; nay, if they were not even filled with a holy ambition to surpass all that their fathers had done. He, on behalf of the absent brethren in Jamaica, expressed his warmest gratitude for their liberal help, and implored them never to leave that island, the scene of their noblest struggle, and the grave of their mightiest missionaries, without their sympathy, their succour, and their prayers.

The Rev. J. H. HINROX, of Devonshire Square Chapel, London, then rose to second

the resolution, and spoke to the following effect:—I rise with pleasure to second this motion. I trust, however, that you and the meeting will allow me to do so without dwelling further on its contents. I desire rather to recall the attention of the meeting, ere we separate, to the great missionary work which is before us. We have had our field-day, and we must now return to the battle. At this late period of the proceedings the meeting will doubtless be somewhat choice as to the matter to which they will listen. And I have not found it very easy to determine what I should say. I had thought, by way of diversity, if not of absolute novelty, of preaching a sermon. However, I am not going to preach a sermon. On the contrary, I am going to tell a dream. Yes, Sir, I have had a dream; and it is sufficiently pertinent to the matter before us to induce me to tell it here. At all events I will whisper it into your ear, and take your opinion whether I shall relate it to the meeting. I saw in my dream the Mount Zion, the holy mount, and that there the King of saints was sitting in his glory and his beauty. I saw also that there was around him a vast gathering of the saints of every name, who, animated by a common eagerness, had come to present to him some important request. Their spokesman upon this occasion was Mr. Love-of-ease, and he spoke in substance as follows:—He said that they had, at the King's command, made many attempts to evangelize the world; that they had spent upon this project, in the course of a few years, several millions of money; that they had sacrificed not a few of their sons and their daughters, and had now among them, as the consequence of their exertions, a large number of widows and orphans; that although their efforts had not been totally inefficient, the object was very far from being attained; that even to sustain what was in progress demanded a system of perpetual and somewhat irksome contribution, while some parties had fallen considerably into debt—(here he particularized one society, whose debts amounted to between five and six thousand pounds)—and, finally, that at the rate of time and expense at which the scheme was advancing, to all appearance it would never be accomplished, and certainly the money never could be found for it. Mr. Love-of-ease concluded by expressing the universal desire that the King would take the premises into his consideration, and kindly relieve the saints of this burden, either wholly, by doing the work himself, or by employing angelic ministry, or at all events partially, by accelerating the progress of the work, and by requiring a less laborious and costly instrumentality. When this gentleman had done speaking, I saw in my dream, that the King, although he did not look particularly gratified by the address, was pleased to make a gracious answer, and to assure the assembly that, in consideration

of their desire, he would relieve them, not only in part, but entirely, of the labours of which they complained, by taking the evangelization of the world altogether into his own hands, and effectuating it by a different machinery. I saw in my dream that this announcement gave general satisfaction. The vast assemblage immediately exchanged with one another looks of congratulation, and began to disperse in various groups, among which I overheard such whispers as these: Now we shall be free from our difficulties, and, these incessant missionary contributions being at an end, we shall do easily whatever else may be required. Now I saw in my dream, that not very long after the first gathering, there was a second assemblage of the same persons at the same place, and in the midst of them the same glorious personage, to whom they had now come to present a second request. On this occasion, not Mr. Love-of-ease, but Mr. Broken-heart, was their spokesman. He began by saying that they were all very sorry for their former petition, and that they were indeed filled with shame at the recollection of ever having made it. They felt that they had been very ungrateful in manifesting any unwillingness to labour or to suffer for Him, whose labours and sufferings for them had been so unspeakable. He acknowledged also that they had been greatly disappointed in the working of the new system. They had conceived that repose would have made them happy; but they had found that, without excitement, their spiritual affections had become dormant. They had been confident that their contributions for other objects would have been overflowing, but even this had not come to pass: on the contrary, the refusal of one appeal had checked their liberality towards every other, and now every fund they had was in alarming arrear. The mischief was already great, and it threatened to become rapidly so much greater, that they had resolved to petition for a restoration of the obligations from which the King had formerly relieved them. I saw in my dream that Mr. Broken-heart made this appeal, which was touching in itself, still more touching by frequent sobs, in which many throughout the assembly united. The King, however, did not frown, but (as I saw when I looked at his glorious countenance) smiled most graciously, and replied (as near as I can recollect) in the following terms:—"Since you desire it, the work of evangelizing the world shall be placed in your hands. Go into all the world and preach the gospel to every creature. Lo, I am with you always. Only remember that, since this is at your own request, I have no double reason to reckon on your constancy. It is for your own happiness that I put it to the test; and, believe me, it shall not be unrewarded. Be ye faithful unto death, and I will give you a crown of life. He that overcometh shall sit with me on my throne, even

as I also overcame, and am set down with my Father on his throne." I saw in my dream that, at the conclusion of this address, the people bowed their head and worshipped. They then burst into a song, and said, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." After this, they went every man his way, and I saw them no more.

W. B. GURNEY, Esq.—I feel that I might be considered ungrateful, if I did not acknowledge the very kind interest which has been expressed in consequence of my being enabled to appear here again after long-continued affliction. I rejoice in being permitted still to aid the society. I have taken my humble part in conducting its concerns now above thirty years, and have never felt weary in its service, though I have often felt disappointed at the deficiency in its support. The report sets forth that the society is to the extent of £500 less in debt than it was last year. But how has that been occasioned? Not, I regret to say, by an increase of contributions, but by the committee having felt itself compelled to restrict the operations of the society in several important particulars. Letters have been sent to all the stations, calling on the missionaries to reduce their expenditure. And the only way in which that could be done in India, for instance, has been by dismissing their native assistants, on whose labours they have relied for a large amount of their success. The report states that there has been a falling off in the receipt of legacies. I should not regret that, if I could see a proportionate increase in the contributions of Christian friends while living. I like signing receipts for legacies very well, but I do not like the deduction of ten per cent for duty. I wish our friends would not content themselves with giving their money when they cannot any longer use it. I once heard an excellent friend in the north illustrate this by a reference to the apostle's commendation of deeds done in the body, as compared with those done out of the body. "Now," said he, "the deed done in the body, is the giving the money while you live." We should have ample funds for all the openings which Providence presents, if our friends would only adhere to the simple apostolic rule of giving as the Lord hath prospered them. We should no longer see the same names year after year with their one pound one, or five pound five, while their property had increased perhaps five, or ten, or twenty fold. Strange to say, with all this increase of property, there was little or no increase of contributions to the Christian and benevolent institutions of the country.

The Doxology having been sung and the benediction pronounced, the meeting separated.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1851.—Continued from page 80.

LANCASHIRE.		£ s. d.		Geddington—		£ s. d.		OXFORDSHIRE.		£ s. d.	
(Omitted in its proper place.)				Contributions		0 6 9		Bicester—			
Manchester, Welsh Church—				Kettering—				Contributions		1 5 0	
Collection		0 16 6		Contributions		15 14 1		OXFORDSHIRE Auxiliary—			
Contributions		1 7 6		Do., Independent		1 0 0		Abingdon—			
NORFOLK.				Congregation		2 7 11		Collections.....		7 15 9	
Buxton—				Do., Sunday School		2 7 11		Do., Drayton		20 8 7	
Collection		2 0 0		Do., for Native		1 8 1		Do., Coxhill		1 0 0	
Do., Sunday School		2 16 2		Preachers		1 8 1		Do., Fyfield		0 13 8	
Dereham, East—				Milton—				Do., Sun. School		1 11 6	
Collection		5 4 0		Dent, Mrs.....		10 0 0		Do., for Female		3 11 0	
Contributions		14 14 4		Ringstead—				Schools in India		12 4 3	
Proceeds of Tea Meet-				Collection		1 13 8		Contributions		5 2 0	
ing		1 3 4		Contributions		5 12 8		Do., for support of		4 0 0	
Dis—				Stanwick—				child at Chitou-			
Collection		5 16 8		Collection		2 0 9		ra		4 0 0	
Do., Juvenile.....		3 11 0		Contributions		3 2 3		Coate—			
Contributions		7 0 4		Do., for Native		0 7 0		Collections at Coate			
Do., for Native				Preachers		0 7 0		Standlake, and			
Preachers		1 13 6		Thrapston—				Buckland		3 9 4	
Do., Sunday School		1 3 0		Collection		5 3 0		Contributions		2 6 8	
Docking—				Contributions		5 17 7		Do., for Jamaica		1 0 0	
Whistler Mrs., by ...		0 16 6		Do., Sunday School		2 8 7		Lechlade—			
Downham Market—				Do., for Rev. C.		2 10 0		Collection		1 0 0	
Collection		1 15 10		Armstrong, Ja-		2 10 0		Oxford—			
Contributions		2 6 1		maica		2 10 0		Collections		13 4 8	
Do., Sunday School		0 17 4		Walgrave—				Contributions		22 3 8	
Fakenham—				Collections		1 1 6		Do., for East India		1 0 0	
Collection		3 4 0		NORTHUMBERLAND.				Do., for West India		5 0 0	
Do., Sunday School		1 3 8		Broomley—				schools		1 0 0	
Contributions		8 16 2		Contributions, for				Woodstock—		1 0 0	
Do., Sunday School		1 3 8		West India Cholera				Collection		107 1 9	
Ingham—				Fund		2 0 7		Less Chadlington Con-		4 4 3	
Collection		3 13 2		Hexham—				tributions, paid twice		102 17 6	
Contributions		18 2 10		Contributions, for				in error last year ...			
Do., Sunday School		0 13 4		Native Preachers ...		1 0 0					
Lynn—				NORTH OF ENGLAND				SHROPSHIRE.			
Collection		7 6 6		AUXILIARY—				Maisbrook—			
Contributions		3 18 2		Broomley—				Collection		0 13 0	
Do., by a Friend ...		2 12 6		Collection		7 3 6		Oswestry—			
Neatishead—				Do., Broomhaugh		1 0 3		Collection		2 12 4	
Sunday School		1 0 0		Contributions		1 0 9		Contributions		2 10 0	
Norwich—				Hamsterley—				Do., for Native		0 8 6	
St. Mary's—				Collection		1 0 0		Preachers			
Collections		33 14 6		Newcastle, Tuthill Stairs—				Shiffnal—			
Contributions		74 16 8		Collections		12 0 11		Sunday School, for		1 10 0	
Do., for Dove		0 12 0		Contributions		20 1 0		Native Preachers ...		1 10 0	
Do., for Africa ...		5 0 0		Do., Juvenile.....		2 1 7		Snailbeach—			
Do., Infant School		0 6 2		Proceeds of Tea		3 14 6		Sunday School, for		0 12 6	
St. Clement's—				Meeting		3 14 6		Native Preachers ...			
Collections		14 0 0		North Shields—							
Contributions		6 15 9		Collections		6 7 2					
Do., Sprowston...		1 0 0		Contributions		7 10 0					
Swaffham—				Do., for Schools...		1 10 0					
Collection		3 17 6		Rowley and Shotley—							
Contributions		8 7 5		Collection		1 14 3					
Worstead—				SOMERSETSHIRE.							
Collection		4 8 11		Bath—							
Contributions		6 6 2		Collections, York St.							
260 12 9				and Somerset St.							
Acknowledged before		150 0 0		Do., Limpley Stoke							
110 12 9				Do., Twerton							
NORTHAMPTONSHIRE.				Contributions		25 7 8					
Aldwinkle—				Do., Juvenile, York							
Collection		1 5 0		Street		11 0 1					
Brayfield—				65 3 11							
Collection, &c.		2 12 0		NOTTINGHAMSHIRE.							
Broughton—				Sutton on Trent—							
Contributions		0 19 5		Collections.....		2 10 3					
Bythorne—				Contributions		3 17 5					
Collection		1 7 2		Do., Sunday Schools		0 12 4					
260 12 9				14 3							
Acknowledged before		150 0 0		65 3 11							
110 12 9				25 18 0							
NORTHAMPTONSHIRE.				39 5 11							
Aldwinkle—				NOTTINGHAMSHIRE.							
Collection		1 5 0		Sutton on Trent—							
Brayfield—				Collections.....		2 10 3					
Collection, &c.		2 12 0		Contributions		3 17 5					
Broughton—				Do., Sunday Schools		0 12 4					
Contributions		0 19 5		14 3							
Bythorne—				65 3 11							
Collection		1 7 2		25 18 0							
260 12 9				39 5 11							
Acknowledged before		150 0 0		NOTTINGHAMSHIRE.							
110 12 9				Sutton on Trent—							
NORTHAMPTONSHIRE.				Collections.....		2 10 3					
Aldwinkle—				Contributions		3 17 5					
Collection		1 5 0		Do., Sunday Schools		0 12 4					
Brayfield—				14 3							
Collection, &c.		2 12 0		65 3 11							
Broughton—				25 18 0							
Contributions		0 19 5		39 5 11							
Bythorne—				NOTTINGHAMSHIRE.							
Collection		1 7 2		Sutton on Trent—							
260 12 9				Collections.....		2 10 3					
Acknowledged before		150 0 0		Contributions		3 17 5					
110 12 9				Do., Sunday Schools		0 12 4					
NORTHAMPTONSHIRE.				14 3							
Aldwinkle—				65 3 11							
Collection		1 5 0		25 18 0							
Brayfield—				39 5 11							
Collection, &c.		2 12 0		NOTTINGHAMSHIRE.							
Broughton—				Sutton on Trent—							
Contributions		0 19 5		Collections.....		2 10 3					
Bythorne—				Contributions		3 17 5					
Collection		1 7 2		Do., Sunday Schools		0 12 4					
260 12 9				14 3							
Acknowledged before		150 0 0		65 3 11							
110 12 9				25 18 0							
NORTHAMPTONSHIRE.				39 5 11							
Aldwinkle—				NOTTINGHAMSHIRE.							
Collection		1 5 0		Sutton on Trent—							
Brayfield—				Collections.....		2 10 3					
Collection, &c.		2 12 0		Contributions		3 17 5					
Broughton—				Do., Sunday Schools		0 12 4					
Contributions		0 19 5		14 3							
Bythorne—				65 3 11							
Collection		1 7 2		25 18 0							
260 12 9				39 5 11							
Acknowledged before		150 0 0		NOTTINGHAMSHIRE.							
110 12 9				Sutton on Trent—							
NORTHAMPTONSHIRE.				Collections.....		2 10 3					
Aldwinkle—				Contributions		3 17 5					
Collection		1 5 0		Do., Sunday Schools		0 12 4					
Brayfield—				14 3							
Collection, &c.		2 12 0		65 3 11							
Broughton—				25 18 0							
Contributions		0 19 5		39 5 11							
Bythorne—				NOTTINGHAMSHIRE.							
Collection		1 7 2		Sutton on Trent—							
260 12 9				Collections.....		2 10 3					
Acknowledged before		150 0 0		Contributions		3 17 5					
110 12 9				Do., Sunday Schools		0 12 4					
NORTHAMPTONSHIRE.				14 3							
Aldwinkle—				65 3 11							
Collection		1 5 0		25 18 0							
Brayfield—				39 5 11							
Collection, &c.		2 12 0		NOTTINGHAMSHIRE.							
Broughton—				Sutton on Trent—							
Contributions		0 19 5		Collections.....		2 10 3					
Bythorne—				Contributions		3 17 5					
Collection		1 7 2		Do., Sunday Schools		0 12 4					
260 12 9				14 3							
Acknowledged before		150 0 0		65 3 11							
110 12 9				25 18 0							
NORTHAMPTONSHIRE.				39 5 11							
Aldwinkle—				NOTTINGHAMSHIRE.							
Collection		1 5 0		Sutton on Trent—							
Brayfield—				Collections.....		2 10 3					
Collection, &c.		2 12 0		Contributions		3 17 5					
Broughton—				Do., Sunday Schools		0 12 4					
Contributions		0 19 5		14 3							
Bythorne—				65 3 11							
Collection		1 7 2		25 18 0							
260 12 9				39 5 11							
Acknowledged before		150 0 0		NOTTINGHAMSHIRE.							
110 12 9				Sutton on Trent—							
NORTHAMPTONSHIRE.				Collections.....		2 10 3					
Aldwinkle—				Contributions		3 17 5					
Collection		1 5 0		Do., Sunday Schools		0 12 4					
Brayfield—				14 3							
Collection, &c.											

	£	s.	d.
Bristol—			
Ladies at Broadmead, for Rev. J. Hume, Jamaica	6	15	0
Horsington—			
Contributions	1	0	0
Do., for Native Preachers	0	14	6
STAFFORDSHIRE.			
Hanley—			
Collection, &c.	7	10	0
Sale of fancy articles	2	5	0
Stafford—			
Contributions, for Native Preachers ...	0	10	0
Walsall, Goodall Street— Sunday School, for Native Preachers ...	1	10	0
Walton on Trent— Contributions, by Mr. W. Tomlinson	2	0	0
Willenhall, Lichfield Street— Contributions	1	9	9
SUFFOLK.			
Otley—			
Sunday School, for Native Preachers ...	0	5	0
SURREY.			
Kingston—			
Collections	6	17	5
Contributions	11	0	3
Do., Sunday School	5	15	7
Mitcham—			
Contributions, by Miss E. Ring	1	5	0
Norwood, Upper— Coutton, Mr.	1	0	0
SUSSEX.			
Brighton—			
Contributions	1	7	4
Forest Row— Collection, &c.	4	4	0
Lewes— Contributions	21	5	0
Uckfield— Collection	2	0	10
Contributions	2	10	0
Do., for Translations	1	0	0
WARWICKSHIRE.			
Birmingham—			
Collection, Public Meeting	21	9	8
Do., by Tickets ...	2	19	0
Contributions, Young Ladies, Abbey Place School, for School in Ceylon	5	0	0
Bond Street— Collections	16	0	1
Contributions	14	5	11
Do., for Africa ...	0	10	0
Cannon Street— Collections	23	8	1
Do., Alvechurch	1	15	4
Do., King's Nor- ton	1	0	4
Do., Shirley St. ...	0	10	9
Contributions	44	2	4
Do., for Africa ...	15	0	0
Do., Sun. Schools	16	17	4
Circus Chapel— Collections	12	15	7
Contributions	9	2	6
Do., for Africa ...	0	11	0

	£	s.	d.
Graham Street—			
Collections	17	0	6
Contributions	11	4	5
Heneage Street— Collections	13	3	8
Contributions	11	6	0
Do., Sun. Schools	13	6	11
Zion Chapel— Collections	5	0	0
256 9 5			
Acknowledged before	197	7	0
59 2 5			
Leamington	36	13	11
WILTSHIRE.			
Bradford— Contributions, for Hault Chapel	7	15	0
Do., Limpley Stoke, for do.	1	16	0
Do., Calne, for do. ...	1	10	0
Bradley, North— Collection	3	9	6
Bratton— Collection	3	7	0
Contributions	14	4	10
Chippenham— Contributions, by Miss Brinkworth	1	6	6
Corsham— Collection, &c.	2	17	0
Contributions	3	15	0
Devizes, High Street— Contributions	12	13	6
Do., Bromham	0	10	0
Do., Juvenile, Park Dale	1	16	0
Melksham— Juvenile Association	11	3	1
WORCESTERSHIRE.			
Bromsgrove— Collection	3	0	9
Contributions	4	9	8
Do., Sunday School	0	16	4
Stourbridge— Sunday School	1	15	0
YORKSHIRE.			
Barnsley— Collections	3	8	3
Beverley— Collections	9	3	0
Do., Skidby	1	0	5
Do., Walkington ...	0	11	0
Contributions	7	6	10
Do., Sunday School	0	8	5
Bishop Burton— Collections	7	4	0
Contributions	7	18	4
Boroughbridge— Contributions, for Native Preachers ...	1	6	0
Bradford— Contributions	39	16	6
Do., for Schools	1	0	6
Do., Juvenile	4	1	5
Do., Sunday School	5	5	4
Stead, Mr. W., for Native Teacher, Africa	10	0	0
Burlington— Collection, &c.	5	9	4
Driffild— Collection	5	15	7
Contributions	1	2	6
Hull— Collection, Public Meeting	15	17	0

	£	s.	d.
Contributions	9	18	0
Do., Juvenile	21	14	5
George Street— Collections	17	2	2
Salthouse Lane— Collections	11	0	0
South Street— Collections	4	13	0
Contributions	2	10	0
Hunmanby— Collection	1	18	2
Contributions	4	18	7
Kilham and Napperton— Collections	2	13	1
Malton— Collection	1	2	0
Contributions	4	10	0
Rotherham— Collections	6	5	0
Sunday School	0	10	6
Scarborough— Collections	18	10	0
Contributions	26	13	2
Do., Sunday School	0	15	0
Do., for West India Cholera Fund, ad- ditional	0	15	0
72 12 8			
Acknowledged before	55	0	0
17 12 8			
Slack Lane— Contributions, for Native Preachers ...	1	0	0
NORTH WALES.			
CARNARVONSHIRE—			
Carnarvon	5	1	0
Llanllyfni— Collection	0	15	0
Contributions	0	15	0
Pontyfnwl— Collection	1	0	0
Pwllheli— Collection	2	0	0
Contributions	35	6	8
DENBIGHSHIRE—			
Bontnewydd—			
Collection	0	3	9
Contribution	0	2	6
Brymbo— Collection	0	4	6
Cefn Brychan— Collection	0	14	6
Contributions	1	0	0
Ceven Mawr— Collection	0	18	10
Contributions	0	7	6
Frou, Carmel— Collection	0	6	0
Gefal Rhyd— Collection	0	7	4
Glynceiriog— Collection	4	2	

SUPFOLK.	£ s. d.	NORTH WALES.	£ s. d.	SCOTLAND.	£ s. d.
Bildestone—		CARNARVONSHIRE—		Aberdeen, Correction Wynd—	
Sunday School	1 14 0	Capel-y-Beird—		Collection	0 2 0
Lowestoft—		Collection	1 2 10	Edinburgh—	
Collection	26 13 6	Contributions	0 7 6	Collection, Bristo St. .	2 17 6
		GRIN—		Contributions	5 3 0
SURREY.		Collection	1 9 2	Do., Sunday School,	
Norwood, Upper—		Contributions	0 9 0	North Leith	0 10 0
Collection	3 1 9			Do., do., Elder	
				Street, for Africa	1 10 0
WILTSHIRE.				o., Mr. and Mrs.	
Devizes—		SOUTH WALES.		D Gordon Stuart...	1 2 0
Collections	15 6 10	CARMARTHENSHIRE—		Insch	0 15 0
Contributions	11 16 10	Llanely—		Kemny—	
Do., Juvenile	10 1 6	Collection	1 6 0	Collection	0 11 0
		Contributions	4 15 0		
	37 5 2			FOREIGN.	
Less expenses	0 17 0	GLAMORGANSHIRE—		American Bible Union,	
		Neath, English Church—		for Translations	204 1 8
	36 8 2	Sunday School	1 2 0		
Westbury, Penknap—				The following should have been	
Collections	5 13 4	MONMOUTHSHIRE—		acknowledged with the February	
Contributions	3 9 4	Pontypool, Trostant—		Contributions in the April Herald.	
Westbury Leigh—		Collection	1 7 8		
Collection	2 14 0			SUSSEX.	
Contributions	2 13 1	PENBROKESHIRE—		Battle—	
Do., Sunday School	1 0 0	Cilfowyrt—		Contributions, for	
		Collection	1 18 9	Native Preachers ...	1 5 1
		Contributions	5 7 11		
YORKSHIRE.		Penuel—			
Sutton, Craven—		Collection	0 12 0		
Contributions, for		Contributions	0 12 6		
Native Preachers	2 2 1				

Part of the Contributions acknowledged in the May Herald from New Park Street should have been specified as follows:—

	£ s. d.
New Park Street—	
Juvenile Association, for Mrs. Allen's Boarding School for Native	
Females at Colombo	35 0 0
Mr. James Harvey, to complete the sum required for the support	
of the above school	35 0 0
	70 0 0

The following Contributions have been received for the "West India Cholera Fund" up to May 19th last, in continuation of those acknowledged in the May Herald.

£ s. d.	£ s. d.	£ s. d.			
Bedminster	1 1 0	Evesham	1 1 0	Melbourne	6 0 0
Bristol—		Goodehaw	2 15 9	Shortwood	14 7 5
Stephens, Mr. Isaac,		Lewes	1 0 0	Westbury, Mrs. Cozens	0 5 0
Kingsdown	5 0 0	London—			
Chelsea, Paradise Chapel	2 2 0	John Street (additional)	1 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, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

ANNUAL MEETINGS.

BLOOMSBURY CHAPEL.

On Friday evening, April 25, the Hon. and Rev. B. W. Noel addressed a large and attentive congregation from Acts vi. 7. Prayer was offered before the sermon by the Rev. William Robinson of Kettering, and after it by the Rev. Joseph Davis of Arnsby. Appropriate hymns were sung by the congregation, which were read by the minister of the chapel, the Rev. William Brock. £21 18s. 5d were collected.

MEETING OF SUBSCRIBERS.

APRIL 28, 1851.

The General Meeting for the transaction of annual business was held in the Mission House, 33, Moorgate Street, on Monday, April 28th, at eleven o'clock.

On the motion of Henry Kelsall, Esq. seconded by the Rev. Samuel Green, the Rev. Dr. Acworth was requested to preside.

A hymn having been sung, and a portion of scripture having been read by the chairman, prayer was offered by the Rev. C. J. Middleditch of Frome.

The minutes of the last General Meeting, held April 22nd, 1850, were read and confirmed.

The minutes of the meetings of the Committee during the year, and the Balance Sheet, were then read, and copies of the Treasurer's Account, certified by the Auditors, were handed to the members.

It was moved by George Lowe, Esq. F.R.S., seconded by the Rev. William Robinson, and resolved unanimously,—

“That the cordial thanks of this meeting be presented to Joseph Tritton, Esq. for his past services, and that he be earnestly requested to retain his office as Treasurer during the ensuing year.”

On the motion of the Rev. Frederick Trestrail, seconded by the Rev. C. E. Birt, M.A., it was resolved unanimously, “That this meeting recognizes with much satisfaction the zeal and activity of the Rev. W. P. Williams, while he

has sustained the office of Secretary; and that it hopes that in his future exertions on behalf of the Society he may be very happy and useful, whether it be in travelling to obtain funds for the support of its operations, or, according to his own preference, in direct missionary labour in Ireland.”

It was then moved by the Treasurer, seconded by William Beddome, Esq. and resolved unanimously,—

“That this meeting has much pleasure in confirming the decision of the late Committee in respect to the appointment of the Rev. William Groser, and requests him to fill the office of Secretary for the ensuing year.”

In signifying his acceptance of the office, Mr. Groser took occasion to explain how it was that he could hope to fulfil its duties without detriment to other interests of which he had charge. Having been accustomed for many years to derive a considerable part of his income from private literary occupations which it was in his power immediately to relinquish, he could at once devote the time which they had consumed to this Society. He had also engaged for twelve months the assistance of his eldest son, who had gone through a course of studies preparatory to the ministry at University College and subsequently at Edinburgh, and who was competent to aid him in every department of labour.

Lists of the Committee for the last year, with the number of times that each one had attended, having been handed to the members, gentlemen were nominated for the Committee of the ensuing year; and each having been put to the vote by the chairman, the following were declared to be elected:—

BEDDOME, WILLIAM, ESQ.
BIGWOOD, REV. JOHN.
BOND, W. H., ESQ.
FISHBOURNE, REV. G. W.
GEORGE, REV. JONATHAN.
GROSER, REV. PHILIP.
HANSON W. D., ESQ.

HARVEY, JAMES, ESQ.
 HILL, JOHN, ESQ.
 JAY, ALFRED, ESQ.
 LOW, JAMES, ESQ.
 LOWE, GEORGE, ESQ., F.R.S.
 MIALL, REV. WILLIAM.
 OLIVER, MR. JAMES.
 OVERBURY, REV. R. W.
 PETO, S. M., ESQ., M.P.
 ROTHEBY, REV. JOSEPH.
 SANDERS, JOSEPH, ESQ.
 STEVENSON, GEORGE, ESQ.
 TRESTRAL, REV. F.
 WATSON, SAMUEL, ESQ.
 YOUNG, T., ESQ.

Discussion then arose respecting several of the agents in Ireland, and the proposed appointment of a superintendent. Different opinions were expressed; and at length it was resolved, on the motion of the Rev. G. H. Davis, seconded by the Rev. W. Howieson, that the question of the superintendency be referred to the consideration of the newly appointed Committee.

The thanks of the meeting were then presented to the chairman, Dr. Acworth, and he concluded by prayer.

PUBLIC MEETING.

At Finsbury Chapel, April 29th, the thirty-seventh annual public meeting was held, when J. L. Phillips Esq., of Melksham, presided.

After a hymn had been sung, and prayer had been offered by the Rev. James Webb of Ipswich, the chairman delivered a short address.

The Treasurer, Joseph Tritton, Esq., then made a few observations, and read copious extracts from the Report of the Committee, which appeared in the Chronicle for May, presenting also the financial statement for the year.

The Secretary, the Rev. William Groser, then read for the information of the meeting a list of the Officers and Committee for the ensuing year, who had been appointed at the private meeting of subscribers on the preceding day. After this the following resolutions were proposed in appropriate speeches, and passed unanimously.

Moved by W. H. Bond, Esq.,
 Seconded by the Rev. Dr. Massie,

1. That this meeting has heard with mingled regret and pleasure the interesting Report that

has now been presented; that it rejoices that the Committee is not disheartened by the difficulties with which it has had to cope; and that it earnestly desires that the arrangements which have been made to increase the efficiency of the Society may receive the evident blessing of Him on whose sovereign will success is always dependent.

Moved by the Rev. William Brock,
 Seconded by the Hon. and Rev. B. W. Noel, M.A.,

2. That in the present state of public affairs it is more than ever desirable that strenuous efforts should be made to evangelize the sister island; that these, to be effectual, must be animated by the spirit of faith and love; and that this meeting therefore invites the zealous co-operation of all brethren in Christ, but especially of those who hold the distinctive principles of this Society, in earnest endeavours to diffuse throughout Ireland a knowledge of scriptural Christianity.

Moved by the Rev. William Groser,
 Seconded by the Rev. Fitzherbert Bugby,

3. That the thanks of the meeting are due, and are hereby presented, to the chairman, J. L. Phillips, Esq., for the kind and able services which he has rendered this evening.

In moving the last resolution the Secretary observed that he had not been in office an hour when a gentleman came to him (H. Kelsall, Esq.) and said that he would make one of ten to give £100 each in order to raise a thousand for the reduction of the debt, and that on mentioning this to the Treasurer he replied, "I will be another." At the close of the meeting the Treasurer announced also that he had just received a note from S. M. Peto, Esq., M.P. who had been sitting in one of the pews, saying that he would be a third. The chairman, in concluding, suggested the propriety of opening a list of smaller donations for the same purpose, for those to whom it might not be convenient to give a hundred pounds, adding that he himself would give ten; and George Lowe, Esq., one of the Committee, afterwards promised the same amount.

It is now for the possessors of this world's good to determine whether this important Society shall continue to drag on an existence in its present crippled state,—whether the opponents of its operations shall be allowed to triumph, seeing its stations one after another abandoned,

and those which remain enfeebled,—whether the population of Ireland shall be left in its present debasement, and permitted to spread a moral pestilence in this country; or whether, hearkening to the voice of God's providence, they will renew their exertions, and free the Society from those embarrassments under which it has for many years been labouring, and which are the only impediments to vigorous action. Let the friends of the Redeemer consider whether the interests of Britain—of all Europe—nay of the whole world, do not require that every possible effort should now be made to evangelize Ireland. The spiritual health of our own shores which have been virtually brought nearer and nearer to the sister island during the last thirty years, and the security of our own institutions over which the influence of Ireland is gradually increasing, demand this. Will our brethren who love scriptural Christianity desert us at this crisis? Will they fold their arms and leave us to be driven back for want of that aid which is essentially necessary, and which it is in their power to bestow?

It may be advantageous to state the principles on which the new Secretary has consented to take office. When he had received the Committee's first invitation, he requested that a special meeting should be held in order to give him opportunity to lay before them his view of the principles on which it was proper that the measures of the executive should proceed. They were these:—

“1st. That a vigorous effort should be made immediately to extinguish that heavy debt by which the proceedings of the Society had long been embarrassed;

“2nd. That it should then be regarded as a fixed determination that the annual expenditure should be limited to the probable income for the year;

“3rd. That such agents alone should

be employed in Ireland whose trustworthiness could be satisfactorily ascertained; and

“4th. That in all the proceedings of the Society our denominational principles as dissenters and as baptists should be explicitly avowed, and kept steadily in view; these being the only principles on which success can be reasonably expected in Ireland.”

After much conversation on these points, the Committee unanimously expressed their concurrence in these views, and renewed their invitation. These are the principles, therefore, on which it may be expected that the proceedings of the Society will be conducted.

In respect to the fourth article, it was not the Secretary's meaning that our operations should be carried on in a controversial temper, or in a spirit of exclusiveness, but that the whole truth, as held by our churches, should be acknowledged and taught. He is persuaded that in dealing with Romanists, especially in Ireland, baptists have great advantages over their fellow Christians of other denominations, if they avail themselves of their position wisely. They can appeal to scripture as the rule of their faith and practice without faltering, or subjecting themselves to those retorts which the advocates for tradition and church authority are accustomed to make in replying to others. There is a large part of the population of Ireland, also, who are willing to hearken to the gospel taught in the scriptures, if it be set before them by men making no claim to priestly superiority, and demanding no compulsory payment.

Does the reader approve of these principles? If he does, he is invited, he is entreated, to come forward and render his aid generously and promptly. Procrastination will be ruin.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Collection at Bloomsbury Chapel, April 25th	21	18	5	Wattisham, by the Rev. John Cooper	1	1	8
Collection at Finsbury Chapel, April 29th	21	5	6	Merthyr Tydvil, Collection at Zion Chapel	2	0	0
J. P. Hinton, Esq., per Rev. Dr. Steane,				Chelsea, Collected by Miss Vines	0	10	0
Donation	10	0	0	Rev. W. A. Blake, <i>New subscription</i>	0	10	6
J. L. Phillips, Esq., <i>Donation for Debt</i>	10	0	0	Rev. Dr. Gray, <i>New subscription</i>	0	10	6
Church Street Auxiliary	11	4	0	A Friend	1	2	0

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTE,
4, Compton Street East, Brunswick Square.

RISE AND PROGRESS OF THE DEBT.

April.	£	s.	d.		£	s.	d.	
1840.	Receipts for the year	2527	9	3	Balance against the Society	262	5	3
1841.	.....	2859	4	6	.....	435	1	8
1842.	.....	2427	9	3	.....	719	19	7
1843.	.....	2314	14	1	.....	1348	11	9
1844.	.....	3143	13	0*	.....	1152	15	3
1845.	.....	2516	18	2	.....	1904	10	0
1846.	.....	4066	6	2†	.....	997	17	9
1847.	.....	2283	11	7	.....	1629	12	3
1848.	.....	2546	12	9	.....	1756	1	2
1849.	.....	2670	2	9	.....	1670	8	6
1850.	.....	2307	11	6	.....	1606	13	2
1851.	.....	2297	15	8	.....	1828	4	1

RELIEF FUND.

Receipts	£5333	10	1	Balance in hand	£3545	17	7
.....	[862	18	2	.....	2304	16	1
.....	7	0	0	.....	1388	9	3
.....	59	1	1	.....	820	15	5
.....	22	0	0	.....	653	19	7

J. HADDON, PRINTER, CASTLE STREET, LINSBURGH.

IRISH CHRONICLE.

* In this year Legacies were received amounting to £478 1 9.

† In this year Legacies were received amounting to £1033 10 0.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting was held at Finsbury Chapel, on Monday Evening, April 28th, S. M. Peto, M.P. Esq. in the chair. The attendance was very cheering; and the speeches were of a decidedly Home Missionary character.

After the usual devotional services,

The CHAIRMAN said: My dear Christian friends, it has been my privilege to receive an invitation from your Committee to preside at this the first of their series of annual meetings about to be held in this metropolis; and, be assured, I esteem it a privilege to preside at your meeting to-night, as not simply one of a beneficent character, but one affecting the highest destinies of man—bone of our bone and flesh of our flesh—our own countrymen. To be put in trust of the Gospel is in itself an inestimable honour; and, if we have that best of all blessings, a conscience at peace with God through faith in our Lord and Saviour Jesus Christ, we cannot possess that blessing without being intensely anxious that all who are pervaded by our influence should themselves possess that which we value beyond all price. Be assured, my Christian friends, that no man can desire, from a proper motive, to impart that blessing to others without enjoying it himself; and no man can be a Christian, regarding the Bible as a rule of Christian life, without this anxiety to which I have referred. But the problem that yet remains unsolved is—How is this inestimable blessing to be conveyed to the masses of our fellow countrymen? That they do not now possess it needs no argument from me, or from any of the friends who surround me on this platform, to prove; you cannot be acquainted with this great metropolis, or even with the vicinity in which you yourselves reside, much less with the towns, cities, and villages which are scattered throughout the empire,

without being perfectly persuaded, that there is, in what is termed "Christian England," an amount of ignorance perfectly awful, and prevailing to an extent which is painful beyond all conception to the Christian mind. Now, without in the slightest degree reflecting on the past exertions of this Society, permit me to say, that, although it has been eminently successful, yet there is another department of labour in which I wish them to direct their efforts, and which, in my opinion, has not yet been sufficiently attended to. It has been my lot to be the intimate associate of large masses of my fellow countrymen, and I have seen what has been the effect of evangelical labours amongst them when men have gone from house to house, and from place to place amongst them, declaring the unsearchable riches of Christ, and have seen a very large amount of success attend such efforts; and I am, therefore, anxious that this Society should make an effort in that direction to an extent which has not yet been known. I am anxious that they should employ a set of men—men of God—men deeply impressed with the responsibility of their office, who should go from town to town, and wherever they could obtain a room, or, failing that, wind and weather permitting, take the open air and proclaim the gospel to those they could gather around them. If you take up this work in faith, and in a prayerful, devotional spirit, I believe your labours will be attended with great success. I say this, because this has always been the result of such labours as, from time to time, have come under my own observation. How was it in the days of Whitefield and of Wesley? Is the gospel less powerful, or is error more potent now than in those days? True, error may have assumed a different character, and perhaps a more formidable shape. Then it was mere

formalism, now it is error of a sacramental character that we have chiefly to contend with. At the present moment, whether they call themselves Papists, or, what is the same, Puseyites, our opponents are chiefly men relying on anything than on Christ himself. I say it is this error, under whatever aspect you may class it,—it is this which is now so destructive to the souls of our countrymen. What, then, Christian friends, have we to do? Let us supply our friend the Treasurer with the necessary funds. Make your appeal to the churches; and let your agents go into the villages, where men know nothing of the gospel of Christ, and there let them declare that gospel—which, if properly declared, is as potent now for the salvation of men as in the days gone by. Dear Christian friends, these measures cannot be adopted without success; but, in order to their adoption, there must be the means, and I cannot believe that the church of the living God, if appealed to in these days for such means, and if you place before it a well-digested plan, showing that the men to be employed are worthy of confidence, and that you yourselves are determined, not only to supply the funds, but at the same time to do that which is necessary as far as it lies in your power—I cannot but believe that that Almighty grace which has plucked you as brands from the burning, translating you from the kingdom of darkness to the kingdom of God's dear Son,—looking to the extent of your blessings, and to the amount of responsibility which must accompany the enjoyment of those blessings—if the church should go forward to aid the Society in the way I have described, it cannot be—if you take an attitude of determined and prayerful labour—it cannot be that those labours will fail of the highest success.

The Secretary then read the Report; and the Treasurer read the Financial Statement. As the Report is of a somewhat peculiar character, and as it is not deemed desirable greatly to abridge either that document or the speeches, a full abstract of the former will be given in the next Quarterly Register.

The Rev. J. CARRICK, of North Shields, proposed the first resolution, which was as follows:—

That this meeting has heard with satisfaction the Report of the operations of the Society during the past ten years; that it desires to express fervent gratitude to Almighty God for the measure of success graciously vouchsafed both in the conversion of

sinners and in the multiplication of Christian churches; and that the Report on which these sentiments are founded be printed and circulated under the direction of the Committee.

I have much pleasure in being present and permitted to take any part in the promotion of that great object for which we are met. It is not to please ourselves or for our own gratification, but to seek the Redeemer's glory in the diffusion of that gospel that shall yet penetrate every land, and pour floods of blessing on long benighted mankind. "All things must be subdued unto him," is the sure word of unchanging truth. Obstacles may hinder. The likelihoods may be all on the wrong side. The confederacies of ignorance—science—earthly influence—may muster thick and strong, and bring forward something to engage the world's eye and engross man's soul. No matter for all that, light must spread—knowledge must increase—truth must triumph—the gospel must be spoken in every language and land, and this great globe itself must yet be filled with its power and its glory. The resolution calls attention to the field which the Society occupies, reviews operations for the bygone ten years, and desires to express gratitude and thanksgiving for success. The field is home, and its work is among the ignorant and neglected of our crowded towns and thickly peopled mining and manufacturing districts. Without employing the loose and unqualified language of some respecting the working masses, it will readily be granted that much ignorance and viciousness obtains. At the very door, and easily come at, are multitudes growing up in ignorance of the very elements of divine truth; living without God and hope, and leavening all around with deeper, darker, deadlier impiety. It is quite true there is the parish church, and they may go if they please—but it is equally true that they will not go. Even though the gospel were preached, and preached in all the purity and power of apostolical times, they will not go. They will neither go to church nor chapel. A deep aversion separates. They dislike priests and priestcraft, and look upon all religion as a tyranny or a trade. Our congregations are mainly composed of the decent and devout—the sober, intelligent, and well-behaved, but beyond those are thick masses of unexcavated iniquity—vast masses of unrelieved corruption, ignorance, and pollution. And what makes it worse is that the agents of sin are neither sleepy nor slack. All the machinery of ungodliness is erected and in famous

working order. Infidel lectures, and cheap infidel literature, specially adapted to the low tastes and loose likings of the people, widely and industriously circulated. While at the back of all these come forward the dancing rooms, gambling rooms, music saloons, cheap theatres, free concerts, the palace-like gin shop lifting its gorgeous front to the heavens, which its daily and nightly doings defy—to complete the triumph of sin in the thorough and downright extermination of every virtuous principle. This is the field of the Home Society's operations; and its work is applying the word, bringing the mind of God in contact with the mind of man; publishing and spreading the gospel by the agency of right-hearted men who understand the people, can sympathize with them, have their confidence, know their habits of thought and forms of speech, and are thus able to make each hear in his own language the wonderful works of God. And the Society's labours have not been in vain. God has aided them with his presence, and crowned them with his blessing. During the period referred to, 5000 have been baptized and added to the churches. Twenty churches have become nearly self-supporting, and fifty have become altogether so. Now, although success is not the measure of zeal nor the highest motive to it, who can think of these results without gratitude to God and encouragement to effort! Fifty churches self-supporting? What does that mean? How much mercy to surrounding localities is wrapt up in it we cannot tell. But there they are, living, life-diffusing realities—wells of salvation—fountains of life—sources of light—centres of influence to neutralize the power of sin, and to regenerate and reclaim the district. Perhaps some fault-finder may say,—These churches might have existed, although there had been no Home Society. To this I reply—Perhaps they might not; and my probability is as good as his. But let us visit one or two of those churches, and allow them to tell their own case. . . . The review of the past calls for gratitude and thanksgiving. The Lord has blessed our labours, and in the language of the resolution, we desire to offer thanksgiving and praise. How is this done?—By moving and passing a resolution? Our gratitude is best expressed, indeed only truly expressed, by a personal exercise of self-consecration to God; laying ourselves on the altar of Christ with renewed gratitude and revived

determination to labour more decidedly in his cause and kingdom, and sending forth to all the auxiliaries and connections a deep and solemn recommendation to let the claims of the universe more frequently engage the churches' attention, be carefully remembered at the monthly prayer meeting, and get a more influential position in the churches' quarterly or annual benevolence. To all believers, the word says, "Ye are bought," and therefore bound to glorify God. This is your Master's work, this is your proper work, this is your deep and solemn duty, your Saviour's last commission ere he left, "Preach the gospel to every creature."

The Rev. T. SWAN, of Birmingham:—I second the resolution, which has three parts:—First, an expression of "satisfaction" in the operations of the Society during the last ten years; which cannot but be felt, when the facts of the case are considered, which indeed deserve to be recorded, and to be written deep in the heart of every Christian who hears them; which show that the night of ignorance and barbarism is breaking up, and that, notwithstanding the formidable difficulties which are in the way so graphically described in the Report:—notwithstanding popish presumption, Jesuitry, and cunning—Puseyite paltering in a double sense, crushing the spirit of piety with mechanical observances, and breathing out threatenings of terrible judgment against all who will not wander after their fantastical vagaries, fooleries, while they are wandering after the Beast—notwithstanding German mysticism and novelty; for the German pedagogues, as we have read, in their rage for novelty, become tired even of old A, B, C, and teach the poor children to hiss, to whistle, to neigh, to coo, to lisp, to growl and grumble like wild beasts, and which will do less ill than much of the modern German divinity and criticism; from which may the Spirit of truth preserve our rising ministry—notwithstanding these powers of evils which threaten to darken and deluge the land, look at this fact: fifty churches have become independent of the assistance of the Society, and are now fountains of salvation to many a way-worn, thirsty pilgrim in his journey to eternity, sources of light and influence in many of the dark places of the land; not only self-sustaining, but communicating gospel-grace, at home and abroad. Look at another fact:—about twenty churches are nearly

independent: another:—seventy-two new stations have been adopted: another:—7,000 children, with 900 teachers, have been annually in course of instruction, and 14,000 children have been taught the way of salvation. But, to crown all, as the fruit of the ordinary labours of the devoted agents, and not upon the steam-engine principle, of reckoning on a given number of converts from a specified amount of effort, which seems to us somewhat in antagonism to the good old man-humbling but God-exalting doctrine, that “Paul planted,” &c.,—on the ordinary, anti-spasmodic, non-exciting plan, 5,000 have been added to the churches. Oh what a fact, and marvel of mercy! However we may feel, whether the glow of satisfaction burns in our bosoms or not, this has given satisfaction to a greater and higher than any of us, to “Him who is exalted,” &c. Oh think of Him, of whom it is said that “He shall see of the travail of his soul;” &c.; think of the satisfaction He feels in the conversion of every soul. However cold-hearted we may feel on the subject, an assembly infinitely greater in numbers and glory than this comparatively insignificant meeting, resounds with ineffable rapture “over even one sinner,” &c. If the croakers, the objectors, the anti-missionary people of every class, the money-loving, money-gathering, money-hoarding professors, in whatever church, had had their will and their way, what would have become, humanly speaking, of all these magnificent results? If no man had cared, what might now have been the condition of all these souls? Unthinkingly we speak about the conversion of a soul, whose existence, though derived and dependent, is destined to run parallel with that of the Eternal himself, and which will be happy or miserable for ever. Think what it is—the conversion even of one soul! All that Milton has done in poetry, what is it when compared with this? He that is least in the kingdom of heaven, if wise to win souls, to convert sinners from the error of their way, is he not greater than he? All that Bacon and Newton have done in philosophy—what is it? Are not pious home missionaries greater than they? Who will shine brightest in heaven? “They that be wise,” &c. In all this, surely, satisfaction may be felt: but this Society, important and effective though it be, does not embrace all the Home missionary effort. No: every church of Christ, by its very constitution, sustaining a missionary character to the surrounding neighbourhood, “is like a city set on a hill,” &c.; nor does a church answer the end of her existence, if she be not concerned for the salvation of those

who are perishing around her. A respectable church and congregation there may be, adorned by an eloquent orator, and the cause may be sustained:—but what cause? Not that of the needy and perishing, whom, in their pride and self-sufficiency, they neglect and despise. I know an old mother-church in a populous town, whence five churches have sprung, which maintains two town and three village stations, where several of the deacons and brethren preach the word of life, and which hath recently spent £100 in this work. London is now arising in her majesty; her City Mission is not the least of her glory; nor are her glorified Thorntons and Wilsonts likely to be without successors: their mantles have fallen on congenial spirits; and her rich and honourable sons, treading in the footmarks of those who have gone before them, are rich in good works, &c. and are aspiring after those imperishable honours whose lustre will enhance through eternal ages; and when even the evanescent glories of that magnificent Crystal Palace, which now attracts the attention and admiration of the world, shall have vanished away, that building of mercy, constructed with “living stones, the foundation of which is the apostles and prophets,” &c., which these devoted and eminent Christians are carrying on, shall ever be rising, the admiration and joy of an intelligent universe, until at length “the top-stone shall be laid on with shoutings,” &c. Every Christian is a missionary, but not in the same sense, as if it were the duty of every one to preach:—no! God loves order and beauty; everything is beautiful in its season, and every Christian will shine brightest and do most good in his own sphere. We do not go in with some modern plans; we are old-fashioned to this extent, that we think apostolic exhortations worthy of attention, that Christ will be most honoured, and real good effected, by every Christian minding his own business, and performing well his own duties: the masters giving to their servants that which is just and equal, &c.; the servants obeying, &c.; the husbands loving their wives, &c.; the wives loving their husbands and their children, and keeping at home that they may guide the house, &c.; the parents bringing up their children, &c.; the children obeying their parents, &c. If Christians were more consistent in those important matters, what a world it would soon become! one would not require to say to his brother, “Know the Lord,” &c. The resolution contains also the desire of the meeting that gratitude should be expressed to Him from whom all good cometh, for that measure of success He hath graciously vouchsafed,

both in the conversion of sinners, and the establishment of Christians. It is of the Lord; "all things are of Him," &c.; but the conversion of a sinner is especially his work, in which his entire character is displayed in highest lustre, in which "mercy and truth meet together," &c.; in which, though man may be honoured as an instrument, "all pride is hid from his eyes," &c.; it is not of him that willeth," &c.—man's power is as the feebleness of an infant—"it is the Spirit that quickeneth," &c.; "the word of God is quick," &c. The conversion of a sinner, the formation of a church, are great events; the glory of which must be rendered to Him to whom alone it is due. "Not unto us," &c. All vain boasting about man's power and agency must be far from us. But this gratitude must not be inert or inactive, as if it were a principle in a state of ossification or petrification; as if it were hard, stony, lifeless, powerless. No! The resolution finally recommends, that the Report, conveying the account of all this good, be circulated; that it should be known by all who hear it, that "these things have not been done in a corner?" and that, in reference to popery in every form, and in every section of the church, in societies like this, there are, in every town, village, and hamlet in the land, the most powerful counteractives in energetic operation, &c. In the knowledge of Christ, &c., a great trust is committed to the church and the Christian, for which they must render a solemn account. And will it not be best to quench hell's fires and open heaven's gates, by diffusing saving knowledge? Trust not governments, &c.; Popery, Puseyism;—all evils God will destroy, &c.

The Rev. W. WALTERS rose to move the following resolution:—

That while this meeting is thankful for what has already been accomplished, it cannot but deplore the ignorance and afflictive estrangement from God still manifested by vast numbers of our home population, both in the rural and manufacturing districts; that it recognizes with deep concern the efforts made by infidels and the advocates of anti-christian errors to propagate their pernicious opinions; and that it earnestly recommends the churches to enable the Committee of the Institution not only to maintain, but extend and improve its operations for the evangelization of the people.

It would not be very difficult to make it appear that the great majority of the people were in a state of fearful ignorance and estrangement from God. It was impossible to read or to hear missionary reports, or other documents relating to missionary intelligence, without coming to the conclusion, that the people were far from God, through the ignorance that was in them.

Whether they referred to the rural, or to the manufacturing, or to the mining districts, they would find this lamentable conclusion to hold correctly. In the rural districts the people, to a great extent, were in a state of spiritual serfdom. They were actually in many cases compelled to attend the ministrations of the Established Church. True enough, in connexion with the ministrations, they sometimes became wise unto salvation, but it was neither sectarian nor uncharitable to assert, that, in comparison with the vast machinery employed by the Established Church, the number of conversions to God was exceedingly small. Many people supposed that because they were christened in a parish church and married there, that because they went there once or twice during a year, that because they were confirmed by the bishop, and were to be interred in consecrated ground after their death, their salvation was sure. He was conversing with a friend of his, a gentleman in Westmoreland, who told him of an old lady, seventy years of age, who had been bred in the parish church during the whole of her life, yet she had never heard a gospel sermon! A similar case came under his own knowledge in the adjoining county, Cumberland. An old lady was taken dangerously ill, and on her bed a conviction arrested her that her heart was not right in the sight of God. Her case came to the knowledge of some friends at Keswick; they visited her, and in her eightieth year she was for the first time, taught to believe in Christ Jesus as the propitiation for all sin. If the aggregate merely of such cases were brought before the meeting they would behold a spectacle that would stir up the deepest emotions of their compassion, and that would kindle to a glow the dim embers of their zeal. But let them take a glance at the manufacturing districts. Take for example the town of Preston. Out of a population of upwards of sixty thousand, the last return showed that above twenty-five thousand were Roman catholics. When it was remembered that in the whole population of the town there were not five thousand Irish people, they were compelled to conclude, that about twenty thousand of these papists were their fellow countrymen. So far as intelligence was concerned, the town occupied a very low position. A Roman catholic bookseller told him (Mr. Walters) that they could not possibly sell sterling works of literature among the people—that they only read controversial and devotional works. The sabbath-day was fearfully desecrated there, and there vice and ignorance lamentably prevailed. He did not charge these results altogether upon popery, but he did charge home a vast amount

of them to the preaching and influence of the priests of Rome. There were around them in Preston large districts, where the people, to a very large extent, were under the influence also of Socialism. Socialism, as a system, did not, it was true, prevail among them; but the principles of Socialism had sunk deep into the heart. Socialist lectures obtained ready and large audiences, and socialist works were greedily read. The people were thus united in superstition and unbelief. In these very districts, witchcraft and astrology were still, by large numbers of the people, most firmly believed in. This was true, to a very great extent, of another densely-populated county—Staffordshire. He was some time back in a pottery district, conversing with an intelligent gentleman, who had resided there for upwards of thirty years, and who, from his position and circumstances, was fully capable of forming an accurate judgment in these matters, and this gentleman informed him that the moral condition of the district was very bad; that there, darkness and uncleanness prevailed to a great extent; that a neighbouring town—Hanley, was far worse now than it was thirty years ago. Its population during that time had doubled, but there were fewer persons who attended places of worship now than attended thirty years before. Such, then, was the moral condition of the rural and manufacturing districts; and this being the case, the language of the resolution he deemed not too strong, when it said, that, "This meeting cannot but deplore the ignorance and afflictive estrangement from God still manifested by vast numbers of our home population, both in the rural and manufacturing districts." The condition of England at the present period presented a strange aspect to the thoughtful Christian mind. Among a few of her inhabitants, cultivated intellect and ardent piety was unrivalled; but, among the masses of her noble people, there were cramped energies and moral obliquities that enfeebled and debased her. Yes! while the cry from far off lands was borne on the crest on every billow, and wafted onward by every breeze, "Come over and help us!" another cry, equally powerful, pressing, thrilling, ascended from humanity stricken down, crushed, bleeding, dying at our very feet, "No man careth for my soul!" God grant that British churches and British Christians might hear the cry, and hasten to the rescue. The resolution stated, that the meeting could not but recognize "with deep concern, the efforts made by infidels and the advocates of anti-Christian errors to propagate their pernicious opinions." It was too late in the day to ignore the efforts

which the enemies of Christianity were putting forth. These efforts could not now be lightly passed over. They were making themselves seen and felt on every hand. Their enemies were employing the press, in this great work of demoralizing the people. "Reynold's Magazine," the "London Journal," the "Reasoner," the "Lancashire Beacon," the "Lamp," and other productions of this class, were being sent down in shoals from the metropolis to the manufacturing counties. Week after week they were read by tens of thousands of these artisans. In Manchester alone, according to the statement made about a year ago in the "Morning Chronicle," eleven thousand numbers of these loose, infidel publications were taken weekly by the working-classes. He could take his audience to counties actually groaning beneath their weight, and he could introduce them to men who were amassing fortunes by their sale. In these districts, too, an organized system of lecturing was being conducted by the adversaries of truth. It was no unusual thing to see a placard pasted upon the walls announcing that a lecturer would deliver a lecture on the Charter, or the Five Points, in the Odd Fellows' Hall, on a Lord's day evening, when probably five hundred or a thousand persons would assemble, principally working men, to hear the disquisition. Now, these lectures combined, with their anti-Christian sentiments, ultra-political views. Their radicalism found sympathy with a large number of the manufacturing people, and their political creed opened a door for the entrance of their anti-Christian teaching. Then, again, discussion-classes, to a very great extent, prevailed in the provinces. They were frequently conducted under the eyes of men who were the enemies of the truth, and employed their weapons in the most insidious and destructive manner. They were got up among the working men, ostensibly for the purpose of giving utterance to free religious opinions; but the hidden purpose was to instil into the minds of the young, the artless, and the innocent, the most dangerous and sceptical doctrines. He had, in his mind's eye, a fine young man, of considerable mental strength and vigour, who entered one of these discussion-classes, some years ago, comparatively unscathed and unspotted. He entered with the desire of extending his information and cultivating his mind; but instead of which he was led away from his steadfastness by the foul instigation of some two or three of the members of his class. Another abounding source of evil was that of singing-clubs and concert-rooms,—those haunts of dissipation and vice. They prevailed to an

alarming extent in the country towns, and were visited by large classes of working people; that class which would not think, and that cared for nothing but the gratification of their passions. These singing parties were carried on both on Lord's days and week-days. It was no uncommon thing to find a sort of sacredness attached to these Sunday singing concerts. Sacred music was a part of the performance, and some of the choicest and richest hymns were selected to be sung. Often amid the boisterous mirth and obscenity, another company would be joining in some grand and familiar hymn, such as "Praise God from whom all blessings flow," while the solemn music led their voices. The contrast was a strange one, between the beautiful words they uttered and their unrenewed hearts and unhallowed lips. In Lancashire there were no fewer than twelve missionaries hired, and paid regular salaries, by the keepers of public-houses and singing societies, to entrap young persons into these places of iniquity on the sabbath. And what made the fact more melancholy was, that the instances he had mentioned were not uncommon. Then was there not abundant room for the efforts of the Baptist Home Missionary Society? Should these keepers of the low places of resort; these lecturers, and infidels, and social enemies, put forth their efforts for the vilest purposes, and should not Christian hearts be opened and Christian hands be strengthened and stretched forth to save some perishing soul from going down into the pit? But the evils they had to lament ended not here. The Report referred to the system of popery, and though it might not be judicious at every meeting to introduce the subject of popery, yet it would be, he thought, exceedingly culpable in them to suffer such an audience as the present to separate, without making any allusion whatever to their Roman catholic adversaries. In every possible means, and in every conceivable form, were they endeavouring to extend their influence. They were working directly and indirectly, and were endeavouring to win over the weak-minded among protestants by a system of intermarriages; the priests recommended a junior person of their faith to marry a protestant, if he could. Ofttimes a young Roman catholic married a young protestant; and as soon as that was effected, one of two courses almost always followed, more generally the latter. There was either domestic discord in the family, arising out of disputes on religious matters, or the protestant in name becomes a catholic. In most cases the latter

was the result. Well, then, might the resolution earnestly recommend "the churches to enable the Committee of the Institution not only to maintain, but extend and improve its operations for the evangelization of the people." Surely it behoved every individual of protestant faith, and of true Christian character, to circulate among all classes of the community the gospel of Jesus Christ; and only as they succeeded in efforts like this would their country become a moral, a healthy, a safe, and a happy country; for the safety and welfare of a land depended not so much on the might and magnitude of her fleets, not so much on the increase and support of her commerce, as on the intelligence, and virtue, and godliness of her people. Let them, as Englishmen, arise with a full sense of the high and solemn responsibilities that rest upon them, and endeavour to diffuse on all hands, and among the thousands by whom they were surrounded, the blessings of the religion of the gospel of peace.

The CHAIRMAN then announced that the Hon. and Rev. Baptist Noel having been, from unforeseen circumstances, prevented from attending the meeting, the resolution would be seconded by the Rev. Dr. Massie.

Dr. MASSIE, in seconding the resolution, said it was far from his expectation that he should be called upon to address the meeting; but being called upon to express his sympathy with the Baptist Home Missionary Society, he felt great pleasure in rising to second the resolution which had been so ably sustained by the former speaker. That gentleman had stated facts in connection with the state of the country, which every liver of time and of eternity would do well to ponder. They lived in eventful times. He had it from the lips of a member of parliament, who had received it from another, that there were three hundred clergymen belonging to the Established Church, at the present moment, contemplating a transition from Oxford to Rome, prepared to transfer their allegiance from Canterbury to the Tiara of the eternal city; prepared to become Roman catholic priests in England. They had been fostered, they had been educated, they had been prepared for their present position, by the endowments and ecclesiastical arrangements of the country, in order that they might propagate, as they thought, truth, but, as protestants thought, delusion and error. From the same source he learned, and he could not in the least doubt it, that there were two thousand clergymen in the Established Church at this moment identified

with what has been called worse than popery, because it was the ape of popery—Puseyism in all guises. The gentleman who was to have spoken on the resolution (Mr. Noel) had stated, in his admirable work upon the Establishment, that there is a much greater number than this member of parliament specifies, who held the sentiments that he (Dr. Massie) had referred to in connection with the Establishment. He mentioned this to show the deep necessity of trusting upon those that were protestants; those that were evangelical protestants—protestants should he say, of the purest water, those who were protestants with the strongest principles of individual protestantism, and every member of the society was allowed to hold his principles by natural adoption, and not by hereditary succession. He mentioned this to show to protestants their duty at this critical period. The Home Missionary Society was the best adapted channel in which to work. There were ten thousand Roman catholics in Manchester and Salford; there were five hundred thousand in Lancashire alone; and, as they looked across, they would see the reflections of many more thousands of Roman catholics in this metropolis—the disciples of superstition and the fruits of negligence on the part of those who had been well paid for supporting the protestantism of our land. These persons would not be reached, could not be reached by an Act of Parliament. No! It was not on the floor of St. Stephen's that the inroads and influxes of popery could be resisted; but it was in the sanctuaries, in the village chapels, it was in the Home Missionary fields of labour; it was by the diffusion of sacred truth that popery was to be effectually opposed. It was by the help of the everlasting God that they were to "overturn, overturn, overturn, till He shall come whose right it is to reign!" The Baptist Home Missionary Society occupied a field which he hoped it would continue to retain, and was performing an important work in the land. Let its labourers continue to labour as it became them, with all the energies and devotedness which belonged to the people of God. There

was ample room enough for them, and for his brethren who worked with them; nor need they jostle in their occupation, but run the race set before them, for the prize of their high calling of God in Christ Jesus. There had been allusion made to socialism by the former speaker. He (Dr. Massie) believed that socialism was a fermentation of the mind rising up towards a healthy state in consequence of the unhealthy condition that had been produced by the state of things around it. He believed that if the people were reached by true liberal principles, which was the true character of the Baptist Home Missionary Society; if they said, Come, and let us talk a little deliberately on the things of God, they would be ready to do it. They had done so in a measure: he trusted that they would do so still more. While the rural districts ought not to be neglected, while they ought to receive of all the sympathies of philanthropy, yet he believed, that the great heart of the population, the great cities, the centres and foci of energy and enterprise, were to be the fountains from which evangelical endeavours were to be diffused, the sources from which light and excellence were to be exhibited to the people; and he believed that, wherever their efforts were extended, the truth of God would be strong enough to sustain them in their conflicts with evil and superstition. Going forth in the strength of the Lord, in the strength of the Lord would they triumph.

The collection was then made; after which,

The Rev. S. NICHOLSON moved, and the Rev. J. ROTHERY seconded, the following resolution:—

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.]

The resolution having been put and carried unanimously, the Doxology was sung, and the meeting separated.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch; or by the Secretary,

THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post-office authorities.

THE
BAPTIST MAGAZINE.

JULY, 1851.

MEMOIR OF THE LATE REV. JOSHUA TINSON,

PRESIDENT OF THE THEOLOGICAL INSTITUTION, CALABAR, JAMAICA.

BY THE REV. J. M. PHILLIPPO.

BUT a comparatively short time since, the churches in Jamaica and the Christian public in general, but more especially the Baptist Missionary Society, were called to mourning by the loss they sustained in the removal by death of the honoured missionaries Messrs. Burchell and Knibb. Scarcely has the green turf covered their graves, or a monument been erected to their memory, ere another eminent missionary who, like them, bore the burden and heat of the day in the same interesting field of labour, has been called to follow them to their rest and their reward.

Our beloved brother Tinson, who though his course has been less chequered and less replete with stirring incident, has nevertheless entitled himself, by his labours and piety, to a record among the best and most honoured heralds of the cross to foreign lands.

“God doth not need
Either men's works or his own gifts. Who best
Bear his mild yoke they serve him best.”

Mr. Tinson was born at Watledge in Gloucestershire on the 25th January, 1794. The periods of his childhood and youth were passed in the humble seclusion of a country village, and afford but little material for biographical narration.

His parents, during most of his earlier years, attended the established church, but though professors of religion they were not the subjects of vital godliness.

They subsequently, however, united themselves with an independent congregation in the neighbourhood, and were there instructed in the way of God more perfectly.

The subject of this memoir was of an active and lively temperament when young, and from a child manifested great delight in reading and in the acquisition of general knowledge. His

favourite books, however, were the bible and Pilgrim's Progress. The historical parts of the Old Testament he read over so repeatedly that they became inwrought into his memory, and as he often related to his dearest connexions and friends, his mind glowing with holy feeling at the recollection, "many a pleasant evening did the recital of them afford to him and his juvenile companions."

When not more than eight years of age he has been requested to take his seat on a small plot of green sward over-shadowed by a wide-spreading sycamore that grew near the village, and there in the twilight of a long summer's evening, did he amuse, and may we not presume, edify his listening audience, by relating some of the beautiful narratives recorded in the Old Testament until the evening would be far advanced.

He was at an early age the subject of religious convictions, and about his ninth year he had a deep and powerful impression of the value of the soul and the importance of eternity. This feeling, however, so common an occurrence in the dawnings of youthful piety, but so much to be deplored, was only of transient continuance, resembling "the early cloud and the morning dew that passeth away." But first religious impressions are not easily obliterated, and hence it is said by those who knew him best and loved him most, that the subject of this sketch retained so vivid a remembrance of the feelings these impressions produced upon his mind, as almost immediately after his defection to humble himself before God, and to expostulate with two or three of his young companions on the awful realities of eternal torment, and the tremendous consequences of apostasy and unbelief.

"This circumstance," he says, "led to some new determination about being

religious, the real nature of which' however, I knew little if anything."

At thirteen years of age he was placed with a clothier, his father intending him for that business; but not being comfortable in the situation, he soon left it and returned home. It was not long before he was employed in a large factory at Nailsworth, where his father was superintendant of the dyeing and some other departments of cloth manufacture; and there he acquired a knowledge of the different branches of the business.

He was now introduced to the sabbath school at Shortwood, and attended the baptist chapel there for a considerable time. His occupation being such as to allow him intervals of leisure, he almost habitually carried a book about his person, and often while working committed to memory hymns from the collections of Drs. Watts and Rippon.

"The sabbath," he says, "was strictly observed, and I felt pleasure in attending its services, yet I have no distinct remembrance of being the subject of vital piety."

Mr. Barnard, the senior partner of the firm, took a great interest in him, and anxious to promote his welfare, procured for him, after he had served his apprenticeship, a situation as an overlooker in a large cloth establishment. He accepted the appointment, but felt it too weighty and responsible an office for one so young and inexperienced,—having to take the oversight of persons of different ages from the youth of eighteen to the old man of nearly threescore years and ten. The situation, therefore, not being congenial to his feelings, he relinquished it, and again entered the employ of Mr. Barnard.

In 1814 he began to pay more attention to the sabbath, but was still undecided with what denomination of

Christians to connect himself; visiting each of the places of worship in the village as circumstances or inclination dictated.

The exact date of his conversion cannot be with accuracy ascertained; but one sabbath afternoon, during the year just named, he was induced to hear a celebrated preacher from Wales, at a chapel of Lady Huntingdon's connexion.

The text was the parable of the sower. The sermon impressed his mind, and he says, "If there be any point on which I can fix as the period of decision it must be *that*: this led me to attend the baptist chapel at Shortwood, the minister at which was the Rev. W. Winterbotham, under whose continued and instructive teaching my mind was gradually led into the truth as it is in Jesus."

It was then he began to discern the nature and character of the Being he had offended, to bewail his misspent opportunities, and to estimate the privileges he had despised; while the thought of his ingratitude to so gracious a benefactor who had heaped upon him so many favours, added to the conviction of his own innate depravity, brought him to supplicate with earnestness for that pardon which it is the prerogative of God only to bestow. For a time he walked in darkness, but was finally introduced into the glorious liberty of the children of God, and rejoiced with joy unspeakable.

He was soon employed in the work of sabbath school teaching, and frequently preached in the neighbouring villages on a sabbath evening.

In October, 1815, he joined the church at Shortwood. After a considerable period of probation, the deacons and many of the members of the church expressed their desire for his entering the ministry, thoughts of which his own mind had often enter-

tained, though he had never ventured to mention them to others.

The first information he received of the desire on the part of his Christian friends for him to devote himself to the important office of the Christian ministry, was from Mr. Barnard, who was one of the deacons, and which occurred a short time previously to the approval of him as a candidate for the office by the united church.

After much consultation with his friends it was decided for him to spend some time under the tuition of a private minister, and accordingly in June, 1817, he went to reside with the Rev. Joseph Kinghorn of Norwich. Having completed his term of study under this eminent servant of God, he left Norwich in June, 1818, and entered the Bristol College, then under the able presidency of Dr. Ryland, where he continued his studies till 1822.

Here his sense of the importance of religion, and his desire for the salvation of men, gradually became more and more deepened, and made him increasingly anxious that all his fellow creatures should become acquainted with its inestimable truths. He thought on millions of heathen who were perishing in ignorance and guilt; he viewed their situation, and his heart pitied their wretchedness and misery. The natural ardour of his mind, refined and regulated by a divine principle, had long been directed to the work of God in foreign lands, and he felt an increasingly earnest desire to engage in the missionary cause. Though deeply convinced of the importance of the undertaking, and sensible of his own weakness and insufficiency to engage in such a work, yet he trusted Providence by giving him a willing mind, and this, added to the removal of some obstacles which prevented his desires from being realized, favoured his views and made the path of duty plain before him.

He was ready to suffer all privations, and endure all difficulties in instructing those who were perishing for lack of knowledge. His conduct as a student adorned his profession. His soul was devoted to the cause of instructing the heathen. He desired to spend and be spent in the service of his heavenly Master. All his studies were commenced and pursued with this object full in view, and he valued his literary attainments only as they were likely to extend his usefulness in that cause which lay near his heart. He envied the situation of those students who departed for distant lands, and looked wistfully after the vessels in which they were embarked: he longed for the day when he should also embark and leave his country and his friends, to engage in labours not only important in themselves, but in heathen countries necessarily connected with many privations and dangers. He was not deficient in affection towards his relatives, but the love of Christ, which produced love to the souls of men, was a stronger principle, and made him anticipate his departure with pleasure and delight.

He entered the college as a missionary student for the east, but an urgent case requiring a missionary in the West Indies, he was asked if willing to go at once. Indisposed to make choice of his own immediate field of labour, he expressed his perfect readiness to acquiesce in any arrangement in this respect the committee might think proper to make respecting him, and he says, "Never have I had reason to regret this entire surrender to God's disposal to go where, and to be engaged in the way, his providence directed me."

This latter determination was to him indeed a source of satisfaction and comfort, scarcely to be appreciated by those who go forth to foreign fields of labour under different circumstances.

He ever felt that he was where God would have him be.

Mr. Tinson was married on the 19th of February of this year to Miss Elizabeth Haines, who was then residing at Horsley in Gloucestershire. On the 13th of the following March he was ordained at Eagle Street, London. The services on this interesting occasion were conducted principally by the Rev. Messrs. Hoby, Saffery (sen.), Pritchard, and Winterbotham. The latter, Mr. Tinson's pastor, delivered the charge from Rev. ii. 10, so happily exemplified in the life and death of him to whom it was addressed, "Fear none of those things that thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life."

A few days after he sailed in the Ocean, Captain Whittle, for Jamaica, in company with Mr. and Mrs. Bourne, missionaries of the same society appointed to Honduras, where he arrived on the 31st of May, 1822.

He landed at Morant Bay, situated nearly at the eastern extremity of the island, where he was very kindly received by Mr. Shipman of the Wesleyan Missionary Society, the rector of the parish, and several other gentlemen of high respectability, as well as by the poor degraded bondmen at whose importunate solicitations he had been sent. But being by the authorities of the parish refused a license to preach in St. Thomas-in-the-East, he proceeded to Kingston on a visit to Mr. Coultart, almost the only missionary and his wife then on the island; and during his sojourn there he received an invitation to take the pastoral charge of a society of baptists, theretofore under the care of Mr. Lisle, a native baptist minister, and who had not been previously connected with the society in England. After much deliberation with friends, and prayer for divine guidance, it was thought desirable for

Mr. Tinson to accept the invitation; and accordingly, on August 8th, 1822, he undertook the pastoral care of the church, which then assembled at a commodious but detached and isolated building, on the windward road considerably to the eastward of the town. It had long been the desire of many of the people and some of the deacons to have a chapel in the city, both from the inconvenience of the old place and to meet the wants of many who appeared willing to attend but could not travel so great a distance. It was therefore decided to purchase a place in the city. Premises were soon engaged in Hanover Street, and after some necessary alterations and repairs, a commodious place of worship in a good locality was opened on the 24th December, 1826, when Messrs. Phillippo, Flood, and Knibb, took prominent parts in the interesting services of the day. With a view to relieve the society of his support, Mr. Tinson, soon after his settlement in Kingston, undertook the charge of a classical school, which he conducted with considerable success. His usual number of pupils was about sixteen, many of whom were sons of the most respectable merchants and professional men in the city, who with their parents held him in the highest esteem; while he had the satisfaction subsequently of seeing some of his pupils occupying some of the highest situations and offices in the colony, as well as knowing that they still retained for him undiminished respect and regard.

His health about this time failed under his accumulated labours, and a change of climate was deemed necessary; he therefore visited America in 1828, where he was received with great courtesy, and experienced much personal kindness from Christian friends. Here he travelled extensively, visiting thirteen or fourteen of the United States;

sailed afterwards by New York for England in May, 1829, and arrived there the following month.

During the whole of his stay in his native land he travelled and preached for the Mission. At the end of the year he returned to Jamaica, and soon after his arrival commenced the station at Yallahs, where he purchased commodious premises on behalf of the society, and erected upon them a dwelling house and chapel, the latter of which was opened in 1835.

In or about the year 1837, his health again failing, he visited America a second time, remaining there about five months, and derived great benefit by the change. He continued to labour at Hanover Street and Yallahs till 1841, when he was obliged again to leave the island on account of ill health, having had a severe attack of fever attended with paralysis. By the advice of his missionary brethren and several medical men, he sailed for England with his family in June, 1841. While here he again travelled very considerably for the Mission, visiting almost every county; as also Ireland and Wales. It was during this latter sojourn that he was requested to take the oversight of the Theological Institution about to be established in Jamaica; but previously to this, in 1839, at an association of the missionaries at Montego Bay, a letter was handed to him by Messrs. Phillippo, Burchell, and Knibb, requesting him then to take the presidency of a theological institution to be established in Kingston. He consented, and premises were soon after taken in the latter place, and fitted up for the accommodation of six students. At the time, however, that he was about to commence his duties, he was laid aside by the severe illness before-mentioned, and consequently gave up all idea of the tutorship. When he left for England

he relinquished the charge of the church at Hanover Street, intending if his health should be sufficiently restored to return to Yallahs and labour there: but when in England, being urged by the committee, in conjunction with missionaries in Jamaica, to accept the presidency of Calabar, he did not feel at liberty to decline, and dared not view the invitation but as the voice of Providence directing him to "Go." He sailed from England on the 25th January, 1843, and landing at Kingston on the 1st of April, he reached Calabar in June.

Owing to some unavoidable delays the college was not opened till the 6th of October following. The students assembled on that day, when a public meeting was held beneath some trees in the field near the spot occupied by the buildings of the institution, and the work was soon after commenced with ten students of African descent—a circumstance which forms one of the most important eras in the history of the Christian church in Jamaica.

He continued to labour in his beloved vocation at Calabar as long as his physical strength enabled him; and even after he was confined to his room, he sometimes had the students collected around his bed, and gave them lessons in Greek and Hebrew.

His conversation during the latter part of his days uniformly displayed the spirit of a real Christian; sinking into the arms of death with the hope of glory in his soul. Sometimes the assurance of hope was a little interrupted by the affecting views he entertained of the evil of sin; and the peace of his mind a little disturbed by anxiety for his now bereaved family: but the former was removed by looking to the atonement; and the latter by commending the objects of his solicitude to the providence and grace of God.

Throughout his whole illness, which was long and sometimes painful in the extreme, he was perfectly resigned to the will of God. Not a murmur ever escaped his lips. He used sometimes to say, "He was waiting for his Father's messenger to take him home;" and he indeed longed to go.

Occasionally when the students went into his chamber to see him, he would say, "He had been teaching them a long time how to live, and now he must teach them how to die." Every Sunday afternoon, while his strength continued, he had a prayer meeting in his room, when the students and servants also were present. The last Saturday he was on earth he called the latter into his chamber, and gave them his parting blessing.

Such was his cheerfulness during all his illness that a stranger could scarcely believe he was so great a sufferer. During wearisome days, repeated sleepless nights, and incessant anguish, he enjoyed great calmness and resignation of spirit, seeming to evince, indeed, all the passive graces of the Christian temper; while so great was his thankfulness for even ordinary acts of kindness towards him, that all the inmates of the family felt it a pleasure to wait upon him by day or by night.

He was able to converse but little during the last two weeks of his life; the inflammation that was progressing so rapidly within, so affected his throat and organs of speech, added to his great prostration of strength, that it was indeed painful for him to articulate. He was, however, sensible to the last, and frequently referred to his expected change, expressing his hope that he might be one of that multitude who "have washed their robes and made them white in the blood of the Lamb," and that he might see "the King in his beauty."

There was nothing extatic in his

feelings and views at any time during his last moments; but a calm, enlightened, evangelical confidence, placed on the Rock of ages, and producing, in a happy degree, what the apostle calls "joy and peace in believing."

"It was my privilege," says his missionary brother, Mr. Clark of Brown's Town, "to be with him in his last hours. So great was his weakness that he could scarcely speak even in a whisper, but he assured me that all was right; that he was resting his hope on the Rock of ages. His chief desire was that the light of God's countenance might shine upon him. He occasionally feared that he might have a very painful death, and die under a cloud; but his fears were not realized."

He departed without a struggle or a groan—without even a sigh; he gradually glided away from earth, and pursued his path to glory, to unite with his companions and earliest associates and friends in tribulation and triumph—Coulart, Burchell, and Knibb, in their eternal adoration of the supreme Godhead.

"It was a comfort to us," says his beloved daughter, by whom most of the particulars of this narrative have been supplied, "that myself and dear mother were able to attend him to the very last night and minute of his life; and he never liked us out of his sight."

His remains were deposited in a field to the rear of his dwelling, on the spot he had often pointed out as that where he wished to be interred, should he die at Calabar,—beneath the shade of a clump of trees whose ever-verdant branches now encircle his lonely tomb. The students carried him to his grave, followed by many attached brethren and friends in addition to his beloved flock, among whom were Messrs. Dendy, Clark, Millard, Dexter, and Hodges; and like those who performed the last

sad offices of affection for the sainted and proto-martyr Stephen, "they made great lamentation over him."

Mr. Tinson was rather tall in stature, but of slender frame and delicate constitution, with a sallowness of complexion that indicated morbid disease. His countenance had rather a melancholy cast, except when engaged in lively conversation, when his features displayed great sprightliness and pleasantry. During the first years of his missionary life his constitutional debility was increased by the cares of his school in addition to his ministerial labours; and probably it was owing to this constitutional weakness, added to his natural disposition and some local circumstances, that he was less known to the Christian world in the earlier part of his missionary career than some of his missionary brethren.

As in the church there are diversities of sphere, so there are also in those who wait at the altar diversities of ministerial gifts. Mr. Tinson, had he been called to such absolute and open antagonism with evil as some of his brethren, can scarcely be said to have been qualified for it by nature or inclination. He seemed designed for a contemplative rather than an active life, and his circumstances in his latter years especially favoured his natural disposition. But, as previously intimated, though less openly aggressive on the dominions of Satan, he was not the less useful as a missionary or less honoured of God. He was a man of *peace*, at the same time tenderly sensitive to unkindness and injury.

He esteemed "a good name better than great riches, and loving-favour rather than silver and gold." While, however, by no means insensible to the good opinion of his fellow creatures, he yet sought his glory in the estimation, and his honour in the judgment, of

Him alone who trieth the reins and the heart.

And with such a disposition it is but natural to suppose that he exemplified a spirit of tenderness and charity towards his fellow creatures. He looked upon all men as his brethren, and evinced his regard towards them in the emotions and yearnings of a deep and practical affection.

If in his earlier years he was the subject of obliquities of disposition and temper, no one was so sensible of such infirmities as himself, and no one perhaps ever did more to maintain the ascendancy of Christian principle over them; his very failings, if such they may be called, thus serving to render him the more amiable, and to add to the lustre of his Christian character.

He resolutely set himself to study self-control, steadily and perseveringly aiming at the possession of those graces which are of the most difficult attainment, and employed all the motives of the gospel to assist him in the contest.

Thus, by the sanctifying, refining, exalting influences of vital piety he was enabled to obtain so complete a mastery over his natural propensities, whether seen in the life or known only to himself and to his God, as to afford the strongest and most indisputable evidences of his Christian sincerity and singleness of heart—an achievement, if the allusion is allowed, more difficult than to scale the Capitolian wall, however high; or to swim the Hellespont, however dark and deep.

He had considerable humour, and was naturally satirical and witty; but these faculties, so often dangerous to their possessor, being under the controlling influences of religion, were seldom employed in a manner offensive or unpleasant; they rather rendered him additionally interesting as a companion and friend.

Among other features that distinguished his character, he was eminent for unbending integrity; there was a conscientiousness in all his transactions as to the very minutiae of life, which stamped a dignified and imperishable value on his conduct.

He was a man of enlarged philanthropy. While Jamaica, as a field of missionary labour, absorbed and concentrated all his physical energies, he was deeply interested in the efforts of missionary and other evangelical and benevolent societies in general, mourning over the darkness and degradation of the world.

In the immediate spheres in which he laboured he contributed, by his preaching and general deportment, to effect an amount of good, equal perhaps to those whose labours have been more extensively known and appreciated; and if he did not bear so conspicuous a part as some others of his brethren in efforts to redress the temporal wrongs of a certain class of his fellow creatures, it was not because he hated oppression less, but because he was not brought into such absolute contact with the great social evil then existing as his contemporaries Burchell and Knibb.

At the same time it must be admitted, that from a dread of injury to his character and usefulness by deviating from what he considered his immediate line of duty as a minister of Christ, he may be said to have been sometimes timid to a fault. Caution and prudence were interwoven with the texture of his mind; so that, as expressed by the venerable Booth, he sometimes required to be "cautioned against caution itself, lest he should be over cautious."

Nor was he less remarkable for his humility than for his benevolence and sympathy. Humility was the soil in which all his other virtues grew and

flourished. As one evidence of this feature of his character he declined the use of an honorary degree which, as is understood, was conferred upon him unsolicited by one of the most reputable collegiate institutions in the United States; when many, by whom such gifts have been appropriated, have been less really deserving of the distinction they confer.

He had a reverential sense of the divine perfections and character. His fear of God, however, was not of a slavish, servile description. He contemplated him not so much as a Judge as a gracious Father. While he approached him with the reverence of a child, it was at the same time with filial freedom and hallowed pleasure. Nor was his love to God a mere unmeaning expression on his lips, nor a barren notion on his mind, but a deep and efficient principle, possessing all the warmth of passion and all the firmness of habit.

What he was in his domestic capacity his surviving relatives can amply testify. As in the church and in the world, so in his family his character was most exemplary—such as to secure the respect and esteem of all its inmates. In his household he exhibited a holy, amiable, and uniform pattern of genuine piety. Hence, home was always to him a refuge of pleasant thought whenever temporarily absent from it. He here enjoyed a degree of tranquil happiness which his principles and dispositions could not fail to produce. It must be emphatically said, that his abode was one of love, and peace, and cheerfulness.

In addition to their advantages to himself by saving him much valuable time, and enabling him to gratify his literary taste, he was distinguished for habits of early rising, of order, and regularity. Nor did he less excel in his love of neatness and cleanliness;

these were visible in his person, dress, house, garden, and premises in general; habits which were everywhere apparent within the sphere of his control, and exerted a widely beneficial influence on his pupils and on the humbler classes of his flock.

He possessed considerable mechanical genius and knowledge of handicrafts in general, and frequently employed himself, as recreation from severer study, in the construction of articles both useful and ornamental, having always had a room fitted up as a workshop for that purpose.

If, as to his intellectual character, he was not distinguished for the excursions of his imagination, or the elegancies and refinements of taste, he was neither indifferent to their charms, nor destitute of relish for their most and most classical displays. His peculiar walk lay in those departments where reasoning and judgment are required. He was a very diligent student; possessing considerable powers of research. By his custom of early rising he devoted much time to the study of theology; thus mingling in these "sweet hours of prime" his devotional exercises with a regular course of reading the bible, and those books principally by which that sacred word was illustrated, and its great truths confirmed; the bible was to him the map of the way to heaven, in which he daily traced his path to the new Jerusalem.

He studied the scriptures in their original languages critically, and in their connexion. This sacred book was by darkness and by daylight his companion, his food, his sleep, his study, and his pastime. He also obtained very considerable knowledge of science in general, and displayed a keener taste in its pursuit than perhaps any of his missionary brethren. His knowledge on almost all subjects, if not

profound, was extensive and correct; he not only having read extensively and carefully, but digested the subjects of almost every book he could procure, whether of divinity, poetry, or general literature. Mr. Tinson was not, therefore, an ordinary character.

His manners and conversation were simple, grave, and unaffected, frequently enlivened by an agreeable pleasantry, and his sentiments were refined and liberal, while his modesty and self-diffidence gave an additional charm to his other virtues; thus his society was always interesting and profitable. He was indeed a highly respectable minister of Christ, both as to character and attainments; and as such universally regarded by all who knew him both in Europe and America—a credit to his profession and an honour to the missionary society with which he was connected.

Though moderate, cool, and prudent as a man, he was not cold and indifferent as a friend. His attachments were disinterested, active, unostentatious, grateful, and constant. As they were not impaired by time, so they were never diminished by the accidents of life; much less were they the mere associations of self-interest. Those who enjoyed his friendship enjoyed a treasure; he had both the willingness and ability to give them the most substantial tokens of his favour and regard. He was a friend in need. Nor did his life exhibit a rare combination of moral excellencies only. He feared God above many.

Piety was his principal characteristic, while his faith stood not in the wisdom of men but in the power of God. His piety was the diamond in the circle of his excellencies that shed around its sparkling lustre; it shone like a rainbow on the darkened cloud. Abroad, at home, awake, asleep, he was as it were with God and God with him.

His whole conduct exhibited a bright model of spiritual superiority. He was eminent in all the graces which illustrate and adorn the Christian character. His great conformity to the Saviour's moral image was through life obviously apparent, but especially so during his latter years. It was his piety that roused his soul to holy action, and for so many years sustained him in it, against the counteracting influences of inherent weakness and disease. Of him it may be truly said, he "did justly, loved mercy, and walked humbly with his God."

His deportment was equally removed from gloom and melancholy as from vain-glorious ostentation. He could be serious without being sad, and pleasant without being vain. The ornament of a meek and quiet spirit was conspicuous in him, and was another attribute in the adornment of his high Christian character. His religious sentiments were both firm and liberal. Though he had read much during the greater part of his life, and therefore could more especially estimate the arguments and evidences by which Christianity is proved to be a divine revelation; yet the only effect of these, under the teaching of the Spirit, was to fortify him in that simple, humble, unwavering belief which he yielded as the tribute of his inmost soul to the testimony of God concerning his beloved Son. While the love of Christ was the predominant affection of his heart, the glory of God in the good of souls was the great aim of all his actions.

He did not regard Christianity as a mere speculative scheme intended only for the entertainment of the mind; not a system of precepts without substantial principles to support them. The kingdom of God was within him, and subjected the thoughts, the will, and affections to the obedience of

Christ, and so produced on the heart the natural and visible fruits of Christian practice.

He was free from bigotry, the infirmity of little minds; and though a dissenter from principle, he was yet in habits of intimacy and friendship with many who were in communion with the established church and other denominations of Christians. He always cherished brotherly love towards all persons, to whatever section of the great Christian family they belonged, in whose conversation and conduct he could trace the lineaments of the lovely image of the Saviour.

Though as a preacher he was not what is termed popular, yet his discourses, which were principally of an experimental character, often contained a lucid and faithful exhibition of the pure principles of religion in all their harmony of doctrine and precept, clothed in chaste and simple language, delivered with great solemnity, earnestness, and affection. His style of address was usually colloquial and sententious, suited to his auditory, and in other respects corresponding with the nature and importance of his divine commission. He was sometimes a little humorous in his illustrations but never trifling; sometimes sarcastic but never discordant, either in imagery or diction, with correct and cultivated taste; thus he was not one of those who could court a smile when he should woo a soul.

As a pastor he was peculiarly affable and kind, following righteousness, faith, charity, and peace, and in meekness instructing those that opposed themselves. He was a laborious minister in every function of that sacred office, but especially in its retired walks; labouring with unceasing diligence, activity, and zeal. He acted as a man who had consecrated himself to the service of his Master, who had set

himself apart for his glory as the very purpose of his creation, and the highest happiness of his being.

The people among whom he laboured, both in Kingston and Rio Bueno, highly esteemed and loved him; not less for his affectionate concern for their welfare than for his piety and general character, the whole tenor of his life beautifully exemplifying the moral and religious principles he inculcated, in the performance of his pastoral duties and pulpit addresses.

More especially during the latter years of his life, his ministry was strongly marked with the spirit of a man on the threshold of heaven, and animated by an extraordinary influence and unction. His mind, long before his decease, seemed to be more than ordinarily familiar with the scenes and circumstances of the future world. Many of his last discourses were on the employments of the blessed; thus descanting on the glories of that world of which he was shortly to be an inhabitant, with an eloquence and fervour that seemed astonishing to his nearest and best friends. He seemed as though already in view of the celestial city, and saw the souls of the glorified do homage to grace, and cast their crowns at the divine footstool. His pulpit exercises, previously interesting, were thus peculiarly impressive, while it was evident to all that he was fast ripening for a glorious immortality. The sentiments of those beautiful hymns, the 321st, 323rd, 661st in the New Selection, and the 14th and 15th verses of the 7th chapter of the Book of Revelation, were so constantly in his thoughts and so frequently upon his lips, that the writer of these lines was requested to make the latter his theme in the improvement of his death, while these hymns were sung by the congregation on the deeply interesting occasion.

He was very punctual in attending

to the duties of religion in his family. Morning and evening he worshipped God in his house; he began this exercise with singing a psalm or hymn, read a chapter on which he made some practical remarks, and concluded with prayer; and in these duties he was regular and punctual, serious and devout.

His devotional exercises, whether in the closet, at the family altar, or in the pulpit, betokened a man who, like Enoch, walked with God; his prayers on these latter occasions were a mingled flow of supplication and gratitude, adoration and love.

As a tutor, his lectures both on theology and scientific subjects, were highly interesting as well as highly creditable to his wisdom, knowledge, and zeal. As the President of the Theological Institution at Calabar he was in his proper sphere. He possessed in a high degree the desirable talent of conveying to the minds of his pupils his instructions in a form best adapted to invite and secure attention. He was emphatically *διδάκτικος*, "apt to teach." The duties of a tutor were his delight, his heart was in his work, and given up to his pursuits. He was proportionably diligent with his advancing years. He was always at work. His relaxations were but a change of employment.

He was beloved by all who sat at his feet to receive instruction. It was not mere respect, however, that was fostered, arising from his official station, but a fixed sentiment of the mind, which had its origin in a consciousness of his worth, good feeling, and disinterested friendship. Destitute of that austerity which is sometimes associated with official characters, and not fearing the loss of importance by a kind and conciliatory deportment, he was at all times accessible—at once as the valuable tutor, the sincere and

affectionate friend, the revered and honoured father.

Under whatever aspects of his character he is contemplated, to know him was to love him; and I may add, that the more intimately he was known the better he was beloved.

As already intimated, he had his imperfections in common with others, but they were so few and so completely obscured by the bright constellations of his other excellencies, especially by his piety, as to be perceptible only to the eye of jealousy or envy; while to enumerate them in one so revered, would betray an affectation of believing that frailty and imperfection are not incident to every human being. So hallowed was the atmosphere that surrounded him, of late years especially, that the breath of calumny scarce dared to disturb it.

As few individuals were more respected through life, so it may be truly added, that not many have been more lamented in death. His decease has produced a sensation throughout the churches of our denomination in the island corresponding, in some degree, with the loss they have sustained. The feeling of bereavement, however, has not been confined to our own society. Distinguished as his life has been by extended and diversified usefulness, a general homage has been paid to his character; while differences of opinion conscientiously and firmly maintained, have been forgotten in the eagerness of all good men to stamp with appropriate honour the memory of departed worth. His death was improved not only by the missionaries of his own denomination, but by *all* his ministerial brethren by whom he was intimately known.

The most affectionate of husbands, and the kindest of fathers, the loss sustained by his mourning widow and only surviving daughter — for two

of his children died in early life—will be long and severely felt. Most faithfully and tenderly attached to him, the loss they have sustained is unspeakable; they are deeply afflicted, but resigned to the divine will; thankful that the inestimable blessing now taken away was spared to them for so long a course of years; while the church of God, and the institution over which he so ably presided, will cherish with grateful remembrance the memory of his pious and effective labours, as long as missionaries and the effects of their exertions will be visible in Jamaica and estimated by the Christian world.

Neither his name nor his excellencies can be forgotten; it may be truly said, that as a summer's sun, though fallen beneath the horizon, leaves a tinge of glory behind, and decorates the western cloud with his golden beams, so the sun just now set to us has left a lustre that will not be dimmed by time or age. In bearing testimony to the glory of the grace of God who made him to differ, and who delivered him from this present evil world, it is earnestly desired by the writer of this sketch that each reader do show the same diligence to the full assurance of hope unto the end, "that ye be not slothful, but followers of them who, through faith and patience inherit the promises."

As a substantial testimony of esteem for this eminent servant of Christ, the following inscription is to be engraven upon a tombstone that his affectionate flock, and some respectable gentlemen of different denominations in the neighbourhood of Calabar, are about to erect to his memory:—

S A C R E D
TO THE
MEMORY OF
THE REV. JOSHUA TINSON:
A NATIVE OF GLOUCESTERSHIRE, ENGLAND.
BORN A.D. 1794,
ARRIVED AS A MISSIONARY IN JAMAICA, 1822.
FOR MANY YEARS THE ESTEEMED PASTOR
OF THE
BAPTIST CHURCH, HANOVER STREET,
KINGSTON,
AND SUBSEQUENTLY
PRESIDENT OF THE THEOLOGICAL INSTITUTION,
CALABAR,
WHERE HE DEPARTED THIS LIFE,
3RD DEC., 1850,
AGED 56 YEARS.

"Mark the perfect man and behold the upright, for the end of that man is peace," Ps. xxxvii. 37.

—
THIS TOMB WAS ERECTED BY THE MEMBERS
OF
RIO BUENO CHURCH,
AND BY THE CONTRIBUTIONS OF
GENTLEMEN IN THE NEIGHBOURHOOD
AND ELSEWHERE,

With the sincere prayer that the ardour of his zeal in the cause of Christ, whose memory it records, may live in his successors when this monument shall moulder into dust.

MEMOIR OF THE LATE REV. WILLIAM DAVIES,

OF CANTERBURY.

THE REV. WILLIAM DAVIES was born at Coedcanlass in Pembrokeshire, May the 1st, 1795; he died at Canterbury, January the 24th, 1851. A brief record of his life and labours, drawn by the hand of sorrowing friendship

cannot fail to have a pensive interest, at least for the bereaved family of which he was the centre, and for the united church of which he was the beloved pastor. Beyond this simple object it is not the aim of this short

memoir to reach. The humility of our departed friend was deep and conspicuous. Could his voice now be heard, we feel assured that he would deprecate any mention of himself, except in so far as it might prove that the grace of God was magnified in him.

In a very brief review of his early life, Mr. Davies speaks of his parents as affectionate, possessing tender sensibilities, and of moral character, anxious to preserve their children from outward evil; but not being themselves partakers of vital piety they could not lead them to Jesus. The family was numerous; and some of the elder members of it having, through the tender mercy of the Most High, had their feet guided into the way of peace, William, when yet a child, heard them often speaking one to another upon the subject of religion; he heard them also pour out their souls in prayer to God, his mind he says, was considerably impressed, and he became a regular attendant upon the means of grace. Referring to this period, he writes:—"I possessed, to a great degree, a self-righteous spirit, and being ignorant of the gospel plan of salvation, I sought for righteousness by the deeds of the law; however, I trust the Lord at length taught me my error, by gradually enlightening my understanding, in bringing me to see the abominations of my heart and the preciousness of Christ. I cannot help calling into recollection the many impressive and solemn discourses I have heard delivered by that great man of God, the late Rev. Benjamin Davies of Haverford West. Many times has he driven me by force, as it were, to the throne of grace, especially on one occasion when he was enforcing prayer as an universal duty, a thought struck me thus, that if it was the duty of ungodly men to pray it was high time for me to begin; and I have often thought that if ever I prayed in sincerity, I did at that time.

"Being in great distress of mind at one time, and knowing not whither to flee, I wrote an anonymous letter to Mr. B. Davies, the substance of which was,—What was a poor sinner to do, who never, as yet, had serious thoughts about eternity, and what hope had he for mercy? Mr. Davies brought the letter next sabbath to the pulpit, and read it before the congregation, and delivered a most admirable discourse in answer to the inquiry, founded on Isaiah lv. 7:—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for He will abundantly pardon." The recollections of this, *time* will not obliterate, no, nor *eternity*, because I hope it produced effects for the invisible world. With fear and trembling, I at last cast in my lot with God's people, and was baptized on a profession of faith in the dear Redeemer, by Mr. Rees of Froghole, at Haverford West, March 24th, 1816.

At this time, Mr. Davies was engaged in business with an elder brother at Pembroke. In early life he had manifested a strong predilection for the sea; his friends yielded to his wishes, and having studied navigation, a berth was procured for him in a vessel bound for the West Indies. He went on board at Bristol, but no sooner did he breathe the morally polluted atmosphere of the ship's company, principally composed of ungodly and profane men, than he shrank from it. Without delay he wrote to the captain, stating that from what he had heard and seen since he had been on board, his views of a sea-faring life were altered, and expressing his wish to return home. The captain kindly complied with his request, and the vessel putting into Cork, either from contrary wind, or upon business, he landed there, and from thence returned home. His heart had devised his own way, but the

Lord had provided some better thing for him; and contrary as this step appeared to his direction, it was, doubtless, overruled for good. It appears probable that the more full and practical development of the evil of sin, was the means of deepening those impressions which were even then upon his mind of its exceeding sinfulness, and of hastening him to escape from the "wrath to come," as an elder brother states, it was not long after this that he became a decided Christian.

Not long after his baptism, he was frequently requested by his brethren in the church to speak at the prayer meetings. For some time he refused, "thinking," he writes, "it would be the height of presumption in me to make the attempt." At length he yielded to repeated solicitations, and receiving some little encouragement, he adds:—"I considered it my duty to tell my fellow sinners all I knew about Christ." Thirty-four years had only shown him more of that unexhaustible theme, and rendered the name of Jesus more precious to him. To a friend who saw him but a short time before his death he said, "He is inexpressibly precious to me." In the year 1819 application was made on his behalf by the church to the Stepney Institution, into which he was received August 24th of that year. It appears from his journal, that he entered with a deep feeling of the importance of the step, and with great searchings of heart as it regarded the motives that had influenced him, together with earnest desires and prayers that the instruction he should there receive might be sanctified to his own benefit and the glory of God. April 8th, 1820, he refers to an address given to the students by Mr. Ward of Serampore, as having deeply impressed his mind:—"He very beautifully showed," he writes, "the necessity of all things concentrating in the cross of Christ; the importance

of the doctrines being frequently preached in connexion with their practical influence; he dwelt particularly upon the qualifications of a minister, as consisting not so much in talent, though he showed the utility of that, as in eminent devotedness to God and an entire abstractedness from the world; he said common piety was not enough for a gospel minister, he needed a larger share of experience and spirituality of mind, and his whole soul engaged in the work. On this particular he dwelt with great energy, and spoke like one who lived very near to God. The fervour and simplicity of his prayer far surpassed anything I ever heard; if ever a man appeared to wrestle with God, he did." He adds—"I hope the impression made on my mind by that exercise will not soon be forgotten. O Lord, make me more sensible of the importance of these things."

During his residence in the college, he had two severe attacks of illness; in one his life was despaired of. He ever cherished a grateful remembrance of the very kind and devoted attention paid to him during this season of affliction by the Rev. Mr. Stovel, at that time a fellow student.

During the summer vacation of 1820, or 1821, Mr. Davies was sent to supply the vacant pulpit of the baptist church at Lewes, in Sussex. Important events affecting the whole course of his life, subsequent to, and arising from, this *one* step, most plainly indicate that it was ordered of the Lord. He was thus brought under the notice of Mr. Dicker, who, though residing at Lewes, was pastor of the baptist church at Hailsham, about thirteen miles distant. It was a poor people, and he had served them in the gospel for many years, with the same reward that Paul coveted (1 Cor. ix. 18); but anticipating as near the time when, on account of the fatigue from the distance, it might become

prudent to relinquish his charge, he said to a minister who was conversing with him upon the subject of seeing some one appointed to succeed him,—“I have been looking round, and I can think of no one so suitable as Mr. Davies.” Within a few hours after this, though then apparently in tolerable health, this holy man of God was called to cease from his labours and enter into rest. But the mention he had thus made of Mr. Davies led ultimately to his being appointed pastor over the bereaved church, and to a more endeared connexion with the family of his deceased friend, to whose youngest daughter he was united in the summer of 1824. Fourteen years he laboured in word and doctrine, with much acceptance in the midst of a poor but affectionate and generous people, and that the Lord gave his blessing was evidenced by signs following, in the conversion of sinners, and the edifying of the church. Some difficulties he had to encounter, especially in the commencement of his ministerial course, from the prevalence of the spirit of antinomianism in the neighbourhood: had popularity been his object, he might easily have gained it. Alluding to this time and its difficulties, in his last illness, he said,—“I knew I could have pleased them by adopting their phraseology, but I never would do it. It is a great satisfaction to me now that I am come to a death-bed, that I never preached to please man. I never feared the frowns or courted the smiles of man; and I feel very thankful for this now.”

In God's good providence he was removed from the church at Hailsham to that of King Street in the city of Canterbury, over which he was appointed pastor in the autumn of the year 1838; and here also the Lord gave testimony to the word of his grace as dispensed by his faithful servant, not with popular eloquence, but in sound

words that could not be condemned. His truly scriptural style of preaching giving the impression that he spoke of those things which he had himself tasted, felt, and deeply studied, was well calculated to edify believers; sinners were warned, invited, and encouraged by the truthful exhibition of the gospel; at the same time the influence of his character, firm and uncompromising, yet patient and forbearing, kind and conciliating, tended to harmonize the church, (or as one of its members expressed it, to “leaven it with his own spirit;”) and unite all in affection, not only to himself but to each other. The poorest member of the church could look to him as a friend, whilst those of higher degree could not feel that their station alone would afford them any undue advantage. The whole tenor of his conduct in the church was calculated to build it up upon this great principle—“one is your master, even Christ, and all ye are brethren.” The fruit of this was peace, unity, and love, most refreshing to his spirit in the days of languor and distress:—“It is, he said, a great comfort to me that I am leaving a loving people; I do not think there is one who does not love me:” and his own deep and ardent affection for them was frequently and strongly expressed.

A dark cloud of domestic sorrow overshadowed his path after about two years residence in Canterbury, from the removal of his beloved wife. His heart had safely trusted in her; she was indeed a help meet for him. Her death occurred under peculiarly affecting circumstances, leaving an infant daughter only four days old—a lovely babe who only survived its precious mother about five months. But deep as was the anguish of the wound thus inflicted, he was enabled to receive it as from the hand of his covenant God and Father in Christ Jesus. A brother minister observed to a friend that he had never witnessed such deep

sorrow so evidently united with real submission to the will of God. To the church this afflictive event was as a cloud of the latter rain. Through the gracious influence of the Holy Spirit, it was the means of a reviving in their midst; and within a few months after, seven young persons, two from his own family circle, were added to their number, most of whom attributed their immediate decision to impressions produced by this affliction.

For many years Mr. Davies had not enjoyed strong health, though generally able to discharge his ministerial duties with less of physical fatigue than is usual; but within the last three years it was much interrupted, and virtually his labours might have been said to have ceased, nearly a year before he was called to enter into rest. His affectionate people cheerfully bore his frequent absence, hoping it might please God to bless the means used for the restoration of their beloved pastor; and he felt it to be a duty he owed them and his family to use all within his power with cheerful confidence, leaving the result with Him who alone could command health and cure. After having spent a few weeks by the sea side, it was arranged that he should pass a few months with his eldest son in Cumberland; and feeling anxious once more to meet his dear people before he left home, he ventured, with the assistance of Mr. Peters of Stepney College, to attend to the service of the Lord's supper the first sabbath in July. There was no prophetic voice to tell the assembled church that "they should see his face no more;" but his altered appearance, his feeble voice, and the deep and tender pathos with which he uttered a few sentences, such as—"brethren, love one another; keep very close to God, and close to one another; be much in prayer; and in conclusion, farewell, and may God bless you all,"—spoke the same language to the hearts

of most present; it was indeed a Bochim, a place of weeping. How glorious and comforting the hope that their next meeting will be at the marriage supper of the Lamb—"there will be no more deaths, neither sorrow nor crying."

Nearly four months were passed in Cumberland. The change was refreshing to him, and his dear children with him were cheered not only in witnessing his patient, cheerful submission to the will of God, but by some bright rays of hope, from the partial improvement that for a short time appeared. He himself began to look forward with more reality to a return to his loved employ. With much pleasure he anticipated baptizing his youngest son, spoke of conducting the ordinance of the Lord's supper the first sabbath in November; and he left in his portfolio an unfinished sermon, which he had probably intended as the first he should preach upon his return home. The text was,—“A man of sorrows and acquainted with grief,”—beautifully harmonizing with his first determination in reference to the ministry, to tell poor sinners all he knew about Christ.

But upon his return home the last week in October, it was most evident to all who saw him, that disease had made sure progress. He felt it himself, and expressed his conviction that he was come home to die. Yet never did he appear more happy, and even cheerful, so far as extreme debility would admit of its expression. A few evenings after his return home, the sixty-second Psalm having been read at family worship, he spoke with as much fervour as his weakness would permit, of that verse, “Trust in the Lord at all times.” “He will never,” he said, “disappoint that trust.” “I have been thinking to-day,” he said, “that there is a great difference, between submission from mere necessity and a cheerful, thorough approval of God's will.”

Little did he or others then think how great a fight of affliction he was about to endure for the trying and strengthening of his faith and confidence in God. Wearisome days and nights were appointed him. For nearly three months he appeared to be lingering upon the very verge of Jordan. Yet painful as it was to those who were watching with him, to witness his protracted and varied sufferings, it was most interesting and edifying to mark his deep humility, his firm faith in Christ, and his earnest desires to glorify God. "Nothing," he said, "depresses me so much as the regret that I have not lived more to God, more to his glory." "I abhor myself," at another time, "I can but loathe myself upon a review of all the earthliness and the defection of human nature mixed with all my duties. Yet this does not shake my confidence in Christ, O no, it only makes him more precious to me; and he is very precious to me." He felt deeply sensible of the solemnity of his position as standing in "the borderland" of eternity. "There is nothing," he said, "like being placed in the circumstances in which I now am, near to death, to give a clearer view of the relative importance of things temporal and spiritual. Even in things lawful to be attended to there is great danger of giving them undue importance. Christians get their minds tinged with the world; but they will see things in a very different light when they come near to death." His sense of his own sin was deep, but the gospel bore his spirit up. "I have not," he said, "an atom of hope except as I look to Christ." With deeper emphasis than could be expressed in words, he would say, "I plunge into the fountain of the blood of Christ, into the very depths of that fountain; I wrap myself round in thy righteousness." At another time, "O Saviour, I clothe myself in thy righteousness, thou wilt know thine own garments." At one

time, alluding to that passage, "Into thine hands I commit my spirit," with deep solemnity lifting up both hands he said, "I perform that act now, 'Into thine hands I commit my spirit,' as my covenant God in Christ, thy grace warrants me to do it, O accept the sacrifice for Christ's sake." He had hoped that the hour of sweet release was near; earnestly he cried, "Why are His chariot wheels so long in coming. Come, Lord Jesus, come quickly." Yet as fervently did he pray to be enabled to wait patiently all the days of his appointed time. With strong cries and tears he poured out his soul for this; frequently repeating with most affecting earnestness, "O Lord, thou knowest that I would with my whole soul say, Thy will be done, O help me to do it, let my will be one with thine,"—and truly it might be said he was heard in that he desired, and was enabled to possess his soul in patience. And even his cheerfulness at times was affecting. Once, when being wheeled in his easy chair from the bed to the fire-side, he said smilingly to his youngest son, "I am going for my ride," and then pointing upwards with a sweet expression of countenance said, "and I hope soon to ride up to glory."

He was not without some conflict of mind, but he experienced also at times something of that joy which is unspeakable and full of glory. One morning when nearly his whole family were around his bed, he appeared almost overpowered with a sense of the glory of Christ. Pointing upwards as though he had imagined he saw a vision of that glory, he said, "Behold Him! behold the Lamb of God! behold him upon the throne of his glory! His glory is inexpressible." Then he spoke of the absurdity of doubting His power to save, alluding to that verse which was repeated by one present,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;

And sinners, plunged beneath that flood,
Lose all their guilty stains."

Still pointing upwards, as though to the Lamb in the midst of the throne, he said, "Think what a flood it must be from such a fountain."

About ten days before he entered into rest, it might have been said that no small tempest lay upon him, as it regarded the poor body. For three days and nights he scarcely slept, and suffered much from distressing agitation of the nervous system; but then it was indeed as though He who hushed the raging sea, stilled the fears of his disciples, and brought them to the haven where they would be, had drawn near and said, "Peace, be still, and there was a great calm." From this all was calm as the closing of a summer's evening. There appeared to be scarcely any consciousness of suffering or of weakness; and although in a measure reason slept, his heart was awake to a sense of the love of God; gratitude and praise were almost his constant theme. "I am," he said, "unspeakably happy; O the finished

work of Christ! the finished work of Christ! praise him, praise him, help me to praise him."

The closing scene was emphatically "peaceful and serene,"—a few hours of gentle sinking. It could not be told whether he was aware that the time of his departure was at hand, only a sweet smile sometimes upon his dying countenance seemed to indicate conscious happiness. The last word he uttered was "Wonderful!" A few gentle sighs, and then he sweetly fell asleep in Jesus.

On Sabbath evening, February 2nd, in King Street Chapel, Canterbury, a deeply impressive funeral discourse was delivered to the bereaved church and congregation by the Rev. J. H. Hinton, for whom Mr. Davies had cherished peculiar affection and esteem; arising out of the circumstance, that Mr. Hinton was pastor of the church at the time when he was called to the ministry, and that from him he received that counsel and encouragement which led him finally to adopt its solemn engagements as the labour of his life.

THE PROPHETS.

NO. III. PROPHETICAL DICTION.

WE begin this paper with a reference to the account given us in the Corinthians of the nature of apostolic inspiration. "Which things also," says the apostle, "we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." (1 Cor. ii. 13.) Here we see the apostle claiming divine authority not only for the truths which he and his fellow apostles delivered, but for the diction in which they delivered them. The argument from apostles to prophets is one from the *less* to the *greater*. The apostle, when he prefaces some

predictions in his own epistles with the remark, "the Spirit speaketh *expressly*," seems to teach us that a higher degree of inspiration presides over prophetic than over merely didactic Scripture.

That the inspiration of the Scriptures is in some sort verbal will hardly be denied by any who understand the dependence of ideas upon words. Whether we can think correctly ourselves without words or not, we assuredly cannot without their aid rightly convey our thoughts to others. In communicating with other minds, the choice of a single word will often make a great

difference in the impression given. A very notable instance of this we have in one of the minor narratives which are contained in the first book of Kings. (See 1 Kings xx. 32.) The use of the word *brother* rather than of *servant* in a message sent by the king of Israel to the king of Syria served to relieve the latter of much anxiety. A contrary instance of serious mistake, arising from affixing to words a sense not intended, occurs in the last transactions of his disciples with our Lord. Because he had authorised the disciples to expect that one of their number should remain on earth till his own appearance, the opinion got abroad among the others that that disciple would not die; yet it is remarked, "Jesus said not unto him that he should not die, but if I will that he tarry till I come, what is that to thee?" (See John xxi. 23.) Here it is evident that, but for a timely correction of the error, the one of these expressions might have wholly supplanted the other; — might have circulated, at all events, as a perfect equivalent. How important that, where shades of meaning thus delicate are to be distinguished, the expressions themselves should be precise; how great the danger, without this care, that truths should either be *over-stated* or *under-stated*!

We can scarcely attribute less to the verbal inspiration which the apostle professes to have enjoyed than to suppose that it guided him to the *nomenclature* which he adopted. "Explaining spiritual things," he says, "in spiritual expressions."* In unfolding the system

of Christian doctrine to their converts, the apostles used *spiritual* expressions rather than *rhetorical*, *philosophical*, or *metaphysical* expressions. The theological nomenclature which they adopted might sound clumsy or barbarous to classical ears, but it was exactly appropriate to the ideas they had to deal with. No other terms could have been advantageously substituted for the terms "grace," "calling," "redemption," "justification," "sanctification," and others which abound in their writings. The first selection of these terms was doubtless owing to direct divine suggestion. They were not cogitated by efforts of the writers' own reflection, much less were they penned fortuitously or at random, but were one of the results of that "word of wisdom" which fitted the apostles for their work. (See 1 Cor. xii. 7, 8.) What these abstract doctrinal terms were to the apostles, we conceive that his images or illustrations would be to the prophet. We shall attempt to show hereafter that a large proportion of prophetic imagery is of direct divine authorship, and such as would not be likely to have occurred to the writers themselves.

Prophetic inspiration in general we consider as of a higher grade than *apostolic* inspiration, in just the degree that *dictation* exceeds simple guidance. It was not necessary to the teachers of didactic truth, whether orally or by the pen, that the Spirit should always "*speak expressly*" to them before they could speak or write to others. Divine instruction, at the outset, in the system of Christian doctrine (see John xvi. 13,) would be nearly all that such teachers would require. Thus furnished with "the mind of Christ" they would be ready at any time for the work of "doctrine, or of reproof, or of correction, or of instruction in righteousness;" either for the exposi-

* So, we are convinced with numerous critics, the latter clause of ver. 13 should be translated, rather than as it is in the common version, "comparing spiritual things with spiritual." For other instances of a like meaning to the verb here used (συγκρίνω), see Gen. xl. 8, 16, 22; xli. 12, 15; Dan. v. 12.

tion and application of doctrinal truth, or for the enforcement of practical.

Far other and higher were the wants of the prophet. To qualify him to make disclosures respecting the future in any instance, the most precise communications would be absolutely necessary. No powers of reasoning, it is evident, could enable a prophet to develop a particular future contingency from previous general knowledge. No mental dynamics, so to speak, could enable him to work out either an event from a principle, or one event from another. Facility of *inductive* inference or correctness of *deductive* would here plainly avail nothing. Nothing less than what the apostle calls the "*word of knowledge*" would here suffice for the duties to be discharged. It was necessary, to use the expression of the prophets themselves, that *the word of the Lord should directly come to them*. It was necessary, still to borrow their own phraseology, that it should come with much of the minuteness which marks instructions to children, "line upon line, line upon line; precept upon precept, precept upon precept." (See Isaiah xxviii. 10, 13.) In subjects so entirely beyond the reach of human sagacity and speculation as future "times and seasons," an inspired messenger would require the exact terms of his message to be given him as well as its general purport.

Entirely in accordance with these reasonings and representations are the positive facts we collect from scripture as to the nature of the prophetic ministry. The communications which passed through the prophets to the people were not on the comprehensive plan of *once for all*, but *little by little and from day to day*. In very few instances was it possible for the prophets to *improvise* any communication. On the contrary, it was not unusual for inquiries to be made of them which they were

obliged to pause before they could answer. The prophet Jeremiah had, in one instance, to wait ten days for a revelation. (See Jer. xlii. 7.) The prophet Habakkuk says, "I will stand on my watch, and set me on the tower to watch what he will say unto me, and what I shall answer when I am reprov'd." (Ch. ii. 1.) The prophet Daniel had to beg time, as a favour, of Nebuchadnezzar, before he would even attempt to expound his dream. His ability to do this the next day was the result of a revelation made to him in the interval, and in answer to special prayer. (See Dan. ii. 16—20.) It would seem that the consolatory message with which Isaiah was specially charged to Hezekiah was obtained by very similar means. The pious monarch first sends to the prophet to request his intercession for such a message, and next proceeds to intercede himself. (See Isa. xxxvii. 2, 14.) We have already (No. 1) noticed the admission of Balaam that he could speak neither more nor sooner than he might himself be prompted from above. We learn from the sacred narrative that he had to retire in each instance from the monarch who consulted him, to receive the word which God might put into his mouth. (See Num. xxiii. 4, 15, 16; xxiv. 1.) As it regards the nature of these revelations, there can be no doubt that in the majority of cases there were audible sounds and the "voice of words."* The prophets Isaiah (ch. vi.),

* It would be too much to assert that there were always audible utterances of this kind. The apostle Peter's language, when speaking on this subject, would lead us rather to think, in some instances, at least, of *internal* suggestion or dictation. "Searching what," he says, or "what manner of time the Spirit of Christ which was *in them*, i. e., in the prophets, did signify when it testified," &c. (See Pet. i. 11.) This is language almost identical with that in which our Lord promises his Spirit to his apostles (John xiv. 17): "Even the Spirit of truth," he says, "whom the world cannot receive, because

Ezekiel (ch. i.), Daniel (ch. viii.), and John (Rev. i.), each of them speak distinctly of hearing such a voice. In the account of the first vision made to Samuel, the fact that an articulate voice was heard is placed beyond a question. Sounds so much resembling those of human organs reach his ear that he supposes them to have proceeded from Eli, to whom he arises and goes. Certified at length of their real nature, he returns and listens for the renewal of them, and receives a distinctly vocal message. What more common in the prophetic writings than the solemn announcement, "Thus saith the Lord?" This expression occurs not merely as a prefatory formula to a continuous prophecy: it is often (sometimes without the "thus") attached to mere single predictions, even to individual sentences. In the 54th chapter of Isaiah this expression is found as many as five times; in the 52nd no less than four times within three verses. In the last two verses of the 59th chapter it occurs three times, and altogether in the last twenty-seven chapters more than sixty times. Jeremiah employs it in the second chapter of his prophecies, containing thirty-seven verses, eight times; it occurs an equal number of times in the following chapter, which has only twenty-five verses. A very frequent preface in Ezekiel is the formula we have already noticed: "And the word of the Lord came to me:" this is found nearly fifty times in little more than thirty chapters. Who can believe, in the

presence of these particulars, that the prophets received nothing more than mere general instructions? The juster inferences, we think, would be that every part and parcel of strictly prophetic scripture is of direct divine authority; the transcript, in other words, of divine dictation.

It affords, to our minds, some confirmation of the correctness of these views, that the style of prophecy is so wholly unlike that of any human composition. We have adverted to the imagery of the prophets. In drawing an argument from this, it is not so much the more elevated and sublime images which we are struck with, as what we may call the more audacious and remote ones. There is a boldness, a harshness, may we not say occasionally a rude freedom about prophetic imagery which we meet with in no other writings. Let it suffice to give one specimen of each of the qualities named. How few readers are there who are not startled in the first instance by the mention of Jehovah's *roaring* like a lion, of his *sowing* some people and nations in the earth, and of his putting a *hook into the nose* of others. (See Hosea xi. 10, ii. 23; Isa. xxxvii. 29.) These are by no means the strongest instances which we might produce of metaphors of the kind. Whole chapters, it is known, turn on the employment of some which modern taste would account indelicate. (See Ezek. xvi., xxiii.) Now are we wrong in assuming that only divine purity and majesty could afford to be thus plain and out-spoken; or that instinctive modesty would have kept the prophets, if left to themselves, from all approaches to such licence?

Some force, we think, is lent to this argument by the recurrence, to so large an extent, of the more peculiar of these images in different prophets. Nothing is more commonly a writer's own than the images or illustrations which he

it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." We conceive the main points of difference between the two kinds of indwelling here noticed to be that the one was *occasional*, the other *stated*; the one was *excitative* and *fervescent* (see Ps. xlv. 1, margin), the other *calm* and *tranquil*; more of the influx of *new* ideas attended the one; more of the *regulation* and *distinction* of *old* ones the other.

adopts; so much so, that we often form an opinion as to the authorship of a work from this sort of idioms. How shall we account then for the recurrence of figures and expressions like the above in different prophets? The idea of Jehovah's *roaring* meets us in Jeremiah (xxv. 30), in Joel (iii. 16), and in Amos (i. 2), that of *sowing* whole nations in Zechariah (x. 9), and the figure of a hook in Ezekiel (xxxviii. 4). The following are further instances of similitudes of the kind.

1. Punishment is likened to a *harvest* in Hosea (vi. 13), in Joel (iii. 13), and in Jeremiah (li. 33.)

2. Nations are said to *flow* to Jerusalem, both by Isaiah and Micah. (See Isa. ii. 2; Micah iv. 1.) In this latter case the resemblance of phraseology extends to as many as three verses.

3. The same two prophets invite or encourage Zion to *thresh* the nations. (See Isa. xli. 15, 16; Micah iv. 13.)

4. Hosea and Jeremiah both compare a reformation to a *breaking up of fallow ground*. (See Hos. x. 12; Jer. iv. 3.)

5. Divine judgment is compared to a *fire which shall devour palaces* by three prophets. (See Hos. viii. 14; Amos i., 4, 7, 10, 14; Jer. xvii. 27; xlix. 27.)

6. The effect of divine judgment is compared by two of the same prophets to "*a vessel in which there is no pleasure*." (See Hos. viii. 8; Jer. xxii. 28; xlviii. 38.)

We are aware that these identities will be disposed of by the remark that they are only a case of a later prophet copying from an earlier; but how will this explanation apply to the coincidences between contemporary prophets? Isaiah and Micah were two prophets who flourished in nearly the same reigns; each professes to have received his prophecies directly by revelation from heaven. (See Mic. i. 1; Isa. ii. 1.) What account can be given then

of identities, such as those of Nos. 2 and 3, already noticed between them? Such a question applies with still greater force to the identities between Hosea and Isaiah. Although these prophets were contemporaries, they exercised their ministry in different kingdoms; yet might we cite from them coincidences not only of substantial matter but of illustration and simile. Take, as an instance, the promise which occurs in the 2nd of Hosea (ver. 15) respecting *the valley of Achor*. The substance of this promise is, that what had hitherto been a place of evil omen should be invested henceforward with cheerful associations: "The valley of Achor shall be a door of hope." Observe now how the same assurance is given in the evangelical prophet: "The valley of Achor," says he (ch. lxx. 10), "shall be a place for the herds to lie down in." Here there is about an equal amount of diversity and resemblance; if the latter were only what mere imitation would produce, we confess ourselves at a loss to understand why it is no greater.

As great peculiarities are observable in prophetic style as in prophetic phraseology. To notice no other than the very frequent *abruptness of the transitions* in prophecy, how unlike is this to any characteristic of human compositions? When we speak of abrupt transitions we have in view such changes as the following:—

1. The tenor of a prophecy is often suddenly altered from threatening to encouragement, or the reverse. Almost every page in the prophetic scriptures will supply instances of this.

2. An almost constant alternation of the speaker introduced, viz., from Jehovah to the prophet, and from the prophet to Jehovah, may be frequently observed. (See, e. g., Jer. viii. 17, 18; ix. 2, 3.)

3. An explanatory image is often

quitted for the thing explained, or one image is quitted for another. Instances of the former kind of transition are Ezek. v. 2, 4; xvi. 13; xix. 7, 9; of the latter, Ezek. xix. 10.

Equally abrupt turns of a logical and grammatical nature, e. g., from the genus to the species, or from the singular to the plural, or the reverse; or from the use of one personal pronoun to another, may be noticed in such passages as Isa. lvii. 17; lxi. 7; lxiii. 14; Jer. xv. 2; Ezek. v. 6; vi. 13; xxxi. 10; but need not be enumerated here. We ask now whether such transitions are not most alien from the simplicity of style admired in human compositions. In all productions of human thought and intelligence we look for a certain unity of drift and impression. A writer who should be ever changing the direction of his ideas, and giving a series of sudden shocks to his reader's expectations, would be thought incoherent and rhapsodical. The natural demand of the reader is, that one sentence should flow out of another, and that the preceding sentiment should lead easily to the succeeding. To what shall we ascribe it then that there are so many deviations from this in the prophetic style? Shall we impute it to affectation in the writers? Or not rather to the necessity they were under of obeying an impulse higher than their own; because, to adopt their own phraseology, *a divine hand was strong upon them.* (See Isa. viii. 11; Ezek. iii. 14.)

It has been thought inconsistent with the theory of verbal dictation that there should be so much *diversity* of style and idiom *observable* in the writings under notice.

There are, however, two modes of accounting for this. In the first place, what is there unreasonable in the supposition that the divine though invisible Speaker may have consulted in each

instance the previous peculiarities of the hearer. It will be admitted that the object sought in such communications would be to concentrate attention on the substance of the message, rather than to divert it to its form. The more in accordance the form of language employed with the customary style and phraseology of the hearer the better. What would it be then but gracious condescension should we suppose that the celestial Voice adapted itself purposely to this style and phraseology? We know that in New Testament times such voices reached the ear in the tongues most convenient to the occasion. (See Acts xxvi. 14.) What is there improbable that they may have done so also in the most convenient idioms? What objection is there to the supposition that the same Spirit may have addressed one prophet in a flowing diction, another in a concise one; that he may have assumed at different times a style more or less periodic; that he may have adapted himself, as need were, to the point of Hosea, or the rugged strength of Ezekiel? The opposite hypothesis seems to proceed on the assumption that there are some kinds of verbal flexion, or forms of verbal structure, in themselves to be preferred to others. Surely this is altogether precarious. We feel as little difficulty in conceiving that the divine Spirit would vary his style of language in addressing different minds, as that he should have created mental varieties in the first instance.

Admitting, however, that there was a uniform style of communication observed towards the prophets, we have to remember that they are not to be considered as mere *amanuenses*. There is no evidence, so far as we are aware, that they took down forthwith and committed to writing the messages which were given them. We should rather say that these messages were first

deposited in the memory, and afterwards reproduced by the voice or by the pen. Let this supposition be admitted, and all their peculiar idioms are sufficiently explicable. No two messengers, we know, would convey a verbal message of any length in precisely the same terms. Each might preserve its purport with equal fidelity, but it would be diffuse or curt in form, neat or negligent, according to the previous habits of the messenger. Thus then we have a key to all the verbal diversities of the different prophets. As the same breath would re-issue in different tones from different instruments; as the same stream would re-appear in different forms from different jets; as the same metal would settle into different shapes in different moulds;—it is easily conceivable that the same prophetic matter might be reproduced in a diversity of idioms. If it were not too familiar an image, we should say that the relation of the prophets to the Spirit who inspired them was that rather of a *secretary* than of an *amanuensis*. It is well known that though the instructions given to this class of ministers are verbal in the first instance, liberty is afterwards allowed them to embody these instructions in their own words. Why may we not suppose the same degree of licence accorded to the ancient prophets? It is no greater than we know that the evangelists took in reporting the discourses of our Lord. Very striking differences may be noticed in the two copies which we have of the discourses delivered on the Mount, yet we need not disparage the one in comparison with the other. Almost as great differences are observable in the two reports we have of the fourth commandment in the decalogue. (Compare Exod. xx. with Deut. vi.) Yet both these proceeded from a single

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pen. Words, therefore, though only once spoken may afterwards appear in two different garbs. Language is not so poor or so inflexible that it can only appropriate one set of words to one set of ideas. The same truth may, on the contrary, be represented by different combinations of words, each equally suitable for its expression. We see nothing therefore in the different idioms of prophetic style at all adverse to the theory of verbal inspiration; the prophets might say with even stricter truth than the apostle, "that which we have seen and *heard* declare we unto you."

It only remains to be added that we do not apply this theory of dictation equally to all parts of the prophetic scriptures. Much of these is of a didactic and hortatory character, and would therefore only need the inspiration of the *epistles*. Much is but the embodiment of the personal feeling of the writer, and this would need only the inspiration of the *psalms*. A considerable portion is narrative interspersed with the predictions; this would require only the inspiration of the *gospels*. Occasional maxims and aphorisms here and there present themselves; no more would be needed for these than the inspiration of the *Proverbs*. The sole equality which we recognize in different parts of prophecy is that which, according to the apostle, superintended the distribution of the manna. It is the equality of *proportion*. Each share was proportioned to the requirement. In the supply of the manna each share was proportioned to the requirement. "He that gathered much had nothing over, and he that gathered little had no lack." (See 2 Cor. viii. 14, 15.) So among the inspired writers or with the same writer at different times; he that received much aid had no more than he needed; he that received little had as much as he required.

3 M

REVIEWS.

Notes and Reflections on the Epistle to the Romans. By ARTHUR PRIDHAM. Bath: Binns and Goodwin. London: Nisbet and Co. 12mo., pp. viii., 390.

THE Epistle to the Romans is a part of scripture to which it would be difficult to devote too much attention. Its great doctrine is the very core of the gospel; and that doctrine is so systematically set forth—in its evidence, nature, and connexions—that he who understands thoroughly this one inspired writing may be justly regarded as no superficial divine. We thought the more highly of the theological qualities of Melancthon, on finding that he not only repeatedly copied this epistle with his own hand, but made it the basis of his systematic theology. Luther found the Galatians, with its denunciation of ritual righteousness, and its clear exhibition of the cross, peculiarly adapted to his own case; but without underrating the value of that inspired epistle or the grandeur of Luther's comments, our preference is for the Romans as the fullest display "both of the knowledge and of the wisdom of God."

Nor has any part of scripture been more elaborately expounded. Men of the most diversified gifts have devoted themselves to this work. Chrysostom and Chalmers—names at either end of our era—are alike in the sublime animation with which they have lectured upon it. Calvin is equally admirable for logical penetration and for doctrinal depth. Beza is rich in critical knowledge. Tholuck is as usual learned and elaborate, but here and there doctrinally unsatisfactory: Olshausen supplying herein an antidote to the occasional errors of his countrymen, and though

less learned is certainly more profound. Of English and American writers, Stuart, Barnes, Hodge, Terrot, Peile and others, have given a view of the criticisms of their predecessors with expositions of their own; and all are welcome. In the last thirty years nearly as many learned and critical commentaries on this epistle have been published in this country and on the continent; and we hail them all. Most are intrinsically good, and all are evidence of the growing attention paid to this important division of sacred truth.

Nor less welcome is the modest, right-hearted treatise which is here introduced to our readers. There are throughout the results of scholarship; and the whole is pervaded with a spirit of devout submission to the teachings of God—a quality of prime importance to the Christian student. A little more attention to the connexion of thought and argument in the epistle itself would have improved the volume, but as that connexion involves many difficult questions, it may have been deemed by the writer unsuited for his purpose. Now and then he has intimated his view of the connexion, as in the closing verses of the fifth chapter, and his remarks lead us to regret these omissions the more.

It has surprised us to see that the author regards Abraham's faith as faith *not* in a covenant which had Christ's office and work for its security and end, but in the specific promise of a *numerous seed*. It was faith (says Mr. Pridham) in *God*, and faith in a promise that spoke of *life*, and therefore it justified him. Now to this view there seems to us insuperable objec-

tions. It makes the ground of justification different with respect to different individuals; and justification itself an act of mere prerogative rather than of government in accordance with law. Without entering upon this question, we cannot but think that the doctrine taught in Galatians is different from what we suppose to be here laid down by Mr. Pridham. That Abraham was justified by *believing God*, Mr. Pridham strenuously maintains, and the only question is, *what it was* on which his faith terminated, and on account of which it availed to justification? a question which Peter in the 3rd of the Acts seems to solve. "Ye are the children . . . of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be *blessed*." Therefore "unto you first, God, having

raised up his Son Jesus, sent him to *bless you in turning away* every one of you from his iniquities."

If it be permitted to connect the recommendation of a human exposition with divine teaching, we should recommend Fuller's comments of those parts of Genesis which contain the history of the Abrahamic covenant, as among the most satisfactory of the writings of that great man. Should Mr. Pridham see reason for modifying his views on this question, he will not be the first who has gathered instruction from this portion of the work of the Kettering pastor.

With this exception we heartily commend the volume; and shall be glad to find that Mr. Pridham is encouraged to complete his purpose of publishing similar comments on the Epistle to the Hebrews.

BRIEF NOTICES.

Notes on the Construction of Sheepfolds. By JOHN RUSKIN, M.A., Author of the *Seven Lamps of Architecture*, &c. London: Smith, Elder, and Co. 1851.

Under this quaint title the author of these notes, which were intended to form part of an appendix to an essay on architecture, gives us his ideas on the construction of the church—not of the material building, the *place* in which the sheep of Christ are to congregate, but of the ecclesiastical organization, by which they are to be united together as in one fold, under the superintending care of the Great Shepherd. The author is a churchman, and knew but little beyond what he had learnt on this subject while a student in the university. To his surprise he now finds that in the New Testament the word "church" bears one and the same grand sense; that of a congregation or assembly of men, with some four modifications of meaning. Sometimes it means the multitude of the elect: at others, all believers in Christ existing on earth at a given moment. The most frequent sense is that of the multitude of believers in a certain city, place, or house. In very few instances the word means any assembly of men. It never means the clergy. Hence the author proceeds to remark on the distinctive characters and authority of the

church, both visible and invisible, the authority of the clergy, and the connexion of the church with the state. On these topics, excepting the last, the author utters many excellent things, the most part of which he might have found said, and, what is more, reduced to practice among the dissenting churches of England. It is indeed amusing to see how he puts forth his views as though they were of startling novelty. To churchmen they may be, who know little or nothing of what passes outside their college walls; but theories like the one before us are pretty familiar to others, whom churchmen contemptuously ignore. On his last topic, Mr. Ruskin thinks the government has not only authority, but is under obligation to establish forms of worship, though liberty should be allowed to those who think them contrary to the law of God. The common mistake is made by our author of identifying the church, the multitude of the saved, with the multitude of the people that form the nation, and so investing the state with a large degree of religious authority and obligation drawn from its supposed parental relation to its subjects. We cannot but rejoice to see these questions agitated by earnest members of the church of England. The glaring contrariety of that church's organization to the appointments of Christ, will become more manifest the more the statements

of scripture are applied to it. If churchmen will not listen to dissenters on this subject, they may be induced to read the sparkling sentences and nervous paragraphs of a writer so famed as Mr. Ruskin.

The Library for the Times. The Church of England in the reigns of Henry VIII., Edward VI., and Mary. London: 4, Crescent, Blackfriars, pp. 132.

This being the first volume of a series, may fairly be regarded as introductory, else we should be disposed to mention as a blemish the fact that only one-seventh part of it corresponds with the title. On the 113th page it is truly said, "Before our eyes have fitted the forms of Druidism, of the Anglo-Saxon superstition, and of the papal system, as it was brought first by Augustine and perpetuated by the Normans, the Plantagenets, the first Tudor king, and the second also, to the present period of his reign. Of the church of England strictly so called, we have only just had a glimpse. That hierarchy was not previously visible, for the simple reason that it had no existence." This initiatory portion of the history is, however, valuable, and the writer has very properly taken opportunities of introducing illustrations of those general principles by the exhibition of which it may be expected that the work should be distinguished. The second part is to be, "The Church of England in the Reign of Queen Elizabeth." The Library for the Times should be immediately introduced into every dissenting family.

Oliver Cromwell; or England in the Past, viewed in relation to England in the Present. By the Rev. JOSEPH DENHAM SMITH, Minister of the Congregational Church, Kingston. Fourth Edition. London: Snow. 16mo., pp. 104.

The reason assigned for the publication of this lecture, which was delivered at the Rotunda, Dublin, last February, is that the author knew of no shilling book favourable to Oliver Cromwell. The views of his character set forth in the works of Carlyle, Macaulay, and Merle d'Aubigné not being accessible to the masses, Mr. Smith has sketched them in a manner well adapted to render them popular. His admiration of Cromwell is perhaps enthusiastic, though he points out clearly his principal error, an attempt to promote the interests of a spiritual kingdom by the use of carnal weapons; we are not however sure that Mr. Smith does not fall into the same mistake in some of his concluding remarks. We are obliged to him for his vindication of one whom we believe to have been a great and good man, and who has been for ages shamefully misrepresented, yet we must answer in the negative the inquiry; "Do we or do we not want a man of similar policy, and of a kindred fortitude for England of the nineteenth century?" A genuine Oliver Cromwell we do not desire, and a mimic Oliver Cromwell would be an intolerable nuisance. We shall be glad, however, to aid the circulation of this lecture, wishing especially that it may come into the hands of young ladies who have received their impressions respecting the Protector from the histories commonly used in boarding schools.

Memoir of the Life and Labours of the late Rev. Josias Wilson, London. By H. HASTINGS, M.D., Oxon. With Introductory Observations, by the Rev. John Bryson, LL.D., Wolverhampton. London: Nisbet and Co. 16mo., pp. 356.

Josias Wilson, son of a farmer in the north of Ireland, was born in February, 1800. After a preparatory course of study at Glasgow, he became pastor of a presbyterian congregation at Tassagh, whence he removed to Drogheda, and thence to Belfast, till at length he accepted a call from River Terrace, Islington. So popular was he at this last place, that during the two years and a half of his ministry there were added 267 communicants, and 942 seatholders. His labours were excessive; his constitution gave way, and he died full of faith and love on the 13th of April, 1847. The memoir is of excellent tendency; it will supply much profitable reading, especially to ministers; we are sorry that our notice of it has been so long delayed.

Roger Miller; or, Heroism in Humble Life: a Narrative. By GEORGE ORME. Dedicated by special permission, to the Right Hon. Lord Ashley, M.P. London: Gilpin. Post 8vo., pp. 160.

Mr. Miller, an active agent of the London City Mission, it will be remembered by some of our readers, was the victim of a railway accident in June, 1847. The narrative before us, detailing the vicissitudes of his early life, and his energetic, varied, and successful labours whilst an agent of the mission, is well fitted both to show the need that exists for such efforts, and to stimulate others to engage heartily and vigorously in them. A funeral sermon preached by Mr. Sherman is appended.

Life Reviewed, and Death Surveyed. A Sermon preached on the occasion of the death of Mr. William Pope, Baptist Minister, Meopham. With a Short Account of his Life and Death. By JOHN COX, author of "Our Great High Priest," &c. London: Nisbet and Co. 24mo., pp. 108.

An instructive little work, of excellent tendency. A few sentences respecting the late Mr. Pope appeared among our Recent Deaths in May last. He was a plain, upright, devout, and amiable man, who laboured to serve Christ in the ministry and was useful, though, as Mr. Cox observes, "he never quite passed the Rubicon as regards the free, unfettered invitation of the gospel to sinners as such. On this point," adds his biographer, "we differed, and here of course I think he was deficient as a preacher of the gospel; but, as is the case with many others, I doubt not his honesty and integrity of purpose and aim. He went as far as his system would let him. But early prejudices are very strong, and it is very difficult to throw off the slough of a wrong and specious system." The sermon delivered to his flock on occasion of his death was exceedingly appropriate, illustrating the enlightening operations of the Holy Spirit on the heart,—a topic too frequently overlooked in the modern pulpit. We perceive that "it is published for the bene-

fit of the bereaved family; and any Christian friends who are disposed to aid in its circulation are respectfully requested to communicate with the author."

Ireland as it was, as it is, and (by the grace of God) as it will be. London: Wertheim and Macintosh. 16mo., pp. 60.

This work, which is dedicated to "the Clergy of the Holy, Catholic, and Apostolic Church of Ireland," is the production of a lady, "who wrote it with an only child always present, its many little inquiries to be answered, toys arranged, books looked at, and the numerous calls a child constantly makes on the time of those present to be attended to." Blemishes arising from this cause do not however detract from its worth so much as her excessive admiration for the English ecclesiastical establishment; her highest wish for Ireland being that the church of Ireland may soon be "what the church of England now is, the pearl of price, and jewel of the earth, and the mightiest master-piece of bible illustration which the world has witnessed since it fell under the yoke of sin." Her heart, however, appears to be right; and we can cordially unite with her in saying, "Ireland is crying aloud for spiritual help. Oh! let us not withhold it; let us not rest, if time be permitted us to work in, till we see the same light and freedom in Ireland as we possess in England."

Six Lectures to Working Men on Christianity. By the Rev. GEORGE W. CONDER, Minister of Belygrave Chapel, Leeds. London: B. L. Green. 12mo., pp. 134.

We observed with interest the announcement of this course of lectures, and the subsequent large attendances at their delivery both at Leeds and Bradford. In a writer of so vigorous and popular a style as Mr. Conder's there would of course be many phrases which we should not use, and many ideas to the truth of which we should demur; but in general we have pleasure in recommending the book, as well-adapted to the more thoughtful of the classes he specially addressed. The most noticeable and important deficiency in the volume appears to us to be in reference to the agency of the Holy Spirit; the fourth and sixth lectures demanded something more than a bare allusion to his existence and work. The spirit of the whole is, however, decidedly evangelical, and we hope that the publication, as well as delivery, will be of good service in the defence and in the inculcation of the truth.

Inauguration of the New College of the Free Church, Edinburgh: 1 November, 1850. With Introductory Lectures on Theology, Philosophy, and Natural Science. Edinburgh: Johnstone and Hunter. 8vo., pp. 232.

Interesting especially as a memorial of an important event in the Free Church of Scotland, this volume is not without intrinsic value. It would neither be fair nor possible to allude to the diversified topics which the wide extent of the lectures brings before us. Whilst

congratulating our friends of the Free Church sincerely on the erection of so beautiful a building, and the establishment of such an able staff, we regret that there is so much even in these opening lectures to indicate and to encourage that professional sentiment among the ministers and students of Scotland, which we believe stands, more than anything, in the way of a living spiritual Christianity in that country. "Professional knowledge," "professional ability," "professional skill," "professional respectability," are phrases and ideas that we would willingly see discarded, at least by all protestant churches. We should also have liked to have seen a little less silent assumption of being the only church in Scotland: ignoring the existence of other bodies comes with even a worse grace from dissenters than from members of an establishment.

Popery: its Character and its Crimes. By WILLIAM ELFE TAYLER. With Illustrations from MSS. and rare books. Second Edition, revised and enlarged. London: Partridge and Oakey. 8vo., pp. 360.

A commendatory notice of the first edition appeared in the Baptist Magazine for July, 1847. We are glad to find that the public have confirmed the verdict which we then gave, and that the author has availed himself of the opportunity afforded him to issue it anew with some improvements.

The Imperial Cyclopædia. The Cyclopædia of the British Empire. Part VII. Douglas—English Channel. London: C. Knight. Imperial 8vo., pp. 150.

The maps given with this part are those of Connaught and Leinster; the views are ecclesiastical edifices in Salisbury and Winchester. The publisher ascribes the delay which has taken place in the appearance of some of the parts to the number of original communications which have been received, and promises at the end of the first volume a table of the population returns, as far as they relate to the places which it includes.

Gutta Percha, its Discovery, History, and Manifold Uses. Illustrated by an Engraving in Oil Colours, and Sixty Engravings on Wood. London: B. L. Green. 16mo., pp. 48.

The application of this remarkable substance to the relief of deaf attendants on public worship renders it desirable that it should be universally known to ministers and deacons. It might be advantageously employed also in some cases to render baptisteries water-tight.

The Royal Exchange and the Palace of Industry; or, the Possible Future of Europe and the World. In Three Parts. London: R.T.S. 12mo., pp. 176.

This, we are informed, is from the pen of the Rev. Thomas Binney.

The Palace of Glass and the Gathering of the People. A Book for the Exhibition. London: R.T.S. 12mo., pp. 162.

This, we are informed, is from the pen of the Rev. John Stoughton, D.D.

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 as an approbation of their general character and tendency.]

A Manual of the Baptist Denomination for the Year 1851. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added, an Appendix, containing an Account of the Thirty-ninth Annual Session of that Body, &c., &c. London: *Houlston and Stoneman*. 8vo., pp. 96.

The Distinctive Features of the Baptist Denomination. A Discourse delivered at the Opening of the Session of the Baptist Union, April 25th, 1851. By EDWARD BEAN UNDERHILL. London; *J. Had- don*. 8vo., pp. 16.

The Doctrines and Practices of Popery examined. In a Course of Lectures by ministers in Glasgow. *Glasgow and London; Collins*. 12mo., pp. 344.

Leaves of the Tree of Life: a Manual for the Intervals between the hours of Divine Service on each Sabbath in the Year. By the Rev. ROBERT W. FRASER, M.A., Minister of the Parish of St. John's, Edinburgh. *Edinburgh: Paton and Ritchie*. 24mo., pp. 106.

The Race for Riches, and some of the Pits into which the Runners fall. Six Lectures, applying the Word of God to the Traffic of Men. By WM. ARNOT, Minister of Free St. Peter's, Glasgow. *London and Edinburgh: Johnstone and Hunter*. 12mo., pp. 103.

The Temple of Truth; its Wonders, its Worshipers, and its Witnesses. A Great Exhibition Tract. By JOHN COX, author of "Our Great High Priest," &c. London. 12mo., pp. 12. Price 1s. or 7s. per 100.

Complaint and Consolation; or, Heart's Knowledge of Heart's Bitterness. By T. TAYLOR REDMAN, jun, Lymington, Hants. *Lymington. R. King*. 32mo., pp. 31.

Great Sights: a Discourse delivered in Kingsland Chapel, on the Sabbath Evening preceding the Opening of the Great Exhibition. By the Rev. THOMAS AVELING, Minister of the Place. London. 16mo., pp. 32. Price 6d.

Christ and Christianity: a Lecture delivered to the Working Classes at the Request of the Committee of the Christian Instruction Society. By the Rev. THOMAS AVELING, Kingsland Chapel. London. 16mo., pp. 60. Price 8d.

The Jubilee of the Methodist New Connexion. Being a Grateful Memorial of the Origin, Government, and History of the Denomination. Fifth Thousand. London: *W Cooke*. 16mo., pp. 231.

Papal Errors; their Rise and Progress. London: *R.T.S.* 24mo., pp. 248.

The Papal World. Books for the Young on Popery. I. What is Popery? II. The Spirit of Popery a Worldly and Proud Spirit. III. Worship paid to the Mother of Jesus. IV. Purgatory and Prayer for the Dead. V. The Spirit of Popery an Unlovely and Persecuting Spirit. VI. The Mediation of Angels and Departed Spirits. VII. Meritorious Works and Indulgences. VIII. Popery and the Bible. London. 24mo. Price ½d. each.

The Dark Days of Queen Mary. By EDWIN PAXTON HOOD, author of the "Age and its Architects," &c., &c. London: *Partridge and Oakey*. 16mo., pp. 209.

Emilie the Peacemaker. By Mrs. THOMAS GUN- DART, author of "Truth is Everything," &c. London: *A. Hall, Virtue, and Co.* 12mo., pp. 172.

Skeleton Themes, intended to Assist in Teaching and Acquiring the Art of Composition. By MARGARET THORNLEY, author of "The True End of Education, and the Means adapted to it." *Edin- burgh: T. and T. Clark*. 12mo., pp. 292.

A Series of Lectures to Children. By the Rev. JOHN CRAWSHAW. London: *Sold by J. Mason, Partridge and Co, and B. L. Green*. 24mo., pp. 118.

The Two Visits: a True Story, addressed to Sun- day Scholars. By the Wic of a Clergyman. Lon- don: *Wertheim and Macintosh*. 24mo., pp. 30.

The Doctrine of Divine Grace as Perverted by Romanism. By the Rev. J. MACDONALD, late Mis- sionary of the Free Church of Scotland. With an Introductory Notice by J. A. F. Hawkins, Honour- able East India Company's Service. London and Edinburgh: *Johnstone and Hunter*. 12mo., pp. 103.

The Convert from Popery. By the Rev. JOHN ADEY, Minister of Union Chapel, Horsleydown, London. Second Thousand. London: *John Snow* 32mo., pp. 32.

The Eclectic Review. June, 1851. Contents: I. Hartley Coleridge's Life and Works. II. The Fugitive Slave Act. III. Papal Power and the State Church in Ireland. IV. Westwood's Burden of the Bell. V. The University Commission. VI. The Bards of the Bible. VII. The Great Exhibition. Review of the Month, &c. London: *Ward and Co.* 8vo., pp. 77.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangeli- cal Denominations. May and June, 1851. *Edin- burgh*. 8vo. Price 5d.

Hints to Romanisers. No. II. Miraculous Pic- tures—their Demands on Reason and Good Sense. Instanced in a Brief Detail of the Rimini Miracle, gathered from Roman sources. By an Oxford B.A. London: *Seeleys*. 16mo., pp. 24.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. May and June, 1851. Profits devoted to Aged and Invalid Ministers of the United Presbyterian Church. *Glasgow: R. Jackson*. 8vo.

The Band of Hope Review and Sunday Scholars' Friend. Half-yearly Part, January to June, 1851. London. 4to., pp. 24. Price 4d.

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. May and June, 1851. London. 12mo. Price 2d.

The Herald of Peace. May and June, 1851. London. 4to. Price 6d.

INTELLIGENCE.

CHINA.

Within a few years past, says the editor of the Chinese Repository, three Chinese statesmen have written and published their opinions regarding foreigners and foreign affairs, thereby affording clear indices of the march of improvement, and demonstrating that a spirit of inquiry is waking up and gaining strength in this land. We hail it as the dawn of a glorious day! The three men to whom we refer, are the late imperial commissioner, Lin Tseh-sü, the present governor of Fuhkien, Sü Ki-yü, and the late cabinet minister Ki-ying. The works of the two former are somewhat known, and Ki-ying, following their example, has published a work in seven volumes—only a single copy of which, so far as we know, has yet fallen into the hands of foreigners, and this we have not had the pleasure of seeing. The way the work came to the knowledge of foreigners is given in the following extract of a letter from the Rev. M. C. White, of Fuhchau, to a friend in Shanghai.

“The imperial commissioner Ki-ying has published a volume of miscellaneous essays. I yesterday obtained a copy of that and of other works of H. E. in seven volumes. A literary man offered it to me, saying he obtained it in Peking, from whence he has just returned to his home in this city (Fuhchau.) I consider one section of the work, on prayer to *Teen-shin*, as giving high sanction to our use of *shin* for God $\kappa\alpha\rho' \epsilon\lambda\omicron\chi\eta\nu$. I send you herewith a copy of the Essay, which you may depend on as accurate.”

In many respects we regard this paper as one of great value, auguring well for the progress of truth in China. Taken in connexion with the recent degradation of its author for his sympathies towards foreigners, it possesses more than usual interest. We may, indeed, surmise that his downfall was hastened by the publication of this paper, or of these Essays; but as we have no information on the point, we can only add the hope that the distinguished statesman who penned it may be led to look more carefully into the volume of inspiration.

Translation.

Form of prayer to the God of heaven, with a preface composed by Ki-ying, governor general of Kwang-tung and Kwang-si. In the Dictionary of Kang-hi, it is said, “Jesus,

western nations designate the Saviour of the world.” The books translated by western men narrate the actions he wrought with great perspicuity. His religion regards the worship of God (*Shin*), and repenting of sins, as its essentials; and its teaching is, that in the world there is only this one creating celestial God (*Teen Shin*), who has power to rule all things and creatures, who is everywhere present, and knows all things. Because, when looking down upon the earth, he commiserated mankind, he commanded his ruling Son, Jesus (*Tae-tsze Ya-sü*), to descend, and to be born into this dusty, toilsome world. He gave up his body to save the world; he died and rose again to life; and many were the miracles he wrought. Those who believe in him do not worship images; but in public places or in their private rooms, they purify their hearts and repent of their errors, and turning their faces towards the God of creation (or the creating God) in the empty space (sc. *Khoong-choong*, the firmament, the sky), they kneel and worship, beg forgiveness for their sins, and implore blessings.

Last year, I was commissioned to go to Liang Kwang, and also received the emperor's commands to tranquillize the affairs of the foreigners; and therefore made strict inquiry concerning the religion practised by western men, in order to ascertain whether it was corrupt or pure: and having carefully examined all the time I was there, I came to know that what they teach had really nothing in it which was not good. I felt that I ought therefore to memorialize the emperor, and request that, showing kindness to men from afar, he would not persecute or prohibit it.

Now it happened that my private secretary, Li, told me of his sickness during the previous winter, and how that, when all recourse to the gods (*Kwei-shin*), to the doctors, and the diviners, had utterly failed, he chanced to hear of what western men teach concerning praying for blessings; and at once turning his face towards the sky, he prostrated himself (i. e., made the *kolau*), and prayed, calling on the names of the God of heaven, and of Jesus. The next day he was quite well; and from that time whatever he asked in prayer he at once obtained.

He therefore called upon me to write a form of prayer, commemorating this extraordinary answer of grace, and I have prepared and put it into a record book for future examination:—

God (*Shin*) only is impartial ; he opened the heavens, and spread abroad the universe; all that has form he protects, all intelligences (*Kwun-ling*) owe their activity to him. He mercifully regards mankind. Looking down upon the earth, there is nothing that he does not hear, nothing that he does not behold. How great are the works of God, shedding lustre through all time ! But, alas ! that ye, living men, are ignorant of the Divine Lord, (*Shin-chü*) ; and though fully fed and warmly clothed, are ungrateful for these gifts of God ! Depraved, deceitful, gain-seeking, and passionate, you willingly incur God's (*Shin*) anger ! The appointed day of death will come, and the punishment of Hades is painfully distressing. Oh that you, men of the world, would change your hearts, and reform your lives ! "Do good, and call down felicity," are the excellent words of many ages. From this time forward worship God, and whatever you ask he will give. He will deliver you from eternal punishment, he will save you from your sins and miseries. The scrutinizing eye of God is on your thoughts ; [and if good] all blessings will rest upon you ! Accept our offerings.

The latter part of the above is what is termed a *chuh wan*, or prayer, and like most of such compositions among the Chinese, is written in a set style, and in short sentences of four characters each. The two last words might with propriety be rendered "Amen," for they form the usual ending of prayers ; but their literal meaning is as given above.—*China Mail*, February 27.

EUROPE.

GERMANY.

A letter from Mr. Oncken to the Secretaries of the Baptist Union, dated Hamburg, May 23rd, 1851, having been received too late to appear in the Baptist Manual, they have handed it to us, and it will gratify many of our readers if we present it to them entire. Mr. Oncken says :—"My annual epistle to the Union would have been in your hands long before this, but for the very infirm state of my health, under which I have suffered, ever since my return from a tour in the north of England or rather Scotland in the autumn of 1850.

"Though our fondly cherished hopes, raised by the political changes of 1848 in this country, as to entire and perfect religious liberty are for the present at an end, and though the spirit of persecution has been renewed against us in some quarters, I rejoice still to be the bearer of intelligence which will gladden the hearts of our brethren in Great Britain.

"At Hamburg the work has been carried

on without any external interruption during the past year. Our chapel has been generally crowded on the Lord's day, and we greatly feel the want of a larger place of worship. Our ten missionary stations in the vicinity of this city—in Holstein, Hanover, and Mecklenburg, have been regularly supplied with preachers, and at each of these stations the number of members has been increased. Between forty and fifty brethren have continued to labour on every alternate Lord's day, by visiting the people in the city and environs from house to house, supplying them with religious tracts, conversing with them, and inviting them to attend our place of worship. Thousands have by these means heard and read of the things that make for our peace.

"About twenty-five of our female members have also been actively engaged in the circulation of tracts and in the sale of the scriptures; 17,688 tracts, and 1043 copies of the holy scriptures, have been circulated by them during the past year; for the latter they have received £35, and for missionary objects £12 have been collected by them. Two bible colporteurs, supported by the American and Foreign Bible Society, have also been constantly employed in the sale of the scriptures, so that by these and other means 30,000 copies of the holy scriptures, nearly 700,000 religious tracts, and about 10,000 denominational publications have been put into circulation, and the good seed thus been sown far and wide. Nor have these varied labours been in vain; the Lord has again proved faithful to his word, and by the sovereign power of his Spirit sinners have been raised from a state of spiritual death to walk in newness of life, rejoicing in Christ as their wisdom, righteousness, sanctification, and redemption; 121 believers were immersed and added to the church. Our clear increase has been 85, and in December, 1850, the church counted 531 members, including those at the above-named stations, who remain in connection with the church at Hamburg, until, matured by experience and numbers, they form independent churches.

"Our other missionary stations throughout Germany have shared in the divine blessing, and the number of converts has been greatly multiplied; we have therefore abundant cause for gratitude and encouragement to increase our efforts in the publication of the everlasting gospel.

"The number of our fellow labourers has been lately increased by five brethren, in which we hail another indication of the Lord's favour. But we need still many more devoted brethren, as the appeals for such are constantly on the increase. In some parts the field of labour assigned to the missionaries is so extensive that the various stations they embrace can only be visited once in every three

months. The persecutions to which I have alluded have been renewed in Austria; nor can we wonder at this. On the 20th of April eleven of our brethren and five other persons assembled with them at Vienna were suddenly arrested and cast into prison, but they have since been liberated, owing to the intercessions of a person of high influence. Another case of persecution has occurred in the Grand Duchy of Mecklenburgh, and we have every reason to fear that the evangelical clergy in the Lutheran church have been its chief instigators. Brother Bues, our missionary at Wismar, was in the first instance banished from the country, for preaching and seducing the people from the state-church. Some time later another brother was banished from Ludwigslust, the summer residence of the grand duke, for having instructed a few of the children of our members from the bible on the Lord's day, and finally, the resident members have been heavily fined for continuing to hold religious assemblies. The government has made known its determination to suppress, and, if possible, entirely put an end to, our sectarian movements. It might be well if our British brethren were once more to exert their influence on behalf of our persecuted brethren, by sending an earnest remonstrance to the grand duke, and by giving publicity to these barbarous facts.

"At Aalborg, in JUTLAND, where we have a large and flourishing church, the introduction of Mormonism has been a source of much grief to us, more especially as many have been led astray by the delusions of that mischievous sect. In consequence of this distressing event, brother Köbner has visited the church there, and his labours have, under the divine blessing, we trust, put an end to the farther spread of that heresy among the members, and even been instrumental in reclaiming several from a heresy so pernicious.

"In SWEDEN the work has likewise been progressing, notwithstanding the severe measures of government against brother Nilsson, whose banishment has been confirmed, and whom I expect here daily. But the good seed sown in that spiritually as well as physically barren country has, aided by the dews of Heaven, taken root, and four small churches have been planted, composed of immersed believers, who will, we trust, be preserved amid the tempest that threatens them, to be a blessing to their priest-ridden nation.

"Dissent in Sweden appears to be rapidly gaining ground, to which the noble example of our brethren may have contributed in no small degree. Very recently a Lutheran clergyman from Sweden was with me, who had resigned his charge in the state church, on the ground of her doctrines being untenable, as not in accordance with those of divine revelation. This friend informed me,

that in Stockholm there are about a hundred believers on the point of leaving the Lutheran church, and that in the north of Sweden about 10,000 godly persons occupy the same position. Babel will and must fall at last, though propped up with kings, soldiers, policemen, and priests. May but the word of life be placed in the hands of every individual, and the Spirit of the Lord breathe into it, and the time will have arrived, when there shall be but 'one Lord, one faith, one baptism.'

"That the Lord may hasten that glorious period is the earnest desire and prayer of, dear brethren, yours in the best of bonds."

SPAIN.

A Concordat has been concluded between the pope and the queen of Spain, ratified by her Catholic Majesty on the 1st of April last, and by his Holiness on the 23rd of the same month, which may convince the most incredulous, if evidence has any effect upon them, that Romanism now is not a whit less intolerant than it was five hundred years ago. The articles are very numerous, but the following, which are the first four, may suffice:—

"Art. 1. The Catholic, Apostolic, and Roman religion, which, to the exclusion of all other worship, continues to be the sole religion of the Spanish people, shall always be preserved in the states of her Catholic Majesty, with all the rights and prerogatives which it ought to enjoy according to the laws of God and the dispositions of the sacred canons.

"Art. 2. Consequently instruction in the universities, colleges, seminaries, and public or private schools of what class soever, shall be entirely conformable to the doctrine of the Catholic religion, and the bishops and other diocesan prelates, charged by their office to watch over the purity of doctrine, of faith, and of morals, shall never meet with any obstacle in the exercise of this surveillance, even in the public schools.

"Art. 3. The prelates and the other sacred ministers aforesaid shall never meet with any hindrance in the exercise of their functions; no person shall molest them on any pretext in whatever relates to the fulfilment of the duties of their office; on the contrary, all the authorities of the kingdom shall take care to render, and to cause to be rendered, to them the respect and consideration which are due to them according to the divine precepts, and will see that nothing be done which can bring on them disrespect or contempt.

"Her Majesty and her royal government will lend their powerful patronage and their support to the bishops in cases where they shall ask it, principally where they shall

Persian.....	604
Sanscrit	1,815
English.....	56
Armenian.....	26
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	32,442
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Towards these extensive and invaluable labours, the committee have had the satisfaction of voting during the year the sum of £1,300. They have also had much pleasure in voting a grant of £25 to Mr. Wenger, for the purchase of critical works needed by him, and not in the translators' library at Calcutta.

The committee have to report the receipt of two legacies; one by the executors of the late Mr. Ryan of Leeds, of £100, less the duty; and another of the same amount by the executors of the late Mrs. Callum of Montrose. They have also received the sum of £53 4s., handsomely paid by the representatives of the late Miss Salter of Exeter, as a legacy intended to have been left to the society by her. And another sum of £100, which came too late to appear in the treasurer's account, though it is thankfully mentioned here, from the Rev. E. Williams of Swansea, in fulfilment of the desire of his late sister Mrs. Powell of Merthyr Tydfil.

The entire receipts of the year have amounted to £1,777 9s. 9d.

In concluding this brief Report, the committee would humbly express their gratitude to God that the society has been permitted to contribute, though it be in so modest a degree, to the infinitely important work of giving his holy word to the nations of the east. From his own promise they know that so many copies of that sacred book cannot have been circulated in vain, and they rejoice in the conviction that the day is manifestly approaching, perhaps is not far distant, when British India at least, if not also other parts of Continental Asia, will change her gods. They would not express themselves with too sanguine an expectation, yet they cannot refrain from observing many significant indications that the idolatrous and mythological systems which, for thousands of ages, have held that vast population in spiritual bondage, are relaxing the tenacity of their grasp under the influence of Christian truth. The strongholds are falling before the force of weapons which are not carnal, and the foundations are giving way. When these crumble the superstructure must fall, and Christians should hold themselves in habitual readiness for that predicted day when "a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks and into the tops of the ragged rock, for fear

of the Lord and of the glory of his majesty, when he ariseth to shake terribly the earth."

It was then moved by the Rev. F. Johnstone, Edinburgh; seconded by the Rev. C. Room, Portsea:

"That the Report now read be adopted, and printed under the direction of the committee."

Moved by the Rev. Isaac New, Salisbury; seconded by the Rev. J. Angus, M.A., Stepney:

"That this meeting expresses its unabated confidence in the brethren engaged in translating the word of God in India, and especially desires to encourage them in their patient, toilsome, and responsible labours, while occupied in revising and improving the versions."

Moved by the Rev. W. F. Burchell, Rochdale; seconded by the Rev. J. Bigwood, London:

"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. BOWES.
 Rev. W. BROCK.
 Rev. J. BURNS, D.D.
 Rev. J. H. HINTON, M.A.
 Rev. J. HOBY, D.D.
 Rev. W. H. MURCH, D.D.
 Rev. B. W. OVERBURY.
 Rev. J. RUSSELL.
 Rev. I. M. SOULE.
 Rev. J. ACWORTH, LL.D., Bradford.
 Rev. J. J. DAVIES, Luton.
 Rev. C. M. BIRRELL, Liverpool.
 Rev. J. C. MIDDLEDITCH, Frome.
 Rev. J. P. MURSELL, Leicester.
 Rev. T. F. NEWMAN, Shortwood.
 Rev. J. G. PIKE, Derby.
 Rev. E. S. PRYCE, B.A., Gravesend.
 Rev. W. ROBINSON, Kettering.
 Rev. J. SPRIGO, M.A., Westbury Leigh.
 Rev. F. TUCKER, B.A., Manchester.
 Rev. J. WEBB, Ipswich.
 Rev. J. WINTER, Bristol.
 J. H. ALLEN, Esq.
 C. DURLS, Esq.
 S. JACKSON, Esq.
 J. LOW, Esq.
 G. LOWE, Esq., F.R.S.
 T. PEWTRESS, Esq.
 G. STEVENSON, Esq.
 E. B. UNDERHILL, Esq.
 S. WATSON, Esq.

Travelling Agents.

Rev. GEORGE FRANCIES, 61, Walnut Tree Walk, Lambeth.
 Rev. MARGAH KENT, Shrewsbury.

NEW CHAPELS.



NITON, ISLE OF WIGHT.

Niton being one of the most interesting villages at the back of the Isle of Wight, abounding in picturesque sea and land views, while accommodation may be obtained by visitors on remarkably moderate terms, it may be acceptable to Christian friends who desire to combine usefulness with a healthy change, at this time of year, to be informed of the following particulars connected with the history of the small baptist congregation.

It is more than twenty years since the gospel was first preached in the village by dissenters. A church was formed in 1835, and in the same year Mr. James Smedmore of Bradford College was ordained as the pastor. The public services were at that time held in an old building, formerly used as a malthouse.

Regretting that a parish of nearly a thousand souls should be without a good and efficient school, and finding that the people were desirous of such a boon, and willing to assist in its establishment, the present pastor laid before the lord of the manor (Edward Dawes, Esq.) the state of the parish, and

urged an application for a piece of land on which to erect a building for the purpose. The old chapel was much dilapidated, and the application was accompanied with an appeal for aid to repair it. A kind and generous reply offered a site for a new chapel in preference, and suggested that the old place should be converted into school rooms.

A few advocates of education on a liberal basis met together, formed a committee, and, after due deliberation, agreed to give £120 for the old chapel, which the church and trustees accepted. To meet the expense of purchase, repair, alteration, and fitting of the school rooms, liberal subscriptions were received—from one family (George Kirkpatrick's, Esq.) to the amount of £300. The schools were opened in October, 1849, with twenty-one children; and at their first annual examination in August, 1850, the number had increased to sixty-nine. The grant of land for a new chapel was kindly extended to land for a burial ground, and to sufficient stone for the building.

Many of our best known ministers have

visited Niton and attested the high gratification which they experienced in witnessing the exertions of the friends of truth there, and their earnest desire for the success of the enterprize.

The foundation stone of this place of worship was laid on the 20th of March, 1849, when an appropriate and impressive address was delivered by the Rev. Thomas Morris of Southampton. And on June 28th in the same year a neat, commodious, and attractive chapel, built in the old English style, and capable of seating two hundred and thirty persons on the ground-floor, with school rooms and vestry, was opened by the Rev. Dr. Cox of Hackney, who delivered to a crowded congregation a very powerful and interesting sermon from Matt. xxi. 28.

SALFORD.

On Thursday, 29th May, interesting services were held in connexion with the laying of the foundation stone of a new baptist chapel in Salford. This important township, the Southwark of Manchester, containing 80,000 inhabitants, has hitherto been destitute of a single convenient place of worship belonging to our own denomination. The church for which the building now in progress is intended, originated about twelve years ago in the amicable dismission of sixteen persons from the church then meeting in George Street, Manchester, under the pastoral care of the Rev. J. Aldis, now of Maze Pond, London, for the purpose of taking charge of a Sunday school which had been formed in a densely populated and neglected district. Since that time they have met in a room which was built by the socialists; their number having meanwhile increased from sixteen to ninety. For three years past very strenuous efforts have been made to enlarge their sphere of usefulness by the erection of a chapel, and with so much success that they have at length ventured upon its commencement. On the afternoon of the day already mentioned, a large assemblage met in the open air. After singing an appropriate hymn, an introductory address, explanatory of the ceremony about to be performed, was given by the pastor, the Rev. H. Dunckley, M.A., after which prayer was offered by the Rev. J. L. Poore, independent minister. Henry Kelsall, Esq., of Rochdale, having accepted the presentation of a silver trowel, then proceeded to lay the stone; after which, in the course of a few animated and impressive observations, he pointed out the superiority of the voluntary principle, especially as it is seen in the beneficial influence which the act of giving exerts upon the character of the giver. The Rev. C. M. Birrell of Liverpool then addressed the meeting, and the Rev. W. F. Burchell of Rochdale closed with prayer.

In the evening of the same day a public tea meeting was held in the present school room. W. R. Callender, Esq., presided. A paper was read by Mr. Dunckley, detailing the various steps which had been taken to raise the necessary funds; and the Rev. J. Birt of Oldham, F. Tucker, B.A., R. Chenery, R. S. Scott, M.A., of the United Presbyterian Church, B. C. Etheredge of Bolton, Mr. W. Littlewood of Rochdale, and Mr. Joseph Adshhead of Manchester, took part in the subsequent proceedings.

"The style of architecture adopted is the Tudor, to be executed in red brick, with quoins, mullions, and all masonry in white stone. The surfaces in the brick-work will be relieved by figures wrought in blue brick. The chapel is entered by an ascent of twelve steps, to an arcade or open porch, which communicates with the vestibule to the aisles, and to the staircases to the end gallery. The interior is to be lighted by five four-light windows on each side, and by a centre window of seven lights in the front gable. The whole of the seats in the chapel and galleries will be kept low, and will be open, or without doors. The roof also will be open, which, with the seats and all the carpentry, will be finished in dark oak colour. The baptistery, which is to be open, is at the north end of the chapel, in a recess formed by three sides of an octagon, lighted by three windows on both sides. On each side of the baptistery are rooms for vestries, &c., and the sides of the figure forming the recess will be the singers' and organ gallery, well lighted from above. Accommodation is provided for 800 seats. The schools are below the chapel, and are arranged for the separate entrance and accommodation of both sexes, with hat and cloak rooms, class rooms, &c. They are designed to receive 500 children."

The estimated cost of the whole is £1750, towards which more than £1000 is already promised, and sanguine hopes are entertained of opening substantially free from debt.

ORDINATIONS.

BLISWORTH, NORTHAMPTONSHIRE.

On Wednesday afternoon, May 21, a service was held in the baptist chapel at Blisworth, to recognize the connexion recently formed between the Rev. R. Turner (late of Bythorne, Huntingdonshire) and the church and congregation meeting in that place. After reading and prayer by the Rev. T. Brooks of Roade, several questions were proposed to the minister by the Rev. J. Lea of Kilsingbury, which elicited a concise and pathetic, but clear and highly satisfactory statement of his early Christian experience, his call to the ministry, his reasons for leaving his former field of labour, his nonconformist principles, and his views of the funda-

mental doctrines of Christianity. Prayer was then offered for the divine benediction to rest upon pastor and people, and for the divine presence to attend them in all the vicissitudes of their future experience by the Rev. T. Marriott of Milton. A charge, characterized by beautiful simplicity, appropriateness, and solemnity, was then delivered by the Rev. F. Wheeler of Moulton. A discourse followed of great eloquence and power by the Rev. I. New of Birmingham, on the duties and responsibilities of a Christian people arising out of their connexion with a pastor, and the reasons why they should be discharged. The concluding prayer was offered by the Rev. Mr. Slye (independent) of Potter's Perry. After the service more than two hundred and fifty persons partook of the beverage which "cheers but not inebriates," in the chapel and a booth which had been erected and tastefully decorated for the occasion. In the evening, a public meeting in aid of the Baptist Missionary Society was held in the same place, when the necessities of the heathen world were pleaded, and the reasons why they should be met by the Christian church; and our own denomination in particular were urged in animated addresses delivered by G. Cave, Esq., Revs. J. Lea, W. Jarrold (missionary from China), I. New, and other friends. The collections for the mission during the day amounted to upwards of £8.

ABERDEEN.

Mr. John Price of the Bristol Baptist College, who has been for some months ministering to the baptist church at St. John's Street Chapel, Aberdeen, has accepted its unanimous invitation to the pastoral office.

HENKAGE STREET, BIRMINGHAM.

The Rev. James Taylor of Glasgow having accepted a unanimous invitation from the baptist church, Henkage Street, Birmingham, to become their pastor, commenced his labours there on the first sabbath of June. He had been strongly recommended to the church by their late respected pastor, Mr. Roe.

ACCRINGTON.

Mr. Charles Williams of Hallaton, Leicestershire, has accepted an invitation to become the pastor of the baptist church meeting in Blackburn Road, Accrington, and will enter on his labours on the first sabbath in July.

LINCOLN.

The Rev. W. Goodman, B.A., late pastor of the baptist church at Andover, has accept-

ed a cordial and unanimous invitation from the particular baptist church meeting in Mint Lane, Lincoln, and is expected, d. v., to enter upon his pastoral labours on the first Lord's day in July.

CANTERBURY.

The Rev. C. Kirtland of Sabden has accepted a cordial and unanimous invitation from the baptist church, King Street, Canterbury, to become its pastor, and is expected to commence his labours sometime in July.

RECENT DEATHS.

JAMES CORT, ESQ.

This aged servant of God, so extensively known and venerated by the friends of the Redeemer in the midland counties, was suddenly and by a distressing catastrophe torn away from a large and beloved circle of friends. He was conducting Mr. Stabb, the Secretary of the Monthly Tract Society, on a short journey round Leicester, and on returning home, on the evening of the 17th of May, while entering the town, the horse took fright and ran away, the carriage coming in contact with a lamp post, which it snapped asunder, precipitating Mr. Cort, his friend, and his servant, a considerable distance on the hard road. Mr. Cort was taken up insensible, and in about two hours breathed his last. Mr. Stabb had his thigh broken, in addition to other injuries, but is through a kind Providence recovering, and the servant had injuries, though of a slighter nature.

Thus has terminated the life and labours of one, who though not endowed with those conventional qualifications which enabled him to take a very prominent station in public life, yet in the sphere in which he moved, exemplified qualities which will endure his memory to a wide circle of friends, and to a distant period of time. His industry in early life, and even beyond its middle stage, was untiring, and was rewarded by success in almost everything he undertook. Had riches been his great and ultimate purpose of life, he had abundant opportunities of securing them to a large extent; but his industry, though appearing to some like a too eager grasping after business, had a higher and a wider aim than a mere love of wealth. He had too warm and susceptible a heart, and a benevolence too expansive to hoard and nurse what a kind Providence poured into his lap. Of this disposition there are not wanting innumerable proofs, and shown through a long course of time: not indeed drawn out by ostentatious appeals or a love of display; but by a more quiet and unobtrusive address to his private sympathy and Christian feeling. His loans and other modes of assistance to young and deserving

tradesmen will not soon be forgotten; and the pleasure he felt when these acts were useful in elevating the condition of the pious and prudent was one of his highest sources of gratification. The interest he took in the case of the framework knitters of Leicester and its neighbourhood deserves a more lasting memorial than the columns of a newspaper or the tablet of a treacherous memory. That the case of these operatives was not one of slight importance or of dubious policy is evident, or it could not have called forth an eloquent appeal from the pen of the Rev. Robert Hall in its defence. Mr. Cort was one of the mainsprings of this movement, as is shown in a small pamphlet, the materials for which he furnished and published about ten years ago. So warmly was he interested in this cause, and so large were the sacrifices of time and property he made on its behalf, that it is but justice to his memory in a few lines to state the case, as published in the pamphlet alluded to.

The combination of the framework knitters is not for a moment to be considered as one for raising the scale of wages; it is merely a provision for perpetuating terms of payment already agreed to between masters and men. The simple expedient by which this was sought to be effected, was by those hands who were *in work* contributing towards the support of those *out of work*, rather than tempting employment at reduced prices; a process by which the scale of wages had been reduced again and again, and was brought to the very verge of the starving-point, well nigh pauperizing the entire population employed in this manufacture. This combination among the workmen was an instrument invented by the operatives themselves, supported principally from their own resources; and its object simply to secure that remuneration which their employers acknowledged to be reasonable. It was also encouraged by the benevolent of all creeds and all parties; as well as by the parishes as a relief to the poor's rates. To effect an unanimous combination among 13,000 workmen, and in all the parishes round Leicester, was no small labour, and yet to be at all effective, it required that it should be general. The result of these efforts, as stated in the pamphlet alluded to, was gratifying in the highest degree. It is stated that it would be no exaggeration to say, that from that beginning of the union to the end of 1825, full half a million was received in the shape of wages more than, to all probability, would have been had no such efforts been made. The respect in which Mr. Cort was held by this class of workmen was sincere and constant. When the news of his sudden death was known, a public meeting was called, and an address of condolence to his bereaved widow and family agreed on, which was presented by two of their body. In addition

to this, a large body of them followed their friend and benefactor to his last home, and gave every proof of sincere respect and lasting gratitude.

In nothing was Mr. Cort more distinguished even through the busiest scenes of life, than for a devout love to the word of God. His constant perusal of its pages gave him a knowledge of scripture truth equal to many whose professional duties make it their daily study. With this knowledge of scripture was associated a deep conscientious reference to its decisions as the rule of faith and duty; and it ought not to excite surprise that in obedience to the increased light he obtained from its perusal, he found himself compelled more than once to change his religious connexions. His early life was passed in association with the established church, and in fellowship with the Rev. Thomas Robinson, vicar of St. Mary's, Leicester. His second wife was the daughter of this pious and excellent clergyman. A disruption from such an association was an important era in his life, and implied a firmness of purpose and a depth of conviction not common to ordinary minds. For a short time he was connected with the followers of the late William Huntingdon; but he soon found that a perusal of this minister's writings, as was the general practice in his churches when no preacher was present, was a poor substitute for the word of God. He then connected himself with a small society of Scotch baptists. In this connexion he had great enjoyment, chiefly from their close and devout study of the word of God, which formed the main part of their public worship. Soon after this, at the solicitation of one of the members, Mr. Cort was induced to hear Mr. Hall one week day evening, and such was the impression made by this first discourse, that he persuaded the whole church to follow his example: the result was the breaking up of this little band that they might enjoy the ministry of this talented minister of the gospel. A friendship from this time commenced between Mr. Hall and Mr. Cort, warm and mutual, and which continued through life. Mr. Cort was in the habit of taking Mr. Hall on his preaching and other excursions; and his time, his house, and his purse, were at all times accessible, whenever any case connected with the welfare of the cause of Christ obtained his recommendation. That Mr. Hall entertained a sincere respect for Mr. Cort many convincing proofs were afforded, and which the family now delight in cherishing.

Mr. Cort was thrice married: with his first wife, an amiable Christian, he lived but a short time: his second wife, the daughter of Mr. Robinson and the mother of the surviving children, was also removed by death at the early age of 29. A brief memoir of this estimable Christian,

especially of her dying exercises of mind, was inserted in the Christian Guardian for November, 1807. Mr. Cort remained a widower until all his children were grown up and married; he then sought to repair the domestic chasm, and married Mrs. Mary Smith of Birmingham, whom he had known and esteemed for several years. To this connexion he was greatly indebted for the social and domestic enjoyments of the last twenty years of his life. Mrs. Cort is still living, and silence therefore must be observed.

The suddenness of the catastrophe by which the town and vicinity of Leicester was deprived of one of its well-known and most highly-esteemed inhabitants, tended greatly to heighten the impression of an event which in the course of nature must soon have taken place; he having entered on his eightieth year. Whatever relief could be afforded by an extended Christian sympathy was manifested on this occasion, by the mayor and many of the principal inhabitants of the town, who followed the remains to their sleeping place in Charles Street burying ground. Towards the erection of this place of worship Mr. Cort was a large contributor, and he officiated as deacon from the time of its formation. The prosperity of the church always lay near his heart; his love to the members was uniform, and combined with the inculcation of scripture teaching as the basis of Christian harmony.

Mr. Cort suffered greatly through life from extreme nervous depression, which frequently prevented attention to business, or participation in the common comforts of life; but under his most distressing attacks it was observable that attendance at a prayer meeting or other devotional exercises would arouse the energies of his mind, and mitigate if not subdue his physical infirmities. His love to the house of God led him to attend whenever the doors were opened, until a short period before his long-desired sudden removal to the blessed assembly above.

The interment took place on Friday, the 23rd of May. The funeral sermon was preached on the following Lord's day by the friend of the deceased, the Rev. Mr. Wallace, General Baptist minister of Leicester; and very affectionate recognitions of the event were made by almost every Christian minister in the town.

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MRS. E. SMITH.

On Tuesday, May 20th, departed this life, aged 78 years, Mrs. Elizabeth Smith, relict of the late Rev. James Smith, many years pastor of the baptist church, Astwood Bank, Worcestershire.

She was a woman of unquestionable piety. Disclaiming all merits of her own, she relied firmly on Him who died for sin and rose to justify. Kindness and benevolence were ever prominent, and tended to endear her to

a large circle of friends, while the poor especially have lost in her a kind benefactor.

She had been confined to her house about four years, the result of an accident; the last eighteen months of which she never left her room. Her sufferings were extreme, and especially so the last few weeks; yet she never once repined, but raising her hands would say, "Though he slay me, yet will I trust him." Extreme weakness and pain rendered her incapable of much conversation. Pleasing though it be to listen to our friends on the eve of departure talking much of the joys and consolations of religion and the preciousness of Christ, yet, if partially deprived that privilege, to feel assured their religion is deep-rooted, how satisfactory! Such was the case with our departed friend.

Many testified their regard for the deceased by attending the funeral, and crowding the chapel when the event was improved by the Rev. J. Phillips from 2 Cor. v. 6, 8.

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MISS R. BAKER.

Died, May 30, at Isle Abbots, after a short illness, Miss R. Baker, for near twenty years an active member of the baptist church in this village. Her end was peace.

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MISCELLANEA.

BOW, MIDDLESEX.

The baptist chapel at Bow having been opened on Whit Monday, May the 25th, 1801; that event, with the mercies of fifty years following it, was called to remembrance by jubilee services on Wednesday the 21st of May.

At noon the services began by a very appropriate sermon from Ps. civ. 34, by the Rev. W. Brock of Bloomsbury; and in the evening the Rev. J. Aldis of Maze Pond preached from Heb. iv. 14, a sermon well suited to the times in which we live. Several neighbouring ministers took part in the devotional services.

Between dinner and tea suitable addresses were given in the adjoining school room, the Rev. G. W. Fishbourne, pastor of the church, announcing the joyful intelligence that the debt in connexion with premises adjoining the chapel had been extinguished some weeks previous. Thus, in a freedom from debt, a jubilee festival was doubly welcome.

It is well sometimes to look at the origin of human instrumentality as an incentive to similar efforts. In or about the year 1783, a pious lady in London, who possessed the means of doing good, virtually made a home missionary of the minister she was accustomed to hear. Thus she was the cause of the gospel being first preached at Bow. For by her assistance two rooms were hired, so that the minister had scope for services that

issued in the formation of a church of eight members on the 21st of June, 1785. Such was the church that had increased to thirty-one members, assembling in the Old Meeting House, when the Rev. Dr. Newman commenced his valuable labours in 1793,—a number more than tripled when the present place was built, and much further multiplied in the fifty years which have since elapsed.

MONTHLY SUMMARY.

CHURCH REFORM — BISHOP OF EXETER —
BISHOP OF LONDON — PEACE CONGRESS —
MADAGASCAR—COUNT GUICCIARDINI.

The past month has not presented us with many striking features of remark. With the exception of the Great Exhibition, which in some shape or other meets us in every newspaper and periodical, and which both in its social and commercial aspect is successful beyond the anticipations of its most sanguine promoters, there has been little to arrest our attention. The principal new feature in the ecclesiastical affairs of this country is the commencement of an organized effort for the promotion of CHURCH REFORM. On the last Wednesday in May a conference of clergymen and laymen was held at Freemasons' Tavern to take steps to form a metropolitan association for this object. Several clergymen were present, deputations attended from the chief provincial towns, and letters were read. The end contemplated is in the language of their resolution stated to be, to "clear the Church of England from every ground or pretext for Romish teaching or practices," to aim at "general union rather than strict uniformity," and to "promote a comprehension of Evangelical Nonconformist Christians." In order to accomplish this, it was resolved that "the clergy and laity ought to go hand in hand to promote the following church reforms:—1. A revision of the Prayer-book; and 2. A removal of the abuses attaching to church property and church patronage." It was stated at the meeting that there were a large number of dissenters, who, if certain alterations were made in the formularies, would come over to the Establishment by hundreds; and particular reference was made to the dissenters "of Mr. Binney's district" as being thus willing to transfer their communion. We are not in a position to say whether or not this is the case; but we think we may say that at present there is but little probability of such a means of discovering the soundness of the English Nonconformists taking effect. We take it the great majority of the clergy are opposed to any alteration of the Prayer-book, a vast number would resist to the death any attempt to meddle with it, and neither the present government nor any likely to come to power would be willing by such a doubtful expedient to in-

duce an Anglican disruption. A second conference has since been advertised to take place to carry forward the proposed object.

The other extreme party in the Church of England, headed by the BISHOP OF EXETER, whilst far more numerous and powerful, is no less active in the prosecution of its plans. We mentioned last month that a diocesan synod, under the authority of this bishop, had been summoned for June 25; and, no doubt, before this number leaves the printer's, its session will have commenced. On both sides the affair is making considerable noise in the diocese of Exeter; nor are the questions which are involved by any means unimportant. The main object is to assert practically the right and capability of action in the church independently of the crown: in effect, to assert the supremacy of the church even whilst receiving the pay and patronage of the state. This party is unquestionably in earnest, and doubtless for the most part conscientious: whether this independent action is not opposed to the spirit of the union between church and state is subject for question; and still more, or rather to our minds still less, whether such independent action is at all compatible with religious or even civil liberty. The Australian clergy have been the first in the field in reviving diocesan synods independent of the crown, one having been held recently under the bishop of Tasmania.

At a recent visitation of the clergy, the bishop of Exeter declared that it was an experiment which he firmly believed would advance the interests of the church,—an experiment which was laid on his conscience, and whatever might be the issue, he would rather that success than faith should be wanting. He has issued a programme of the subjects to be considered at the synod. The first days proceedings are to consist of three declarations; one of "adherence to the article of the Nicene creed, 'I acknowledge one baptism for the remission of sins;'" and especially to the doctrine of the catholic church, and the articles and formularies of our own church on the spiritual grace given to infants in the holy sacrament of baptism;" another, "of our firm belief that secession from our church, being a sound branch of the catholic church, to any other religious community, is an act of schism; and, in particular, that secession to the church of Rome involves the abandonment of truth for error, and is perilous to salvation;" and a third "against the recent schismatical assignment of a bishopric of Plymouth by the Pope."

On the other, hand the evangelical party in the church have protested against the synod. A protest signed by above a hundred clergymen was adopted at a meeting at Exeter; the grounds of protest being, that the synod is

unnecessary, inexpedient, and of injurious tendency, and that freedom of judgment is not secured; the same document expresses the "deliberate opinion, that the Archbishop of Canterbury has not forfeited his right to catholic communion," as the bishop of Exeter had declared he had. Similar protests have been adopted at some of the Ruri-Decanal Chapters, and another of a somewhat different kind by Mr. Gorham. At many of the chapters for the election of delegates, much opposition has been made; and in one, at least (Bradninch), a resolution declining to elect was carried. A vestry-meeting has been held in the parish of Holy Trinity, Exeter, at which an objection was taken to the synod's being composed "mainly of representatives of the clergy." To this objection the bishop has answered in the speech above referred to, in which he draws a line of distinction between unordained persons and laity. Those are not the laity of the church who presume to raise an agitation against their bishop and their clergy; the laity are the sound and faithful sons of the church not in holy orders; their soundness in the faith being determined by the aforesaid obedience to the clergy. He trusts the time will come when the great body of the people may be hailed as the real laity of the church; but, in his own opinion, before that period arrives he will be in his grave. Now, were the church in reality independent of the state—did she not claim its patronage and include in her rightful jurisdiction all who live in the country,—we should have but little to object; but till she is, we must alike protest against the exclusion of any subjects of the realm from the rights of membership of the state-paid church, and against *that church* casting off the supremacy of the crown, as the acknowledged and official head of the laity. The Bishop of Exeter is, however, in earnest; he is not "playing at synods;" the thin end of the wedge is already inserted; and unless the people of England are watchful, we shall, before we are aware, be the victims of full-blown ecclesiasticism.

In some sort allied to this, as exhibiting the same spirit of sacerdotal Christianity, is the conduct of the BISHOP OF LONDON, in regard to the ministers of foreign reformed churches. The Bishop of London, in concert with the Foreign Aid Society, had written a "kind and fraternal" letter, inviting evangelical ministers from the continent, and offering to provide places where, according to their own forms, they may conduct their worship. In this letter he states, that "such services could not be performed in our churches, nor could any of our clergy properly take part in them." Pasteur Frederick Monod, the leader of a Free Church movement in France, in a bold and manly, and at the same time Christian spirit, has written to decline, on his part

and that of certain other ministers, to accept of the provision thus offered to them. On behalf of "the ministry of the eternal Word, which has been confided to us by the Lord Jesus himself," "it is not permitted us to accept any position of inferiority in relation to the same ministry exercised by a pastor, or even by a bishop, or an archbishop, whether English or any other;" "in a case of this kind, there is no half-brotherhood." Though of course there would be a difference of opinion as to the propriety of such a decided step on the part of M. Monod, circumstances that have since occurred tend further to illustrate it. Dr. Merle d'Aubigné preached on Sunday, June 8th, at Woburn Chapel, a licensed or proprietary church, the rector of Upper Chelsea reading the prayers. The bishop's attention was called to the fact by Mr. Richards, a Puseyite clergyman, who complained that the minds of certain of his congregation had been greatly disturbed by such an irregular proceeding. The bishop immediately writes, prohibiting any such proceeding on the following sabbath, as he had done previously in regard to Portman Chapel; and in consequence, the service was obliged to be held at Hinde Street Wesleyan Chapel. For the "offence," D. C. L. in a letter in the Morning Chronicle, says Dr. d'Aubigné is liable to three months' imprisonment. Such is the way in which the church is compelled to act towards those in whose very churches the ministers of the English church are constantly in the habit of officiating; and such is a specimen of the utmost of the "fraternal spirit" which it is allowable for a bishop to exhibit, compatibly with the charity of the rubric.

Crossing the border, we find something at no great remove from the same spirit of ecclesiasticism in the establishment of Scotland. THE GENERAL ASSEMBLY met as usual in Edinburgh in the end of May. The subjects occupying their attention were not for the most part of general interest. A discussion took place on the subject of the Ecclesiastical Titles Bill, and it was resolved "to petition both houses of parliament to resist the recent papal aggression, and generally that parliament will provide for making null and void all usurpations that may seem subversive of, or inconsistent with, the ecclesiastical constitution of this country, from whatever quarter soever they may come." The last clause is intended specially to bear upon the bishops of the Episcopal Church of Scotland, which has no legal right to territorial titles; but it bears also on the Free Church and the United Presbyterian Church, which have assumed territorial titles (presbytery of Edinburgh, for instance, in both churches), and which assumption is said to be illegal. Dr. Pirie spoke at length against any action

being taken on the matter in general; Principal Lee demurred from it, if intended to include dissenting churches; but Dr. Robertson, the mover, said that "it pointed to everything subversive of the ecclesiastical constitution of this kingdom, and no one need put on the cap unless it fitted him." Principal Lee probably thought that it was scarcely desirable for the church of a small minority to proclaim its weakness, by assuming the airs of a powerful and flourishing establishment.

The GENERAL ASSEMBLY OF THE FREE CHURCH also met, but nothing occurred that needs remark. The Synod of the UNITED PRESBYTERIAN CHURCH met in Edinburgh on the 12th of May. There are 507 congregations in the body; the attendance reported was 140,869, or an average of 376; members reported were 121,150; accessions, 10,686; average gain, 29. The total of the amount reported derived from seat rents, collections, and subscriptions, amounts to upwards of £80,000; and the receipts for the Foreign Mission to £17,182, being an increase of £2,742. Among the subjects discussed was the increase of the salaries of ministers, with respect to which a resolution was passed recommending that the minimum of £150 should be aimed at by every church. Pastors Frederick Monod from Paris, and M. Bost from La Force, addressed the synod, as a deputation from the Union of the Evangelical Church of France, to which a deputation had been sent by last year's synod; and which Union, though at present but small, is an embodiment of voluntary religion in France, in opposition to the system which includes in the members of the protestant church all classes, whether evangelical or not. The synod at Edinburgh was harmonious and well attended.

The preparations for the PEACE CONGRESS in London are successfully progressing; and there is every prospect that in every respect this congress will be more important than any of its predecessors. We believe that in spite of the efforts that any war party in the country may be making, and in spite of the interested nature of the objections to its principles that so many whose profession is arms are putting forth, these principles, and the fearless and frequent enunciation of them, have told and will tell still more. An instance of this, worthy of remark, occurs in a speech of Lord Palmerston in the House of Commons, in the debate on Mr. Cobden's motion for the diminution of warlike preparations. In the course of his speech Lord Palmerston said; "I am glad the honourable member for the West Riding has taken advantage of this meeting of the world to declare in his place in parliament those principles of universal peace which do honour to him, and to the country in which they are

proclaimed; and if I object being sent bound and fettered into a negotiation, it is not because I object to the end the honourable member desires and proposes to accomplish, but because I think that end is more likely to be accelerated by the language of the honourable member, and the sentiments he and the House have expressed, than it would be by the particular and specific motion he has this evening brought before us." We are glad of such language as this on the part of the foreign secretary, if only as an acknowledgment of the power of truth, and a declaration likely to have weight in silencing those who have been so forward to laugh at the absurdity of supposing that a few men meeting together and talking should influence the policy of Europe.

On June 18, Mr. Hume brought forward his motion on the BIBLE PRINTING MONOPOLY. It was stated on the part of government that it would be illegal for the crown to cancel the patent, which had yet nine years to run; and that were it cancelled by the house, it would be unjust to do so unless an equivalent compensation, to the amount say of £100,000, were accorded. If such be the fact, nothing could furnish a stronger argument against the renewal of a patent, when the time for re-consideration has arrived. Sir George Grey allowed also that benefit had accrued from its abolition in Scotland, unattended by the dangers which many had imagined would be the result.

Last month a soirée was held by the Anti-Slavery Society, chiefly having reference to the iniquitous FUGITIVE SLAVE LAW. The meeting was good, and was enlivened by the presence of Dr. Pennington, Mr. Garnett, and some other gentlemen of colour. We imagine that the churches of this country will almost to a man feel disgusted with the language employed in reference to this atrocious measure by some of the most eminent ministers in America. Dr. Spring, for instance, has said, that "the slave had better be at home, where he was better employed and better governed; and that not the least benefit of this law was that the fugitive slaves were rapidly disappearing from the midst of us." We learn from the New York Recorder (which, by the way, asks, in reference to the labours of George Thompson in America, "Is there no means to rid ourselves of this nuisance?") that at a meeting of the New York Colonization Society, Dr. Tyng said, "One of the first things his father taught him was to submit to the laws of his country. He also taught him the higher law; but the first lesson of that higher law was obedience to the laws of his country. He had been instrumental in procuring the freedom of many slaves, but he would never do it more, unless the manumission was con-

nected with the removal of the party to Africa, which was his proper home."

In the last number of Evangelical Christendom is contained a letter to Dr. Steane, detailing another outbreak of PERSECUTION IN MADAGASCAR. An assembly of Christians to the number of 2000 were surprised, owing to the malice of an inferior whom one of them had punished for disobedience; the ring-leaders were seized; the trial took place; the queen herself administered the oath of recantation; her nephew, refusing to take it, was reduced to the rank of a common soldier; four nobles were burned to death; fourteen were thrown down a precipice; a great number were let down the precipice a certain distance, and those who continued to refuse were dashed to pieces; many who had received the highest honours were degraded, and four were imprisoned for life. Thus is the blood of martyrdom being spilled, and notwithstanding the word of the Lord has free course and is glorified.

At Florence Count Guicciardini, whom we mentioned in our last number as having with six others been found guilty of the crime of reading the bible, has with his companions been since condemned to imprisonment in the unwholesome district of Volterra. Owing to the interposition of Mr. Shiel, the late British consul of Florence, who, though a Roman Catholic, interceded on their behalf, the count and five of his companions have been allowed to substitute for their imprisonment banishment to a foreign land. The count, according to our latest information, is at present in Paris on his way to England.

Our last number, as our readers will remember, contained a review of recent works in relation to the discoveries at NINEVEH. Since then we have been favoured with a view of Mr. Cooper's Panorama of Nineveh at the Gothic Hall, Grosvenor Street. Those of our readers who are interested in the subject, and have the opportunity, we strongly recommend to pay a visit to it; it conveys easily a clear and impressive view of the scene of Dr. Layard's labours, and the nature of his discoveries. Whilst mentioning this, as many of our friends will be drawn to London during the month by the Great Exhibition, we may also direct attention to the very beautiful painting of JERUSALEM AND THE HOLY LAND, at St. George's Gallery, Hyde Park. We believe that arrangements may be made by which Sunday schools may be admitted at reduced rates; and a sight more calculated to interest and inform the biblical student it has been but rarely our privilege to witness. The GREAT MODEL OF THE GLOBE by Mr. Wyld, the geographer to the queen, has also been opened during the last month; and this, for

the singular ingenuity of the design, for the unparalleled magnitude of the scale, and for the perfect accuracy of the execution, deserves the warmest commendation, and will, we hope, be visited by many who will find in its examination, not merely amusement, but most valuable instruction. P. G.

EDITORIAL POSTSCRIPT.

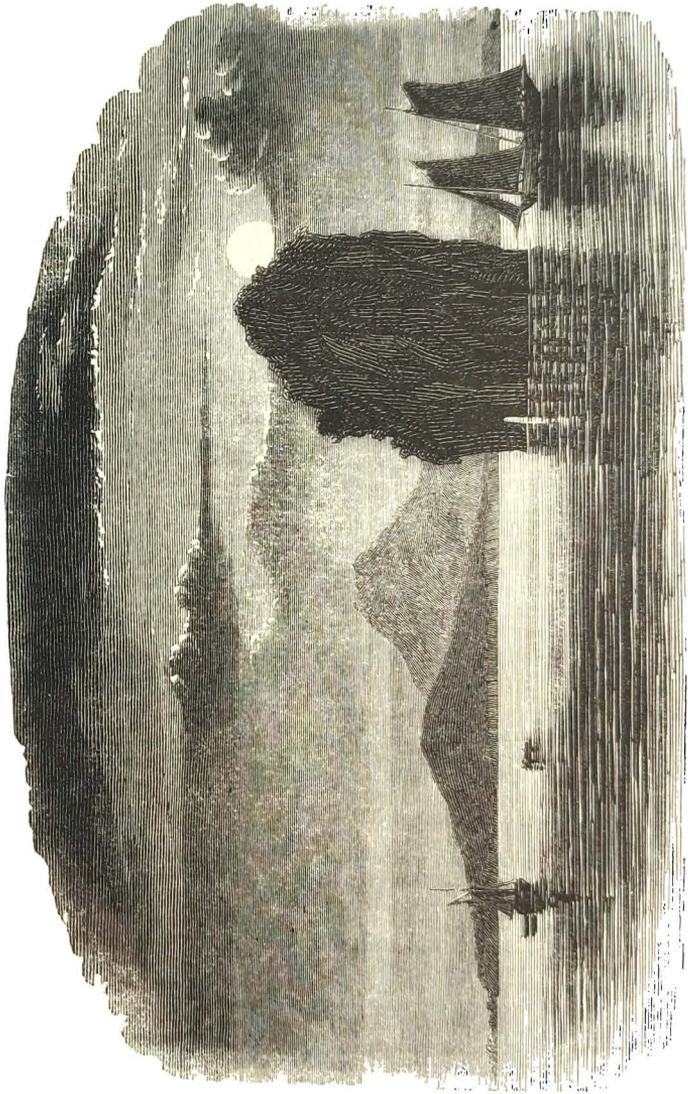
At the request of the Committee of the Baptist Home Missionary Society, the Rev. S. J. Davis has resigned the pastoral relation to the church meeting in Salters' Hall, Cannon Street, which he had sustained more than fourteen years. The responsibility of the committee to the public for the judicious distribution of the funds entrusted to their care has led them to desire a more perfect knowledge than they at present possess of stations which they have been accustomed to aid; and the arrangements which are made with auxiliaries and local associations often require more personal intercourse than the secretary could possibly reconcile with his duties to the church of which he has the care. His devoting himself wholly to the service of the society will also, it is hoped, be advantageous to its financial interests, as there has not been of late, as there was for some years, a travelling agent to collect contributions in the provinces. On these grounds the committee has proposed the measure to Mr. Davis more than once before, though he has not till now consented.

The Rev. F. Trestrail having found his residence at Mitcham to be at an inconvenient distance from the Mission House, has removed to No. 25, Woolmer Cottages, the Grove, Hammersmith.

The Rev. David Day of Port Maria is on his way to England. A relative in this country informs us that having suffered much from a severe attack of cholera, he embarked at Anatto Bay in the Spartan, on the 10th of May, hoping that by a few months' absence his health may be recruited.

We are happy to have to report the arrival of our brother Mr. Leechman from India, in excellent health, and time enough to attend the opening of his new chapel, which is to take place on Thursday the 10th instant, the services commencing at twelve o'clock, when the Hon. and Rev. B. W. Noel, M.A., has engaged to preach. Mr. Russell also is expected to reach town in a day or two.

The Secretary of the Baptist Irish Society is anxious that none of the readers of the Baptist Magazine should overlook the Irish Chronicle this month, its contents being of an unusual character.



ROCK OFF ST. FERNANDO, TRINIDAD (The Volcanic Hill of St. Fernando in the distance).

ASIA.

—
INTALLY.

For some time we have been desirous of laying before our readers the following letter from Mr. GEORGE PEARCE relative to the important school operations which are carried on at this station. We desire particularly to call the attention of our readers to the important statements therein made, and to enlist the sympathy of our friends on behalf of our brother's labours in this department of missionary toil. Our brother is much straitened for want of funds, and debt presses heavily on his resources. The details following have often been asked for, and it is with pleasure we now communicate the desired information.

Our educational efforts at Intally embrace two classes, the heathen youth around us, and the children of our native Christians. For the former we have an English school, and for the latter we have had boarding schools for boys and girls; at present both the latter are almost in abeyance, but the need for them exists as great or greater than ever. The youths in the English school, about ninety in number at present, belong chiefly to the middle classes of the population about us, generally of good castes but not wealthy, with some few exceptions. Our object of course is to bring them under Christian influence; to effect this, besides the books for general instruction, we use in the school Watts' Improvement of the Mind, Laws and Polity of the Jews, Barth's Bible Stories, Old and New Testament, Bible and Gospel History, and Watts' First Catechism; and for half an hour at the close of the school, I read and comment on the gospel in the presence of the whole school, an exercise which is evidently attended with a salutary effect. The gospel of Luke occupied me the whole of last year, and we now proceed to the Acts of the Apostles.

Happy effects.

Hence the school affords me a large congregation every day to whom the word of God is made known. It was from the instruction imparted in this school that Denonath Bose was brought to put his trust in the Son of God for salvation, and I cannot but hope that we shall have more fruit yet by the mercy of God. An intelligent youth who entered the school last year, and who at the time was full of prejudice against Christianity, about a month or two after made this remark to a Christian youth sitting beside him during the reading of the scriptures, "After all, this bible is not so bad a book: I find there are some good things in it;" about a month since he earnestly desired me to give him a bible, and gave me no rest till I did so. Only three days since the boys of the second class, being disappointed in a book which had been promised them, on my saying, "Come let us read in the Testament

till I can obtain the other for you," expressed evident pleasure at the proposal, and one of them, a Brahmin, said, "O that will be good, for it is the best of books." Many such little incidents I might mention indicative of the kindly disposition which now exists towards the scriptures, and all the fruit of the instruction given in the school. Besides the Christian instruction imparted in this school, we teach History, Geography, Astronomy, Elements of Natural Philosophy, Geometry, and Arithmetic, all which is demanded by the pupils themselves. Respecting conversions by means of the Intally school, I have only the case of Denonath Bose to mention. But in the several schools of this kind with which I and others of the brethren have had to do there have been several converts who have proved themselves very faithful and excellent men, namely, Ram Kristnoo Kabiraj, Gunganarayne Lal; and from a school of brother Thomas's at Howrah, Ram Kristnoo Sah (since deceased), and some others who have left us and gone into the church of England. I cannot but feel that such establishments are doing great good in this country, and although our Intally school is small in comparison with most others in this city, yet it is contributing its share, and I do hope therefore that it will be maintained.

Christian Boarding Schools.

Our other branch of educational labour at Intally are the boarding schools for the instruction of the children of our native Christian population. This I feel is an object of greater importance than the one previously mentioned. Connected with the Calcutta mission we have a native Christian community including church members and others, amounting to at least 1200 or 1300 individuals, all these are of course looking to us for instruction of every kind. Some of their children may undoubtedly receive the rudiments of instruction at their villages, but nothing more, and many of them will not get even that, in consequence of their isolated circumstances; but it is highly desirable to

give many of the boys a better education than village schools can supply, and this can be done only by means of our boarding schools.

Blessed results.

To show you what good has already resulted from the Intally boarding school which is the continuation of the one originally established at Chitpore, I will mention the names of some who owe all they possess to the education received here. *Shem Chander Nath* a member of the Colingah church, now employed at a government office in Calcutta; his brother, *Lall Chander*, a member also of the same church, and employed as a writer in the School Book Society's office; *Jacob Mandal* pastor of the Khari church; *Jacob Bishway*, preacher in Calcutta; *Koilas Mittre*, ditto; *Moncoh Chander* and *Ram Chandra* preachers, in the service of the American Baptist Mission, Orissa; *Jonah Sant* and *Brindaban Holdar*, preachers under Mr. Lewis at Bishtoopore; *Darika Kha*, teacher of village school at Dhan Kutu; *Jumon Shek*, ditto at Khari; *Dharma Dass Mandel Goolzar Shah* and *Manasseh*, in merchants' or attorneys' offices, Calcutta; and others, too numerous to mention, who have returned to their villages, and are

employed in agriculture, &c. When I look upon these young men, so intelligent and pious, and honourably and usefully employed, I can never regret the expense or the labours bestowed upon them, but feel abundant occasion to thank God on their account. My only regret is, that the schools are at present in so low a condition, for during the past year our number has been only five or six boys and young men. The present occasion of our depressed condition is want of funds—boys we can obtain to any number almost, but I have been unwilling to enlarge the number, not knowing how I should be able to support them; other reasons have also contributed to keep the school low, but these are now in some measure removed, I hope therefore, that the importance of this institution will commend itself to friends at home, and that the aid we need will be liberally rendered to us. Hitherto I have not applied any of the funds sent out for Intally to the Hindu English school, but only to the Christian boarding school. If any one will give to the former, it had better be entered thus: for the *Intally Mission School*; or the latter, the *Intally Christian Boarding School*. I am, however, more anxious for donations to the boarding school than to the other.

A F R I C A.

FERNANDO PO.

It is with feelings of pleasure and gratitude to God we announce the safe arrival at their destination of our dear friends Mr. and Mrs. SAKER, and Mr. WHEELER. Mr. and Mrs. SAKER reached Clarence on the 29th of December, and Mr. WHEELER on the 10th of February. In both cases the voyage was prolonged beyond the usual period. The letters given below present on the whole a very cheering account of the condition in which our brethren found the mission. From the packet of letters which has arrived, we give the following details. The first two are from the native teacher, JOSEPH FULLER, and the deacons of the church at Clarence, dated respectively February 17th and 22nd.

Fuller's letter.

Your kind and affectionate letter came safe to hand by the present brother, who has come forth, we trust, with all his heart, to labour for Christ. You have in your letter acknowledged all my letters written in times of our distress and sorrows, and indeed, we may say, they were many; but we can now say, in the language of the Psalmist, "The Lord heard us in the time of trouble, and has now sent us help from the sanctuary." It was on sabbath day when I received a letter from dear Mr. Saker, notifying his safe arrival; and, oh, how I felt it was something like life to the dead. You can just form an idea of our

feelings when placed in such distress, and just at an unexpected time, to hear our sorrows are now removed, for our help has come; and then, again, with joy, a few days after, Mr. Saker and myself arrived here from the continent to welcome an unexpected brother to these shores; these are mercies and favours which our tongue will never be able to acknowledge, and instances of divine blessing shining forth out of darkness. The tidings which will be conveyed to you respecting Cameroons are indeed cheering and encouraging; and, although I look at Isubu with the greatest sorrow, yet I rest assured, that that gospel which has been so faithfully preached and watered with the precious lives

of his faithful servants, will not be in vain, but shall accomplish that whereunto he has sent it; and while I witness the Dualla tribe embracing the truth, I look upon it with exceeding joy, as indications of God's blessing being poured out on us. In the heart of the Isubu, I may say there is some fear; for while there are some who speak evil of the truth, there are some who are afraid to do so; yet there is nothing that we can look upon with any portion of joy. I now hope that the beloved friend and brother who has now come forth, may have strength equal to his day, and be made eminent to the growth of the church over which he shall feed. I cannot write you much now about any great work that has been done, but my only prayer is, that I may have sufficient strength to do that which is committed to me to do. I have often felt that God has greatly honoured us in making us his servants, while we are so unworthy of such; for there are holier men than we are, and men of greater talents, yet they are not called by him; but such as we are, feeble and imperfect, yet we are called the vessels of the Most High. Oh, that we may feel this more and more; and I am sure it will humble me more, and make me think less of myself.

The deacons' letter.

I received the kind letter which you addressed to me, in behalf of the church, with much pleasure.

I am quite unable, sir, to express to you, the feelings of gratitude which I felt when I saw Mr. Wheeler, who brought the letter to me; and when I know that he was sent here to fill the place of our late pastor, Mr. Sturgeon, it revives my spirits and the spirits of all the members.

For more than four years we have prayed that God may look upon our affliction, and send us one who may go in and out with us for a few months.

Mr. Saker having left us twelve months

ago, and Mr. Newbegin dying so soon after from that time we were much troubled by the ungodly wishing that we may be left without the gospel; and with joy they sent us the Baptist Magazine, I think for July, 1850, where it said it was in vain for us to call for help. That word sink our spirits very much, and we begin to fear; but at the same time we remember the words, "Be still, and know that I am God!" In that voice my spirits are cheered, that I am sure somebody will come, and I believe the gospel of Christ will not leave us. We strengthen each other upon that faith, and likewise in public, (tell it) to all them that love the gospel; they too rejoice to hear it, and was cheered. In that magazine, which I mention, the enemies rejoice that no minister is to come here again; every one of them begin to choose the mission property they are going to buy, and there was great joy among them about the failing of the missionary; they don't expect to see Mr. Saker any more. They were very sorry, but we rejoice to see him very much.

O how glad we are to see Mr. Wheeler, who is sent to labour among us. He landed on our shore on the 10th of February. That very day we having a deacons' meeting with Mr. Saker; he was just praying that God may send forth more labourers into his vineyard. We had been designing what we had better do with the great work that lay before us, at the same time, we don't know that a vessel has anchored in the harbour. The conclusion of our meeting that morning, we see Mr. Wheeler on the shore. Oh, what joy it is to our minds to see that the good people in England still remember poor Africa, and to see another missionary willing to come to our unhealthy clime. O may he be a blessing to the church and congregation.

In behalf of the church, we remain, dear sir, with respect and affection, in the love of Christ,

JOSEPH WILSON,
WILLIAM SMITH.

On the 20th January Mr. SAKER thus writes from Bimbia.

We were mercifully preserved through a long passage of nine weeks. It was in most respects a very pleasant passage. We touched at Cape Palmas, and Akrah, and landed at Clarence on sabbath day, the 29th of December, about two o'clock. Truly it was a day of joy to me and our people.

The condition of the church is generally much better than my fears had predicted. A few bad cases we have had to do with, together with a few who are cold; but the fervent piety of the many really rejoices my heart.

The property generally has been preserved, and the various accounts of the three

places are, so far as I can see at present, more satisfactory than I expected.

On Tuesday last I came over here in our open boat; we were favoured by a good breeze, and made the passage in eight hours. God kindly shielded us from the burning sun by his light clouds. Yet it was very hot. The only ill effect following this the first exposure was a day's headache.

Here at Bimbia I have had two days over the books, and am in a labyrinth. I cannot see my way through it yet.

The buildings are much decayed, and have been too much neglected. Some are in ruins, and must come down; I have no use

for them: some must be repaired. I have already begun to repair and re-thatch the printing office. The falling buildings *may* supply me with sufficient material to repair such as must stand.

One thing deeply grieves me here. My sainted brother Merrick laboured and toiled here, even to giving up his life, to translate and to print the word of life for the Isubu. Judge of my feelings on walking into the printing office to find it decaying for the want of a few mats; and the sheets already, and at such a sacrifice, printed, now left a prey to insects and dust. Then in the binding room, sheets of scripture, cuttings of

paper and dirt, the collection of months, all heaped together or scattered over the room in wild confusion. I sat down and wept! but not long. I soon resolved on the following: to collect as many sound copies of each book as possible, sheet by sheet, and send home to you all that we do not want now, and shall then beg of the committee to bind them for us; we cannot do it here now. We will bind only for our present wants. Already I have selected 200 of John's Gospel, 200 Matthew's Gospel, and 130 Genesis. Fuller, I hope, will do the rest before I return. To-morrow I go to Cameroons, and return here afterwards.

With respect to Cameroons, our brother SAKER writes on the 30th January:—

Here I find every thing in valuable order. The cause flourishes. The two Mr. Johnsons have done well, and God has blessed them. I have just married some of the

people, and to-morrow morning I shall baptize three. Several others are very anxious to follow the Lord.

While on his way to Bimbia, Mr. SAKER was recalled to Clarence by the sudden illness of his wife. After a very exposed and perilous passage he reached the island. Mrs. SAKER was a little better, but very ill. After that she gradually improved, and at the date of the following letter, Jan. 22, was able to walk about the house. Still our brother's fears were many.

I think I have now time enough to write you another half sheet, to supply some additional news.

I have great pleasure in saying, that since my return I have most unexpectedly found a manuscript copy of Mr. Merrick's Isubu Grammar, more perfect than I expected even existed. This is so valuable that I resolved to print a few copies of it, and then send you the manuscript. I have also found at Bimbia many copies of Matthew's Gospel not bound. I remember to have told you it was nearly out of print. This I had from our late brother Newbegin and can only account for it from the fact that I found them not with the other books. I have examined all the work now in type at Bimbia, and find I can print from it with very slight corrections. The first sheet of the Acts I have already prepared; and have only waited for molasses to make our rollers with. This is now come, and in a few days I hope the press will be at work. I have received by Mr. Wheeler the printing paper kindly supplied by Messrs. Smith.

Last week two young men, recent importations to this island, and who have received an education at Sierra Leone, came to me requesting employment, one as a school-master, the other as clerk or otherwise. I examined them carefully, and was much pleased with their proficiency. I resolved to employ them for a while, and consulted with the deacons and Mr. Wheeler about trying one in the school. But the school could only be attempted under Mr. Wheeler's personal inspection. This he was most willing to do, and last Monday the school was begun; and our brother Wheeler seems much pleased with him thus far. The other lad I tried with the types. In a few days he learnt sufficient to begin composing; and I now enclose a proof sheet, taken hurriedly from his work. This will also show, that if I am spared I shall very soon carry out my resolution of printing the Grammar. The character of both seems good. I hope one will supply the place of S. Fuller, whom I deeply regret to have lost.

In a letter dated February 29th, Mr. SAKER enters more at length into the condition of the mission. The work of God seems to have made large progress at Cameroons. That portion of our brother's letter will be read with lively interest and joy. He says,

I hope I may say, we are already in an improved state at Clarence. The Lord will, I hope, revive us, and cause us to rejoice. My return has already stayed the open oppo-

sition to our brethren, in their holy endeavour to keep all in order in the church and congregation. We have had several meetings at my house to investigate the state of some

who have not given much satisfaction. And the result of our inquiry is the dismissal of three of our number, which, added to those separated during my absence, make six. There are two others, who, I fear, will eventually be separated. This being done, we may look forward with hope. There are now five here who seek to join us, of whom we have reason to hope well. Three are already accepted. Next Tuesday we expect to be able to accept the other two. Our congregation has improved much within these six weeks; many who, through fear or shame, forsook the Lord's house are now returned. The sabbath school is again flourishing, and the infant school has throughout been well sustained. The steadiness and earnestness of our deacons, during my absence, is worthy of all praise. I hope next week to be able to leave my wife once more while I visit Bimbia, and complete my business there. As early as I can I shall arrange for a permanent stay, dividing my time between the two stations. Next Tuesday, the church will, I expect those brother W. as pastor, then my bond will be broken, and I shall soon leave him.

Cameroons.

Respecting Cameroons, I have much to say. I was somewhat prepared to hear and see the improvement in many respects among the people. But some things I could only know but by personal examination. I received a truly Christian welcome from a large number, and was soon surrounded by many inquirers who had long been hoping and praying for my return. Morning and evening the attendance was less than formerly; the same when the sabbath came, yet we then had a house nearly filled. At intervals I held long examinations of those inquirers whom Johnson most approved. I saw not less than twenty of each; and some were away in the country. Fifteen of those I hoped well of in Oct. 1849, and who have endured painful trials since, and through all have exhibited the Christian spirit, gave me now the highest satisfaction, and I resolved to baptize five; the others I left till my next visit.

The baptisms.

On sabbath morning, the 2nd of February, we assembled at six in the morning in our chapel, which was soon filled. I read, and explained to the multitude, some of the scriptures respecting the institution and design of baptism. I then addressed the candidates and exhorted them to steadfastness. After prayer we left the chapel for the river. The candidates and a large company of inquirers followed me down the hill, while nearly 200 spectators took their station on the bank overlooking us. We prayed again and then baptized. And truly on that occa-

sion it was proved that Dualla is changed; as universally they express their joys and sorrows only with heathen noise, yet here was no noise save the sobbing of those whose deep feeling could not be repressed. The tears rolled down many cheeks that day, who have not been accustomed to weeping. Many said, "Baptize me too." We once more expressed our thankfulness to God, and then returned to the chapel yard, singing a sweet song as we ascended the hill. The congregation then assembled in the chapel, and Mr. Johnson commenced another public service. We were all soon in our places, and I then preached to the multitude from Matt. xxv. 13: Tatta so, ebanja o si beano bu bunza na e ponda muna motu a mendi no po. In the afternoon we received the newly baptized into our little church, rejoicing in these and hopeful for yet greater numbers.

One young man we have thus received is a slave, the other is a prince. Three are females, each in years.

Persecutions endured.

A few months since, our congregation was severely tried and persecuted. The evident changes wrought by the gospel stirred up the hatred of not a few, and they determined to prevent a further attendance at the chapel. This was not enough, for many would still go, and at last the chiefs assembled to deliberate what to do; at their third meeting it was resolved to destroy entirely the mission station and kill all the teachers, male and female, together with all who would persist in going to them. The whole plan was laid, and the night fixed on. But the principal chief was uneasy, for a young prince who had for three years attended and loved the gospel could not be detached from Johnson. He called the chiefs and stated his difficulty, and it led to a delay, that means might be formed to separate him from the mission yard. A special messenger was despatched to bring from Bimbia the sister of this prince. She was instructed to go to my house, and by every possible argument try to induce him to leave. He heard her out, and then in turn preached to her the word of God, and pleaded earnestly with her to forsake the world. She saw that her mission would fail, and as a last word, said to him, "If you do not come home to us, then you will die with the white men, for tonight they mean to kill all here." This at once opened his eyes to his danger, and his noble reply was, "Well, if they wish to destroy the gospel they cannot, and they shall not kill the missionaries till they have killed me; we will die together! I now see why you are sent here; go to the chiefs, and say, I will not leave the gospel of God." When the chief heard this, his heart failed him, and he said, "I cannot do any more, that young man must not die." There was policy in this; the youth's father is king of a large country in the interior,

his mother was daughter to the old king of Cameroons, and consequently cousin to the present chiefs, and to have destroyed him would have led to a serious war. This turned the scales, and disappointed of their prey, they said, "let the white men live." All this soon after came to light, and our dear brethren gratefully own God's goodness in protecting his servants in the greatest dangers. That young man* has long been a faithful preacher to his countrymen, and persecution has made him bolder still. But opposition did not cease,

* As the prince must have an English name, I have called him Thomas Horton. He is engaged in teaching every day.

numbers were put in chains and cruelly beaten; twice Johnson rescued a woman from death, and it would tire you to hear a detail of the varied sufferings endured for the gospel's sake. A result was the faithful cleaved together, and others were afraid to join them; still nearly a hundred will attend regularly. This season of trial has now nearly died away. Another prince I must baptize at my next visit, two others are since my visit in daily attendance, and a large number are now seeking the truth.

This, dear brethren, is a long tale, but I cannot tell you half, nor the joy I feel that God is making his own word thus to grow.

We close this packet of correspondence, the interest of which will be a sufficient excuse to our readers for its length, by communicating the following letter from Mr. WHEELER, conveying an account of his voyage, and of his first impressions of the work to which he has courageously given his life. It is dated Clarence, February 18.

The Voyage.

I take the earliest opportunity of writing to inform you, that through the good hand of our God I have arrived safely here. Like Mr. and Mrs. Saker, I had an unusually long passage. Except, however, the first fortnight, it was a very pleasant one. We were fourteen days getting out of soundings; most of that time the winds were very adverse, and the weather unusually rough, even to the crew. I was soon prostrated by sickness, when we had left the Mersey. But after the first week began quickly to pick up, and soon it was remarked that I was evidently better than when I came on board, although I was well enough then, I judged. We sailed out of the river about noon, Saturday, Dec. 7th, and landed here early in the afternoon of Monday the 11th inst. The passage, though long was both pleasant and very beneficial to my health, for I had certainly got stouter, and I had been able to fill up my time with useful preparatory reading, so that it was far from tedious. There was much also to interest me in the crew. After the three first Sundays, when the weather was not too rough, we had a morning service regularly, and prayer and reading in the cabin every evening. Seven out of fourteen of the crew had been under Sunday school instruction, and as I found various opportunities of conversing with the men, I had a great advantage with these seven, in having something to work upon.

There was generally a very attentive spirit, and there was much kindly feeling shown when I left the vessel, and not the least from the captain.

I found the captain a gentlemanly and intelligent man; one who had had a religious training from pious parents, and on whom I

hope it will not be eventually fruitless. I have reason to be thankful that I was favoured to sail with so good a ship's company. And I cannot but entertain the hope, that my sailing with them may, through the blessing of God, be beneficial to them, although conscious that my endeavours to be faithful were very defective. After so rough a commencement to my voyage, and remembering that the vessel was loaded at the bottom with gunpowder—too hastily, and somewhat carelessly shipped, just at the last, I have cause for great thankfulness that no ill happened to us, and that I have arrived safe and well, in this place.

Arrival at Fernando Po.

My arrival took the friends somewhat by surprise, as the vessel had scarcely been noticed coming in. I was rejoiced to find Mr. Saker so much recovered, but regretted to observe Mrs. Saker's illness. They have welcomed me with the most fraternal cordiality. Longfield House has fallen into a very dilapidated condition during Mr. Saker's absence, and will not be fit for my occupation for some weeks, I suppose. There has been much illness in the town, fatal to several, and much remains, hence the help they can get is much reduced. However, a room was soon ready for me here, and to be thus received at once into the bosom of a well-conducted Christian household, is a most pleasing and beneficial introduction to my mission.

Gladness of the people.

The people soon discovered that the stranger that had just landed was a missionary. I was watched without knowing it; and one after another came dropping in to Mr. Saker's to welcome me. How cheering

and refreshing too was it to join in the worship and praises of God at the prayer meeting, and again, at the church meeting on Tuesday evening. There was a full gathering of interesting black faces. Our coming has much refreshed their spirits, and the simple expression of their thankfulness to God in their praises is very encouraging and touching. I preached on Friday and Sunday evenings to very attentive gatherings. It was a most interesting sight to see the capacious chapel quite filled. It is barn-like, but picturesque in its simplicity and *fragility*, but comfortably benched for the most part. It was both novel and affecting to me to see so many natives from the continent, sixty or seventy dark men, simply clothed about their loins. I was yet more pleased to see them at the school, one large class of them, Mr. Joseph Fuller (who is at present here) is teaching in Isubu, they listening with the deepest attention. As Mr. Fuller is about returning to Jubilee, he preached in the morning, and I heard him with much interest and satisfaction.

Condition of the Mission.

It is a most encouraging thing, to find that such a church, so tried, so oft and lately so long deprived of a fixed pastor, should have kept up so large and excellent a Sunday school. The closing of the day school is much to be regretted. Some endeavours have been made by the governor and Mr. Lynslager to get a schoolmaster; but it is both uncertain when they would obtain one and *whom* they would procure. I felt, therefore, as the children were exposed to much evil, that I must not delay in doing something preparatory. Two young men, who have been trained at Sierra Leone, having come here the last few days seeking employment, and Mr. Saker, having found one of them possessed of some ability, it was agreed between us that we should give notice on Sunday that we would meet any children who would come on Monday morning. The room, therefore, under Longfield House, was cleared, and opened at half-past six in the morning; between thirty and forty boys and girls attended. We opened with prayer and singing. I tried their ability in reading, and with the assistance of the young man (George Roberts), classed them. I have so far attended to open the school in the morning, and to hear the bible class read, and in the

afternoon to see that all has been going on well, and closed with prayer. Roberts, having been a monitor, seems well to understand the system, and manages the children well. We have received good testimony to their moral conduct, and there is much to encourage the best hopes. Should evidences of piety appear, we may see it well to recommend him as the master; in the meantime, he is only temporarily engaged to assist.

The infant school.

I was glad to find that Mrs. Johnson, wife of William Johnson, a member, has kept the infant school. I have twice visited the infant school, and was not only delighted with the good order of the children, their happy faces, their bead-like and shining eyes, but also with the correctness with which several, from six to nine, could read in the Testament; it would shame many in England.

The native church.

Mr. Underhill's letter to the deacons and church has been read at the meeting of the members, and preliminary steps taken for my reception and induction as their pastor.

The church will evidently require much attention as well as the town generally. The continuance of the work, and its future extension in the island, and its becoming, as we should desire, a nursery for native teachers, will, under God, much depend upon a faithful and successful pastorate. The only encouragement I can find is out of myself; "my sufficiency can only be of God;" I am supported by knowing that I have and shall have the prayers of yourselves and many Christian friends in England; that in answer to them I shall be made an example to the flock, kept from any real evil, watch for souls as one that must give an account, do the work of an evangelist, and be an instrument, in the hands of God, of establishing, strengthening, and building up this people in their most holy faith. We must not, however, be impatient for numerical increase. There has been necessity for weeding the garden, and I am afraid much remains; still there remains much to encourage and cheer me in looking forward to the future; and I hope I shall be helped and spared long enough to give all cause for thankfulness that I have been sent out to this spot.

WEST INDIES.

HAITI.

The following letter of our esteemed brother WEBLEY, dated Jacmel, April 7, 1851, will be found full of interest. In a previous Herald some striking incidents

illustrative of divine grace were given. Some of the parties only then incidentally referred to are now confessed disciples of Christ. Their union to the church is cause for devout thankfulness, while at the same time our brother and his companions in the service of Christ are abundantly cheered under the privations and trials to which they have been exposed. The want of a suitable building for worship presses more and more heavily on our brother; we earnestly commend his appeal to our readers.

I have now for some weeks past been anticipating the pleasure of giving you a detailed account of the addition to the church of some very interesting persons I have recently baptized. Without any further introduction then I may say that this is my object in writing to you to-day.

Baptism of Félicia Bevrault.

On the 5th of Dec. 1850, I baptized Félicia Bevrault in the sea near "Liverpool Cottage." This young, person although more than twenty years of age, is a scholar and boarder in the mission school; and here, soon after her admission to our family circle, she found true religion. Being naturally of a quiet, unassuming, gentle disposition, we entertained from the first great hopes of her conversion. Our expectations therefore in this respect were not disappointed. For some time, indeed almost from the outset, she seemed to be the subject of divine grace. Little incidents however that occurred from time to time gave evidence of want of decision, and I may say, in some cases, want of Christian principle. Towards the end of the year her whole deportment, her anxiety to become a member of the church, and her depression of spirits on account of hindrances to her baptism, warranted her being brought before the church as a candidate for church membership. The result was that she was received and baptized as above. At first we thought that her family would have renounced all further connection with her. Indeed some of her family did so, whilst for a time the funds for her education were withheld. Her change of heart however, her consistent deportment, and her Christian disposition, soon won back for her the esteem and affection of her friends, in spite of their bigotry and rigid catholic sentiments. She is now therefore a consistent member of the church.

Corinne's baptism.

The baptism of Félicia led to that of Corinne who had been patiently waiting for more than three years to submit to this sacred rite, because her mother opposed her wishes. The evening of Félicia's admission to the church Corinne's mother was present, and was so struck with the solemnity of the occasion that immediately after the service she gave her consent for Corinne to be baptized privately. We took her at her word and as soon as possible made arrangements

for the baptism. Corinne did not wish to be baptized privately. Still as her mother requested it she submitted. Indeed her extreme deference to her mother's wishes seems to have conduced considerably to her consent. As I have often had occasion to mention Corinne's name in my letters I need not here give you a long account of her conversion. Suffice it to say, that almost from infancy she has been what may be termed a religious child. Mrs. D. one of our members, has often told me that even before the arrival of Mr. Francis she would frequently go to her house and ask her to read the bible to her and to teach her to pray. When therefore the emperor placed her in the mission school as a boarder, her naturally pious feelings and wishes met with a congenial element and soon so developed themselves as to give evidence of genuine and eminent piety. The day of her baptism was in every respect a delightful and refreshing season.

The event was so unexpected, had been so long and apparently in vain anticipated, and, as all remarked, Corinne looked so happy and so heavenly, that we could none of us contain our overflowing spirits. We almost wept for joy. Before day-break on the morning of the 26th of Dec. Corinne, Félicia, and some others went on before us to "Liverpool Cottage," and when Mrs. W. and myself arrived at about seven o'clock, we found nearly all the members assembled under the shed in front of the cottage. Here we held a short prayer-meeting before descending the hill which leads to the bay. Corinne, dressed in a white muslin dress, then headed the procession which proceeded down the hill to the water side. Here we sang a part of the hymn composed by Adolphe Monod,

Que ne puis-je, ô mon Dieu! Dieu de ma délivrance,
Remplir de la louange, et la terre et les cieux
Les prendre pour témoins de ma reconnaissance,
Et dire au monde entier combien je suis heureux.

After this, one of the members offered a short prayer, and, after reading the account of the eunuch's baptism by Philip, we went down into the water and I baptized her.

Another baptism.

The pleasure experienced at this baptism was considerably enhanced by the public baptism in the Grande Riviere of Mr. Dorvelas Dorval in the afternoon of the same day. This young man was from Gonaïves in the north of the island, and was brought to

a knowledge of the truth through the instrumentality of Miss Howard, a valued female American missionary. The original, together with a translation by Mrs. Webley, of his experience at the church meeting, and his address at our missionary meeting at Port au Prince, I have copied and enclose.* From these you will learn how he became a convert to the faith of Jesus and what were his motives for coming to Jacmel to receive believers' baptism. Here therefore I shall only take up those points which he has omitted in his experience. Previous to his conversion he was an avowed infidel, and seems to have introduced himself into the mission family at Port de Paix more to gratify his social habits than to gain instruction about religion, which at this time he appears to have held in the most profound contempt. He is, I think I may safely say, the most clever, intelligent, well-informed young man I have met with in Hayti, and now those talents, of which you will form some idea by his address as well as from the fact that several of his essays on slavery have been published in France, and that, in addition to this, they have gained for him a valuable present from the American Anti-Slavery Society, have now been sanctified by divine grace, and are henceforth to be consecrated to the service of Christ. I have engaged him as a school-master for our long projected boys' school, and trust that ere long he will remove from Gonaïves and take up his residence amongst us. I am now awaiting a reply from the Society of Friends to whom I have written on the subject. His chief anxiety, however, is to become a missionary of the cross. Should we succeed in raising funds for his support as a school-master, he will here commence a course of studies with a view to the ministry. Under these circumstances could not the Society assist us with a part of his support? I have engaged him for 300 dollars Spanish per ann. and expect that for the first two or three years the Society of Friends will grant us the half. If the society could help him with a view to his becoming an assistant missionary, it would relieve me of considerable anxiety, as I have proposed to become responsible for his salary. His baptism created considerable excitement in the town, and his address at the ordinance was listened to with great attention. The following sabbath I had the pleasure of receiving him and Corinne to the fellowship of the church.

The missionary's joy increased.

At the occasion of Corinne's baptism Mr. R., one of our members, prayed that he may soon have the happiness of seeing his children follow Corinne's example, and on the 5th of March he had the unspeakable pleasure of knowing that his prayers had been answered.

* This we hope to give in a subsequent Herald.

That day called us again to the water side to baptize his eldest son, a lad in our school of about fourteen years of age, and a female servant of about the same age. The lad dates his impressions to the anxious pleadings of a pious mother who was baptized about three years ago, and who ever since has been labouring for the conversion of her children and her relatives. Nor have her labours been in vain. For on the 28th of Feb. 1849, I baptized her eldest daughter, and on the 27th of Feb. 1850, I baptized her sister, whilst on the day stated above I baptized Déogène her eldest son, and Nelsie her servant girl. She has three other children of whom we hope two are the subjects of divine grace. Some of the members, however, think them too young yet to join the church as one is only about five and the other about seven years of age. Still none entertain a doubt of their piety. Doubtless many causes have contributed to bring about the conversion of these young and interesting children. They have had that most invaluable of all blessings—pious parents, whose instructions have been fostered and seconded by those of very faithful and zealous school teachers. Perhaps too the preaching of the truth has in some humble measure contributed to their decision for God, whilst in all cases it must be remembered that that decision is in answer to importunate pleading with God. Oh! the value of frequent and believing prayer.

The mother-in-law of Eliacine.

You will doubtless remember that I wrote you a short time since of the conversion of Eliacine's mother-in-law, and now I have the pleasure of adding that on the third of the present month I baptized her in the river near the habitation on which she resides. Just before sun-rise I set out on horse-back, accompanied by four females and one male member of the church, for the habitation called Mont Plaisir. We arrived at about nine o'clock and found the family all waiting for us. After a prayer meeting at the house we descended the hill to the river near the road side, and which runs between two chains of mountains. Here we began by singing,

Un nouveau combattant vient d'entrer dans la lice;
Un nouvel ouvrier se joint à nos travaux,
Un esclave nouveau commence son service,
Un nouveau marinier vient essayer les dets.

Never perhaps before did those mountains re-echo with the praises of Emmanuel and never before did the greater part of those who were present, to the number of perhaps fifty, witness a Christian baptism. The ceremony produced a good effect. Eliacine's brother was moved to tears. He had hoped to have been baptized too, but he is not yet married and therefore could not. He says now that he is very unhappy, and I assured him he would find no rest until he had married one wife and renounced the other. The

Lord, however, is doing the work for him, first of all in depriving of rest, and then in changing the heart of the woman he happens to like best of two, and which I trust he will soon marry.

Further encouragement.

I am sorry the cousin of whom I spoke in my letter referred to above was not present. She was that day, I believe, in town. We have great hope too of another young person on the plantation, whilst Eliacine's father, who has so long resisted every overture of mercy, seems now to be seeking the salvation of his soul. The baptism, which so far from opposing he facilitated, has produced a great impression on his mind. Last sabbath he was in town and was present at both services. I find too that he has been talking to several persons about the ceremony. A singular conversation took place between him and the husband of one of our members, a conversation which is the more remarkable, because the latter was an infidel a short time since, if indeed he is not so now, and was therefore opposed to our mission labours. "Why," said the latter to Eliacine's father, "I understand that you have had a baptism on your plantation, why did you not invite me?" "Oh," said he, "I forgot it, or would have done so, but stay, I am only waiting to understand more fully the gospel, and to feel more repentance for sin, and I hope to be baptized too, and then I will invite you!" "Oh," said Mr. D. "my wife only told me about your preparations for your company, she told me nothing about your weeping for your sins." Of course this was said in jest, but it is pleasing to be able to add that he assumed a very serious air when he remarked: "I am very glad to hear it, my friend, you are in the right road, and I hope you may continue in it." What an unspeakable blessing it would be could we see these two men converted! how many prayers would

then be answered! how many hearts would then be comparatively free from sadness.

Many inquirers.

Lastly, I am happy, oh! how happy, to inform you that we have now from fourteen to sixteen persons inquiring the way to heaven, that we entertain no doubt of the piety of several of them, and that we hope that my prayer on new year's eve, that God would double the number of members this year, will perhaps be answered. Our school too is going on well, and has now increased to 103 scholars. A report of the school, printed here, I enclose.

The chapel.

Surely our beloved friends at home will be encouraged to aid us in raising funds for our chapel, when they learn that the Lord is crowning our efforts with success abundant and so undeserved. We watch with grateful hearts their movements to extend the cause of Christ in other parts, especially in India, and we bid them God speed; but we trust they will not forget benighted Hayti. I sometimes think that the churches of Christ at home have never yet fully calculated the amount of their responsibility for having so long neglected so promising a field of labour as this. From the depth of our hearts do we thank them for their past sympathy and liberality, and most earnestly do we still ask them to raise us funds for a chapel, the need of which we feel every day. As yet we have only raised about half the estimated amount, and are anxiously looking to that "Queen of the World," as Mr. Dorval calls our beloved England, for the rest. "The Lord loveth a cheerful giver," and we trust there will be many who will cheerfully give, who have not yet given, and upon whom Jesus waits to shower the blessings of "that love which passeth knowledge."

TRINIDAD.

SANANNA GRANDE.

The following letter from Mr. COWEN will be perused with much interest, and at the same time excite in the minds of our readers emotions of pity and joy,—pity at the darkness by which our brother is surrounded; joy, that the gospel has even there shed its bright rays over the path and closing scenes of the poor old African. May our unwearied brother be permitted to see many others rejoicing in the light. Notwithstanding the sickness prevailing around the station, the health of the mission family had been graciously preserved. Under date of April 8, 1851, Mr. COWEN writes:—

The quiet of a whole neighbourhood for a mile round is sure to be disturbed where a death takes place. The people flock from quarters to wake the corpse that most likely

died from the most cruel and barbarous indifference and neglect when suffering from sickness. They seize upon such occasions with savage joy, in order to have a night of

drinking and debauchery. On such occasions it is no uncommon thing to see the parents drunk while the child lies dead, and the same with the other relations of life.

(To be continued.)

JAMAICA.

Since our last reference to this island many letters have been received from our brethren, giving in considerable detail the particulars of the distribution of the grants from the Cholera Fund. A large number of orphan children have been preserved from starvation, while to many poor widows and aged people, whose relatives have been carried off by the fearful scourge, the assistance rendered has been of the highest utility. Some grants have also been made to our brethren themselves, whose sources of subsistence had largely failed, and in some instances entirely dried up, from the same cause. This was deemed a legitimate application of the funds entrusted to our care, and one that would approve itself to the churches of Christ from whom the gifts have come. The considerable balance still remaining will for the most part be devoted to the support of such of our brethren whose resources the cholera has most painfully affected. Instead of extracts from their letters, expressive of their grateful feelings for the kind interposition of British Christians, we give the following joint resolutions of our brethren:—

1.

At a meeting of baptist missionaries, held at Kettering, Jamaica, Feb. 27, 1851,

It was resolved,—“That the heartfelt thanks of this meeting be returned to the Committee of the Baptist Missionary Society, and to British Christians, for their prompt and generous sympathy and aid afforded to them and to their people under the pastoral care, who have suffered so severely from the ravages of cholera. They beg to assure them that this manifestation of their continued regard has greatly cheered them in their sorrow and affliction; and that they are not without strong reason for hoping that this awful visitation will be sanctified to the good of the churches and the population generally, while they earnestly pray that the God of all grace will return their liberality by bestowing upon them his richest spiritual blessings.”

BENJAMIN MILLARD, *Secretary.*

2.

At a meeting of the ministers and delegates from the churches in connexion with the Baptist Western Union, held at Mount Carey, on the 9th day of April, 1851,

It was resolved,—“That we hereby record on behalf of the churches in this union, the expression of our heartfelt gra-

titude to the Baptist Missionary Society, and those kind friends in England who so generously and promptly sympathized with, and aided us in, the late afflictive dispensation of Divine Providence, which has swept away so many of the members of our churches, and of the inhabitants of this colony generally. Whilst we mourn over the loss we have been called upon to sustain in the death of nearly 2,000 of the members, and 4,000 of the hearers at our various stations, we feel cheered amidst our affliction by the proof of continued interest and kindly feeling displayed by British Christians, in the readiness with which they have contributed to the fund for the relief of those who have been distressed by the ravages of the awful pestilence. We trust that such noble generosity will not only tend in some measure to relieve the affliction of sufferers, but will be esteemed by those who have been mercifully spared, an additional cause for thanksgiving to that God who has put it into the hearts of His people to remember the afflicted in this distant land, and to administer to their necessities. We earnestly pray that the solemn visitation may be extensively sanctified to the awakening of careless sinners and to the revival of the churches; and that the liberality of English Christians may be returned by an abundant supply of the richest spiritual blessings.”

(Signed) JOHN CLARK, *Chairman.*

It is with regret we learn that under the present encouraging condition of the churches so many of the brethren are constrained to seek relaxation and change of scene to recover health seriously affected by a long residence in a tropical clime, and rendered imperative by the severe and protracted anxieties and labours which fell upon them during the time of trial. Our brethren CORNFORD and

CLAYDON have already returned home. Mr. CLARK of Brown's Town, and Mr. DAY, are also on their way. The anxious thought and the prayers of our friends will doubtless be excited, that the Great Head of the church may speedily appear and bless this portion of his fold.

HOME PROCEEDINGS.

Since we had last an opportunity of advertng to Home Proceedings, Mr. TRESTRAIL and Mr. MAKEPEACE have visited churches in Devon, Somerset, and Dorset, and Mr. UNDERHILL and Mr. SMALL of Benares, have represented the Society through the Norfolk Auxiliary. Mr. TRESTRAIL and Mr. CAREY have also attended meetings in Cambridgeshire. With but few exceptions, these meetings have been well attended, and the contributions have certainly not fallen below the usual amounts.

We have great pleasure in announcing the safe return of Mr. LEECHMAN in good health and spirits, and by last advices Mr. RUSSELL was at Trieste, and may be therefore expected about the 2nd instant. The state of the Mission in India and Ceylon, these brethren assure us, is most encouraging.

Mr. WHEELER has arrived in Africa, after a long but very pleasant passage; and Mr. DAVIS will sail for Ceylon as soon as a vessel offers for that island. It was expected that he would sail the first week in the present month, but the vessel in which his passage was engaged has been taken off unexpectedly, and his going forth may be delayed for a few days. We subjoin an account of the meetings held at Winchester on the occasion of his public designation to missionary work.

On Wednesday last, June 18, deeply interesting meetings were held in the city of Winchester, in connexion with the designation of the Rev. J. Davis (late pastor of the baptist church meeting at Silver Hill) as a missionary to Ceylon. About half-past one o'clock the ministers who were in attendance with several friends, sat down to a plain but excellent dinner, the table being tastefully decorated with flowers from gardens belonging to members of the church and congregation. The designation service was held in the chapel, Silver Hill, at three o'clock, when an attentive congregation listened to a very pleasing description, by the Rev. J. Leechman of Hammersmith, of the field in which Mr. D. expects to labour; and to the replies of Mr. D. to questions put by E. B. Underhill, Esq., one of the secretaries of the Baptist Missionary Society, his reasons for preferring the work of a missionary to the heathen to that of a minister in his native land. These replies were followed by a discourse delivered by the Rev. C. Daniell of Melksham; in which were clearly and impressively pointed out the duty and encouragements of

a missionary of the cross, founded upon the sentiment of John xii. 26. The devotional parts of the service were conducted by the Rev. C. R. Hopper, Wesleyan Association; Rev. C. Smith, baptist; and the Rev. J. Thomas of Whitechurch, independent.

After the service nearly 200 persons partook of tea at St. John's Rooms, and the evening was pleasantly and profitably spent in listening to addresses by E. B. Underhill, Esq., and the Revs. J. Leechman, C. Daniell, C. Smith, C. Hopper, J. Thomas, and J. Davis.

The representatives of the church and congregation presented Mr. Davis with a watch and usual appendages, as a memento of their personal esteem, and a special token of their gratitude for his pastoral services.

The whole service was especially satisfactory to the visitors and the friends assembled, and reflects great credit upon those ladies and gentlemen who engaged in promoting it, and was particularly gratifying to their late pastor, as conveying to him an expression of their sympathy and attachment.

We shall be exceedingly obliged if our friends who, from time to time, so kindly send boxes of various useful articles for the missionaries, would, when they advise us of their being sent, give some idea of their *value in money*. At the end of the year the amount would be considerable, and if reported would

form an interesting item of intelligence. We shall be equally obliged if those friends who have sent such articles since the commencement of the year, would also supply the information we request.

We should be glad too if brethren in the country, who make their own arrangements for meetings, would inform us of them, with the names of the deputation, for we find such information very useful, and we also know it is acceptable to our friends generally. The report of Home proceedings would in this department be more complete than it is at present.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Saker, A.	Jan. 20 & 21.
	CAMEROONS	Saker, A.	Jan. 30.
	CLARENCE	Fuller, J.	Feb. 17.
		Saker, A.	Jan. 30, Feb. 21 and 22.
		Wilson, J.	Feb. 22.
		Wheeler, J. A. ...	Feb. 18.
ASIA	ADEN	Russell, J.	May 14.
	AGRA	Parry, W. & ... } Falkland, T. H. }	March 26.
	BARISAL	Page, J. C.	March 15.
		Sale, J.	March 10.
	CALCUTTA	Leechman, J.	March 23.
		Russell, J.	April 7.
		Thomas, J.	April 8, May 19.
	COLOMBO	Allen, J.	April 14.
	DENAGPORE	Smylie, H.	March 17.
	INTALLY	Pearce, G.	April 7.
		Russell, J.	March 25.
	MONGHER	Parsons, J.	March 28 & 31.
	SAUGOR	Phillips, T.	April —.
	SEWRY	Williamson, J. ...	March 29.
BAHAMAS.....	GRAND CAY	Rycroft, W. K. ...	Feb. 24, March 27, April 14.
	NASSAU	Capern, H.	April 16.
		Littlewood, C. ...	April 15.
BRITTANY	MORLAIX	Jenkins, J.	April 23.
CANADA.....	MONTREAL	Davies, B.	April 15.
HAITI	JACMEL	Webley, W. H. ...	April 7.
JAMAICA	ANNATTO BAY	Jones, S.	April 8.
	BROWN'S TOWN	Clark, J.	March 21, May 7.
	CALABAR	Tinson, E.	March 21.
	GURNEY'S MOUNT	Armstrong, C.	April 10.
	HOBV TOWN	Henderson, J. E. ...	March 22.
	KETTERING.....	Merrick, E.	April 11.
	KINGSTON	Oughton, S.	April 28.
	LUCEA	May, J.	April 24, May 8.
	MONTEGO BAY	Hands, T.	April 21, May 7.
		Vaughan, S. J. ...	April 21.
	PROVIDENCE	Henderson, G. R. ...	March 25.
	ST. ANN'S BAY	Millard, B.	March 25, April 17, May 9
	SALTER'S HILL	Dendy, W.	May 3.
	SPANISH TOWN	Phillippo, J. M. ...	April 26, May 13.
	STEWART TOWN.....	Dexter, B. B.	March 26.
	STURGE TOWN.....	Hodges, S.	April 22, May 8.
MALTA		Leechman, J.	May 12.
TRINIDAD	PORT OF SPAIN	Law, J.	May 12.
	SAVANNA GRANDE	Cowen, G.	April 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at George Street Chapel, Plymouth, for a case of clothing, for *Rev. A. Saker, Africa*;
- Friends at Trowbridge, for a box of clothing;
- Ladies, Turret Green Chapel, Ipswich, for a box of clothing, &c., for *Colombo*;
- Mrs. Booth, Coventry, for a package of magazines;
- A Friend to Missions, for a parcel of magazines, for *the Bahamas*;
- British and Foreign Bible Society, for a Hebrew Bible, a Greek Testament, and a Cinghalese Bible, for *Rev. John Davis, about to proceed to Ceylon*;
- British and Foreign School Society, for a grant of school materials, for *Miss Harris, Haiti*;
- Mrs. W. W. Nash, for sets of the "Athenæum," "Gentleman's Magazine," and "Evangelical Christendom."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of May, 1851.

£ s. d.		£ . s. d.		£ s. d.
	ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		Deptford, Lower Road—	Collumpton—
	Annual Meeting at Exeter Hall, additional	1 0 0	Collection and Sunday School Contributions	2 8 6
	Annual Sermon to Young Men at Poultry Chapel, Collection	4 12 7	Do., Sunday Schools	0 4 0
	Less expenses	4 12 6		2 4 6
		0 0 1	Eldon Street—	Culmstock, Prescott—
	Bloomsbury Chapel	115 11 2	Contributions	1 0 0
	Bow	7 0 6	Less expenses	
	Camberwell (including donation £50)	86 10 2		
	Church Street	5 0 0	John Street	8 5 8
	Drayton, West	2 5 2	Prescot Street, Little—	20 0 0
	Eldon Street	2 12 7	Sunday School, for <i>Native Preachers</i>	0 12 2
	Hatcham	3 2 0	Stepney College Chapel—	
	Hawley Road	2 5 0	Contributions	2 1 0
	Hoxton, Buttesland St.	2 12 0	Walworth, Lion Street—	
	Mazepond	15 0 0	Female Auxiliary	30 0 0
	New Park Street	17 5 1	Walworth, Horsley Street—	
	Salter's Hall	10 0 8	Contributions	1 16 0
	Stepney College Chapel	1 17 0	Do., Sunday School	4 8 3
	Tottenham	7 1 7	Do., do., for <i>Native Preachers</i>	0 9 6
	Walworth, Horsley St.	8 8 10	Proceeds of Lecture	1 0 0
	Annual Subscriptions.		BEDFORDSHIRE.	
	Allen, Mrs.	2 2 0	A. S.	10 0 0
	Giles, Edward, Esq.	1 1 0		
	Gray, Rev. Dr.	0 10 6	BERKSHIRE.	
	Pudner, Mrs.	1 0 0	Wallingford—	
			A Thank-offering	0 5 0
	Donations.			
	S. S. S.	5 5 0	BUCKINGHAMSHIRE.	
	Two Friends, by Tract "Amelia Gale"	3 0 0	Swanbourne	1 1 0
	LONDON AND MIDDLESEX AUXILIARIES.		DEVONSHIRE.	
	Bloomsbury Chapel	7 12 6	Bradminch—	
	Hitchcock, George, Esq., a thank-offering for special deliverance from fire, Psalm iii. 8	100 0 0	Collection	2 8 6
			Contributions	2 13 6
			Budeigh Salterton—	
			Collection	8 10 6
			Contributions	1 3 3
				9 13 9
			Less expenses	0 8 9
				9 5 0
			Collumpton—	
			Collection	2 8 6
			Less expenses	0 4 0
				2 4 6
			Culmstock, Prescott—	
			Collection	1 0 0
			Exeter—	
			Collection, Public Meeting	4 19 0
			Bartholomew Street—	
			Collections	5 4 0
			Contributions	4 19 2
			Less expenses	2 4 0
				12 18 2
			South Street—	
			Collection	1 9 6
			Shaldon—	
			Collection	0 17 0
			St. Hill's—	
			Collection	1 3 6
			Tiverton—	
			Collection	6 1 8
			Contributions	7 19 10
			Do., Sunday School, for "Paul Rutton," Dinagapore	5 0 0
			Uffculm—	
			Collection	0 14 10
			DORSETSHIRE.	
			Weymouth—	
			Collections	7 7 8
			Contributions	7 18 8
			Do., Sunday School	11 11 1
				26 17 5
			Less expenses	0 8 0
				26 9

ESSEX.		Nottingham, Park Street—		Evesham, Mill Street—	
£	s. d.	£	s. d.	£	s. d.
Braintree, on account ...	10 0 0	Contributions, Juvenile	17 13 0	Collection	4 2 0
Langham—				Contributions	1 13 8
Kemp, Mrs., Terling,		SOMERSETSHIRE.		Do., for Africa	0 7 2
A.S.	1 1 0	Bristol, by Mr. George		Do., Sunday School	1 0 0
HAMPSHIRE.		Thomas, on account	27 12 8	Shipston on Stour—	
Jersey—				Contributions	1 3 5
Cornish, Mr. C., for		WILTSHIRE.		Do., for Native	1 2 0
India	2 0 0	Corton	1 6 0	Do., Sunday School	0 10 0
HEREFORDSHIRE.		Warmminster—		YORKSHIRE.	
Lodbury—		Collection	8 10 7	Shipley—	
Edwards, Mrs., Bar-		Contributions	4 13 8	Contributions	13 18 0
gains, by Rev. John		Do., Juvenile	3 1 0		
Walters	5 0 0			NORTH WALES.	
HERTFORDSHIRE.				ANGLESEA—	
Totteridge and Whet-		Less expenses ...	16 5 3	Amlwch	12 15 2
stone	3 5 8		0 6 2	Cemaes	0 8 8
KENT.		Wootton Bassett—	15 19 1	Soar	0 7 0
Asford—		Mackness, Mr. J., A.S.	1 0 0	SOUTH WALES.	
Contributions	3 8 0	WILTS AND EAST SOMERSET		GLAMORGANSHIRE—	
Do., for Schools	1 1 0	AUXILIARY—		Caersalem—	
Crayford—		Beckington	4 11 6	Jones, Rev. John	1 0 0
Contributions, Female		Collection	2 6 9	MONMOUTHSHIRE—	
Society	1 4 0	Contributions	14 14 6	Twyngwyn—	
Smith, Mr. Joshua ...	1 1 0	Corsham—		Collection	1 0 0
Sydenham—		Collection	2 4 0	Contributions	2 0 0
Contributions, by Miss		Do., for Haiti			
Viton	1 0 0	Chapel	2 5 0	Less expenses	3 0 0
LINCOLNSHIRE.		Contributions	5 11 3		0 3 0
Burgh—		Norton St Philip—			2 17 0
Contributions, for		Collection	1 1 4	SCOTLAND.	
Native Preachers ...	0 10 0	Contributions	4 16 8	Edinburgh—	
NOTTINGHAMSHIRE.		Less expenses ...	4 8 7	Balance of last year's	
Basford, New—			37 11 0	Contributions	0 5 6
Contributions, Juve-			33 2 5	Leslie—	
nile	4 0 0	WORCESTERSHIRE.		A Friend	0 10 0
Newark	6 8 9	Bedwley	9 0 0		

CONTRIBUTIONS

For the "West India Cholera Fund," received up to June 11, continued from the June Herald.

£	s. d.	£	s. d.	£	s. d.
Chapmanlade	0 8 8	Sheffield, Townhead St.,		Shipley, additional	0 1 6
Evesham, Mill Street ...	0 12 6	additional	1 5 0	West Bromwich	1 6 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, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

HOME PROCEEDINGS.

Meetings of the Committee have been unusually frequent during the last few weeks, business of importance having required serious and prolonged attention. It is a subject for congratulation, however, that though there has been much free discussion, the conclusions attained have in general had eventually the full concurrence of all.

At the first meeting, which was held on the 6th of May, the resolution passed by the subscribers on the 28th of April respecting the superintendency in Ireland having been read, it was resolved that the consideration of the subject be deferred for a month, in order to afford opportunity to any ministers or others who had decided opinions respecting it to lay their views before the Committee previously. At the meeting on the first Tuesday evening in June, a communication which had been received in the interim having been read, the following resolution was passed, after much discussion, *nemine contradicente* :—

Resolved: "That this Committee having carefully re-considered the question of the superintendency, recognize the importance of such an appointment as that instituted by the late Committee.

"They deem it desirable, however, that the party selected to fill the office should be regarded as a Missionary Agent of the Society,—that his residence should be in Ireland,—and that with his visitations of the several stations and districts he should unite the labours of an Evangelist, and embrace every opportunity of engaging in direct missionary work.

"It shall be his duty to encourage and assist the churches and their pastors, —to inspect the Society's schools,—to examine apparent openings for usefulness,—to report to this Committee from time to time on all subjects which may demand its attention,—and to visit this country, under the direction of the Committee, for the purpose of diffusing in-

formation among our friends, and assisting in the collection of funds."

Unexpected circumstances have led the Rev. F. Bugby to decline the appointment. The reasons which have induced him to present his resignation have appeared to the Committee sufficiently weighty to justify them in accepting it. His conduct in reference to the engagement has been perfectly honourable, and the Committee, in parting with him, have passed a resolution strongly expressive of their unabated esteem, and their hope that he will be happy and successful in some other sphere of ministerial labour.

The desire of our late Secretary to engage in direct missionary work in Ireland is likely to be gratified. The station at Athlone has become vacant by the removal of Mr. Wilshere to Waterford, at the invitation of the church there, whose oversight he has undertaken. Mr. Wilshere was not an agent of this Society; but the chapel in which his ministrations were conducted is its property, and he was allowed to occupy it rent free. His support was derived from the fund left in the hands of trustees by the late Mr. Boyce of Bristol, and those gentlemen will continue to aid him at Waterford. The Society will therefore be relieved from any charge in respect to that city, but, on the other hand, unless a minister were placed by them at Athlone, the small congregation which has been collected there would be dispersed, and the chapel left unoccupied. The Committee have accordingly passed the following resolution:—"That Mr. Williams be requested to occupy the chapel at Athlone during the months of July, August, and September next; to take opportunities meanwhile to visit Moate, Ballina, Coleraine, Conlig, Banbridge, Tubbermore, Abbeyleix, Belfast, Cork, and any minor stations to which he can gain access,

and to report to this Committee respecting their state."

Some additional information respecting Athlone will perhaps be acceptable. This town is seventy-six miles west of Dublin, and is as nearly as possible in the centre of the island. Its facilities of communication with other parts of the country are unusually great. The river Shannon, which is navigable seventy miles higher up towards the north, runs through it towards the south-west; and the Great Western Railway from Dublin is to be opened as far as Athlone on the first of August next. The principal road to the province of Connaught, on the west, runs through it, crossing the Shannon here by the only bridge on its course through a distance of nearly thirty miles. The part which lies west of the river, in Connaught, is called the Irish town; the English town, on the east of the river, is in Leinster, and consists principally of one long street, occupying the leading road to Dublin. The population of the town is but between seven and eight thousand, but the population of the Poor Law Union around it is more than seventy thousand. A brisk trade is carried on by means of the Shannon navigation and Grand and Royal Canals, with Limerick and Dublin.

In this town a neat chapel was erected about twelve years ago, principally by the exertions of Mr. William Hamilton, who at that time resided there and appeared likely to collect a respectable congregation. Shortly afterwards, however, ill health led to his removal, and for several years Athlone was practically an appendage of Moate rather than an independent station. The want of a resident minister produced those effects which might naturally be expected. During the three years that Mr. Wilshere has been there some encouraging appearances presented themselves. The church consists, we believe, but of nine members; but the attendance has been for some time uniform, and there are some serious inquirers. Mr. Wilshere has expressed to us his strong hope that something might be done for the station if possible. Since his departure our aged friend Mr. Thomas, who resides ten miles off at Moate, has done his best for it, visiting and preaching on Lord's day evenings, after having preached at Moate in the mornings; but even this, his infirmities do not

allow us to hope that he can continue long. He has however what he regards as good congregations, and there are villages near the town where the occasional visits of a minister are highly prized, and the houses in which he preaches are always full.

A little progress has been made towards the reduction of the debt. A few handsome donations have been received, principally from gentlemen who have been accustomed to aid the society largely. O that the churches were as zealous for the spiritual interests of Ireland now as they were five years ago for the relief of its inhabitants from temporal distress! In the first year in which the famine prevailed, the Committee received in extra contributions £5,333 to apply to the relief of the starving. A smaller sum would now set us free from our difficulties and enable us to present to perishing multitudes the bread of life; and "if any man eat of this bread he shall live for ever." It was honourable to British Christians that in that emergency they came forward so readily: contributions flowed into the treasury unasked from all quarters of the land. Yet this has been the occasion, if not the cause, of our present embarrassments. In that year the contributions for spiritual purposes fell far below the average of many preceding years. In the two years in which contributions to the Relief Fund were made largely, the receipts for spiritual purposes were less than those of the two previous years by £1,768. Here then is the true explanation of our present difficulties. They do not arise from lavish expenditure or indiscretion on the part of the Committee, or indeed from any causes which they could either prevent or foresee. The baptist churches of Great Britain, under the influence of a compassionate impulse, transferred to a fund for the relief of temporal distresses £1,763 which they had previously contributed to a fund for spiritual necessities. Had the Committee done this, employing for temporal relief the money entrusted to them for spiritual purposes, they would have been universally and justly blamed; but their friends and supporters did it themselves, and the Committee could not help it. Some of them sighed, anticipating the result, but they could do nothing to

prevent it. The donors had a right to do as they did; but no Committee could be required to foresee that so large a proportion of their habitual income would be withdrawn suddenly from the support of their spiritual agency to be handed over to them for specific but distinct purposes. Their missionaries needed to be maintained as usual; their current expenses necessarily went on; but £1,763 which they had reason to expect were suddenly withdrawn from their control. It is true that there was a debt previously; but this was in the process of liquidation, and would soon have been extinguished, if nothing had disturbed the arrangements which were in progress.

It may be suspected that there is some fallacy in this statement; but if we look at the matter more comprehensively, it will become indisputable that the cause of the present debt is to be found in the indirect operation of the Relief Fund. That fund has been in existence five years. During those five years the sum total received for General Purposes has been £12,605 14s. 3d. What was it in the previous five years? It was £14,469 5s. 10d. The diminution of the receipts for the spiritual work of the society, has been £1863 11s. 7d. A debt of £1828 4s. 1d. is then more than accounted for.

But what is the remedy? Spontaneous collections made throughout the country with the unanimity with which they were made in 1846, at the time of the famine, would answer for the purpose, and place in the hands of the Committee a balance available for the now pressing wants of Ireland's teeming provinces. But these collections must be both general and spontaneous. The churches must do the work themselves. They must not wait for deputations. The pastors must plead the cause; the deacons must give it prominence; the people must contribute generously. In our best managed societies there is sometimes a sad expenditure of money in gaining money; this must be in the present instance avoided. Why should the country wait for London promptings? Is London so much before the country in religious ardour, that provincial churches can do nothing in such a case as this, till London ministers arrive to excite them? Is it their will that a large per-centage should be subtracted

from their contributions, for travelling expenses, and the expenses of supplying London pulpits, because they cannot act without London stimulus? It would be far more in harmony with our principles if every church would take up the case of its own accord, and remit its voluntary offering clear of all deductions. It was so at the commencement of the Baptist Irish Society. The writer of these remarks was present at its formation. He was at that time pastor of a church in Buckinghamshire, dependent solely on agriculture, when the cry of agricultural distress was rising, which for some years continued to be uttered with far greater depth of feeling than is prevalent now. But he returned home determined to do what he could to assist in the new enterprise. He pleaded for the Baptist Irish Society in villages around, and obtained small but willing contributions, which he transmitted to the Secretary, Mr. Ivimey, year after year, without any deduction. The labour was sweet; and for the sake of its possible influence on some young pastors, such as he then was, he will take the liberty of adding, that a few days ago, looking at the early Reports of the Society, he was startled by the sight of his own name in several of them in connection with places and incidents which he had totally forgotten. Forgive, dear brethren, pastors of country churches, the apparent indelicacy of his referring you to his own example, and urging you to make the same experiment in the year 1851—if it be to any of you an experiment—for many of you have done it to a far greater extent and in a more efficient manner than the writer has ever done. But the advantages of spontaneity in such matters cannot be inculcated too strongly.

The respected pastor of a church in Suffolk has anticipated us. He says, "I wish some simultaneous movement could be made to effect an extinction of the debt. After what has been promised, £10 from each of 160 churches would effect this object. Could not that be obtained?"

"I offered some year or two ago to raise that sum, and think I could have doubled it. We are not this year so favourably situated for extra efforts, as we are thinking of erecting new school-rooms. Still if this plan were thought practicable, I would try to do something."

We shall hope to be able to report next month what churches have taken the lead in the execution of this plan. Ireland is open, more open to the gospel than it has been before for ages. We long to be attempting for its welfare what we have in our hearts. But the debt must be removed first. In a large town, intensely Romanist, there stands a baptist chapel—a good chapel—and a house for the minister to live in. But

there is no baptist minister in the district to inhabit the house, or to preach in the chapel! How long is this to be?

It will be seen by the subjoined account that donations towards the reduction of the debt which were announced last month as promised conditionally, have since been made absolute, and paid to the treasurer.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Joseph Tritton, Esq., London, <i>for the Debt</i>	100	0	0
Henry Kelsall, Esq., Rochdale, <i>for the Debt</i>	100	0	0
S. M. Peto, Esq., M.P., London, <i>for the Debt</i>	100	0	0
George Foster, Esq., Sabden, <i>for the Debt</i>	100	0	0
Robert Leonard, Esq., Bristol, <i>for the Debt</i>	50	0	0
Ditto, <i>for General Purposes</i>	50	0	0
L. M., <i>for the Debt</i>	50	0	0
Mrs. Dent, Milton, near Northampton, <i>for the Debt</i>	10	0	0
C. B. Robinson, Esq., Leicester, <i>for the Debt</i>	10	0	0
Joseph Fyson, Esq., Fakenham, <i>for the Debt</i>	5	0	0
Mr. D. Allender, Bridgnorth, <i>Subscription, two years</i>	2	0	0
Bligh Foster, Esq., Biggleswade, <i>Subscription</i>	1	1	0
Mrs. Gover, Highgate, by Miss Hatch	0	10	0
A Sabbath School Teacher, by Miss Hatch	0	10	0
Chelsea, a Friend	0	2	6
Conlig, Friends, by the Deacons.....	1	12	6
Harlow, Friends, by Miss Lodge	2	1	0
Leicester.—R., <i>Subscription</i>	1	0	0
Leicester, Subscriptions from Belvoir Street, by Mr. J. Bedells	12	0	0
W. A., by the Rev. F. Bugby	0	10	0

Thanks are due also to Miss Hopper of Finsbury and Mrs. Thomas Flint of Maidstone, for parcels of books and clothes.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, 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.

AUGUST, 1851.

MEMOIR OF THE LATE REV. THOMAS TILLY,

OF FORTON, HANTS.

BY THE REV. ROBERT GRACE.

SPEAKING of deceased ministers, an apostle enjoins a grateful recollection of them, saying, "Remember them who have the rule (or, who have presided) over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation," Heb. xiii. 7. And surely those who were faithful servants of Christ and pastors of churches, ought to be "remembered" by those over whom they "presided," and for whose souls they watched and laboured.

The late Rev. Thomas Tilly was such a minister and pastor for many years, and who, though no written memorial of him should appear, would be remembered with sentiments of high esteem by many in Hampshire, among our ministers and churches, with whom he was always ready to unite in every good work; and especially ought his memory to be cherished by the Christian friends at Forton, over whom he presided for the period of thirty-six

years, and for whose eternal weal he laboured night and day, being "instant in season and out of season," as they can testify. That no memorial of his active and useful life should have appeared hitherto, his family lament, and it is in accordance with their wishes that the writer hastens to perform this "labour of love."

Ringwood, Hants, was his native place, where he was born Dec. 11, 1780, and where he spent the days of his childhood and youth. He was blessed with a godly mother, and, in reference to her and his early life, he writes:—"My mother being an eminently pious woman, and having eight children, of whom I was the firstborn, was anxious to bring them up in the fear of God. Her pious care and fervent prayers were not in vain, as most of them became subjects of 'like precious faith,' as that which dwelt first in our grandmother, and also in our own dear mother. Concerning my early years I

need only remark, that 'childhood and youth are vanity.' My advantages of education were few. I was kept close to business from an early age, and was much prone to levity of mind. Yet my mother's influence was astonishing in keeping me from evil. Whether I was in her presence or not, her *fear* was before my eyes, and in seasons of temptation I said, 'How can I do this great wickedness?' What would my mother say?"

He thus speaks of his early convictions, and of the means of his conversion:—"I felt frequent, and sometimes strong convictions of sin; but no powerful impressions remained on my hard heart until I was about nineteen years of age. At that time a regiment of soldiers were passing through the town, and halted there during the sabbath day. A pious man, belonging to the regiment, attended the chapel, and my father invited him to his house to take tea. There being several young persons present, this good man, full of fervour and holy zeal, addressed himself to them on the all-important subject of early piety, and prayed for them in so impressive a manner that several of them were awakened, and my stubborn and rebellious heart gave way. I was melted down. . . . From that time my inquiry was, 'What shall I do to be saved?'"* He adds, "There were five or six of us under the same feelings, and we used often to meet, to read the word of God, and converse and pray together; by which

* This circumstance may, in part, account for the interest he afterwards took in the spiritual welfare of soldiers. The writer recollects that when he was a youth, several soldiers used to attend his ministry, and that he hardly ever omitted praying for them in particular, and that he would occasionally address them from the pulpit. To some of them he was made useful, and one of them he baptized, and received into the church, who, shortly afterwards, from the bloody field of Waterloo, entered upon a world of rest and peace.

means we encouraged each other in the road to Zion." The sequel proved that the work was of God.

On his attaining his twenty-first year, he solemnly dedicated himself to God, and commenced a journal, in which he marked the leadings of divine Providence, his "trials, temptations, mercies, and deliverances." Part of this journal, and a sketch of his life in his own handwriting, dated 1843, are before the writer, and both are very interesting, and would, with his large correspondence, furnish ample materials for a volume of considerable interest.

The day following, December 12, 1801, he left the parental roof for Poole, in Dorsetshire, where he "met with many godly people, and enjoyed many Christian privileges." At Poole there was not a baptist interest, so that he attended, and "much enjoyed," the ministry of the Rev. T. Durant, who had recently become the pastor of the congregational church in that town.

March 28, 1803, was a day to be remembered by him with grateful emotions; for on that day he was united, hand and heart, to Miss Hannah Veal of his own native town. "An event," he says, "attended with innumerable blessings, and a connexion to which I owe much of my happiness." She still survives him, loved by all who know her moral worth, and may the God of her now sainted husband still be near to sustain and comfort her!

In June following, Mr. and Mrs. Tilly and eight others were baptized at Wimborn, within a few miles of Poole, and joined the church there. "But," as he says, "a most important event soon afterwards took place, by which I was quite unexpectedly removed from Poole to Portsea," September 14th. Here he succeeded his cousin (the late Rev. Joseph Ivimey) in business, upon his removal to London to take the

charge of the church in Eagle Street, where that useful and energetic minister of the Lord Jesus laboured till he entered into rest. "Here," he says, "I found myself in a new and most interesting circle. I joined the church in Meeting House Alley, under the care of the Rev. Daniel Miall, whose ministry I found very profitable; and in my new circle I enjoyed much pleasure. The privileges of the church were numerous and edifying; I found 'times of refreshing from the presence of the Lord,' the ways of Zion were pleasantness, and all her paths were peace."

In business Mr. Tilly was diligent and punctual, and God smiled upon his efforts; so that he was enabled to provide for a large and rising family, and to bring them up respectably in life. Twelve children were born unto him, most of whom are still living; seven of them have joined Christian churches, and one of them is a respected and useful baptist minister.

In 1805 Mr. Tilly was invited to exercise his gifts at the conference meetings conducted in the chapel, Meeting House Alley, and in preaching occasionally in the adjacent villages. Similar meetings were subsequently held at Forton, and proved very profitable, and afforded opportunity for the exercise of gifts which otherwise would have lain dormant. It appears to the writer, that if similar meetings were held now, they would be the means of much good in the present lukewarm state of the church. They are just the meetings to bring out those who have talents for usefulness, and calculated to edify. Will the churches give them a trial? Of course, in conducting them wisdom is required, and a judicious pastor—who should in all such meetings preside—may turn them to good account. At Portsea they were the means of bringing forth a goodly number of persons as village preachers,

who were engaged on the Lord's days in villages from two to nine miles distant, several of whom have long been stated pastors of churches. Indeed, a regular itinerant society was formed, and was in active operation for many years; and the writer looks back with pleasure to those days when, with several of his young brethren, he was thus actively engaged. Mr. Tilly was the secretary, and took great interest in this work; and it was through him that a valuable institution was formed at Portsea for the instruction of the young men thus engaged in history, grammar, logic, divinity, &c.

[The church, perceiving that Mr. Tilly had gifts for the ministry, also called him to preach the gospel wherever the providence of God may direct; and in 1807 he commenced preaching at Forton, at that time a dark place, and a military station, where wickedness abounded. For this purpose a small room was opened, and opposition was evinced; Satan thus resisting this aggression upon his kingdom. Subsequently, the late excellent Mr. John White of Gosport, who became one of the deacons of the church when formed, and who continued to fill that office with honour till his death in 1816, fitted up a large store of his at Forton, and which was used as a place of worship till the present chapel was erected, and which was opened January 1, 1812. The church, however, was formed the preceding year, consisting of twelve members, and Mr. Tilly was chosen pastor. He was ordained on the following day, January 2nd, when the Rev. Messrs. Ivimey, Owers, Giles, Miall, Saffery, Penny, and Neave, took parts in the solemn and interesting services; all of whom but the last, the Rev. John Neave, have "finished their course," and received their reward. "This," says Mr. Tilly, "was an interesting period

to the infant church, and also to myself. I was far from being duly qualified for the work, but the partiality of the people, and the warmth of their piety and zeal, together with the blessing of God on the word, made me very happy in my work." At this time there was no episcopal place of worship in the village, but subsequently one was erected near the chapel, and which affected the congregation and the school. Here, however, he continued to labour with assiduity, "speaking the truth in love," seeking the glory of God and the salvation of souls, and laying himself out in the cause of that Redeemer who had done great things for him. Nor were his labours fruitless, for the Lord gave effect to the word preached, so that the church was augmented in numbers year after year. From his own account it appears, that from the opening of the chapel to 1818, a period of six years, nearly one hundred and twenty members were added. In 1813 the Sunday school was opened, and in the year following he opened a room for preaching at Gosport. In 1815 the congregation was so increased that it was necessary to erect a gallery, which was done. At the close of this year, in connexion with the late Rev. John Clay, he hired a large school room at Lake Lane (now Landport), where a good congregation was soon gathered; and in 1820 a church was formed, as a branch of Forton, and Mr. Clay became co-pastor, and was ordained the year following. In 1822 they erected a chapel at a cost of £1,150. Here and at Forton Mr. Tilly continued to labour till the close of 1828, when he made up his mind to leave Lake Lane, and in a letter to the writer dated September 16, 1828, says:—"You will be surprised to find that I am about to resign Lake Lane. I find the people too numerous to be able to do justice to them as their

pastor, and recommend them to look out for a minister and support him. This done," he adds, "I shall then resign, and direct my undivided attention to Forton, where, I am happy to say, the scene already brightens."

Up to this time there had been added to the two branches of the church 354. In a review of his life he says:—"My attention was now exclusively directed to Forton, and which had suffered some loss from my labours having been so long divided. During this year (1829), however, God was pleased to afford some tokens of his favour, by the addition of nine members to Forton." In communications to the writer, January 30, 1830, and May 7, 1833, he says:—"We are getting on well at Forton, the church is happy; our late additions have been a blessing; we have some good gifted men." "We expect soon to baptize at Forton. But we want a revival; we want more religion, and to be more religious—more of the power rather than the form." For some years, it should seem, the additions to the church were not so numerous; but writing to the same, July 29, 1844, he says:—"We had a delightful winter; a good spirit prevailed; the life of religion was enjoyed. Week services were crowded, and the winter passed pleasantly, with some additions. The summer season is not so convenient for our friends. We are looking forward with hope as the days draw in. I regret to say, the churches in this locality are doing very little. In the last four years, in these four churches, the decrease has been more than the increase—a clear loss on four churches of thirty-nine. Forton, in the same time, has added fifty-nine, and lost twenty-three: clear increase, thirty-six. So you see our gain does not make up the loss of the other four

"Lord, revive us!

All our help must come from thee!"

During the greater part of his pastorate, Mr. Tilly's labours at Forton were gratuitous, merely receiving enough to meet the expense of crossing and re-crossing the harbour between Portsea and Gosport with his family. And no weather prevented him from being at his post, unless the passage was rendered unsafe. He was usually, and sometimes his family, at Forton in time for the early prayer meeting at seven o'clock on Lord's day morning, which he conducted, and preached thrice, and then returned to Portsea. He also visited Forton twice in the week, once for a prayer meeting and once to preach. His labours in the ministry and as a pastor, considering his secular and other engagements, were abundant, and he visited his people much oftener than could have been expected, and his visits were prized. There was, indeed, a certain dignity about him which prevented those who loved him from taking improper liberties with him, while he was courteous and kind. Writing to a much younger minister than himself, he says:—"You must maintain a dignity of character, as essential to your reputation. Be watchful, prudent, prayerful, and diligent, and you won't labour in vain." He loved the people of his charge, and was worthy of their esteem, for he lived to do them good; and such was their mutual affection, that if he were called from home but for a sabbath, his absence was deplored, and on his return he received a hearty welcome. Not that he was without his trials at Forton. There were a few unruly spirits there who gave him pain, and interrupted the peace of the church. While some, who seemed to run well for a time, proved false to their profession, "and walked no more with Jesus," which was a source of trouble to him, and to which cases he often refers in his journal and letters. One after

another, too, of those who had stood by and worked with him, and who were "pillars" in the church at Forton, were taken away by death, or removed to other parts of the country, whose loss he deeply felt, but still went forward; and the Lord stood by him, and raised up others to strengthen the hands of his servant, and to help to carry on his cause. "Another drawback," he says, "has been the removal to other places of many of our most active and useful members, who were compelled to leave us to gain support for their families. Forton depended so much on war, that the long-continued peace (he is writing in 1843) compels young people, who wish to settle in life, to leave us; so that we do little more than nurse up members for other churches. In this, however, we have reason to rejoice, that many of our friends have been very useful, some as ministers, and others as deacons, and in various ways, so that we hope to meet them and rejoice for ever together—

"When all the ransomed church of God
Are saved, to sin no more."

"Friends are scattered and separated (he writes September 6, 1833), and the providence of God is mysterious: yet we should be thankful that so kind a providence is over us. It is not in man to direct his own steps, but the bounds of our habitation are fixed, and it is well to possess a good hope of meeting soon in that glorious state, where separation and imperfection are alike unknown."

He was full of work. "In addition to all the cares of business," he writes, "and a large family and the two branches of the church, I found myself connected with the committees of most of the local institutions in the neighbourhood, and was secretary to the home and foreign mission (auxiliaries), our own itinerant society, the anti-

slavery, and temperance, and several other societies; so that my labours were very abundant." But he was full of love and zeal, and every good cause he stood ready to assist. For nineteen years he was Secretary to the Southern Association of Baptist Churches, which office he sustained with credit to himself and to the satisfaction of the association.

At length Mr. Tilly felt it right to give up his business, which he had long desired to do, and did at the close of the year 1836, when he removed his family to Forton. This was a grateful change to him. "I found myself," he says, "in a comfortable little cottage, in the midst of my congregation, having escaped, as a bird from the fowler, from the hurrying cares of business, which had nearly broken my spirits." The great object he contemplated was, that he might devote the whole of his time and energies to the work of the Lord, and his people exerted themselves towards his support; he having consulted and arranged with them before he took so important a step. But so late as December 22, 1845, he writes:—"We are very poor. The people try hard, but cannot raise me but about £45 per annum." The fact is, that this excellent man had (undesignedly) prevented a spirit of liberality in labouring so long without charge to them, so that it is not surprising that they had to make an effort to raise the above small sum. He should have trained them at the outset to do what they could towards the support of the ministry, if he had given it back again to the poor of the church. About this time he had some thoughts of leaving Forton, and his circumstances, doubtless, had influence here; for he was not a man of property, as some supposed, having sustained losses in trade and by other means over which he had no control. However, he determined not

to quit his post, and says, writing to the writer, July 29, 1844:—"I have tried to learn Paul's lesson, 'in whatsoever state I am therewith to be content.' I am a dull scholar, but I feel far more settled and happy since I have resolved never to leave Forton, unless compelled." Nor did he leave but for heaven.

But heavy trials were awaiting this man of God. Here is one, which he thus records in his journal, February 11, 1840:—

"God moves in a mysterious way. His dispensations are indeed mysterious, and sometimes painful; but they are always wise, and gracious, and righteous. I have this day heard of the death of my dear Sarah (Mrs. Blake), at Gravesend, after a few days' illness, aged twenty-six years, leaving one dear child twelve months old. She was very pious, very affectionate, and very dear to all who knew her. But she is gone! Yes, she is gone, gone to dwell with Him whom her soul loved. Yes, my dear child!

"Thou art gone to the grave, but 't were wrong to deplore thee,
When God was thy ransom, thy guardian,
and guide;
He gave thee, and took thee, and soon will restore thee,
Where death hath no sting, since Jesus has died."

I can say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' O how cheering, amid the gloom of death, to look forward to the bright abodes of immortality, knowing that our dear friends are, many of them, there, and others going: and knowing that, through grace, we shall meet there, beyond the reach of sin, of sorrow, affliction, and death, and there be perfect in character, in bliss, and in praise, for ever to bask in the presence of the Lamb once slain, and part no more for ever."

September 15th of this year he celebrates the liquidation of the debt on the chapel, which he says cost £971 5s. 5d., and which had occasioned him much anxiety and trouble. He then reviews the past, and gives glory to God, but takes shame to himself, and states the total number of members received into the church at Forton up to this date at two hundred and forty-seven.

On the 19th February, 1841, he lost his beloved brother and fellow labourer, the Rev. John Clay, which he felt sensibly, and whose friendship he had shared near forty years. He improved his death from the words, "Well done, thou good and faithful servant," &c. Yes, Mr. Clay was a good and faithful servant, one who loved his Lord and Master, and loved to work in his vineyard, and whose gratuitous labours at Forton and Lake Lane were owned and blessed to many souls. Mr. Tilly and he worked together in harmony.

The missionary cause lay near his heart from the beginning of his Christian course, and he sought to infuse a missionary spirit among his people, longing for the extension of the kingdom of our Lord both at home and abroad. November 20, 1841, he thus writes:—"May a missionary spirit be diffused through all our churches. Then may we expect a revival of religion at home, as well as the spread of the gospel abroad. Never did the cause of Christ prosper so much in England as since missionary operations commenced." "I have just heard," he says in a letter dated December 22, 1845, "that our *hero* KNIBB in Jamaica is dead—have not heard particulars. But 'a great man is fallen in Israel.' Indeed, Yates, and Mack, and Knibb were giants. May the Lord make more such!"

The year 1844 was a year in which his confidence in God was put to the test; but he was enabled to "maintain

his integrity," and kept from "charging God foolishly." The preceding December, his son John, a promising and gifted young man, who had been received into Stepney College to study for the ministry, was compelled to return home in a very debilitated state, and but little hope could be entertained of his restoration. His father thus records this visitation:—"January 31, 1844. My dear son John, about a fortnight after his return home, exchanged worlds, to the surprise of all who knew him. He came forth as a flower, but is cut down and withered. All his talents and literary acquirements are buried in the tomb, and all our hopes of his future eminence and usefulness in this world, are cut off. But 'it is the Lord who has done it,' and 'he hath done all things well.' We feel great satisfaction in the many proofs we have had of his piety, and rejoice that he had devoted himself to the work of the Lord." But ere this solemn event is forgotten, the bereaved father is again called to pass through the deep waters of domestic affliction; the desire of his eyes, who lived in his heart—the partner of his joys and sorrows is smitten down, and but little hope is indulged of her life. But let him tell this tale of Providence; for who could tell it like himself? In his journal, October 14th, he writes:—"I am struggling in deep waters of affliction. My dearly beloved wife is laid prostrate by a sudden stroke of paralysis, which threatens her life. Last Tuesday, at noon, she came in from a walk, and in a few minutes was laid low, and has been lingering between life and death for six days. Thus the hand of God has touched me in the most sensible part. . . . It is the most painful calamity I ever felt. I now feel that I have been guilty of idolatry, and now the idol is almost torn from me. I am ready to say,

'What have I left?' It seems as though nothing in the world will compensate for it; yet there are many things connected with it which claim gratitude, and should induce resignation to the will of my heavenly Father. She has been my companion more than forty years, and my greatest source of earthly comfort. . . . O my God, suffer me not to rebel or repine! Now help me to glorify thee in the fire! May I be still and know that thou art God—a wise God, a gracious God—my God for ever and ever!" He thanks God that her reason is preserved, and that she is able to converse a little. He had been to the house of God to worship, but missed her, and lifts up his soul to the Lord for his help and presence. What a picture have we here of an affectionate husband, of a godly man! And while his life continues, he watches over this afflicted one, and when writing to his friends he tells them her condition, his hopes and fears concerning her. Two years after the event, he says:—"My dear wife continues in the same afflicted state—very helpless, but patiently enduring."

It will have been seen that Mr. Tilly was very active, and his correspondence was very extensive. December 22, 1845, he writes:—"I have so much letter writing, that I can hardly answer my correspondents: in fact, this is the two hundred and eighty-seventh letter I have written this year." He also wrote for the press several useful pieces, and was a contributor to this Magazine, and rejoiced in its improvement under its present editor. He likewise took great interest in the Temperance Society, and wrote the catechism published by it. He thus refers to his age and labours in a letter, December 22, 1845:—"I completed my sixty-fifth year a few days since, and feel approaching age; yet not in preaching. I preached three times

and baptized a fortnight ago, and yesterday went seven miles out to preach in the morning, and returned and preached at home in the afternoon and evening, without the least fatigue." In another letter:—"Our sufficiency is of God. If he calls us to duty, he will give strength equal to the day. I am a poor creature, and fear do but little good. My mind is often discouraged, and I fear my friends give me more credit than I deserve. I have attempted something, and done a little; but surely I am 'an unprofitable servant.'" He knew, too, how to encourage a brother, as well as to encourage himself, in the Lord. In reference to want of success, he writes, July 6, 1846:—"This is what many distinguished servants of Jesus complain of; and many who perhaps are useful have their usefulness concealed from them, to make them more prayerful and devoted. I apprehend no minister will know the good he does in this world. We have to do our work with *diligence and dependence on God for his blessing*, and he will not withhold that blessing. 'Cast thy care on the Lord.'"

The subject of this memoir was from conviction a baptist, but no bigot; and while he could say with one of old—what many baptists cannot say—"I dwell among mine own people," his whole soul and conduct said, 'Grace be with all who love our Lord Jesus Christ in sincerity.'" He lived in harmony not only with the churches of his own denomination at Portsea, &c., but with the churches of other denominations, and was highly esteemed by many. "We should so live as to be missed when we are gone," he once remarked to the writer. And thus he lived, and is missed now that he is gone into eternity. But "the Lord liveth," and his cause must prevail.

The time of decline of health, of the failure of heart and flesh, was approach-

ing this useful, holy man. He had some time before felt that his end was not far off, and cherished the hope that he should die before his beloved wife, feeling desirous, if the will of God, not to be left without her, but go before to welcome her to the abodes of the blessed. His desire was granted, and he crossed the Jordan before her. The last entry in his journal was made February 10, 1847, in which he says:—"I have recently felt more pleasure in my Master's work. How needful are the influences of the Holy Spirit, to direct, to quicken, to apply the truth, and to produce fruitfulness!" He also records a providential interposition—refers to the distressed and poor Irish—states that his people had raised £3 for them, and says, "Give me to feel another's woes."

"His first attack," says one of his sons, "was partial paralysis of the brain, from which he somewhat recovered," but continued labouring under its effects for sixteen months. "His mental powers," continues his son, "were much impaired, and, consequently, his conversation was very limited. He seemed to enjoy peace and a humble hope through grace, and was happy in the intercourse of Christian friends. He was neither elated nor depressed. As to worldly matters he seemed partially childish, and required guidance; but his religious feelings were similar to those stated in his diary, satisfactorily proving that, although not able to converse (much), his thoughts and affections were on heaven and heavenly things." He had the pleasure before he died to see his successor, the Rev. Mr. Smedmore, late of Niton, Isle of Wight, who is still ministering to the people he so ardently loved and faithfully served.

It was on the 7th of August, 1848, on his return from a visit to a young female member of the church in afflic-

tion, that he was seized with another attack, by which he was deprived of the use of his mental powers; and in this unconscious state he remained till the 15th, when his loving Lord said unto him, "Come up hither;" and his immortal spirit left all that is earthly behind, and joined the ransomed choir above in their song of praise to Him who had loved him, and washed him from his sins in his blood; now mingling again with the spirits of Miall, and Saffery, and Giles, and Clay and Draper, and others with whom he was once a co-worker on earth, and with them helping to extol the riches of that grace through which they triumphed over sin and hell, and obtained the crown of life. Nor can there be any question as to this conclusion; for though the state of his mind could not be ascertained, his life for nearly fifty years showed him to be "an Israelite indeed."

On the following Monday the body was carried by members of the church to the chapel in which he had so long laboured. The pall was borne by the Independent and Wesleyan ministers of Gosport, and the deacons of the church, and an oration was delivered by the Rev. Mr. Medows of Gosport (Independent). Followed by the family and members of the church, the body was then taken across the water to Ebenezer Chapel, Southsea, Portsea, for interment, and the procession was joined by several Baptist and Independent ministers and others of Portsea. The Rev. Mr. Neave delivered another oration in the chapel, the Rev. Messrs. Arnot and Cakebread prayed, and the Rev. C. Room delivered the address at the grave. In the evening the Rev. J. Millard of Lymington, preached the funeral sermon in the Independent chapel, Gosport, to the church and congregation. And on the following Lord's day the solemn event was im-

proved in most of the chapels in the neighbourhood.

In this narrative we have endeavoured to make the subject of it his own biographer, and shall close with a few words in reference to his *character*. As a husband Mr. Tilly was sympathizing, confiding, kind. As a father he was firm, but tender and gentle, bearing rule, as was meet. He was spared to see most of his children grow up and settled in life; and June 17, 1846, writes:—"I have between twenty and thirty grandchildren. These warn us to prepare to quit the stage, and make room for our descendants. It is a great mercy to have godly children, and to be able to indulge the hope of meeting them in a perfect state and a better world." As a Christian he "walked with God," and "adorned the doctrine of God our Saviour," and was of unimpeachable character. His journal evinces deep heart-searching and self-abasement before God, a consciousness of his own unworthiness, and earnest longing for a state of holiness, as well as a constant eyeing of Providence, and a heart glowing with gratitude to the Fountain of all good; large extracts from which could not prove otherwise than interesting to the pious reader, could room be found for them. As a preacher, if Mr. Tilly was not great, yet was he a good minister of Jesus Christ, and his preaching was natural, scriptural, earnest, evangelical, and methodical. He generally wrote the outlines of his sermons with care and neatness. His theme was Christ and his cross, while it was his study to "declare all the counsel of God," "warning every man, and teaching every man, in all wisdom," "striving to save some." Yes, this was his aim—the salvation of souls. And, as we have seen, God gave him "souls for his

hire,—just the reward he was ambitious to receive. It may be added, that he was observant of passing events, and sought to improve them from the pulpit. The dispensations of Providence were not suffered to pass unnoticed. His love of country, too, would often appear in the pulpit, and his loyalty in his prayers. As a pastor he was diligent, watchful, faithful, seeking the good of his charge, and well might he have said with Paul, "We seek not yours, but you." With the same apostle he "magnified his office," and attached great importance to the pastorate. To a young minister he wrote, January 20, 1830:—"Have you read Baxter's Reformed Pastor? The best book in the world for ministers. Every one should possess a copy, and read part of it every Saturday, to rouse the energies of the soul. Whatever you do, read it closely, till you have caught his spirit, and you will preach well." As a friend you might trust him without fear of betrayal, while he was wise to counsel, and ever ready to afford you his friendly aid and to do you good. The writer of this memoir gratefully acknowledges his obligations to him, having been favoured with his friendship and judicious counsel from the days of his youth, by whom also he was baptized in youth, and with whom he kept up a correspondence till a short time previous to his death, and on that event taking place he might well have exclaimed, "My father! my father! the chariots of Israel and the horsemen thereof!" "Very pleasant wast thou unto me."

"Servant of God, well done!
Rest from thy lov'd employ;
The battle fought, the victory won,
Enter thy Master's joy."

Aldwinkle, Northamptonshire.

HABAKKUK, OR SPIRITUAL JOY IN THE HOUR OF TRIAL.

BY THE REV. C. KIRTLAND.

IT would be difficult to find in the entire range of the Jewish scriptures more striking representations of the divine character, than in those parts which relate to the era of the captivity in Babylon. In the writings of the prophets who foretold that event, the goodness and severity of God wear an unusually impressive aspect, and these attributes become more and more apparent as the crisis draws near. The impending ruin of their country likewise called forth from the servants of God the purest and most self-devoted patriotism, and exhibited in a very decided and triumphant manner the sustaining power of religion.

Habakkuk, though classed with the "minor prophets," was neither one of the last nor least of the "Bards of the Bible." It is clear that he wrote before the subversion of the Jewish monarchy, since he refers in the first chapter of his book to the approach of the Chaldeans, that bitter and hasty nation, "whose horses were swifter than the leopards, and more fierce than the evening wolves." But Habakkuk was not more distinguished for the gifts of prophecy, than for the graces of the Spirit. Of this we have a remarkable and pleasing illustration in the last chapter, the 17th and 18th verses, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields yield no meat; the flock shall be cut off from the fold, and there be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

The first impression produced on the mind by an attentive perusal of these verses will probably be one of wonder

at the strong faith of the prophet. He supposes the worst that can happen; blasted fig-trees, withered vines, barren fields, &c. He assumes the possibility of every source of earthly joy being cut off, and yet he would not only be tranquil, but happy. We are forcibly reminded of those primitive Christians who had learnt the hard lesson of rejoicing in tribulation.

In this paper the reader's attention will be directed to a few remarks on that delightful feature in the prophet's experience which is brought into such full relief in the interesting quotation which has been made from his book. There we see that the source of a good man's happiness is placed above the reach of earthly trials. He can draw pleasure from God alone, from his infinite perfections, his eternal fulness; and this pleasure is of such a nature that the afflictions of the present life cannot interfere with it. If every other fountain of happiness were sealed, this, the best and the purest, would remain open.

We may remark that worldly trials cannot impair the joy which arises from a scriptural view of the divine government.

The happiness of too many seems to depend on the belief that the Supreme has nothing to do with the government of the world. The joy of a good man springs from the opposite cause. He is glad *because* the "Lord reigneth." The knowledge that no calamity can happen without his permission, the persuasion that every adverse element is controlled by Omnipotence, and the assurance that through the medium of a wise and beneficent system of provi-

dence, he is constantly educing good from evil, fill him with delight. He joys in God, for he knows that if the fig-tree should not blossom, and the labour of the olive should fail, it is because the Almighty Ruler sees it best on the whole that such calamities should happen, inasmuch as they will ultimately advance the interests of righteousness, and work together for the good of all who fear God. "Shall there be evil in the city, and the Lord hath not done it?" These words relate not to moral but natural evil, to those chastisements which the divine Governor, in the exercise of his undoubted right, inflicts upon men for their disobedience. Such a passage may startle even a good man, and afford a handle to unbelievers, but it is really adapted—when properly understood—to impart joy, inasmuch as it recognizes the hand of a Father in all our sufferings. If evil must come, who would not rather the rod should be used by a friend than a foe? When David was offered his choice of three calamities, he said, "Let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man." The trials of Job were distressingly severe, but they would have been much more so, if the adversary had not been restrained by Jehovah. Goodness is apparent in all his dealings—hence the Christian can sing of judgment as well as mercy. "He will not always chide, neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Again, "He stayeth his rough wind in the day of his east wind." Is it not much better that he who knows the exact measure of chastisement which we need and can bear, should correct us, than that our afflictions should spring from an unfriendly source? The judgments which Habakkuk foresaw were so terrible that he

trembled; "his lips quivered at the voice, and rottenness entered into his bones." And like the Psalmist he longed to flee away to a place of repose, "That I might rest in the day of trouble." Yet if the worst should happen, if it should be his lot to witness and participate in all the horrors of an invasion, if the land of his fathers should be laid waste, the cities burned with fire, the country overthrown by strangers, and the daughter of Zion left as a cottage in a vineyard, as a lodge in a garden of cucumbers, if the mirth of tabrets and the joy of harps should cease, such was the clear and comprehensive view which he had of the righteousness of God in his administrations that he could still rejoice in him. And this is a ground of happiness which the most adverse events cannot remove, for the conviction remains unshaken, that the Judge of all the earth will do right. Whether he unseals the fountains of private sorrow, or awes the world by great public calamities, "marching through the land in indignation," and threshing the nations in anger,—one proper sentiment for a good man to cherish is joy; not a boisterous mirth, but a calm and chastened gladness—a gladness which flows from the persuasion that the holy One and the Just is Governor among the nations.

"O let him as he seeth best,
Our choicest gifts remove,
He who in mercy gave the gourd,
Hath sent the worm in love."

Under every aspect of divine providence "Praise is comely for the righteous, and gladness for the upright in heart." No afflictions can destroy the happiness which arises from a scriptural view of the divine government. Good, only good, will come from them. The overflowing of the Nile, instead of desolating the land of Egypt, is the chief cause of its sub-

sequent fertility; and after the flood has receded, and the great river has retired within its proper boundary, the valleys "shout for joy, they also sing." Similar will be the result of present sufferings. They work together for good. All the lines of providence which now seem to cross and re-cross each other, and to present an appearance of inextricable confusion, will be disentangled by and bye, and meet in the centre of righteousness. From the darkest clouds waves of holy light will flow. The spirit of the living creature is in the wheels and governs their movements. Jehovah is *over all*, blessed for evermore; and though every source of earthly felicity were exhausted, we could still rejoice in him. "The Lord reigneth, let the multitude of the isles be glad thereof."

Worldly trials cannot destroy the happiness which arises from our relations with God.

The vines to which the prophet alluded may wither, but the living branches cannot be severed from the true Vine. The flocks which clothed the pastures of his native land might be wasted, but that which the good Shepherd purchased with his blood will never be cut off from him. "I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand." Through all the changes of life they find no variableness in him. Should every form of trial assail them, such things could not affect their spiritual union with the Supreme. They would still be a peculiar people, a holy nation, a royal priesthood. Should they be left destitute of earthly good, he would be their portion notwithstanding. "Thou hast known my soul in adversity," said the Psalmist, in a season of unusual distress. Many of his servants have wandered about in sheepskins and goat-

skins, but in his sight they have been "beautiful as Tirzah, and comely as Jerusalem." They have been "made as the filth of the earth, and the off-scouring of all things," but he has regarded them as his peculiar treasure. Now, as these spiritual bonds cannot be broken nor relaxed, the joy which arises from them remains undiminished by affliction. A good man may set out on his journey to the "better country" with the conviction that whatever else he may lose, the primary source of happiness will be left in all its plenitude. Tribulation may possibly sever the fragile bond of human friendship, but it cannot separate him from the love of Christ. Many waters cannot quench his love, neither can the floods drown it, and in him as the God of our salvation we may "rejoice always." A worldly man will sometimes laugh such a sentiment as this to scorn. "Rejoice," he exclaims, "when there is no bread, and no means of obtaining it! Rejoice when some strange malady has wasted the flock and decimated the herds, or when the angry elements have destroyed the crop! Rejoice when the domestic vine on the sides of the house begins to languish, and the olive branches round about the table fade and die! Rejoice in these things!" No, my brother, not *in* them, that would be contrary both to nature and religion, but there is such a thing as rejoicing *notwithstanding* them. It is seldom, however, that affliction touches us at all points at the same time; but if it did, if the worst should come, if the case supposed by the prophet could be realized, the Comforter would still be with us. The wells of salvation would be as full and free as ever, and from these we might draw water with joy. Voices which once cheered us with their music, and made our fireside the happiest, brightest spot on earth, may now be silent, but we can still

hear the voice of the good Shepherd saying, "Fear not, for I am with thee: be not dismayed, for I am thy God." And the perception of this relation is sometimes so vivid in the hour of trial, that habitual serenity increases almost to ecstasy. Strong and clear was the eye of faith in Paul and Silas when after the inhuman and degrading treatment to which they had been subjected by the authorities at Philippi, they were thrust into the inner prison and their feet made fast in the stocks. They were still Christ's, and the knowledge of this made them exceeding joyful in all their tribulations. Suffering could not repress their more than human joy, and it found utterance in songs of praise. In a less propitious age than this the Pilgrim Fathers were cut off from their ancient homes and their native country. They landed on the sterile shores of New England amidst the rigours of a northern winter, but God was with them in the house of their pilgrimage, and they were conscious of his presence. The hymn of praise rose from their tents and was borne along the snowy strand of their adopted home.

"Amidst the storm they sang."

Oh, with what propriety did the prophet say, "Though the fig-tree," &c. Worldly trials cannot sever our connexion with the Infinite, hence in him we may "rejoice evermore."

Worldly trials cannot destroy the happiness which good men have in God as the author of their final deliverance.

The prophet doubtless used the expression, "God of my salvation," in this sense. His thoughts travelled to the land where the wicked cease from troubling, and where the weary be at rest. Not the least interesting view of revealed religion is its capability for

forming a union with our faculties, and of subordinating them to its beneficent and glorious purposes. Hope is an original instinct of our nature, and when brought into close alliance with the truth, it becomes an element in the Christian life,—a fixed principle in the mind—subject of course to those variations to which the experience of every Christian is liable. When a storm disturbs the bosom of the sea, and it begins to heave and swell as if by some mighty internal commotion, the buoy rises with the wave and floats on the surface. And when troubles threaten to overwhelm the servant of God, hope is generally equal to the emergency. We see this exemplified in the Psalmist, "Deep calleth unto deep at the noise of thy water-spouts; all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me," Ps. xlii. 7, 8. "Blessed is the man whose hope the Lord is." Like an anchor this grace enters into that which is within the veil, whither the Forerunner hath for us entered; and there she gazes on scenes of surpassing beauty, and listens to sounds of unearthly sweetness. Hope is a sunny, jubilant grace. Her robe is light, and her girdle truth. Her eye penetrates the unseen future, and all her utterances are joy. She is ever to be found on the bright side of the cloud, trying to revive fearful saints with the assurance that it is "big with mercy;" and pointing them to those everlasting hills to which the ransomed of the Lord shall return with songs and everlasting garlands on their heads. "The conflict will soon be over; the journey will soon be ended. Before the throne are multitudes who came out of great tribulation, but their sorrow is ended, the night of weeping is past, and every tear is wiped away. There is nothing

in their appearance to indicate the trials which they endured, except the victor's robe, and crown, and palm. Many in that assembly were once in 'weariness and painfulness, in watchings often, in cold and nakedness;' but not a vestige of the past remains save in the character which their afflictions have combined to mature, and the bliss which they have helped to create." In such a strain as this Hope sings to the troubled Christian, until "joy unspeakable and full of glory" fills the heart. Thus we are taught to look "for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ." And though the fig-tree should not blossom, &c., we can rejoice in him as the author of our final deliverance. The day of salvation is at hand, the year of our redemption draws nigh.

Two or three reflections have been suggested by the subject to which our attention has been given.

1. Christians often find it hard to rejoice when in circumstances which have a tendency to create an opposite state of mind. This is a very common feeling, but every one knows that a thing may be difficult without being impossible. There are men of the world who rejoice in the very difficulties of their situation for the sake of an opportunity to conquer them. Something like this was the sentiment to which the great apostle gave expression when he said, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." There is a sublime heroism apparent in these words. He loved to confront opposing elements that he might magnify the grace of Christ in overcoming them. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ

may rest upon me." It becomes us to meet the trials of life as men, not as children; and to look them calmly in the face, instead of vainly trying to shun them. Victory can only be gained by conflict. The crown must be reached through the cross. The throne of Christ can be shared only by those who overcome the world. They who are tranquil and happy in affliction show themselves superior to the adverse elements with which they have to contend. And to this state of mind we should aspire, both for our own sake and the honour of religion. The grace of God is all-sufficient. Let us be prayerful; let us put ourselves in frequent, earnest, and believing communication with him, and we shall make the sentiment uttered by Habakkuk our own.

2. As a "means of promoting joy under affliction, we should look more at the things which are not seen. We are too apt to limit our views of adverse events to the aspect which they wear at the moment, and to lose sight of the fact that they contain elements of activity which will issue in a far more exceeding and eternal weight of glory. "We see through a glass darkly," therefore we commit great mistakes in the estimate which we form of the divine conduct.

"We see but dimly through the mists and vapours,
Amidst these earthly damps;
What seem to us but sad funeral tapers,
May be heaven's distant lamps."

A stronger faith, a more steadfast look at things which are eternal, would rectify our mistakes concerning the government of God, and enable us to endure as seeing him who is invisible. "Lord, increase our faith."

3. The uncertain tenure by which earthly blessings are held, should lead us to beware of undue dependence on them. We have no guarantee for the

continuance of any of the gifts of God, but the highest. Upon these we may calculate, but upon no others; hence we should learn to estimate things according to their real value, and to use this world as not abusing it. The worldliness of man is often solemnly rebuked by divine Providence. How frequently are we reminded of the close of that impressive parable which our Lord uttered to show that "a man's life consisteth not in the abundance of the things which he possesseth." "This night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" Poor indeed is he who is not rich towards God, whatever may be the extent and variety of his earthly possessions. If these should fail, and leave no other ground of felicity to fall back upon, if we cannot then draw happiness from God alone, our case will be one of pitiable destitu-

tion. And earthly sources of joy will disappear. The hour will arrive when if we have satisfaction at all, it must be from the consciousness of a vital union with Christ. "The world passeth away." Such a position we must all occupy; let the reader try to realize it in thought. And if he is undecided in reference to pure religion, let him be admonished to lose not an hour in beginning to lay up for himself "a good foundation against the time to come." Christ is the only foundation. In him, when the overflowing scourge shall pass through, believers will be safe, and not only safe but happy. And though the dealings of God should wear an aspect as dark and as forbidding as they did to Habakkuk, we shall be able to say like him, "Yet will I rejoice in the Lord, I will joy in the God of my salvation."

Sabden, Lancashire.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. VI. MATTHEW III. 11.

"I INDEED baptize you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Ghost and in fire."

Remarks already made entitle us to assume that this is the correct rendering of the passage: our present business is to illustrate its meaning; first, however, presenting to the reader the language of Mr. Barnes.

"*Shall baptize you.* Shall send upon you the Holy Spirit. The Spirit of God is frequently represented as being poured out upon his people. Prov. i. 23; Isa. xlv. 3; Joel ii. 28, 29; Acts ii. 17, 18. The baptism of the Holy

"Spirit is the same, therefore, as the sending of his influences to convert, purify, and guide the soul. *The Holy Ghost.* The third person of the adorable Trinity, whose office it is to enlighten, renew, sanctify, and comfort the soul. He was promised by the Saviour to convince of sin; John xvi. 8. To enlighten or teach the disciples; John xiv. 26; xvi. 13. To comfort them in the absence of the Saviour; John xiv. 18; xvi. 7. To change the heart; Titus iii. 5. To be baptized with the Holy Ghost means that the Messiah would send upon the world a far more powerful and mighty influence than had attended the preaching of John. Many more

" would be converted. A mighty
 " change would take place. His minist-
 " try would not affect the external life
 " only, but the heart, the motives, the
 " soul; and produce rapid and perma-
 " nent changes in the lives of men.
 " See Acts ii. 17, 18. *With fire.* This
 " expression has been very variously
 " understood. Some have supposed
 " that John refers to the afflictions and
 " persecutions with which men would
 " be tried under the gospel; others,
 " that the word fire means judgment
 " or wrath. A part of his hearers he
 " would baptize with the Holy Ghost,
 " but the wicked with fire and venge-
 " ance. Fire is a symbol of vengeance.
 " See Isa. v. 24; lxi. 2; lxvi. 24. If
 " this be the meaning, as seems to be
 " probable, then John says that the
 " ministry of the Messiah would be far
 " more powerful than his was. It would
 " be more searching and trying; and
 " they who were not fitted to abide the
 " test, would be cast into eternal fire.
 " Some have supposed, however, that
 " by fire, here, he intends to denote
 " that the Messiah's ministry would be
 " refining, powerful, purifying, as fire
 " is sometimes an emblem of purity;
 " Mal. iii. 2. It is difficult to ascertain
 " the precise meaning further than that
 " his ministry would be very trying,
 " purifying, searching. Multitudes
 " would be converted; and those who
 " were not true penitents should not
 " be able to abide the trial, and should
 " be driven away."

Anything more vague or unsatisfac-
 tory than this can scarcely be imagined.
 The latter half of the passage is all
 doubt and uncertainty: the former half
 consists of unproved assertion, and
 statements which though proved do not
 warrant the inferences drawn from
 them. A new and unauthorized mean-
 ing is assigned to the word baptize. It
 is now, "to send upon!" Unhappy

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word! When will our brethren cease
 to christen thee anew! O that thou
 couldst enjoy some fixed appellation,
 and rest from the everlasting transmu-
 tations which thou art doomed to
 undergo! Little better than an exple-
 tive, any meaning may be assigned to
 thee, excepting that which was believed
 to be thy own for the first thirteen
 centuries of the Christian era! "Shall
baptize you. Shall *send upon* you!"
 "To be baptized with the Holy Ghost
 means," says our annotator, "that the
 Messiah would send upon the world a
 far more powerful and mighty influence
 than had attended the preaching of
 John." Can any one who is not accus-
 tomed to exercise implicit faith in his
 spiritual teacher be satisfied with this?

The reason why candid inquirers do
 not receive, as obviously correct, the
 interpretation of the passage which is
 suggested by a literal translation of the
 original, "he shall immerse you in the
 Holy Ghost," is that to many minds
 there is something startling in the idea
 of immersion in the divine Spirit. It
 seems to them unnatural and forced.
 This arises chiefly from associations
 connected with the habitual use of the
 common version. The ear is accustomed
 to the phrase "he shall baptize you
 with the Holy Ghost," and the phrase
 "he shall baptize you *in* the Holy
 Ghost" strikes it as strange. The
 mind is thus prepared to acquiesce in
 such inconsequential argumentation as
 that in which Mr. Barnes indulges
 when he says, "The Spirit of God is
 frequently represented as being poured
 out upon his people. . . . The bap-
 tism of the Holy Spirit is the same
therefore, as the sending of his influ-
 ences to convert, purify, and guide the
 soul." Was the word "*therefore*" ever
 thrust into a sentence with less logical
 propriety?

"Every good gift and every perfect
 gift is from above and cometh down

from the Father of lights." "The dayspring from on high hath visited us." Yet we read of being "called out of darkness into marvellous light," of being "turned from darkness to light;" of being delivered from the power of darkness, and "translated into" the kingdom of God's dear Son. The language is metaphorical in either case, and the use of the one figure does not forbid the use of the other. It is metaphorical language that is used when the Spirit is said to be poured upon us from on high; so also it is when we are said to be immersed in the Spirit. The source whence the life-giving influence comes to us is indicated by the former figure; its copiousness and permanence by the latter. It is as scriptural to represent the believer as dwelling in God, as it is to represent God as dwelling in the believer. In the figurative manner in which divine operations on the spiritual nature of man are indicated, the Spirit is frequently represented as water,—sometimes imparted to refresh the thirsty man who drinks thereof and finds it to be "in him a well of water springing up into everlasting life;" sometimes a gentle shower, or softly-descending dew, falling on the parched ground and producing luxuriant vegetation; sometimes a river or fountain in which the wearied traveller may bathe to reinvigorate his limbs. As the atmosphere surrounds us, so the Spirit may be represented as surrounding us, when it is said, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh." "If we live in the Spirit, let us also walk in the Spirit." "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." The idea of immersion in the Spirit, or immersion in God, can scarcely be considered as unnatural, by those who have been accustomed to reflect while singing with Watts,

"Thou art the sea of love,
Where all my pleasures 'roll;

and again,—

"Thus God the Father, God the Son,
And God the Spirit we adore;
That sea of life and love unknown,
Without a bottom or a shore."

John was contrasting himself with the incomparably greater Personage whose speedy manifestation to Israel it was his business to announce. The contrast referred naturally to two points—dignity and efficiency. "He is preferred before me." "He was before me." "He is mightier than I." "The latchet of his shoes I am not worthy to unloose." Thus John describes his personal inferiority to the Son of God. As to the work to be performed, there was equal disparity. It was in water that John immersed the multitudes: it was in the Holy Spirit that Christ was to immerse his disciples. John's baptism could purify only the flesh; Christ would cleanse the heart. John's work was preparatory; Christ's would include the actual communication of spiritual blessings in all their plenitude. It is an important part of the gospel that the blessings imparted to fallen men by the immediate operation of the Spirit are given by Christ. It is the water that *he* gives that is a perennial spring. "Being by the right hand of God exalted," said Peter, "and having received of the Father the promise of the Holy Ghost, *he* hath shed forth this." "A Prince and a Saviour, to give repentance to Israel." "Unto every one of us is given grace according to the measure of the gift of Christ." When he ascended up on high, he led captivity captive, and gave gifts unto men. All influences on the human mind attributable to the divine Spirit, whether ordinary or extraordinary, are benefactions of that Messiah who expiated our offences. To baptize men in the

Holy Spirit is Christ's prerogative. This work could no more be performed by Peter or Paul than by John his forerunner. Much confusion of thought has arisen from the supposition that the baptism instituted by Christ, and administered by his servants after his ascension is the baptism of which John speaks in the text. It is not to a future baptism in water that John is directing the hope of his hearers, but to a baptism in the Holy Ghost; not to a baptism to be administered in Christ's name, but to a baptism to be performed by himself; not to a ritual sign, but to the thing signified. He shall do for you that, as though he had said, of which I can only give you an emblematic representation. "I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Ghost."

It was not upon the masses, however, as masses, that this work was to be performed, but on individuals, as individuals. The dispensation that was passing away had dealt with men collectively. National and hereditary distinctions were congenial with its character. Messiah's dispensation was to individualize and discriminate. His fan was in his hand. His floor was to be cleared. The chaff was to be separated from the wheat. The destiny of each was to be proclaimed. To his promiscuous congregation, John therefore addresses himself thus: Think not to claim, under the approaching reign, your natural relation to Abraham: in Messiah's kingdom this will avail you nothing. Every tree must be examined separately: and if on any one good fruit is not found, though surrounding trees may stand, this will be cut down. To the approved, the divine Spirit in all the plenitude of his diversified operations will be richly imparted; but fire,

unquenchable fire, is the element in which the worthless will be baptized. "Who may abide the day of his coming? Who shall stand when he appeareth? Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." The Lord Jesus Christ is the vindicator of his Father's righteousness, as well as the dispenser of his bounties. Displaying the riches of his grace, with evident propriety, he displays in the same hour his punitive justice. "When he shall come to be glorified in his saints, and to be admired in all them that believe," he will take vengeance on the stubborn opponents of his Father's government, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Should any further elucidation of the baptism in fire be desired, it may be found in the "Notes" of Professor Ripley of Newton, who says, "In the verse immediately before this, and in the verse immediately after it, the word fire occurs as meaning extreme misery. The word in this verse, then, most naturally has the same signification. In other places, fire is used as an emblem of punishment. To be immersed in fire, then, is to be overwhelmed in misery." Michaelis, commenting on the passage, says, "Those who reject him he will plunge into a sea of fire." In the Baptist Magazine for September, 1845, also, an able paper by Mr. Bayne of Stradbroke may be found, in which several irrefragable arguments in favour of this interpretation are clearly stated.

NIEBUHR'S ESTIMATE OF CONSTANTINE.

NIEBUHR remarks, when speaking of the murder of Licinius and Constantine's own son, Crispus:—"Many judge of him by too severe a standard, because they look upon him as a Christian; but I cannot regard him in that light. The religion which he had in his head, must have been a strange compound indeed. The man who had on his coins the inscription, *Sol invictus*, who worshipped pagan divinities, consulted the haruspices, indulged in a number of pagan superstitions, and, on the other hand, built churches, shut up pagan temples, and interfered with the Council of Nicæa, must have been a repulsive phenomenon, and was certainly not a Christian. He did not allow himself to be baptized till the last moments of his life; and those who praise him for this, do not know what they are doing. He was a superstitious man, and mixed up his Christian religion with all kinds of absurd superstitions and opinions. When, therefore, certain oriental writers call him *ισαποστολος* (the same as an apostle), they do not know what they are saying; and to speak of him as a saint, is a profanation of the word."—*Library for the Times*. The Church of England in the Reigns of Henry VIII., &c.

EASTER.

THE late Josias Wilson, preaching to a great crowd in the Denmark Street school room, on one occasion, somewhere about Easter, read the twelfth chapter of the Acts, and when he came to the fourth verse, which says, "Intending after Easter to bring him forth to the people," made a long pause, during which all eyes were fixed upon him. He then said in a commanding and impressive tone, "Methinks I hear some one say, You presbyterians say, that you observe no saints' days, feasts, or festivals, just because they are not sanctioned in your bibles; but here I find that Easter is mentioned, and apparent reverence shown to it. Now, then, how readest thou, or what sayest thou to this? Brethren, be not deceived, for from the Book of Genesis to the Book of Revelation, no such word ever occurs. It is a false and infamous

translation and perversion of the word of God, and it ought to have been expunged long ago. The original Greek word here translated Easter is *πασκα* (*PASKA*), which signifies the passover, and ought to have been so rendered; but king James, who was half a pope, told the translators that they must retain as many of the old ecclesiastic words as possible, and hence we have this word disgracing these venerable pages in the nineteenth century."

It was in a great measure by such instantaneous and brilliant flashes, says his biographer, "that he succeeded in rivetting attention, and causing every ear to drink in each word that fell from his lips, and scattered to the winds the mists of man's invention, which obscure the real meaning of this and similar passages of scripture."

REVIEWS.

The Epistle of Paul to the Philippians, and the General Epistle of James, practically and historically explained. By Dr. AUGUSTUS NEANDER. To which is added a *Discourse on the Coming of the Lord, and its Signs.* By the same Author. Translated from the German, by the Rev. Alexander Napier, M.A., Vicar of Holkham, Norfolk. Edinburgh: T. and T. Clark. 1851. 8vo., pp. 146.

NEANDER'S erudition and genius have been for several years recognized in this country to a degree which has caused every new publication bearing his name on subjects connected with biblical interpretation or church history to be received with eagerness. And now, the Hanoverian Jew having closed his days as a devout Christian, the renowned professor having delivered his last lecture, the learned investigator having contributed his last elucidation, and parted with his much-loved pen no more to resume it, this volume comes before us as a valuable bequest from a venerated friend.

Neander belonged to the best class of German theologians; and though we wish that translations from the works of those prolific writers were more select than they are, we are thankful to the publishers for adding this to their previous gifts. It is not indeed a book for the many, but for those who are prepared by previous study and maturity of character to avail themselves of its aid without submitting implicitly to its guidance. A genuine student of the New Testament will find in it much material for profitable thought.

In his examination of the two epistles mentioned in the title page, the author does not proceed from sentence

to sentence, but he places before us dissertations in which he examines the object and drift of each writer, tracing the train of thought, and occasionally descending to particulars so as to explain sentences and phrases. Thus, in treating on the circumstances and aspects under which Paul wrote to the Philippians, he observes, alluding to the seventeenth verse of the second chapter, that Paul regarded his calling as an apostle, as his peculiar priestly vocation, and the faith planted through him in the heathen world,—the Christian life of the Gentiles converted by him—as the acceptable sacrifice offered by him to God; and in this sense he speaks of the sacrifice and service “of the faith of the Philippians. Further,” he adds, “as wine was generally poured out as a seal to the sacrifices, the so called libations,—and as he plainly foresaw that he should pour out his own blood in his priestly vocation of preaching the gospel among the heathen, and would testify what he preached even in the face of death, and at last by the testimony of his martyrdom, would seal what formed the vocation of his whole life; so, in this respect, he speaks of pouring out his blood, as the offering himself on this sacrifice. Therefore he was ready to meet so glorious an end of his labours with confidence and joy.” With regard to the envious and contentious preachers to whom the apostle refers, Neander observes that “Paul manifests vehement indignation against such tendencies only, where the foundation of the gospel already existed among the Gentiles, and where such Judaizing tendencies threatened to pervert it, or

alloy it with so much Judaism, that the distinctive character of Christianity was thereby altogether suppressed. In that case, it grieved him that men should be deprived of what they already possessed. But it was otherwise where he is speaking with regard to heathens, who knew nothing of the gospel. These his opponents testified at least, that Jesus had appeared to establish the kingdom of God among men,—of his history, of the fact of his sufferings, his resurrection, his ascension into heaven, although their minds were unconscious of all that was involved in these truths, and, therefore, unable to develop them. It could, therefore, and it would, rejoice Paul, that the general ground of the gospel, the person of Jesus Christ and his history, were made known among those who knew nothing of them. This was the germ, from which all future growth must issue. This person, those facts once made known, once made the object of attention, something further might be built on this.”

All the exhortations of the apostle to the Philippians being contained in this one, that they walk worthily of the gospel of Christ, Christ himself is set forth in a well known passage as the example and pattern after whom the whole Christian life, both in feeling and action, should be formed. The views of Neander respecting the exact meaning of some of the controverted phrases employed by Paul in describing the original majesty of the Redeemer are thus developed:—“Before the eye of the apostle stands the image of Christ, the Son of God manifested in the flesh, exhibiting himself as man. From this human manifestation, he elevates himself to the Eternal Word, to use the expression of John, Who, before the appearance of the Son of God in time, yea, before the whole creation, existed, in whom God, before all

time, beheld and reflected himself; as he is called by Paul, in the Epistle to Colossians, in this respect (chap. i. 15), ‘the image of the invisible God.’ And, after this elevation of his spiritual glance, he descends again to the depths of the human life, in which the Eternal Word exhibited himself in human form. He thus regards the entrance of the Son of God into the form of humanity, as a self-abasement, as an act of self-denial for the salvation of those to whose low estate he condescended. He, who was ‘in the form of God,’ exalted above all the defects and restrictions of earthly and finite existence, was not eager to assert this equality, which he had, but, on the contrary, concealed and denied this in human lowliness, and in the form of human dependence. And, as his whole life as man proceeded from such an act of self-renunciation and self-abasement, so also, the whole earthly life of Christ, even to his death on the cross, corresponded with this one act. Throughout, there was the consciousness of divine majesty, which he might assert, and the concealing and denying this, in all the forms of humiliation and dependence of earthly human life. His death, and especially his ignominious and tormenting death, appears as the acme of all.” It is a characteristic of Paul as a moral teacher, it is added, “That he always refers the particular truth to the highest, the deepest, the most universal, that he bases all his special exhortations on the universal ideas of the Christian life, the central point of which is the contemplation of the life of Christ.”

The most difficult sentences in this epistle, the fifteenth and sixteenth of the third chapter, are explained by Neander as having reference to persons in the various churches who were in a state of transition from the Jewish or cognate point of view to the pure gos-

pel, who were far from being enemies of the cross of Christ, but "who, in the development of their faith, were still subject to many weaknesses, and could not free themselves from many remaining effects of their not wholly subdued Jewish standing point." The true Christian standing point is that which the apostle describes as his own, "which forgets all that has hitherto been done, and from Christian faith in submission to Christ strives more and more after the prize of the high calling," adding, "Let us therefore, as many as be perfect, be thus minded." "This," says Neander, "is the standing-point of the matured Christian, who has attained to perfect freedom, and who, hindered by nothing, makes greater and greater progress in his development. 'And if in anything ye be otherwise minded,' than is in accordance with this principle, 'God shall reveal even this unto you,'—*i. e.*, wherein ye think otherwise, even in that God will reveal the right to you, and thus lead you to unity in the maintenance and application of that principle. Paul, accordingly, points to this truth, that the Spirit of God, who revealed to them the light of the gospel, will perfect this his revelation in them, and conduct it to that mark of maturity in Christianity,—that he will yet more and more further them in true Christian knowledge, and even in that in which they still err and vary in opinion, will cause them to find the one right thing. We should not, therefore, precipitately enter into controversy, by which our distance from each other is so easily widened, and by which, through obstinate adherence to our once formed views, we so readily become hardened in opposition; much less should we condemn each other, but endeavour to preserve that unity of the Christian spirit, which is raised above all subordinate differences. To the

common Teacher, the Holy Spirit, should all yield themselves, and all trust, that he, who is the best Teacher, will yet more and more further them and each other." In interpreting verse 12, he has recourse to criticism on the text, in reference to which he says, "Criticism, when guided and animated by the Holy Spirit, should be regarded as belonging to the spiritual gifts of the church." He rejects the reading adopted by Luther. "Provided we walk according to the one rule whereto we have already attained, and be like-minded," regarding the last four words of the Greek text as spurious, with Griesbach, Lachmann, Tischendorf, and Storr, the latter of whom translates the verse, "But what we have attained unto, by that certainly we ought to be guided." Neander's language is, "We shall, therefore, following the most ancient and authentic manuscripts, regard this as the meaning of the genuine words of Paul, 'If only we act according to that whereto we have already attained,' *i. e.*, if only each applies the measure of insight imparted to him truly to his own life. Paul says, therefore, the Holy Spirit will reveal to all what is still wanting to them of true Christian knowledge, and yet further advance the union of their spirits, by expurgating those heterogeneous elements which mar it, and will educe a higher unity from such existing differences, if that Christian communion resting on the one common ground of faith, be first and foremost maintained, and each makes it his concern, without disputing with another as to those points wherein he still thinks differently from him, rightly and truly to exercise the measure of his insight and knowledge. All progressive revelation of the Spirit, every new light which shall be imparted to man, presupposes that he has hitherto faithfully applied the gifts committed to his

keeping. The words of the Lord, 'He that hath, to him shall be given,' here also find their application. How many dissensions would have been avoided in the church; how many differences might have been overcome and adjusted to her blessing, if it had been the earnest care of all rightly to understand and apply the principle here described by Paul!"

In order to understand and apply aright the epistle of James, Neander deems it requisite, in conformity with rules laid down in his explanation of the Epistle to the Philippians, first of all to form an image of his distinctive characteristics. In his opinion — an opinion which he has maintained at some length in his "Planting and Training"—the writer of the Epistle of James was not of the number of the apostles, but a brother of the Lord according to the flesh, a younger son of Mary. The manner in which he bore witness of Christ was "conditionated" by his previous training. "His was pre-eminently the standing-point of Jewish piety, as it manifests itself in the forms of the Old Testament; and under this he had been entirely formed, when faith in Jesus, as the promised Messiah, was superadded, and henceforth he beheld Judaism, in which he had hitherto lived, transfigured. Christianity appears to his mind as true Judaism. The Spirit of Christ glorifies the forms of the Old Testament, and leads them to their true fulfilment. The standing-point which we perceive in the teaching of Christ, as set forth in the Sermon on the Mount, which contains the germs of everything essentially Christian, but where the abolition of the law is not explicitly declared, where everything proceeds from the idea of the kingdom of God, and the references of each and every of its principle to the person of Christ,

though everywhere implied as the basis and central point, yet not so expressed in the letter,—this is the peculiar standing-point of James. In the development, therefore, of the kingdom of God, where, as in all his works, equally in those of nature as of grace, there is no sudden abrupt transition, but where the law of gradation prevails throughout, he forms an important transition from the Old Testament to the New. Something would be wanting had we not James in the New Testament; and a mind which, in its one-sidedness, disdains to follow patiently that law of gradual development, and which demands perfection at once, may be punished by a defective knowledge of Christian truth. The standing-point of James was also of peculiar service in bringing over devout Jews to the faith of the gospel. To a Paul, who was elected for the conversion of the Gentile nations, it would have proved a hindrance; to James, in the sphere of action assigned to him among unmixed Jews, in Palestine and Jerusalem especially, it was serviceable. Thus does divine wisdom display itself in the manner in which it assigns a peculiar sphere of action to each, and appoints to each a special task in the development of the kingdom of God, according to his peculiar standing-point; and the sole concern of each should be, that he rightly fulfil the task so marked out for him; that each, knowing his own peculiar line, and remaining true to it, stretch not beyond it; and, moreover, that each recognise the call of God in him also, to whom, as he has imparted different gifts, he has committed a different sphere of action, and place himself in such relation with him, that each may supplement the other. Such was the relation of James to Paul."

The persons to whom the epistle was addressed, and to whose peculiar state

the writer had regard, Neander describes as "churches consisting of Christians of purely Jewish descent, in which all the faults incidental to Judaism were combined with faith in Jesus as the Messiah, and where, in many, little or nothing was to be seen of the new creation which must issue from this faith. That feeling, whose whole bent is the earthly, which was frequently found in connexion with a false zeal for the glory of God, avarice and covetousness, and the consequent collisions of the selfish interest, and controversies,—these were the vices which those churches took over with them from their earlier Jewish state, to the domain of Christianity. The aristocracy of money stood opposed to the pervading influence of Christian love, which was designed to restrain and overpower all earthly distinctions."

The harmony between the doctrine of Paul and that of James is one of the principal topics of our author's dissertation. It would be very unjust to represent him as admitting that there was any incompatibility in their statements, though expressions occur which at the first blush might give rise to the supposition. Neander teaches—what indeed Paul occasionally intimates—that some revelations were made specially to that apostle which, for a time at least, placed him in advance of those who were apostles before him. "This," says Neander, "was one of those things of which Christ, when he took leave of his disciples, said to them, that what they were then unable to understand, the enlightenment of the Holy Spirit would afterwards reveal to them. This revelation of the Holy Spirit was not, however, imparted to all at the same time, nor to all in the same manner. This was conditioned by the different standing-points from which they had attained to the gospel. Accordingly, to

lead them to this insight, more or less preparation might be requisite; it might be more through a process of thought, quickened and guided by the Holy Spirit, which evolved till it clearly apprehended the entire import of the divine truth which had been received through revelation; or more, through an immediate light, which the Spirit of God caused to spring up in them." In applying this principle to the writings of Paul and James, the author observes that "both modes of view and doctrine might be related as mutually supplementary forms in the one revelation of the Holy Spirit through the different human organs inspired by Him."

On some points it does not appear to us that this eminent and devout theologian ever attained to views so clear and decided as have been possessed by some among ourselves who were in other respects immeasurably his inferiors. Enlightened friends of truth will see, however, in his writings, the works of a powerful ally, while, partaking of his modesty, they call to mind the fact that in the present state of imperfection the wisest may say, "We know in part, and we prophesy in part."

The Spanish Protestants and their Persecution by Philip II.; a Historical Work.
By SENOR DON ADOLFO DE CASTRO.
Translated by Thomas Parker. London:
C. Gilpin. 1851. 12mo., pp. 386.

NEXT to the crusade against the Albigenses, few passages of the history of the papacy are more fearful to contemplate than its persecution of protestantism in Spain. Every horror that the most sanguinary mind could invent was perpetrated to crush the rising sentiments of piety and liberty. The entire fabric was reduced to ashes, and the last spark of life and freedom sedulously trampled out.

In no country were the abuses of the papacy at a greater height than in Spain, nor the immoralities of the clergy more flagrant. The attempt to investigate and repress them, discovered to the fathers of the inquisition vices so prevalent, adulteries so common, involving the highest as well as the lowest functionaries of the church, that they hastily closed the informations they had invited, and withdrew from all attempt to correct the enormities made known to them, lest the needful punishment should entirely depopulate the ecclesiastical state, and the development of priestly wickedness excite an uncontrollable horror and a destructive indignation in the people. Said one Spaniard, a catholic and friar, "The accursed sin of lewdness is so prevalent that the whole church is damned by it. As they, the bishops, are bad men, so, for the most part, are all the clergy of their dioceses. All this accursed evil, too, comes from whence we expect perfection, viz., from Rome."

Other evils no less fatal to the national welfare were predominant. Corruption marked every class. The wealth of the lately discovered regions in the west spread luxury throughout the land; luxury produced licentiousness; and every vice became common among the entire population. Superstition indeed reigned: but hypocrisy on the one hand, and crass ignorance on the other, marked the religious character of the priests and the commonalty. Mexico and Peru were revenged on their conquerors, in the deterioration of every noble sentiment, that followed the immolation Spain had made of a nation's rights and liberties on the teocallis of the western world.

Under the reign of the emperor Charles V. Spain attained the chief rank among European states. Its sovereign was lord paramount of Ger-

many, the ruler of the Netherlands, and Southern Italy, while in the western continent his sway extended over innumerable tribes of partially civilized or barbarous men, from whose unrequited labours expended on rocks and mountains amid which once free they roamed, came riches in untold profusion, corrupting the power that wrested them. The national pride of the Spaniard, which two centuries of humiliation and decay have not quenched, was fostered by the wide extent of their sovereigns' dominion, and the lofty elevation their country had reached among the kingdoms of the earth. Every sea bore on its bosom the galleons and caravels of the Spanish mercantile marine, and the royal fleet proudly sustained the monarch's pretensions of universal sovereignty on every maritime shore.

And to Spain belongs the wretched pre-eminence of being the scene of the first martyrdom for Christian liberty. There Priscillian in the latter part of the fourth century, laid down his life for his opinions. They were Spanish councils that gave form to the spirit of persecution, and embodied in ecclesiastical canons the intolerant assumptions of the constantly increasing power of the priest in the church of Rome. It was on the borders of Spain, and in the northern provinces of Catalonia and Aragon, were found the Albigenses, for whose sanguinary destruction the first of Inquisitors, immortal in infamy, was sent forth, and so complete was the extermination that the tribunal became in the fifteenth century almost extinct for want of victims to slay. Yet fearful as were the horrors of the first tribunal, in its revived form under Ferdinand and Isabella those horrors were intensified. The Jews were, at first, its chief victims. Simultaneous with the expulsion of the Moors, rigorous edicts were issued, demanding the obedience of the Jews to the Christian

faith, under the most rigorous penalties. The unconverted were banished. From five to eight hundred thousand, the wealthiest of the people, the merchants and the artizans of Spain's magnificence, commenced a new exodus, of suffering, while the Inquisition undertook the punishment of the faltering and relapsed. In the year 1481, two hundred and ninety-eight "new Christians," as they were called, were burnt alive in Seville, two thousand in other parts of Andalusia, and on seventeen thousand were inflicted various minor punishments. Even the pope was horrified at the fearful slaughter and recommended a milder course.

The Inquisition of Spain differed from that of other countries in its perfect organization and independence of all other authorities. Pope and king were alike denied control over it. A remarkable example of this is to be found in the work before us. Carranza, archbishop of Toledo, had spent his whole life in rendering important services to the Holy See. He took part in the discussions of the Council of Trent. He published many works in Latin and Castilian against the protestants. The English pulpit, during the brief union of Philip II. with its queen, "the bloody Mary," bore witness to his fervent zeal for the catholic faith. Several heretics had he committed to the flames, and books innumerable by protestant writers had shared a similar fate at his hands. Such merits were not overlooked by that prince of bigots and persecutors, Philip II., and from a simple friar he advanced to the dignity of the archbishopric of Toledo. He had moreover often counselled the emperor Charles V., and the last days of that monarch were cheered and soothed by his priestly consolations.

Suspensions of heresy, however, fell upon Carranza. A commentary upon a catechism, containing "all that catho-

lics profess in holy baptism," was said to infect with its poisonous protestant matter, the Spanish people. True it is, no one has ever yet been able to mark the sentences impregnated with the mischief; but the eyes of Inquisitors see deeper than those of other people. Even books with the papal imprimatur are found in its index of prohibited books: nor did the Spanish Inquisition hesitate to place on its list the work of the pope himself. Sixtus V. published an Italian translation of the bible. The Inquisition suppressed it: perhaps because it was the bible: the infallible pope having, it would appear, as little right to give the sacred volume to the people, as the people have to read it.

The arrest of Carranza still remains a mystery. Catholic as he was, for seven years he remained a prisoner in the cells of the Inquisition. Every obstacle was thrown in the way of the transference of the cause to Rome, which at last the pope secured by threatening the Inquisitors with excommunication. Pius V. was inclined to acquit the archbishop, but died before he could give judgment. His successor, Gregory XIII., with reluctance condemned him to five years more of confinement in a Dominican convent, as *suspected* of believing sixteen propositions characterized as Lutheran. He died shortly after, declaring his solemn and firm conviction of the truth of the catholic faith, and affirming himself entirely free from the errors supposed to attach to him.

Though suspected of protestantism Carranza was certainly not a protestant, and while the narrative of his sufferings is illustrative of the power of the Holy Office, it can scarcely be said to belong to the history of protestantism in Spain, so as to be worthy of the large space our author has devoted to it. A similar remark applies to his in-

investigation of the cause of the hatred that Philip II. bore his son Don Carlos, and the attempt of Mr. De Castro to show that it had its origin in some suspicion of a leaning on the part of that ill-fated prince to the dogmas of Luther, is to our minds an entire failure. If our author has, however, contributed some new incidents from Spanish manuscript archives of the fatal activity of the Inquisition, we miss in his pages the lucid narrative of McCrie, and are unable to gather from his work any comprehensive view of that policy which Philip of Spain pursued in order to exterminate the pure religion of Christ from his dominions.

Many, however, are the affecting narratives of pious constancy which the dark and gloomy page of Spanish persecution presents, mingled, it seems to us, with more than the usual proportion of wavering and weakness. It is indeed inevitable that some should not sustain the fiery trial: but in Spain there appears to have been more recreancy than in any other kingdom at that fearful era. Perhaps this may have been owing to the imperfect manner in which truth was communicated, or to the rapid steps of the inquisitors trampling on the plant when scarcely in the blade. Certain it is, the annals of protestantism in Spain do not present that vivid picture of holy ardour, patient endurance, manly strife with evil men, and firm persistence in the truth, that we find displayed in the records of the protestant faith in more northern lands.

But the deeds of the Holy Office are full of horror; its tortures such as the human heart could not of itself conceive. It is as if pandemonium had broken loose on earth, as if the raging fires of hell had burst their barriers, and its dread inhabitants rushed forth in wild liberty to exercise on poor humanity the utmost latitude of fiend-

ish ingenuity, cruelty, and hate. We have not space to give in detail the secret torments of the prison house, the mental agonies endured, the wrenching of the victims' limbs, the piercing cries of racked and tortured men, yet smothered within walls impenetrable to sound. With all this the public mind is conversant. But it must never be forgotten what Rome was and what she must ever remain. The crimes of the papacy cannot be obliterated from memory. They are a warning and a reproach. Rome will never succeed either in eradicating their recollection, or in palliating their enormity. She has burnt on her brow the mark of eternal infamy, and is foredoomed of God for her abominations and her crimes to irreversible destruction. For in her is "found the blood of prophets and of saints, and of all that were slain upon the earth," for the testimony of God.

The Inspiration of the Holy Scriptures. A Discourse, delivered before the Bristol Association of Baptist Churches, held at Bath, on Thursday, June 12, 1851. By F. W. GORCH, A.M., Classical Tutor of the Bristol Baptist College. Published by Request. London. 16mo., pp. 39. Price Sixpence.

THE subject of this discourse, always important, is now especially deserving of attention. There is nothing more necessary for the young men of this generation than that they should have clear, definite, and correct views of that which gives pre-eminence to those scriptures which all protestants profess to venerate as constituting the authoritative standard. While some are teaching that inspiration amounted to nothing more than the excitement which every man experiences when writing on a theme on which he feels strongly; and others are insisting on

the reception of extravagant theories as essential to faith in the divine word; unless the subject be studied carefully and in a docile spirit, there is great danger of the prevalence of mischievous notions, which will eventually lead either to infidelity or to submission to a professedly infallible church. To any persons who desire the assistance of a cautious guide, this small publication may be recommended, as likely to afford them as much aid as they would gain from any work of equal brevity. Mr. Gotch has no sympathy with extreme opinions, but he maintains stedfastly the divine authority of the apostolic writings. The principle he inculcates is, that the inspiration of the scriptures rests upon the inspiration of the writers: "if these are inspired, then so are those; if the pretensions which they make to inspiration are unfounded, then the inspiration of their writings falls to the ground." Many things that have been said on the subject proceed, he thinks, on "two false, or at least unproved suppositions; first, That inspiration was, in each separate utterance, a distinct act of the Holy Spirit, now dictating, now elevating, now merely superintending; and secondly, That the mode of the Spirit's action on the minds of inspired men may be known and determined by us." Of the books of the New Testament he speaks thus: "These are the writings of inspired men—men who were *themselves* illuminated by the Holy Spirit—not men who were sometimes impelled to write what he suggested, and at other times wrote what their own pleasure dictated—but men who enjoyed, as a gracious gift permanently resting on them, the spirit of wisdom and of revelation, and who, in all their labours and all their teaching, were aided by the Spirit of all grace."

In the Preface, the author says that the principle on which the discourse is

based appears to him to be one of very great importance, not indeed by any means a new one, but used in a manner somewhat novel, and to an extent to which it is not usually carried in this question. For myself," he adds, "I seem to feel that it has opened the way out of the difficulties with which the subject has, in the course of controversy, been beset; and that it is, in fact, the true basis on which the existence and the explanation of inspiration must rest. I am desirous, therefore, that it should be viewed on all sides, and that it should be followed out to all its consequences; and I am not without hope that the publication of this slight sketch may elicit remarks which will be of use in the further investigation of it."

Our esteemed friend has too much candour and love of truth to be displeased if we say that he appears to us to have surrendered too much, while standing forth in the defence of what is supremely valuable. As a discourse delivered on a public occasion it was adapted to do good, and to draw forth the approbation which it received; but as a dissertation for the use of theologians, it is not in our judgment satisfactory. His anxiety has been to take a *safe* position—one from which he could not be dislodged—but in selecting it, he has so placed his artillery as to leave one portion of the territory defenceless. His principle may suffice in respect to the acknowledged writings of John, Peter, and Paul; but there are other parts of the New Testament which we value, and which we doubt not Mr. Gotch values equally, to which it affords no protection. Take, for example, the Epistle to the Hebrews. It is easier to prove that this is an inspired writing, than it would be independently of the evidence which its contents afford, to prove that it is the writing of an inspired man. We read it and

say, Doubtless the man was inspired who wrote this epistle, let his name be what it may; but we have no such information respecting the authorship as to enable us to argue from the status of the writer that the epistle must have been inspired. We happen to believe that it was written by Paul; but if, like Tholuck, we disbelieved this, we should still, like Tholuck, believe that it was inspired. We should in this case deduce the inspiration of the writer from the qualities of the writing; not the authority of the writing from the authority of the unknown writer. Take again the productions of Luke. We do not remember any other evidence of the inspiration of Luke than that which arises from the evidence of inspiration in his compositions. Had not these come down to us, we should have had no evidence that he was an inspired man. It is only in the case of the acknowledged writings of the apostles that Mr. Gotch's principle seems to us to answer his purpose.

Then the question arises, What is an inspired man? Shall the appellation be given, and the authority conceded, to every one who like Agabus, on a single occasion, delivered a prediction under the influence of the Holy Ghost? Or is a person so designated to be conceived of as permanently under the influence of the divine Spirit, so that all his utterances, by word or writing, shall be equally binding on the judgment and conscience? If we understand Mr. Gotch rightly, an apostle could never, under any circumstances, write a sentence for which inspiration might not be claimed. This does not however accord with the representations given in scripture of the inspiration of the ancient prophets. Sometimes they were merely devout and holy men; but on appropriate occasions they were raised far above the common level. The word of the Lord came to them.

The hand of the Lord was upon them. The Spirit of the Lord came upon them. At such seasons they spake and wrote what possessed divine authority. Nor does this permanent possession of the "gracious gift" seem to us to comprehend all that was indicated in our Lord's language respecting the assistance the apostles themselves should receive; "It shall be given to you in that hour what ye shall say." "Whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak but the Holy Ghost." This indeed refers to their defence when brought before tribunals; but if their personal vicissitudes required occasional communications from above, such special direction and aid appear to have been equally desirable for them as guides to the churches in the various emergencies to which they were liable. Nor does this view of inspiration seem to us to be in accordance with the representation of John, as to his becoming at certain times subject to the divine influence in a manner distinct from that which was habitual. "I was in the Spirit on the Lord's day." "And immediately I was in the Spirit." Nor does it appear to us to agree with some of the remarks of Paul, in which he seems to discriminate between things which he was inspired to write and things in which he simply expressed his own judgment. One of these, that in the fortieth verse of 1 Cor. vii., Mr. Gotch has explained admirably, saying, "The interpretation which apart from theory a man of plain common sense would give to the Greek, is, we think, that which our version gives; and we take the apostle to mean just what the English version expresses. He thought that he had the Spirit of God. The case seems to us to be this: with regard to the propriety of entering into the marriage state, the apostle did not feel that he had any inspired message, but he gave his *own* judgment as one whose

mind had been in a peculiar degree enlightened by the Spirit; and he felt that he had strong ground for supposing, from his large acquaintance with God's will, that this judgment was in accordance with God's; still, as in this particular he was without any explicit revelation, he is careful not to insist more strongly on his view of the case than his personal character and deep knowledge of divine things would warrant, and so leaves the question as one determined according to his own judgment. This caution on the part of the apostle is strong evidence of his desire not to *overstate* his spiritual endowments, and so gives us stronger reason for believing that in other and ordinary cases he felt that he was truly under the immediate influence and teaching of the Spirit."

How this passage harmonizes with Mr. Gotch's "principle," we confess that we do not see. It may be that the fault is our own. We hope that we have misunderstood him on some points. We are not quite sure that our respected brother means to represent the books of the New Testament as the productions of men who having been thoroughly instructed by external and internal tuition so that they understood

completely the Christian system, were then left to tell their story and explain their sentiments in their own way, without any special aid from above at the time of writing; but if he does not mean this, we fear that he will be misapprehended by others as well as by ourselves. Should it be so, we intreat him to embrace the alternative that had presented itself to his mind when he was deliberating whether to publish this discourse, which he calls "a mere sketch and a very imperfect one," or whether "to re-write and expand it."

Let it be fully understood, however, that in these pages it is quite evident that it is not Mr. Gotch's purpose to lessen the authority of any of the sacred books, but to establish it and place it upon the most secure foundation. He concludes his preface by saying, "My highest wishes will be accomplished if this brief outline should, in any degree, contribute to remove the doubts of those whose views of inspiration are unsettled, or to fix more firmly, in the minds of believers, principles adapted to meet the objections which at the present time are made to a real Inspiration of the Holy Scriptures."

BRIEF NOTICES.

Regeneration. By WILLIAM ANDERSON. Glasgow: Jackson. Fcp. 8vo., pp. 302.

Though we heard of the publication of this work some months since it is not till very recently that it came into our hands. It treats of the subject in a precise and logical style, but at the same time is far from being a dry or uninteresting book to the general reader. The arrangement is as follows:—1. The nature of regeneration, generally; 2. Its character, specifically; 3. Its necessity; 4. The instrumentality by which it is effected; 5. The actuating agency; 6. Its state as produced and developed; 7. Its procuring cause; 8. Its manifestation. In a work involving the partial discussion of so many subjects as a treatise

of this kind necessitates, there will obviously be many occasions of difference; nor have we time at present to enter into the examination of these. In general, however, the sentiments enounced are in accordance with our own; and we hail the book as the product of an independent thinker, and a valuable addition to works on the subject.

Spiritual Heroes; or, Sketches of the Puritans, their Character and Times. By JOHN STOUGHTON. Second Edition, Revised and Enlarged. London: Snow. Fcp. 8vo., pp. 392.

The second edition of this valuable production of Dr. Stoughton's should have been

noticed earlier. To revive the memory of those great souls of the commonwealth whose characters have been traduced by their enemies, and whose deeds have been forgotten by those who have inherited their principles, is a good and a useful work. We could wish nothing better for our young men than that they should become thoroughly acquainted with the doings and sufferings of our puritan and non-conformist ancestors; and this volume, written with a thorough appreciation and frequent enunciation of the principles of nonconformity, is well adapted to further that end. The second edition is enriched by the addition of an interesting chapter entitled, "Baxter at Kidderminster."

Self-Education: Twelve Chapters for Young Thinkers. By EDWIN PAXTON HOOD, author of "The Age and its Architects," "The Dark Days of Queen Mary," "The Golden Days of Queen Bess." London: Partridge and Oakey. Fcp. 8vo., pp. 203.

Genius and Industry: the Achievements of Mind among the Cottages. By EDWIN PAXTON HOOD, author of "The Age and its Architects," "Self-Education," "The Dark Days of Queen Mary," &c. London: Partridge and Oakey. Fcp. 8vo., pp. 194.

Old England: Historic Pictures of Life in Old Castles, Forests, Abbeys, and Cities, &c. By EDWIN PAXTON HOOD, author of "The Age and its Architects," "Self-Education," "The Good Old Times of Queen Bess," &c. London: Partridge and Oakey. Fcp. 8vo., pp. 202.

The Good Old Times of Queen Bess. By EDWIN PAXTON HOOD, author of "The Age and its Architects," "Self-Education," "The Dark Days of Queen Mary," &c. London: Partridge and Oakey. Fcp. 8vo., pp. 215.

We put these books together not only as being written by the same author and as being uniform in their external aspect, but as being pervaded by the same spirit and general tendency. The object is, apparently, to supply an interesting class of reading, which whilst it has not the dissipating effect that light reading so frequently has, does not on the other hand demand vigorous thinking or much previous mental cultivation. "Self-Education" is a far better and more healthy book than volumes generally bearing similar titles. There are in it many important and instructive hints to those who have not begun the regular exercise of their intellectual powers. "Genius and Industry" supplies the motive to the commencement of such a course; and by showing what has been done by Watt, and Herschell, and Hutton, and Elliott, and Burritt, stimulates others like them surrounded with obstacles in the path towards mental light and independence. "Old England" shows the author to have much of the poetry of nature, and in the enthusiasm with which he enters into his subject, and the faithful painting of past life with which on the whole he furnishes us, he may be excused if there are some few things to which a severer taste would object. In "The Good Old Times of Queen Bess," though impartial enough with regard to her own charac-

ter, we think he has left out of view some scenes which would and which did cast a gloomy shade over many of her subjects. Herself demanding more than enlightened consciences could submit to, she was seconded by harsh and arrogant ecclesiastics, who gave a dismal interpretation to liberty of conscience. The High Court of Commission was sitting, and before it many a puritan was arraigned. With this exception, it is impossible but to feel interested in Mr. Hood's description of her times. Mr. Hood, too, is an enlightened and liberal writer. His views on most subjects appear to accord with our own, the principles involved and taught we in general cordially concur in, and the books above-named we recommend particularly to youths and young men, promising them much both to amuse and inform. We shall we hope be excused for suggesting that a little more attention might be paid to punctuation; in some cases from want of this the meaning is entirely lost.

A Practical and Easy Method of Learning the Elements of the French Language. First Book. Translated from the German, and adapted, with numerous additional Exercises, to English learners. By J. P. HALL, Member of the Council of the College of Preceptors, and Senior Licentiate of the Educational Institute of Scotland; and THOMAS HALL, B.A., of the University of London, Assistant Classical and Mathematical Master in the City of London School. Second Edition. London: J. B. Bateman, Ivy Lane. 16mo., pp. 84.

The simplicity and practical character of this little work will render it very acceptable to those who have to initiate young students into the French language. The pupil will be conscious that he has made an acquisition as soon as he has learned the first lesson; and will be encouraged by feeling that he is making actual progress, as he proceeds step by step to the end of the book.

A Memorial of the Great Industrial Exhibition of All Nations in London, 1851. Consisting of a sentence from Holy Writ in above One Hundred Languages. London: Partridge and Oakey. 4to.

The sentence is, "God hath made of one blood all nations of men." The typography is clear and neat.

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 as an approbation of their general character and tendency.]

The Eclectic Review. July, 1851. Contents: I. Descartes—his Historical Position and Philosophical Claims. II. Tales and Traditions of Hungary. III. Daniel Defoe. IV. Pirmamental Architecture. V. Gillies's Memoirs of a Literary Veteran. VI. Apuleius and the Second Century. VII. Italian and English views of the Papacy. Review of the Month, &c. London: Ward and Co. 8vo., pp. 78.

Half Hours of English History Selected and Illustrated. By CHARLES KNIGHT. Part II. London. 8vo., pp. 72. Price 6d.

INTELLIGENCE.

AMERICA.

NEW TRANSLATION OF THE SCRIPTURES.

The following article which we take from the New York Recorder of June 18th will afford pleasure to very many of our readers :

Rev. Dr. Conant, Professor of Biblical Literature in the University of Rochester, is engaged in making a new translation of the holy scriptures into English, to be accompanied by brief explanatory notes, designed to convey to the English reader the meaning of the original text. The work is to be published in parts by Lewis Colby of this city, the first of which will be put to press late this fall, or early in the winter, the others to follow as rapidly as such a work can be properly prepared for the press. When finished, the work will make a large-sized royal octavo volume.

Professor Conant has entered into a contract with the publisher, as a matter of business, to prepare the work, and to devote to it all the time that can be spared from the labours of his professorship. We learn that the phraseology and general manner of the work are to be based upon the older translations into English as embodied in the common version. Regarding these as the true "wells of English undefiled," and their style as the only fitting expression of scriptural truth for the English mind, Dr. Conant will make it his endeavour to combine the accuracy of modern scholarship with the simplicity, plainness, and force of the earlier and received version.

The general views of translation which are held by Dr. Conant are expressed in a letter to the editor, published some months since in the Recorder. The notes which are to accompany the work are to be brief, pointed, and adapted to make the meaning of the text clear to plain and unlearned readers. The high reputation acquired by the translator, both in Europe and America, is a pledge that the work will be carefully, faithfully, and conscientiously performed. Among the numerous versions into English that have been made since the publication of our common version, we have no doubt that this will hold a conspicuous and honourable place. The number of translations of the scriptures, in whole or in part, that have been made into English, is much greater than persons who have not given attention to the subject are apt to suppose. A dozen or more come spontaneously to our memory,

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nearly all of which have been made during the last fifty years. This shows that, if our people are fond of the common version, it is not from being deprived of others with which to compare it.

In regard to the enterprise which we have now announced, we are happy in expressing the opinion that it will be received with interest and favour by those who are most forward in supporting the American and Foreign Bible Society, and who have been so unjustly charged with wishing to prevent the publication of any translation but the common one. Throughout the whole of the controversy in reference to the position of the Bible Society, we do not recall *one person* who has expressed, in public or in private, any objection to a translation's being made by a competent person, and issued by a private publisher in the manner now proposed. They have always felt that whatever necessity existed for a new English translation could and would be met by private enterprise, and that in this way such a work would receive fairer criticism, and its introduction be left more fully to the unbiassed judgment of readers in their individual capacity, than if influenced by party machinery or society action.

The friends of the American and Foreign Bible Society have always occupied the position assumed by Professor Hackett in the report made at the Baldwin Place meeting in Boston. They have never set themselves against translation; they have never affirmed the perfection of the common one. They have defended the English bible against those who have unjustly depreciated its excellence and value, believing it to be worthy of circulation, as incomparably better than any other now in existence in the language; and in this opinion we believe nearly all English Christendom agree.

This enterprise which we have announced is not a new one, called forth by recent events. Negotiations in reference to it have been in progress for more than two years, and have been for some time completed. The necessary materials have been for many years in preparation.

The time has been when such a great work as this needed for its production the resources of associated action or royal munificence. But the facilities for printing and publishing have become so great, that we may depend upon private enterprise and capital to bring out such a work as this, leaving to the bible societies the great duty

(so far as the English language is concerned) of circulating the word of God among the destitute.

We are happy to learn that arrangements of such a nature have been made by the publisher as secure to Dr. Conant every facility for the performance of the work that he requires, and which leave him entirely to the free exercise of his own critical judgment. All our brethren who have been anxious for the appearance of a new translation of the bible may now feel certain that their wishes will be met by the man in whose capacity all parties among us unite in placing the greatest confidence; and that too by private enterprise, without withdrawing a single dollar from the ordinary channels of benevolent contribution.

AUSTRALIA.

NORTH ADELAIDE.

About two years since a few baptist friends who had emigrated from England to South Australia, being desirous of extending the Redeemer's kingdom in this colony, in connexion with their own denomination, formed themselves into a church and invited the Rev. G. Stonehouse, late of Chipping Norton, Oxon, to become their pastor. At first they met in a hired room. Soon their numbers so much increased that they were compelled to erect a chapel for themselves (a view of the interior of which is forwarded with this communication). It is a very neat and commodious structure, fitted up with considerable taste and elegance; will seat (without galleries) about four hundred. The pulpit is composed of a light cedar railing, lined with crimson damask from China; the baptistery in front of the pulpit is raised above the floor, and surrounded by a similar railing. The pews are open, of cedar. It was opened for divine worship in April last, under the most favourable auspices, when sermons were preached by the Rev. T. Q. Stowe, independent; the Rev. J. D. Draper, Wesleyan; and the Rev. G. Stonehouse, minister of the chapel; since which time the church and congregation have gone on steadily increasing in numbers and respectability. The present deacons of the church are Mr. E. W. Wickes late of Thrapstone, Mr. Garlick late of Uley, and Mr. Cox late of Shortwood.

The church includes Christian friends from many of the oldest and most respectable churches in England, as Birmingham, Shortwood, Uley, Kettering, Camberwell, Maidstone, Prescott Street (London), Shipley, Bradford, &c. These things are stated that baptists emigrating from England to South Australia, may be informed where to find Christian brethren of the same faith and order with themselves, with whom they can

at once unite in the enjoyment of divine ordinances and Christian privileges; a step which in most instances will be found as promotive of their temporal, as conducive to their spiritual welfare.

ANNUAL MEETINGS.

BAPTIST BUILDING FUND.

The annual meeting of the subscribers and friends of the Baptist Building Fund was held at the Mission House, on Tuesday, July 8th. An attendance far more numerous than on former occasions, gave encouraging testimony that the institution now firmly established, and rendered permanent by the possession of capital, is rising in public opinion. Donations of £5 each were received from one of the committee, R. S. Dixon, Esq., and from — Knight, Esq., of Ramsgate. These were accompanied by several additional annual subscriptions; and a legacy of £20 bequeathed by the late Joseph Campion, Esq., of Abingdon Lodge, Northampton, was paid to the treasurer by the executors. The peculiar constitution and general working of Dr. Newman's Loan Fund will be clearly elucidated, by merely tracing the effect of this single legacy. Were it funded in the consols, as charitable bequests are usually disposed of, it would produce an annual disposable dividend of *twelve shillings*, but it is consolidated with the stock of the society, and invested in the churches of the Redeemer. The contrast is, that during a period of ten years the legacy, if funded, would produce and distribute £6 only, while under the regulations of the Building Fund, the money thus given immediately annihilates the existing debt of a country church to the extent of £20, and in the next ten years it saves to that church £10—the interest unavoidably payable upon a mortgage debt they could not redeem; while, notwithstanding this benefit, the legacy, returned by instalments and remaining undiminished, rolls on with time, and in every succeeding ten years repeats the like benefit to other churches in succession. The donor has received his reward; the gift abides below, and will continue an active source of relief so long as the baptist denomination shall exist.

Details which appear in the Report will be given in our next.

BRISTOL BAPTIST COLLEGE.

The annual meeting of the Bristol Baptist College was held at Broadmead Chapel on the 24th of June. In the morning Mr. Duke and Mr. Lewis, two of the senior students, each read an essay, the former on "The consciousness of the soul immediately after

death," and the latter on "Particular Providence."

An appropriate address was then delivered to the students by the Hon. and Rev. B. W. Noel, after which the public meeting for the transaction of business was held in the vestry, J. L. Phillips, Esq., of Melksham in the chair.

The committee presented a gratifying report of their proceedings during the year, and of the favourable state of the College.

The session commenced with twenty-two students, six of whom have terminated their studies. Of the four senior students, Mr. William Foote received a unanimous call from the baptist church at Honiton, Devonshire; Mr. John Barnett was unanimously invited to settle at Riddings, in Derbyshire, and Mr. John Price at Aberdeen; and they are now each occupying these stations with encouraging prospects. Mr. Doke is about to visit Irvine, in Ayrshire. Mr. George Kerry, who has ended his third year, has been preaching every Lord's day for more than a twelvemonth at Fishponds, near Bristol; and the people having urgently requested that he may become their minister, the committee have acceded to their wishes in allowing him to leave the college at the close of this session. They have also deemed it right to comply with the wishes of the church at Evesham that Mr. Henry Barnett might leave the Institution a short time before the end of his third year, for the purpose of settling among them.

Seven candidates have been received for the usual term of probation, viz., Messrs. James F. Smith, from King Street, Bristol; George Humphreys, from Newtown, Montgomeryshire; J. J. Joplin, from Norwich; W. M. Statham, from Bourton-on-the-Water; Charles Luck, from Long Buckley; Ebenezer Hands, from Cannon Street, Birmingham; and William Bull, from Oxford.

The treasurer's account showed that the receipts amounted to £1,119 12s., and the expenditure to £1,126 2s. 1d., leaving a balance due to the treasurer of £6 10s. 1d. This deficiency was accounted for by the subscriptions due from London not having been received. Had they been forwarded as requested, there would have been a balance of nearly £20 on the other side.

The examinations in the theological, classical, and mathematical departments, were highly satisfactory to the gentlemen who conducted them. The Hon. and Rev. B. W. Noel preached to a crowded congregation in the evening.

ASSOCIATIONS.

LONDON.

This association consists of the following churches:—

Bow	O. W. Fishbourne.
Brixton Hill	J. Hiron.
Camberwell	E. Steane, D.D.
Chelsea	W. Groser.
Church Street	J. Bigwood.
Devonshire Square	J. H. Hinton, A.M.
Eagle Street	R. W. Overbury.
Eldon Street	B. Williams.
Greenwich	J. Russell.
Hackney	Dr. Cox, D. Katterna.
Hammersmith	J. Leechman, M.A.
Henrietta Street	C. A. M. Shepherd.
Horsley Street	J. George.
Islington Green	G. B. Thomas.
Kennington	T. Atwood.
Kensington	W. G. Lewis.
Keppel Street	J. Robertson, A.M.
Lion Street	W. Howieson.
Maze Pond	J. Aldis.
New Park Street	
Poplar	S. Cowdy.
Prescot Street	C. Stovel.
Regent Street	
Salters' Hall	S. J. Davis. }
Shacklewell	S. Green. }
Shakespeare's Walk	
Shoreditch	W. Miall. }
Shouldham Street	W. A. Blake. }
Spencer Place	J. Peacock. }
Tottenham	R. Wallace. }
Vernon Square	O. Clarke. }
Waterloo Road	J. Branch. }

The annual meeting was held at New Park Street Chapel, on Jan. 22. A sermon was preached by Mr. Green, and addresses delivered by Messrs. Hinton and Branch. The Circular Letter is on "The Necessities of the Churches."

Statistics.

By profession.....	331
By letter	225
By restoration	16
	— 572
By death	94
By letter	196
Withdrawn	108
Excluded.....	25
	— 423
Number of churches.....	32
Clear increase.....	159
Members.....	6279

LONDON NEW ASSOCIATION.

The six following churches and pastors compose this association:—

Woolwich, Enon Chapel	C. Box.†
Shoreditch, Cumberland Street.....	C. Smith.
Homerton Row	D. Curtis.
St. Luke's, Bethesda Ch., John's Row J. Newborn.	
Bermondsey, New Church Street	J. L. Meeres.
Essex, Ilford, 1st Church	J. Woodard.

The annual meeting was held on May 30, at Soho Chapel. Mr. Wyard was moderator, and Mr. Bonner secretary. The Circular Letter written by Mr. Woodard is on "The Necessity of Divine Agency in order to the Revival of the Churches, and the Scriptural Means of obtaining it."

Statistics.

Baptized.....	56
By letter	15
Experience	17
.....	88
Died	9
Dismissed	10
Excluded	19
.....	38
Number of churches	6
Clear increase	50
Members	761

EAST KENT.

The following eleven churches compose this association :—

Ashford	T. Clarke.
Birchington	J. Crofts.
Brabourne.....	
Broadstairs	J. Brook. ?
Canterbury	
Deal	T. S. Baker.
Folkestone	D. Jones.
Margate	J. T. Rogers.
New Romney	H. Bloomfield.
Ramsgate	F. Wills.
Uphill.....	

The meeting was held at Ramsgate on the 27th of May. Mr. Wills was chosen moderator, and Mr. Jones secretary. Messrs. Jones and Rogers preached; and Mr. Wills read the Circular Letter on the "Signs of the Times." Resolutions condemnatory of American slavery, and expressing its sympathy with the objects and operations of the Anti-State-Church Association and protesting against the Regium Donum, were passed.

Statistics.

Baptized	64
By letter	15
Restored.....	7
.....	84
Died	12
Dismissed	18
Excluded.....	3
Withdrawn	14
.....	47
Number of churches.....	11
Clear increase	37
Members	810
Sunday school teachers	169
Scholars	1232

The next association is to be held at Deal on the last Tuesday and Wednesday in May, 1852.

NORTHERN.

In this association the following churches are comprised :—

Tuthill Stairs	T. Pottenger.
Broomley	W. McLean.
Rowley and Shotley	E. Lefevre.
Hamsterley	T. Cardwell. ¹
North Shields	J. D. Carrick.
Stockton	W. Leng.
South Shields	R. B. Lancaster.
Middleton	C. Forth.
Wolsingham	T. Cardwell.
Brough	J. Kay.

Monkwearmouth.....	T. Oliver.
Sunderland, Sans St.....	J. Redman.
Hartlepool.....	J. Kneebon.
Darlington.....	
Bedlington.....	A. Sharp.

The meeting was held at South Shields, on June 9th and 10th. Sermons were preached by Messrs. Forth and McLean. The report of a deputation appointed last year to visit the churches was read. A deputation was appointed to the Triennial Conference of Baptists at Hamburg, to be held this month. Resolutions were passed on the subjects of a reduction of armaments and the repeal of compulsory oaths.

Statistics.

Baptized	79
By letter	28
Restored.....	8
.....	115
Died	21
Dismissed.....	9
Withdrawn	8
Excluded	7
.....	45

Number of churches.....	15
Clear increase.....	70
Members.....	1252
Sunday school teachers	191
Scholars	1376

The next meeting of the association is to be held at Newcastle; and as next year forms the second centenary of planting the first baptist church in that district, bi-centenary services will be held, at which Revs. B. W. Noel, A. A. Rees, and J. Angus, are invited to be present.

BRISTOL.

This association consists of the following forty-six churches :—

Bristol.

Broadmead	N. Haycroft,
	T. S. Crisp.
Buckingham, Clifton	R. Morris.
Counterslip	T. Winter.
King Street	G. H. Davis.
Maudlin Street.....	T. Jenkins.
Pithay	E. Probert.
Thrisell Street	B. Tubbs.

Gloucestershire.

Avening.....	S. Webley.
Minchinhampton.....	
Fishponds.....	G. Kerry.
Shortwood.....	T. F. Newman.
Sodbury.....	F. H. Rolestone.
Westbury-on-Trym.....	
Wotton-under-Edge	J. Watts.

Somersetshire.

Bath, Somerset Street	D. Wassell.
" York Street	W. A. Gillson.
Beckington	
Bourton	J. Hannam.
Cheddar	S. J. Chew.
Croscombe.....	G. Pulling.
Dunkerton.....	J. Ricketts.
Frome, Badcox Lane	C. J. Middleitch.
" Sheppard's Barton	S. Manning.
Hanham.....	

Keynesham.....	T. Ayres.
Laverton	
Paulton	R. Bentley.
Phillip's Norton	
Pill	
Tweron.....	
Wells.....	J. H. Osborne.
Weston-Super-Mare	E. J. Rodway.
<i>Wiltshire.</i>	
Bradford.....	W. Newell.
Bratton	H. Anderson.
Calne	T. Middleitch.
Corsham.....	R. Green.
Corton	T. Hardick.
Crockerton	Z. Cliff.
Devizes	C. Stanford.
Malisbury.....	C. Daniel.
Penknapp	S. Evans.
Sherston	S. Stubbins.
Shrewton	C. Light.
Trowbridge, Back Street	W. Barnes.
" Bethesda	S. Walker.
Warmminster	G. How.

The association met at Bath on June 10th. Mr. Wassell was appointed moderator. Sermons were preached by Messrs. Davis, Newman, and Gotch. The circular letter by Mr. Barnes was on "Believers' Baptism the only adequate Protest against Sacramental Efficacy." A petition for the abolition of church rates was adopted; and the following resolutions were also passed:—

"That the secretary be requested to submit to S. M. Peto, Esq., M.P., the propriety of bringing into parliament a bill for amending the 'Titles of Religious Congregations' Act,' passed in the late session, so as to extend its provisions to burial grounds and almshouses, the property of congregations or societies on whose behalf the act was passed, the omission of which renders it in a great degree inoperative, so far as regards the numerous trust deeds, which embrace property of this description jointly with that to which the act is now restricted.

"That this association, considering slavery an atrocious violation of human rights and liberties, and a serious hindrance to the diffusion of religious truth, records its utter abhorrence of the evil, and its deep lamentation that so many professed pastors and churches of Christ in America continue to uphold it, especially since it believes that but for the support of professors of religion, slavery would speedily be abolished.

"That it desires to express its condemnation of the iniquitous provisions of the Fugitive Slave Law, and its surprise and indignation that ministers of the gospel of peace and love are found to sanction it both from the pulpit and the press.

"That it records its respect and admiration for all those courageous friends of the slave who have resolved, at whatever cost, to disregard an edict, obedience to which would be a violation of divine law, and calls upon Christians of every denomination in America to co-operate with the noble bands of abolitionists in different parts of their country, in achieving the speedy, entire, and perpetual extinction of slavery throughout their vast and growing community.

"That it refuses to hold Christian fellowship with any ministers or churches who hold their fellow men in bondage, or who are known to support the Fugitive Slave Law, or to identify themselves in any other way with the abominable evils of slavery. And

"That the resolutions on slavery now passed be advertised in the Bristol Examiner, the Nonconformist, and the Patriot newspapers.

"That this association, regarding popery as a system full of hostility to the principles of civil and religious liberty, and of peril to the souls of men, feels deep concern at the attempts which are being made in this country to extend its doctrines, and to exalt its power.

"That it records its conviction that the efforts and progress popery is now making demand the most vigorous and sustained exertions of all the friends of evangelical truth, to resist and overcome them; and, believing that the battle of truth must be fought at all times with spiritual weapons, calls upon the churches, and their members individually, to meet the emergency, as far as lies in their power, by increasing activity, constancy, prayerfulness, and courage in the defence and propagation of true religion in their own districts, without faint-heartedness or fear of the issue."

Statistics.

Baptized	253
By letter	122
Restored	12
	— 387
Died	151
Removed	130
Excluded.....	60
	— 341

Number of churches.....	46
Clear increase	46
Members	6941
Sunday School Teachers	971
Scholars	6511

The association meets next year at Devizes; Mr. Haycroft to preach on "Infallibility."

NORTHAMPTONSHIRE.

The following churches are in this association:—

Aldwinckle	Grace.
Barton, Earl's	
Disworth	Turner.
Braunston	
Braybrook	
Broughton	Campion.
Buckby	Thorpe.
Bugbrooke	Larwill.
Burton Latimer	May.
Clipston.....	T. T. Gough.
Desborough	Clements.
Gretton	
Gullesborough	Hawkes.
Hackleton	Knowles.
Haddon, West	Cole.
Harpole	Ashford.
Helmdon	Hedge.
Kettering	Robinson.
Kingsthorpe	Litchfield.
Kislingbury	Lea.
Moulton.....	Wheeler.
Northampton —	
College Street	Brown.
Grey Friar's Street	Pywell.
Oakham	Jankinson.
Olney	Simmons.
Pattishall	Chamberlain.
Ravensthorpe	Haddy.
Road	Brooks.
Rushdon	Whitemore.
Spratton	Marriott.
Stanwick	Walcot.
Stony Stratford.....	Forster.
Sulgrave.....	Coles.
Thrapston	Cubitt.
Towcester	Campbell.
Walgrave	Cox.
Weston near Towcester.....	Clarke.

The association met at Thrapston, on the 10th and 11th of June. Mr. Campbell was moderator. The Circular Letter on "The Duties which Church Members owe to one another," was read by Mr. Forster. Sermons were preached by Messrs. Chamberlain, Forster, and Campbell. Rev. J. T. Brown was appointed as a deputation to the Baptist Convention to meet at Hamburgh in July. Resolutions were passed expressing affection for the memory of Mr. Lomax of Nottingham, and indignation at the enactment of the Fugitive Slave Law.

Statistics.

Baptized.....	160
By letter.....	48
Restored.....	7
-----	215
Died.....	85
Removed.....	48
Excluded.....	26
Withdrawn.....	18
-----	177

Number of churches.....	37
Clear increase.....	38

The next meeting is to be held at Olney: Messrs. Haddy, Cubitt, and Pywell to preach.

MONMOUTHSHIRE.

Fifty-eight churches are in this association.

Llanwenarth.....	F. Hiley.
Blaenau Gwent.....	J. Lewis.
Tabernacle, Penygarn.....	
Bethesda, Maesaleg.....	T. Thomas.
Caerleon, W. E.....	J. Evans.
Penuel, E.....	J. Michael.
Trosnant, W.....	D. Ll. Isaac.
Tredegar.....	W. Roberts.
Zion Chapel, Ponthir.....	J. Michael, R. Griffiths.
Bethania, Magor, E.....	T. Leonard.
Pontrhydryn, E. W.....	D. D. Evans.
Glasgoed.....	R. Bees.
Argoed.....	J. Jarman.
Caerwent, E.....	J. Morgan.
Horeb, Blaenavon.....	D. Morgan.
Castleton.....	E. Jones.
Beulah.....	M. Morgan, W. Price.
Ebenezer, Blaenavon.....	O. Michael.
Sharon, Goitre.....	J. Jones.
Abersychan, E.....	S. Price.
Nebo, Penycse.....	T. Evans.
Pisgah.....	W. Thomas.
Penuel, Rhyunney.....	D. R. Jones.
Twyngwyn.....	
Shiloam, Machen.....	E. Thomas.
Hermon, Nantyglo.....	Williams and Bevan.
Bethel, Maesaleg.....	
Tredegar, E.....	
Libanus, Blackwood.....	
Moriab, Risca.....	J. Rows.
Carmel, Sirhowy.....	R. Ellis.
Crane St., Pontypool.....	T. Thomas.
Bethel, Liangibby.....	J. Donomey.
Calvary.....	T. Roberts.
Llanhiddel.....	
Shiloam, Cwmbran.....	E. P. Williams.
Bethlehem, Llanelli.....	D. Davies.
Llanddewi.....	T. Lewis.
Penrhos.....	T. Cobner.
Salem, Blaenau.....	W. Roberts.
Darenvelen.....	B. Williams.
St. Melon's.....	D. Evans.
Zoar, Henllys.....	

Zion, Trosnant.....	R. Johns.
Jerusalem, Rhyunney.....	
St. Bridges.....	
Blaenavon, E.....	G. Havard.
Temple, Newport.....	D. Edwards.
Victoria.....	J. Rees.
Abercarn.....	D. R. Stephen.
Tabernacle, Sirhowy.....	M. Thomas.
Nash.....	T. J. Thomas.
Usk, E.....	J. Jones.
Zion, Glyn Edw, E.....	See Nebo.
Noddfa.....	E. Roberts.
Skenfrith.....	T. Richards.
Zion, Brynmawr.....	E. Williams.
Hepzibah, Bedwas.....	

The meeting was held at Bethesda, Maesaleg, on Tuesday, May 27. Several sermons were preached. Mr. T. Thomas was chosen moderator, and Mr. Hiley secretary.

Statistics.

Baptized.....	204
By letter.....	634
Restored.....	121
-----	1019
Died.....	127
Dismissed.....	280
Excluded.....	377
-----	794

Number of churches.....	58
Clear increase.....	225
Members.....	9751
Sunday School Teachers.....	1019
Scholars.....	6379

The next association is to be held at Blackwood, on the last Tuesday and Wednesday in May, 1852.

CARMARTHENSHIRE AND CARDIGANSHIRE.

The meeting of this association took place at Penypark, on the 10th of June. The Circular Letter written by Mr. Phillips on "A Scriptural Oversight of the Churches," was adopted by this and the Pembrokeshire association conjointly.

Statistics.

Baptized.....	331
Restored.....	120
Received by letter.....	128
-----	579
Died.....	129
Excluded.....	165
Dismissed.....	95
-----	369

Clear increase..... 208

The next association is to be held at Pontrhydfendigaid, Cardiganshire.

GLOUCESTERSHIRE.

The following is a list of the churches in the association:—

Gloucester.....	G. Woodrow.
Cheltenham.....	T. How.
Tewkesbury.....	
Naunton and Guiting.....	J. Teall.
Cubberly & Winstone.....	T. Davis.

Winchcombe.....	S. Dunn.
Ledbury.....	J. Walters.]
Ross	J. Cooper.
Stroud	W. Yates.
Chalford.....	R. White.
Hillsloy	G. Smith.
Tetbury	G. Davis.
Uley	R. G. LeMaire.
Kingslanley	
Nuppnd	
Slimbridge.....	
Thornbury.....	J. Eyres.
Woodchester.....	H. LeFevre.
Eastcombs.....	S. Packer.
Painswick.....	J. Cook.
Chepstow	T. Jones.
Monmouth.....	H. Clark.
Coleford.....	J. Penny.
Woodside	H. Webley.
Lydney	E. E. Elliott.

The annual meeting was held at Naunton, June 10th and 11th. Sermons were preached by Messrs. Walters of Ledbury and Bryan of Oxford, and addresses were given by Messrs. Jones, Clark, Penny, Eyres, and Yates. The letter prepared by Mr. Elliott on "The Influence of Individual Character" was adopted.

Statistics.

Baptized	102
Received by letter.....	49
Restored.....	2
—	153
Died	46
Removed	54
Excluded.....	9
—	109
Number of churches.....	25
Clear Increase	44
Number of members.....	2151

The following resolution amongst others was unanimously adopted:—

"That this association has heard with poignant regret that a large proportion of the ministers and members of the churches of our denomination in the United States of America continue to uphold the iniquitous system of negro slavery, with its Fugitive Slave Law and its inseparable evils; and that we deem it our solemn duty most earnestly to warn them of the guilt they are thus contracting, and of the dishonour they are doing to the name and cause of Him whom we in common profess to serve, and who came to break every yoke and to cause the oppressed to go free."

PEMBROKESHIRE.

This association was held at Tenby, on the 3rd of June.

Statistics.

Baptized	477
Restored	109
Received by letter	40
—	626
Died	95
Excluded	127
Dismissed	66
—	318
Clear Increase	308

ORDINATIONS.

TAUNTON.

Mr. J. H. May, late pastor of the baptist church at Prescott, Devon, having resigned the pastorate of that church on March 25th last, has supplied the second baptist church at Taunton for the last three months, which has resulted in a settlement amongst them.

STEVENTON, BEDFORDSHIRE.

Mr. W. Rowe late of Ossitt, Yorkshire, has accepted the unanimous invitation of the baptist church, Steventon, Bedfordshire, and commenced his stated labours at the beginning of the present year.

LIVERPOOL.

We understand that the Rev. J. Edwards of Wavertree has accepted a call from the baptist church, Soho Street, Liverpool, and will (D.V.) enter on his stated labours in that place on the first Lord's day in August next.

RECENT DEATHS.

S. OWERS, ESQ.

Lately at Mildenhall, Suffolk, Samuel Owers, Esq., aged 47, one of the deacons of the baptist church, Barton Mills, in the same county.

Mr. Owers was a severe sufferer from bronchitis during several years, which disease at length terminated his valuable life. He was baptized in the year 1833, and from that period to the day of his death maintained an honourable and useful connexion with the church of Christ. Few men, if any, are more highly respected in the circle in which they move than was our departed friend. In all his business transactions he was noted for the strictest integrity and truth. No one was ever able to charge him with anything which approached, in the least degree, to that which is mean, underhanded, or disreputable. All who knew him had the greatest confidence in his uprightness, and "his word was his bond."

He was also particularly kind to the poor and needy. Possessed of considerable wealth, and viewing himself as responsible to God for its use, he was ever ready to relieve cases of affliction and distress. Great is the number of those who shared in his bounty. To feed the hungry, to clothe the naked, to wipe away the tear of the orphan, and to cheer the desolate heart of the widow, he viewed at once as a duty and a delight.

The church of Christ too, in connexion with the ministry and her various institutions for the enlightenment and salvation of the human family, had in him a true friend and a liberal supporter. He felt the deepest inte-

rest in the cause of Christian missions, both in connexion with his own denomination and other evangelical bodies. Appeals to his liberality on behalf of chapels, schools, &c., were never made in vain. The writer of this brief notice never knew him refuse to assist a deserving case. Everything Christian had the best wishes of his heart. Of him it may be truly said, that "he was a good man." "His praise is in all the churches" in the district in which he resided. The name of Samuel Owers will not soon be forgotten. The greatest respect was paid to his memory on the day of his funeral. Churchmen, Wesleyans, and dissenters alike followed his remains to the house appointed for all living. On the sabbath following the day of interment, when his pastor attempted an improvement of the bereaving dispensation, the chapel was crowded to excess. The church at Barton Mills has lost by death, during the last few years, several of its most valuable officers and members, and the removal of the individual to whom this paper refers is deeply felt by those who survive. "Help, Lord, for the godly man ceases; for the faithful fail from among the children of men."

MRS. MARY ANGAS.

Mrs. Angas, wife of Mr. John Lindsay Angas of Ravensworth Terrace, Newcastle-upon-Tyne, was born in Tooley Street, Southwark, in the year 1774. Her father, Mr. Joseph Angas, who died in 1780, was an honourable member of the church of Christ under the care of Dr. Gill and his successor Dr. Rippon. Soon after his death she removed, with her widowed and worthy mother, to Coggeshall in Essex; where she was early enabled to "choose the good part," and became a member of the independent church in that town, about the eighteenth year of her age. From this period to the end of a lengthened life she maintained a profession becoming the gospel.

Some years after her marriage and settlement at Newcastle, where she spent the greater part of her life, she was baptized by immersion, and she continued a zealous and active member of the church of which the Rev. George Sample was pastor, during the whole of his faithful and useful ministry.

There were features in the character of Mrs. Angas which those who were intimate with her could not easily mistake. Though to a stranger she seemed passive and reserved, she evinced, as occasion required it, a more than usual energy; and under an apparent coldness of manner, there was a warmth of benevolence that left others, of more pretension, far behind her in zeal and exertions. She grudged no pains in pursuit of a laudable object. No one was more free from selfishness. She often denied herself, in

small matters and greater, to promote the welfare and happiness of others.

If her public donations were known, her private benefactions, it is believed, were far more numerous than her friends in general were aware. The writer of this memorial remembers an incident which occurred when he travelled with her in a remote part of the country. They called upon a poor village school mistress, who was recommended to her attention on account of her piety and benevolence; and she slipped something into her hand during her visit. It was afterwards ascertained from the good woman herself that Mrs. Angas had given her a handsome donation; which was a very providential supply as she had but a halfpenny in her possession to provide for herself and those who were dependent upon her. This is not adduced as an instance of extraordinary liberality, but as a specimen of the manner in which her charities were frequently dispensed. Many "a tongue has blest her," and many "a widow's heart has sung for joy," in consequence of her seasonable bounty.

Her house (for her excellent partner felt and acted in unison with herself) was that of "Gaius, who was given to hospitality;" and in this respect she set a teachable example to the members of our churches of a praiseworthy liberality, in accordance with the spirit and conduct of the primitive Christians. It signified little to her, though a decided baptist, to what denomination her visitors belonged, if they were disciples of Christ and came on their Master's errand. Here she met with a reward; for in consequence of it she often enjoyed the society of eminent individuals, with whom she would have otherwise remained unacquainted. The wife of the Shunamite did not repent her having entertained the prophet Elisha; her frequent intercourse with this man of God amply compensated for providing the little chamber with its furniture, and for all her preparations to give him a suitable reception. Mrs. Angas esteemed it an instance of the kindness of providence that she was placed in circumstances which afforded her such a pleasure, while she promoted the cause of God in assisting his servants.

She much delighted in the conversation of pious and intelligent persons; and often, when in pain, seemed to lose a sense of it in the pleasure derived from their society. Her love to the sanctuary was very observable, and not unfrequently bodily infirmities and unfavourable weather, which would have deterred others, did not prevent her attendance. And what she valued herself she desired for others, and liberally contributed to the support and extension of the gospel at home and abroad.

It was eminently her aim to be useful, and in many instances she had the satisfaction of seeing her efforts successful. She exerted an

important influence upon the minds of the young with whom she was brought into contact; and we have reason to believe that she was the means of moulding the characters of several persons who are now filling influential stations, that under God were directly or indirectly indebted to her for their Christian principles and for the right course which they have been enabled to pursue. This was not effected by a bustling agency, but by an imperceptible and persevering adaptation to the circumstances and dispositions of those whom it was her endeavour to benefit.

Several years before educational institutions were so numerous as they are at present, she was instrumental in forming such an establishment at Newcastle, consisting of a hundred girls, which was supported partly from their own resources and partly by subscriptions. It was her desire to unite the presbyterians, independents, and baptists, and others who were friends to evangelical religion, and to secure the religious instruction and devotional services of their ministers at regular seasons. It was also her aim to provide for the right management of this institution, by engaging ladies who in their turn were to assist the teacher and to watch over the interests of this useful institution. This school continues: and a considerable number have passed through it, who are filling, with credit to themselves and benefit to others, the stations allotted to them by providence; and not a few of them, we believe, will hereafter be found to have been "made wise unto salvation."

The energies of Mrs. Angas were eminently directed towards the success of this institution. She sought the improvement of the scholars by her attention to them in various ways, out of the school as when they were in it; and it evidently appeared that its prosperity was an object of her habitual and anxious solicitude. But her labours of love in support of this institution did not supersede her exertions in behalf of the Sunday school; of the importance of which, as well as of the education of the rising generation in general, she was deeply convinced.

But there is one way in which Mrs. Angas's benevolence was evinced, that if not entirely new or attended with eclat, was certainly not common. Although she had originated a public institution for training female servants, she thought that in her circumstances something should be attempted within her own family for effecting this purpose. In addition to her regular female servant, she took into the house a young person to assist her; who by this means should be trained for future and higher service. And when this assistant had acquired that knowledge and those habits which would qualify her for a superior situation, she was readily given up for the advantage of others. This was an act of self-denial after all the pains

which had been taken. But it was an act also of systematic benevolence; and there were three objects she had in view in this mode of proceeding,—to contribute to the happiness of families whose domestic comfort so much depends upon the conduct of their servants, to make provision for the young persons themselves, and above all to train them up in the fear of God, by the possession of which they might be blessed themselves and prove blessings to others. A benevolent lady in the west of England took several young females at once into her house, for the purpose of giving them this training. But the plan of Mrs. Angas was more practicable, and therefore was more likely to be adopted by others. But in whatever light we view this conduct, it was less suggested by a regard to her own convenience than to the welfare of others, especially of the servants themselves; for the religious care of whom it is too much forgotten, that we are responsible to God, after the example of Abraham, as well as for that of our children.

We have remarked that Mrs. Angas was alike distinguished by the energy and the benevolence of her character, of which we mention the following example. During a visit in London, she was informed that the son of a pious female friend of respectable connexions, was convicted of a crime for which he was sentenced to be transported. Not contented with visiting him in Newgate, she determined to make an effort to mitigate his punishment. Recollecting that in early life she had been acquainted with the Lord Mayor of London, she resolved to apply to him for the purpose. She was accordingly introduced to him, was kindly received, and was promised his interposition in behalf of the object of her request. He personally applied to Sir Robert Peel, and found that there were serious obstacles to the success of his application. But at length he so far succeeded, that transportation was commuted into two years' confinement in the penitentiary. But desirous of doing something more effectual for the benefit of the young man, she renewed her suit through the same channel, and obtained his complete discharge, on condition of his being placed, as an apprentice, in one of the ships belonging to the mercantile concern of Mr. Angas and his family. He was accordingly put under the command and watchful supervision of a pious captain; and by passing through his apprenticeship in a satisfactory manner he rewarded Mrs. Angas's benevolent and persevering exertions.

Mrs. Angas possessed a cultivated mind, and was an ardent admirer of the beauties of nature; a sight of which would often amply repay her for the toil which others would grudge for the purpose. But her Christian decision of character, her readiness to "do

good to all men," especially to the "household of faith," her self-denying benevolence, her love to good men, and her delight in religious exercises, were obvious to all who well knew her. She habitually attended to the devotions of the closet; not making outward duties a substitute for those which are private. She regularly visited these "still waters," and derived that refreshment and vigour from them which fitted her for more conspicuous services. Her Christian principles were kept in lively exercise, and produced a corresponding effect.

She closed a life of Christian devotedness and usefulness, when she was visiting her sister in Devon, on July 1, 1850, in the 76th year of her age. In the morning as she was dressing, she fell down in an apoplectic fit; and after continuing four days in a state of insensibility, entered with scarcely a struggle "into the joy of her Lord."

MISCELLANEA.

PROFITS OF THE SELECTION.

The annual meeting of the trustees was held on the 25th of June. We regret to say that many applications were inadmissible, not comporting with the rule which requires that "grants shall be made only to the widows of those ministers whose congregations used the hymn book at the conclusion of their pastorate." Grants were made to

Recommended by

Mrs. A.....	J. H. Hinton, Dr. Murch.....	£5 0
W.....	C. M. Birrell, H. W. Hughes.....	6 0
B.....	J. J. Brown, B. H. Marten ...	6 0
B.....	Dr. Murch, Dr. Cramp	6 0
O.....	Micah Thomas, Thos. Thomas.....	6 0
W.....	John Jones, Henry Clark.....	6 0
G.....	W. Colcroft, J. Foster	6 0
P.....	W. Yates, J. Berg	6 0
C.....	J. Sprigg, Dr. Steane	6 0
N.....	Dr. Steane, S. Green	6 0
J.....	Shem Evans, J. Preece	6 0
G.....	J. Edwards, J. Wilde.....	6 0
S.....	J. T. Brooks, John Haigh	6 0
H.....	M. Kent, W. Keay	6 0
K.....	J. T. Brooks, E. Adey	6 0
C.....	Dr. Murch, W. Groser	6 0
F.....	Dr. Murch, S. Green	6 0
M.....	B. Evans, B. Johnson	6 0
H.....	G. W. Fishbourne, Dr. Cox ...	6 0
G.....	W. Brock	6 0
N.....	B. Evans, W. J. Stuart	6 0
B.....	J. M. Soule, J. H. Hinton	6 0
H.....	Henry Trend, F. Roleston.....	6 0
H.....	J. Berg, P. Trestrail	6 0
T.....	Dr. Murch, Alfred Tully	6 0

D.....	Dr. Murch, G. W. Fishbourne	£6 0
F.....	C. E. Birt, Sponcer Murch.....	6 0
J.....	Isaac New, T. Swan	6 0
D.....	Dr. Murch, S. Green	6 0
H.....	H. W. Stenbridge, J. Chapple ..	6 0
P.....	J. Venimore, J. Wheeler	6 0
F.....	H. W. Stenbridge, J. Collius .	2 10
G.....	T. Nicholson.....	2 10
C.....	J. T. Wigner, S. Green	2 10
M.....	J. Webb, Thomas Clarke	2 10
D.....	T. Wheeler, W. Brock	2 10
E.....	T. Morgan, T. Swan	2 10
W.....	Dr. Cox, J. H. Hinton	2 10
W.....	J. M. Soule, A. Wayland.....	2 10
H.....	C. Elven, J. H. Hinton	2 10
V.....	J. Simmons, J. Lea.....	2 10
S.....	B. Hall, R. Breeze	2 10
P.....	Dr. Cox, S. Green	2 10
T.....	S. Kent, E. Manning	2 10
P.....	J. T. Brown, Joseph Pywell...	2 10
M.....	W. Roberts, J. Webb	2 10
W.....	J. H. May, R. Serle	2 10
R.....	B. Evans, W. J. Stuart	2 10
A.....	B. C. Young, W. Kitchen	2 10
T.....	J. Foster, George Mitchell	2 10
J.....	T. P. Jones, H. W. Hughes ...	2 10
T.....	P. Tyler, John Davison	2 10
J.....	D. Evans, J. T. Hughes	2 0
D.....	W. Jones, T. Davis.....	2 0
E.....	J. W. Evans	2 0
H.....	T. Jones, J. W. Morgan.....	2 0

£245 10

The widows, to whom these grants have been made, are requested to send their addresses to the Rev. Dr. Murch, 57, Torrington Square, London, on the receipt of which he will transmit to them the sums voted.

MONTHLY SUMMARY.

REGIUM DONUM—BRIGHTON CHURCH RATE
—WESLEYAN REFORM MOVEMENT—PEACE
CONGRESS—RELIGIOUS LIBERTY IN DEN-
MARK—"JOHN WILLIAMS."

At length we have achieved a triumph on the subject of the REGIUM DONUM; that is, if the present government is in office, and is true to its pledge. On the vote being proposed on July 17th, Sir C. Wood said that such a feeling of opposition to its continuance had been manifested by the dissenting body, that the present government, if in office, would not place it on the votes next year; he proposed it this year, not thinking it right to withdraw it without notice.

Sir Herbert J. Fust in the Court of Arches has given decision on the BRIGHTON CHURCH RATE case. He has declared the validity of the rate; the effect of which is to confirm the Braintree decision, and to extend it to cases having respect not only to necessary items, but to "ornamental," where they have not been objected to in vestry. The Braintree case is still under appeal in the House of Lords.

The friends of the WESLEYAN REFORM MOVEMENT have during the past month held a bazaar at the Hanover Square Rooms. It was highly successful, the receipts amounting to £2,200. There is a prospect, we are glad to say, of peace being restored in the body, and at the same time of a more liberal element being introduced. The Watchman announces Dr. Bunting's resignation of the office of secretary to the Wesleyan mission, and his retirement from public life. At a meeting, too, of four or five hundred of the leading Wesleyans of Manchester, convened by the conference, liberal principles and the necessity for reform were very decidedly expressed. We hope that the conference next month may not disappoint us.

THE PEACE CONGRESS has met and is sitting at the time we write. The attendance is large, and the proceedings of an enthusiastic character. Sir D. Brewster, of European reputation for his scientific achievements, is the president. A great number of foreigners are present, and the English list numbers 1000 names. On the first day of session, a resolution urging ministers to

avail themselves of the power of the pulpit, was moved by Rev. J. A. James, and seconded by Rev. W. Brock, and addresses followed, some of them by foreign ministers and members, and which were done into English by Mr. Cobden. M. Visschers of Brussels, Dr. Beckwith, and Rev. J. Burnet, afterwards addressed the Congress. A soirée was to be held on Friday evening in honour of the foreign visitors.

We rejoice in being able to announce, on the authority of a letter in Evangelical Christendom, of last month, the extension of RELIGIOUS LIBERTY IN DENMARK. By a bill which was issued as law on April 13, it is enacted that dissenters may be married before the civil authority; that dissenters of all denominations may be legally married; *that parents are not compelled to have their children baptized or confirmed*; nor to have them instructed in the public school. "The baptists," it is stated, "have been the chief cause of the religious liberty we now possess here in Denmark."

It will be interesting to many of our friends to know that the "JOHN WILLIAMS" has again sailed to the South Seas, in connexion with our brethren of the London Missionary Society. The venerable Rev. D. Darling returns to the sphere of thirty years' labour, the Rev. A. Buzacott carries with him five thousand copies of the Scriptures in the language of Rarotonga, and four junior missionaries accompany them. May they safely reach their destination. P. G.

CORRESPONDENCE.

SPANISH TOWN EXPENSES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—The February number of the Baptist Magazine contains the decree of the vice-chancellor respecting the Rev. J. M. Phillippo and the mission property in Spanish Town, Jamaica. It is matter of devout thanksgiving that the oldest missionary in Jamaica has thus been sustained in his important position, and that property which cost £10,000 has been rescued from lawless misappropriation. It is yet more important that this esteemed servant of God has been enabled to pass through a severe trial with honour to himself and the missionary cause, while the interests of the Jamaica churches have been greatly promoted. The only burden that remains is the payment of the costs of the suit. In this case they are

very heavy. After large abatement most generously made by the solicitor, Mr. Harvey, they amount to upwards of £3,500. In answer to a former appeal of the Spanish Town committee £500 was subscribed, leaving £3,000 to be raised. Towards this sum Joseph Fletcher, Esq., has kindly promised £1000. The whole case has been laid before the Committee of the Baptist Missionary Society, and they have recorded their opinion in regard to it in the following resolution,—

"April 23, 1851.

"Resolved, That this committee sincerely congratulate the Rev. J. M. Phillippo on the successful issue of the long-pending legal proceedings in Spanish Town, and that, being informed that the costs of the suit are not yet provided for by the public, they cordially recommend the members of the society at large to assist in the effort now in progress by the Spanish Town committee to raise the necessary amount."

The case is thus laid before the friends of the mission churches. Several of those who are best known amongst us for their Christian liberality have already responded to it. S. M. Peto, Esq., M.P., has promised £100; W. B. Gurney, Esq., has signified his intention to subscribe £50; Henry Kelsall, Esq., has sent £30; John Benham, Esq., has contributed £10 10s.; and S. Cadby, Esq., G. Stevenson, Esq.; G. Foster, Esq., of Sabden; and W. Thompson, Esq., of Frome, have given £10 each; and J. Pewtress, Esq.; and G. Kitson, Esq., of Ramsgate, have promised the same sum.

It is hoped and entreated that Christian friends will respond readily and liberally to this urgent appeal, as the Spanish Town committee have no stipendiary agency to employ in collecting funds. Contributions will be thankfully received by Joseph Fletcher, Esq., Tottenham, by the Rev. J. P. Mursell, Leicester, or by myself. I am, dear brother, on behalf of the Spanish Town committee,

Yours very truly,
JOHN ALDIS.

11, *Surrey Place, Old Kent Road,*
July 19, 1851.

THE DEPUTATION TO HAMBURG.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Our esteemed brethren, Dr. Steane and Mr. Hinton, who at the annual session of the Baptist Union were appointed to attend the triennial convention of the baptist churches at Hamburg, have left England for that purpose. Their mission cannot but be regarded as an important one, and calculated to tell most advantageously on the religious liberty of our brethren on the continent. As the deputation was appointed by a public body, and as the object it will seek to accomplish is one of common interest, it is but right that its expenses should be borne by the religious public, especially of our own denomination. The Baptist Union has no funds in hand, indeed a balance is due to the treasurer. This being the case, its committee has earnestly requested me to obtain the requisite amount. I have contributed myself, and have solicited donations from many friends, but, as yet, have not obtained an adequate sum. Permit me, dear sir, through you, to ask those who can afford it to contribute a small amount to this important object, and whilst doing so, thankfully to remember that they are thus enabled to comply with the exhortation,—“Look not every man on his own things, but every man also on the things of others.”

I remain, my dear Sir,
Yours, very faithfully,
JOSEPH H. ALLEN.

Brixton Hill, July 23rd, 1851.

EDITORIAL POSTSCRIPT.

We trust that our readers will excuse the brevity of the Monthly Summary. Unless we had curtailed it, we could not have given the letters of Mr. Aldis and Mr. Allen, which we did not receive till the greater part of the Magazine was made up for press, and which related to topics which could not well be postponed.

The series of valuable papers on “The Prophets” is suspended for the convenience of the writer, but our readers may expect that in a month or two it will be resumed.

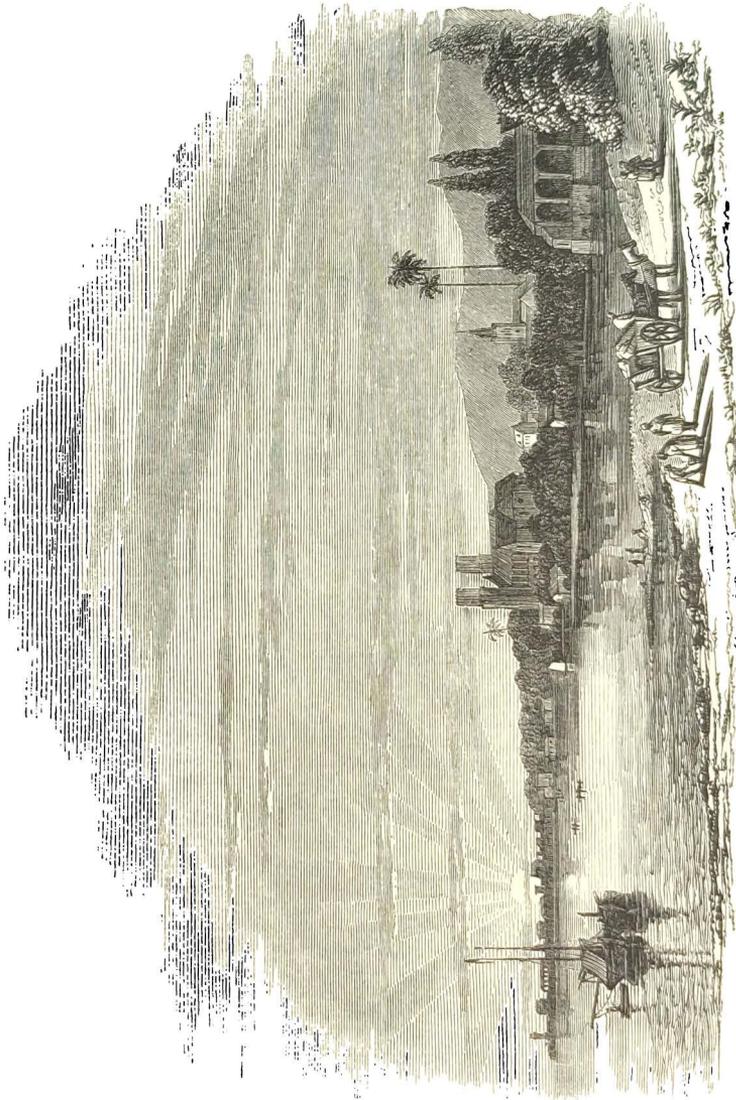
As Mr. Kirtland’s article in our present number on Spiritual Joy in the Hour of Trial is dated from Sabden, it may be advisable, in order to prevent mistake, to say that it was forwarded to us previous to his removal to take charge of the church at Canterbury.

The installation of the Rev. J. M. Cramp, D.D., as President of Acadia College, Nova Scotia, took place on the 20th of June, in the presence of a large assembly which filled the College Hall. The Rev. Theodore Harding, the chairman of the meeting, in an animated address, took occasion to express his wonder at the change that had taken place since he entered on his ministry at Horton, when there was but one baptist church in the province, and that consisting of only fifty members.

To any of our readers who are geologists it may be interesting to know that Professor Chipman of Acadia College is an enthusiastic student of geology, and has excellent opportunities for collecting specimens, especially Nova Scotian. He sends thence boxes of minerals in various directions, and gets other minerals in exchange. As yet he has met with no correspondent in England. He is anxious to hear of some one who will enter into such an arrangement, and send him minerals or other natural curiosities in exchange.

It is a curious fact, illustrative of what is termed “progress,” that when the House of Lords was crowded a few evenings ago, to decide an important constitutional question—that of the admission of the Jews to parliament—an appeal was made to the opinion of a deceased baptist minister, and that by no less a personage than the Lord High Chancellor. In moving the second reading of the Oath of Abjuration Bill—which however was lost by a majority of thirty-six—Lord Truro said, that on the policy of the measure, he would trouble their lordships with the opinion of a man who could never be mentioned without admiration, he alluded to the late Robert Hall of Leicester. The noble and learned lord then read from Mr. Hall’s published writings an extract of considerable length.

THE MISSIONARY HERALD.



WEMPER!
PORT OF SPAIN, TRINIDAD, FROM THE ROAD TO ST. JOSEPH'S.

ASIA.

AN APPEAL FOR AGRA, NORTHERN INDIA,

AN EXTRACT FROM A LECTURE DELIVERED AT BROADMEAD, BRISTOL, BY
REV. J. MAKEPEACE.

Leaving Madras and Calcutta, and passing over an immense tract of country, we come to Agra, once famous as the metropolis of the great Muhammedan dynasty, and now under British rule, the seat of government for the north-western provinces of India. The first attempt to introduce the Romish faith into Agra was made at the court of the justly-renowned Acbar, by Jerome Xavier, nephew of the great Francis Xavier, the father and founder of Romish missions in the East. The emperor was a wise and intelligent man, and had contracted a distaste for the wild and extravagant fictions to be found in the works of authors professing his own creed. He therefore readily interrogated the Jesuit as to the doctrines of Christianity; but Xavier, in accordance with the crooked policy of his sect withheld from him the pure word of God, and presented to him in its stead a confused and heterogeneous jumble of distorted scripture narrative and Muhammedan fable. He vainly imagined that, the emperor being a Muhammedan, such an account would be most palatable to him, and pave the way for his conversion. On the contrary, Acbar, after its perusal, cast the book aside with disgust, saying, "That they had foolish legends enough already, and that the Christian religion was no better than his own."

During the recent period of my residence and labours at Agra, about three and a half years, the papists, at the impulse of Bishop Borghi, put forth unexampled and surprising efforts. That the bishop is connected with the Borghese princes of Italy I cannot affirm, but it was reported that he had sold his estates in Europe in order to devote the proceeds to the propagation of the Romish faith in India. Be that as it may, within a very brief space of time they erected in the city a huge cathedral capable of containing a large concourse of persons. When the late governor-general, during his visit to Agra, was conducted over it, he expressed his astonishment at the magnitude of its dimensions. The bishop being asked whether his congregation were large enough to fill it, replied "No, but that it had been built for posterity." In Cantonments also they had reared a handsome church, altogether outmeasuring and overtopping the adjoining humbler structure, occupied as a baptist chapel. In addition to these, they had established a convent, dedicated to

"Jesus and Mary," to which is attached a school for the education of female youth.

As elsewhere, so here, protestants have been so far entangled in the meshes of these wily papists, as to lend their countenance and support to these anti-christian establishments. Protestant parents were so far inveigled as actually to consent to send their children to the convent school. After the lapse of time, however, some of the children were withdrawn, when it was discovered that the teachers began to tamper with their faith. Again, several of the nuns excelled in works of artistic skill, and when it was made known that any orders for painting, wax flowers, &c., would be executed by them, some thoughtless protestants fell into the snare; the proceeds of their purchases helping to enrich the revenues of the convent.

At the time of my departure, a noble hall, 300 feet long, was in course of erection alongside the cathedral, in which it was intended that young men and boys should receive tuition, at comparatively small cost, in the principal departments of learning. These extraordinary exertions were in some measure intended to counteract the energetic efforts of several gentlemen, who, anxious to provide the means of giving to the youth of the station a sound, wholesome education, had established an institution called the "Protestant Academy." I am desirous, however, of making this allusion to Agra the ground-work for a special appeal on its behalf. We have there two English baptist churches, one of which is intimately identified with our mission, and has for several years past been self-sustaining. For many years Mr. Williams has officiated as pastor; but about twelve months ago he resigned his charge, being anxious on several accounts to engage in direct missionary work, for which he is eminently qualified. You may judge how commanding is the position which this church occupies, and how imperative are its claims upon the prompt and hearty co-operation of British Christians, when I mention that, besides building Mr. W. a dwelling-house in which he lives rent-free, they have contributed toward his support at the rate of £180 per annum. And further, there is in connexion with them an auxiliary to the Baptist Missionary Society, through which they raise on the spot and from a few friends at a distance about £150 per annum besides, in aid of local operations. On the resigna-

tion of its pastor, the church requested the Paront Committee to send them out a minister, remitting at the same time £100 towards the expenses of his outfit and passage. Half a dozen applications or more have been officially made to brethren in different parts of the country, who were thought to possess the requisite fitness, but hitherto without success. Such a state of things I most earnestly deprecate and deplore, knowing well the paramount importance of Agra as a European station, and the urgent necessity of maintaining an able and godly ministry in our principal European church.

This leads me to refer to the many and reiterated appeals which have recently been made on behalf of India at large, but which have hitherto met with no favourable response. Alas! alas! that we have still to lament over the scanty supply of means, and above all, over the dearth of competent and gifted men, who, fully equipped with the mental and spiritual endowments, should go forth to the conquest of the nations. What a notable contrast is presented here between the untiring assiduities of the votaries of Rome and the criminal apathy of those who profess to be the stern and unflinching advocates of a purer faith and a more spiritual worship. A Roman catholic society that does much for India, was formed at Lyons in France in 1822. In the first year of its existence its receipts amounted to about £600 only, whilst in the years 1845-46 they amounted to fully £156,000! Then as it respects agency. In five years intervening between 1841-46, no fewer than 718 missionaries, catechists, or nuns were sent out for service in different parts of the world. Of this number, 137 were destined for the East Indies! whilst, as it regards our own Society, we find that in nine years previous to 1836 only three, and in the last five or six years only two or three brethren and their wives proceeded to India as the representatives of the baptist churches in Great Britain, and as messengers of mercy to the heathen. Well may such a recital cover us with shame and confusion of face, and forthwith incite all classes amongst us to more energetic devotedness, enlarged liberality, and fervent prayer.

Looking specially at that venerable hall of learning with which this sanctuary has long been identified; illustrious for its hallowed associations and the memories of the mighty dead—I ask whether, while aged and honoured missionaries are falling on the high places of the field, there are none with the dew of their youth fresh upon them ready

to step forth and occupy the place of the veterans? Are there no martyrs for India, eager to be baptized for the dead? Has the spirit of Christian enterprise entirely evaporated and become extinct? Are the days of apostolic fervour and apostolic self-sacrifice clean gone for ever? Oh! shall it be said that for temporal conquest and dominion, especially when any great and disastrous emergency arise, the flower and pride of England's chivalry is despatched to the scene of conflicts and death; whilst in this spiritual warfare, when the thrilling tidings come that some of the best and bravest of the church's devoted warriors have been stricken down, and the cry for immediate re-inforcement is raised through the land, that then the professed soldiers of the cross are deaf to the call of duty, or shrink with base and dastardly cowardice away? Shall it be said that for an earthly sovereign and military fame men of high and low degree will cheerfully cross mighty continents and oceans, and press to the spots where the battle rages fiercest and the peril is imminent, and will not you, animated by a spirit of intense loyalty to the King of kings, and the hope of an imperishable crown, speed your way athwart the main and rush to the foremost ranks in the army of Emmanuel? Shall it be that at the remembrance of Wellington, and Nelson, and Clive, a host of intrepid youth spring to their feet, and burning with irrepressible ardour, hurry forth to victory or to death; and at the mention of Carey, and Marshman, and Ward, and Yates, do not your hearts kindle and your bosoms heave, and your spirits pant for deeds of godlike benevolence and magnanimous heroism? Oh, that ye may ponder the records of the past until ye feel inspired by the reminiscences of ancestral glory and renown. Remembering the distinguished lineage through which as a church we have descended; our Rylands and Sutcliffes, our Halls and Fullers, and Fosters, and many more, let us take heed that we do not, like ignoble and degenerate sons, bedim by the faintest shadow the lustrous ensigns of our denominational heraldry. Then let us arise, and showing ourselves equal to the greatness and grandeur of the occasion, let us determine, by Almighty aid, to emulate the indomitable prowess, and, if possible, to outshine the example and outvie the achievements of these noble chieftains and champions of our faith. Men and brethren, "Who among you is willing to consecrate his service this day unto the Lord?"

INTALLY.

From our missionary brother, Mr. GEORGE PEAROE, the following interesting communication has been received, dated June 2, 1851. The abolition of

government support of idolatry is an event that will be most gratifying to our readers. Long have Christian men and missionaries in England and the East sought the cessation of the pilgrim tax, and represented the wrong and the sin committed by the rulers of India in sustaining by public grants and by magisterial aid, the abominable idol-worship of Juggernaut and kindred deities. Their voice has at length been heard, and on the passing of the act below, the British government will be free from this enormity, and another stone fall from the mighty fabric of Hindooism.

Having been permitted to receive several persons by baptism into the fellowship of the church under my care, I avail myself of the present opportunity to send you some account of them, and of my labours, &c. hitherto. Not having kept notes of my last letter, my memory fails me whether I mentioned therein my having baptized three persons at Intally recently, but I had better mention it twice over than omit to bring the Lord's goodness to your notice. One of the three is a young man named Mahomed Hassani, a native of Sinde, and formerly a musselman. He came round to Calcutta about seven years ago, in the retinue of the captive Amcers, who were banished their country by Sir Charles Napier, to be state prisoners at Dum Dum near Calcutta. This young man heard the gospel from our native brethren who preach it daily by the road side; having his attention arrested thereby he soon made their acquaintance, and began attending the Intally chapel; the result was, his conversion to the Christian faith. His case does not furnish any particular incidents of much interest. He is an intelligent person, and if he go on well, he may hereafter be of use to his countrymen. He has been called to suffer for the gospel's sake. On his conversion becoming known to his friends, he was expelled his home, and his wife refused to accompany him as a Christian. As I wished to be certain of the correctness of his representations in this matter, the day after his expulsion I sent two native brethren on whom I could depend to his house, to speak with his father-in-law and his wife; who, on their return, fully corroborated all that he had stated. This was very satisfactory, and we therefore received him with confidence. It should be known at home that expulsion from home invariably follows conversion in this country, in cases in which the disciple is not the master of the family, and often also even when he is, such is the hostility which prevails against converts to Christianity. It will easily be understood too, that occurrences of this nature can be great embarrassment often to missionaries, by their being obliged to support these expelled brethren till some means of livelihood cause obtained for them. This is an element among our difficulties which scarcely exists in other countries. It must be put down too as one important reason of the slow progress of conversions in India.

During a recent journey to Lukhyantipur I was privileged also to receive by baptism four persons into the church there, two men and two women. They were well testified of by the brethren in respect to their general character, and I also examined each of them carefully, both privately and before the church, and was much satisfied with the account they gave of themselves; two were husband and wife, both these persons are remarkable for the love they have to the word of God. They have committed to memory nearly the whole of the verses in a little text-book, a miniature body of divinity, which we have in use in these village stations. These people belong to the peasant class, they are poor and illiterate, yet they are not beneath the mercy of God and the gracious teachings of the Holy Ghost; of them it may be said, that "out of the mouths of babes and sucklings God hath ordained praise." On my taking leave to come home, one of these poor women took my hand and said, "Give my love to all the brethren and sisters in Intally." "He that loveth God loveth him that is begotten of him." The latter sentence is mine in remark.

Being extremely anxious to increase the intelligence of these country congregations, I have set on foot at Dhan Katu, a branch boarding-school, when the boys will obtain a fair Bengali education; the plan is, that the master of the school there should take into his family to board a number of lads, say about ten for the first year as an experiment, he is willing to do it at one rupee a head, which is about half the price it cost us in Calcutta. I hope the plan will succeed, for he is a truly Christian and faithful man, and he seems to enter upon it with much interest.

At a great meeting held by the natives a week ago, to adopt measures to check the progress of the gospel, marvellous to say, the plan proposed was to lessen the stringency of the laws of caste. The meeting almost unanimously agreed that persons who had broken caste by becoming Christians, should have the opportunity afforded them of being again received to caste. Measures were proposed which completely set aside the law of the shasters on the subject, in the room of which a very easy atonement only is to be required. This was done by what is called the orthodox party, the high church Hindoos of Calcutta, which shows one of two things,

i. e. either that they are at their wits' end through fear, or that caste has lost much of its sanctity in their minds, perhaps both.

This proposition will not receive the sanction of the country party, and therefore will come to nothing. The effect of this discussion will be, however, to weaken the hold of caste upon the citizens of Calcutta greatly. Another piece of news will much gratify you, it shows that Christian philanthropists do not labour in vain, although success is often long deferred, that even the most insuperable powers must yield eventually to the cause of truth and righteousness. The government connexion with Juggernaut is severed, here is the fatal enactment. Let the servants of the Lord take courage and go forward.

"ACT No. — OF 1851.

"An Act to repeal Act X. 1840.

"Whereas, notwithstanding the prohibition to exact taxes and fees from pilgrims, by Act X. 1840, fees and offerings are taken of pilgrims resorting to the temple therein mentioned, for behoof of the priests and others belonging to the said temple, over which no effectual control can be had, or ought to be attempted to be had, by government. It is declared and enacted as follows:—

"I. Act X. 1840, is repealed; but not so

as to revive any regulation or part of any regulation thereby repealed.

"II. No tax, fee, or payment of any kind shall be taken on behalf of the government from any pilgrim resorting to the said temple, or other place of pilgrimage.

"III. Nothing contained in Section XXX. Regulation XII. 1805, of the Bengal Code, or in any other regulation or act, binds or shall be construed to bind, the government to make or continue any donation for support of the said temple.

"IV. Nothing contained in this Act shall be construed to forbid any person or persons, having the charge or superintendence of, or officiating at the said temple, from taking their accustomed fees and offerings.

"Ordered, that the Draft now read be published for general information.

"Ordered, that the said Draft be re-considered at the first meeting of the Legislative Council of India after the 2nd day of July next. "F. J. HALLIDAY,

"Secretary to the Government of India."

Thus the gospel is obtaining one triumph after another, for this is the work of missionaries, and of them only, they have been the great and constant assailants of our government's connexion with this abominable idolatrous shrine. All praise to God.

WEST INDIES.

TRINIDAD.

SAVANNA GRANDE.

The pressure on our space last month constrained the delay of the following interesting narrative from Mr. COWEN. The commencement of his letter will be found at p. 471 in the July Herald.

Illness and death of old Daniel.

Since my last to you, our little flock at Mount Hopeful has been deprived of a very dear old brother, named Daniel, an aged African, whom I baptized last year. He was spared to see a good old age, was a man of strong faith to the last, and fell asleep in Jesus, leaving not a doubt on our mind but that he will be for ever with the Lord. It is worthy of remark, that our deceased brother was a slave for a number of years with Maria Jones, who is still connected with the church in town. They were not known personally to each other latterly, but for years belonged to the same owner. Maria Jones, in the providence of God, was emancipated in the northern part of the island, where she heard the gospel and was immersed, while Daniel was delivered from the yoke of bondage in the southern part, when he was well nigh

worn out and nearly useless to himself. He, too, as one of the blood-bought flock, heard the voice of the Good Shepherd, and was at his own urgent request, and from an ardent love to Jesus Christ, "buried with him by baptism." Happy saint! No human being could have a more miserable portion in this life all his days! but the love and presence of "Massa Jesus" adorned, enriched, and ennobled his nature; so that he possessed far more of true happiness and real dignity of character than his earthly owner, besides being an heir of glory, honour, and eternal life. A short time before Daniel was called home, his owner, to whom I refer as at one time possessing him and Maria Jones, died suddenly, and though wealthy, he left this world poor, and miserable, and wretched, and blind, and naked. Daniel remarked, when he heard of the event, "he no rich yonder; ah, he poor, he poor!" Not so this aged and poor dis-

ciple. For a considerable time before his death he was wholly dependent on others for support; but the Lord raised up for him a few friends, who felt it to be a great privilege to supply, soothe, and comfort him at the close of his mortal career. I must say, however, that neither his own colour nor country manifested much desire to sympathize with, or help this poor destitute creature. During his last illness, and for some months previously he lodged in a miserable corner of a wretched hut, not far from my house. Until he became very low, he was rather a convenience than a burden to the family, as at the very least he would sit and watch the place when the rest of the family were absent, frequently he would be more serviceable. Each day he would endeavour to call at my house to have his cravings for food, temporal and spiritual, satisfied by Mrs. C., who generally read to him from "Smith's Believers' Remembrancer," which he greatly enjoyed.

His last days.

As his end drew nigh, he became too weak to walk so far, which afforded my children an opportunity of engaging in errands of kindness to poor Daniel. Many a hearty blessing they received from this exhausted pilgrim as he neared the confines of Canaan, nor were they ever weary of waiting on him. Even after he ceased to come to my house as usual, he could manage to move about his little sleeping place, and help himself, so that he gave very little trouble to the parties of the house where he stayed, in the way of nursing or helping him. Many a time have I found him stretched on a board in the morning sun, to get, as he used to say, "heat in his old bones." To this he would scramble himself, generally unaided by the hard-hearted people around him. I would say, "Well, Daniel, how do you feel to-day?" to which he would reply, "Ah, massa! Fader no taky me yet, de breath here no more; me no trong now; but me must wait till my Saviour say, come." Again, he would say, "Me no want to go, me no want to tay, when he please me glad; it no be long, now." Some kind ladies in the neighbourhood frequently called to see him, and administer relief to him in his necessity, to whom he would speak in the most grateful and delightful manner. They ever found him thankful and happy, his mind sweetly composed and at rest in Jesus. For some days my wife had not gone to see him, though ever mindful of his wants, and poor Daniel at last inquired for her in the most affectionate manner, saying to me, "Where is my missus? I want to see missus." I said, "Daniel, she has not been able to come lately to see you, but I shall send her when I go home." "Oh, do, massa, do; me want to see missus once more before I go; me no be long now, trength go fast, the breath no

more here." I said, "Daniel, it is good now to look to Jesus; do you find it so?" "Oh, yes, massa, Jesus kind Saviour for me." I said, "Do you love him now, Daniel, as before?" He raised his trembling, emaciated arm above his head, as if in the face of earth and hell he were about to make his dying confession, and with a tone and emphasis I shall never forget, he exclaimed, in the most forcible and earnest manner, "Nobody else, nobody else." From this time he sank apace, and lost all ability to help himself in any way.

Cruelty of the people.

The next time I called, I found him as usual, stretched upon a board at the door of his hut, but in a most helpless state. It appeared some one had assisted to place him there in the early part of the day, and there left him, without an eye to watch or a hand to help him. I found swarms of flies collecting on his placid face, by which he was greatly disturbed; but where to meet with any person possessed of sufficient humanity to sit by him I knew not, although surrounded by scores of lazy, worthless idlers, who would flock to his wake if he were dead. I engaged a lad, however, to remain with him for a little, and to whom I agreed to pay a bil, or five pence sterling, just to keep away these tormentors from the departing saint. On repeating my visit shortly after, however, I found the old man forsaken, and apparently in the agonies of death, the flies preying upon his face as before. In an adjoining apartment I found the whole family of the house, some six or eight in number, and among them the lad above named, all laughing, and manifesting the most brutal indifference to the sufferings of poor Daniel, who lay dying under the same roof, like a dog, on the hearth floor. I prayed them in the name of religion and humanity to have some pity on their dying friend, and to do what they could to assist and comfort him in his helplessness. They plainly declared, one and all, especially the elder ones, that a hand they would not put to him; that he might lie there and die, as he was fit for nothing else!

His death.

I never felt so disgusted and overwhelmed with sorrow as on that occasion. Where to look for help I could not tell. However, I afterwards met with a few men who kindly placed Daniel in a hammock and bare him to my house, where he next day breathed his last in peace. After his removal to my place I endeavoured, but in vain, to procure a person to sit up with him during the night. On no terms would any one out of the half dozen to whom we applied perform that necessary duty. If they expected a wake and plenty of rum to drink, any number above one or two might be obtained; but on my conditions,

neither wake nor rum, not one was to be found. For a little after Daniel arrived he seemed to revive, and called many times for "missus," as if to make up for the time he had not seen her. We watched and attended to him for some hours during the early part of the night, after which I prevailed upon the school-master, Mr. Bath, to remain with him till morning. The day following early the spirit of this devoted and esteemed disciple of Jesus took its flight to that place "where the wicked cease from troubling and where the weary are at rest." May my last end, in one sense at least, be like his, for it was, in the fullest sense of the word, one of peace.

Interesting meetings.

I think in my last I referred to an interesting meeting we held at Mount Hopeful, where our brother Innes resides. Since then, similar meetings have been held at Sherring Ville and Woodlands, on which occasions many of the people heard the gospel gladly. At the former station we have just held a soiree for the sabbath-school children, when upwards of sixty, with several of their parents, spent with the teachers and others a happy time. The Rev. Mr. Church, of the Free Church Mission, accompanied me to this *field in the forest*, wondering where I could be taking him so far through the solitary woods. At length we reached our little chapel, the only house to be seen around, so completely are the people concealed from human view. At the sound of a horn the children began to appear, coming in groups through the various tracks that lead to the school. It was truly a cheering sight to meet in this place, so long the seat of ignorance and darkness, such an interesting band of neatly-dressed members of the rising race. Mr. Church addressed them in a very appropriate manner, after which we entertained them with some magic views, but not of the most edifying or instructive description, as we have not such at command. Were it the least use to ask, I would just observe here, how much it would help in instructing the children in our schools, were some friend to furnish one with a good supply of slides on sacred and natural history, astronomy, &c., &c. These would be a great improvement on the ridiculous comic figures too often painted.

Mission at Woodlands.

At Woodlands, as before observed, we had an extraordinary meeting for religious service, when three sermons were delivered by Mr. Innes, another, and myself. The people seemed much pleased, and, I trust, edified by the various exercises. In connexion with this place there are some little matters of history which may not be without interest to you. Seeing this locality to be destitute and important, I com-

menced sometime last year to preach at the Woodlands estate, having apparently been heartily received by the manager, who afforded a place in which to meet, and other little acts of kindness. At the end of some few months, the parish minister became somewhat alarmed, and solicited to place a school-master on the same estate. Permission was granted, and accordingly the manager had an old house repaired and given up for this purpose. Here an attempt was made to establish a day-school, but with little success, there not being more than some half dozen children in attendance. This room the manager gave up alike for the week-day school and for one sabbath service. For a few weeks we used it in common, though I rather expected the rector would soon object to be so closely identified with us in the matter.

Opposition.

In a little time I observed a padlock placed on the door, and occasionally the key was not immediately to be found, the teacher having, for purposes best known to himself, changed its place from time to time. At length the key was taken away altogether to the teacher's residence, and myself and the people, for the first time, fairly locked out. This took place the sabbath after the meeting referred to. The rector thought we were going too far a-head, and so expressed his disapprobation of such a use being made of the room. Upon this narrow feeling the teacher acted, at which the people felt they were greatly insulted, and resolved to besiege the manager the following morning and demand an explanation. In this way we are from time to time hindered in the work before us, but our God can cause all to turn out to the furtherance of the gospel of Christ. I hope, in this case, the Lord may open another door which no man can shut, and yet further open the hearts of the people to receive the truth as it is in Jesus Christ.

Schools in a cheering state and a baptism.

I am happy to state, that our schools are in a tolerably healthy condition, which is the most cheering prospect in connexion with this branch of your mission. I much fear the adult portion of the population are in a hopeless state. Occasionally we are encouraged by an accession, but oh, how few there are who hear, and fear, and turn to the Lord. Since my last I had the pleasure, however, to immerse a true believer, whose wife and daughter were previously received into the church. Baptismal occasions are always peculiarly cheering to us in this heathenish land; but still much more so, when fully satisfied there is nothing doubtful about the character to be immersed. It is another witness for Christ and his truth, another plant in the Lord's vineyard to bear fruit to his praise.

HOME PROCEEDINGS.

Various missionary meetings have been held during the past month. In Sussex, Mr. TRESTRAIL has been engaged in presenting the claims of the heathen to Christian compassion. At Stroud and its neighbourhood, Mr. MAKEPEACE and Mr. CAREY have pursued the same object. In Birmingham and Coventry the missionary meetings have been attended on behalf of the Society by Mr. LEECHMAN and Mr. MAKEPEACE, while Mr. RUSSELL has given to our friends in Edinburgh and Glasgow some detailed accounts of his late missionary tour.

At the Quarterly Meeting of the Committee held on the 2nd and 3rd July, various important matters were considered. Directions were given as to the renewal of several trust deeds of chapels in Jamaica, which from the death of trustees now require it. An important communication from the brethren in that island on the state of the mission was read, when after considerable discussion it was determined to have a conference on the subject with such of the Jamaica brethren that are either now in this country or on their homeward way. It is with extreme regret we have to report continued ravages of the cholera in some parts of the island, and that it has broken out in places hitherto free from the fearful scourge. A very considerable balance of the Cholera Fund remains, however, available for the aid of the suffering churches and people. Advices are continually reaching us expressive of the gratitude with which the aid it has already given has been received.

Among other afflictive circumstances relative to Jamaica brought before the Committee, was the announcement of the passing of an act by the legislature of the island, professedly for the benefit of the orphans of those who had fallen a prey to cholera. Its operation, however, will be such as to re-introduce the system of prædial apprenticeship, and to expose the youth educated in the asylum, and afterwards placed under masters, to a modified species of slavery. The evident intention of the bill is to secure a supply of forced agricultural labour. To prevent this measure obtaining the royal sanction, the Committee are in communication with other missionary bodies, and with the Committee of the Dissenting Deputies.

The Committee are still endeavouring to obtain the services of a suitable brother to fill up the vacancy occasioned by the decease of the late excellent Mr. TINSON, while it is hoped that ere long several brethren will be found ready to consecrate their lives for the advancement of the Redeemer's kingdom in other parts of the world.

The services of Mr. WILSON, deacon of the church at Clarence, Fernando Po, during the trying circumstances which followed the decease of Mr. NEWBEGIN, have been acknowledged by the Committee in the presentation to him of a copy of Matthew Henry's Commentary on the Scriptures, as a testimonial of the Committee's approval and esteem.

The sitting of July 3rd was chiefly occupied in listening to ample details of their missionary tour from our esteemed brethren, Revs. J. RUSSELL and J. LEECHMAN. Mr. RUSSELL arrived in this country on the day previous. A further interesting account was laid before the public meeting held at Bloomsbury Chapel on the 16th, and a report of which we have given below. The following resolution of welcome and thankfulness on their return was unanimously passed at the meeting of the Committee.

Resolved,—That with devout thankfulness to Almighty God for the protection afforded them during their missionary tour, the Committee welcome back again their beloved

brethren, the Revs. JOSHUA RUSSELL and JOHN LEECHMAN, to whom they feel that their grateful acknowledgments are due for the diligence, zeal, and judgment, with which they have devoted themselves to the work entrusted to their hands; they affectionately offer to them their congratulations on their return to their churches and families, and pray that they may long be spared to labour both in their individual spheres of pastoral duty, and in conjunction with the Committee in the conduct of the mission.

At the last meeting of the Committee, the Rev. JOHN DAVIS took leave to proceed to Ceylon on the 25th of July; but as we are going to press we learn that the departure of the ship in which he sails, the *Severn*, is delayed till the 9th of August. We commend our brother to the care and blessing of the Great Head of the church.

We call the special attention of our readers to the important communication of our brother, Mr. GEORGE PEARCE, in the present *Herald*, and trust that the stirring appeal of Mr. MAKEPEACE will find its way to many hearts, and rouse the churches of Christ to a more anxious care for the souls of the heathen.

RETURN OF THE DEPUTATION FROM INDIA.

On Wednesday evening the 16th of July, a public meeting was held at Bloomsbury chapel, to receive the Rev. Joshua Russell and the Rev. John Leechman, M.A., recently returned from their visit to the stations of the society in the East Indies; S. M. Peto, Esq., M.P., presiding. The spacious edifice was well filled. The preliminary devotional service was conducted by the Rev. Frederick Trestrail and the Rev. Dr. Hoby.

Mr. Peto said: My dear Christian friends, — It has been the custom of the various societies connected with Christian missions, from time to time, to send to their various fields of labour brethren having the confidence of the churches and personally engaged in ministerial labour themselves, to inspect and report the result of the efforts which have been made. It is our pleasurable duty this evening to receive two dear and honoured brethren, who, about this time last year, were requested by our society to visit the fields of missionary labour in India and Ceylon. They have, through the goodness of Almighty God, been preserved through all the various changes of climate in health, and they are returned to us to tell of all they have seen as the result of our endeavours, and of all that is yet required of us in relation to that part of the world. These visits do not originate in any want of confidence in our agents, but from a consciousness that visits to the brethren must have the effect of strengthening their hands and encouraging their hearts. Our two friends, when they were in Ceylon, quite unexpectedly met there Mr. Freeman, who was on a like mission from the London Missionary Society; and I am sure that they must have experienced mutual pleasure in recounting the goodness of God in preserving them so far on their journey. Now, the

object of this meeting is to hear all we can from our dear brethren; I shall, therefore, rather consult your convenience by being a listener myself, than by speaking to you on this subject on the present occasion.

The Rev. J. RUSSELL assured the audience, that he stood before them with deep feelings of gratitude to God. They had been sent out by the Baptist Missionary Society, and they trusted also by their gracious Father in heaven, who had mercifully preserved them through their long journey, which could not be undertaken without exposure to some dangers, and without undergoing some fatigue. It was indeed remarkable that they had both passed through all those dangers and fatigues, and were then permitted, in perfect health and comfort, to stand before that large and respectable audience, to tell of what they had seen of the wonderful works of God among the heathen. He would not detain them—although he might give some very interesting particulars—respecting the journey itself; but, passing them by, suppose themselves arrived at Ceylon. A very great comfort and joy, he could assure them, it was to see that beautiful island, after they had been suffering the inconveniences of the deep.

Ceylon presented a very striking and delightful contrast to much which they had seen, fully answering the description which had been given of it, as one of the most lovely islands in the world. But it was not only pleasant to them to place their foot upon the land again after the discomforts of a sea voyage, but it was most gratifying and delightful to meet with their brethren the missionaries. The first with whom they met was Mr. Allen, of Colombo. In about two days the various missionaries in that region heard of the arrival of the Deputation, and

assembled at that place to give them a hearty welcome. The conversation which ensued between them was of a very interesting and encouraging character, resulting in invitations to visit the different stations. The following Lord's day the Deputation preached in Mr. Allen's chapel, which is called Pettah chapel, and, all things considered, the congregation was very good, consisting chiefly of English, with some Burghers, and a few Singalese, who understood English. Grand Pass chapel was also visited; "Grand Pass" being the name of a fine road, very much frequented. This is a native chapel, and here, for the first time, it was the privilege of Mr. Russell to meet with a native congregation; and a very great pleasure it was, filling his heart with gratitude to God, when he heard the black brethren and sisters pouring forth songs of praise to the mercy-seat above. The whole of the service in that native chapel was conducted with just the same propriety, and reverence, and obtained the same intelligent attention from the people, as any similar service in this country. The chapel was full of people attired in their peculiar costume. The native preacher conducted the devotions, and Mr. Russell preached. At the close of the service the children of the Sunday-school were addressed.

On the next day the children of this and other schools were collected and examined in various branches of knowledge; the evident progress they were making was exceedingly pleasing. Arrangements were next made for going to some of the out-stations. On their way to other places, the Deputation visited the Leper Hospital, and saw the little church which had been gathered there by a native brother. Six or seven poor wretched creatures, in regard to their bodies, in the hospital, had been made rich and happy in possession of gospel truth and gospel hopes, of which they gave abundant and pleasing proof. They next bent their course to Byamville, situated in a jungle, where they were welcomed by the native minister, John Melder, together with his congregation, and the different schools of the place. Addresses, examinations, and conversation ensued; and the result was in the highest degree gratifying. The children were evidently making rapid advances in their knowledge of the scriptures, and the members of the church showed themselves to be well acquainted with all the most important Christian doctrines. Some of the children had journeyed a distance of nineteen miles to meet the gentlemen from England. The answers which many of the young people gave to questions put to them very pleasingly testified not only to their intelligence but also to their genuine and deep piety. They seemed to regard the young people of England with great interest, and to have much affection for the European missionaries. One of them said, in reply to a question—"Our parents

give us food for the body, but you give us food for the soul." Another said, "We are voyaging on the ocean of life, as the people of England, and, we hope, to the same heavenly rest; and how delightful it will be for us to meet in heaven."

Similar scenes and engagements were of daily occurrence while the Deputation remained in Ceylon; they were not idle, neither had they any wish to be, and they were exceedingly glad to testify that their visits to all the stations round Colombo were most interesting and profitable. It could not too strongly be pressed upon the friends of the mission here, that God had blessed the efforts which had been made on behalf of that island; that he had heard and answered prayer; and that his word is going forth there with mighty power; and that, therefore, no effort should be relaxed, but rather increased, for its complete evangelization. Had time permitted, he would have much liked to have told the audience something of the nature of Buddhism and of devil worship, which was there practised; but this was impracticable.

The next place they went to was Candy, where was a chapel, a native preacher, a good congregation, and an excellent school. The school especially was visited by Mr. Russell; he went into the school-room, and sat down in one of the classes, and questioned the scholars concerning the Parable of the Sower, which they had just been reading; and was most gratified with the full and correct answers which were uniformly given. Gahalaya was the next place visited. At this place there reside some of the roughest and wildest people anywhere to be met with, who were formerly executioners to the king of Candy. One of the mission teachers, Perera, it was found, had gathered around him a number of the children of this degraded tribe, for the purpose of instructing them in the knowledge of gospel truth. Into this school-room the Deputation entered to speak to the children, when the parents themselves were soon seen flocking round the place, and it being only a "mat" house, full of large apertures, they could witness all that was going on inside, and hear all that was said. Mr. Russell addressed the children, and Mr. Allen acted as interpreter: and in all that passed the people seemed to take a deep and lively interest; so much so, that the speaker turned from the children to their parents, and preached unto them the gospel, pointing out their guilt and danger, and exhorting them to take refuge at the cross of Christ. From thence they proceeded to Matellé, a very large village, where a new chapel was being erected, in the place of that which was destroyed in the riots which recently took place. With respect to Ceylon generally, he had no hesitation in saying, that, although the mission there needed to be strengthened,

everything was in a most healthy condition. There was everything to encourage and prompt to continued and even increased effort. The cause there deserved the warmest sympathies and most earnest prayers of all the friends of missions.

After leaving Ceylon they just touched at Madras, which was not a very easy thing, in consequence of the exposed state of the shore, and the immense quantity of surf through which passengers had to be carried by men before they could reach the shore. Their steps were at once directed to the residence of Mr. Page, a really excellent man, who was too much alone there. Mr. Russell could not help observing that the operations of this missionary were of a very wise character. He found that Mr. Page was making a great effort to constitute his church there self-supporting, and to induce the members to become helpers in the work of diffusing the gospel beyond.

Having, with some difficulty and discomfort, got on board the boat again, they sailed for Calcutta, and reached that splendid city in safety. It had been well termed "the City of Palaces," although there were a large number of miserable huts there too. It was certainly a city of the greatest contrasts. The habitations of the English, as well as some of the natives, were very large and splendid; and this city had, what were to be found in very few Indian cities, a middle class, consisting of tradespeople and merchants who dwelt together in an extensive part of the city; but mixed with this magnificence and comfort, was much poverty and wretchedness. It afforded the Deputation great delight, especially Mr. Russell, who was quite a stranger to India, to meet and speak with those dear brethren, of whom he had often heard but never seen, among whom were Thomas, Pearce, Wenger, Leslie, Lewis, Morgan. Nothing could exceed the kindness of those dear brethren during the whole time that the Deputation continued in Calcutta, which, however, was briefer than they could have wished; but they found it absolutely necessary to leave in order to prosecute their lengthened journey through the country. They started, therefore, for Benares,—four hundred miles from Calcutta.

There being no railroad at present, their progress was slow, and its pleasantness was not increased by the circumstance that no inns were to be met with on the road. Instead of these, however, there are places of accommodation situated at eight or ten miles distance from each other along the line of route, termed Dawk-bunglows. Five days and a half were consumed in travelling 400 miles. Benares was really a large and splendid city, but full of temples dedicated to the idol-gods. Approaching these temples there might be seen a great number of large images, representing Hanuman, the Monkey

God, the people doing homage and performing acts of worship as they pass along. This city contained 300,000 inhabitants; and in addition there were always approaching to it a large number of pilgrims from all parts of India. It was stated to contain at least 1,000 heathen temples, many of them adorned with the most beautiful carvings, and the turrets covered with gold leaf, which cause them to glitter and look very beautiful in the sun.

Calcutta and Benares presented a striking contrast in respect to heathenism. In the former city there was but little of idolatry that was obtrusive, except at festival times; but in the latter, large crowds of people might always be seen flocking to the temples. The Sacred Bulls were to be seen in all parts of the city, going in and out of the houses, taking a nibble at the rice, a little here and a little there. Sacred Monkeys, too, were allowed to live in the trees and on the walls, and no one was permitted to molest them. The missionaries, Small, Heinig, and Smith, were all visited. Some efficient schools were found in full operation. At the examination of one of these schools, brethren belonging to the London and the Church Missionary Societies were present, expressing their pleasure at what they had seen; and afterwards kindly invited the Deputation to visit their schools in turn. They did so, and were much gratified. In all the schools the education was most efficient, religion forming a very prominent part of the instruction. In Mr. Smith's own residence there were very interesting scenes taking place in the congregating there of about 150 of the most wretched people for instruction. Mrs. Smith was also doing much by her Orphan Institution, which she has now conducted for many years.

Leaving Benares, the Deputation proceeded to Cawpore, not a station of the Baptist Missionary Society, but there was a church in the place, under the care of a good man, Mr. Greenway, who was engaged in business there. Having made a short, but interesting and profitable, visit at this place, they thought it right to go on to Delhi; from that place it had pleased God to remove the former beloved missionary, yet abundant evidence was afforded that he had not lived or laboured in vain. His name and character were ever fragrant; his labours were chiefly of an evangelizing nature, and had been the means of converting many individuals who were now labouring as native teachers in different parts of the country. It gave him pleasure to be able to bear a remarkable testimony both to the excellence of their late brother missionary, and also his surviving family. His wife and daughters remained there, and still found a little band of worshippers of the true God, rejoicing in the salvation of Jesus Christ.

Having left Delhi, they passed on to Agra, where they met the excellent clergyman, and had some pleasing conversation with him. One of that gentleman's expressions was:—"I fully believe that India will be Christianized in about fifty years, but I believe it will be by means of education." They were received in Agra by the pastors of two or three churches of the missionary stations, and the interviews were of the most pleasing Christian character. Their conferences with the brethren at this place, on the subject of their labours, were of considerable length. From Agra, they went on to Chittowra, where they met with brothers Smith and Searl. From thence they returned to Cawnpore and Benares, and, in journeying, proceeded towards Dinapore. The road was very long and tedious; for, although there are steamboats on the Ganges, they drag after them a machine called a flat, intended to bear burdens along the river. At this period of their travelling, the flat was heavily laden, and at times the steamer and float came to a dead stand-still: and in making the journey a whole week was occupied. Thus, by slow stages, they arrived at Patna, a place of great spiritual destitution.

After visiting here they proceeded to Monghir, where they met with other missionary brethren, and exchanged delightful intercourse. Monghir was one of the prettiest stations they had visited in the course of their journey; but it had a still stronger recommendation,—it was a healthful and successful station. While visiting there, the Lord's supper was administered to the native converts. There was in Monghir many native preachers, one of whom had been a Brahmin, and the spiritual prospects of the place were most encouraging. The missionaries then proceeded to Guicowar, where there were several native Christians, whom they visited. At Guicowar was a native lady, who had done much on behalf of the cause there. That station, also, was in a most encouraging state. At Cutwa, Mr. Carey, the resident missionary, was absent from his home, but the native Christians were gathered together by the visiting missionaries, who preached to and examined them. At Suri they met with Mr. Williamson, with his wife and family.

They then proceeded to Jessore, where they met their brother, Mr. Parry. They visited the stations, and found the prospects exceedingly cheering, especially as evinced by the conduct, the discretion, and the zeal of some of the native preachers there. They were men fully equal to the work. Some of them had considerable churches under their care. One of them was formerly a famous singer, chanting the praises of Juggernaut, and receiving about thirty rupees per day. He was now receiving ten rupees per month, as a native preacher. When the missionaries left, he was full of joy, trusting in the Lord Jesus Christ.

Boytook was another station which they visited at night; the next day an examination of the converts took place, which proved highly gratifying. From Boytook they went on to Digalia, a station under the care of Messrs. Page and Sale, and a very delightful visit it was; the people met for worship from all parts of the neighbourhood, and the chapel was crowded to overflowing. There were multitudes of inquirers. Mr. Russell fully believed, that were the work of evangelizing the people continued, God would pour upon them his best blessings.

At Dacca, they met Mr. Robinson and two native teachers, who were desirous to join in the missionary labours. Under these circumstances, Mr. Russell thought they were called upon, in no ordinary measure, to express their gratitude to God for the manifestations of power, and for the grace which had been afforded them as instruments in his hands. Never was he so impressed with the importance of religion at home, as when he saw these numerous efforts being made abroad. Much had been done—much was now doing; but all was insignificant compared with what still remained to be done. The efforts of the people of God in this land had been great, and must be sustained. He desired to see fresh evidence brought forward of the progress of religion and liberality in the service of Christ, in order that, as far as possible, assistance might be granted in this promising field of Christian labour. He believed, that for the reception of the gospel, India presented one of the finest fields in the whole world—the most inviting, the most encouraging; and after what had been done there by their own denomination, it would, he conceived, be peculiarly ungrateful to the God of all their mercies, and also unwise and inconsistent on their part, to suffer the matter to be abandoned, and allow themselves to relax in their efforts. Onward! onward! must be their watchword; and he trusted that each one would lay it to heart that the matter must rest, in a measure, with every separate individual, and then would there be additional support, both in point of contribution and of prayers; and thus would the Society be enabled to send out missionaries to stations which, more than usual, required their presence.

Mr. Peto here intimated, that having another and a prior engagement—attendance at a committee for benevolent purposes—he should be compelled to quit the chair, which, however, the Hon. and Rev. BAPTIST NOLZ had kindly undertaken to supply. Mr. Peto then retired.

The Rev. J. LEECHMAN said,—If a missionary brother, when re-visiting England, felt it impossible to bring satisfactorily before the Christian public the claims of his one station, what must the feelings of the deputation be, when all the stations of the society in India demanded their notice? It was

impossible, at one meeting, and in the brief time now remaining, to do justice to the subject. Mr. Russell's range that evening had been so extensive, that only one station was left for him to notice. Mr. Russell and himself had been together during the whole journey, till they came to Dacca. The time drawing near when they must return home, and important duties remaining to be performed in Calcutta, it was agreed that Mr. Russell should return to Calcutta, while he (Mr. Leechman) proceeded to Chittagong. He did not much relish the prospect of this journey alone. The rivers in these parts are great and mighty, more like seas than rivers. At that season, terrific storms were not unfrequent, and fearful loss of life and property was often the result of these sudden and severe tempests. However, he made ready to set off; but, as he was about to embark in his boat, a thunder-storm came on; the wind, and rain, and lightning were fearful. About midnight it abated, and he and a young friend, formerly a pupil of his own, set sail in a boat very kindly furnished by a deputy magistrate in that district. Mr. Leechman gave an interesting account of this short voyage to Doudcondy, where his bearers were waiting to take him by palanquin to Chittagong. Through mercy, no storm arose, and at sunset next day he started on a land journey of 120 miles, in a palanquin, through a lonely and wild part of the country. Next morning he had passed Tipperah, a famous hunting region, where tigers and wild elephants abound. There being no inns, nor dawk bungalows, he had to carry his supplies in his palkee. At noon he stopped, because his bearers were not forthcoming, and embraced the opportunity of making himself a cup of coffee. While doing so, there being a large bazaar in the place, many flocked around to see the stranger. He gave a graphic account of his interview with the natives at this place. He told them who, and what, and whence he was, and why he was travelling in that country; that good people in Britain had sent him all that distance to visit the native Christians in that country; he then preached to them in their own tongue the good news of salvation through Christ. The people seemed deeply interested, and exclaimed, "You must be an incarnation of holiness." In the evening he came to a large river, called the Fenny; this he had to cross, palanquin, bearers, and all, in a canoe. When crossing the river he conversed as usual with the natives. "What mountains are these on the left?" They replied, "Tigers are there, and elephants, and wild men too, who eat men." "Ah!" said he, "why do you tell me that? will they come and eat me? I am a lonely stranger in your land; have I cause to fear?" "Oh! no, Sahib," they replied, "fear not; they never come

into the Company Sirdar's territory." Thus having got their attention, he spoke to them on divine truth, on sin and salvation. In this way he travelled all night, and next morning was at Chittagong. This station is situated at the south-eastern extremity of Bengal. The population is about one million. The houses of the British residents are built on the summit of hills ranging from eighty to a hundred and thirty feet above the level of the sea. The climate is temperate, and the station salubrious. Mr. Johannes is the missionary at Chittagong. There are three native preachers and two catechists. The members of the church were:—East Indian members, ten; native members, thirty-five; in all forty-five; and there are various schools in connexion with the chapel. He preached there morning and evening in English, and in the afternoon in Bengalee to the native congregation. In the evening, the Lord's supper was administered, when natives, East Indians, and Europeans, all communed together. It was felt to be a happy season. During the week Mr. Leechman assembled the native church, and examined them fully respecting their faith and practice. He gave a specimen of the questions put, and the answers given, as taken down at the time. "What is the only rule of faith and practice?" Ans. "Only the bible." "Give proof that the bible is God's word." One said, "Its purity;" another, "Its effects in converting and making holy the soul." A third mentioned, "Miracles;" another said, "Prophecy;" and one said, "Sir, no other such book is to be found." Similar questions were put respecting the miracles of Christ, the divinity of Christ, the difference between the death of Christ and the death of Paul, the holy angels, the Holy Spirit, the resurrection of Christ, the duties of church members, and various other topics, to which most satisfactory replies were given. One of the native preachers said, in reply to a question put to him, "It is vain to appeal to man, but I can appeal to God, that I would rather starve than not preach the gospel." The deputation made it a chief part of their duty to examine the native preachers at every station. Mr. Leechman gave the history of one of the native preachers at Chittagong, which was most interesting as a specimen of the triumphs of divine grace in that heathen land. After remaining ten days at Chittagong, Mr. Leechman returned to Calcutta, through the Sunderbunds, and narrated some of the wonders he saw while sailing through these dense forests, inhabited by tigers and reptiles dire. He then gave an account of a visit paid to the villages south of Calcutta, in company with Mr. Russell and Mr. George Pearce. Mr. Leechman had visited these parts in 1833; how different the state of the mission now from what it was then! At Lukhyantipur there is an excellent chapel

which cost £300; the native converts raised £10 at the opening of the chapel. On sabbath about 135 persons were present, besides children. The singing was good; one of the native preachers offered a devout prayer; Mr. Pearce preached an instructive discourse. The church and the native preachers were examined, as in other places, and gave much satisfaction. They then went to visit Khari. Mr. Leechman gave a graphic account of the mode of travelling in a saltee, or small canoe, through rice fields and muddy water, in this part of the country. He described their staying a night in a native gentleman's premises, and the manner in which the evening was spent in seeking the good of the people. From Khari they went to Malaypur and Narsigdarchoke. Mr. Leechman was much pleased with the progress made. When there in 1833, only forty Christians could be numbered among the natives; now there are about two hundred. Then they had to meet in humble verandahs, or very humble huts, or under the shade of some spreading tree; now there are commodious and substantial chapels. Native pastors, too, are now set over these churches, who seem to manifest care and diligence in their work. Some of the native Christians whom Mr. Leechman knew when formerly in India are still living, adorning their profession by a consistent life. When formerly in India Mr. Leechman was one of the tutors in Serampore College. Of course he was anxious on his recent visit to ascertain what was the result of his former labours, and of what use this college had been to India and our missionary work. The following facts he submitted to the meeting. In Ceylon there were two young men educated at Serampore, both doing well; one of them is a magistrate in that island: an excellent presbyterian minister speaking of him to Mr. Leechman, gave him a high character both for intelligence and usefulness. In Calcutta there are several young men trained at Serampore College. One is head master of the Benevolent Institution; another has a government situation; a third holds a responsible office under Government with a salary of £700. These are all members of our churches in Calcutta, and are indebted for what they are to the college at Serampore. At Serampore, one of our present most useful missionaries was once a pupil of Mr. Leechman's at the college. He is engaged as translator to government in the receipt of £200 per annum, and devotes his spare time to preaching the gospel, and watching over the native church at Serampore. In Benares he met two of his old pupils, one the life and soul of the Benares Government College; he is also a deacon of the church under Mr. Small's pastoral care. At Cawnpore, Mr. Greenway, of whom Mr. Russell had said so much that evening, was indebted

for his missionary training to Serampore College. At Delhi, a person called on the deputation to urge them to do something for the spiritual good of that great city; he is a teacher in the Delhi Government College, and was once a student at Serampore. At Agra the pastor of one of our churches, a most acceptable English preacher, was educated at Serampore. He has also translated several good books into the Kassia language, when he was a missionary on the Cherrapongie hills. At Patna he met another Serampore student—another at Jessore—another at Burisaul—another at Dacca, members of our mission churches, occupying important situations, and being useful to our missionaries. In Assam another old pupil was waiting to welcome Mr. Leechman had he gone up thither. He has charge of all the government schools in Assam; has written a work on Assam for which a European university has conferred on him the degree of A.M., and is both a good man and good preacher. At Chittagong Mr. Leechman lived with one of his old pupils, highly respected as a Christian man, and a great comfort and help to our brother Johannes. Wherever he went he found the college had been a blessing. Besides these East Indian youths brought up at Serampore, he met with about twenty native preachers, in all parts of the country, more or less trained at Serampore. These are facts: he would leave the audience to make the application.

Mr. Leechman concluded his observations by urging on his auditory the necessity of continued exertion in this good cause. Much had been done on the one hand, on the other comparatively little had been effected. There were in Bengal alone eleven districts, containing upwards of fifteen millions of souls, without one individual to preach to them the everlasting gospel. God requires much at the hands of Britons on behalf of India. More prayer, more faith, more men, more money, are wanting, to help on the work of the Lord. He therefore pressed this matter on their affectionate attention. Often did the native Christians say to us, "At the time of your prayer, remember me." Oh! then, while remembering parents, and pastors, and children, and friends, remember these, beloved brethren in a far-off land; then will the blessing descend on you and them, "God's way shall be known on earth, his saving health to all nations."

The CHAIRMAN expressed a hope, that what had been said would produce its due influence in all respects, and intimated that the gentlemen who had addressed the meeting were about to publish a volume, giving a more complete account of their journey, which he had no doubt would be perused with interest.

The Doxology having been sung, the Rev. Mr. BIRT closed the meeting with prayer.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Saker, A.	February 19.
ASIA	BENARES	Heinig, H.	May 2.
	CALCUTTA	Thomas, J.	May 2.
	COLOMBO	Allen, J.	May 9.
BAHAMAS.....	NASSAU.....	Capern, H.	May 10.
		Littlewood, W.	April 24 and 25.
BRITANNY	MORLAIX	Jenkins, J.	May 11.
JAMAICA	ANNATTO BAY	Day, D.	May 14.
		Jones, S.	June 10.
	BROWN'S TOWN	Clark, J.	May 24.
	CALABAR	Dendy, W. & ors.	May 20.
	FALMOUTH	Gay, R.	June 6.
	FOUR PATHS	Gould, T.	May 27.
	GURNEY'S MOUNT	Armstrong, C.	June 5.
	HOBY TOWN	Henderson, J. E.	May 29.
	KINGSTON	Oughton, H. L.	June 12.
	MOUNT CAREY	Hewett, E.	June 8.
	MOUNT HERMON	Hume, J.	May 9.
	ST. ANN'S BAY	Millard, B.	May 26.
	SALTER'S HILL.....	Dendy, W.	May 24.
	STEWART TOWN	Dexter, B. B.	May 13.
TRINIDAD	PORT OF SPAIN	Cowen, G.	No date, received July 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- A friend, for six volumes of the Baptist Magazine ;
- The Religious Tract Society, for a grant of tracts and books, for *Rev. John Davis, proceeding to Ceylon* ;
- Mrs. Bloss, for a parcel of magazines ;
- E. Smith, Esq., for a parcel of magazines and the "Nonconformist" newspaper ;
- Miss Mann, Broadway, for a parcel of magazines ;
- The Juvenile Missionary Sewing Society, Hampstead, for a package of clothing, &c., for *West Africa* ;
- The Juvenile Missionary Working Society, Hanley, for a box of clothing, for *Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1851.

<i>Donations.</i>	£ s. d.		£ s. d.	CAMBRIDGESHIRE.	£ s. d.
Boyce, the late Thomas, Esq., Trustees of	50 0 0	Salters' Hall—		CAMBRIDGESHIRE, on account, by G. E. Foster, Esq.	105 0 0
Mason, Miss	2 0 0	Sunday School, for <i>Native Preachers</i> ...	1 1 7		
		Trinity Chapel—		DEVONSHIRE.	
LONDON AUXILIARIES.		Sunday School, for <i>Gototoowa School, Ceylon</i>	4 10 0	Exeter—	
Regent Street, Lambeth—		Watworth, Lion Street—		Adams, Miss.	5 0 0
Collection	12 4 0	Sunday School, for <i>School in India</i>	12 0 0	Honiton—	
Less expenses	0 9 6			Contributions	2 8 11
	11 14 6			Do., Sunday School	0 8 5

£ s. d.		SONMERSHIRE.		SOUTH WALES.	
Taristock—		Chard—		BRECKNOCKSHIRE—	
Contributions, by Miss		Collections.....	6 6 0	Brecon, Kensington ...	2 16 8
Angas.....	8 0 0	Contributions	9 5 1	Brynmawr, Slon	1 6 3
Do., for <i>Haiti School</i>	1 0 0			Do., Tabor	1 6 10
		Less expenses ...	15 11 1	Calvary	1 7 0
DURHAM.			0 10 0	Daran Felln	1 18 5
South Shields—				Llangyndir	3 7 4
M'Kay, Mrs., by Rev.		Hatch—		Llanvihangel, Soar	1 7 4
R. B. Lancaster ...	20 0 0	Collection	0 16 3	Maesyberlan.....	2 16 8
		Isle Abbots—		Pontestyl	2 5 3
ESSEX.		Collection	0 16 5	Ynysyfeiln	0 15 0
Colchester—		Contributions	1 0 6		
Collection	7 12 7			CARMARTHENSHIRE—	
Less expenses	0 7 0			Cwmdru—	
		Less expenses ...	2 13 2	Collection	0 7 6
Newman, Mrs., at W.			0 11 2	Contributions	0 7 6
Delf, Esq., boxes ...	1 11 7				
		Less expenses ...	2 2 0	GLANMORGANSHIRE—	
GLoucestershire.		SOMERSET, on account,		Caerphilly	2 4 5
Chipping Sodbury—		by W. D. Horsey, Esq.	63 13 3		
Collection	1 10 6			MONMOUTHSHIRE—	
Contributions	2 12 6			Castletown.....	12 6 0
		WILTSHIRE.		Llaniddel	2 11 0
KENT.		Chapmanslade—		Llanwenarth.....	9 14 7
Dover, Salem Chapel—		Collection	1 0 0	Pontypool.....	2 8 10
Ladies' Auxiliary, for		Melksham—		Tabernacle.....	
<i>Haiti Chapel</i>	10 12 11	Collections.....	7 6 11	Trosnant, Slon—	
Do., Sunday School,		Contributions	27 1 3	Collection	0 19 0
for <i>do.</i>	0 14 1			Contributions	1 0 0
Eltham—		Less expenses	34 8 2		
Contributions, by M.			0 6 0	Less P. O. order ...	0 0 6
A. Clarkson, for					
<i>Native Preachers</i> ...	0 7 6	Penknep—		Victoria	1 18 6
Eythorne—		Casswell, Mr., for			0 11 0
Contributions, by Mr.		<i>Colonies</i>	0 10 0		
G. E. Sargent, for		Trowbridge, on account,			
<i>Native Preachers</i> ...	0 17 3	by Mr. J. E. Evans ...	93 18 3		
Faversham—					
Contributions	3 2 8	YORKSHIRE.			
		Hull—		PENBROKESHIRE—	
LANCASHIRE.		Toft, Mrs., for <i>Widows</i>		Ebenezer—	
Liverpool—		and <i>Orphans</i>	5 0 0	Collection	0 19 6
Ladies' Negroes' Friend		Salentine Nook—		Contributions	1 13 0
Society, for <i>Jamaica</i>		Stock, Rev. John, A.S.	1 0 0	Do., Sunday School	1 10 0
<i>Theological Institu-</i>				Ffynnon—	
<i>tion</i>	10 0 0			Collection	0 19 3
Do., for <i>Jamaica</i>		NORTH WALES.		Contributions	3 13 3
<i>Stations</i>	25 0 0	ANGLESEA—		Do., Sunday School	1 5 3
Preston—		On account, by Rev.			
Juvenile Missionary		B. Price	9 0 0		
Association	7 11 6	Holyhead—		Less expenses	5 17 9
Spark Bridge—		Collection (less P. O.			0 0 9
Fell, John, Esq., A.S.	5 0 0	Order)	2 1 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, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

STATIONS AND AGENTS.

We have thought it desirable to present to our readers, this month, a revised list of the churches connected with the Society, and of the ministers and others who are employed in the promotion of its designs. The recent reductions have diminished considerably the number of names, both of persons and places, but, it is believed, without lessening much the efficiency of our operations. The tree has been pruned, and some withered branches have been removed, but we have a strong hope that the result will be increased fruitfulness.

BELFAST.

We begin with the chief place of trade in Ireland, the principal town in the province of Ulster. It is a sea-port on the eastern coast, one hundred and one miles north of Dublin. Its population in 1841 was 75,308, and it is now understood to be yet larger. Nearly half the inhabitants are Romanists: the cathedral of the Romish bishop of Down and Connor is in Belfast, and there are three other Roman catholic churches. The presbyterian places of worship are twenty-one. Here also is the Queen's College which was opened for the reception of students in 1849, the collegiate body consisting of the president, vice-president, and twenty professors.

THE REV. W. S. ECCLES

has been pastor of the baptist church there from the time of its formation, about four years ago; deriving his support principally from our Society. The church consisted originally of seventeen persons; sixty-one have since been added; but the losses sustained from deaths and removals, with the exclusion of four, have been considerable, reducing the present number of members to fifty-one. The panic occasioned by the famine led many to emigrate; but on the whole the church is prosperous.

CONLIG.

This is a village about seven miles east of Belfast, and about one mile north of Newtonards, a post town pleasantly

situated on the northern extremity of Strangford Lough.

THE REV. W. M'KEE

is pastor of a church that was formed at Conlig in March, 1840. Since that time a hundred and twenty have been baptized and added to the church, though its present number of members is but fifty-six. Seventeen of those who belonged to it are now known to be in America; among them the late pastor, Mr. Mulhern. It was when Mr. Mulhern left that Mr. M'Kee took charge of the congregation. A house attached to the chapel, in which the minister resides, is the property of the Society. There is a school in the village in which boys are taught by a master, under Mr. M'Kee's superintendance, and a mistress teaches the girls needle-work and knitting. The attendance on Lord's days is increasing.

TUBBERMORE,

in the county of Londonderry, is a small post town about 115 English miles north of Dublin. Its principal distinction is its having been the scene of the labours of the late Dr. Carson. One of his sons,

THE REV. R. H. CARSON,

is pastor of a church comprising about one hundred and sixty members. It has been very much weakened by emigration: during the late famine, not less than sixty left for other lands.

COLERAINE,

in the same county, is yet farther north, 145 miles from Dublin. It is a sea-port, and post town, a municipal and parliamentary borough, and had in 1841 a population of 6255. It is remarkable in early Irish history as the place in which Patrick, who was afterwards degraded by canonization, in his first tour through the north, found a Christian pastor of a Christian flock.

THE REV. JOHN BROWN, M.A.

became pastor of the church in this place about four years ago. Since his settle-

ment, thirty members have been added. During the same term, six who were members have emigrated. The present number of members is sixty-one.

BANBRIDGE,

in the county of Down, is a place in which the linen trade is carried on with great activity. It is a post town situated on the left bank of the river Bann, about seventy-six miles north of Dublin, and about twenty-five south west of Belfast.

THE REV. T. D. BAIN

took charge of the church here last September. It was formed in 1846, and forty-eight members have joined it since. In consequence of the famine seven members have removed to other localities. The present number of members is forty, and there are ninety-one children in the sabbath-school.

BALLINA.

This town is in the western part of the island, not far from the Atlantic, in the province of Connaught, 159 miles W.N. by W. from Dublin. The population in 1841 was 7,012. The pastor of the baptist church is

THE REV. WILLIAM HAMILTON.

This is one of the places in which the churches would have been large had not emigration deprived the labourers of the fruit they naturally expected to enjoy. Within the last thirty years, 132 persons have been baptized here—within the last ten years, 94. The present number of members is 61. A house, the property of the society, is occupied by the minister. There are several preaching stations in the vicinity, and schools at Tullylin and Crossmalina.

ATHLONE,

the central position to which the traveller would direct his course in passing from the parts to which we have adverted, towards the south, having been spoken of last month, it is not necessary to say more now than that the chapel is at present occupied temporarily by

THE REV. W. P. WILLIAMS,

the late secretary of the society, from whom we hope to receive interesting reports which may be laid before our readers hereafter.

MOATE.

About ten English miles east of Athlone, in the county of Westmeath, is a post town called Moate.

THE REV. W. THOMAS

preached there and in many small places around it thirty-four years ago, but was afterwards for many years pastor at Limerick. In 1845, he was directed to remove to Moate, in order to take charge of that district. The members of the church here are only eleven, though great numbers have been baptized by Mr. Thomas in different places in the neighbourhood, as well as at Limerick. Some of these became preachers, and many are now, as we are informed, usefully employed in the service of Christ, in Australia, New Zealand, the West Indies, and America, as well as in England and in Ireland. There are schools at Moate, at Clonola, and at Burreisokane under Mr. Thomas's superintendence.

ABBEYLEIX,

in Queen's County, is about fifty miles south-east of Athlone, and about sixty miles south-west of Dublin, a post and market town. The population of the town itself in 1841 was only 1021, but the population of the poor law union of which it is the centre was above 40,000.

THE REV. THOMAS BERRY

has laboured here thirteen years. The present number of members is eighteen; but there have been baptized here within the last ten years seventy-nine, within the last thirty years ninety-nine. What has become of them? Eighteen remain; thirteen have died; four have been excluded; sixty-four have emigrated! Many of them had small farms: had they remained, Mr. Berry says, they must have gone to the workhouse, so while they had the means they left. He laments that the industrious and honest are every day going off to America, leaving the idle and worthless behind. His flock is thus withdrawn from his oversight, but he is determined to endeavour to draw around him another, and says, "with the same God and the same gospel I dare not despair of success."

CORK,

the second city of Ireland, on the south coast, lies 166 miles south-west of Dublin, by the great Southern and Western Railway. The population of the borough in 1841 amounted to 80,720, and it appears by the recent census to be still larger, though the returns are not yet published. It contains, besides the cathedral, six parish churches and two chapels of ease belonging to the protestant establishment, and three Roman catholic parochial chapels, four monasteries, and two nunneries, each having a chapel attached. The most spacious is the united parish chapel of St. Mary's and St. Anne's, Shandon, which serves as the cathedral of the diocese. The Queen's College here has a president, vice-president and twenty professors.

THE REV. B. C. YOUNG

became pastor of the baptist church three years ago. It consists of twenty-five members some of whom reside at a distance. In the last ten years the number added has been sixty-four; and till within the last two years the church had not suffered much from emigration; but in 1849, a deacon, a very devoted man, left the country, with several other very useful members, and in 1850 many followed. There is a school, whose master receives a salary from the Society, and a reader supported by a friend of the cause in England.

There are other baptist churches in Ireland which have received assistance from the society formerly, but which derive no aid from it now: Dublin, for example, of which the Rev. James Milligan is pastor, and Waterford, which is under the care of the Rev. T. Wilsheer, assisted by the Trustees of Boyce's Fund. It is to be hoped that in time many others may be able to dispense with help from England. There are also many places at which our ministering brethren preach, or at which schools exist which they inspect, not mentioned in the preceding sketch.

This rapid survey shows, however, that the present smallness of the churches and their continued dependence on our aid are fully accounted for by facts connected with the general state of the country, notwithstanding the large measure of success with which our agents have been honoured. It is a great mistake to suppose that little good has been done in Ireland. Many who have been there brought to Christ and entered his churches, having been transplanted to distant lands, are there flourishing as trees of righteousness; and multitudes are believed to have been converted who, without making a public profession, immediately afterwards transferred themselves to America, that they might enjoy there a measure of religious freedom which they could not have among their original connexions.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
William Collins, Esq., London, for the Debt	20	0	0
J. E. Dunt, Esq., London, for the Debt	10	10	0
Samuel Latham, Esq., Epping, for General Purposes	10	0	0
One of the Committee, London, for the Debt	5	0	0
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Joseph Warrington, Esq., London, for the Debt	3	3	0
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Andover, Mr. Baker	£2	0	0
Mr. Millard	0	10	0
Mr. Young	0	15	0
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Liverpool, Pembroke Street, Half a year's vote from Weekly Contributions.....	15	0	0
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			4
			2
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Margate, F. W. Cobb, Esq., <i>Subscription</i>	2	2	0
Milton, near Northampton, by Miss Dent, <i>Moiety of Subscriptions and Collections</i>	1	10	0
Newbury, Mr. Brown	0	10	6
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			3
			13
			0
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			2
			4
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			13
			12
			5½
Expenses.....	0	3	6
			13
			8
			11½
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Winchester, Mr. Smither, 10s. 8d., Collected, 2s. 6d.	0	13	2

LEGACIES.

Mrs. Priestley, late of Buckingham, duty paid by the Executors, W. B. Gurney, Esq., and T. Hearn, Esq.	245	18	9
Mr. Joseph Campion, late of Abingdon Lodge, Northamptonshire, by Mr. William Campion	19	19	0

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLAOTT,
4, Compton Street East, Brunswick Square.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1851.

THE CRYSTAL PALACE.

BY THE REV. STANDEN PEARCE.

ONE can scarcely take up a newspaper, read a periodical, listen to an address, or hold conversation with a friend, but he finds a reference is made to the well known building — the Crystal Palace. It is in every one's thoughts, and on every one's lips. The praise of it is in every assembly, and the admiration of it by every hearth. All England seems to be in motion through "The Great Exhibition," and, like a vast and powerful magnet, its influence is felt to the farthest ends of the earth. Hence the thousands of foreigners, and the tens of thousands of the English who have paid it a visit. And certainly it is a marvellous, unrivalled superstructure, both for its magnitude and character, and especially for the furniture with which it is so extensively enriched. No one can well exaggerate in describing its splendour. In fact, he who hears of it, and then goes to see it, may well exclaim with Sheba's queen, "the half of it

was not told me." The building is so unique, so chaste, so elegant, so remarkably transparent, that the temples of fairy lands are more than realized here. So thousands have thought whilst standing beneath the transept, or perambulating the building, — as they have gazed on the fountains, admired the statues, been regaled with the odours of the shrubs, charmed with the peals of the organs, and enraptured, if not enchanted, with the variety, excellency, and multitude of objects, which the floor and the galleries, the nave and the avenues present. For here is a sample of every kind of raw materials, and a specimen of man's skill and enterprise from every department of the scientific and civilized world. Within this spacious structure is to be seen the flax of Russia, the cotton of India, the silks of China, the straws of Leghorn, the marbles of Italy, the quicksilver of Hungary, the iron of England, the

copper of Columbia, the silver of Mexico, the gold of California, the corals of Polynesia, and the gems and diamonds of the Oriental world. Here also are seen the fabrics of France, the velvets of Persia, the carpets of Turkey, the sculptures of Rome, the mechanisms of Switzerland—in a word, every kind of fine arts, manufacture, and machinery, from the nations of the whole earth. To use the eloquent language of Sir David Brewster, recently heard in Exeter Hall,—“Here are the instruments to grasp with the eye the infinitely great, to measure space and time, to charm, to cure, and to kill—those machinisms which have made man a tyrant over matter, cutting, twisting, and tearing, and moulding its hardest as well as its tenderest elements; which break and pulverize the dust of the earth; which lift up its heaviest and most solid strata; which span its rivers and its valleys; which light up our rugged shores; which transport the richest of our commerce across the deep; and which hurry us, as on wings of iron, beating the eagle in its flight, and mimicking the lightning in its speed. Yonder are the fabrics which clothe the peasant and the prince, which deck the cottage, and glitter in the palace—the jewels which hang on the neck of beauty, and which play a part in the pomp of kings—the cup of clay which the husbandman dips into the crystal well, and the goblet of silver and of gold from which the more favoured of our race quaff the nectar of the gods.” So true is it that here may be seen the tasteful and the useful, the simple and the complex, the plain and the gorgeous, the diminutive and the vast. Thus science has presented here the results of her discoveries; philosophy, the proofs of her wisdom; commerce, the extent of her enterprise; and art, the products of her labour. In a sen-

tence, the Crystal Palace is the emporium of universal commodities, the museum of all nations, the focus of all industry and intelligence, and the bazaar of the whole world. Surely such an exposition, so vast, diversified, and complete, may well awaken trains of reflection and emotion difficult to conceive and more difficult to describe. These reflections and emotions, however, will vary with the sentiments, character, habits, and vocation of persons. The man of science will gather from it additional motives for research, reflection, and invention. The artizan will be stimulated to surpass his compeers in producing the beautiful and the useful. The member of the Peace Society will be re-animated in his cause, and re-assured of ultimate triumph, as he beholds the implements of usefulness well nigh excluding the instruments of death. And the Christian, too, will have *his* thoughts, and will perchance regard the building as suggestive of a nobler edifice, and the whole undertaking as facilitating the advance of Christianity in the world. Let us dwell a little on each of these ideas.

I. The Crystal Palace reminds the believer of a nobler edifice, built after a divine pattern, constructed of spiritual materials, and destined to exist when the former has crumbled into dust and shall be seen no more at all. Such is the church of the redeemed, “the palace of the great King,” the temple whose builder and maker is God.

This is a large building—larger far than the Crystal Palace, for its foundations cover the earth, as its top shall reach unto heaven. The church of the Redeemer is based on the sacrifice which he has offered, and which “is the propitiation,” not only “for our sins, but,” as an apostle says, “the sins

of the whole world." Hence whatever the diameter, extent, or circumference of the globe, in every part shall this building rise. Yea, already portions of the stupendous edifice begin to appear in the east and in the west, in the north and in the south. They may be seen in the sultry plains of India, by the rolling waters of the Missouri and Mississippi, among the Jungfra Alps, and the mountains of Lebanon, in the valleys of Piedmont, at the base of the Himalaya, within the borders of China, and in the vast and arid deserts of enslaved and degraded Africa. Especially in England, in Scotland, and in the United States of America, extended and more finished parts of the great building may be seen. And as these various portions of the spiritual fabric rise higher and higher, and more and more attract attention, so do they approach nearer to each other with the advance of time, and at no distant period will encircle the whole earth, as the mouth of the Lord has said. Hence the delightful predictions, "The sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of our Lord, the Zion of the Holy One of Israel. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

This also is a transparent building. In its construction there are no opaque materials, as iron and wood; but only such as are clear as pellucid gems, and transparent as the best glass. It consists of spiritual persons, those alone who are "Israelites indeed in whom there is no guile." There is such a

thing as transparency of character as well as transparency of solid substances. Man under the influence of sin is full of deception. He is constantly putting on an appearance—the semblance of reality. There is little honesty, uprightness, and sincerity with such, and hence the frequent development of basest hypocrisy. But the design and tendency of divine grace is to make the sinner holy and spiritual—the image of Him who knew no sin, and who could practise no imposition. By certain chemical processes, as is well known, substances, which in their original state were perfectly opaque, become so clear, that objects on the other side of them, may be seen equally with those before them. Such are flint, and sand, and alkali, when subjected to intense heat, for then they become glass. So the human heart, when subjected to the fire of the divine word, and the process of the Spirit's operations, becomes changed, and henceforth the lips give only the utterances of truth, and the whole life is but the index of the inward man. Thus the real character is known—and known as true and pure, for sin becomes abhorred, and holiness regarded as the aliment and the element of the soul. Such are the materials of that spiritual edifice which the Redeemer is erecting on the ruins of the fall, and which, whilst clear as the sun, and fair as the moon, is more beautiful for transparency than any earthly, material Crystal Palace.

Again: *this building is surpassingly magnificent.* Hence, says Jehovah, in addressing his church of old, and which equally applies to the Christian church, "Behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles. And all thy children shall be taught of the Lord; and great shall

be the peace of thy children." There is beauty, much beauty, in many material buildings, especially the one in Hyde Park; but because the church is spiritual and not material, she is spoken of as "all glorious within," and as "the perfection of beauty." Thus John, in his apocalyptic sketches, describes the church of the redeemed under the image of a vast and splendid city; and so magnificent is his description, that his pencil must have been dipped in the colours of inspiration, and guided by the hand of a celestial artist. How surpassingly rich and glowing is such language as this: "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And the building of the wall was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. . . . And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." The imagery here employed reminds one of the language of Wordsworth in relation to another vision:—

"Glory beyond all glory ever seen
By waking sense, or by the dreaming soul.
The appearance, instantaneously disclosed,
Was of a mighty city,—boldly say
A wilderness of building sinking far,
And self-withdrawn into a wondrous depth,
Far sinking into splendour without end!
Fabric it seemed of diamond and of gold,
With alabaster domes and silver spires,
And blazing terrace upon terrace high
Uplifted; here, serene pavilions bright,
In avenues disposed; their towers begirt
With battlements, that on their restless fronts
Bore stars,—illuminations of all gems!"

Yes, "illuminations of all gems!" For what colours are exhibited in the jasper, the sapphire, the chalcedony, and the emerald! What brilliancy appears in the sardonyx, the sardius,

the chrysolite, and the beryl! What dazzling lustre is emitted from the topaz, the chrysoprasus, the jacinth, and the amethyst! These twelve most precious stones, how they give forth scintillations like planets, or rather rays most powerful, like those of the sun in his midday splendour. In a word, the heavenly Jerusalem, which is but a type of the church in her perfect state, pours forth a flood of glory, which, as it cannot be conceived, so it cannot be described. What then is the Crystal Palace compared with the city of the great King? What is the distinguished structure in our great metropolis, compared with that spiritual edifice, whose builder and maker is God?

Finally: *this building is to endure for ever.* The Crystal Palace certainly occupied but little time in its erection, and possibly may take less time for its destruction. When once the government determine to have it razed, rapidly as it was built, more rapidly will it disappear. And even though it should be permitted to remain, which many think probable, like every other material erection, it will ultimately perish, and be known no more than the temple of Solomon, or the magnificent structures of the ancient oriental world. How opposite to this is the destiny of the church of God. As it consists of materials which are incorruptible, and therefore imperishable, so it will survive the erections of man, as it will survive the monuments of time, and exist in primeval newness and glory through the ages of immortality. It is a kingdom which cannot be moved—an inheritance incorruptible, undefiled, and that fadeth not away—a habitation, eternal in the heavens. It was the vain boast of the eulogist of Rome, that as long as the world continued, Rome should continue; and when Rome fell, the world should fall. But

the church shall never fall. It is changeless amid earth's many mutations, and will everlastingly survive its ruins. "Happy is the people who are in such case; yea happy is that people whose God is the Lord!"

II. But whilst the Crystal Palace may be suggestive to the Christian of a nobler and more enduring edifice, the Great Exhibition will probably be regarded by him as presenting a facility for the advance of Christianity in the world, which it has not for a long time received. We are aware that such is not the sentiment of all who are the followers of Christ. There are some who think that it will foster national pride, and produce greater attention to things material and perishing than to those which are spiritual and eternal. Perhaps it will be so to some extent; and yet there are solid reasons for supposing that it will be overruled by God for the advancement of his cause in the world. It is pleasing to know that when the design of the Exhibition was first announced and commended by England's illustrious prince, special mention was made of Him whose providence is over all, and who was acknowledged in connexion with the contemplated undertaking. And still further was it gratifying, that when the building was opened by Her Majesty in person, a solemn dedication of the place was made to God, and his benediction was sought by thousands there on the great affair. Some, perhaps, may regard all this as sheer farce and wholesale hypocrisy; and yet the results of that day, so far as at present realized, seem to indicate that the favour of the Most High has been received. But the question returns—How will the Great Exhibition facilitate the advance of Christianity in the world? Perhaps the following remarks may help to answer the question.

It seems, then, in the first place (such at least is the impression of the writer) that some of the exhibitors are natives of uncivilized and idolatrous countries — Indians from the far-off west, islanders from the far-off south, or aborigines of long-neglected Africa. These, perhaps, have furnished valuable contributions to the general stock, and have added not a little to the novelty and utility of the whole undertaking. And if it is so that the Exhibition has brought to England any of the uncivilized and idolatrous tribes of heathen lands, is it too much to expect that the visit will be a benefit to themselves and to their country? They will learn at least that there is no literal idolatry in England, and yet that the English are far more intelligent and far more elevated in social and political greatness than their own people. Should they be led to inquire the secret of this vast superiority, they may learn, possibly, that it is the result of Christianity, which, besides promoting morality and religion, expands the powers of the mind, and elevates society in all that is literary, scientific, and commercial. Most of us have read John Williams's supplement, as it has been termed, to the Acts of the Apostles—his *Missionary Enterprise*—a passage from which may serve to illustrate present remarks:—"It is my wish," said a venerable chief of one of the South Sea Islands, "that the Christian religion should become universal amongst us. These worshippers of Jehovah, see how superior they are to us in every respect. Their ships are like floating houses, so that they can traverse the tempest-driven ocean for months together with perfect safety; whereas if only a breeze blow on our canoes, they are in an instant upset, and we are sprawling in the sea. Their persons also are covered from head to foot, while we have nothing but a

girdle of leaves. Their axes are so hard and so sharp, that with them we can easily fell our trees and do our work, but with our stone axes we must dub, dub, dub, day after day, before we can cut down a single tree. Their knives, too, what valuable things they are, how quickly they cut up our pigs! Now I conclude that the God who has given to his white worshippers these valuable things must be wiser than our gods, for they have not given the like to us." Should such sentiments and feelings be produced in any idolators who may be in our country, and especially in the Crystal Palace at the present time, the probability is that when they return to their homes they will show a disgust to idolatry, and become pioneers for future missionaries.

But further, the Great Exhibition, by bringing together men of every nation, will promote, as we think, national intercourse. There are probably many in this country at this time who have never been here before—some of whom are from the most distant points of the globe. These have had an opportunity of witnessing the various elements of our nation's glory, and of being partakers of our characteristic hospitality. Everything has been done by individuals and companies, as well as by corporate bodies, which ingenuity and benevolence could suggest, to give our foreign visitors a hearty welcome. A great lesson is now being taught—a lesson which the nations have been slow to learn—that men of every clime, and colour are neighbours and brethren, and as such should regard each other. Being made of one blood, and members of the same universal family, they should cultivate all the sympathies and expressions of good will which such a relation demands. May we not hope that the frequent and intimate intercourse which foreigners have already

had, and may yet have with each other during the present year, will tend to this regard, and thus to promote those feelings which will diminish jealousy, and prevent alienations and war? Surely the Great Exhibition will teach men that the implements of labour are better than the instruments of death, and that to compete with each other in producing the beautiful and useful, is far more honourable than in striving for territories and in fighting for cities. And let but these sentiments advance—let man but regard his fellow man of every country as his neighbour and his brother, and military establishments will be reduced, armies and navies will be diminished, ships of war will be seldom seen, and battles rarely heard. The temples of Janus will be closed, and those of science, commerce, and religion always open. Flags shall wave in every breeze, having for their escutcheon the dove and the olive branch, and for their motto the angel's message of old, "Glory to God in the highest, on earth peace, good will to man."

Finally, Christians of every clime and name have been brought together by the attraction of the Great Exhibition, and will no doubt avail themselves of the circumstance to make it tell on purely Christian efforts. Already many public services have been held in the metropolis, and discourses in various languages have been delivered for the benefit of foreigners. The Evangelical Alliance, we believe, has done much in this way, and we should hope that in connexion with the various gatherings of Christians belonging to different nations, the spirit of personal piety and catholicity has been promoted, and plans devised for the more extended diffusion of the gospel in every land. Much information, we can also conceive, has been given of the present state of religion on the continent, and suggestions made as to the best mode

of future operations. Christians, as the result of frequent intercourse and better acquaintance, will sink, we should think, their minor differences, and embark in some judicious and magnanimous efforts to impede the march of antichrist and the strides of infidelity. More prayer also may be offered, and more dependence on God be exercised, and thus in various ways will the kingdom of Christ receive a new impetus as the result of the GREAT EXHIBITION IN THE CRYSTAL PALACE.

Crewkerne.

CLOUDS.

BY MR. G. E. SARGENT.

THE phenomena of nature are often made use of as symbols of the dealings of God with his creatures, in providence and in grace; and if wisdom be imparted to us, we may derive instruction from *clouds*.

There is much gloom where there are many clouds. At such times, the sky seems clothed in mourning; the sun is hidden from view, and earth loses its cheerful beams.

Affliction is like a cloud. When, in ages past, God threatened to pour out his vengeance upon a people who feared not his name, he said that he would darken their sun with a cloud,—that a cloud should cover them, Ezek. xxxii. 7, xxx. 18. When he designed to alarm and arouse the inhabitants of Zion, he caused his servant to foretell and proclaim, “A day of darkness and of gloominess, a day of clouds,” Joel ii. 2. When the prophet mourned the distress and sorrow of a punished nation, he exclaimed, “How hath the Lord, in his anger, covered the daughter of Zion with a cloud!” Lam. ii. 1. And when the Shepherd of Israel would speak peace to his people and his saints, he declares, “I will seek out my sheep, and will deliver them in the cloudy and dark day,” Ezek. xxxiv. 12.

Does the reader know what it is to be “under a cloud?”—a cloud of be-

reavement, of sickness, of disappointment? a cloud of temptation or doubt? For such an one does the writer take up his pen, and seek for topics of consolation, even in the clouds.

Once on a time—it was more than eighteen centuries ago—four plain men, in the simple garments of the east, might have been seen advancing up one of the mountains of Palestine. Their pace was slow, for the way was steep and toilsome. Their demeanour was grave, as became the avowed object of their journey, for “they went up into the mountain to pray.”

Step by step they journeyed on, until the summit was attained; and then a marvellous scene was presented to the astonished senses of the three inferior personages of that little group; for, suddenly, a most glorious change had passed upon their companion, who was, at once, their Master and their Friend. The form of his countenance was altered; marks of human sorrow and infirmity gave place to rays of divine majesty. His wayworn garments became white and brilliant as light. In astonishment the spectators gazed, and gazing, their surprise was increased, for lo! two heavenly visitants were discerned in earnest communion with the transfigured one.

“Master, it is good to be here,” exclaimed one of the amazed but de-

lighted disciples; "and let us make three tabernacles; one for thee, one for Moses, and one for Elias."

But the desire availed not. "While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud," Luke ix. 28—36. Why did they fear?

Alas! the gloom was so unexpected. One moment they seemed to breathe the atmosphere of heaven; they caught a glimpse of the invisible world; they listened to sounds in which were concentrated the deep designs of infinite wisdom: in another moment, the chilling air of earth recalled to them the knowledge that they were yet in the flesh. At one instant, the bright firmament alone was above them, the world below their feet; and, at the next, all above, beneath, around, was cloud. Like one of the changes of a dream it came upon them, and "they feared as they entered into the cloud."

Much instruction, and some solace, may be gathered from the gloom and the fear of Peter and James and John, for those who, as they were, are disciples of Jesus. And first, they may learn that,—

The believer in Christ, as well as the man of the world, *may* have his sky overcast with clouds. True is it that he has a kind and loving Protector, who, "like as a father pitieth his children, pitieth them that fear him." True is it that he has an almighty Saviour who has power to disperse with a word the dark and chilling mists of affliction and sorrow. But true is it also that, "whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth;" and thus is the child of hope, the heir of glory and immortal happiness, overshadowed with a cloud. A cloud! Nay, thus it is that one dark cloud after another attends him and threatens to burst over his head, from the be-

ginning of life's pilgrimage to its close, until, arriving at the confines of eternity, he may say,

"Worlds should not bribe me back, to tread
Again life's dreary waste;
To see my day again o'erspread
With all the gloomy past."

He has *feared* as he entered into the cloud.

Again:—Clouds not unfrequently overshadow the Christian very unexpectedly, and rapidly succeed to the enjoyment of heavenly delights. Thus was it on the mount of transfiguration. "It is *good* to be here!" said Peter. "It is *fearful* to be here!" was his next emotion. "Let me abide here!" exclaims the enraptured believer; "it is a delightful land." "Arise and depart," replies a voice from the fast gathering cloud, which in one little moment overshadows him; "arise and depart, for this is not your rest." "My mountain stands strong," says the too-confident saint; "I shall never be moved—no, never." The cloud intervenes between him and the smiles of his God, and he is troubled, Ps. xxx. 7. "I knew a man in Christ," wrote the apostle Paul, "who was caught up into paradise, and heard unspeakable words, which it is not possible for a man to utter." So ravished was this man with the delights of this revelation that he might well rejoice. A few fleeting days, and a cloud overshadowed him; a messenger of Satan it was, sent to buffet him, lest he should be exalted above measure, and who shall say that he did not *fear* as he entered into the cloud?

It may be indeed that the immediate effect of these clouds is often to hide from view a Saviour God. Thus did the disciples lose sight of their Master on the mount, when overshadowed by the cloud; and did they not, perchance, apprehend that they might *never see*

him more? What if that cloud had been sent to convey from them Him whom their souls loved! Might not their fears have given utterance to words such as these? "Our beloved has withdrawn himself, and is gone. We seek him, but we cannot find him. We call, but we hear not his voice." Well might they fear,—weak and ignorant as they were—when the cloud hid from them their Teacher, Protector, and Guide!

Thus, too, did David lose sight of his heavenly Father, by reason of a cloud; and then did he give utterance to the words of sorrowful apprehension, "Will the Lord cast off for ever? And will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" He feared as he entered into the cloud.

But God's promises do not fail; nor has he forgotten to be gracious; and let the Christian learn that there is mercy in every cloud that overshadows him. And though his weak senses perceive not him who rules and orders all things according to the counsel of his own will," yet let the afflicted believer know of a surety that the faithfulness and truth of Jehovah reach even to the clouds. Aye, and Jesus—unseen though he be—is with every disciple of his in every cloud. Was he the less with Peter, James, and John, because they, for a little while, saw him not? Was he the less able to help and to bless, because a cloud overshadowed them? Has he not said, "When thou passest through the *waters*, I will be with thee; and through the *rivers*, they shall not overflow thee; when thou walkest through the *fire*, thou shall not be burned, neither shall the *flame* kindle upon thee?" And shall He, whose love many waters cannot quench, nor fire consume,—shall he be separated

from his people by a *cloud*? Nay, be not faithless, O Christian, but believing, and then will you know that the trial of your faith is precious; that your light affliction which is but for a moment, worketh for you a far more exceeding and eternal weight of glory, while you look not at the things which are seen, but at the things which are unseen; and the cloud from which you shrink is but an indication of your Saviour's more especial presence, for "the *clouds* are the dust of his feet."

Is there not mercy in the cloud that reveals more of the Saviour's preciousness, beauty, and glory, to the believer. Was it not from the *cloud* that the voice was heard, "This is my beloved Son?" Is there not mercy in the cloud that draws the disciple nearer to the Master, increasing his love, exercising his faith, and making manifest to himself the Christian's entire dependence upon Christ? Is it not of the clouds he once feared, that many a believer has learned to sing,—

"Sweet affliction,
Thus to bring my Saviour near."

Is there not mercy in the cloud which hides from danger? Once, as we read in the history of our native land, a gallant bark, richly laden with treasure, had safely traversed the wide Atlantic, and entered the narrow seas. Then, a cloud, a dense cloud, so overshadowed it, that but for compass and chart, its course was lost, for no friendly light in the canopy of heaven, and no warning beacon on the face of the earth or the bosom of the deep, could penetrate the murky atmosphere, and guide the perplexed mariners to their desired haven. Loudly did the captain of that ship complain, in impatient mood, of the black and dangerous mist which surrounded him; and greatly did he long for the cheering beams of returning sunshine. For three anxious days.

however, was that bark overshadowed with the cloud. Then, a breeze arose, and swept away the mist: then the sun illuminated the waters with its smile: then did the spirits of the drooping seamen revive as they saw, in the distance—a distance every moment diminishing—the white cliffs of their fatherland: and then also did the astonished captain of that vessel, on casting his eyes over the expanse of water he had so lately and so blindly traversed,—then did he perceive that, unseen and unharmed, he had passed through the midst of the enemy's fleet, who but for the friendly mist, would inevitably have made his ship and its treasures, their prize. *The cloud had saved him.*

Christian reader, can you not find instruction here? Has the dark and cloudy day never, think you, sheltered you from temptation, from sin, from ruin? Be thankful, then, for the cloud; and hearken to him who proclaims,—“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God,” Isa. l. 10.

No mercy in the clouds! Nay, say not so.

“Ye fearful saints, fresh courage take,
The clouds ye so much dread

Are big with mercy, and shall break
In blessings on your head.

“Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.”

The cloud itself is but “the shadow of the Almighty,” “the cover of his feathers,” in whom you trust.

Trembling penitent! fear not the overshadowing cloud. In unspeakable mercy is it sent; and from it may a voice of melting melody and almighty majesty be heard, proclaiming, “Fury is not in me. I, even I, have blotted out as a thick cloud thy transgressions, and as a cloud, thy sins.” Wait but a little while, and the cloud shall disperse, and Jesus, the friend of sinners, the Saviour of the lost, the Hope of the hopeless, the loving, tender, merciful High Priest, the Son of God, the Lord of glory, shall be seen alone. Nor Moses, nor Elias, will be there; for in HIM are the prophecies accomplished, the law fulfilled, and by him has the ransom—*your* ransom—been paid. See, he stoops—the compassionate Redeemer; he raises the prostrate, fearing, repenting rebel; he smiles; he speaks,—“Son, thy sins are forgiven thee. There is now no condemnation to those who are in Christ Jesus.”

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. VII. MATTHEW III. 16.

THE only other Note on this chapter to which it seems necessary to direct attention, is that relating to the statement that “Jesus, when he was baptized, went up straightway out of the water.” Respecting this, Mr. Barnes says,

“*Out of the water.* This shows that “he had descended to the river. It “literally means, ‘he went up directly “FROM the water. The original does “not imply that they had descended “into the river.”

For this assertion Mr. Barnes does

not assign any reason. He merely follows other modern pædobaptists in making it; Matthew Henry, for example, who says, "Christ, having no sins to confess, went up immediately *out of the water*; so we read it but not right: for it is ἀπό τοῦ ὕδατος—from the water; from the brink of the river, to which he went down to be washed with water, that is, to have his head or face washed, John xiii. 4; for here is no mention of the putting off, or putting on, of his clothes, which circumstance would not have been omitted, if he had been baptized naked."—*Henry in loc.*

Now we readily concede that the word ἀπό, [ΑΠΟ] signifies *from*, but we assert that it also means *out of*, and is, in many cases, rightly so rendered in the English New Testament. Thus it is employed, when evil spirits are said to have come "*out of* them that were possessed." Thus we are told that Christ was to come "*out of* the town of Bethlehem where David dwelt;" that our Lord went "*out of* Jericho, with his disciples;" that Lot went "*out of* Sodom;" that Paul intended to come "*out of* Macedonia" to the Corinthians; that Paul persuaded the Jews residing in Rome "*both out of* the law of Moses and *out of* the prophets, from morning to evening." In these and innumerable other cases the same preposition is used, and rendered *out of*, as is rendered "*out of*" in the text. When it should be translated *from* and when *out of*, must depend on the connexion in which it occurs. Here the connexion is with *water* on the one hand, and with a word that signifies to rise, ascend, or go up, on the other. Ἀναβαίνω [ΑΝΑΒΑΙΝΩ] is rendered by each of these words in many places of the New Testament. Now to rise from the water, is not very different from rising out of the water, when the phrase is used respecting a person who has just been immersed.

We should not quarrel with a translator who wrote *he rose straightway from the water*; though we think that *he rose straightway out of the water* is rather more clear and precise. But to argue thence that he had not gone *into* the water, is to go rather too far.

The rendering in the common version is perfectly defensible. Grant that either form of expression might be employed, still the question occurs which is the more natural of the two? How then have other translators rendered the language?—translators who had not controversial topics before their minds, but were competent to the work they had undertaken, and anxious to give an exact representation of the meaning of the original? Tyndale, whose zealous solicitude to make the "plough boys" know more of the scriptures than the priests knew led him to the stake, says, "And Jesus asone as he was baptised came strayght *out of* the water." Cranmer, who suffered martyrdom in the reign of Mary, says, "And Jesus whan he was baptized came strayghtway *out of* the water." The Geneva version of 1557 says, "And Jesus as sone as he was baptized came straight *out of* the water." The Rhemish version of 1582 says, "And Jesus being baptized, forthwith came *out of* the water." Dr. George Campbell, in 1788, says, "Jesus being baptized, no sooner arose *out of* the water, than heaven was opened to him." Gilbert Wakefield, in 1795, says, "And as soon as Jesus was baptized and gone up *out of* the water." Samuel Sharpe, in 1844, says, "And Jesus when he was baptized went up straightway *out of* the water." Nay, Dr. Boothroyd himself, whose anti-immersionist predilections are displayed so strongly in the preface to his New Testament, ventures not in his translation to deviate from the precedents set by his predecessors, but says, "And when Jesus had been bap-

tized, he went up immediately *out of* the water." Place in the one scale this general consent of translators, and in the other the observations of Mr. Barnes and Mr. Henry; and then, let the reader, whether he be learned or illiterate, judge which is the heavier of the two.

Nor is the view of the transaction which this phraseology imparts peculiar to Englishmen. If we turn to Olshausen, that profoundly erudite German declares that "what is told us is what took place after the baptism was over, that is at the emersion out of the water (*ἀνέβη ἀπὸ τοῦ ὕδατος*). That the outpouring of the Spirit did not take place before the submersion," he adds, "perfectly accords with the symbolical character of the action (see Rom. vi. 1) which is not indeed in itself applicable to John's baptism, but which the Saviour typically imparted to the action by his baptism. The one part of the action—the submersion—represents the negative aspect, viz., the taking away of the old man (Rom. vi. 4); in the other part—the emersion—the positive aspect, viz., the appearance of the new man, is denoted; the communication of the Holy Ghost must therefore have been connected with the latter. . . . After the emersion, these circumstances constitute the progress of the action—the opening of the heavens, the descent of the Spirit, the sounding of the voice." The French version published at Geneva in 1505 renders the text, "Et quand Jesus fut baptizé incontinent il sortit hors de l'eau." Beausobre and L'Enfant in 1736, rendered it, "Des que Jesus fut baptisé, il sortit de l'eau, et a l'instant le ciel lui fut ouvert." Martin, to the same effect, "Et quand Jesus eut été baptisé, il sortit incontinent hors de l'eau." De Sacy, "Or Jesus, ayant été baptisé, sortit aussitot hors de l'eau." To which we will only add Beza's ex-

plicit Latin: "Et baptizatus Jesus ascendit statim ex aqua."

We cannot help regarding it as unworthy of such a man as Mr. Barnes to resort to the special pleading of which the note before us is a specimen. If he really believed that in point of fact our Lord was not in the water at all,—if he actually thought that the Saviour after having had some action performed upon him by John on the bank of the river went away, that then, having arrived at the top of an adjacent hill, he was addressed by the voice from above—and that therefore it might with propriety be said that he had gone "from the water,"—we might marvel at the singularity of his views, and yet applaud his frankness in avowing them. But this is not his belief. He admits that our Lord was actually in the water; and we cannot help asking what good end Mr. Barnes can have in view in attempting to explain away the declaration that he came out of the water. In the very next page, he speaks of our Lord as baptized *in* the Jordan. Representing the transaction of this day as "a striking manifestation of the doctrine of the Trinity," Mr. Barnes says, "1. There is the person of Jesus Christ, the Son of God, baptized in the Jordan, elsewhere declared to be equal with God." Here, the baptismal controversy being probably out of his thoughts, Mr. Barnes speaks of "the Son of God, baptized in the Jordan." Now, if he were "in the Jordan," it cannot be denied that subsequently he came out of it. Why should a discussion be raised on the meaning of the word supposed to announce the fact? If after being "baptized in the Jordan," he did *not* come out of it, let it be said so: but if he did come out, as the whole history shows, Why criticise the phraseology in which the fact is declared? The question in the mind of a serious reader is, not whether the word

could or could not be otherwise rendered, but what was the fact? That our Lord was *in* the Jordan, all, or nearly all professed Christians unite with Mr. Barnes in acknowledging, why then cavil about the words which are supposed to declare that he came out of the Jordan?

Perhaps we cannot conclude our observations more appropriately than by citing the following paragraphs from Mr. Noel's Essay on the External Act of Baptism.

"As it appears, from all the considerations already adduced, that John immersed his disciples generally, so it is manifest from the narrative that he immersed our Lord. The words of the evangelist Mark are these: 'It came to pass in those days that Jesus came from Nazareth of Galilee, *καὶ ἐβαπτίσθη ἐπὶ Ἰωάννου εἰς τὸν Ἰορδάνην*, and was baptized by John into the Jordan,' Mark i. 9. That the proper meaning of *εἰς τὸν Ἰορδάνην* is 'into the Jordan,' appears from the following instances. In Matt. xvii. 14 we read, 'He falleth *εἰς τὸ πῦρ καὶ εἰς τὸ ὕδωρ*, into the fire and into the water.' Matt. xviii. 3, 'Ye shall not enter *εἰς τὴν βασιλείαν*, into the kingdom.' Matt. xviii. 8, 'It is better for thee to enter *εἰς τὴν ζωὴν*, into life . . . than to be cast *εἰς τὸ πῦρ*, into fire.' Mark ix. 22, 'He hath cast him *εἰς πῦρ καὶ εἰς ὕδατα*, into fire and into waters.' Mark ix. 25, 'Enter no more *εἰς αὐτόν*, into him.' John v. 7, 'I have no one to put me *εἰς τὴν κολυμβήθραν*, into the pool.' These instances show the natural and proper meaning of the words *εἰς τὸν Ἰορδάνην*; and that meaning seems to me rendered certain by the uniform use of the expression in the text under consideration by Greek authors. 'To plunge into the lake,' is *βαπτίζειν εἰς τὴν λίμνην*; 'to plunge yourself into the sea' is *βαπτίζειν σιαντὸν εἰς θάλασ-*

σαν; 'to be plunged into sleep' is *βαπτίζεσθαι εἰς ὕπνον*; 'to plunge the hand into blood' is *βαπτίζειν τὴν χεῖρα εἰς αἷμα*; and 'to plunge into milk' is *βαπτίζειν εἰς γαλᾶ*. These instances demonstrate that the words *βαπτίζεσθαι εἰς τὸν Ἰορδάνην* mean 'to be plunged or immersed into the Jordan.' To corroborate this fact, that Jesus was immersed in the river, Matthew says, 'Jesus, when he was baptized, went up straightway out of the water,' *ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος*, Matt. iii. 16. And Mark says, 'Straightway coming up out of the water (*εὐθὺς ἀναβαίνων ἀπὸ τοῦ ὕδατος*), he saw the heavens opened,' Mark i. 10.

"If Jesus came up out of the Jordan, he descended into it; and it is improbable that any one should enter into a river merely to be sprinkled by a handful of its water. It is objected, that he merely descended the bank of the river to the water, and that he ascended the bank, not out of the water, but from the water, because *ἀπὸ* may have that sense. But the banks of the river are so low in the neighbourhood of Jericho, where John was baptizing, that we read in Joshua iii. 15, 'Jordan overfloweth all his banks all the time of harvest.' When the water is low, the banks, according to Mr. Maundrell, are not more than two yards above it; and at a ford, or where the bank was smoothed away, the ascent would be so insignificant as scarcely to be noticed. Besides, for what purpose would our Lord descend to the margin? Surely John had respect enough for the Christ, the Lamb of God who taketh away the sins of the world, whose shoe's latchet he felt unworthy to unloose, not to make him descend to the river when a small cup of water might so easily be brought to baptize him under the shadow of a tree or on the smooth grass.

"When we add to these considera-

tions, that the ordinary sense of the word βαπτίζω is 'to immerse,' and that the common baptism of the country was immersion, it seems to me certain that Jesus was immersed in the river, not sprinkled at its margin. And here I am happy to quote the acknowledgment of an able advocate of infant baptism, who, while contending that εἰς may mean 'at,' adds, 'Yet I have no wish to deny that, in the instance of our Lord, John baptized into the Jordan. In some instances, and in this, immersion might have been the most convenient mode.'—*Halley*, p. 416.

"But as our Lord had no sins to re-

nounce, and no new life to begin, but merely received baptism to honour an ordinance of God, he would receive the ordinance in the ordinary mode. If immersion was not necessary for others, it was still less necessary for him : if it was suitable to him who was sinless, it was much more suitable to those who were sinful. If Jesus was immersed, it was because John generally practised immersion. The immersion of Jesus proves that John's disciples generally were immersed, since the act is significant of complete repentance and renovation, which Jesus needed not, but which all others needed."—pp. 71—74.

SEASONS, TEMPERATURE, AND WEATHER OF PALESTINE.

Part II. of the Religious Tract Society's Annotated Paragraph Bible, recently published, is embellished with a Physical Map of Palestine and the Adjacent Countries, connected with which, in a tabular form, are interesting particulars relating to the progress of the seasons and the changes of the atmosphere. A portion of the contents is presented to our readers in the following abstract.

Seasons.	TEMPERATURE.	WEATHER.
JANUARY.		
Country verdant with young corn; groves and meadows adorned with many flowers. Oranges begin to ripen.	48°—51°	Heavy rains and thunderstorms. Occasionally snow.
FEBRUARY.		
Almond tree and peach tree in blossom. In the lower and warmer parts, orange tree laden with ripe fruit.	51°—57°	Ditto. January and February are called by the Arabs, "the fathers of rain."
MARCH.		
All trees in full leaf, many in bloom. In the lowlands, orange and lemon trees laden with fruits; palm tree blossoms, barley ripens.	57°—60°	Rain: hurricanes, sometimes snow: rivers much swollen.
APRIL.		
Fruits of oleaster and white mulberry ripen. Barley harvest. Wheat harvest begins.	55°—60°	Occasionally rain; sometimes sirocco from the south east.

MAY.

Principal harvest month, especially of wheat. Apricots and Apples ripen. In Jordan valley, vegetation withered and burnt up.

60°—70°

Rain very seldom; from this to September no rain occurs.

JUNE.

Grapes begin to ripen, Almonds ripe (Beyroule honey of the Jordan valley collected in May, June, and July.)

70°—75°

Frequent hot winds (simoons); air motionless.

JULY.

Various fruits; apples, pears, plums, &c. Grapes fully ripe. Pumpkins. Harvest of corn in the higher mounts.

75°—77°

Greatest heat in general; sky serene.

AUGUST.

Principal fruit month; grapes, figs, &c.; in the plains, walnut and olive.

75°—72°

Dews begin to fall, at times large and dense; clouds.

SEPTEMBER.

Commencement of vintage. Harvest of the Dourra and Maize. Cotton and pomegranate ripens.

72°—70°

Much lightning without thunder; very rarely rain.

OCTOBER.

Month of vintage; gathering of cotton. Ploughing and sowing commence. Pistachio nuts ripen.

70°—62°

Dews very heavy. Autumnal rains begin.

NOVEMBER.

Month of ploughing and sowing. Rice harvest. Fig-tree laden with fruit; orange and citron-tree in bloom.

62°—54°

Rainy month with thunder storms.

DECEMBER.

Trees lose their leaves; the brown and desolate plains and deserts become green pastures.

53°—47°

Greatest amount of rain in the year.

A DEATH-BED MEMORIAL.

I stood beside a death-bed :—youth was there,
 And loveliness of womanhood ! The eye—
 So softly, purely blue ;—the golden hair ;
 The form so exquisite ; the brow so fair ;
 And yet, those hard words spoken, “ She must die ! ”
 And yet, a few short hours, and adieu to every tie.

A DEATH-BED MEMORIAL.

Had she not much to leave ? Not friends alone,
 But husband, children, parents, happy hearth ;
 And those, who in the treasured days bygone,
 Ere life's stern verities had crowded on,
 Shared in her childhood's gleesomeness and mirth,
 And raised an Eden's garden round about their home of earth.

Yet in strange joyousness did she await
 Her passage o'er the sea that shuts out time ;
 Intently gazing towards the unfolded gate,
 Thro' whose pure portals lies a perfect state,
 Where life needs no memorials, and sublime
 Shines forth the radiant summer of a deathless, cloudless clime.

The name of Jesus ever on her tongue,—
 The love of Jesus welling in her heart,—
 Sweet was her converse, as of harp well-strung,
 That breathes celestial harmonies ;—while clung
 Her chastened spirit, " ready to depart "
 To thee, thou blessed Saviour, who thy people's refuge art !

It was a sabbath evening :—crowds were met,
 Or gathering swift, devotion's earnest bands ;
 And while earth's golden orb, unsunk as yet,
 Cast its bright beams upon them, hers did set,
 And to the temple, which in glory stands,
 She passed triumphant up, to " the house not made with hands."

Methinks the day, whereon the Master rose,
 Methinks the hour, wherein the Master deigned,
 With words of peace and joy, to solace those
 Who dared not on his *living* truth repose,
 Were a meet season thus to have attained
 The rest—the goodly rest—of a paradise regained :

The day of God in converse to begin
 With the church militant,—the worn, the tried ;
 And close it with the host, who passed within
 The vestibule of heaven, have ceased from sin
 And all its conflicts, and in peace abide,
 Keeping eternal sabbath, their Redeemer's throne beside.

Death-scene of love !—tho' love can never die,—
 I'll commune with it oft, albeit in tears :
 It has a voice and says, " Fear not to lie
 Where Christ is couch and pillow ; full supply
 Of holy confidence shall stay thy fears,
 And the night's o'ershadowing cease as the glory of morn appears.

REVIEWS.

The Royal Preacher: Lectures on Ecclesiastes. By JAMES HAMILTON, D.D., F.L.S.
London: Nisbet and Co. 12mo., pp. 255.

If there is any one of our brethren in the ministry who has not given particular attention to the book of Ecclesiastes, we advise him to study it without delay. His labours as a public instructor may be materially aided by familiarity with the words of "the preacher, the son of David, king in Jerusalem." This singular part of scripture, which is very unlike any other portion of the sacred writings, not only abounds in correct and impressive views of human life, but contains a great number of sentences peculiarly well adapted to be texts for discourses on special occasions,—texts for funeral sermons, sabbath school sermons, and sermons on extraordinary events in which the public mind is interested. When seeking for an appropriate text, for any such seasons, we have been accustomed to turn to the book of Ecclesiastes, and there we have often found something pertinent.

It is a book however which requires to be understood tolerably well as a whole, by him who would make good use of any of its parts. There are portions of scripture in which you may safely take a single sentence, and illustrate it, even when adjacent sentences are to your own mind exceedingly dark; but it would be perilous to act thus in reference to the book of Ecclesiastes. Without a correct view of the general character of the book, a verse would be liable to be misunderstood and perverted to some purpose quite the reverse of its genuine design.

VOL. XIV.—FOURTH SERIES.

Hence single sentences of this book are often quoted by sceptics and triflers, and adduced as objections to the courses advocated by the devout. As Dr. Hamilton remarks, "Ecclesiastes has always been a favourite book with infidels. It was a manual with that coarse scoffer, Frederick the Great of Prussia; and both Volney and Voltaire appeal to it in support of their sceptical philosophy. Nor can it be denied that it contains many sentiments at seeming variance with the general purport of the word of God. 'Be not righteous overmuch; why shouldest thou destroy thyself?' 'All things come alike to all: there is one event to the righteous and to the wicked; to him that sacrificeth, and to him that sacrificeth not.' 'There is a time for everything. What profit hath he that worketh in that wherein he laboureth?' 'As the beast dieth, so dieth man. Do not both go to one place?' 'A man hath no better thing than to eat and drink and be merry.' These texts, and many like them, are quoted by the moralists of expediency; by the fatalist, the materialist, the Pyrrhonist, the epicure."

It affords us much pleasure to find that Dr. Hamilton's view of the general character of this valuable but mysterious book corresponds with our own. Many able commentators, he justly observes, have laboured hard to harmonize its startling sentences with other parts of scripture, but laboured in vain. "For the moment, and when reading or listening to some eloquent exposition, you may persuade yourself that such texts are, after all, only peculiar and paradoxical ways of putting important truths; but when Procrustes

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has withdrawn his pressure, and the reluctant sentence has escaped from the screw and lever, it bounds up elastic, and looks as strange and ungainly as ever. Therefore, others have met the difficulty by suggesting that, like Canticles, Ecclesiastes is a dialogue; and into the mouth of an imaginary objector, they put every sentiment which they deem unsuitable to an inspired penman. For such interpellations, however, there is no foundation in the context, where nothing is more obvious than the continuous identity of the speaker; and, like another exegetical stratagem which would invert the meaning of such passages by turning them into interrogatories, you feel that it is a clever evasion rather than a conclusive solution."

What the inspired writer himself calls "the conclusion of the whole matter" furnishes the true key to the entire discussion which precedes it. "Let us hear," says Solomon, "the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." To this, therefore, Dr. Hamilton directs the attention of his readers, adding, "But what is the 'matter' of which this is the 'conclusion?' To ascertain this we must go back to the beginning. There you read, 'I the preacher was king in Jerusalem, and I gave my heart to search out by wisdom concerning all things that are done under heaven. Then I said in my heart, Go to now, I will prove thee with mirth: therefore enjoy pleasure,' &c. In other words, you find that this 'matter' was a long experiment, which the narrator made in search of the Supreme Felicity, and of which Ecclesiastes records the successive stages. But how does it record them? By virtually repeating them.

In the exercise of his poetic power the historian conveys himself and his reader back into those days of vanity, and feels anew all that he felt then; so that, in the course of his rapid monologue, he stands before us, by turns the man of science and the man of pleasure, the fatalist, the materialist, the sceptic, the epicurean, and the stoic, with a few earnest and enlightened interludes; till, in the conclusion of the whole matter, he sloughs the last of all these 'lying vanities,' and emerges to our view, the noblest style of man, the believer and the penitent. This we believe to be the true idea of the book. We would describe it as a dramatic biography, in which Solomon not only records but re-enacts the successive scenes of his search after happiness; a descriptive memoir, in which he not only recites his past experience, but in his improvising fervour becomes the various phases of his former self once more. He is a restored backslider, and for the benefit of his son and his subjects, and, under the guidance of God's Spirit, for the benefit of the church, he writes this prodigal's progress. He is a returned pilgrim from the land of Nod, and as he opens the portfolio of sketches which he took before his eyes were turned away from viewing vanity, he accompanies them with lively and realizing repetitions of what he felt and thought during those wild and joyless days. Our great Edmund Burke once said that his own life might be best divided into 'fyttes' or 'manias': that his life began with a fit poetical, followed by a fit metaphysical, and that again by a fit rhetorical; that he once had a mania for statesmanship, and that this again had subsided into the mania of philosophical seclusion. And so in his days of apostasy, the soul intense of Solomon launched out into a fit of study, succeeded by a fit of luxury. He had fits of grossness and

refinement, a mania of conviviality, a mania of misanthropy. He had a fit of building, a fit of science, a fit of book-making; and they all passed off in collapses of disappointment and paroxysms of downright misery. And here, as he exhibits these successive *tableaux*, these fac-similes of his former self, like a modern lyrist on St. Cecilia's day, he runs the diapason of departed passion, and, in the successive strophes and antistrophes, he feels his former frenzies over again, in order that, by the very vividness of the representation, we may be all the better 'admonished.' The preacher was king over Israel, and, because he was wise, he taught the people knowledge. He sought to find out acceptable words, and that which was written was upright, a true story, a real statement of the case. 'And by these, my son, be admonished.' 'Do you, my son, accept this father's legacy; and do you, my people, receive at your monarch's hand this "Basilicon Doron," this autobiography of your penitent prince. These chapters are "words of truth:" revivals of my former self—reproductions of my reasonings and regrets—my fantastic hopes and blank failures, during that sad voyage round the coasts of vanity. "By these be admonished." Without repeating the guilty experiment, learn the painful result—listen to the moans of a melancholy worldling; for I shall sing again some of those doleful ditties for which I exchanged the songs of Zion. Look at these portraits—they are not fancy sketches—they are my former self, or rather, my former selves: that lay figure in the royal robes, surmounted first by the lantern-jaws of the book-worm, now exchanged for the jolly visage of the *gay gourmand*, and presently refining into: he glossy locks and languid smile the Hebrew exquisite: now chuckling with the merriment of the

laughing philosopher, curling anon into the bitter sneer of the cynic, and each in succession exploding in smoke; not a masque, not a mummery, not a series of make-believers, but each a genuine evolution of the various Solomon—look at these pictures, ye worldlings, and as in water face answers to face, so in one or other of these recognise your present likeness and foresee your destiny.'"

Dr. Hamilton has not attempted detailed exposition; he has given us sketches, selecting from a series of lectures which he delivered to his congregation such topics as seemed to him most interesting, omitting all reference to many important texts, hoping that his readers may glean a few of the royal preacher's lessons from these fragments, and believing that in gratitude for brevity they will forgive occasional abruptness. It will be perceived that these expository discourses are not at all of the same character as some other expositions of detached books of scripture to which we have recently directed attention. One or two of those have been books not for the many but for the few; books which the many would not enjoy, and by which they would rather be bewildered than edified. These discourses are for the masses, and for their instruction they are well adapted. They will do good by promoting an acquaintance with this part of scripture among a portion of the public whose ear the author possesses, and who would not hearken to a teacher of severer taste, and there is no class of readers who may not gain advantage from their perusal.

If there be any description of persons from whom we should be inclined to hide this attractive volume, it would be very young preachers. Our fear with regard to these would be lest admiration for Dr. Hamilton's style should induce them to imitate it. In him it is natural and

becoming, but the attempts of an imitator would be intolerable. He, probably, could not write in any other way; the exuberance of his metaphoric torrents is the result of mental peculiarities essential to his nature—not of effort. All his thoughts are born in court dress, and to strip them would deprive them of vitality. It is probable that he never sought for an ornament in his life; but it has been his constant labour to weed out the poppies that have sprung up profusely among his corn. But woe to the man who fancies

that he can write like Dr. Hamilton if he tries. After he has toiled night and day to prepare his artificial flowers for exhibition, he will find that they are condemned as destitute of fragrance, and he will be compelled like the unsuccessful experimentalist at Jerusalem to exclaim, "This also is vanity." Some of Dr. Hamilton's pictures are exquisitely beautiful; but if any young artist were to steal his pencil, he would not be likely to be rewarded with anything more excellent than the laughter of his contemporaries.

BRIEF NOTICES.

The Annotated Paragraph Bible: containing the Old and New Testaments, according to the Authorized Version, arranged in Paragraphs and Parallelisms; with Explanatory Notes, Prefaces to the several Books, an entirely New Selection of references to Parallel and Illustrative Passages, Maps, Tables, &c. Part II. The Historical Books. London: R. T. S. Super-royal Octavo, pp. 304. Price 4s.

It is enough to say of Part II. that it corresponds in every respect with Part I., of which a full account was given in our number for October last.

The Distinctive Features of the Baptist Denomination. A Discourse delivered at the Opening of the Session of the Baptist Union, April 25th, 1851. By EDWARD BEAN UNDERHILL. London. 8vo., pp. 16. Price 2d.

This discourse, which constitutes part of the Appendix to the Baptist Manual for the present year, being now published separately, is well adapted for general distribution. It may be advantageously placed in the hands of any intelligent acquaintance who asks what the peculiarities of the baptists are, or thinks that the differences between them and other protestants are of trifling importance. The topics on which Mr. Underhill treats principally are "Scripture," "the Church," and "the Sacraments;" in reference to each of these he shows the greater consistency of the baptists, in comparison with the Anglican establishment and the various classes of dissenters. All our friends who do not possess this address would do well to secure it, before it is out of print.

Thou art Peter. A Discourse on Papal Infallibility and the Causes of the late Conversions to Romanism. By ROBERT LEE, D.D., Minister of the Old Greyfriars, and Professor of Biblical Criticism in the University of Edinburgh. Edinburgh: A. and C. Black. 12mo., pp. 118.

Papal infallibility is discussed in this small treatise in a very clear, concise, and satisfactory manner. With great acuteness it is shown that Matt. xvi. 18, 19—that only prop in support of the Romish dogma—cannot refer to anything other than the confession that Peter had just before made; that the whole scheme of New Testament truth is directly opposed to such infallibility; that the dogma is not supported by tradition; that the Romish church is divided as to its nature and extent; and that it is opposed to reason and to fact. In endeavouring to account for the recent accessions to the Romish communion, noticing the fact that they are almost confined to members of the church of England, he attributes it to a disposition to oppose tradition, instead of reasoning, to the rationalistic opinions of Germany, and by means of the same weapon to secure superior influence over the dissenting teacher. On both these points some important observations are made; and the earlier part of the book forms a useful manual on the doctrine on which the truth or falsehood of the Romish church evidently hangs.

The Mass. By WILLIAM ANDERSON, LL.D. Glasgow: Jackson. Fcp. 8vo., pp. 172.

It was very reluctantly that we entered on the examination of this work. We noticed in the preface—"Full of bitterness, scorn, and indignation as the volume is,"

—and we had little heart to enter on a theological polemic, in which the author avowed such feelings. Those are not the weapons that truth loves to wield, nor is such a book likely to convince an opponent, or satisfy a candid inquirer. We were gratified, however, on proceeding, to find that the work did not answer to the author's own report. There are a few things objectionable, but these rather defects of taste than anything worse: as, for instance, when we read, "Your mass bloodless, say you? Why, our chief objection is, that it is so hideously bloody; and that priest and people are so cannibal-like in its participation." As an exposure of the contradictions and criminalities of the mass, we know of no book of the size so good. The authorities adduced are unexceptionable, and in a clear and concise style the author exhibits in a small compass the real nature of this soul-destroying corruption of the supper of our Lord. We wish the book an extensive sale and serious perusal, not only by opponents and waverers, but by intelligent and spiritual protestants.

Divine Socialism; or, "The Man Christ Jesus."
By NEWMAN HALL, B.A. London: Snow.
24mo., pp. 83.

Simple without being weak, earnest but not dogmatic, defending the truth of Christianity without seeking to justify the crimes of its professors, showing the futility of all other plans of human regeneration, whilst sympathizing with those longings after freedom and brotherhood which have suggested them, and whilst placing in a strong light the manhood of Christ not losing sight of his divine nature, this little book is eminently adapted to instruct and benefit. We cordially wish it a large circulation both among professors and non-professors of Christianity.

Counsels to Christian Parents regarding the Education of their Children. Prepared by a Committee of the United Presbyterian Synod. Glasgow. 1851. pp. 46.

Doctors King, Struthers, and Robson, to whom the duty of preparing this small manual had been entrusted, have performed their task in a manner adapted to give satisfaction to the synod at whose request they undertook it. As pædobaptists writing for the use of pædobaptists, they have very properly introduced the subject of infant baptism. We wonder that pædobaptists do not write and preach upon it more frequently, not controversially, but explanatorily. As Christian parents cannot learn from the apostolic writings anything respecting the advantages it yields and the obligations it creates, it is the more necessary that pædobaptist pastors should hold them up to view. The great fault here is, that our respected brethren do not go into the subject fully. They speak of baptists as thinking "that the former dispensation admitted children into the church but that the new economy excludes them from that privilege." We wish that they had explained the nature of the privilege. In these days, it is incumbent on all who inculcate infant baptism and disavow baptismal regeneration, to be very clear and

definite on this subject. In what sense does baptism introduce unconscious infants into the church? What are the advantages they derive from it, to which our friends refer?

The Gospel of the Prophet; an Exposition of the 53rd Chapter of the Prophecies of Isaiah, comprising the three last verses of the 52nd Chapter. By the author of "Is there not a Cause?" &c. London: J. H. Jackson. 18mo., pp. 180.

This small volume is designed to set forth the Saviour as foretold by the "Evangelical Prophet" in the above-mentioned portion of his writings. We see little in it that should, on account of its own merits, have called it into print; and while commending the object it has in view, we feel that its many crudities of thought and expression, and general vagueness of style, deprive it of much of the interest it might otherwise possess.

Nuomi; or, the Last Days of Jerusalem. By Mrs. J. B. WEBB, author of "Julamerk," "The Beloved Disciple," "The Martyrs of Carthage," &c. &c. Ninth Edition. London: Clarke and Co. 12mo., pp. 498.

This is not true history, but fiction. All religious novels we believe to be bad in tendency, and the more exciting the more mischievous. But we placed this volume in the hands of a friend who does not coincide with us in this conviction, and he says, "I remember reading this tale with great interest when it first appeared, and am glad to find that it has reached a ninth edition. It conveys in an easy and interesting manner the story of the siege and fall of Jerusalem, and at the same time traces the struggles of one who at that period forsakes the religion of her fathers to embrace that of the crucified Nazarene."

The History of Modern Europe, from the Commencement of the Sixteenth Century to the year 1850. By ROBERT STEWART, A.M. London: Partridge and Oakley. 12mo., pp. 332.

Regarded simply as an epitome of the leading political events of Europe during the last two hundred and fifty years, the enumeration is tolerably complete and the style clear and interesting. This, however, is its highest praise. There is no attempt to find out those lessons to teach which alone history is useful; and where principles force themselves into notice, the author, to say the least, does not seem spontaneously to embrace those which to our minds are most in accordance with civil and religious liberty. We read of Cromwell "stealthily pursuing his schemes of ambition," of Charles as "innocent towards his people," and of the "fanatical sects" of the commonwealth; but we do not read of the two thousand ejections on St. Bartholomew's day, or of the thousands imprisoned and despoiled for their nonconformity during the reign of Charles II.

Sacred History: from the Creation of the World to the Destruction of Jerusalem.

For the use of Schools and Families.
 Edited by HENRY WHITE, B.A., Trinity
 College, Cambridge, and Ph.Dr., Heidelberg.
 12mo., pp. 187.

An interesting epitome of sacred history,
 calculated to inspire the young with a love for
 the divine records, as well as to store the mind
 with knowledge.

*The Life of Thomas Chatterton, including his
 Unpublished Poems and Correspondence.*
 By JOHN DIX, author of "Pen Pictures of
 Popular English Preachers," "Pen and Ink
 Sketches," &c. London: Partridge and
 Oakey. 12mo., pp. 213.

Many specimens are furnished in this volume,
 both prosaic and poetical, of the wonderful
 powers of the "marvellous boy." One or two
 of the poetical pieces are exquisitely beautiful,
 though their religious character contrasts
 strangely with his loose habits and avowed in-
 fidelity. A large portion of the volume is
 occupied with the history of his correspond-
 ence with Horace Walpole, and the treatment
 he received at his hands. Remembering that
 when Mr. Walpole published "The Castle of
 Otranto," he asserted that it was a translation
 from the Indian, and that he was thus guilty
 of the same deceit as he charged Chatterton
 with, we cannot but regret,—seeing the evil
 results which flowed from it—that he should
 have been so pharisaically righteous in his in-
 dignation at the literary forgery which, in his
 afterthought, he considered this youthful pro-
 digy had committed, in the matter of the
 Rowley MSS.

*Fragments of College and Pastoral Life: a
 Memoir of the late Rev. John Clark of
 Glasgow. With Selections from his Essays,
 Lectures, and Sermons.* By the Rev. JOHN
 CAIRNS, A.M., Minister of the United
 Presbyterian Church, Berwick. Edinburgh:
 Oliphant and Sons. Fcp. 8vo., pp. 227.

Mr. Clark was a young man who as a
 student in Edinburgh university highly dis-
 tinguished himself in studies connected with
 mental philosophy; who was afterwards a
 minister in Glasgow in connexion with the
 Original Secession Church; who subsequently
 withdrew from that body and joined the Free
 Church; and who after giving promise of use-
 fulness and evidencing deep piety died of
 cholera at the age of thirty-one. His life
 contained but few events, but the relation of
 these is made a vehicle for conveying much
 both interesting and instructive to the class
 to which he belonged. The selections from his
 MSS. will no doubt be prized by his friends;
 though they do not appear to us to possess
 sufficient merit to ensure their popularity.

*The Literature of Working Men: being the
 Supplementary Numbers of "The Working
 Man's Friend," from March, 1850, to Feb-
 ruary, 1851, inclusive. With an Introduc-
 tory Essay,* by BENJAMIN PARSONS. Lon-
 don: Cassell. 8vo., pp. 390.

This volume has been called forth by that

enterprising and useful publisher, Mr. Cassell.
 It consists of productions exclusively of work-
 ing men; and is valuable not only as an
 illustration of the thoughtfulness and intellec-
 tual power of our operative population, and as
 an incitement to them to further attainment,
 but also for the amount of correct information
 and sound reasoning which it contains. We
 congratulate Mr. Cassell on the success of his
 effort.

The Sabbath School and Bible Teaching. By
 JAMES INGLIS. Edinburgh: Gall and
 Inglis. Fcp. 8vo., pp. 219.

A very useful manual for the Sunday school
 teacher. It is written by a man evidently
 practically acquainted with Sunday schools,
 and deeply interested in their efficiency. In
 some respects more adapted for the northern
 part of the island than the southern, there are
 contained many suggestions of general value.
 We know no work better adapted for the pur-
 pose designed.

*The Country Sketch Book of Pastoral Scenes
 and Memorable Places.* By JANUARY
 SEARLE, author of the "Life of Ebenezer
 Elliott," "Sherwood Forest," &c. London:
 Partridge and Oakey. 12mo., pp. 216.

Containing historical and descriptive
 sketches (amongst others) of Bolton Abbey,
 Walton Hall and Charles Waterton the natu-
 ralist, Homes, Hamlets, Scenery, and Customs
 in Lincolnshire, with illustrative notes. An
 entertaining book for young persons, and suit-
 able for school libraries.

*The Scripture Guide to Baptism: containing a
 Faithful Citation of all the Passages of the
 New Testament which relate to that Ordina-
 nance, with explanatory observations: and
 attended by numerous extracts from eminent
 writers. With an Appendix.* By R. PEN-
 GILLY. Twelfth Edition. London: Houl-
 ston and Stoneman. 16mo., pp. 149.

The tenth edition of this work we commended
 to our readers last August. This, the
 twelfth, is in its external aspect an improved
 edition.

The Pastor's Family; or, Faith and Fanaticism.
A Vaudois Tale of the 16th Century.
 By E. J. STANDISH, author of "Emma
 Clifford." London: Partridge and Oakey.
 12mo., pp. 247.

This tale of persecution is deeply touching
 in incident and interest. Holy and scriptural
 principle is strikingly embodied in some of the
 characters; while the language, especially of
 the descriptive parts, is flowing and graceful.
 Its publication at the present juncture is likely
 to be of good service to the cause of true reli-
 gion.

*Logic for the Million: a Familiar Exposition
 of the Art of Reasoning.* By a Fellow of
 the Royal Society. London: Longman and
 Co. 12mo., pp. 408.

An attempt to teach reasoning by presenting

a set of rules and furnishing corresponding examples; in the same way as grammar is taught by some respectable authorities. Dr. Watts is laid under very extensive tribute, but he is certainly rendered far more interesting, the examples being drawn from PUNCH, SAM SLICK, and a great variety of books and newspapers. Any general reader who will read and study the book will profit by it, unless, indeed, after having done so he imagines that he understands "logic."

The Church of England in the Reigns of the Tudors. With Preliminary Notices of the Ecclesiastical History of our Country from the earliest Times. London: 4, Crescent, Blackfriars.

This constitutes the second part of the respectable series entitled "The Library for the Times."

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.]

Whitefield and Hill: Addresses delivered at the Laying of the Foundation Stone of the New Whitefield Tabernacle, Kingswood, Bristol, July 23, 1850; and of the New Tabernacle, Wootton-under-Edge, June 18th, 1851. By GEORGE HENRY DAVIS. London: Houlston and Stoneman. 16mo., pp. 38.

The Truth or Falsehood of Christianity—which is it? A Lecture delivered before the Newcastle and Gateshead Young Men's Christian Association Institute. By the Rev. THOMAS PORTNER. London: B. L. Green. pp. 24.

The Inquisition Revealed, in its Origin, Policy, Cruelties, and History. With Memoirs of its Victims in France, Spain, Portugal, Italy, England, India, and other countries. Dedicated to Cardinal Wiseman. By THOMAS TIMPSON, author of the "Companion to the Bible," &c. London: Aylott and Jones. 12mo., pp. 384.

Popery and Puseyism Illustrated. A Series of Essays. With Addresses and Appeals to the Sunday School Teachers of England. By JOHN CAMPBELL, D.D. London: Snow. 12mo., pp. 196.

The Great Exhibition, Suggestive and Anticipative. By the Rev. JOHN CUMMING, D.D., Minister of the National Church, Crown Court, Covent Garden. Author of "Voices of the Day," &c., &c. London: J. F. Shaw. 12mo., pp. 67.

A Dissertation on the Ancient Chinese Vases of the Shang Dynasty, from 1743 to 1490, n.c. Illustrated with Forty-two Chinese Wood Engravings. By P. P. THOMAS, author of "the Affectionate Pair," &c. London. 8vo., pp. 63. Price 7s. 6d.

Impressions of Paris; containing an Account of Socialism, Popery, and Protestantism, in the French Capital; together with Brief Sketches of Historical Scenes. By the Rev. ALEXANDER GORDON, A.M., author of "the Pastor's Gift," &c. London: Partridge and Oakey. 16mo., pp. 215.

The Jesuits; a Historical Sketch. London: R.T.S. Monthly Series. 24mo., pp. 192. Price 6d.

Sermons for the Times. Discourses on the Leading Questions of the Age, in regard to Religion. By the Rev. Professor ТВОУК of Halle. Translated from the German by W. FARRER, LL.D. Member of the Philological Society of London, and late Student in the University of Berlin. I. The Worth of Human Reason. London: Ward and Co. 24mo., pp. 18.

The Papal Moloch; or, the Human Sacrifices of the Inquisition, from Authentic Sources. London: Wertheim and Macintosh. 32mo., pp. 72.

The Workman's Testimony to the Sabbath; or, the Temporal Advantages of that day of Rest, considered in relation to the Working Classes: being the first Three of One Thousand and Forty-five competing Essays on the Sabbath by Working Men. London and Edinburgh: Johnston and Hunter. 12mo., pp. 196.

Friendly Advice to Young Men, as to the Importance of employing their Leisure Hours in the Improvement of their Minds. With Especial Reference to the Prevailing Spirit and Dangers of the Times; and the Religious and Scientific Institutions for Young Men. To which is added an Appendix on Romish Encroachment. Being the substance of a Lecture delivered at the opening of the Oswestry Young Men's Institute. By the Rev. FRANCIS KING, A.B., Curate of Oswestry, and late Scholar of Trinity College, Dublin. London: Wertheim and Macintosh. 16mo., pp. 76.

The Life and Epistles of St. Paul; comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological Order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. With very numerous illustrations on Steel and Wood of the Principal Places visited by the Apostle, engraved expressly for this Work, from Original Drawings made on the spot, by W. H. Bartlett, and by Maps, Charts, Coins, &c. Part XIV. London. 4to., pp. 244. Price 2s.

The Pictorial Family Bible, according to the Authorized Version; containing the Old and New Testaments. With Copious Original Notes. By JOHN KITTO, D.D. London: Orr and Co. 4to. Parts V.—VIII.

The Eclectic Review. August, 1851. Contents: I. Delta's Sketches of Political Literature. II. Sculpture—Works of Edward Hodges Baily. III. Progress of Australia. IV. Protestant Protests. V. A Pilgrimage to the Land of my Fathers. VI. Bede's Ecclesiastical History. VII. Life of Edward Baines, M.P. VIII. Animal Magnetism. Review of the Month, &c. London. 8vo., pp. 256. Price 1s. 6d.

The Christian Treasury; containing Contributions from Ministers and Members of various Evangelical Denominations. August, 1851. Edinburgh: Johnstone and Hunter. 8vo., pp. 240.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. July and August, 1851. Profits devoted to Aged Invalid Ministers of the United Presbyterian Church. Glasgow: R. Jackson. 8vo.

The Herald of Peace. July and August, 1851. London. 4to. Price 4d.

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. July and August, 1851. London. 12mo. Price 2d.

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AMERICA.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this society was held in the Oliver Street baptist church, New York, May 8. The annual report notices the death, during the last year, of three directors for life—Rev. H. A. Graves of Massachusetts, Rev. N. R. Granberry of Missouri, and Rev. A. Judson, D.D., late missionary in Burmah; of twenty life members, and of two missionaries—Rev. C. H. O. Côté of the Grande Ligne Mission, and Rev. A. Kallock of California. During the year 319 persons have been constituted life members, and 28 persons, including 12 life members, have been constituted life directors.

The receipts into the treasury, including the balance on hand at the beginning of the year, were 37,085 dollars, the disbursements 33,985 dollars, leaving on hand a balance of 3,099 dollars. The liabilities of the society, April 1, were 25,323 dollars; its available resources, 6,339 dollars; balance of liabilities, 18,983 dollars. Six exploring agents have been employed to gather information respecting churches and communities that call for aid. They also, as itinerant preachers, dispense the gospel where it is seldom heard, and act as collecting agents. Their reports represent the churches aided by the society as in an encouraging condition, and the openings for usefulness as far exceeding the ability to enter them.

In Canada West, 27 stations have been occupied by 7 missionaries, who have baptized 74 persons. Some important stations call for occupation. The Grande Ligne Mission supplies 24 stations, and is in a state of increased prosperity. One missionary has laboured in the four northernmost counties of New Hampshire. A German church in New York city, and a church on Long Island, have been beneficially aided. A house of worship is in progress at Dover, Delaware, where preaching has been maintained with gradual but good success. A single missionary laboured a short time among the Germans in St. Louis, where he was very successful, but has entered a wider and more congenial field in a neighbouring State. 100 stations have been occupied in Illinois, and 40 destitute places now desire baptist preaching. 44 stations have been supplied in Indiana, in 25 localities there is a demand the society are as yet unable to

supply. 55 stations have been occupied in Michigan, 62 in Wisconsin, 33 in Iowa, and 7 in Minnesota. In these fields, particularly the three last named, there is an important demand for increased labour. Rev. H. W. Read, the sole missionary in New Mexico, finds much to cheer him; another is on his way to that territory. Two additional missionaries have proceeded to California, but the means of the society do not admit of supplying the increasing demand in that community. The same is true of Oregon, where there are three missionaries.

In the whole, 140 missionaries have supplied 386 stations and out-stations, who report 981 baptisms, the organization of 33 churches, the ordination of 37 ministers, and the completion of 15 houses of worship. 8, who have been under appointment, require no further aid from the society.

The officers of last year were re-elected: Hon. Isaac Davis, LL.D., of Mass., President; Wm. Colgate of New York, and John P. Crozer of Pa., Vice-Presidents; Charles J. Martin of New York, Treasurer; G. N. Bleecker of New York, Auditor; Rev. B. M. Hill, Corresponding Secretary; and Rev. E. Lathrop, Recording Secretary.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The twelfth anniversary was held in the Sansom Street baptist church, Philadelphia, May 7. The annual reports represented the affairs of the society as in a prosperous condition. Sixteen new publications were stereotyped or printed during the year, viz., Curtis on Communion; Bunyan's Awakening, Inviting, and Devotional Works; Frey's Messiahship of Jesus; Scripture Series for Sabbath Schools, Nos. 1 and 2; Law's Call to Christians; Pengilly's Letters to the Society of Friends; A Pædobaptist Church no Home for a Baptist; the Serpent Uncoiled, or full length Picture of Universalism; Lincoln's Aids to Devotion; Remington's Reasons for becoming a Baptist; the Power of the Cross; Daily Lessons from all Creatures; Prayer for Ministers of the Gospel; "I am Resolved;" "Remember;" the Primitive Churchman; and the Primitive Rule of Giving for Benevolent Purposes. Also, 17,250 copies of the Baptist Almanack for 1851, and 20,000 copies of the Baptist Record. New editions of several works have also been published. The number of copies of volumes printed is 39,500; of tracts, 145,000. There are in all 292 publi-

cations on the society's list, of which 89 are volumes in English, French, and German. Of the society's tracts 180 are English, 8 German, and 3 French.

Twenty-seven colporteur missionaries were employed in the states of New York, Pennsylvania, Ohio, Illinois, Arkansas, Wisconsin, and Missouri, also in Canada and Oregon. Of the ten thousand dollar fund for gratuitous distribution of books, 9,866 dollars have been paid in. Grants have been made in seventeen states, besides those to seamen, and also in Assam, Burmah, China, Greece, France, South America, Hayti, Jamaica. Donations in money have been made to establish Sunday schools in France and to print denominational tracts in Greece. The sum of 11,000 dollars in cash and subscriptions has been secured towards the 25,000 dollars building fund. The charter of the society has been renewed and made perpetual by the legislature of Pennsylvania.

The receipts into the treasury from all sources were 40,597 dollars; stock in books, printed sheets, &c., valued at 12,888 dollars; stereotype plates, wood cuts, &c., 11,000 dollars. The library contains 1,150 vols.

The following officers were elected: Rev. Joseph H. Kennard, President; Rev. G. B. Ide, D.D., Rev. F. Wayland, D.D., Rev. H. Malcom, D.D., Rev. Baron Stow, D.D., Rev. Wm. Hague, D.D., Rev. J. M. Peck, Rev. S. J. Creswell, Rev. E. G. Robinson, Thomas Wattson, J. M. Linnard, Hon. F. Humphrey, Albert Day, Hon. J. H. Duncan, David Barton, J. P. Crozer, J. Batcheller, G. N. Blecker, S. N. Kendrick, Vice-Presidents; Rev. T. S. Malcom, Corresponding Secretary; Rev. J. N. Brown, Editorial Secretary; C. A. Wilson, Recording Secretary; Wm. W. Keen, Treasurer; Rev. B. R. Loxley, Assistant Treasurer and Depository Agent. ;

AMERICAN AND FOREIGN BIBLE SOCIETY.

The annual meeting was held in the Oliver Street baptist church, New York, May 9. The following officers were chosen for the ensuing year:—President, Rev. B. T. Welch, D.D.; Vice-Presidents, Rev. Messrs. A. Caswell of R. I., J. L. Dagg of Ga., E. Lathrop, and C. G. Somers of New York, and E. G. Robinson of O.; Corresponding Secretary, Rev. Sewell S. Cutting; Recording Secretary, Rev. Morgan J. Rhees; Treasurer, Nathan Platt.

Amendments to the constitution were adopted, authorizing the Board of Managers to fill vacancies that may occur in the executive offices within the year, and the president to call special meetings at the request of the managers. A report was presented by a committee appointed last year, of which Rev. J. N. Granger of R. I. was chairman,

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on the subject of limiting the operations of the society to foreign lands. The committee ascertained that the business of publishing and distributing English bibles is carried on at a loss to the treasury, and recommended the following resolution:—

“Resolved—That the Board of Managers be instructed to discontinue all future operations in the business of manufacturing English bibles, except what may be required by existing contracts, and that so much of the capital stock now on hand as is held for the purpose of manufacturing be disposed of in the most advantageous manner for the benefit of the depository.”

The report was accepted, and the resolution referred to the board with power to act upon it at discretion, and report their action at the next annual meeting.*

In connexion with the anniversary, services were held commemorative of the life and character of Dr. Judson; Rev. R. Babcock, D.D., delivering an appropriate discourse.

The annual report states that during the year appropriations were made for the foreign distribution of the scriptures to the amount of 23,000 dollars, of which 14,750 dollars were disbursed through the American Baptist Missionary Union, 6,511 through the Rev. J. G. Oncken in Germany, and the residue through Dr. Devan in France, Dr. Sutton of the Orissa Mission and the Grande Ligne Mission in Canada. The home appropriations were 1,111 dollars. The number of copies of the scriptures published at the depository has been 34,087, making the whole number from the formation of the society 368,414. The issues of the year have been 10,940 bibles and 28,078 testaments—total, 39,018. The receipts into the treasury were 45,373 dollars, exceeding those of the preceding year by 3,990 dollars.

AMERICAN INDIAN MISSION ASSOCIATION.

The annual meeting was held at Louisville, Ky, April 10. The following officers were elected for the year ensuing, viz., T. G. Blewitt of Missouri, President; S. H. Cone, D.D., of New York, J. B. Jeter, D.D., of Mo., Rev. W. C. Buck of Ky., and E. D. King of Ala., Vice-Presidents; Rev. Sidney Dyer of Ky., Corresponding Secretary; Wm. Garnett of Ky., Recording Secretary; Charles S. Tucker of Ky., Treasurer; and 28 Managers.

The report states that seven missionary appointments have been made since the last meeting. The circulation of the Indian Advocate, the organ of the society, is in-

* The board, at a meeting held June 12, adopted the suggestions of the report, with some reservations, as indicating the proper ultimate policy of the society, but as not at present practicable in their full extent.

creasing. The treasurer reports the receipt of 20,245 dollars, and the expenditure of 19,813 dollars. The board have received applications from different tribes for schools and missionaries to be sent among them; the Pueblos in New Mexico have sent repeated requests to this effect. The board have 33 missionaries and assistants, occupying 6 stations—among the Choctaws, Creeks, Weas, and Miamies, and the Putawatomies. The statistics of these missions give 19 churches, 283 baptisms, 177 pupils in schools, 1,320 communicants. "The spiritual interests of the missions under our care have exhibited a most cheering state of progress. At some points the rapid advancement of religious sentiments and the number of hopeful conversions have been truly astonishing." "The schools under our care have become more permanent, are more fully attended, and of a higher grade of scholarship."

SOUTHERN BAPTIST CONVENTION.

This body held its biennial session on the 9th to 13th of May at Nashville. The officers for the ensuing year are—Rev. R. B. C. Howell of Va., President; B. Manly of Ala., J. B. Jeter of Mo., W. C. Buck of Ky., and R. Fuller of Md., Vice-Presidents; M. F. Mendenhall, Treasurer; J. C. Crane of Va., and W. C. Crane of Miss., Secretaries. Rev. James B. Taylor is Corresponding Secretary; and A. Thomas, Treasurer of the Board of Foreign Missions at Richmond, Va.; R. Holman is Corresponding Secretary; and Wm. Hornbuckle, Treasurer of the Board of Domestic Missions at Marion, Ala. A bible board was also organized to have its seat at Nashville.

Rev. Messrs. B. W. Whilden, A. B. Cabanis, T. P. Crawford, and Dr. G. W. Burton, were publicly designated to re-inforce the China mission. The subject of enlarging the foreign operations of the convention was discussed, and it was resolved, as soon as the necessary men and means could be obtained, to attempt missions in the cities of Havana, Mexico, Rio Janeiro, Valparaiso, and Panama; also in France, Switzerland, Syria, and Egypt.

The annual report of the Foreign Mission Board showed the receipt of 25,970 dollars, and the disbursement of 14,160 dollars, the balance of 11,810 dollars would mostly be absorbed by expected drafts from the missions. The bible operations of the board have been pursued with diligence. At Canton the distribution of scriptures and tracts amounted to 52,175 copies. At Shanghai 10,000 copies of portions of scripture have been circulated, and a large edition of the revised New Testament was to be issued in July. The present missionary periodicals are to be discontinued, and in lieu of them a large and cheap paper called the Home and

Foreign Record is to serve as the united organ of the Foreign and Domestic Missionary Boards.

The foreign missions of the convention are in China and Africa.

At Canton one missionary and two female missionaries. Mr. Whilden is transferred to the Shanghai Mission. Preaching is maintained at two chapels, and occasionally at the great temple in Honam. A meeting conducted by Mrs. Roberts is attended by twenty or thirty females. The native assistants preach and distribute tracts daily.

At Shanghai there are three missionaries with their wives; four additional missionaries are expected to join them the present year. A new chapel was opened in March, 1850. A new edifice, to serve both as chapel and school-house, was opened in May following, about twelve miles from the city. Congregations are large and attentive. No accessions have been made to the church, but there are some inquirers who seem to be sincere, that give a degree of encouragement. Three schools are conducted under the direction of the mission.

In Africa there are ten stations, having six missionaries, three assistants, and ten teachers and assistant teachers. The church at Cape Palmas has enjoyed a revival, and several have been baptized. The school makes progress. At Sinou, which has received many emigrants from this country, the church has increased by baptisms and letters to more than eighty, meetings are fully attended, and the school numbers ninety-nine. At Edina the church has been revived and enlarged, and a new church formed in connexion with the station. The churches at New Georgia and New Virginia are without regular pastors, and that at Junk without a place of worship. The church at Bexley is flourishing, and that at Monrovia, which has been somewhat depressed, is recovering strength.

NOVA SCOTIA.

ACADIA COLLEGE, HORTON.

The information contained in the following letter from Dr. Cramp, dated July 3, 1851, will be most acceptable to our readers if given in his own words.

"After the return of the Rev. Messrs. Bill and Francis from England last year, it was determined, at a meeting of the baptist convention, to make a vigorous effort for the liquidation of the debt on our institutions of learning. The sum of £2000 was accordingly subscribed, to be paid in four instalments, the second of which is now due. At the close of these payments the debt will be reduced to a small sum, secured by mortgage on the property.

"The readiness with which the people entered into this pecuniary operation was truly gratifying, and evinced an enlightened zeal in the cause of education. The effect of the movement, however, encouraging as it is in other respects, is that the annual income of the college cannot at present be enlarged, nor is it likely that any considerable increase will be realized till the debt is paid. This is extremely unfortunate, as an additional outlay is just now called for, for which we are unable to make provision.

"Acadia College is a chartered institution, with power to confer degrees. The students are duly examined on matriculation, and are conducted through a regular collegiate course in classics and mathematics. My esteemed colleague, Professor Chipman, has for some time presided in the mathematical department with distinguished ability: it has been recently found necessary to impose on him the duty of giving instruction also in rhetoric, logic, and political economy. According to the present arrangement the classics are entrusted to my charge, together with moral philosophy, in addition to the *entire theological department*. This is far more than any one man ought to undertake, or can satisfactorily perform: but there is no help for it, unless we can obtain funds for the support of another Professor.

"The governors of the college have resolved to appoint another professor as soon as the requisite funds are provided; but they have also resolved (wisely, no doubt) to abstain from such appointment till the money is in hand, or promised. It will be in vain to look for it in Nova Scotia for some time to come; meanwhile, the institution will languish, and must in fact materially suffer, as two professors cannot adequately discharge the duties of three. You will readily believe that I am anxious to avert the threatening evil.

"If we can obtain from other sources £200 per annum, we shall be able to secure the services of a first-rate classical Professor, and at the end of three years we shall be in a position to meet the additional expense, as the debt will then be paid. I ask my brethren in England if they will aid me to this extent, and thus enable me to place the institution on such a footing as will ensure, by the divine blessing, its efficient operation?

Our library, too, is lamentably small. We have but 1,250 volumes, and among them there are very few standard works. In history the deficiency is great; in biblical criticism we are literally destitute. Will some kind friends favour us in this respect?

"Once more: our theological students are mostly very poor. They have to provide their own board (according to the practice in all colleges on this side the Atlantic), their tuition being free of charge,

and they are often driven to great straits, and compelled to endure much privation. During the vacations they endeavour to procure, by manual labour or otherwise, sufficient funds to supply their wants while at college; but it is frequently impossible to do so. The consequence is, that some are prevented from entering the institution, and others are obliged to leave without completing their studies. Some assistance is rendered in such cases from contributions for theological education, and from the proceeds of a legacy bequeathed partly for that object; still, the provision is inadequate. Benevolent individuals may render great service to the cause of truth in this province by relieving students for the ministry from the anxieties attendant on scanty resources.

"The baptist denomination in Nova Scotia is an influential body. Its influence is to be preserved and extended by education, and especially by an educated ministry. I should not ask help from England if it were possible to obtain the necessary funds here. At present it is not, and I venture to hope that the plain statement now given will induce some generous-minded men to aid us by their donations. Should further information be desired, I shall be prepared to furnish it. It will be borne in mind that the college is now entirely dependent on voluntary contributions.

"J. W. Barp, Esq., of Wolfville, Nova Scotia, is our treasurer. He is also a liberal benefactor to our institutions. Remittances to him for either of the objects specified above will be very thankfully received and duly acknowledged.

"Mr. Haddon, I doubt not, will take charge of any books that may be sent for our library. Baptist authors are earnestly solicited to forward copies of their own publications.

"There are three associations in Nova Scotia. I have attended two of them, and am expected to attend the third a fortnight hence. I am to leave for New Brunswick to-morrow morning, to attend one of the associations of that province. When these journeys are completed I will forward to you some account of the present state and progress of the denomination."

The inauguration of the new President took place, in the College Hall, on the 20th of June, in the presence of a large assembly. The chair was occupied on the occasion by a venerable baptist pastor, the Rev. Theodore Harding, who expressed his grateful wonder at the change that had taken place since he entered on his ministry at Horton, when there was but one baptist church in the province, and that consisting of only about fifty members. He alluded with much affection to the labours of Dr. Cramp's predecessors, Drs. Crawley and Pryor, and remarked,

with great pleasure, on the large proportion of young persons in the assembly, by whose zeal he trusted the educational interests of the denomination would be sustained in future years.

ASIA.

KAREN ASSOCIATION.

An American missionary says, in a letter dated Sandoway, January, 1851, "I have just returned from attending the annual meeting of the Karen pastors, native preachers, and elders, held at Ong Kyoung from the 12th to the 16th of December. Most of the preachers were present and a good number of the elders, but not so many of the latter as we hope to see at those meetings in future years. Written reports were read from nearly all the churches; they indicate a degree of stability and prosperity in general highly satisfactory, and demand devout acknowledgments to God. Their statistics for the year 1850 sum up as follows:—44 churches, 48 native preachers, 529 baptized, 14 excommunicated, 151 deceased, and 123 Christians not yet baptized. These 44 churches include the 8 in Arracan, and are exclusive of many little clusters of Christians in various places not organized as churches. They all have worship regularly on the sabbath—have succeeded to some extent in establishing sabbath schools among them—all aid more or less in supporting their own preachers—the majority have convenient places of worship—and they are, as a whole, maintaining the institutions of the gospel and the order of the Lord's house according to the pattern shown in the word of God.

"These Christian congregations, moreover, are exerting a good influence upon the heathen multitudes by whom they are surrounded, not so much, perhaps, by the proclamation of Christian doctrines, as by the exhibition of a Christian life. The Karen churches in this land, especially in Burmah, are fulfilling a high mission. The proud, pharisaical Boodhist, the polluted idolater, the wicked of all grades, are reading the blameless, virtuous lives of the Christian Karens, and are becoming convinced that a religion that can produce such fruits is divine. An impression is thus being made which promises glorious things for Burmah. Not a few Burmans are already attracted to the truth by that blessed influence. God confounds the wisdom of this world and things that are mighty, by those that are weak and simple. May we not hope that the Karen churches will become the consecrated instrumentality for the conversion of Burmah to God?

"The churches succeed in supporting their

pastors beyond my expectation. Their letters read at Ong Kyoung show that they are beginning the great work in the right way.

"Our native preachers are multiplying; we have now forty-eight, including the six ordained pastors. There is also a large class studying in the Theological School at Maulmain. That department demands our entire devotion, and awakens our deepest anxieties, as upon those men depend our hopes of the final triumph of the gospel, and the perpetuity of Christian institutions in the land. There are varieties of character and degrees of influence and efficiency among them, but taking them all in all, we have an excellent company connected with the Sandoway Mission. And we record it with devout gratitude to God—none of them during the past year have given us occasion to weep over their downfall. They are maintaining their character and usefulness undiminished.

"Most of the number baptized were connected with churches in Burmah, and were baptized by the native pastors. The few in this province and around Sandoway were baptized by brother Beecher. One of the pastors from Rangoon baptized a good many near Pantanau, but we have not the precise number—I suppose near one hundred—which will make the whole number baptized during the year over six hundred, all of whom are connected with established Christian congregations.

"We have 151 deaths reported among the members of the churches. But this does not include those in the larger churches east of Pantanau. Including them and the number who, though not baptized, died in the Christian faith, we may safely say that 400 have died during the year, the greater number of cholera. That fearful disease sweeps off the poor people of the jungles with frightful violence. Whole villages are broken up, scattered like leaves before the storm.

"One of the chief obstacles to the social improvement of the Karens is their disposition to rove from place to place—to build light, frail huts here this year, and away in another spot the next. The chief cause of this propensity is the prevalence of violent contagious or epidemic diseases. Some of our best and largest villages, not only in Arracan and Burmah, but in Maulmain and Tavoy districts, have been broken up from this cause. It is an evil which the present generation, I suspect, will not be able to remedy. But what a consoling reflection—that, instead of meeting death with their spirits shrouded in the gloom of heathen night, and with the awful forebodings which the approach of eternity awakens in every heathen mind, so many of the Karen people now walk through the dark valley, fearing no evil, their pathway illuminated by that

glorious gospel which brings life and immortality to light! They may now sing,

“Welcome the tomb!
Since Jesus has lain there, I dread not its gloom.”

I have listened to the narrations of death-bed scenes in those jungles with intensely thrilling emotions, as they have indicated not only the triumph of faith in individual cases, but the genuineness of the work of God among the Karens.

“Among the deaths was one native preacher, Wah Dee, pastor of the church at Great Plains. He had gone into Burmah, was attacked there with cholera, and was soon with the dead. He emigrated to Arracan in 1841, and settled with the people of his village at Buffalo. In 1843 (I think) I baptized at that place seventy-six at one time, and in one hour, I recollect. Wah Dee was of the number. He moved with his village to Great Plains, and was the faithful and beloved pastor of the church there till his death. He was emphatically a *good man*, not great or learned, but a man who made full proof of his ministry and is blessed in his death. He ruled his own house and the church of God well, and his name is fragrant and hallowed—cherished with deathless affection. His widow and children will not be forgotten or neglected.

“The day schools in the villages have not numbered as we could wish; not more than 200 have been connected with schools regularly established. The prevalence of the cholera broke up a good many. Indeed, in some of the largest villages there was no school at all. We lack teachers. More have been demanded than we have been able to supply from our boarding school at Sandoway. To provide for that demand will drain all our time during the rainy season. Common schools, among this uneducated Christian community, next in importance to a native ministry, claim the vigilant and unintermitted care of our mission.

“During the meeting, three native brethren were ordained to the work of the gospel ministry—the same who were before us for the same appointment a year ago. They came to the meeting accompanied by the elders of their churches, who testified to their character and standing, and also to the wishes of the people that they might be ordained. They were examined and accepted for ordination on the 14th. They passed through the examination very satisfactorily, and there was a hearty concurrence in their approval. I needed no examination or new tests to satisfy my own mind: for I have watched their course ever since their translation from the kingdom of darkness to light, have seen them grow up into strong men in Christ, and was ready to ordain them a year

ago had circumstances then been as favourable as at present.

“There was a large congregation present who were evidently deeply affected. In the midst of them stood up the three men who had been thus recognized as ambassadors of Christ. Before them, a few feet distant, stood Tway Poh facing them, leaning gently with his right arm against one of the large pillars that support the roof of the chapel. The personal appearance of Tway Poh is prepossessing, his manners dignified and ministerial; he is mild in his address—mild but effective—quietly forcible; of few words, but those well chosen and adapted to touch the heart. He opened his mouth and gave to his ordained brethren a few words of admonition, to the effect that they fulfil with fidelity the ministry they had received of the Lord Jesus. There they stood before us, Karen charging his brother Karens to magnify their office as the messengers of Heaven to a wicked world, and enforcing the admonition by words of wisdom and truth. As I looked upon the scene and listened, one of those moments was experienced which sometimes happen to us all, when the recollections of past years, their mingled emotions, hopes, and fears, come rushing in upon the mind in an overwhelming torrent, and gushing tears relieve the agitated heart.

“What a translation was that, when those men before me passed over from the darkness of heathenism into the kingdom of God’s dear Son! What a transformation of character was there—the ignorant, degraded, devil-worshipping Karen, now the sanctified minister of righteousness, standing up in the great congregation of God’s people—Karens like himself—pouring forth from an enlightened heart those truths which were to be the guide of his brother ministers in discharging the fearfully solemn responsibilities which their ordination had imposed, truths which he had so recently learned and made the guide of his own life! It was a joyful sight—joyful not only as a historical fact as indicative of the triumphs of the gospel and the sanction of God, but by the bright promise of the future which it inspired. The thought arose in my mind—would that all the friends of missions were there to witness the scene! But perhaps it would have been necessary that they first share in my experience, in order that they might be able to sympathise also with my sensibilities. We commended those beloved men to God and to the word of his grace, and sent them forth on their career in the name of the Lord. We shall watch their course with unabating anxiety, and with prayers to the great Head of the church that he may keep his own to the end. Glory be to his holy name for ever!

“The names of the three men ordained are Mounq Yay, Myat Keh, and Po Kway.

The first is pastor of the church at Kyootoo—the spot where I sat on my mat at midnight, in the open air, a good many years ago, and preached the gospel of Christ. The ‘young chief’ of those days is a member of that church. It is large and prosperous, has built a beautiful place of worship, supports its pastor, and makes liberal contributions for benevolent purposes. Mounng Yay has been acting pastor of the church since its formation ten years ago, and has maintained a reputation without spot a sufficient length of time to test his worthiness for ordination. The other two are younger, but their reputation as fair as his. They are, and have been for several years, acting pastors of large churches, which support them entirely, maintain among themselves the institutions of the gospel, and schools, and contribute largely for other purposes. Thus these men start on their career as ordained ministers, with bright prospects. God alone seeth the end. And my yearnings over them who can declare !”

KAREN HOME MISSION SOCIETY.

“During the meeting at Ong Kyoung, a society was organized which in other lands would be called, I suppose, a Home Mission Society. Hitherto this work has been conducted here as in all missions with which I am acquainted, by native preachers, or assistants, in the employ of the missionary. That system has its evils which none can apprehend but those who, after having brought the native preachers and churches under its influence, have endeavoured to bring them out again—to break up the system entirely—to substitute for the missionary treasury the native churches themselves, and cast all the native preachers on those churches for support. Native preachers have been employed by us here, as in other places, who are now, or should be, employed by a missionary society conducted and sustained by the Karens themselves. To this point we have finally arrived, with a fair prospect of success. That pastors are to be sustained by their own churches, if possible, is an article of our creed that need not be repeated. The object we propose in organizing such a society is not to beget a missionary spirit, or to awaken missionary zeal, or to create that disposition in the churches which prompts to benevolent effort for the conversion of the world. That is not the work of a missionary society but of the pastor, and if not effected by him, the most that a society can do will be to produce spasmodic, fitful efforts, a convulsive, momentary zeal which dies as soon as the cause that produced it is withdrawn. We organize a voluntary association to give *expression* to the faith and zeal, the prayers and benevolence of the churches—to open a

channel through which those benevolent streams may flow out to bless and fertilize surrounding deserts. . . . We not only believe that every individual shall give an account of himself, but we believe also that ‘union is strength,’ that if the united action of all the people of God may accomplish a great and good object which individual action could not accomplish, then united action is a duty binding upon every child of God. Hence our Karen Home Mission Society. It is of course but an infant, yet of fair proportions and cheering promise.

“Three missionaries are appointed and to be supported for the year 1851, all by the native Christians. The society is under the direction of the Karens themselves—its secretary, treasurer, and committees, all Karens. Of course the missionary will keep in sight to advise, impel, or restrain, as need may be. The American Baptist Missionary Union is the parent and patron of the society and may be a contributor. We trust it may yet rejoice over the triumphs achieved by its own offspring.

“It is our expectation that the support of all the native preachers who require aid, the supply of poor churches, and the sending of missionaries to regions beyond—indeed, all the operations of the ‘home department’ will be conducted by this society. Already enough and more than enough is contributed to sustain one missionary and his family a year. The Karens and indeed all converts from heathenism in our missions, contribute liberally to objects of special interest—more liberally than Christians, as a whole, in America. It is not so easy, however, for these converts to feel it a *duty* to support their own pastor and the interests of their own churches—a duty to be performed year after year, with none of the *peculiar* satisfaction attending the offering of their substance to the Lord, which they experience when doing it on special occasions and directly to the missionary. That spirit of liberality should be enlightened lest it be vitiated by their old superstition, which taught that offerings must be made to the gods, that is, to pagodas and priests—no matter to what *purpose* the offerings might finally be devoted, whether they go to the fire, to dogs, or to scoundrels; only *make offerings and secure merit*. To enlighten the people on this subject, and direct their contributions into legitimate channels, demands, in my estimation, the earnest and prompt attention of the missionary.

“All the native preachers manifested an interest in the formation of the society. Many of them had the contributions of their churches in their hands, and were inquiring of us what to do with them. Now there is an object before them to which those offerings may be intelligently devoted. More than that, a new door of hope is thus

opened for their fellow countrymen still sitting in darkness, in the region and shadow of death. A resolve was unanimously expressed, to pursue the great work of home missions until—as was remarked at the time—'every Karen family shall have seen the light of God.'"

ASSOCIATIONS.

SOUTHERN.

This association comprises the following twenty-seven churches:—

Andover.....	
Beaulieu Rails.....	J. B. Burt.
Blackfield Common.....	E. Bennett.
Downton.....	J. T. Collier.
Ebenezer.....	J. Neave, G. Arnot.
Forton.....	J. Smedmore.
Hedge End.....	J. Oughton.
Landport.....	C. Cakebread.
Lockerley.....	W. G. Ross.
Longparish.....	J. Ewing.
Lymington.....	J. Millard, J. Martin.
Luggershall.....	J. Mead.
Milford.....	J. V. Gill.
Newport.....	W. Jones.
Niton.....	J. C. Green.
Parley.....	F. Alcocks.
Portsea, 1st church.....	C. Room.
" 2nd church.....	
Poole.....	S. Bulgin.
Poulner.....	W. Brown.
Ryde.....	J. H. Saunders.
Romsey.....	P. Griffiths.
Salisbury.....	J. W. Todd.
Southampton, 1st ch.....	T. Morris.
" 2nd ch.....	A. McLaren.
Whitechurch.....	C. Smith.
Winchester.....	J. Davis.

The annual meeting was held at Poole on the 3rd of June. Mr. Bulgin was chosen moderator and Mr. Morris secretary. Sermons were preached by Messrs. Martin and Collier. Resolutions were passed condemnatory of American slavery, and in approval of any measure to legalize marriage with a deceased wife's sister.

Statistics.

Baptized.....	73
By letter.....	25
Restored.....	3
	— 101
Died.....	31
Dismissed.....	23
Withdrawn.....	19
Excluded.....	19
	— 92
Number of churches.....	27
Clear increase.....	9
Members.....	2721
Number of Sunday scholars.....	2705

Instead of the usual Circular Letter, we are this year furnished with an address on "Our Home Field, and what we have Done in it." There are it appears 27 churches in the district, that is one for every 16,296 of the population. There is chapel accommo-

dated for about 8,500 people in our churches, that is one for every fifty of the population. Half the number of the churches are in the towns; so that for the remaining three quarters of the population is one church to 2,500 souls. There are twelve towns with an aggregate population of above 45,000 entirely unsupplied; among these is Gosport, alone containing 19,000 inhabitants. The association has done good service in bringing these facts before the churches.

The next meeting of the association will be held at Winchester, Messrs. Jones and Bulgin to preach.

BERKS AND WEST MIDDLESEX.

This association consists of the following churches:—

Abingdon.....	R. H. Marten.
Addlestone.....	W. C. Worley.
Ashampstead.....	H. Fuller.
Beech Hill.....	H. Young.
Brimpton.....	
Dorchester.....	J. Oldham.
Harlington.....	Wm. Perratt.
Horsell.....	B. Davis.
Newbury.....	Joseph Drew.
Reading.....	J. J. Brown.
Staines.....	G. Hawson.
Sunning Dale.....	G. Chew.
Uxbridge.....	J. Ainsworth.
Wallingford.....	S. Davies.
Wantage.....	C. E. Birt.
West Drayton.....	J. Gibson.
Windsor.....	S. Lillycrop.
Wokingham.....	C. H. Harcourt.

The meeting was held at Abingdon on the 10th and 11th June. Mr. Marten was chosen moderator, and Mr. Harcourt re-chosen secretary. Messrs. Drew and Aldis preached. The Circular Letter written by Mr. Davies is on "The Duties of Church Members to the World." The two following resolutions of general interest were passed—

"Resolved—That this association deem it an imperative duty, at the present season, both on account of the enactment of the recent Fugitive Slave Law, and more especially on account of the large number of persons from the United States whom the Industrial Exhibition may be expected to draw to this country, to renew its protest against the essentially criminal and abominable system of slavery. The ministers of the association pledge themselves that they will recommend to the churches of which they are pastors the duty of not allowing Christian fellowship to slaveholders; and they will not receive into their pulpits any minister from America who is known to support this most cruel and iniquitous measure.

"Resolved—That this association would present its respectful thanks to C. Lushington, Esq., M.P., for his past efforts to abolish the 'Regium Donum,' against which the nonconformists have so frequently and so earnestly protested, and would express the hope that this year his efforts will be crowned with complete success."

Statistics.

Baptized	101
By letter	23
Profession	8
Restored.....	2
—	139
Died	23
Dismissed	25
Excluded.....	16
Withdrawn	25
—	94
Number of churches.....	18
Clear increase	45
Members	1507
Village stations.....	30
Village preachers	38
Sunday school teachers	240
Scholars	1665

The next meeting is to be held at Wallingford.

MIDLAND.

This association comprises the following churches:—

Staffordshire—

Brettell Lane.....	
Darkhouse.....	D. Wright.
Willenhall.....	S. Cozens.
Providence	J. Maurice.
Wolverhampton.....	R. Aikenhead.
Walsall	J. Williams.
West Bromwich, Prov. C. H. Marston.	
" Bethell W. Jones.	
Holy Cross.....	
Tipton, Zion Chapel.....	J. Voller.
Wednesbury	
Toll End.....	Wm. Solomon.
Smethwick	

Warwickshire—

Birmingham —	
Cannon Street.....	T. Swan.
Bond Street	I. New.
Mount Zion	
Newhall Street.....	A. G. O'Neill.
Heneage Street.....	J. Taylor.
Great King Street	
Circus Chapel	W. Landels.

Worcestershire—

Bromsgrove	
Cradley	
Dudley	W. Rogers.
Kidderminster.....	J. Mills.
Netherton	
Cats-hill	M. Nokes.
Stourbridge	J. Hossack.
Bewdley.....	G. Consins.

The annual meeting was held at Princes End, Tipton, on the 10th and 11th of June. Brother Voller was chairman and brother T. H. Morgan secretary. The preachers were brethren Aikenhead and Taylor. The Circular Letter is on Individual and Personal Activity in the service of God. The following ministerial changes were reported:— "Brother C. H. Roe has left the large church, collected by his instrumentality, in Heneage Street, Birmingham, and he is now in the United States, America, to which country brother Sneath has also departed, leaving the church at Bromsgrove destitute of a pastor. The churches respectively at

Mount Zion, Birmingham, and at Netherton, are without pastors, their late ministers having resigned their connexion with them. The church at West Bromwich has secured the ministerial services of brother Jones late of Brosley, and the Heneage Street church having invited brother Taylor of Glasgow to become their minister, are now enjoying the advantage of his pastoral oversight."

Brother Williams and the sub-committee appointed to confer on the subject of the Yorkshire Aged Ministers' Society, presented their report, which was unanimously adopted, and the following resolution was passed:

"That this association think the formation of an independent society for the relief of aged ministers, in connexion with them, to be impracticable; and having failed to make any arrangements with the Yorkshire Aged Ministers' Society that could benefit pastors of churches in this county, they respectfully commend to the attention of the brethren the claims of the 'Bath Society for Aged Ministers,' respecting which all useful information may be obtained by applying to the treasurer, J. L. Phillips, Esq., or to the secretary, the Rev. C. Daniell, Melksham, Wilts."

The attention of the meeting having been directed to the school recently established in Birmingham, the object of which is to secure an efficient education at a small charge to the sons of ministers. The plan and constitution of the society having been fully considered, the following resolution was proposed by brother T. Swan, seconded by brother A. O'Neill, and passed unanimously:—

"That this association rejoices in the establishment of the Birmingham Scholastic Institution for the Sons of Ministers,—an institution long called for, and which we trust will place the sons of ministers in the position of obtaining a sound education. We heartily recommend it to the support of our churches and the Christian public in general. Its broad basis recommends it to the support of all evangelical denominations."

In accordance with the notice given at the last association, the question of the heading of the Circular Letter was introduced by brother Wright, who proposed that the heading be left out. This proposition was subsequently withdrawn, and the following resolution was unanimously passed, as it was hoped a final settlement of this subject might be thus secured. It was moved by brother Swan, seconded by brother Landels, that the following be the heading of the Circular Letter:—

"The Ministers and Messengers of the several Baptist Churches of the Midland Association, assembled at ———, maintaining the independence of the respective churches,—and believing the important doctrines of Three Equal Persons in the Godhead—Eternal and Personal Election—Original Sin—Particular Redemption—Free Justification by the Righteousness of Christ imputed—Efficacious Grace in Regeneration—the Final Perseverance of the Saints—the Resurrection of the Dead—the General Judgment at the last day—and the Life Everlasting. And also this association embraces

those baptist churches who, though they conscientiously object to this, or any other creed of merely human composition, however sound, as a condition of Christian fellowship, yet strenuously maintain the necessity of Repentance toward God, and faith in our Lord Jesus Christ, and cordially unite with the association for the promotion of the important objects it has in view.—To the several societies they represent, or from which they have received letters: grace to you, and peace from God our Father, and from our Lord Jesus Christ."

Statistics.

Baptized.....	175
By letter	62
Restored	27
	— 264
Died	59
Dismissed	78
Withdrawn	25
Excluded	44
	— 206
Number of churches.....	28
Clear increase.....	58
Members.....	3929
Scholars	4766

The next meeting of the association is to be held in the Circus Chapel, Birmingham.

NEW CHAPELS.

SUNNYSIDE, LANCASHIRE.

On Saturday, July 12th, 1851, the cornerstone of the new baptist chapel at Sunnyside, was laid in the presence of a considerable number of friends and spectators. At half past four o'clock, the people assembled on the ground, where the Rev. A. Nichols, pastor of the church, gave out the 132nd psalm, and the Rev. John Driver of Lumb engaged in prayer. Mr. Nichols then read several portions of scripture—gave a brief statement of the origin and progress of the baptist church at Sunnyside—their want of increased accommodation—their encouragement to build—and the reasons why they had fixed upon the site they now intended to occupy—with a summary of the doctrinal views and order of the society. At the close of this address the stone was laid in its place by Mr. Charles Coates (Wesleyan), Mr. Robert Haworth (of the free church), Mr. Nichols and his son. After singing again, Mr. Driver delivered an affectionate address to the members of the church, the hearers composing the congregation, and the people of the immediate locality. The ceremony closed with singing and prayer, and a tea-party in the old chapel.

The situation is beautiful. The burial ground and chapel are estimated to cost something more than £800. The chapel will be forty-six feet by forty, and the property will be invested in the hands of the trustees, for the use of the baptist denomination, holding the sentiments and maintaining the order of the associated churches of Yorkshire, Lancashire, and Cheshire.

VOL. XIV.—FOURTH SERIES

WESTOW-HILL, UPPER NORWOOD.

Services were held at Westow-hill, Upper Norwood, on Monday, August 18, in connection with the laying of the foundation stone of a baptist chapel. A large company having assembled at four in the afternoon, the ceremony commenced by the Rev. J. George of Walworth giving out a hymn, after which the Rev. I. M. Soule offered prayer. W. B. Gurney, Esq., then delivered a short and appropriate address, and having received from Mr. S. Bligh, the treasurer of the Building Fund, a silver trowel, proceeded to the performance of his masonic duties. The stone is set in the centre of the chapel front, raised about three feet above the level of the ground, and bears the following inscription:—"This stone was laid by W. B. Gurney, Esq., Aug. 18, 1851." Another hymn was then sung, and prayer was offered by the Rev. C. M. Birrell, of Liverpool. The company then repaired to a tent, where tea was provided; and the list of contributions, to the amount of nearly £500 (which will be advertised shortly), was read. The entire cost of the new chapel is estimated at £1,500. The drawings and plans exhibited appeared to give general satisfaction. An impressive sermon was afterwards preached by the Rev. J. Aldis, in the chapel at present used by the church and congregation. The dimensions of the chapel are 38 feet by 45, and it is intended to accommodate about 500 hearers.

ORDINATIONS.

HARCOMBE BOTTOM, DORSET.

On Wednesday, July 30th, services were held in the neat little chapel of the above rustic locality, in connexion with the recognition of the Rev. G. F. Palmer, as pastor of the church. After reading the scriptures and prayer by the Rev. T. Young of Bridport, the Rev. S. Pearce of Crewkerne stated the constitution of a New Testament church, and asked the usual questions, the Rev. A. Wayland of Lyme Regis offered the recognition prayer, the Rev. J. Price of Montacute gave the charge from Acts vi. 4, and Mr. W. Hebditch of Marriott closed the interesting service of the morning.

In the afternoon, after reading the scriptures and prayer by the Rev. T. Newman of Lyme Regis (independent), the Rev. J. Stembridge of Kilmington delivered an appropriate discourse to the people from 1 Thess. v. 12, 13, and Mr. French of Loughwood closed the very interesting engagements of the day. Mr. Palmer having been the chief means of raising a baptist congregation in Harcombe Bottom, and having for several years given his services gratuitously, it may be hoped that he will be eminently successful in winning souls to Christ.

TRINITY STREET, SOUTHWARK.

The Rev. J. H. Blake late of Lessness Heath, Kent, has accepted the unanimous invitation of the church meeting in Trinity Chapel to become co-pastor with the Rev. B. Lewis. Mr. Blake entered upon his labours the first sabbath in July with pleasing prospects of success.

IPSWICH.

The Rev. George Hall late of Carlton, Bedfordshire, has accepted an invitation to become pastor of the church meeting in Zoar Chapel, and commenced his labours upon the second Lord's day in July.

BROMSGROVE.

The Rev. A. Jones late of Merthyr Tydfil has accepted an affectionate invitation from the baptist church Bromsgrove, and commenced his stated labours on the first sabbath in August.

EDINBURGH.

We are informed that the Rev. Alfred C. Thomas, late of the Bristol college and Edinburgh university, son of the Rev. J. H. Thomas of Milford Haven, has lately received and accepted an invitation to assume the pastoral superintendence of the baptist chapel, Rose Street, Edinburgh, formerly the Rev. Christopher Anderson's. Mr. Thomas entered upon his labours on Thursday evening, the 31st of July.

NEW PARK STREET.

The Rev. W. Walters, of Preston, has accepted a unanimous and cordial invitation to the pastorate of the baptist church worshipping in New Park Street chapel, Southwark, London, and entered on his labours on the fourth sabbath in August.

BACUP.

Mr. John Howe, late student in Horton college, Bradford, has received and accepted a unanimous and cordial invitation from the baptist church assembling in Irwell Terrace chapel, Bacup, and Orchard Hill chapel, Water Barn, to become co-pastor with Mr. Thomas Dawson, and entered on his stated labours on Lord's day, August 24th, 1851.

BRAUNSTON, NORTHAMPTONSHIRE.

The Rev. Thomas Stanion of Uppingham has accepted a unanimous invitation from the baptist church, Braunston.

RECENT DEATHS.

REV. JOHN HUTCHINS.

This devoted missionary, after labouring for seventeen years at Savanna-la-Mar, has fallen a victim to that awful scourge, cholera. The mournful event was communicated in a letter from Mrs. Hutchins to the Rev. T. Middleditch, of Calne, from which the following are extracts:—

Fuller's Field, July 3rd, 1851.

"MY REVERED AND DEAR FRIEND,—I sit down to write with a mind overwhelmed with deep sorrow, yet sustained by the hand which has brought heavy affliction upon me. Your dear son—poor Mary Ann's own father, and my beloved husband, is no more. That awful scourge, cholera, has suddenly removed him to that heavenly rest, after which, of late, he had been so frequently longing."

After giving an account of a severe attack of fever, while at Fuller's Field, July 10th, from which he was slowly recovering, she adds:—

"On Friday, June 20th, though still unfit, he determined to go to Savanna-la-Mar, because the cholera had commenced its ravages, and he feared the poor people would want him. On the Saturday, Monday, and Tuesday, he was engaged in visiting the sick and bereaved, and on Lord's day, June 22nd, he conducted three prayer meetings, being unable to preach. On Tuesday, 24th, he ate a good dinner, and walked with us round the chapel-yard, retired to bed, and slept well till day-light, when he was suddenly aroused by disorder in his bowels. I soon found that it was something more than common, and sent for a doctor, who promptly came, administered medicine, and promised to return in an hour; but soon after a strange change came on, and I sent again. Judge of my agony, when he returned; he told me Mr. Hutchins was in a state of collapse. I had never seen the disease before, and therefore did not suspect his real state. Two other doctors were called in, and many kind friends rendered assistance. Every thing that medical skill and Christian affection and kindness could suggest was tried, but all in vain. There the poor body laid uninfluenced by it all, the eyes sinking lower and lower in the sockets, the voice as though it issued from a sepulchre, the hands shrivelling and turning almost black, the breath and tongue cold as ice, thus he continued till six o'clock, P.M. when almost without a struggle or a sigh he fell asleep. His coffin and grave had been quietly prepared without distressing me about it, and a little after seven he was buried at the back of the chapel, beside our precious Ben; not in the chapel with his former dear wife, because of the disease. Mr. Holdsworth, Wesleyan missionary, who had attended him through the day with all the kindness of a brother, buried him, and after-

wards held a short service in the chapel. His state of mind was most peaceful. Soon after I found there was real danger, I asked him the state of his mind; he replied with emphasis, 'I know in whom I have believed.' I said, 'then you feel that you are resting on the Rock of ages?' 'Yes' he replied very earnestly. To Mr. Holdsworth also he expressed himself as a humble sinner depending only on Christ for salvation. What unspeakable support and consolation I find in thinking of his present state, free from sorrow, anxieties, temptations, and sins, enjoying perfect bliss, 'without fault before the throne of God.'

"But what is to become of us? is a question now to be answered. At present my path is hedged up, full of perplexity. This blessed thought sustains me: I have a faithful, wise, and tender Guide, who has been my help, and who will not forsake me now. I will trust HIM, and not be afraid.

"The destitute stations weigh heavily on my mind. Oh that the Lord of the harvest would put it into the hearts of his people to seek out a devoted, hard working missionary, for this deeply necessitous portion of the field. Two would find plenty of work, one at Savanna-la-mar, and one here (Fuller's Field). Our warmest love to every one of you.

"Your deeply afflicted, but affectionate friend,
"MARY HUTCHINS."

REV. H. WILLIAMS.

Died, July 13th, at Southsea, near Portsmouth, Hants, the Rev. H. Williams, aged forty-six, after only a few days illness. As a Christian and minister of the gospel he sustained an unblemished reputation, and was deservedly beloved by the people of his charge and those who were favoured with his friendship. He was one who lived near to God, and his end was peace.

His last and great undertaking was the provision of a neat and commodious place of worship in the above locality. The self-denial and labour which he thus imposed on himself, strikingly exhibited his sympathy for the spiritual necessities of those around him; whilst his untiring perseverance in the work of his Master ceased only with his life.

REV. ROBERT HUMPHREY.

June 10th, at Wellington, Somerset, in his eightieth year, the Rev. Robert Humphrey, formerly pastor of the baptist church at Stogumber, subsequently at Collumpton and North Curry, where he had resided for the last eight years after resigning his ministerial labours but not his usefulness. In his latter days he was eminently favoured with his Master's presence, so that as a shock of corn he appeared to those around him ripening for

glory, and, as he emphatically said just before he departed, going home. As a more enlarged account of this useful minister is contemplated we forbear giving more particulars at present.

MRS. HEYWORTH.

Died at Longholme, June 30th, 1851, suddenly, aged thirty-two, Nancy the beloved wife of Mr. James Heyworth, a valued member of the baptist church at Sunnyside, Lancashire, and daughter of Mr. William Hall, Longholme.

Mrs. Heyworth was baptized by Mr. A. Nichols, on the 18th of July, 1840, and then became a member of the church under his care. When the church was formed at Sunnyside, she was one of the first to signify her intention to join her pastor in the enterprise, and her subsequent conduct showed how deeply she felt interested in the infant cause.

In August last she became the wife of her now sorrowing husband, who was also a member of the church, and friends hoped that the union would have been long and happy, as it was most satisfactory to all parties. But "God's ways are not as our ways," and "the desire of the eyes was removed with a stroke."

On Sunday, August 10th, 1851, a funeral discourse was to have been delivered in the chapel at Sunnyside, but it was soon found to be totally inadequate to accommodate the persons who wished to attend, and the Wesleyans, with much Christian affection, granted the use of theirs for the afternoon service, when Mr. Nichols preached from Matt. xxvi. 39, "Nevertheless not as I will, but as thou wilt," to a very large and deeply interested congregation.

Mrs. Heyworth's modest deportment in life, her unaffected piety, her love to the means of grace and house of God, her consistent character, her long continued and unabated attachment to her pastor, her concern for the peace of the church, and her readiness to contribute according to her ability to carry on the cause of truth and to the erection of the new place of worship, combined with her confidence in Jesus, warrant her friends to believe that all is well, and they sorrow not as those who have no hope.

MRS. EYRES.

Died, July 2nd, 1851, aged seventy-seven, Mrs. Hannah Eyres, wife of Mr. Robert Eyres, deacon of the baptist church, Westbury Leigh, Wilts. As a member of this church forty-four years she was much respected and beloved. As a Christian she spent much time in her closet searching the scriptures and holding communion with God. As a friend of the poor she delighted in relieving their necessities to the utmost of her

power, and has often said, "The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." As a mother she was assiduous in the mental and spiritual culture of her children in the period of youth. Almost everything that came under her immediate notice was made use of in leading their thoughts up to God. And her labour was not in vain, for she lived to see them all make a surrender of their hearts to the Saviour. In years past she had been known to look forward to death with fear; but at the close of life all fear was removed. She had strong faith and consolation in the Rock of ages, and died in the enjoyment of that peace which passeth all understanding. The Rev. J. Sprigg, M.A., preached her funeral sermon, which was very solemn and impressive, from 1 Cor. xv. 26, "The last enemy that shall be destroyed is death." May Almighty God follow it with a special blessing, that all who heard it may be led to seek for that repentance, faith, and holiness, without which the blessedness of heaven can never be realized.

MISS E. BAILEY.

Died, on the 19th of July, at the house of her brother (King Street, Covent Garden), Miss Elizabeth Bailey, in her 75th year.

For a long period resident at Chichester, she was well known in the religious world as the friend and patron of every benevolent and pious work, and although of late increasing infirmity has prevented active service in the cause of God, the inclination to do good was never lacking. In a multitude of ways since her settlement in London, "she hath done what she could," and in her life and conversation has always steadily manifested in the most exemplary manner the guileless simplicity and devoted earnestness of "an Israelite indeed." Through infinite mercy, the fear of death came not upon her, but her mental and physical powers for many months gradually dwindling, the silver cord was loosed almost imperceptibly, and no tempting doubt or anxious foreboding was permitted to mar the perfect peace of her last moments; the great destroyer coming, suddenly it is true, but not unpreparedly—as a consoling angel rather than as king of terrors—to introduce her to the heaven for which she had been ripening, those who remain committing her with unshaken confidence and most implicit trust into his hands who was not her faithful Creator merely, but also her Redeemer and Sanctifier. "Lo, he giveth his beloved sleep."

MRS. COOPER.

Elizabeth, wife of Mr. Thomas Cooper of Evesham, and mother of Rev. John Cooper, baptist minister, Ross, was born at Harving-

ton, August 29, 1789. Being naturally lively and sportive, she spent her youth in all the light-heartedness for which that period is peculiar, and knew nothing of experimental religion until surrounded with the cares of a large family. A little before her marriage she removed to Evesham, and became an attendant upon the ministry of the Rev. Lawrence Butterworth, M.A. The first thing that deeply impressed her mind on the subject of religion was a sentence uttered by the Rev. D. Davies of Haverfordwest (then Mr. Butterworth's assistant) to the following effect, "Judging from my own observation and that of other ministers farther advanced in life, it seems almost impossible that a person after the age of forty years should ever be converted to God." She was thirty-six, and on hearing this statement was filled with alarm. She tried to keep her feeling to herself, but the fire burnt more intensely. She then longed for the minister or some Christian friend to whom she might unbosom her sorrows, and from whom she might secure sympathy and counsel; but she hoped in vain, and now she became depressed and despairing, and in this state spent many gloomy days and sorrowful nights, being constantly harassed with the idea that she was entirely abandoned of God. She regularly attended the services, but her sorrows seemed only to increase until she heard Mr. Davies preach from the question of the jailer and the apostle's reply, when light broke in upon her mind, her fears gave way, she ventured to believe, and was filled with joy. She remained a secret disciple for a considerable time, being afraid to make a profession lest she should deceive herself and others, but ultimately feeling it to be her duty she was baptized in the month of November, 1836.

From that time her character and movements were more particularly brought under notice, and the uniform testimony of those who observed her is, that she was a humble and retiring, but an honourable, consistent, and useful Christian. She was a kind neighbour, a faithful friend, an affectionate wife, a fond but judicious mother. In the latter relation she especially excelled; she made the welfare of her children one main object of her life. And her solicitude to have them all regularly at the house of God and carefully instructed in the precepts of religion, her maxims of wisdom, her words of tenderness, her smiles of affection, her constant care for their comfort when young, her anxiety for their future respectability and happiness, her readiness to hear, and efforts to alleviate, their sorrows, and above all her earnest prayers for their eternal well-being, will long be remembered with devout gratitude to Him who instituted the parental relationship, and has made it the source of so much that is good. She was privileged to

see six of her children thus cared for members of Christian churches, and the other inquiring after the truth. And never will the writer forget the emphatic manner with which when dying she said with tears of joy: "O, I am greatly blessed in my children, I leave you all in peace, I have no doubt I shall meet you all in heaven." She was taken ill on the 22nd of February, but nothing serious was anticipated until the arrival of her son from Ross, when she expressed herself confident that her illness would terminate in death. On being asked, if she feared to die, she replied, "O no, I am a poor sinner, but then you know Christ has died, and I trust in him. O no, I am not afraid to die, John." On the sabbath evening she became worse, and, thinking she was dying, said to her daughter Eliza, "I should like to have seen them all again, but tell them I am happy." After this she rallied, and one after another her children from a distance having come to see her, when the last entered the room she intimated that now she had not a wish ungratified. During her last days she gave utterance to the most affectionate expressions of love towards her husband and children, counselling them to make God at all times their friend, to love one another, and to meet her in heaven; adding a promise that, if permitted, she would meet them at death, and conduct them to their everlasting home. She frequently declared her unlimited confidence in Jesus as her Saviour. She talked familiarly of the happy world of which she had long shown herself a citizen, and hailed with pleasure the moment when, to use her own expression, the Saviour would call and she should launch away. On Saturday, March 8, she seemed somewhat improved, but on mentioning this she was surprised and replied, "Ah, you want me to stay, and therefore persuade yourselves that I am better, but don't wish it, I long to be with Christ." From this she gradually sank, and for some time said little besides quoting to herself the last lines of a favourite hymn,

"And dying clasp thee in mine arms,
The antidote of death."

About two o'clock she spoke cheerfully, and said she should soon be gone, but being exhausted she rested for a few minutes, and then wished to sit up. When raised she looked round upon her family with unutterable tenderness, and then rested her head upon the bosom of her son, saying as he took hold of her hand, "Ah, that is gone and I am going." Every eye was riveted, the spirit was about to depart, but the countenance at that moment was indescribably beautiful, it seemed radiant with immortality. A moment of silence ensued; after which, looking once more at her son, as she reposed on his bosom, she said, as if to assuage our grief by an assurance of her triumph, "It's all right,

John;" and in a few moments it was concluded that, without a struggle or a sigh, the spirit had flown.

MRS. BUTLER.

Mrs. Sarah Butler, the subject of the following sketch, was the third child of Mr. J. Jones, pastor of the baptist church, Monks Kirby, Warwickshire. She was born at Wittrybrook, December 23, 1824, and died at Rugby, June 1, 1851, so that at her death she had entered her twenty-seventh year. She was married to Mr. Thomas Butler, May 13, 1850.

It was not till some time in the year 1849, that Mrs. Butler became seriously concerned for the salvation of her soul. Her temper and her moral conduct had always been amiable and correct. But during the year just mentioned she was led to see and intensely to feel that all this kind of goodness was insufficient to justify her before God, and that her heart had been all along alienated from God, and dead in trespasses and sins. But having obtained peace and joy through believing in Jesus Christ, she deemed it her most sacred duty and privilege openly to confess Christ in baptism, and, if permitted, to become a member of his visible church. With these views she offered herself as a candidate for fellowship in connexion with the church of which her father is pastor. When before the church, for the purpose of giving some account of her conversion to God and of the hope that was in her, she simply, in a few plain earnest words, stated that she had no hope of salvation but what sprang from the firm belief of the doctrine of a sinner's free justification before God by faith alone, without the deeds of the law. In relation to her conversion she candidly avowed, that under God she owed that to the conversation and letters of her much esteemed friend Mr. Butler, her subsequent husband. Most young females would probably have shrunk from such an avowal on such an occasion, but such was her gratitude to one who, as an instrument, had brought her to a saving knowledge of the divine Saviour, and such her scrupulous regard to truth and honesty that she felt herself bound—painfully opposed as it was to her native and extreme diffidence—to make this statement. From a child she was distinguished by her unaffected meekness and gentleness of temper and timidity of spirit. And hence it was, that after her conversion to God she was remarkably reserved on religious subjects, and especially on those topics which related more directly to personal and experimental piety. Up to the time of her last affliction it is not known that she ever fully opened her mind as to her religious feelings to more than two or three individuals. To her husband, we believe, she fully expressed her

views and feelings, both before and after their marriage. Indeed, there is reason to know that their intercourse and correspondence previous to their marriage, partook decidedly and mainly of a religious character; and that it was of considerable advantage to each party. The next person to whom she made known the state of her mind was her father. That parent had for some time observed what he could not but regard as strong indications of deep and earnest religious concern of mind. On his naming this to her mother, it was found that she also had noticed the same indications. This at once determined her father to have some private and close conversation with her on the state of her mind. An opportunity for this soon occurred; and never can that parent forget the scene that then took place. No sooner had he broken the matter to her, and inquired into her own personal views and feelings, than she rushed into his arms, burst into a flood of tears, and when in a few moments she became calm and relieved by this unrestrained gush of feeling, she freely and unreservedly told him all that was in her heart.

About a fortnight or three weeks after her confinement, which took place April 15, 1851, she began to complain of general debility and a difficulty of breathing; and her medical attendant gave it as his decided opinion, that inflammation had attacked her lungs. All the medical aid was obtained for her that affection and ability could command, but in vain. Her disease still kept advancing in spite of every effort to arrest it, till at length, on Lord's day, June 1st, it triumphed in her death.

During this her last and, at times, very painful affliction, her mind was entirely stayed on God, and he graciously kept it in perfect peace. So far as could be discovered not one doubt of her interest in the merits and love of Christ was ever permitted to throw a shade over the bright and golden sunshine of her happy spirit. When her father first entered her sick chamber, after her medical attendant had intimated that there was little or no hope of her recovery, she stretched out her feeble arms to embrace him, and said, "Oh, my dear father, I am so glad to see you! I did so want to see you to tell you how happy I am. I am going to Jesus. He has been waiting for me for some time, and beckoning me away, and I shall soon be with him, and I can now give you all up without a regret—without one regret." On the same day her brother and three of his sisters had an interview with her. After warmly and tenderly embracing them all, she addressed each of them separately in a strain at once the most appropriate and melting. May the wise and holy advice she then so earnestly uttered never be forgotten! As the writer of these

lines was retiring from the room, he heard her passionately exclaim to her brother, whom she was still holding by the hand, "Oh, my dear J., if you did but know how happy I am, you would not, you could not, neglect religion for another day, for another hour, no, nor for another moment."

Throughout her affliction her submission to the will of God seemed perfect and entire. At times her sufferings were great, but she was never heard to utter one word of complaint in relation to those sufferings, or that she was about to be so soon and so suddenly removed from those she so much loved, and from the pleasing prospect which had so recently opened upon her as to future scenes of domestic peace and joy. Her one great and never-failing desire was, that she might depart to be with Christ, which was far better. For some hours before her death her weakness became so extreme as to deprive her of the power of speech. The last feeble words she was heard to utter, or rather to breathe, were those of prayer and praise to her great and divine Redeemer. But her work was done; her dying testimony to the divine reality and blessedness of the religion of Christ, had been fully and triumphantly borne; she had with the greatest accuracy and calmness of mind made every possible temporal arrangement, in relation to those she was about to leave behind; and then, through the infinite goodness of God, she was permitted to make her escape from the scenes of mortality and woe without a struggle, a groan, or a sigh.

MISS MILLS.

Died recently, Elizabeth Ann, eldest daughter of Mr. Jesse Mills, late of Didmorton, Gloucestershire, now of Salford. The memory of this young person is peculiarly endeared to her surviving friends by the excellencies which adorned her life. She exhibited a rare instance of sincere, yet perfectly unostentatious piety. For several years previous to her early departure she had given her heart to Christ, and her exemplary conduct afforded the most pleasing evidence that she had learned of him. She was much given to private meditation, and found her element in the prayer meeting and the sabbath school. Hers was a piety, however, which shone most brilliantly in the discharge of her regular duties; and for filial obedience, an affectionate deportment, and a disregard for the vanities of dress and frivolous amusement, she presented an example but seldom found, and still more seldom copied. Her death was sudden. She had enjoyed a course of almost uninterrupted health, and her countenance beamed with the natural ruddiness of youth, when the spoiler marked her for his prey. It was on a sabbath evening, she had just listened to a sermon from

those words, "For what is your life? It is even a vapour, which appeareth for a little time, and then vanisheth away," and was spending the remaining hours of the sacred day in reading appropriate hymns; one of which, by a singular coincidence, was entitled, "Consolation for bereaved parents;" another was that in the Selection beginning, "When blooming youth is snatched away." The choice proved prophetic. On Monday she was seized with symptoms of smallpox, which in a few days carried her to the grave. During sickness she was resigned and happy; she knew and trusted in the Saviour. Should this brief notice attract the attention of any of her own age and sex, may they be induced by it to prepare for a death, perhaps equally sudden, by a life consecrated with equal devotedness to the service of God.

MISCELLANEA.

EASTCOMBE CHAPEL, GLOUCESTERSHIRE.

The jubilee of the above place of worship was celebrated on Monday, August 4th, when Rev. John Burder, M.A., late of Stroud, preached at 3 o'clock. Four hundred persons sat down to tea. A public meeting was held in the evening, when Thomas Thompson, Esq., of Poundsford Park, took the chair, and after a most interesting and deeply affecting speech relative to his visits to this rural and romantic neighbourhood thirty-six years ago, he told the meeting there was a debt of 100 guineas still remaining (although £135 had been paid during the last four years), which must be made up before they parted. After which the Rev. B. Parsons, of Ebley, pleaded eloquently in behalf of the object. The Rev. T. F. Newman, of Shortwood, then rose and stated that the people, although poor, had made much self-sacrifice by contributing £45 10s., and the Sunday-school £7 15s. The scene was now one of great anxiety and animation; and after a short space it was announced by the chairman that the debt was liquidated.

STEPNEY COLLEGE.

The next session of this institution will commence on Monday, the 15th of September next. The opening service takes place on Wednesday, the 17th. In the afternoon (at three o'clock) the annual meeting will be held, and in the evening the Hon. and Rev. B. W. Noel, will address the students in the chapel of the institution.

The session it is expected will commence with twenty students in addition to three lay students, forming part of the family of the president. Four students having finished their course of ministerial training, settled during the previous session, and in every case with promising prospects of usefulness.

The examinations at the close of the session were conducted by the Rev. F. Bosworth, M.A., Rev. W. Brock, Rev. W. A. Salter, Dr. William Smith, Rev. S. G. Green, B.A., and E. West, Esq.; most of the examinations were also attended by various members of the committee.

The reports on the progress of the students and on their ministerial efficiency are on the whole highly satisfactory.

Since the last report two students have taken their degree, and three have matriculated in the first division, one with classical honours.

The friends and subscribers are invited to take tea at the college on the day of the annual meeting.

MONTHLY SUMMARY.

ECCLESIASTICAL TITLES BILL—CONVOCAION— OHUROH EXTENSION—WESLEYAN CONFER- ENCE, &c.

During the past month the session of parliament has closed. On the 8th of August, the queen in person prorogued the Houses, and delivered as usual a formal speech. The royal assent had been previously given to the ECCLESIASTICAL TITLES BILL, and the following is the allusion to this measure contained in the speech from the throne: "I thank you for the assiduity with which you have applied yourselves to the consideration of a measure framed for the purpose of checking the undue assumption of ecclesiastical titles conferred by a foreign power. It gives me the highest satisfaction to find, that while repelling unfounded claims, you have maintained inviolate the great principles of religious liberty so happily established amongst us."

It is the singular fate of this measure that though it has been the main topic of discussion month after month through this session, it has, notwithstanding, left the House of Commons with its most material clauses disavowed and even opposed by the government which is responsible for the introduction of the bill, and which, for the present at least, will have to carry it into execution. Sir F. Thesiger brought forward three amendments, the effect of which is to include in the measure all papal briefs or rescripts, to extend the penalty to their introduction and publication, and to make this recoverable not only by the attorney or solicitor-general, but by any one choosing to sue for it in a court of law. These amendments were characterized by government as vexatious though not persecuting: the Irish Roman catholic members retired in a body in order to devolve upon Lord John Russell the responsibility of the measure; he was in consequence defeated, and the amendments adopted; he nevertheless declared his intention of proceeding with the bill, and at last, by accident as it would

appear, the bill was carried without the discussion which Lord John had postponed, being taken on the merits of the alterations.

Already in Ireland the passing of the bill has furnished the ground for the commencement of a most violent agitation. In direct defiance of the penal law, Dr. Cullen and Dr. M'Hale have published letters, in which they sign themselves respectively, "Archbishop and Primate of all Ireland," and "Archbishop of Tuam." An aggregate meeting of catholics has been called, in pursuance of a requisition signed by thirty-three archbishops and bishops, twenty-one noblemen, twenty-nine members of parliament, &c. The object of this meeting was to found a Catholic Defence Association, to organize an effective opposition to the working of the recent measure, to agitate in parliament, not only for the repeal of the Ecclesiastical Titles Bill, but of the act of settlement, in so far as it prevents a Romanist from coming to the throne, and to effect the dis-establishment of the protestant church of Ireland. The capacious hall was thronged; the pope's nominee to the archbishopric of Armagh presided; and much indignation was expressed in strong language.

The scheme of CHURCH EXTENSION, to which we directed attention in our June number, came for partial discussion before the House of Commons, on July 1st, introduced by the Marquis of Blandford. In the course of the debate many facts were disclosed, the nature of which may be gathered from the publication of the debate as a tract, by the Anti-State Church Association. The necessity for church extension was made to appear the more urgent by altogether ignoring the accommodation afforded in dissenting chapels; thus St. George's, Southwark, with a population of fifty thousand, was represented as having accommodation for only four thousand six hundred and fifty, and St. Martin's, Birmingham, a population of forty-five thousand, for three thousand nine hundred; Sir B. Hall, and Mr. Horsman, themselves churchmen, asserted that the extension ought to come not from the sale of livings in gift of the Lord Chancellor, but from those in the gift of the church herself; showing that those belonging to three only of the bishops amounted to upwards of four hundred, and those in the gift of the archbishop of Canterbury alone were worth £80,000 a year. But the most telling fact, was that adduced from the report of the ecclesiastical commissioners, that whereas, seven years ago, settled incomes were assigned to certain sees, the actual incomes received had been greatly exceeded, so that from nine bishops there was due no less than £41,000. The bishop of Gloucester was also severely handled in reference to the management of certain estates; and even in the opinion of his advocates, he has scarcely

been able to vindicate himself from a charge of violation of moral, though not legal, obligation. The government supported the motion in general (reserving to themselves the question of the Lord Chancellor's livings), and it now remains to be seen whether next year they will introduce any measure on the subject.

Singularly timed in reference to these disclosures is a pamphlet, which has been published by Mr. Denison, "Why should the Bishops sit in the House of Lords?" Mr. Denison is well known as a tractarian clergyman, and in this pamphlet he advocates the most extreme views of sacramental efficacy, both in respect to baptism and the Lord's supper. It is somewhat striking therefore, and demands notice as one of the signs of the times, that he should be found taking the position of the Anti-State Church Association, and voting for the exclusion of bishops from parliament. According to him, the bishops do not maintain in their integrity "the doctrines of apostolical succession of the holy sacraments."

The question of CONVOCATION has been introduced into the House of Lords. Lord Redesdale started it, not to obtain any definite conclusion, but to give an opportunity for its discussion. There were many interesting points in the debate, such as the bishop of London's claiming for bishops the sole right of deciding matters of doctrine, or at least having a veto on all such decisions. Archbishop Whateley's assertion, that the government of the church by the clergy could not and should not be tolerated in these days, the Bishop of Oxford claiming the right of convocation to the church, as representative of the apostolical synod at Jerusalem. Lord Redesdale, in introducing the question, advocated it on the ground that every other religious body had the privilege, and that the vast majority of the clergy were men of moderate views, who had no other opportunity of making known their opinions. The Archbishop of Canterbury, in a long and powerful speech, showed that were it to be convened it would be destructive to the church's interest; that it would either disappoint or excite; that if any revival of the liturgy were proposed, further than trivial exchanges, "where we have now a smothered fire, hotter perhaps than is agreeable, but still manageable, we should raise a conflagration which it would require all her Majesty's prerogative to extinguish;" that if, on the other hand, a declaration, defining the effect of baptism, were proposed, the great body of the church are not prepared to restrict the liberty which has been enjoyed for the last three hundred years; and that the synod of Australia had already brought forth the fruits of dissension. The Marquis of Lansdowne, in opposing the idea, said that convocation

was not the established mode of promulgating the doctrines of the Church of England, but claimed that for parliament and the crown. So far he is right, but how this is to be harmonized with the true notion of a Christian church, he did not explain. But, as the Nonconformist well says, "it must not be; boys must not be treated as men. Religious sects which cannot live by their own virtue, must not be dealt with after the same fashion as those which can and do. We govern children; we must not allow a state-church to govern itself."

Before our last number was in the hands of our readers, the much talked of, and in many respects highly-important *SYNOD OF EXETER* had met and separated. The synod was numerously attended, consisting of 111 members, and including seventeen dignitaries, canons and prebendaries, twenty-nine rural deans out of thirty-two, and fifty-eight representatives out of sixty-four; two deaneries having refused to elect. The number of clergy represented is stated in the *Christian Times* at 700. The proceedings were characterized by much propriety and harmony. Three days were occupied in the session. A sermon was first preached, and afterwards in a long and argumentative speech, the bishop proposed the first declaration. This, as might be expected, together, in fact, with the whole proceedings, breathes the spirit of unmitigated priestism; in no system of priestcraft whatever are sacerdotal pretensions more unblushingly displayed. It would be interesting did space allow to transfer the whole of this document, and we recommend those of our readers who can obtain the perusal, seriously to study it. "All persons duly baptized (and being adults with fit qualification), are not only baptized once for all, but also are baptized with the one true baptism of Him who baptizes with the Holy Ghost; and who thus making us to be 'born again of water and of Spirit,' delivers us thereby from the guilt and bondage of all our sins; of original and past sin, absolutely and at once; of sins committed after baptism conditionally, when with hearty repentance and true faith we turn unto God." "All infants, presented either in church, or privately, according to the Book of Common Prayer, and baptized with water in the name of the Father, and the Son, and of the Holy Ghost, do, *in and by baptism*, 'receive remission of sins by spiritual regeneration,' and are made members of Christ, being spiritually engrafted and incorporated into his mystical body." "The imparting of the aforesaid graces in the baptism of young children is not hypothetical, depending on the sincerity of those who present them, or upon any other conditions." "The foregoing statements, rightly understood, so far from disparaging the need of conversion and amend-

ment, are a most powerful incentive to newness of life;" for baptism "binds us to do that which it enables us to do;" "baptism makes our body the temple of the Holy Ghost, and if any man defile the temple of God, him shall God destroy." Such are the statements put forth by a diocesan synod of the church of England, established by law and paid by the state; statements made by a body representing 700 of the clergy of one, and that a small diocese. We ask not whether these are in fact the doctrines of the church or not; but is it not plain how pernicious must be the teaching of that system and of that prayer-book, which admits of the possibility of such doctrines being taught and believed? Some have made much of the endowment of the Roman college at Maynooth; here are 700 ministers receiving immense incomes and enjoying the prestige of state patronage, and yet inculcating every week such dogmas as the above. And again, we would beseech our fellow protestant pædobaptists to see where their system is conscientiously believed by 700 clergymen to land them, and to examine once more whether there is any substantial halting place between that conclusion and a surrender of, as we believe, an unwarranted and unchristian custom.

On the other hand, a declaration in support of the royal supremacy, and justifying the wisdom and authority of the decision in the Gorham case, has been already signed by more than two thousand three hundred clergymen. The declaration "testifies its thankfulness for the judgment so delivered," and "states its conviction that it was a wise and just sentence, in accordance with the principles of the church of England." Any attempts to bring this judgment into contempt they declare to be "equivalent to the enforcement of a standard of doctrine in our church, by unauthorized individuals, opposed to that established by its supreme authority; and consequently to be irreconcilable with the first principles of all church polity, and necessarily to lead to a state of disorder, strife, and confusion, in the church."

The House of Lords has again rejected the bill for the *ADMISSION OF THE JEWS TO PARLIAMENT*. The Earl of Shaftesbury (late Lord Ashley), in opposition, and the Archbishop of Dublin and Duke of Argyll in advocacy, made each good speeches on the different sides. The fallacy of the argumentation seems to be this, that each argues from premises that the other denies: those against maintaining that it is a Christian nation, and must, therefore, have a Christian legislature; whilst those in favour of the admission assert that the government is and ought to be essentially in the hands of the whole people. Judged of by the letter and spirit of a constitution which establishes one religious sect to the exclusion of others, we think not only

Jews, but dissenters of all grades, and even those whom the bishop of Exeter describes as merely unordained persons, ought to be excluded: judged of, on the other hand, by the principles of liberty, equality, and spiritual Christianity, it is but the barbarous relic of a barbarous age. Already the principle is conceded, so long as Jews are suffered to elect. Again, may we remark, this is the result of an established church. Mr. Salomons, another Jew, has been returned for Greenwich; has since the division in the House of Lords claimed and taken his seat; has in consequence violated the privileges of the House; and has thus opened up a fresh debate, which is still in progress at the time we write.

THE WESLEYAN CONFERENCE has been holding its session during the past month, but we deeply regret to have to report that no steps whatever of a conciliatory kind have been taken, and that nothing has been done likely to be at all effective in bringing back harmony to the connexion. In fact the whole spirit of the conference, and the entire tone of the measures adopted, indicate on the contrary that the leading men are determined, at whatever cost, to bear down all opposition, and to suppress every spark of independence. In the room of Dr. Bunting, who has retired from active service, there was appointed as Secretary to the Foreign Mission, Mr. G. Osborn, who, by the way in which he forced the declaration on the ministers of the connexion two years ago, placed himself in the front rank of the accusers of the brethren,—an appointment which could not fail to be particularly obnoxious to the reforming party, and which was warmly deprecated by many of the friends of conference. Not content with this, however, they next degraded Dr. Beaumont, a man whose reputation is not confined to his own denomination, but who is known and respected in all the various sections of protestants in our country, by declaring him unfit for any office of trust, and by placing him in a subordinate position. The Rev. D. Walton was also brought to the bar of the conference, for the crime of having published "Counsels of Peace;" and though he personally escaped, his book was judicially censured. The Delegates of the reforming section endeavoured to obtain for some of their number an audience either with the Conference or a committee, in order if possible to bring about a reconciliation; this, however was peremptorily refused. The same body subsequently proposed that the matters in dispute should be referred to arbitrators chosen on both sides; which proposition met with the same fate as the previous one. A minister narrowly escaped being left without an appointment, simply because he had voted in Dr. Beaumont's favour; and another, Mr. Rowland, was threatened with expulsion be-

cause he will not promise not to preach without leave of his superintendent, even in churches recognized by the Evangelical Alliance. No less than 220 memorials of remonstrance had been addressed by circuits and individuals to the Conference. These were handed over to a committee, and it was not till the day of rising that the report was brought up, and when it came it simply recommended the appointment of a committee, to be convened at the discretion of the president. This report was adopted, notwithstanding the strong opinions of many who pressed that some steps should at once be taken; and thus the Conference determine that agitation and strife shall go on for another year; and this, notwithstanding the fearful details which their statistics furnish. The decrease in England during the year is no less than 56,070, in Ireland 192, the only increase being in the Foreign Mission, and that to the number only of 150. Though we have but little sympathy for the system of methodism, we deeply regret, as protestants and as Christians, that such things should be transacted in the name of religion, and that there should be manifested out of the church of Rome a spirit of such rancorous sacerdotalism. The Christian church, and we as a part of it, suffer from their misdoings, and we have a right therefore to urge on the party in power that they should listen not to our voice only, but to that of all their fellow religionists. To persist in the strife is in vain; no people so completely roused as are thousands in their connexion will allow themselves to be overborne either by contempt or harshness. If it be not too late, we advise them to beware.

In Calcutta a MEETING OF HINDOOS has been held in order to devise measures to counteract the efforts of the missionaries. Their attention was directed to the difficulty obtaining with regard to converts from Hindooism to Christianity who might afterwards wish to return to Hindooism. It was proposed to substitute for the severe forms which are now required, a milder form of purification;—to wit, the gift of a hundred kine and some cowries, the kine also to be commutable into cowries, offering not much more than a nominal barrier against the return to Hindooism. This proposition received the approbation of an immense majority of the assembled pundits, but will have to be submitted to the learned men in different parts of the country. One satisfactory view may be derived from this meeting—and that is, that it is a plain recognition of the increasing influence of Christianity on the population; it is not many years since such a proposition would have received nothing but ridicule. It may therefore be hailed as an unexceptional witness to the progress of Christianity in the East.

HORTON COLLEGE, Bradford, has com-

menced its session. A sermon was preached to the students by Rev. J. Wobb of Ipswich. The financial state of the college was most encouraging, and twelve new students have

been accepted. The Rev. F. Clowes has been compelled, to the great regret of the friends of the college, to renounce his office of Classical Tutor through ill health. P. G.

CORRESPONDENCE.

THE DEPUTATION TO GERMANY.

To the Editor of the Baptist Magazine.

DEAR SIR,—We wish through your columns to inform those who are interested in our mission to Hamburg, that we have been kindly favoured by divine providence both in going and returning, and that we have reason to believe our visit has been to the German brethren both acceptable and useful. We were assuredly received with abundant manifestations of Christian love, and have had our love towards them, and our sense of God's goodness to them, greatly increased.

We are, dear sir,

Yours truly,

EDWARD STEANE.
J. H. HINTON.

London, August 18th, 1851.

THE CONVERSION OF KNIBB.

To the Editor of the Baptist Magazine.

DEAR SIR,—You may, in common with many others, have observed a slight discrepancy in Mr. Hinton's excellent Memoir of our friend William Knibb. It occurs in the account of his early religious convictions, p. 8, octavo edition, the only one I have seen. Though an innocent mistake, that it is not considered unimportant, is evident from my having been asked by several friends for an explanation; and as probably I alone can solve the difficulty, I feel it right to do so. The mystery originated in a compliment I certainly never deserved—of being in possession of the rare ingenuity of being able to deliver an address on the character of young Abijah from Jer. iii. 4. The truth is, the address from that passage was not the one alluded to in the account presented to the Broadmead church,—(to which in conversation with me our young friend never adverted,)—but a second address, delivered a week afterwards. He heard both, and under both it appears he felt deeply. That he did not allude to both in his account to the Broadmead church, is no more remarkable than his not alluding to a particular letter from his mother and to a sermon by Mr. Crisp, both which, he tells his mother, (p. 5,) greatly strengthened the impressions he had previously

received at the Sunday-school. It appears that the Holy Spirit employed a variety of instrumentality, his mind being all the time in a softened state; and that to the church he alluded only to his first impressions. That document is simply defective: it neither contains nor involves the slightest contradiction; nor would there have been any mystery in the whole account, but for the simple mistake of confounding the two addresses. Knibb himself, a few years after, spontaneously confirmed the statement made as to the result of the latter of these addresses, in his own handwriting. Consequently, though the conversation on the occasion rests on memory, the fact of that address having deeply and beneficially impressed him, stands on precisely the same authority as that which accredits the first address, his mother's letter, and Mr. Crisp's sermon, as having each, under God, contributed to the important result. I hope this explanation will prove satisfactory; and I feel assured that all so highly honoured will ascribe the glory, not to the human agency, but to God alone.

I am, dear sir,

Yours truly,

J. G. FULLER.

Stogumber, August, 1851.

ON THE USE OF THE WORD "ALTAR."

To the Editor of the Baptist Magazine.

DEAR BROTHER.—The Baptist Magazine for June reached me yesterday. At p. 380, you refer to a communication received from a correspondent, impugning my statement (in the Glossary appended to the last edition of the "Text-Book of Popery") that in the church of England the communion table is called the "altar."

I thank you for your reply to that communication. It is entirely satisfactory.

An anonymous letter on the same subject has been sent to me from England. The writer calls my statement a "misrepresentation," and says that the church of England "has carefully avoided having that name given to the communion table." He refers me to the Rev. Mr. Goode's pamphlet, intitled, "Altars prohibited by the church of England."

When I penned the sentence in the Glossary, I had Dr. Hook's church dictionary

before me. He says, "The 'altar' of a church, and the 'communion table,' the 'holy table,' the 'Lord's table,' are all expressions used to signify the same thing." In confirmation, he cites "king Edward's letter, A. D. 1550," and Dr. Waterlands' "Distinctions of Sacrifices."

It may be objected, that Dr. Hook is not the church of England, to which I reply, neither is Mr. Goode. But both are in the church, and my statement, that the communion table is called an altar "in the church of England" cannot be disproved, since the fact that it is so considered and called, probably by the majority of the members of that church, is notorious.

Laud, of infamous memory, ordered the communion table to be removed from the body of the church, and placed at the east end, "altar-wise," as Charles I. expressed it, in an "order in council," authorizing the change in a particular instance. There the table remains in every church to this day. It is elevated above the common floor, and placed "altar-wise." Is it to be wondered at that the members of the church of England should generally call it an "altar?"

The common prayer book contains an advertisement immediately preceding the "order for morning prayer," to the effect that "such ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this church of England, by the authority of parliament, in the second year of the reign of king Edward the VIth." Now it is well known that at that time the communion table was customarily called the "altar." See the Parker Society's edition of the "Liturgies of king Edward VI."

Yours truly,

J. M. CRAMP.

Acadia College, August 6, 1851.

ONE HINDRANCE TO THE SPREAD OF RELIGION IN THE COUNTRY.

To the Editor of the Baptist Magazine.

DEAR SIR,—It is pleasing to find that the efforts which have of late been made to render the Lord's day in England all that it is on the continent of Europe, have at length created a great reaction in favour of its due observance. In a recent number of the Baptist Magazine, one of your correspondents refers to the obstacles to the spread of religion in London. He touches on a subject I am glad he has had the boldness to mention—the detention of female servants from the house of God to cook hot dinners. Can the heads of families expect to see their servants supremely concerned for their souls' welfare, when they see them exhibiting so little of that spirit enjoined in the words of our Lord, "As ye would that men should do to you, do ye even so to them."

But if in London the evil referred to

doubtless to a large extent prevents the spread of divine truth, is it not to be feared that there is in the country an evil not less calamitous in its effects—the habit many professing Christians have of hiring the baker to cook their dinners for them on the Lord's day? In many cases we are willing to admit this habit arises from mere thoughtlessness. Many individuals, I believe, who would shrink from purchasing a joint of meat on the Lord's day, hesitate not to send it to the baker's on that day, and thus lend their sanction to a violation of the sabbath, because they have never viewed the act in that light. It may be urged, that with many families the Lord's day is the only period when they can all meet, and that they then wish to have something extra. The old adage may here be worth remembering, "Where there's a will there's a way," a way without keeping domestic servants at home or hiring the baker.

But, putting such a consideration aside for a moment, if we are Christians are we not called on to deny ourselves? are we not to follow Christ "who pleased not himself?"

Firmly believing that the progress of true religion in the country is greatly hindered by the circumstance to which I have referred, I have thought it my duty to give utterance to my conviction.

I am, dear sir, yours respectfully,

A SUBSCRIBER.

EDITORIAL POSTSCRIPT.

Our midland brethren are endeavouring to establish a school for the sons of ministers, at which they may obtain a thoroughly good education at a price corresponding with the limited incomes of their fathers. The desirableness of the object is evident, and the failure of previous attempts ought not to throw suspicion on this. As it is not to be limited to either the district or the denomination, it may be hoped that it will receive the support of dissenters of all classes in different parts of the country. It is already in active operation, under the superintendence of the Rev. T. H. Morgan, at Shireland Hall, about two miles from Birmingham. The midland association of baptist churches, at their meeting in June, passed a resolution which may be found on our 576th page, strongly recommending it to public favour.

It may be interesting to some of our readers to be informed that the Rev. John Peacock has ceased to be a distributor of the Parliamentary Grant, commonly called the Regium Donum, and that the Rev. J. P. Hewlett of Watford has been appointed his successor.

Pastors of churches will find a letter addressed to them in the Irish Chronicle for the present month, which it is important that they should notice.

THE MISSIONARY HERALD.



BAPTISM IN HAITI.

INDIA.

Recent intelligence from India presents many features of interest. The operation of the government measures has already commenced, and, as was anticipated, will greatly affect the social relations of the Christian Hindoo. Since the passing of the Liberty of Conscience Act, a case presented itself before the magistrate, in which the relatives endeavoured to separate a native convert from his wife, the wife also being anxious to part from her husband. It was decided that by the recent enactment, such a separation was illegal, and that the convert possessed as much right to his wife's attentions as before his conversion. Our readers are aware that by the old code such a separation was sanctioned, and by Hindoo legislation provided for. It is now affirmed by the law of India, that conversion to any religion cannot interrupt or destroy any civil right or obligation. Intimately bound up as are the social habits and customs of the Hindoos with their religious superstitions, it is easily seen that laws of this kind, so just in themselves, must tend to the overthrow of that religion on which they are founded, and of which they form so intimate a part. It will create no surprise that the progress of Christianity among the native population, and the religious liberty accorded to the converts, should have awakened the hostility of the rigid adherents to the persecuting code of Menu, and given rise to a strong anti-missionary spirit among the brahmins and their defenders. On this subject we lay before our readers with pleasure the following brief remarks from the *Oriental Baptist*, together with a letter from our worthy native brother, SHUJAA T ALL.

The editor says :—

The friends of missions may derive encouragement from the fact that the steady progress of the gospel has awakened the apprehensions of those most interested in the cause of Hinduism. The recent conversion of some of the youths in the London Missionary Society's Institution at Bhowanipur was attended by much excitement among their relatives, who occupy a respectable position in native society, and strenuous efforts were made to induce them to abandon the faith they have embraced. These efforts having failed, some of their friends have exerted themselves to originate a great Hindu movement, in opposition to the progress of missionaries. It was thought that some relaxation of the laws which guard the institution of caste, so that it might be possible for those who have become Christians to return to their ancestral creed and former status in society, on recanting and performing a ceremony of absolution, would best secure the desired end. A requisition was therefore addressed to Raja Radha Kant Deb, calling on him to convoke a meeting to take the subject into consideration.

In compliance with this request, a meeting was held at the Oriental Seminary on Sunday the 25th of May. It was attended by a numerous body of Hindu gentlemen, chiefly of the orthodox, or more bigoted class. Raja Radha Kant Deb took the chair. A pleader in the Sud-

der Court related the circumstances which had recently taken place at Bhowanipur, and called attention to the danger to which the youths educated in the Mission schools are exposed. One individual said it would be better to abandon the study of English than to imperil the faith of their children; but he was at once put to silence by the remark, that "if English did not lead to heaven it did to wealth." The question to be submitted to the decision of the numerous pundits present was read aloud, as follows :— "If a Hindu forfeits the privileges of his caste and religion, by partaking of forbidden food, and frequenting places and observing practices in contravention of the injunctions of the shastras knowingly and deliberately, and if he afterwards express his contrition, and prays to be restored to his privileges, can he not be entitled to perform the ceremony of absolution, and thereby procure redemption?" A large majority of the religious authorities present replied to this in the affirmative, and the sense of the meeting was decidedly favourable; but the opinion of the learned throughout the country must be ascertained before anything can be determined upon. The chairman stated that the Maharaja of Nuddea, whose religious influence is paramount in Bengal, approved of the scheme. The requisite purification was stated to consist "in the presentation of

some hundred kine and some kahuns of cowries" to the Brahmans. The exact amount of the fine will no doubt be regulated by the extent of the offender's wealth.

Few things could be more favourable to the spread of the gospel than the adoption of the proposed measure. If there are, among the converts from Hinduism, any who are anxious to abandon the name of Christians and to return to their former religion, it is greatly to be desired that they may be permitted to do so. Their return will remove weakness from the Christian camp and will destroy the compactness of Hinduism. We have no fear that the number of conversions will be diminished by the proposed arrangement. Its immediate consequence will be to increase them; since the bare possibility of the ultimate return of a convert will naturally abate the terror and opposition which his abandoning caste now inspires. And egress and regress too, will soon break down the walls of this stronghold of Satan, which has so long defied the efforts of all without it.

THE HINDU MOVEMENT.

SIR,—I have learned from the newspapers and other quarters, that very lately certain rajas, great babus, puudits, and others, have banded themselves together to adopt measures for obstructing the progress of the work which God is carrying on through means of the missionaries in this country, and I see in this event a verification of the words of the prophet David, in the 2nd Psalm, from the 1st verse, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

It is indeed distressing that these rajas, great babus, and puudits know not God, and are ignorant of his revelation. God says, Isa. xliii. 13: "Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" And again, at the 6th verse, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Now, consider, God himself is at this present time calling his sons and his daughters from the ends of the earth, and who shall hinder him? If any one is designing and contriving to place obstacles in his way, let him hear what God says, Isa. viii. 9: "Associate yourselves, O ye people, and

ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought: speak the word, and it shall not stand." Look at the case of the Jews: they put forth strenuous efforts for the destruction of Christ's kingdom; but in doing so, they only brought guilt upon themselves. Muhammad and his followers used their endeavours to overthrow the religion of God, that is, of Christ; but what profit has accrued to them from so doing? Rather, the head of their pride has been bowed down, and is being bowed down. Why then are these kings, and great babus, and puudits now wasting their labour for nought? When the beasts and birds which love darkness can obstruct the diffusion of light, then may the gentlemen referred to, succeed in their end.

Well, but if the parties in question are ignorant of the Christian scriptures, are they not acquainted with their own shastras, in which it is written that in the Kali Jug all shall be one? Why then have they united to dishonour their own shastras? I am of opinion that these gentlemen are at variance with their own Rishis and Munis.

Now, let the raja bahadurs, babus, and puudits take into their consideration this scripture, saying, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it," Job xl. 2: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him," Psa. i. 12.

Now, therefore, O servants of the Lord, be not afraid of their tumult and threatenings; but rather remember the words of the Lord in Acts xviii. 9, 10: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." And in I Cor. xv. 58: "My beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Wherefore, arise, my beloved brethren, for it is high time, and see the foundation of false religion tottering; sound aloud the trumpet of the gospel; and error will be torn up by the root.

"And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord," Jer. xv. 20.

SHUJAT ALI.

SERAMPORE.

At this station an event has taken place that will be of some interest to our readers. It will be remembered that Serampore was originally one of the Danish settlements in Bengal. A few years ago, on the cession of the Danish possessions in India to the English, Serampore, with the rest, passed over to the Hon. East India Company. There our missionaries had found a shelter when the Company would have driven them from India. There were commenced those missionary exertions which are now blossoming, and promising a ripe and early harvest. From the commencement of our mission, the brethren, Dr. CAREY, Dr. MARSEMAN, and Mr. WARD, were accustomed to preach in the settlement church, and at the request of the Danish government were regarded as the settlement chaplains. When the colony became a British possession, the same course was pursued, and our present missionary, Mr. DENHAM, on his arrival at Serampore, assumed the duties of the chaplaincy, by an express authorization from the governor of Bengal. For forty-three years have our missionaries occupied this position at Serampore, performing a chaplain's duty gratuitously.

At the instigation of a clergyman, some few of the inhabitants, about twenty or thirty in number, lately memorialized the bishop for the appointment of an episcopal chaplain. The memorial appears to have received but little countenance from the more influential part of the population. On this, however, bishop Wilson has seen fit to act, and immediately made application to the government to be put into possession of the church so long occupied by our brethren, which has of course belonged to the government since the cession of the settlement, stating that the inhabitants requested worship after the episcopal order, and he was now able to supply them with a suitable chaplain.

Our brother DENHAM on hearing this, and after consultation with friends on the spot, has thought it best to surrender the trust committed to his hands by the Bengal government, receiving from the deputy-governor of Bengal, Sir JOHN LITTLER, the testimony we give below as to the efficiency with which the duties of chaplain have been discharged by our missionary brethren who have successively held the appointment. It will be a satisfaction to our friends to know that this step of the bishop does not deprive our brother and his congregation of every place wherein they may worship. A large and handsome chapel has for some years been built, and occupied on those parts of the Lord's day when the service was not held at the church of the settlement. We may, however, be permitted to say that we regard this intrusion of the bishop into Serampore as unnecessary, and as likely to originate difficulties to which other places are not strange where bishop WILSON and his chaplains have come. Considering the great cities and regions in India where the gospel is not heard, their zeal would have been, in our opinion, better employed in an effort to supply the vast masses of perishing idolaters with the bread of life, than in interrupting labours long felt and recognized as beneficial and efficient.

From the Secretary to the government of Bengal, to the Rev. W. H. DENHAM, Serampore, dated
Fort William, the 29th of May, 1851.
Ecclesiastical.

SIR,—I am directed by the deputy governor of Bengal to acknowledge the receipt of your letter dated the 23rd inst., in which you mention that you have heard that a memorial signed by twenty or thirty persons has been

forwarded to the bishop of Calcutta, praying for the services of a chaplain at Serampore; and in order not to stand in the way of any of the inhabitants of the town who may desire episcopal services, you ask for instructions, on receipt of which you propose to resign the charge of the church at Serampore, which you had accepted from the government, and to retire with your congregation to your own place of worship.

2. The deputy governor has learned from the bishop of Calcutta that his lordship has it in his power to meet the prayer of the memorialists, by sending an episcopal clergyman to Serampore, to perform there divine service on Sundays regularly. He understands too that your own place of worship, erected not long ago, is such that your congregation will not be put to great inconvenience by the change. His honour, therefore, accepts your offer, and in so doing he directs me to convey to you his acknowledgment of the very liberal and kindly feeling in which it has been made.

3. Mr. Buckland, the officer in magisterial charge of the subdivision of Serampore, has been directed to receive from you the keys and candlesticks of the church, on your intimating to him that you are prepared to deliver them into his custody.

4. His honour cannot allow this opportunity to pass without a communication of his

warm thanks for your consent to retain charge of the Serampore church on the settlement becoming a British possession, and to continue gratuitously to perform divine service therein thenceforward, as you had done before under the Danish government.

In this charge you were the successor of a line of excellent and pious ministers, now no more, who, ever since the church was opened, had gratuitously undertaken, and well and diligently performed, the duties you now resign from the most disinterested motives; and for the service so undertaken, and so performed, the gratitude of the settlement is due as well to the memories of the dead as to the living.

I have the honour to be, sir,

Your most obedient servant,

J. P. GRANT.

Secretary to the government of Bengal.

WEST INDIES.

HAITI.

In the last Herald an interesting account was given of the baptism of Mr. Dorvelas Dorval, with an intimation that we should subsequently lay before our readers his letter, containing an account of his conversion, and his reasons for seeking communion with the church of Christ at Jacmel. The translation is by Mrs. WEBLEY. It is addressed to the church.

DEAR FRIENDS,

My chief object in visiting Jacmel is to receive Christian baptism, which I believe to be of absolute necessity, not indeed to salvation, but as the most lively example we can give to the world, and as the true door of the church.

Certainly it would have been easy for me to become a member of some other church, since there are several churches in this country. But I have chosen yours on account of your principles with regard to communion.

My conversion has been slow and gradual. It is the result of meditation, of study, and of counsel, and has been sustained by divine light.

Brought up in the midst of pagan society, I imbibed from the cradle the ensnaring doctrines of catholicism, which have been and are still the source of the calamities of this country. Like all my contemporaries, I have had my proud moments of worldly life. It was in this state that at nineteen years of age I was called to take part in the events which have developed themselves in my country. At one time a soldier bearing arms against men who but yesterday tendered me a fraternal hand, I felt even in the pre-

sence of the enemy a protecting hand arrest me. At another time, when perhaps from inconsideration I was compelled to seek at sea and in commerce the profits of trade, and when driven about by the tempest and in the midst of waves, I felt this same hand direct my steps.

In this transition from the noise of the battle-field to the positive and turbulent life of a merchant I retired to the north, still divided between God and the world.

About this time the mission family, composed of Mr. and Mrs. Jones, and Miss Howard, now present, arrived at Port de Paix.

Through instinct and social feelings I introduced myself into this family. I attended assiduously their worship; I heard with attention the sermons; but I rejected every overture of mercy; I doubted still!

Moved by her kind and sisterly feelings, and filled with that sanctity which the Divine Spirit deposits in a pure and noble soul, Miss Howard undertook with me a course of religious reading—teachers one of the other of French and English, for nearly a year. We read together the New Testament, and often discussed its most sublime doctrines. At first my pride triumphed over all, and so we aban-

done for a time the subject. Confiding, however, in the commission of our beloved Saviour, she again made an appeal to my conscience. She fulfilled her duty, for she is a missionary; at length I listened to her entreaties, and through her influence and the force of her arguments I was convinced. I was therefore conquered by a young lady whom God employed as the instrument of my conversion, aiding us both by His gentle influence.

Judge then for yourselves, my dear friends; it will be very delightful for me to take my place amongst you as a brother, and to be able by my deportment to justify the confidence you may place in me. And although I may not be of the same town as you, my labours, however, will not be unknown to you.

Mr. Dorval's address at the Missionary Meeting.

Inexperienced still in the subject for which this important meeting is convened, I do not pretend, dear hearers, to make a discourse or to address you amply on matters which require force of argument, intimate acquaintance with theology, or profundity of thought, but I speak to you from the inmost depths of my soul.

My conversion to the faith of Christ is quite recent, and speaks for itself. It is the result of self-examination, of mature reflection, and of meditation on the truths of the gospel. It is a living testimony to the efficacy of the divine word of our beloved Saviour, the Lord Jesus Christ. May it enlighten for many the perplexing route which leads to salvation, and be for all a cause for joy and rejoicing.

A sublime code, regulated under the inspiration of Most High, must govern the world. Happy they who, by divine aid, feel its gentle influences. This code, which all can understand; these statutes, which condemn all, and yet absolve all, are within the reach of all intelligences, from the tender and impressionable child to the mature old man who has become burdened by the events of life. The holy Bible, reuniting in itself every thought and every state of being, is the one and indivisible word emanating from the Author of all things. Issuing from the pen of sacred writers, and from times the most remote, it has traversed ages, and been handed down to us living and incontestable. Oh, what glory for man! What a signal favour for this master-piece of the creation; an all-wise and bounteous Father made him in his own image, breathed into him an immortal soul, and dictated to him immutable laws for his government here below, and for the salvation of that soul in a happy eternity.

In order to read profitably the Holy Scriptures so that their revelations may be clearly manifested to us, it is necessary that we bring

to them that uprightness of heart, and that purity of sentiment which ought to be the portion of every thinking being. The wicked understand them not, for it is said, "the wicked worketh a deceitful work."

Ages have spoken; the face of the world has been changed; nations have succeeded nations; conquerors, more truly devastators, have invaded and ravaged the fairest countries of the globe; laws have replaced laws according to the light and passions of different epochs, and one philosophy has contradicted the dogmas of another philosophy, but the impure weapons of pride and human weakness have been broken in presence of the doctrines which Christ professed, and which he sealed with his blood.

Buried in the darkness of the middle ages the holy Bible arose glorious and triumphant with Luther and Calvin.

Oh, how are such men as Voltaire and Volney to be pitied, who, stifling in themselves every principle of humility, have with a poisoned knife, and without the least reflection, dissected these great truths only to throw the fragments in the face of people still struggling in the swathing bands of paganism. And have they been able, these eminent geniuses, after having thus kindled the spark of discord amongst the sons of the same God, to reunite these palpitating fragments, and build up a work which should attest the sublimity of their intelligence? Oh what immense good might have resulted to the world, if with deep searchings of heart they had investigated them with a scrutinizing eye, and with the disposition which characterizes the Christian, and then given free course to the boldness of their pens. But, oh, wanderings of the human mind, even their objections and their controversies have only served to heighten the splendour and show forth the truth of the object they sought to obscure. Yes, it would have been easy to shake our convictions had it not been possible to oppose Isaac Newton to these grand illustrations as one of the greatest apostles of evangelical doctrine—Isaac Newton of whom it has been said, "if all the learned men of antiquity and of modern times could be united in congress, they would choose him for their president." Homage be rendered thee, O thou great Newton, thou who, descending into the depths of science, didst unveil to the civilized world a great truth in the fall of an apple detached from its stem; thou who, struck with admiration, didst on thy knees recognize the presence of a God invisible and perfect, spread over all his works and manifested in every page of his holy word.

Would you have a proof of the irrevocability of the Bible? See how, in spite of the minute differences which exist between the protestant sects, they all attach themselves to it as to a majestic trunk to be nourished by its bounteous sap. And the Bible is to the

Christian church what the oasis in the midst of the desert is to the caravans of the wandering tribes.

Its marvellous effects are incontestably manifested in the civilization of different countries. See learned Europe; see England, that queen of the world, throwing her luminous rays over the remotest corners of the globe; see those proud states of the American Union which, with giant stride, seem anxious to attain the confines of all Northern America. See what profound peace these two great people generally enjoy; and the infamous system of slavery disappearing daily from the code of nations, because it does not exist in that of God. Interrogate those tribes which overrun the African shores, and surely they will tell you that their fetishism falls before the power of the gospel, never more to rise. Transport yourselves to the Asiatic regions, and you will see at every step the errors of Buddhism give place to the everlasting truths of Christianity. Penetrate the labyrinth of the Oceanic Archipelago, and, wrapt in astonishment, yet with humble and contrite hearts, you will see ferocious savages changed into civilized men, and come forth, as by enchantment, from their dark forests to yield themselves to the persuasive voice of the generous missionaries who carry them the word of life.

And you, Haytians, will you remain cold and insensible to the perusal of this holy word which is to other nations the most

powerful lever of mental progress, of goodness of heart, and of purification of morals? That word is clear and precise, and never yet has man risen to the greatness of its simple yet sublime style. Look again into your own hearts, and see what numerous examples of patience, of peace, of submission to established laws, and of regularity of conduct, those brethren give you, who with one accord sing praises to the Lord whilst following Christ in the revelation of his holy will.

Read then the Bible for yourselves; read it as much for your temporal as for your spiritual benefit. Let the mother at the domestic hearth make it the subject of her familiar conversations with her children; let the young man just commencing life make it his fond companion and his guide in the commerce of life; and let the old man, whose tomb will soon open itself, seek in it his consolation and the guaranty offered to his soul which longs for eternal rest!

It is only by the observance of these divine precepts that you will really feel the sweetness of the ties which now unite you, and that your children will learn to taste the joys they ought to meet with under the paternal roof. And, O Haytians, it is only by your intimate acquaintance with the holy Bible that you will raise yourselves to the dignity of your being, and justify that intelligence which God has portioned out to all his creatures, and which alone will fit you to present yourselves at the banquet of nations.

SUBSTANCE OF AN ADDRESS

DELIVERED BY REV. J. MAKEPEACE AT BIRMINGHAM,

JULY 30, 1851.

In this eventful juncture of our mission's history one is painfully sensible of the contrast presented between the conduct of our churches and that of the country, when, during the late memorable Punjaub campaign, the mournful tidings came of the disastrous slaughter at Chilianwalla. The whole nation was convulsed from the centre to the circumference, and communications passed rapidly between the Indian authorities in Leadenhall Street and the first minister of the realm. The emergency was great, and loudly called for prompt and energetic action; nor was there on the part of our rulers the least hesitancy or indecision. From among the foremost of England's generals, one whose very "name was legion" was commissioned to proceed without delay to the distant scene of war, in order to retrieve our tarnished reputation and save our Indian empire from impending dissolution. But when in a nobler warfare and on a more glorious battle-field the heroic warriors of the

cross have fallen in quick succession, the news, instead of coming like a shock, causing a sympathetic thrill to pass as an electric current through our churches, and prompting the anxious cry, "Who will go for us?" to stand in the breach, awakened no visible wide-spread concern to the fearful necessities of our position abroad. I here allude to the many deaths that have recently occurred in our missionary band. Instead of our churches rising up, as one man, in the true spirit of Christian chivalry, to obey the call of duty and ward off threatened danger, they tacitly consent to the disbandment of our forces and the evacuating of outposts hitherto successfully occupied in favour of the enemy.

Brilliant exceptions there are, but generally speaking, our churches would appear to have settled down into the lull and calm of an imperturbable indifference. Such apathy and at such a crisis is, alas! too truly confirmative of the fact of the gradual wane and

decline among us of a deep-toned earnest missionary spirit. While I speak advisedly, God forbid that I should speak harshly on this subject—for I know my own deficiencies and lack of zeal—but though many may for a time be deeply moved by our recitals and appeals, yet, if there be no practical exemplification of their interest, of what account must we hold these outward expressions of sympathy, but as so many nonentities, or as those shadowy, impalpable forms in the heavens, which anon arrest the eye, and then melt into vacancy. That I do not judge severely is evident from the fact that notwithstanding reiterated entreaties for augmented resources, no general effort is being made to meet the growing exigencies of our foreign mission. It is now becoming a grave and weighty question whether, inasmuch as all the meetings that have been held, and the addresses that have been delivered, and the appeals that have been presented, have been of no avail, we must not retrace our steps and betake ourselves to an inglorious retreat. The abandonment of stations where the labours of your missionaries have been accompanied with manifest tokens of the divine approval, cannot be too earnestly deprecated; but, inasmuch as the committee are only the almoners of the bounty of the churches, they are shut up to the adoption of this untimely measure owing to their present crippled and straitened means. I say *untimely*, because on account of the extraordinary access now afforded to the teeming myriads of India, the very reverse should be the case. It is deplorable beyond all expression that, in this age of unparalleled facilities for carrying on evangelistic operations in foreign climes, coupled with the present prosperous state of our commerce and trade, our great institution should be languishing for lack of adequate support.

Looking at these sober facts, it is devoutly to be hoped that a spirit of deep seriousness will pervade this assemblage, and that from us shall emanate an influence that shall vibrate through the cities and towns of our land, even to its uttermost borders. Far be it from me to wish that this meeting should wear a sombre and gloomy aspect, but there may be a vast amount of erroneous feeling prevalent, regarding the proper design of these annual gatherings, which it may be needful to correct. Whilst some may regard the time spent at these meetings as wasted and profitless, many may come to them as to an evening's entertainment, in order to be amused, regarding the whole as a kind of intellectual recreation. They altogether forget that we are come on too solemn a service, that we are not like so many fire-flies to emit, for their pleasure, a few phosphorescent sparks, and that if no other emotions are enkindled than such as may be inspired at the theatre or the senate, we had better, far better, disperse, and betake

ourselves to some more useful occupation. Our speeches and our meetings are the veriest futilities, if succeeded by no substantial practical result. We may excite by our addresses an apparently hearty enthusiasm in the work, but, after a brief period, this glowing zeal is found to be ephemeral and fictitious, and nothing more than a wild fire upon the altar. Now, we gain nothing by this frothy effervescence of animal feeling; on the contrary, we may lose, as it generally happens that a period of unusual excitement is followed by a season of dull, spiritless, morbid inaction.

Dismissing, however, any other preliminary topics, I would address myself briefly to the consideration of the causes and consequences of that apathy which our churches manifest in respect of the pressing exigencies of our Indian mission. This may perhaps be accounted for partly on the principle that "hope deferred maketh the heart sick." While gladdening tidings have arrived of rich harvests that have been gathered from other fields of foreign labour, India has been represented as an almost interminable waste of burning and barren sand. Their ardour may have cooled and their interest evaporated, as the result of disappointed expectation. Such parties, however, do not fully consider the number and nature of those obstacles which the missionaries in the east have had to surmount, obstacles which have not interposed to block up and barricade the way of evangelistic exertion among the negro race or wild and uncultivated savages. The gigantic systems of oriental superstitions have no parallel in any other country on the face of the earth. If it be borne in mind that Indian idolatry is upheld by an educated and multitudinous priesthood, is rendered imposing by the splendour of its temples and the magnificence of its festive rites, "venerable by sacred books and a faith too ancient for its origin to be calculated, is fortified by prejudices the most powerful, and by the terrors of an excommunication truly fearful" and overwhelming, no wonder that for so long a period it has bade successful defiance to the attacks of all assailants. Consider, further, the utter disproportion between the means employed and the magnitude of the work to be achieved. You have, for example, about two hundred missionaries to about two hundred millions of people, and these scattered over a superficial area of nearly a million of square miles. You may literally travel over immense tracts of country, nearly equal in extent to some continental states, without meeting with a solitary evangelist, native or European. Alas! what are these among so many! One man, on an average, to a million, especially among a people of strange lips, with an almost endless diversity of customs and creeds, such as can scarcely be retained within the grasp of the most

tenacious memory! What extended good could you hope *speedily* to realize in such a sphere from so numerically feeble and widely-scattered an agency! What if the inhabitants of this noble town of Birmingham, the rising midland metropolis of our noble England, were to be multiplied fourfold, and if then they were enshrouded in the darkness and encased in the superstitions of our Druidical forefathers, how would you view the efforts of a solitary missionary stranger who should suddenly appear to effectuate their entire and immediate conversion? Would not all right-thinking men, comparing the greatness of the task with the inadequacy of the means, unhesitatingly declare the project to be hopeless and futile in the extreme? With how much greater truth may not the same be affirmed regarding the entire and immediate evangelization of India? Oh, would you not pronounce it absolutely preposterous, as the very quintessence of folly, for a few men to seek with gold-beaters' hammers to beat down and pulverize the pyramids of Egypt, or the mountain-masses of the Appennines and Pyrenees; or with a fence of green withes to check and arrest the rapids of Mississippi or the cataracts of the Niagara; or by a few fires, kindled at remote distances, to melt and liquefy the Alpine glaciers or the colossal icebergs that float in the Arctic Seas? Equally absurd would it be to expect that within a few years a handful of missionaries, grappling with unimaginable difficulties, and scattered over an immense and thickly-peopled continent could batter down and demolish the towering adamantine fortresses of India's superstitions. If then any vindication be at all required of our Eastern mission, you have a most triumphant one in the two-fold consideration of the mighty antagonistic forces that have been marshalled against us, and in the paucity of men that have been sent forth to encounter and overcome them.

But, further, those who may be grown weary in well-doing, because of the slow progress of the work, overlook the great preparatory measures in which we have all along been engaged. The missionaries employed by the different sections of the Christian church have hitherto acted as pioneers, pursuing, according to their several preferences and views, diverse plans of operation. Through their various yet combined endeavours, the ground has been extensively cleared, valleys have been exalted and hills brought low, mines have been dug, breaches have been made, and vast stores of ammunition have been collected in readiness for one grand and triumphant attack on this the most stupendous stronghold and citadel of Satan. And can these be regarded by any as light and trivial achievements? To drop the metaphor, is it nothing that there is now scarcely a language or dialect of India which has not been

acquired, and into which the scriptures, in whole or in part, have not been translated? Is it nothing that from our numerous mission presses there are emanating multitudes of tracts and religious works, which secure for themselves a wide-spread circulation and attentive perusal? Is it nothing that the system of Hindooism is now disowned and despised by hundreds of native youth who have been trained in our missionary colleges and schools, and that at our different stations we can number, not simply by hundreds, but by thousands, the genuine converts to the faith of Jesus? Is it nothing that in the several mission churches scattered over the length and breadth of the land, we have "converted representatives of its every tongue, and kindred, and tribe," so that there is scarcely any form of error over which the doctrines of Christianity have not triumphed, nor any species of worship which its ordinances have not supplanted?

To some these statements may sound as the trite and tedious iterations of what we may read in every missionary chronicle; but to those by whom all the circumstances have been duly pondered and weighed, it will be delightfully evident that we have been engaged in no bootless enterprise and await no doubtful issue. And oh! were you now dwelling in India we might take you to the foot of one of its most stupendous mountain ranges—the cloud-capt Himalayas, whose pinnacles are covered with the snows of an eternal winter, and as you gazed in mute astonishment on its "unscalable heights" and invulnerable ramparts, you might behold in them fitting emblems of the unscalable heights and firm defences of heathenism. But we would bid you not to be dismayed, much less to despair. "Those everlasting mountains shall be scattered, those perpetual hills shall bow." The sure word of prophecy bids us to expect that, with aught of commensurateness in the means employed, and with the aid of the Almighty Spirit, the downfall of Hinduism will be hastened, when, shivered into a myriad fragments, this mighty citadel with all its bulwarks and battlements and towers will vanish away like a dream amid the visions of the night. In expressing ourselves thus strongly we are not to be told that these blissful hopes are but the blind hallucinations of mere theorizing speculatists or the day-dreams of fiction and romance. We are not to be told that we are pursuing in idle chase some *ignis fatuus* as it sports, in illusive dance, over marsh and moor. No, the "mouth of the Lord hath spoken it, and in his word do we hope."

In all our "labours of love" our solace and stay must be the "patience of hope." Great designs are not accomplished at once, "though the vision tarry we must wait for it, in the end it will speak and not lie, it will surely come, it will not tarry." Let us then

awake out of sleep, and, shaking off dull sloth and drowsy indifference, gird ourselves afresh to the work. In our meditations upon the word of the everliving God, let us endeavour to understand more of the meaning and to be filled increasingly with the spirit of its glorious predictions. And in all our labours let us seek more vividly to realize, and more intensely to anticipate, the grand and blessed consummation when every beleaguered citadel of error shall unconditionally surrender, and their myriad inmates transfer their devoted allegiance to him who is their rightful King and Lord; when Antichrist, the arch-deceiver of the nations, shall be violently hurled from his imperial throne, and stript ignominiously bare of the symbols and ensigns of his usurped supremacy; when the multiplied forms of idolatry and will-worship in all lands shall fall like stricken and lifeless corpses to the ground, only to be gathered up and thrown, a loathsome mass of corruption, into the abyss of Tophet, as fuel for the devouring fire; when the "pure and undefiled religion" of the Son of God shall pervade all realms and sanctify all people, and when the splendours of the millennial era of purity and peace shall cast the glories of all foregoing time into complete and perpetual eclipse.

But further, I would ask whether this apathy results from a want of confidence in your agents? Do you regard them as deficient in talent, devotedness, or piety, and therefore as possessing feeble claim on your generous and hearty support? In bearing my humble testimony to their worth, permit me to say, that, generally speaking, there exists among them a combination of gifts and graces happily adapted to the diversified requirements of their allotted fields of labours. But not to dwell specifically upon the varied endowments of the brethren, let it suffice to observe that some among them take first rank as translators of the scriptures and preachers in the native tongue. With respect to the former department of labour, it is a remarkable fact that our mission has never wanted able and gifted men to transfuse the lively oracles of God into the various dialects of Hindustan. Not to mention the Urdu, Sanscrit, and other versions, the unrivalled translation of the whole bible into Bengali, a language spoken by at least twenty-five millions of people, is a proud and lasting memorial of the extensive acquirements and profound erudition of the agents of this Society. In various other ways, they have rendered valuable contributions to the Christian vernacular literature of the country. The multiplication of such men to an extent at all proportionate to the demand would greatly accelerate the period of India's evangelization.

It may be replied that I plead for too much, and that the grand desideratum is an indigenous ministry. I answer, yes; India

must ultimately be evangelized through the instrumentality of her own sons, but in order to secure a large and effective corps of native evangelists, you must first provide a large and effective European staff. To compass this all-important object, ampler pecuniary means must be placed at the disposal of our committee. Nor is this at all beyond the range of possibility. To those who have compared the receipts of the foreign mission with the financial condition of our churches, it will be painfully obvious that our denomination has fallen far short of the attainable standard of Christian liberality. Is it not for a lamentation and a shame, and here I quote from official documents, that the amount realized for 1836 in thirty-one counties of England did not afford more than an average of one-third of a penny per week for each member, whilst hundreds of our churches contributed nothing whatsoever. That in 1840 nearly three hundred baptist churches made no collections, and these by no means the least wealthy in their respective localities, and that in 1849, if we distribute the general income of the Society realized in England among the several English churches, whose numbers are given in the Baptist Manual for that year we have an average of about a half-penny per week for each member. But there are about four hundred churches whose numbers are not reported so that the average would be less than even this insignificant fraction. Alas! and is this the gauge and measurement of the interest taken by the baptist churches of Britain in the great work of evangelizing the nations? Is this the maximum of their sanctified benevolence? Is this the very summit and climax of their Christian philanthropy? Ah! here comes a question of intense and thrilling moment. Are the churches of the Redeemer in this land unable or unwilling to obey his parting injunction, "Go ye into all the world, and preach the gospel to every creature?" Are they unable? Then how unutterably pitiable is their lot! In such a case, well may our chapels be hung round with mourning, and our members gird themselves in sackcloth, inasmuch as Christ has given a commission which they cannot execute, enjoined a duty which they cannot fulfil, imposed an obligation which they cannot discharge.

Such a supposition, however, cannot for a moment be entertained. We must utterly repudiate the idea, that Christ could thus stultify himself and bring discredit upon his cause. Having issued his commands to his disciples, who can question that he has also vouchsafed the requisite ability for their adequate performance? Not a doubt can exist that if every evangelic church in Christendom and believers in all lands were to arise, in a spirit of faithfulness to the strenuous discharge of their high delegated functions, they would

find themselves possessed of abundant resources for transmitting, at no distant period, the blessings of salvation to the uttermost ends of the earth. The ability being admitted, there presses upon us the second inquiry, and, alarming alternative! Are we unwilling to obey the gracious behest of our ascending Lord involving as it does the everlasting welfare of myriads of our benighted fellow creatures? Saved ourselves, and with the means of salvation at our command, shall we not come to the rescue of the perishing in distant climes? Are we not then fearfully implicated in the ruin of the heathen, and shall not their blood be required at our hands? "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not. Doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render unto every man according to his works?"

But, not to dwell upon this subject, I do not trespass an inch beyond the bounds of propriety and reason when I say, that our denomination has not yet put forth its strength nor exhausted all its appliances for good. Stores of wealth yet lie buried, and latent energies there are, which, if developed, would go far not only to furnish the required complement of men for existing necessitous spheres, but to equip and sustain fresh forces who should carry the battles of the cross into other parts of the enemy's dominions. Whilst some may speak too largely of the pecuniary capabilities of our body, it surely is no exaggeration to affirm that, seeing that the income of our Society is in the main made up of such paltry dribblets, a little well-directed effort would soon raise its receipts to £40,000 per annum.

The universal adoption of the plan of weekly or monthly subscriptions from every member of our churches would tend to aggrandize our foreign mission fund far beyond all that has hitherto been realized. In this advanced age of the world it is a reproach that our great missionary institute should be at all dependent for support upon such contingencies as legacies or donations, or upon the fitful spasmodic efforts at our annual meetings, when a drenching rain or some untoward event may prevent the attendance of the people and damage the collection. What we require is sustained and continuous effort on the part of each member, according to his ability, and with due regard to other objects, *throughout the entire year*. In this the noblest of all enterprises, our zeal should be uniform and unintermitting, resembling that sacred fire—the primitive object of oriental worship—which, day after day and month after month, glowed with unabated effulgence in the ancient cavern-temples of Mithra. In those subterranean shrines, this deified em-

blem of celestial purity was never suffered to be extinguished, nor even to shine with feeble and tremulous lustre, but "continually ascended in a pure bright pyramid of flame, and was fed with the richest gums, the most fragrant oils, and the costliest perfumes of the East."

This indifference to foreign claims has been, and may yet be, attended with disastrous results. It is an established principle of the divine government, "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, and it tendeth to poverty." This principle would appear to have been most strikingly verified in the recent experience of our mission. About two years ago, official letters were despatched by the secretaries to your agents abroad, urging the necessity of immediate retrenchment. From that period may be dated the losses which with unexampled rapidity have come upon the Society in the death of devoted and talented missionaries. The churches "withheld more than was meet," and the accomplished Davies fell "amid the greatness of his way." The star of Ceylon set prematurely in its Eastern horizon. And then his noble-hearted colleague, Dawson, is repeatedly smitten, until compelled to undertake a voyage homeward, when lo! amid the hurricanes that sweep the seas, the fated vessel founders, and passengers and crew now lie entombed amid the catacombs of the deep. The churches "withheld more than was meet," and calamity after calamity befell our West African Mission, until not a single European missionary was left to superintend operations. The gifted Merrick was snatched away amid the flush and pride of his career; and now Newbegin is numbered with the dead; whilst other devoted men have been removed from the consecrated scenes of their earthly toil, with none to catch their falling mantles and carry on their labours. Surely in these distressful visitations our churches should bear a cry, deep and prolonged, ringing in their ears, giving them no rest day or night, until they arouse their slumbering energies, and repair the breaches that have been made in our thinned and shattered ranks. Oh! is there not great cause for humiliation before God on account of our present and past shortcomings and neglects? What a joyful event would it be, and how would it augur well for the future prosperity of our mission, if, as has been elsewhere recommended, all our churches would, with united assent, set apart a day for the confession of these our sins, and the imploring of the divine forgiveness and favour! What showers of blessing might we not expect, if all our members were deeply impressed with a sense of their demerit, until, under the smitings of a genuine contrition, every closet became a "Bochim," and every sanctuary a place of tears, and one

and all, before the footstool of the divine mercy, renewed the covenant of the venerable fathers and founders of our mission: "We have solemnly bound ourselves to God and one another, to strain every nerve in the good work." Then, oh! then, would our pastors at home go forth to their several spheres, quickened by the impulses of a renovated life; and then, too, would your missionaries abroad, with their forces recruited, and their spirits refreshed, rapidly bear the standard of the cross over the embattled plains of heathendom, until the universal conquest be achieved, and the triumphant shout be raised over the routed armies of the aliens, "Alleluia! the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Making, however, still further reference to that great principle which I am anxious to press upon your consideration, I do unhesitatingly aver, on the authority of the word of God, that to *impoverish the mission*, is the sure way, both temporally and spiritually, to *impoverish yourselves*. This divinely-enunciated maxim holds good in respect alike of churches and individuals. To the carnally-minded it may appear an unsolvable enigma, that in the very act of giving to the Saviour's cause, the means of giving will be increased. But to him who relies implicitly on the divine testimony, it is matter of blessed experience, that the conscientious discharge of prescribed duty is ever attended by the rich outmeasuring supplies of the divine bounty and grace. That humble believer, who, from a sincere desire for the spread of the Redeemer's glory, contributes from his scanty pittance to the support of missionaries among the heathen, shall find that he is not a loser but a gainer by the deed. The barrel of meal shall not fail, and the oil in the cruse shall not diminish, but both shall be mysteriously multiplied, so long as relief be extended to the famishing in distant lands. And thus it will be in respect of churches. The more a missionary spirit is cultivated and cherished by any community, the more will Christianity thrive and flourish within and around it. The expansion of your sympathies to the destitute abroad, will infallibly be followed by the enlargement of your boundaries at home. It is a law of the spiritual world, that the "spiritual life recruits its own energies just in proportion as it expends them upon others—enlarges itself by just so much as it gives." And one reason why we lack the necessary funds for foreign purposes, is that this great scriptural truth does not abide as a living conviction in the hearts of our people.

Not long ago, I read a truly startling account of an anti-mission baptist church in some part of America. It was stated that the oldest

and ablest preacher acknowledged to a brother minister in a personal argument, "that he did not think he had been instrumental in turning one sinner to God." The other replied, "What! you have been preaching well nigh fifty years, and are not aware that you have been instrumental in the salvation of a single soul?" "No," said the grey-headed anti-mission preacher, "I do not think I have." Alas! what a mournful and heart-rending confession, and how corroborative of the truth of holy writ, that it is only "he that watereth others, that shall himself also be watered." Set in contrast with this the case of a church in Oxfordshire, which I visited last year on behalf of the mission. Through the blessing of God upon our efforts, several members were incited to greater activity on behalf of the heathen; and the result has told most favourably on the advancement of the cause of Christ among themselves. So soon as they increased their exertions to send the gospel abroad, down came the blessing at home; a most cheering revival commenced, and many in the neighbourhood began to inquire the way to Zion with their faces thitherward. From the two instances I have cited, you have a thorough illustration of this principle of the divine economy, and which is as fixed and immutable as any law in the natural world.*

If we fail in the fulfilment of commanded duty with regard to the conversion of the world, God will not smile upon us—he will verily abandon us, and upon all our projects there will descend the withering blight and mildew of his curse. No other enterprise will prosper. Your local societies will languish or die, and our members, instead of growing like the palm, and flourishing like the cedar in Lebanon, will become as the trees of the forest when scathed by heaven's lightnings—dry, sapless, and shrivelled trunks, without foliage and fruit.

Let us remember that in subserving the mission cause we are identified with all that is sublime in the character of God, and with all that is solemn in the destinies of man. And though we may not be able to engage personally in foreign service, yet, as the result of your self-denying endeavours, the work of mercy may so rapidly progress as that hereafter sanctified multitudes, in this or other worlds, may hail your name with gladness, and whosoever and wheresoever you may fall, it shall be amid the smiles of heaven and the tears of a regenerated people.

* This apathy in the great work of evangelization is exerting a baneful influence upon our English churches, as is evident from our Association statistics, some of which are given in the Baptist Magazine of August. The rate of increase is most lamentably low.

HOME PROCEEDINGS.

Missionary meetings have been held during the month in the counties of Glamorgan and Monmouth, at which the Revs. F. TRESTRAIL, W. LANDELS of Birmingham, and J. JENKINS of Morlaix, have been present on behalf of the Society. A similar series of services has taken place in Cornwall, the local brethren having in this instance the aid of the Revs. N. HAYCROFT of Bristol, and — JARROLD late a missionary in China of our General Baptist brethren. At Brighton the Rev. W. BOWES has advocated the cause of missions in Bond Street Chapel, and at Sevenoaks meetings have been held by Rev. E. CAREY and Mr. UNDERHILL. Our missionary brother, Rev. J. MAKEPEACE, has addressed audiences in Birmingham and in the midland district on missionary topics. His powerful address at Birmingham, we subjoin at the special request of many that heard it, not without hope that its weighty sentiments and powerful appeals may produce the like happy effects on the minds of our readers.

Some important subjects have engaged the attention of the Committee. A special meeting was summoned for the 13th of August, at which the reports of our Deputation respecting Serampore College, together with Mr. MARSHMAN'S correspondence, were fully and at great length considered. The conclusions arrived at have been forwarded to Serampore, and not without the expectation that Mr. MARSHMAN will fully concur in them. So soon as his assent is received, we shall gladly lay them before the constituency of the Society.

In the evening of the same day, a conference was held with four of the brethren who have recently arrived in England from Jamaica, on the state and prospects of the churches in that island. Their statements require the fullest deliberation. It was therefore resolved that they should be requested to put in writing their views, that they might be considered at the next quarterly meeting of the Society, which was fixed for Wednesday, October 15.

For some time the Committee have wished to place the Bahamas mission on a somewhat different plan, the chief feature of which should be the giving the native teachers a full pastoral oversight over the churches they serve, and at the same time afford to those churches an entire liberty of action in carrying forward the interests of Christ's kingdom amongst them. After a lengthened correspondence with the two brethren labouring in the colony of New Providence, and no formidable objection appearing to the course proposed, the Committee have resolved to commit to the senior missionary, the Rev. H. CAPERN, the execution of the plan. As this will release Mr. LITTLEWOOD from his arduous engagements among the out islands, it is further proposed that he should attempt the re-establishment of the mission on the north side of the island of Haiti, which was interrupted in 1846 by the acts of the local government. The church then scattered has lately been re-organized by the settlement there of some members of the Turk's Island mission, and Mr. RYECROFT has strongly appealed to the Committee for aid to place it on a permanent footing. It is hoped by these arrangements to extend the Redeemer's kingdom into parts not yet evangelized, to diminish the cost of the Bahamas mission, and to place on the firm basis of scripture precept and duty the numerous churches it has pleased the great Head of the church to raise on those comparatively infertile and rocky islands. It will be understood that this plan is for the present confined to the colony of New Providence. We trust that the prayers of our friends will be frequent that their

native pastors and churches may walk together blamelessly in all the ordinances and commandments of the Lord.

We are happy to state that our unwearied brother, Mr. ALLEN of Ceylon, will shortly, in God's good providence, receive the aid he has so long besought. The Rev. J. DAVIS and Mrs. DAVIS sailed in the ship Severn, on the 14th of August, for that field of labour.

Our readers will be pleased to know that the widow and three children of the eminent Dr. JUDSON have arrived safely on our shores, after a very long and somewhat perilous passage. Mrs. JUDSON will in a few weeks leave for the United States.

Recent advices from Africa give a favourable account of the health of Mr. and Mrs. SAKER and Mr. WHEELER; the latter had, however, suffered twice from fever, and for some days his life was in danger.

With much anxiety we call the attention of our friends to the state of the funds of the Society. These show a decrease on last year's receipts of about £1000. Their kind efforts are urgently and continually required to sustain our operations, and even to extend them, for at no time were the prospects of success from the display of divine blessing more favourable.

May we again urge a request which we made some time ago, that the Treasurers of our Auxiliaries will remit on account as often as may be convenient. It is surprising what a difference this practice, if generally followed, would make in the financial condition of the Society. It would go far to prevent the necessity of *borrowing*, at least to any great extent, and thus save a considerable sum in interest, which often forms a serious item in the expenditure.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Saker, A.	April, 19, May 21.
		Wheeler, J. A.	May 21.
AMERICA	UTICA	Pickton, T. B.	July 7.
ASIA	AGRA	Williams, R.	May 26.
	CALCUTTA	Thomas, J.	June 2.
	CHITOURA	Smith, J.	May 26.
	COLOMBO	Allen, J.	June 9.
	DACCA	Robinson, W.	May 28, Aug. 14, 1850.
	INTALLY	Pearce, G.	June 2.
	MADRAS	Page, T. C.	June 5.
	SERAMPORE	Bion, R.	May 30.
		Denham, W. H.	May 30.
BAHAMAS	NASSAU	Capern, H.	July 12.
		Laronn, J.	July 11.
BRITTANY	MORLAIX	Jenkins, J.	July 23.
HAITI	JACMEL	Webley, W. H.	June 5 and 24.
JAMAICA	FALMOUTH	Clark, J.	June 14.
	FULLER'S FIELD	Hutchins, M.	July 2.
	KETTERING	Knibb, M.	July 10.
	LUCEA	May, J.	July 10.
	MOUNT ANGUS	Teall, W.	June 17 and 27.
	ST. ANN'S BAY	Millard, B.	June 24.
	SALTER'S HILL	Dendy, W.	July 3.
	SPANISH TOWN	Phillippo, J. M.	July 9.
	STEWART TOWN	Dexter, B. B.	July 10.
TRINIDAD	PORT OF SPAIN	Law, J.	June 27.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

The Ladies' Missionary Working Society, Bloomsbury Chapel, for a case of clothing, for *Rev. J. Allen, Ceylon*;

Miss Blundell, for a parcel of Evangelical Magazines;

The Juvenile Working Association, Myrtle Street Chapel, Liverpool, for a case of clothing and books, for *Rev. W. K. Rycraft, Bahamas*;

The Juvenile Missionary Society, Baptist Church, South Islington, for a box of books, for *Rev. A. Saker, West Africa*.

The Rev. J. Law, of Trinidad, desires gratefully to acknowledge the receipt of a valuable box of clothing, &c., from the Stepney Ladies' Working Society and the Stepney Meeting Juvenile Society.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1851.

£ s. d.	£ s. d.	£ s. d.
ANNUAL COLLECTIONS.		
Bloomsbury Chapel— Meeting to receive Deputation from India	12 11 5	
Juvenile Meetings— Bishopgate Chapel ... Bloomsbury Chapel ... Surrey Chapel	0 17 6 5 7 8 1 17 8	
	8 2 10	
Less expenses	7 2 10	
	1 0 0	
<i>Annual Subscriptions.</i>		
Betts, Rev. H. J. Darkin, Rev. C. Gibbs, S. N., Esq. Rust, Miss, two years...	0 10 6 2 0 0 1 1 0 2 2 0	
<i>Donations.</i>		
Brunior, Miss	5 0 0	
Buxton, Sir E. N., Bart., M.P.	25 0 0	
S. G.	2 0 0	
Stevenson, George, Esq. Young Men's Missionary Association, for Gotooiva School, Ceylon	50 0 0 1 10 0	
<i>Legacies.</i>		
Campion, Mr. Joseph, late of Abington Lodge, Northamptonshire ... Priestley, Mrs., late of Buckingham	19 19 0 245 18 9	
LONDON AND MIDDLESEX AUXILIARIES.		
Bloomsbury Chapel— Juvenile Association, for Haiti School	3 0 0	
Chelsea, Paradise Chapel— Collection	3 10 0	
Contribution	1 1 0	
	4 11 0	
Less expenses ...	0 8 6	
	4 2 6	
Hammersmith, on account	8 2 2	
John Street— Senior Bible Class, for Colombo School	4 10 0	
Spencer Place	5 15 0	
Juvenile Auxiliary, for Schools in India Waterloo Road—	4 2 4	
Evans, Mr. D., A.S. ...	0 10 0	
Ready, Margaret, by do.	0 5 0	
BEDFORDSHIRE.		
Luton— Old Meeting— Contributions, quarterly	4 17 0	
Union Chapel— Contributions (monthly)	41 12 9	
BUCKINGHAMSHIRE.		
Amersham, on account	58 0 0	
Contributions	0 4 0	
Do., Juvenile	0 15 0	
Do., Sunday School Class	0 1 9	
Brickhill, Great— Collection	2 0 5	
Contributions	0 14 0	
Do., Sunday School, for Schools in India	2 1 0	
Misenden, Great— Collections	2 13 8	
Contributions	0 14 5	
Speen— Collections	2 15 2	
Sunday School	0 7 3	
CAMBRIDGESHIRE.		
Chesterton— Contributions, Juvenile	1 15 0	
CORNWALL.		
Redruth— Anon.	1 0 0	
DEVONSHIRE.		
New Passage, near Devonport— Rackett, Mr. Thos., for Haiti Chapel ...	0 5 0	
ESSEX.		
Braintree— Collections	7 0 0	
Contributions	5 3 8	
Earl's Colne— Collection	3 3 6	
Contributions	2 7 6	
Haistead— Contributions	3 0 0	
	20 14 8	
Acknowledged before and expenses	11 16 0	
	8 18 8	
Witham— Thomassin, Geo., Esq.	1 0 0	

		£	s.	d.			£	s.	d.			£	s.	d.
GLOUCESTERSHIRE.														
Woodchester—					Moulton—					Crewkerne—				
Collection	1	0	0		Collections.....	3	5	2		Collection	3	0	0	
Contributions	0	7	0		Contributions	3	14	10		Contribution	0	10	0	
HAMPSHIRE.														
Beaulieu—					Northampton, Grey					Do., Sunday School				
Burt, Rev. J. B., for					Friars' Street	3	11	6						
Intolly.....	5	0	0		Pattishall	3	4	0		Less expenses ...	0	15	2	
KENT.														
Smarden—					Ravensthorpe	5	0	0						
Contributions	1	11	0		Roads—									
LANCASHIRE.														
Liverpool—					Collections.....	3	8	6						
Lister, Rev. J.	1	0	0		Contributions	2	19	6						
Pembroke Chapel—					Proceeds of Tea.....	1	12	0						
Contributions, half					Sulgrave.....	2	1	0						
year.....	80	0	0		Towcester—									
NORTHAMPTONSHIRE.														
Blisworth	8	15	0		Collections.....	7	2	6						
Brington—					Contributions	13	2	9						
Collection	1	15	0		Do., Boys' Bible									
Contributions	0	13	2		Class	0	11	0						
Buckby, Long	7	15	0		Do., Sunday School	0	1	9						
Bugbrook—					Proceeds of Tea	2	10	6						
Collections.....	9	6	5						123	14	6			
Contributions	2	7	8		Lees expenses	8	15	0						
Hackleton—									114	19	6			
Collections.....	7	14	3		Weston, near Towcester—				6	17	7			
Haddon, West—					Collection	0	8	3						
Contribution.....	1	0	0		Woodend—									
Harpole—					Contributions	0	8	3						
Collections.....	3	4			OXFORDSHIRE.									
Contributions	2	15	10		Burford—									
Kingsthorpe	2	9	0		Contributions, by Miss									
Kislingbury	9	16	0		Wall	1	10	0						
Milton	13	18	0		SOMERSETSHIRE.									
WARWICKSHIRE.														
WILTSHIRE.														
YORKSHIRE.														
SCOTLAND.														

CONTRIBUTIONS

For the "West India Cholera Fund," received up to the end of July 1851, continued from the July Herald.

	£	s.	d.
Waltham Abbey	20	0	0
Walworth, Lion Street	10	7	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 by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

TO THE PASTORS OF BAPTIST CHURCHES.

MY DEAR BRETHREN,

I am anxious to obtain your concurrence in a plan which cannot be carried into effect without your aid, but the advantages of which would be obviously great.

You are aware that a large proportion of the income of religious societies is expended in the efforts by which that income is obtained. Many of you have seen and lamented this: some thinking that it was a necessary evil, deplorable indeed, but one which could not be avoided; others believing that more confidence in the voluntary zeal of the Christian public would be repaid by spontaneous local exertions. All however agree that it is sad that a large percentage should be taken off from every donation and every congregational collection, for expenses incurred in obtaining the amount.

Are you prepared, then, dear brethren, to do your part in an attempt to proceed on a more healthy and economical principle? If one society should throw itself upon you, relying on your earnestness and steadfast determination, will you regard that society as peculiarly under your patronage, and entitled to your active help? There are institutions which could not do so perhaps with propriety; but the Baptist Irish Society may hope, I think, for a successful issue of the experiment. I have proposed this course; will you second me? The Committee is at the present moment acting upon this plan, not having now a single agent in the country whose business is to obtain contributions, or advocate the claims of Ireland. We appeal to you, the pastors of the churches, to honour our confidence, yourselves recommending to your flocks a society that has thus committed its interests specially to your care.

The object on behalf of which I address you, entreating you to become its advocates, is one whose claims on the friends of scriptural Christianity at the present time are peculiarly self-

evident. Ireland will assuredly drag down this country to its own wretched level, unless it be raised by the influence of God's remedy for its woes. The gospel in its purity, without any earthly modifications or embellishments, is the divinely appointed specific for all the diseases of the human family. Can you not on this principle, dear brethren, address your own congregations on the urgent necessities of unhappy Ireland, and the way in which those who believe the gospel and trust in the almighty power of him who sends it, should exert themselves for its dissemination, assured that by its instrumentality He "will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent?" This is what I am asking you to do. You know enough of the case to plead for it yourselves. The congregations which many of you serve are poor; but the poor will readily respond to *this* appeal, if you make it; it will commend itself at once to their judgment and their hearts; and their contributions, though small, will be valuable, if they come to us without deductions. Many of you have lamentably slender incomes; but you have sufficient generosity to be willing, nay, desirous notwithstanding, that your friends should render some aid to perishing Ireland. Many of you are pressed with other claims, whose number and urgency make it difficult to bring forward this; but in the present circumstances of our native land, none of them are of greater importance than that for which I am invoking you. How little can any legislative measures do to protect us from spiritual aggression! How necessary is it that the holy scripture should be presented to the attention of all classes of the Irish community as the rule, the only rule, of religious belief and conduct! How imperative is the demand for activity on the part of those on whom have fallen the sackcloth mantles of the faithful witnesses in former days

Ireland is prepared to receive the precious seed: O that it might now be sown broad-cast! A greater readiness to listen to the truth than heretofore is generally perceptible. The influence of the Romish priesthood is diminishing, and its present activity indicates an apprehension that its power is in danger. The tidings which we receive from different parts of the country are cheering. "I am again encouraged," is the language of a minister connected with the Society, whose church, once numerous, has been almost brought to nothing by emigration. Writing a few days ago, he adverts to facts which had taken place since the commencement of August as having revived his spirits. A military officer quartered in his vicinity, a member of a Scotch baptist church, had applied to him to baptize two gentlemen residing in a neighbouring town. He did so: a large assembly was collected, and much of the divine presence was enjoyed. Some friends from Scotland and England were there, who were at once surprised and delighted by the attentive and orderly deportment of the congregation. Other gentlemen have been introduced to him, whom he is expecting to baptize. An intelligent and respectable Roman Catholic has been withheld from a profession of scriptural Christianity for some time, by the opposition of his wife; but recently, by reading the word of God, she also has been brought to a knowledge of the truth!

Another brother, in the south of Ireland, has baptized among others, a young man who has felt it to be his duty to leave the establishment, and of whom he gives this pleasing account:—"Trained for the ministry in the church, he was contemplating and preparing for ordination, when his attention was called to the consideration of certain vulnerable points in the teaching of the prayer book. Engaged as a teacher of the classics in several private families, the period in his college exercises arrived at which he intended to attend upon the divinity lectures, and he felt that some decision must be come to respecting his future course. He determined to give the subjects he would be called upon to teach in the church a thorough examination. The baptismal service, absolution, and other things taught, were soon proscribed. Upon the whole he came to the conclusion that he could not minister at the altars of the established church.

About this time he was carrying on a correspondence with a friend of his, a Puseyite, on the differences between the evangelicals and the tractarians. He found that in defending the former party in their views against baptismal regeneration, his principles were at fault. Admitting infant baptism, his opponent seemed to have the advantage against him. About this time I called at the house where he resided to see a lady who frequently attended our place of worship, when he was introduced to me. He soon began to ask me about our doctrines and practices; my statements interested him. He went to the minister under whom he sat, a pious evangelical clergyman, and asked for arguments that would meet what I had said. Dissatisfied with the reasonings of his pastor he sought further information of me. I recommended him to take his New Testament, to find any passages where baptism was named, and examine them carefully with the question before him: Do any of these passages teach infant baptism? He did so, searching not only his English, but his Greek New Testament. By appointment he met the clergyman again, and after a long discussion he placed an octavo volume in his hand, which was to prove that infant baptism came from heaven. I placed Carson beside the loan of his friend and said, Now that you have come to the writings of men, read the two together. The result of the whole has been that he sought baptism and fellowship, and last sabbath, before a full and highly respectable congregation, he made his public profession of attachment to Christ. His wife was in a delicate state of health, or she would have been baptized with him; in a few weeks I trust she will be able to follow in the footsteps of her husband, and of Him who was baptized in Jordan's flood. The baptism made a deep impression on many of the audience, and I trust it will be the precursor of some others."

A respected pastor in the north of Ireland, reports the baptism of a middle aged female, and her regrets that she had not sooner openly acknowledged herself to be on the Lord's side, and adds: "From what I have heard I have reason to believe that others of whom we hope favourably may soon seek to be united to us in church fellowship. The attendance has somewhat improved on the Lord's day, and a pleasing feature

n the state of the church is an increased desire to support the gospel amongst them. I have preached in various parts of the county during the past week to attentive congregations."

In the west, one of our brethren having been visiting a part of the country in which he had been accustomed to itinerate, refers to indications that the seed sown in some comparatively obscure places had not been lost, and mentioning a place to which he went about four miles up the east side of a mountain, adds, "Here I baptized Mrs. A., a respectable woman of seventy-two years of age. Her daughter, Mrs. C., who lives at the west side of the mountain, had fever last winter, when I saw Mrs. A., and she then expressed an earnest desire to be baptized. Some time afterwards she became dangerously ill, during which time she felt very sorry that she had not obeyed the Lord Jesus Christ in that ordinance. When I went to see her on Tuesday last, she was exceeding glad to see me. I do not ever remember to have seen any person so anxious to obey a divine command as she was; not that she put that or any other ordinance in the place of Christ, but she regretted very much having neglected it. Her grandson, a young man of nineteen years of age, expressed a desire to be baptized with her. I liked his spirit and conversation, but as I was not aware of his desire previously, I advised him to give himself to prayer and searching the holy scriptures. until that day four weeks, when I hoped to talk with him again on the subject."

The financial state of the society, though it requires determined and persevering exertion, is by no means hopeless. £1828 was a large debt with which to begin the year in April; but God has not been unmindful of this;

he has inclined some of his agents to contribute to its liquidation, and we know that his Spirit has access to the hearts of others, who are able to render effective aid. Twelve hundred pounds have come into the treasury; and we have not yet received anything from some affluent members of the denomination, who have not been accustomed to stand aloof in emergencies and leave the work to be performed by others. Follow up, dear brethren, what some of our fellow helpers to the truth have munificently begun; and your combined exertions will suffice to relieve the society from those embarrassments by which it has for some years been impeded, and which have at times almost disheartened its warmest friends. There are wealthy baptists who have not yet forwarded donations, on whom your influence may be brought to bear advantageously; and there are the masses, before whom the subject cannot be fairly brought, excepting by your agency. Remember that it is not for anything strange or new that your interposition is requested, but for your own Baptist Irish Society. Try then if you cannot obtain a collection for Ireland this month; or, if not, next month; or, at least some month before the end of the year. Try, at least for once, what will be the effect of your pleading the cause yourselves, before your people who know you, and who will not regard your ardour as official. Try if you cannot send me a list of new subscribers; for there is a crisis in the spiritual state of Ireland which calls for new conscripts to come "to the help of the Lord—to the help of the Lord against the mighty."

I beg to subscribe myself, dear brethren,

Your affectionate fellow labourer,

WILLIAM GROSER.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Banbridge, Ireland, Quarterly Subscription from Baptist Church		4	0 0
Beverley, Mr. A. Atkinson	0	5	0
Small sums	1	1	6
		1	6 6
Bishop Burton, Miss Sedgewick	1	0	0
Miss Rose	0	10	0
Mr. Sample	0	10	0
Small sums	0	7	6
		2	0 0
Bridlington, Mrs. Bailby	0	5	0
Mrs. Edwards	0	5	0
Mr. W. Forth	0	5	0
Small sums	1	1	6
Collection	0	1	½
		2	5 7½

Contributions continued.

	£	s.	d.
Bury St. Edmunds, by Rev. C. Elven, Moiety of Juvenile Association	6	17	6
Driffeld, Mr. Angas	0	10	0
Mr. Henry Angas	0	5	0
Miss Drinkrow	0	5	0
Mr. G. Whiting	0	5	0
Small sums	0	3	6
Collection]	0	12	6
	2	1	0
Ford, near Aylesbury, Mr. W. Humphrey	1	0	0
Greenwich, Lewisham Road Chapel, Collected by Miss Baker	1	12	0
Hackney, Miss Louisa Vines, <i>Donation</i>	1	10	0
Hammersmith, Miss Otridge, by Rev. J. Leechman, <i>Donation</i>	20	0	0
Hull, Messrs. J. and J. H. Hill	1	1	0
Mr. Barnby	0	10	0
Mr. Carhill	0	10	0
Mr. Green	0	10	0
Mr. G. Greenwood	0	10	0
Mr. Raynor	0	10	0
Mr. Sykes	0	10	0
Mrs. Forth	0	5	0
Mr. G. Greenwood, junior	0	5	0
Mrs. Hopper	0	5	0
Mr. Simonson	0	5	0
Mr. G. Viccars	0	5	0
Mr. L. West	0	5	0
Small sums'	0	12	0
Collection at George Street	1	16	8
Collection at Salthouse Lane	0	13	4 ⁸
	8	13	0
King's Stanley, Mrs. P. King	1	0	0
Miss King	1	0	0
Miss E. King	0	5	0
Miss H. King	0	5	0
Mrs. Alder	0	5	0
Mr. Heaven	0	5	0
Miss Hoare (two years)	0	10	0 ⁸
Mr. T. Phipps	0	5	0
	3	15	0
Malton, Small sums	0	6	0
Redruth, Collection by Rev. E. Merriman	1	12	6
Scarborough, Mr. W. Rowntree	1	0	0
Mr. J. Tyndale	1	0	0
Mr. R. Tyndale	1	0	0
Miss Tyndale	1	0	0
Mr. Barry	0	10	0
Mr. Bottomley	0	10	0
Mrs. Clark	0	10	0
Mr. Hill	0	10	0
Mr. Priestman	0	10	0
Mr. E. O. Tyndale	0	10	0
Mr. Weldon	0	10	0
Mr. Petch	0	7	6
Mrs. Caton	0	5	0
Mr. White	0	5	0
Small sums	0	9	6
Collection	3	4	3
	12	1	3
Sheepshead, Mr. B. Christian (two years)	2	2	0
Mr. Joseph Christian	1	0	0
Mr. Joseph Stubbs	1	0	0
	4	2	0
York, Mr. S. Tuke	1	0	0
Mr. J. Allen	0	10	0
Mr. J. Rowntree	0	10	0
Mr. D. J. Spence	0	10	0
Mr. J. Meek	0	5	0
	2	15	0

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLAOTT,
4, Compton Street East, Brunswick Square.

BAPTIST MAGAZINE.

 OCTOBER, 1851.

MEMOIR OF THE LATE REV. EDWARD BICKERSTETH.

THE late Rector of Watton was so extensively known and so generally esteemed, that though he followed not with us but was very strongly attached to the state church of which he was a minister, we cannot think that a sketch of his life will be unacceptable to any of our readers. We are enabled to furnish it by the recent appearance of two volumes comprising a memoir by his son-in-law, the Rev. T. R. Birks, Rector of Kelsall, a man of kindred spirit. Depending on this publication for facts—facts at which we may look of course from our own point of vision—we shall endeavour to give a fair and faithful notice of one from whom in many respects we differed greatly, but who was, we doubt not, according to the light which he possessed, a sincere and laborious servant of the best of masters.

Mr. Bickersteth was one of the few men of our times who have received ordination from episcopal hands with-

out passing through a college course. In this he resembled Thomas Scott, the commentator, and Thomas Hartwell Horne, the author of the valuable Introduction to the Holy Scriptures, and added one to the number of those useful men who have shown that eminence is not confined to students who have acquired their knowledge in academic bowers. His training was of a more practical character than that usually given in universities; and this gave rise to much that distinguished his career. He was born in Westmoreland, March 19, 1786. In early life his mother's advice was, "Be sure, Edward, you never eat the bread of idleness." Habits of industry, formed at home, were cherished by his entrance into the Dead Letter Office, in London, when he was but fourteen years of age. Five years afterwards he obtained employment in the office of an attorney, and added to his inadequate income by spending his even-

ings in writing. Subsequently, being articulated to this gentlemen, he left the post office after six years' service. In his new situation he became acquainted with Mr. Thomas Bignold of Norwich, whose sister he afterwards married, and with whom he entered into partnership. While he resided at Norwich, he was not only diligent in secular business, but active in sabbath school labours, and in the formation of societies of a benevolent and religious character. Among these was one in aid of the Church Missionary Society, respecting which he exclaimed in a party of friends, when one and another were vacillating, "Well, a Church Missionary Association there shall be in Norwich, if I stand alone on the Castle Hill to proclaim it, and my wife be secretary."

The venerable secretary of the parent society, the Rev. Josiah Pratt, having known Mr. Bickersteth many years, and watched his early labours in Spitalfields, witnessed with deep interest his zeal and energy in the establishment of the Norwich association. Just such an assistant he felt to be desirable in conducting the business of the society in London, and in 1815 he proposed to him that he should quit his present profession, seek ordination from the bishop of Norwich, come up to London to assist him in the ministry and in the work of the society, reside in the missionary house, and superintend the missionaries there. Mr. Bickersteth's professional income was about £800 per annum; but he had long had desires for ministerial occupation, and he thought it not improbable that through the influence of Mr. J. J. Gurney, the well known Quaker, with whom he had been associated in some of his labours, or of another gentlemen in the neighbourhood, the bishop might be induced to ordain him. After some hesitation and delay,

the episcopal sanction was obtained. He passed through an examination to the perfect satisfaction of the examiner. Writing to his parents on the occasion, he says, "I stated some of the great doctrines of the bible, translated the Greek Testament, Grotius, and a Latin article, and wrote a Latin and also an English theme."

Having been ordained "a deacon," by the bishop of Norwich, and "a priest" by the bishop of Gloucester, Mr. Bickersteth preached a few times, and then commenced his official services to the Church Missionary Society with a voyage to Africa. Many circumstances had rendered a deputation from the society to Sierra Leone imperative, and Mr. Bickersteth was sent with instructions to converse privately with all connected with the mission, and if he judged it requisite, to assemble them together, to gain their united opinion on points of importance, to gain all the information he could from heathen chiefs, and from any credible persons in the colony. He was to ascertain the character of the missionaries, their manner of conducting the mission, the influence they exercised, the character of the schools, the number of schoolmasters required in the colony, the eligibility of various posts as missionary stations, and several other points connected with the spiritual and temporal welfare of the mission. In performing this service he acquired much information which assisted him greatly in his subsequent efforts to arouse British Christians to a sense of the urgent necessities of the heathen world. For fifteen years after his return, missionary journeys formed a main feature of his life, and were one of his most important spheres of usefulness. "He was not a finished orator," says Mr. Birks, "his action in speaking was never studied, and there was a peculiarity about his voice which

gave some who heard him for the first time the impression that he was hastening into a decline; but there was an earnestness in every word, tone, and gesture, a holy simplicity, and a beaming love, which, combined with much practical judgment, and a ready tact in bringing forward those topics most likely to touch the hearts of his hearers, conspired to make him one of the most successful of missionary advocates."

When he was not travelling for the society, Mr. Bickersteth's time was occupied with weighty duties at the missionary house, at the head of which he and Mrs. Bickersteth were now placed. The students there were under his care, and boarded at his table, and he had to assist Mr. Pratt in the general management of the society's affairs. In 1820, however, he removed with his family and the missionary students to Barnsbury Park, Islington, where he resided above ten years. Four years after this, Mr. Pratt withdrew from the secretaryship of the society, and its direction was thereby thrown more on Mr. Bickersteth. He subsequently became Mr. Pratt's successor also at Wheeler Chapel, Spitalfields, at which he had previously been afternoon lecturer. Yet, amidst all these engagements, he found opportunity to compose a variety of treatises, to which the publicity of his position gave an extensive circulation. They were a source of emolument, and this appears to have stimulated him to great exertion. "His works had so rapid a sale," we are told, "that they afforded him real assistance in the support of his family." Among these was "The Christian Hearer," which ran through several editions, and did much to produce that general withdrawal of evangelical church people from occasional worship with dissenters which took place about twenty years ago.

Before that time, in many places where the parish minister was not evangelical, it had been common for pious adherents of the establishment to embrace opportunities to hear in dissenting meeting-houses truths, the presentation of which to their minds they found to be beneficial, but which they could not hear from the clergy of their vicinity. Mr. Bickersteth seems to have always doubted the propriety of this, and he laid down principles in his "Christian Hearer," which greatly discouraged the leaving, on any account, of one's own parish church. This publication was lamentably influential. There is no sentence in these volumes which has afforded us greater pleasure than that on the last leaf which says, "The Christian Hearer is not at present in print."

Soon after the appearance of this work, occurrences took place which led to Mr. Bickersteth's retirement from the secretaryship, and removal from London. There were differences of opinion on some practical points between him and a majority of the committee which greatly affected his comfort. At this juncture he was offered the living of Watton, a pleasant village five miles from Hertford, and twenty-six from London. In its retirement he enjoyed, from the year 1830 to the end of his life, opportunities for reading and writing which afforded a pleasing contrast to the scenes of activity to which he had been accustomed. Here he edited many valuable books, and produced works of his own of different degrees of excellence. Hither, however, his fear of dissent and radicalism followed him, and affected his views both of passing events and of the prophetic writings. Yet there is something exceedingly delightful in the description given by his biographer of Mr. Bickersteth's private life at Watton. It is so interesting and instructive

that, at the risk of extending the article unduly, we are impelled to present it to our readers entire:—

“When he first removed to Watton, the youngest of his six children was a few weeks old, and the eldest only about ten years of age. But at the time of his illness, the lapse of more than eleven years had made a great change in his domestic circle. All his children had now been united, for four or five years, under his own roof. His three eldest received mainly, and the others exclusively, a home education. They had, most of them, reached an age in which they could appreciate their father's position in the church, and sympathize in his public labours. They were able now, more than in earlier years, to delight in the overflowing love which marked his character as a parent, and by reflecting it from one to another, to multiply and diffuse its happy influence. His own incessant activity gave its tone to the whole family. It was a little hive of busy, happy workers. To get good, and to do good, was the double charge impressed constantly on his children, as the great rule and object of a Christian life; and as they rose successively into the knowledge and enjoyment of the gospel their father proclaimed and practised, they were taught that it was their highest privilege to help in diffusing its blessedness to others.

“The notes of Mr. Bickersteth to his children, in the previous chapters, illustrate his general principle in their education. Religion was never exhibited to them as a system of arbitrary restraint, or as contracting for them a wider circle of pleasures, in which the children of worldly parents would be permitted to engage. They were taught to regard it as a system of privilege, a constant fountain of domestic joy and mutual love. Their father carefully excluded them, it is true,

from worldly society. Novels were practically prohibited; and vain and idle words in songs, even when they might happen to intrude in music-lessons, met his instant and decided disapprobation. He objected to dancing, and the ball-room was, of course, entirely prohibited. But the home-circle was so happy—life was so rich with varied interest,—that his children were little tempted to desire amusements, of which they felt no need, and which were habitually associated, in their minds, with the ideas of unhealthy dissipation, waste of time, and extreme spiritual danger. When they heard other Christian parents speak of the difficulty they found, in restraining their children from worldly pleasures, they learned how great was their debt to the wise and tender love of their own father, which had left them no excuse for craving those dangerous amusements, by providing them with a rich variety of home enjoyments. He spared no expense in their education, provided them lessons, in music and drawing, from the best masters, supplied them liberally with books, and encouraged them in their own voluntary studies. He allowed his children, as indeed he pursued himself, a wide range of reading. His large library was well stored, not only with a very great number of theological writings, in which it was rivalled by few private collections, but with works of history, science, and general literature. He cared little himself for works of imagination; but, whenever there was nothing plainly objectionable in their tendency, he rejoiced to procure them for his children. There was a free liberality in all his gifts, which made them doubly welcome. Filial piety had eminently marked his early days, and God gave him, as in recompence, a large measure of parental wisdom, and an unusual share of domestic happi-

ness. His authority, it is true, was so gentle, that the father seemed almost merged in the companion, but his will was ever felt to be a spontaneous law to the whole household.

“When his children, by the blessing of God, had learned to prize the truth, which was so powerfully commended to them by his daily instructions and example, this discipline of love produced its natural effect on their minds. It became their highest pleasure to help on his work—the Master’s work, as he loved to call it. This was his own great object, which carried him cheerfully through every little sacrifice. ‘I don’t much like leaving home,’ he would say often before a journey, ‘but it is for the Master.’ ‘You are overworking yourself,’ was the not unusual remonstrance of Mrs. Bickersteth, or of his children. ‘It is all the Master’s work, my love,’ would be his reply. In this blessed work he delighted to have his children for helpers and companions. They were early accustomed to take part in the Sunday school, and to visit the cottages of the poor. When they grew older, he delighted to employ them in the village, and used playfully to call them his curates. ‘I am going into the village, can I do anything for you, Papa?’ was a frequent inquiry. ‘Yes, my love, all the good thou canst,’ would be his answer, whenever there was no special commission. If any good was done, they were cheered by his full and ready sympathy; if any perplexities arose in their part of the parish work, his wise counsel was always at hand. At home he found them frequent employment, in copying important letters, translating passages for quotation, preparing indexes, and other tasks of a similar kind. Much of the work thus provided for them was very interesting in itself; and the rest, which might have been rather irksome in its own nature, was

so gratefully acknowledged, that the little self-denial was found, in the result, to yield them one of the purest and deepest pleasures. At such times it was their privilege to sit with him in his quiet study, to watch his busy progress, to hear the ejaculations often gently breathed for divine help, as matters of weighty importance came before him; and to feel that, by taking some of the more mechanical parts of his work, they were helping to redeem his precious time for more abundant labours in the cause of Christ. He contrived to find some use for almost everything they might have learned in the school-room, in connexion with his own work; so that, although he took very little part in the direct superintendence of their studies, all was instinctively connected with him in their thoughts, and seemed to draw them closer and closer to him.

“From an early age his children were permitted to share all the various church-interests which daily clustered around him. He made them his intimate companions in all his labours for promoting the Redeemer’s kingdom. His fears as to the dangers which threatened the church of Christ; his perplexities as to his own course on particular occasions that might arise; his impressions on the character of public men, or the tendency of public measures, in church or state—all were discussed freely in the family circle, and the youngest were not forbidden to mingle in the conversation. A conviction was thus silently formed in their minds, that everything which interested their father, since it affected the cause of the Saviour, ought to be also of deep interest to themselves. Every morning, before breakfast was ended, or a little later, the post came in, usually with a large variety of letters. Unless the contents required privacy, the various intelligence from every part of

the kingdom, and often from distant lands, became the subject of conversation to the whole family. It was his constant practice to walk before dinner; and he would then often discuss with his wife, and children, or Christian inmates and visitors, the duties which the morning's post had brought upon him; and would sometimes leave the table at dinner, when the conversation turned on the same subjects, to fetch the answers he had written. It was his own principle, through life, to have for his main object the glory of God in the salvation of men. This he sought also to impress in every way on their minds. A great work was to be done; and each one, according to their ability, was to take a part in it. Self-denial was to be expected as a needful means; but the end was glorious, and worthy of every sacrifice. Life, they were thus taught to feel, was solemn and earnest, full of interest, full of hope; and though beset with many dangers, and exposed to many trials, full also to a Christian of the richest blessings. A variety of quiet amusements were at hand, to fill up every hour not occupied with active and pressing duties; and the only complaint often heard at the rectory, was that the day was not long enough for its numerous and interesting occupations.

"For many years of his life, Mr. Bickersteth was a very early riser, and two or three of his most popular works were composed in these morning hours, before the business of a laborious day began. At Watton, latterly, he rose between six and seven, and then took a cold bath, which he found very beneficial to his health; and in winter he would often break the ice with his own hands in severe weather, rather than omit the practice. After a short time spent in private in his study, he retired to a private walk in a field above the rectory, where he used to continue his

morning devotions. Not far from one end of this private walk there were two or three cottages, and unknown to himself, his voice was sometimes overheard by the simple cottagers, as he poured out his earnest supplications before God. He was accustomed for years to meet his children a quarter of an hour before breakfast, to hear them repeat a few verses of scripture. When they grew older, he encouraged them to learn larger portions of it, and to repeat them to him. The book of Revelation, and several of the epistles, were thus committed to memory. He had a great desire to read the Old Testament in Hebrew, and made several attempts before breakfast with his eldest daughter; but his occupations never allowed him to give a reasonable time to such a pursuit, especially as he had no special readiness for the acquisition of a language; but all the time spent with him in private by his children was so delightful, that these Hebrew lessons are still looked back upon with peculiar pleasure.

"He always laid great stress on punctuality. At eight o'clock the bell rang for breakfast, which was ever at Watton Rectory a time of social enjoyment. Even when his children were young, he never consented to the rule that they should be forbidden to speak at table; it was his chief opportunity of intercourse with them. Thus the habit was early formed of regarding meal-times chiefly as happy seasons for the interchange of thought, and the cultivation of domestic sympathy. At half-past eight the bell rang again for prayers, and he was very careful that every member of the household should be present, or at least that no light cause should be held to justify their absence. A hymn was sung, accompanied with the harp or piano, or occasionally with both instruments. Though gifted himself neither with a good

voice nor a very correct ear, he took peculiar delight in this part of worship, which was so congenial to his thankful spirit; and though his own share in it might have little attraction to a mere lover of musical harmony, he might be said with truth to 'make melody in his heart to the Lord.' His expositions were simple, earnest, homely, full of life and power. Most of them latterly were taken down each day, by one or other of his children; and those on St. John's and St. Jude's Epistles, after being revised by himself, have been published with the title of 'Family Expositions.' In his prayers it was his custom to introduce the mention of each passing circumstance of domestic interest. No servant left or joined the family—no one set out on a journey, or returned from it, was laid aside with sickness or recovered, without a separate petition or thanksgiving in these morning devotions of the household.

"After prayers he returned to his study; and three or four hours were busily employed, first of all, in looking over and answering the day's letters, or the arrears of correspondence during his journeys; and then, if time allowed, in carrying on whatever work he might be preparing for publication. About an hour before dinner he summoned his family for a walk. He found this regular exercise necessary for his health, and insisted on its importance, with his children and others, as a real economy of time, and that it should not be a continuation of study in the open air, but a thorough relaxation. At one time he rode frequently on horseback before breakfast with one or other of his children, and in this case he expected a hymn to be repeated to him in the course of their ride. Such times of solitary intercourse were precious seasons for gaining spiritual counsel. He would listen tenderly to

every doubt and anxiety, and could enter thoroughly into every statement of spiritual conflict. 'I have felt just the same,' he would affectionately answer, 'I too have known the summer and winter of the soul.'

"After dinner a few minutes were given to free, hearty conversation by the fireside, and then a little time in his study to lighter reading, or letters of less importance. He then went down, usually about four o'clock, to the schools, or the sick poor in the village, or took the afternoon cottage-lectures, when he had no curate. An early tea, about six or seven, was followed on Wednesday by a lecture in the school-room, on Saturday by a weekly prayer-meeting, and on the other evenings, by study or composition. A strip of paper was fastened on his desk, with notes of the work he had to do; and thus, amidst the great diversity of his engagements, it was very rarely that anything was forgotten. He read with great rapidity. In general he had some special object in view in the books he took up; and he would run his eye rapidly through many volumes, passing over all that did not interest him, and fixing his attention on all those parts which gave him the information of which he was in quest. It was probably this habit of rapid selection which made him dislike being read to by others; and even in times of illness he always preferred to have a book in his own hands. A quiet study was found by him essential to his progress in his work, and access to it in working hours was a privilege very carefully limited. In this he owed very much, as he used often to say, to his beloved wife, who took his share, as well as her own, of little household interruptions, that he might be left entirely free for his more important employments. The day closed with family worship, and a few minutes of

pleasant social conversation. He was an advocate for early hours of retirement. At ten o'clock the little party, however fascinating the subject of conversation, [was invariably broken up, and any recusants had a lighted candle put into their hands.

"Next to his glowing love and untiring diligence, consistency was the most prominent feature in Mr. Bickersteth's domestic character. He was just the same in his own family as he appeared to be abroad. It is the testimony of his children, in looking back upon all the past, while they would not dare to claim for so beloved a parent an exemption from all human frailty, —that they remember no instance in which he led them in a course inconsistent with the truths he ever inculcated on them. In any little social perplexities that might arise, they often observed how quickly he cut the knot, by pointing out the law of Christian duty, and then following it, undisturbed by the fear of man's displeasure. In his arrangements for their welfare, it was always evident that their soul's prosperity was viewed as the main object. His whole life was a commentary to them on those words of the Lord—'Seek first the kingdom of God, and his righteousness.' It was this fact, perhaps even more than all his direct instructions, which made an uneffaceable impression on their minds. They could not help feeling that their father viewed the things of God—closet duties, the means of grace, the growth of true religion in the heart—as the things of chief importance. The impression thus made, as it was never weakened by practical inconsist-

ency, gathered strength from year to year, till his last hours put their seal upon it, and gave it a still more sacred character."

The natural kindness of Mr. Bickersteth's heart, and the tendency of divine grace to produce love to all who belong to the Saviour, were developed increasingly in him during his last years. He did not renounce his strong predilections for an established church, or cease to delight in the episcopalian community; but he cultivated acquaintance with pious dissenters, and talked and wrote much in favour of Christian union. While the Maynooth Bill was in progress he was deeply impressed with the importance of two objects, we are told, "the closer union of true Christians, and direct labours in spreading truth among the Roman Catholics in Ireland."

He took an active part in the formation of the Evangelical Alliance, and derived much pleasure from the intercourse to which it introduced him. "Order and discipline," he wrote to his son, "are very good, as means to an end, but not to be pressed, so as to destroy the end itself, the salvation of our hearers. Show a loving spirit in everything to dissenters who love the Lord, and a forbearing spirit to others, and all will work well in the end." At length, on the 28th of February, 1850, he closed his eyes finally on all terrestrial objects, after a month's illness, during which his faith, his love, and his humility, were displayed in words and deeds adapted to soothe his affectionate relations, and honour his divine Redeemer.

REDEEMING THE TIME.

A SERMON DELIVERED AT WHITE'S ROW MEETING HOUSE, JUNE 22ND, 1800,

BY THE LATE REV. ANDREW FULLER.

“Redeeming the time, because the days are evil.”—EPHESIANS V. 16.

“SEE then that ye walk circumspectly,” said the apostle, “not as fools but as wise; redeeming the time, because the days are evil.” There are many things that go to make up the important trust which God has committed to us; the kind of talent which we are called upon to improve, and among other things, time stands as high in importance as anything. Time is a precious article, if it is lost the loss is great. Time when considered in relation to eternity occupies such a proportion of importance that there are few things that can equal it. We are here exhorted to redeem time—to redeem is the same as to recover or retrieve that which is lost. We cannot understand this literally, for literally and strictly speaking, time once lost is irretrievable; it is like a current that is ever passing before us, and that particle of it which has once gone by never returns. But in a figurative sense there is such a thing as retrieving lost time, and this is by making the best, the most important use of what remains, and this I take it is the sense in which the apostle introduces the word into this exhortation.

Three things have struck my mind as objects worthy of our attention here. First, that we consider what is implied by this language, namely, that a great portion of our time hitherto has been lost or run to waste. Secondly, that we inquire in what manner it is that we are exhorted to recover it. And lastly, the motive which is held up to induce us. “The days are evil.”

Let us, in the first place, then notice

the implication of the language I have read. A large part of our time up to the present has been lost, has run to waste. The sentiment I think is so apparent that it needs but to be expressed in order to be felt. There is not, I apprehend, a thinking mind in this assembly whose conscience does not assent to this charge; yet it may be of use a little to amplify it, and to state a few particulars.

In the first place I would ask, Has not all that time which has been spent in the service of sin and Satan been lost, and has not a large part of all our lives, or at least the lives of most of us, been so spent? Some have lived twenty, some thirty, some forty, perhaps some fifty years, and during all that period they have never once called on the name of the Lord in truth; never once shed a tear of godly sorrow, never once acted with a single eye to the glory of God. Is this the case with any of us? Can it be denied that such a life has hitherto been lost—utterly lost, worse than lost. There is such a thing as to live in vain, and to pass through life without doing any good; and all the time that is spent in indulging the lust of the flesh, the lust of the eye, or the pride of life, to give it the most favourable name is lost-time. Or supposing you may not have spent your years in prodigality, granting that you have been a decent character, that you have maintained a respectable part in society, that you fill up your station in life in such sort as that no man of your acquaintance is disposed to censure you, still per-

haps, all this while you are a mere pharisaical professor, resting on your own righteousness, and have never submitted to the righteousness of God. And if self has been the end of all your lives it is all lost time. You may perhaps have attended the worship of God stately; perhaps have heard the gospel very diligently; possibly you may have given to the poor, you may have been very diligent in your way, but if you have not rendered spiritual worship it is all lost time. My friends, do you recollect that text, "If ye will return," says the Lord, "return unto me," intimating that there is such a thing as returning, but not to God; that there is such a thing as pursuing a course of religion, and yet God may not be the object of it.

But let us suppose another case. Let us suppose that your time has not been all lost. Granting that you are a religious character, that your face is towards the heavenly Jerusalem, yet let me ask whether there is no part of that time since you have known the Lord Jesus Christ that has run to waste? Is there no part of that time in which you have been a professed Christian, and I will suppose a real one, which has been misapplied, and which consequently requires to be redeemed or recovered? All that portion of our time which has been spent to the gratification of self is lost; and I am persuaded that a large part of the time of all of us has been so spent. For example, what can we make of that time which has been spent in sinful indulgences. Look back — recall the past years, see how much folly, how much foolish talking, has been indulged; how much time has been spent which will not bear reflection. Perhaps in reviewing years you hardly know how to fix on particular circumstances; but suppose you had reviewed every day at the close of the day,

would you not have found a large portion of precious time which has been spent in indulgences which excite shame and remorse?

Let me ask further, What can we make of all that time which has been spent in idleness and slothful neglect? Has there not been a portion of this? Is there not much that we might have known which we know not? Have we been spiritually diligent? Are there not many things which we might have done which we have not done? Have we laid out ourselves during the whole of our Christian profession in the manner that became Christians? Have we gone about the Christian profession and the Christian ministry with the heart of a Paul? How much, on the contrary, might have been done for God which has not been done, in the time which has been wasted in idleness and sloth? This, my friends, has been all lost time.

Let me ask further, What account can you give of that time which has been spent in idle amusements? I speak not of necessary relaxation, for the human mind must have seasons in which it is unbent; it is quite impossible it should be always on the stretch; but I speak of those idle amusements which will not bear reflection in a serious hour. It is well if much of our time has not been lost in them.

Finally, What shall we say of that time which has been taken up in poring over the ills of life, or in inordinate anxiety about the future? A large part, perhaps, of our time has been taken up in poring over past ills which we cannot undo, and therefore, to say the least of it, it is all lost time; fretting and distressing ourselves for that which it had pleased God to bring upon us. And another large portion of our time has been taken up in anticipating evils which have never yet come upon us, and perhaps never

may. I apprehend that three-fourths of human misery is ideal, and that we go before hand, because, forsooth, our burdens are not heavy enough, and bring on ourselves the possible burdens of futurity—things that never come to pass. All this sort of immoderate care, all these gloomy anticipations are only loss of time. The time consumed in them is not only lost, but the effect is sinful and mischievous.

I dare say a close attention to this subject might enable us to point out twenty other ways in which time has been lost, but these are a few that have struck my mind; I therefore only hint at these as examples of that lost time which it becomes us to be concerned to recover. "Redeeming the time, because the days are evil." If you or I have lived for twenty or thirty years in the world, or perhaps longer, without God, and have done nothing but evil, and if ever since we have known better we have lost so large a portion in that which has been unprofitable and, in many respects, injurious, oh, how much time remains to be recovered! and how important the exhortation, "Walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil!"

I proceed, secondly, to inquire what means or what directions do the scriptures furnish us with in order to recover this lost time. I doubt not that many minute directions might be pointed out, each warranted by the scriptures; but that which I shall principally attend to will be a few general principles, a few general directions; and which, if we properly enter into them, I conceive will answer a better purpose than more minute directions.

In the first place, in order to redeem lost time, let us see to it that matters are right between God and our souls.

All else will be wrong. It is like directing a traveller to see to it that he is in the right road, or else the more diligent he is the more time he loses; for all the labour he bestows in prosecuting a wrong road is lost, and the time he employs in it is lost, and worse than lost, for he must retrace some of his steps. It is absolutely necessary for the recovery of time that we be in the right way, that things be right between God and our souls, that our faith be unfeigned, our love without dissimulation, our religion that which will bear the test another day. There is no redeeming time without this, and the more diligent we may be, perhaps the further off we may be; and this part of our subject is a very serious one, especially to those who hang in doubt, and of whom we are obliged to hang in doubt. It may be there are some of you who have been in the habit of hearing the gospel for a long time, and yet you are conscious that you are not in the road to heaven. You know that you live in the indulgence of such sins as are absolutely inconsistent with real Christianity. You know that you live day by day without calling on the name of the Lord. You know that you retire at night and rise in the morning, and call not on his name. You are conscious that you have never yet passed from death to life, that your heart is not in religion, and that all your religious profession is barely to preserve decency in appearance. Alas! and are there such in this assembly? What shall we say to you? Hear what the word of God says to you, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The door of mercy is not yet shut. The Lord still holds out his golden sceptre. God grant that you may not continue in that careless, unconcerned state of mind in which you

have so long been, for the day draweth nigh when you must stand before him in judgment.

It may be that there are others of you who have been in the habit of professing Christianity. You have passed as a religious character. Perhaps you are a member of a Christian church; or it may be otherwise, yet you lay your account with going to heaven. You would be shocked if any one were to tell you it was a matter of doubt; and yet you are convinced in your own conscience in a serious hour that you have only the lamp and no oil. Oh my hearers, the Bridegroom will soon come; the midnight cry will soon alarm you; and what will you do if you have no oil? If there be any possible way of recovering your lost time, it is by following without delay the counsel of heaven—Go and buy oil. “Buy of me,” said the Lord Jesus Christ, “Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and anoint thine eyes with eye-salve, that thou mayest see.” There is no time to be lost, the day draweth nigh when the Lord shall descend either by death or by judgment, and if you remain in your present state, or if the Bridegroom comes while you are gone to buy, the door will be shut, and in vain will you then cry without, “Lord, Lord, open unto us.”

But secondly, let us suppose that it is otherwise. Let us suppose that you are in the right way to eternal life. The next direction I would offer is this,—See to it that your motives are right, that they are such as will bear reflection—as will bear the inspection of the Holy One. I mention this as a general direction, because whatever we do, unless our motives be pure, it is lost time. Were you to labour with the assiduity of Paul, were you to

travel from Britain to Japan, as he did from Jerusalem to Illyricum, preaching the gospel of Christ,—still, if your motives be not directed to his honour, it is all lost time; and instead of redeeming, it is squandering it. A single eye is of the first importance in religion—“If thine eye be single thy whole body shall be full of light.” If the end or intention be pure, it is like the philosopher’s stone that turns everything into gold. It is this that will convert everything to the service of God; it will convert leisure into labour, and man may serve God as well in relaxation as in labour, provided his end be right. If after the toils and labours of the day I relax in order that I may recruit my strength and be the better able to resume my labour on the ensuing day, that very relaxation is the service of God, and will be allowed in his sight. By a pure end and intention all we do, our very worldly occupations may be converted into serving the Lord, as well as our religious labours. Do not suppose that the service of God consists merely in bowing morning and evening in our closets, or assembling one day in seven in the house of God. Do not imagine that religion consists in serving God one seventh part of our time, and then serving ourselves all the rest. No, the service of God properly consists in serving God in all our worldly pursuits; whether we eat or drink, or whatever we do, doing all to the glory of God. There is such a thing as going about our avocations with that end in view, aiming to do things that shall be honest in the sight of God and in the sight of men—aiming to obtain so much of this world’s good, as that we may not only pay every one his due, but have to give to him that needeth, and be useful in our generation. Worldly business itself pursued with such an end will become part of the service of God. We shall

serve him in all our labour in life ; and that is just what the Christian ought to do. Look, therefore, to the end of your actions. The most splendid actions of service to God or to men will stand us in no stead, unless they spring from love to Christ as their governing principle, and unless they be simply for the glory of God. Look, therefore, to your end, or there is no redeeming of time.

I would offer a third direction, Pursue nothing which will not bear your asking the divine blessing upon it, and you will redeem time. I would lay that down as perhaps the most efficacious principle. It will afford a rule for deciding many questions which are put. What is a lawful occupation ? What is a lawful calling ? What is a lawful amusement ? In order to answer all these I would suggest to you to ask, What is that calling, that occupation, which will bear to ask the divine blessing on it. Covet no occupation, no calling, that will not bear this. Engage in no amusement on which it will not be suitable to ask the divine blessing. On this principle you will allow me to be a little familiar. I have long been persuaded of the unlawfulness of all dealings by Christians with lotteries—all purchasing of tickets in lotteries. Does any one ask, Why so ? I reply, because I cannot ask the blessing of God upon it. Why not ? Because I cannot ask to win without praying to God that another may lose. It is gaming. There is no difference. There is not a hair's breadth of difference between gaming in the lottery and gaming at the horse-race. The principle is the same. No method of acquiring property can possibly be right wherein I covet that for which I have given no value, wherein I covet that which must be at another's loss. On the same principle, I feel and I apprehend you feel that a vast quantity

of those sorts of amusements in which cards, dice, and other such things are employed, are unlawful. I have heard of a minister in this metropolis, a man of very considerable eminence, who had a peculiar attachment to cards. One day being invited by a lady who had a very considerable regard for him, but who was much hurt and grieved at that partiality ; she took this method : after dinner, cards were brought forth, when the lady addressed him, " Sir, if you please we will first spend a little time in prayer." The good man was confounded, and asked, " Why so, madam ?" " Oh, sir," said the lady, " I hope we shall not engage in anything on which we cannot ask the blessing of God." He felt the arrow ; it stuck fast within him ; and he relinquished the practice ever after. My friends, try matters by this rule. If you wish to redeem the time pursue no measure of any kind, engage in no amusement which will not bear asking God's blessing on, and be assured you will never lose by it.

Let me offer a fourth direction. If we would redeem time to purpose, let us be careful that we keep right by living near to God, as well as that we set out right. We may be in the right way, brethren, and may have a pure motive at the outset of any particular course of labour, we may be very sincere in our motives in any undertaking, and yet such is the treachery of our hearts that we may degenerate and become unprofitable. It is very possible that you or I may engage in some noble and generous undertaking, our zeal may be as ardent and our motives as pure as those of the apostle Paul in preaching the gospel to the heathen, and yet this very undertaking may insensibly draw us from God, we may be insensibly wrought upon, and lose the purity of our design, and sink into grovelling self-seekers. Oh, let us be-

ware that we keep right; walking in close fellowship with God from day to day; otherwise we shall never be able to redeem time, but shall only squander it away.

I offer a fifth direction. Let us be concerned to attend to every duty according to its proportion. Beware that one set of duties do not invade or drive out of place another. It is of vast importance in life, whether it be civil or religious, to attend to everything in its time and order. I have no need to tell the inhabitants of this city of the necessity of order in business. You are well aware that if a man has no plan or order in his business—if he does not assort all his articles, if he does not regulate the proportion of each, if he does not attend to everything in its proper place, the whole will soon fall into disorder, and nothing to purpose will be accomplished. The same may be said respecting the prosperity of the soul. Our souls will not be prosperous unless everything is attended to in its proper place. It is not by excessive attention to one species of duties to the neglect of another, that we shall redeem time. If you were to spend eight hours every day in closet-prayer, that would not be performing your duty, for in so doing you must neglect a great number of other duties which God's word equally requires of you, with attention to private devotion. It is not by attending public worship frequently, and perhaps hearing a vast number of sermons, to the neglect of either reflection or private duties, that you are redeeming time. I conceive that in this city there is much of this disproportionate zeal. I apprehend a great number of professors of religion in this city, whose religion nearly wholly consists in going about from place to place to hear sermons. Oh, my dear friends, could you hear a dozen or two dozen discourses

in a week, you might be never the nearer to the kingdom of God. You might be a great way further off. A great deal of time may be wasted in hearing sermons. I do not mean to teach any one the neglect of public worship; God forbid: but the mere rage for running from this place to that to hear sermon after sermon, sermon after sermon, and never reflecting, never reading, never so much as considering or reducing what you hear to practical purpose, I will venture to say, is a waste of time in a very great degree, instead of a redeeming it. You may call it legal if you please, but I repeat it. Listen to what the Redeemer says, "Whosoever heareth these words of mine, and doeth them," that is the point, "and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock; and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it." We should be concerned to learn from every discourse we hear, what are those sins which cleave to us which it reproves, and we should seriously pray and strive against them. What are those neglects in which we have hitherto lived, and then we should determine in the strength of the Lord to fulfil those duties. What are those truths we have hitherto but little understood, and then we should search more diligently into them. The man who is concerned thus to profit by every discourse he hears, resembles him who built his house on the rock—he is safe. Beware then, I say, that you proportion everything in such a

manner as that one duty shall not invade another or supersede another. I have heard of a minister of state who had an amazing load of business on his hands, and yet he was never in a hurry. A person once asked him, "How is it, sir, that you find time for everything?" "I go," said he, "by this rule: after arranging the order in which things should be done, I do one thing at once." And it seems to me of great importance in a religious life, that with due arrangement we should attend to one thing at once, and that to purpose. He that aims at everything at once accomplishes nothing. Attend to the duty of the day in the day. Do not merely ask, How shall I glorify God for the next year, or the next seven years, if God should spare me. I do not mean to say that is an improper question; it may be a proper one; but the first question for the Christian to ask when he rises in the morning, is, "How shall I serve God this day? What are the particular circumstances in which I am likely to be placed? What are the particular temptations that are likely to assail me? In what way may I most honour and glorify the Lord? In what way may I do most good to my fellow creatures before the setting sun?" That is the most effectual way under the blessing of God's Holy Spirit to redeem the time.

Finally, whatsoever we do for God or our fellow Christians or our fellow creatures let us do it with our might. Let us go about nothing with a careless indifference, bearing in mind that there is no work, or desire, or knowledge, or wisdom in the grave, whither we are going. If a parent should bring a child to a tutor, desiring he might make progress in literature, what would the tutor say to the youth? "My son, give me thine heart; that being given I will answer for the result. If I have the young man's heart,"

he would say to the father, "I shall succeed, but if I have not his heart nothing will prosper." My dear friends, the Lord uses the same language. "My son, give me thine heart." And if our heart be in his service, if we love it for Christ's sake, if the love of Christ constrain us, then will his work be our delight, then shall we make progress in it; and this is the only way to redeem time. The man who thinks to redeem time by dint of effort not stimulated by the blood of the cross, will live, and if he continue in that mind will die, a Pharisee, and all his diligence will stand for nothing to himself another day.

I proceed lastly, to notice the motive by which this exercise is enforced. "The days are evil." I am not certain whether evil here be to be understood of moral or of natural evil. I mean of the evil of sin or the evil of affliction. Be it which it will, or be it both, each will serve as a motive to the redemption of time. Suppose it be understood of the evil of sin, think how much it abounds; consequently, how much there is for you and for me to oppose, how much evil there is in our connexions for us to be faithful in reproving, how much evil in our families for us to be diligent to correct, and alas, how much evil in our own souls, in our own hearts, yet unsubdued. How much reason, therefore, is there for us to redeem the time, because the days are dark, and tainted as it were with an awful portion of moral evil all around. "Innumerable evils have compassed us about, and our iniquities have taken hold upon us, so that we are not able to look up."

If we understand it of the evil of affliction, natural evil, that will furnish a motive to the same things. This, my brethren, is a state in which we are subject to the visitation of affliction. Peradventure there may be some disease

in the constitution which in a very little time may lay you by from your active service. Peradventure there may be within the frame some latent disorder that is the seed of death, and which in a very little time may render you a poor useless being. Oh, what a motive does this present to us to be diligent in the season of health while God continues it. Or suppose no particular ills of this kind should befall you, granting that your health and strength may be continued till death, still old age will creep upon you. Shortly those eyes which now sparkle with intellect and ardour will become dim with age, and those active powers which are now ever employed will become shrivelled almost into inactivity. The consideration of those days in which thou shalt say, I have no pleasure in them, should lead you fully to employ your time while God continues your mental and your bodily powers. Or further,—it may be at present that God is prospering you with temporal good; it may be that trade has flourished; you have succeeded in your undertakings beyond your expectation; but that is more than you can say he will do for the future. It is not impossible that some reverse of fortune, as we term it, may await you, and God may be about to strip you of that fulness which you possess. To what does this call you? Undoubtedly to make use of those mercies you now enjoy in such a way as to promote the divine glory. I know the mercenary mind would reason otherwise: 'As a reverse may happen, I will keep it lest I should want it.' Solomon did not reason so. He said, "Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth."

The uncertainty of human enjoyments is a reason why we should use them while we have them, lest God should call upon us to give an account of our stewardship, declaring we shall be no longer stewards.

Finally, at present we enjoy the blessings of religious liberty, and we worship God according to the dictates of our own consciences. We assemble in our towns and villages notwithstanding the most inveterate enemies, and such are scattered all over the country, but they can only stand at a distance and envy. Thanks to God and thanks to the constitution of our country for the exercise of these rights and privileges. But we cannot say with certainty that this will always be the case. The church of God has not enjoyed so long a breathing time, perhaps since the time of the apostles, as we have enjoyed since the time of the Revolution. We have been enabled during a hundred and ten years to live in peace and quietness. It has not been usual for the church of Christ to enjoy such peace for so long a season. I do not mean to awaken any man's fears; I mean barely to say, while we enjoy such privileges which our fathers did not, it behooves us to make use of them for God; for the days of the church are generally evil days—days of persecution signally accompanied the church in her wilderness-state. And seeing that God is pleased to exempt us from these trials, what a call is that to lay out ourselves, thus privileged as we are, for God. That man who is a sluggard in harvest is an unwise son, and causeth shame. This is our harvest; God grant that we may diligently use it.

ON THE INCOME OF OUR FOREIGN MISSIONARY SOCIETIES.

BY THE REV. J. ANGUS, M.A.

From a Paper on Foreign Missions read at the Conference of the Evangelical Alliance.

THE benevolent income of the six Bible Societies — Naval and Military Bible Society, the British and Foreign Bible Society, the Edinburgh Bible Society, the Trinitarian Bible Society, and the Bible Translation Society—for the last year, amounted to about £63,000. Of the three Tract Societies—the Christian Knowledge Society, the Religious Tract Society, and the Prayer Book and Homily Society—to about £37,300, or of the nine societies, to £100,300. Of this sum there was devoted to the colonies, £16,000; to the continent of Europe, £27,340; to the heathen world, £13,550; in all, £56,890.

Taking into account the income of the Colonial Societies, and so much of the income of the Missionary Societies, as was last year devoted to colonial objects, there was spent by the different missionary societies on the religious instruction of our countrymen in the colonies, about £100,000, of which about £70,000 was appropriated to this field by the Propagation Society; and about £12,000 by our Wesleyan brethren. The number of European agents employed is about 630. In addition to this amount, the Christian Knowledge Society devoted £15,000 to the erection of churches; and the Religious Tract Society to its objects about £1,000; total, £116,000.

On the continent of Europe the amount spent by the different missionary societies is about £12,000. Of this sum about £5,000 is appropriated in aid of the various evangelical societies on the continent. The Religious Tract Society also devotes about £2,000 to this field, and the gratuitous grants of the British and Foreign Bible Society amounted last year to about £25,000

(the total expenditure of the Bible Society on the continent being about £40,000). The Prayer Book and Homily Society, and the Edinburgh Bible Society have also made grants to the amount of £300; total, £39,000.

For the Conversion of the Jews, the sums contributed in Great Britain amounted last year to upwards of £40,300.

The income of all the missionary societies appropriated to evangelical labour among the heathen amounts to £345,000. The number of European agents whose time and labour are devoted to the heathen is about 1,050, and of native teachers and preachers about 3,000, scattered over Asia, Africa, America, and the islands of the sea. Adding to the income of these societies the amount contributed by the Bible and Tract societies, the votes of the various educational societies, and the expenditure of the Female Education Society, we have for the conversion and education of the heathen a total expenditure of £359,000 a year.

Or, adding to this amount the expenditure of the various societies for our colonies, for Europe, and for the Jews, we have a grand total of £554,300; the number of ministers supported being about 1,860, and of teachers and native helpers about 3,400.

Adding again to this sum of £554,300 the benevolent income of the Bible and Tract societies devoted to home objects, we have a total of £597,710, or say, of £600,000 a year.

Gratifying in some respects as these results are, it is still a solemn question how far they are equal to the emergency, or proportioned to the ability of the churches of Christ in this country.

Nor does either of these questions receive a very satisfactory reply.

The income of all our missionary societies does not equal a hundredth part of the sum raised in Great Britain in taxation, nor does it amount to a tenth of the sum annually spent on tobacco, or to a hundredth part of the cost to the country of intoxicating drinks.

The income of individuals in England and Scotland who have upwards of £150 a year, amounts to more than £250,000,000. Were they each to give one-fifth per cent., 4s. for every £100 of income, one-twelfth of the present Income Tax, the amount of their contributions would exceed all that is now raised for the support of our missions.

Estimating the number of professing Christians at only 3,000,000, a penny a week from each, for the conversion of the world, would raise nearly a half more than is now raised. And on examining the statistics of particular societies, this estimate is confirmed—the income of the Baptist Missionary Society, for example, falling short by £6,000 of what would be obtained if each of the members of the baptist churches in this country gave a penny a week to this cause; and, estimated on the same principle, the income of the United Presbyterian Missions, in several respects among the most prosperous, would be augmented from £16,000 to upwards of £30,000 a year. Will any one affirm, with these facts in view, that British Christians are doing all they can?

Or look at the wants of the world. In fifty years the British and Foreign Bible Society has issued 25,000,000 copies of the scriptures in various languages. Of these, 15,000,000 were in English, and have been circulated chiefly at home; in all Europe the issues of the Bible Society, and of fifty-four European bible societies, have

not exceeded this number. All Europe, therefore, has not had more in fifty years than we deem necessary for ourselves.

In British India there is a population of about 150,000,000. The issues of the British and Foreign Bible Society, and of six East Indian societies, including, in fact, all that has been done in fifty years, amount to barely 3,000,000 copies of scripture or of parts of scripture. The vast empire of China has not received in all 130,000 copies of any part of the bible. Africa, with its 150,000,000, has not had more than 50,000 copies.

Or to look at our missions. There is in Bengal a population of upwards of 20,000,000, and, including its dependencies, of 70,000,000. That province contains some of the principal seats of British influence, and several central missionary stations—as Calcutta, Benares, Orissa, Krishnaghur, and Mirzapore. The number of missionaries connected with all evangelical societies (both European and American) is about 100 (99), of native preachers and teachers 120 (118). This proportion gives to each missionary a population of 200,000: a similar proportion would give to London ten evangelists, and to Great Britain 125. In fact, whole Zillahs, containing each a population of 1,000,000 and upwards, have no missionary, and others, as Jessore, Midnapore, Birbhum, Berhampore, and Dinajpore, have but one. Here we have an open field, a comparatively healthy climate (for the average deaths out of the 100 missionaries have not of late exceeded two a year), every facility for prosecuting our work, and some of the most important missionary districts in the world, and yet the number of agents is so small as to risk the success which, with greater faith and earnestness, we might certainly gain.

Grouping our facts more largely, it

may be noticed that the number of missionaries supported by all English missionary societies, does not reach 1,100—a number not larger than the number of Christian ministers labouring in London alone. In all Europe the amount expended by English missionary societies is under £12,000, though it is certain that openings for usefulness in that field may be found on every hand, and there the Man of Sin is to be overcome. India, with its millions, has fewer labourers than the county of Lancaster; while in China, in South America, in Hayti, and in Africa, our work has only begun. In truth, the great lesson of the past is as much humility as thankfulness—humility that we should ever have faltered in our toils, and that those toils should have been at best so inadequate and unworthy; and thankfulness that God has been pleased so signally to own and bless them.

One question more remains, What prospect is there of enlarged effort and greater success in coming years? It is confessed that while much has been done, incomparably more remains to be done. During the time the churches of Christ have been bringing into work the machinery which is now employed in instructing less than 1,000,000 persons, nearly two generations have twice passed to their account. It is confessed, too, that for some time the resources of some of our missionary societies have not been increasing. In particular instances there is even a diminution of income, and a consequent diminution of agency. Is this diminution to continue? Or, is Christian effort to be enlarged? Without affirming that the efforts of the churches of Christ will all be continued in their present form, it may be safely affirmed that there will be a large increase both of effort and success, on two conditions—first, that we place greater reli-

ance for contributions on principle and habit; and secondly, for success on the promised blessing of the Spirit.

The first of these conditions is intended to deny that we are doing all we can, and that novelty or excitement is essential to our vigour; and the second, to affirm that the great want of the church is a profounder, more healthy, habitual conviction of our dependence.

At the outset much was done in connexion with missions from excitement; nor can we condemn this spring of action. It means, in relation to our work, strong earnest feeling either of pity for the heathen or of discontent with the world and ourselves as they are, combined with an ill-defined desire to do something to improve them. It is impulsive rather than thoughtful—natural, perhaps, rather than gracious; it is common to the commencement of every great enterprise, it is common to the young of every age. Its defect is that it grows feeblér by repetition, and is certainly not the noblest motive of action. Let its place, then, be supplied in the Christian church by principle; let the conviction grow and spread that we are the salt of the earth, preserving or recovering it from decay; that the stewardship of the gospel has been committed unto us; that our great example is the self-denying life of our Lord, and that we are to be conformed even to his death. Let all classes, moreover, young and old, be trained to act in accordance with these convictions, and we have no fear; excitement will prove feeblér than rooted self-sacrificing love, and impulse than habit: present contributions will be but as drops before the shower, agents will be multiplied, we shall count them by thousands, and the income of our missions by millions; while the spirit of consecration which those gifts will betoken will secure a

band of self-supporting agents who, in the discharge of their daily callings, will go "everywhere," as of old, "preaching the word." Let any one think over the donations of those who give under the influence of those motives, and who give habitually, and the moral force of these springs of action will at once appear. Let such examples become the rule, instead of being, as now, the exception, and the church will have enough to meet the wants of the world.

But we need to combine with these habits a more devout spirit of dependence. The theoretic truth of our dependence — for gifts, for grace, for success of both we all allow; it is part of our creed; but we need (if one may speak for the rest) to have it wrought

into the very substance of our minds. The activity of the times, the appeals of all sections of the church for increased effort, make this dependence the more difficult. To be active and humble, to labour and pray, to identify ourselves with the noblest cause and yet feel our nothingness, is one of the hardest lessons of the divine life. Let it be learnt and practised, showing its power in the increase of the church's humility, and love, and prayer, and this truly Pentecostal spirit will be accompanied with Pentecostal success; God will give the increase, multitudes will be added to the church; not by might nor by power, but by the Spirit of the Lord, a temple will be reared above the tops of the mountains, and all nations shall flow unto it.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. VIII. MATTHEW XX. 22.

WHEN the sons of Zebedee requested that they might have the honour of sitting on the right and on the left of the Lord Jesus Christ, in his kingdom, he addressed them in language which in the common version is rendered thus:— "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" The following is Mr. Barnes's Note:—

"Ye know not what ye ask. You do not know the nature of your request, nor what would be involved in it. You suppose that it would be attended only with honour and happiness if the request was granted; whereas, it would require much suffering and trial. Are ye able to drink of the cup, &c. To drink of a cup often, in the scriptures,

"signifies to be afflicted, or sometimes to be punished. Psa. lxxv. 8. Isa. li. 17, 22. The figure is taken from a feast, where the master of a feast extends a cup to those present. Thus God is represented as extending to his Son a cup filled with a bitter mixture—one causing deep sufferings. John xviii. 11. This was the cup to which he referred. *The baptism that I am baptized with.* This is evidently a phrase denoting the same thing. Are ye able to suffer with me—to endure the trials and pains which shall come upon you and me in endeavouring to build up my kingdom? Are you able to be plunged deep in afflictions, to have sorrows cover you like water, and to be sunk beneath calamities as floods, in the work of religion? Afflictions are often expressed by being sunk in the floods,

"and plunged in the deep waters. *Psa.* "lxi. 2; *cxxiv.* 4, 5. *Isa.* *xliii.* 2. "*Lam.* *iii.* 54."

Our task, in this case, is much more pleasant than those which we have had to perform previously. We are quite satisfied with the exposition Mr. Barnes gives of this passage. To be baptized, is now, to be plunged into, to be sunk under, to be covered as with water. "Are you able," he represents our Lord as asking, "to be plunged deep in afflictions, to have sorrows cover you like water, and to be sunk beneath calamities as floods?" It may be advantageous, however, to show that the meaning which Mr. Barnes assigns to our Lord's inquiry is assigned to it by other respectable interpreters, baptist and pædobaptist. Many witnesses might be cited, but we will content ourselves with three.

In Dr. George Campbell's Translation of the Four Gospels, the questions of our Lord read thus:—"Can ye drink such a cup as I must drink; or undergo an immersion like that which I must undergo?" In a note on the passage, he says, "The primitive signification of βαπτισμα [BAPTISMA] is immersion, of βαπτίζειν [BAPTIZEIN] to immerse, plunge, or overwhelm. The noun ought never to be rendered *baptism*, nor the verb *to baptize*, but when employed in relation to a religious ceremony. The verb βαπτίζειν [BAPTIZEIN] sometimes, and βαπτειν, [BAPEIN] which is synonymous, often occurs in the Septuagint and Apocryphal writings, and is always rendered in the common version by one or other of these words, to dip, to wash, to plunge. When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary

in the metaphor. Phrases like these, to be overwhelmed with grief, to be immersed in affliction, will be found common in most languages."

Olshausen, who regards the baptism mentioned in the text as referring to baptism by fire, says that it "involves at once the idea of a painful going down (a dying in that which is old) and also of a joyful coming up (a resurrection in that which is new), as *Rom.* *vi.* 3, seqq. shows. Such a path of suffering, in order to his being made perfect (*Heb.* *v.* 8, 9.) our Lord declared *Luke.* *xii.* 50, stood as yet before himself."

To this we will only add the explanation of the language given by Mr. Barnes's countryman, Dr. Ripley, who says, "The words here rendered *baptize* and *baptism*, would be more intelligible if their primary meaning were expressed. Allusion is not here made to the New Testament ordinance, but to the extreme suffering which our Lord was to undergo. The idea of being immersed in suffering, or overwhelmed with suffering, is here expressed by the word *baptize*. The meaning would be more clearly expressed by translating thus—Can ye be overwhelmed [can ye bear to be overwhelmed] with the overwhelming with which I am to be overwhelmed? In other words, Can ye endure sufferings like those with which I shall be overwhelmed? The enduring of sore calamities is expressed, in other parts of the bible, by such terms as these—passing through deep waters, and being covered by waves."

It affords us pleasure to be able thus to corroborate what we believe to be the just interpretation of an interesting text. To reconcile it with other statements made by Mr. Barnes on which we have had to animadvert, is not our business.

REVIEWS.

Recollections of Scenes and Institutions in Italy and the East. By JOSEPH BELDAM, Esq. 2 vols. London: Madden and Co. 1851.

INTEREST in travels in Italy, Greece, Egypt, and Palestine, is inexhaustible. Our earliest associations are connected with these lands. How well we remember the concentrated emotions with which, as a boy, we read again and again the story of Troy, and wondered at the heroic deeds that marked its fall, not without experiencing a desire to emulate them. Hector and Achilles divided our affection; we scarce knew which most to admire and love. And then the great names of Grecian story filled our mind with awe and admiration, as we spelt out in classic page "their acts of prowess eminent" at Thermopylæ and Marathon, at Salamis and Mycale. The very spots became familiar to memory. We pored over the descriptive maps and plans on which modern science and research had depicted the hills and the shores, the passes and the bays, where these mighty conflicts of noble men were fought. And with regret we see the illusions of our early age that surrounded the stories of Rome's foundation—the Sabine raid, the Egerian maiden from whose lips Numa Pompilius gathered the flowers of wisdom and legislation, and the triple combat of the Horatii with the Curiatii—vanish away before the cold touch of modern criticism. All Italy and Greece are rich with folk-lore, and memory loves to dwell amid scenes which have been rendered memorable by trials of strength and heroic combat, or as the places where philosophy breathed her

thoughts of wisdom on human hopes and destiny.

Yet more precious are the associations connected with Egypt and Syria. There Abraham, the friend of God, sojourned. Once he journeyed by the side of the ever-flowing Nile. From its fertilized shores and the lands irrigated by its waters, as now, did Joseph, first a prisoner then the vizier of Egypt's monarch, gather the harvests that supported a famishing people during seven years of dearth. On its banks the posterity of Jacob erected those mighty monuments of tyranny—the pyramids. Beneath their shadow Moses became learned in the wisdom of the priests of On, and at their base performed, before Pharaoh and his gorgeous court, those marvels that signalized the deliverance by God of his people from their bondage. Hence we trace their pilgrimage in Sinai's wilderness. We have thirsted with them, sunk under the fervent heat, in "that great and terrible wilderness" where for forty years they wandered. The frowning terrors of Sinai have awed our spirit, and our heart has leaped with joy when at last we reached the land of rest and peace. In all this journey we wandered in their company, and with them triumphed over the enemies that beset their path.

And when a thousand years had rolled away, the familiar scenes of Jewish history, of David's conflicts and of Solomon's glory, are filled with the presence of personages whose words and deeds give birth to hopes that time will ripen into everlasting joy and blessedness. With magi from the east we bow before the Infant whose advent

angels announce in lowly Bethlehem. At Nazareth we behold Him grow in wisdom and stature, and we oft ascend with Him its wooded hills, and look down on the little town nestling below in peace. And when at years of manhood He enters at His Father's bidding on the great work He came to fulfil, we traverse by His side the banks of Jordan, the roads of Galilee, the streets of holy Jerusalem, until at last, weeping with His mother and the ministrants to His poverty now clinging in grief to His cross, we witness His dying struggle, amid the rending of the rocks, the quaking of the ground, and the resurrection of the dead.

And as we turn over the pages of the volumes before us, we seem to have already oft travelled those sacred localities; and we recognize the spots, where, though our foot hath never trodden, we yet have wept or rejoiced, as we listened to the gracious words that fell from the Saviour's lips. We never weary of recalling those hallowed scenes. They are the Holy Land of faith and love.

So then we have followed Mr. Beldam in his course with deep interest. He has taken a path in which memory and affection delight to wander. And as he has described the various places, now in desert or decay, through which he passed, the recollections of our early days, unreprieved by maturer years, people the waste places with the men of olden time, and we live again in converse with kings, and priests, and prophets of God, and, above all, with Him who gathered from the flowers and hills of Judea images in which to convey His truth, and on whose wooded heights or fertile plains were uttered His ever-living words.

Modern scepticism has done much to destroy these pleasant associations. Because the legends of corrupt churches and avaricious monks have overlaid the

places where the saints sojourned and the Saviour lived, we are bidden to cast from us every kind of interest in them. If we cannot in reason believe that we look on the very footprint of the Lord where he ascended to glory, none the less surely may we conclude that near to the present village of Bethany, that joyous event occurred. And the highest degree of certainty to which historical events can attain will doubtless be felt as we stand beneath the shade of the trees, still vigorous but very old, which in Gethsemane indicate the scene of our Saviour's sorrow. It is well known with what laborious diligence Dr. Robinson* endeavours to destroy all confidence in the site of the holy sepulchre, as the spot whereon Jesus died. He conceives that as the church is now within the walls of modern Jerusalem, so it must ever have been. That because the monks have gathered under one roof the supposed localities of the crucifixion, the anointing stone and the sepulchre, it is therefore impossible to regard the place as having anything to do with the sad events of Christ's passion.

It is evident that the question of identity of site may be settled by one or both of two methods—by the general consent of history or written tradition, and by the nature of the locality itself in its relation to ancient and modern Jerusalem. With respect to the first method of proof, it is admitted by Dr. Robinson, that till A.D. 1738 no difference of opinion was breathed by any one of the multitudinous host of travellers that have visited a spot so sacred to faith and piety, and that one voice found no echo during the remainder of the century. It is certainly a matter beyond explanation, and no one of the opponents of the present site attempts to explain it, how a spot that

* Biblical Researches in Palestine, ii., 64-80.

must have been so well known, or early sought after, should have continued to the present day unknown, and that all the topographical researches of Dr. Robinson himself should fail to discover a more likely site. All antiquity is unanimous in its decision, and it is most difficult to conceive that in this instance such unanimity can point to a wrong conclusion. Dr. Robinson's attempt to render the testimony of history worthless, can, in our opinion, only lead to the withdrawal of all confidence in the statements of every early writer, and in the gravest and apparently well confirmed historical decisions respecting past events. Every reason for correctness existed. Golgotha was dear to myriads of many races of men. It was early inquired after, and to prevent the access of Christ's followers the shrine and image of Venus were built upon it by the emperor Adrian about A.D. 135. The discrepancies that Dr. Robinson thinks he has found between the testimonies of Jerome and Eusebius are perfectly imaginary. If Eusebius speaks only of a temple, while Jerome says that a marble statue of Venus stood on the "rock of the cross," and one of Jupiter on the place of the resurrection, there is surely in this no evidence that Jerome is wrong, because Eusebius saw what he describes, and Jerome speaks only from report. The two narratives simply supplement each other. From Eusebius we learn the fact of the temple's existence; from Jerome, that within it and on the supposed sacred spots themselves, the images of two idols had been set up. That Eusebius omits any mention of the images, is no proof whatever that they were not there. Of just as little value is the assertion that after all it is probable that the site was not thus desecrated by Adrian, since Jerome only ascribes the offensive act to him, while Eusebius says nothing about it. If

Eusebius had attributed the heathen erection to some other emperor, then the case would have borne a very different aspect.

If, then, the learned traveller's historical argument fails, no less so, we conceive, does his topographical one. He thinks that the present site of the sepulchre could not possibly have been beyond the wall of Accra. This wall he attempts to trace to the west of the church, so as to include it and the pool of Hezekiah *within* its range. In doing so he carries up the western wall very nearly to the level of the tower of Hippicus, in which he directly contradicts Josephus, whom none will accuse of ignorance of the localities of the city. According to Josephus, this wall began at the gate of Gennath. Dr. Robinson says, *doubtless* this gate was near to Hippicus: assuming without proof the most essential point. The tower of Hippicus was at the north-west corner of Zion, and, as is generally agreed, stood near the site of the tower now called the tower of David. The discoveries of Mr. Beldam show conclusively that the gate of Gennath must have been at least one hundred and eighty yards from Hippicus, and the commencement of the wall of Accra upwards of two hundred yards, that is, at the distance of at least one-third down the Zion wall. This point determined, all Dr. Robinson's objections necessarily fall to the ground. For on reference to the plan of the city, it will be seen that the Accra wall, from its point of starting, would have run northwards for some distance, leaving the site of the sepulchre to the left; then sweeping round to the east it joined the tower of Antonia at the north-west angle of the temple. This position of the wall and the site now supposed to be Calvary, fully accords with the scriptural account of the crucifixion. Calvary is nigh to the walls

of the city, to the gate Gennath, and probably to the upper gate of Accra, where the highway must have passed; and very near at hand there still are found remains of ancient tombs, testifying the existence of a cemetery.

At the time of Mr. Beldam's visit to Jerusalem, Lent had already commenced. He was not a witness to those scenes of dissension which are common enough between the many religious parties that occupy the various parts of the buildings surrounding the holy sepulchre. After his departure, he heard that the season had not passed without the usual quarrels, the enraged monks endeavouring to settle their disputes on the rock of Calvary, by breaking their tapers on each other's heads.

Our author's "first visit to the holy sepulchre was at the hour of vespers; and monks and pilgrims, with lights and incense, and solemn chants, were perambulating the sacred shrines." On the puerile ceremonies he there observed, Mr. Beldam remarks,

"Least of all is the interior of the holy sepulchre a fit theatre for religious dramas or trifling. In that august temple of life, if anywhere, the worship should be simple, awful, and sincere. The great fact, the sublime doctrine, the joyful anticipation there commemorated—are sufficient of themselves, without any adjunct of meretricious circumstances."—*Vol. II., p. 19.*

It does not appear, however, that there is anything in the religions of the east, which derive their doctrines and practices in any form from the gospel, that is likely to aid in the destruction of the Mohammedan imposture, or the amelioration of the social and religious condition of the people. Still it would appear that in several particulars the theology of the oriental church is not so corrupt or anti-christian as that of Rome. Mr. Beldam says:—

VOL. XIV.—FOURTH SERIES.

"The oriental church, properly so called, not being in communion with that of Rome, acknowledges the supremacy and sufficiency of the holy scriptures, though demurring to the right of private judgment. It ordains the reading of the holy scriptures in its daily services, and in a language that can be understood. It recognizes but one Supreme and Spiritual Head. It denies the doctrine of baptismal regeneration. It administers the eucharist in both kinds. It expresses no opinion on transubstantiation. It disallows the doctrine of purgatory; though it admits of prayers for the dead. It altogether repudiates the use of images; but it substitutes pictures in their stead, recognizing in this respect the absurd distinction between an object that casts a shadow and one that does not. It permits, moreover, of prayers to the saints, but yet affirms the sole mediation of the Saviour. It allows the marriage of the clergy, and indirectly recognizes the right of the people to the choice of their pastors."—*Vol. II., p. 296.*

There is not, however, much difference in the practice of the two churches, and it may be feared, that so far as regards man's salvation the eastern church is the most lifeless and worthless of the two.

We had intended to have noticed at some length our author's account of his visit to Tyre, and the remarks he has made on the fulfilment of prophecy as visible in its destruction. We can only briefly notice it, and must then close volumes which have given us much pleasure in their perusal.

Ancient Tyre was for the most part situated on the main land, being united to the insular portion of this great mart of commerce by a causeway, some two hundred feet wide. Modern Tyre occupies the northern end of the islands with part of the isthmus, now a wide belt of sand nearly a half mile across, formed by the ruins of the ancient city and causeway, with the accretions of two thousand years. Its streets are narrow. Its cathedral is a ruin. Its port a shallow deserted basin, with piles of broken columns heaped up in the water and used for drying ucts. A few boats

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float in the harbour, and one or two brigs represent the traffic of this former Queen of the Sea.

Some biblical interpreters would lead a traveller to expect of Tyre nothing more than a bare rock washed by the sea, and covered with nets. He would be surprised to find a city thereon with three thousand inhabitants, and to learn that the spot has never been wholly deserted. In fact, the prophecies only relate partially to the insular Tyre.

"The Tyrian state consisted of a city and a small territory on the mainland, and a port or maritime city on the island. The continental city, that is, Old Tyre, appears from the language of Isaiah as well as Josephus, to have stood near the sea. It is probable they were connected by fortified lines along the shore as at the Piræus, and by a causeway or bridge over the channel, like the modern castle of Sidon.

"The old city, the island, and the adjacent territory, formed together the state of Tyre and the subject of prophecy.

"If we look attentively at the prophecies, we shall perceive that they have a four-fold operation. They predict the irretrievable ruin of the then existing city—the final loss of maritime supremacy—the subversion of the royal dynasty—and a subsequent consecration to the true faith. (Isa. xxiii.; Jer. xxvii. 3, xlvii. 4; Ezek. xvi., xvii., xxviii.) These all came to pass in their season; but not precisely in the way that some have imagined."

The predictions of the first class find their fulfilment in the destruction of Old Tyre. They do not and cannot apply to the island city. While Old Tyre is, and has for a very long period been, utterly desolate, insular Tyre has never disappeared; but again and again has risen from the dust, and been often rebuilt with great magnificence. The old city fell before the might of Nebuchadnezzar, and that portion of the prophecy which foretells that *this* city should become a place for the spreading of nets in the midst of the sea, finds its accomplishment, though long sus-

pended, in the labours of Alexander the Great. Under his direction, in order to conquer the island city, old Tyre was bodily removed—stones, timber, earth, even to the very dust—to form a causeway over which the warrior might march to its destruction.

"What but the eye of Omniscience could have anticipated such a result? It is to the isthmus then, and not to the island, that we must look for the evidence of that extraordinary fulfilment, for there the remains of old Tyre lie buried in the depths of the sea, and have become literally a place for the spreading of nets.

"The destruction of insular Tyre, in completing that of Palæ Tyrus, accomplished at the same time the second class of predictions. Ezek. xxvii."

With the destruction of the island city, the commerce of Tyre received its final blow, and its maritime ruin was complete. The erection of Alexandria caused its supremacy for ever to disappear. The ancient dynasty that ruled over it in its pride faded away. It died out in the dungeons of Babylon. But the later prophecies seem to find their accomplishment in the assistance Tyre rendered in the rebuilding of the temple at Jerusalem under Ezra; or rather in its conversion to Christianity. A Christian church was early formed in Tyre. It became the see of an archbishop, and its ruined cathedral still bears testimony to the riches and magnificence of its hierarchs. "It remained Christian till the Latin power was finally expelled from Palestine."

We have not attempted to follow our author through the very varied journey he records. His narrative is lively, and his views scriptural. New discoveries we can hardly expect in a field so trodden. But his work is well calculated to meet the false and imaginative theories that some late travellers have put forth.

John Milton, a Biography, especially designed to exhibit the Ecclesiastical Principles of that Illustrious Man. By CYRUS R. EDMONDS. 12mo., pp. 251. Albert Cockshaw, Ludgate Hill.

THIS is a work not only in itself unusually interesting, but it has the additional advantage of being highly seasonable. At a time when "the world is on the move," when the political throes of all Europe are portending the approach of some mighty change, when in every division of the British empire ecclesiastical conflicts are raging, the results of which are beyond calculation, we hail the appearance of such a work, and earnestly hope that it may be extensively read. It is gratifying also that it has fallen into such hands, that it has been undertaken by a gentleman capable of appreciating his subject, able to do it justice, and who would enter on it *con amore*.

John Milton is a name of which England has just reason to be proud. In all that relates to mental power and moral excellence, he was one of the greatest men that any age or country has produced. In the strife of physical power he never mingled; the "battle of the warrior, with confused noise, and garments rolled in blood" was no place for him. The weapons of his warfare were of another kind. His was a nobler vocation; armed with the might of truth, with the power of reason, and with "the sword of the Spirit which is the word of God," the foes with which he did battle were—a gigantic despotism crushing both soul and body—the extravagance of priestly power, with a high hand "lording it over God's heritage,"—inveterate prejudices, the growth of ages of ignorance and corruption—and a stern bigotry which with haughty bearing trampled on the rights of conscience. His object was to raise his countrymen from the degradation to which kingcraft and priestcraft had

reduced them, to break "the bonds of iniquity" in which they had been held, and to give to truth and justice and freedom their rightful ascendancy throughout the land. No one who is not insensible to the pleasures of taste can fail to admire Milton's poetry,—so true to nature, so felicitous in description, so rich in imagery, so sublime in its greater efforts, so fascinating in its lighter play; but it is in his prose works that the might of his intellect and the loftiness of his virtue especially appear.

What was so remarkable in John Milton was, not so much the possession of any one distinguishing excellence, as the combination of so many in so high a degree. There have been men as eminent in piety, as strong in intellect, as accomplished in literature, as rich in poetic gifts, as disinterested in patriotism, as magnanimous in adversity; but where shall we look in the annals of the world for a name which in so extraordinary a manner unites the whole? In him were combined the highest attributes of the scholar, the poet, and the patriot, accompanied with an intellectual majesty, and a moral grandeur, which have already gained him the homage of the civilized world, and which will secure to him the admiration of the latest posterity.

While in this biography the life and times of Milton are rapidly sketched, the chief object of the writer is, as the title page announces, to "exhibit the ecclesiastical principles of that illustrious man;" and this Mr. Edmonds has successfully accomplished. The various writings of Milton, as well as the incidents of his life, are all noticed in order, but particular attention is paid to those of a controversial kind. A pretty copious analysis is given of each, with many illustrative extracts, among which are some of the finest bursts of eloquence which the English or any other language contains.

We cordially recommend to the attention of all our readers this condensed view of one of the most interesting periods of our history, and one of the most extraordinary men which it produced. Those who are but imperfectly acquainted with Milton and his times, will do themselves an injustice if they neglect to read it; and we trust that no young person in our families, nor any one within reach of the influence of the true lovers of freedom, civil and religious, will be allowed to lose the advantage of an acquaintance with this valuable piece of biography.

A Tour in South Africa, with Notices of Natal, Mauritius, Madagascar, Ceylon, Egypt, and Palestine. By J. J. FREEMAN. London: John Snow. 1851. pp. vi., 491. 12mo.

WE have regarded the growing literature of missions with peculiar interest. It is a literature becoming more important and attractive every day, in which persons of every class may find much to gratify them; while the pious and devout will see the finger of God directing the movements of these noble institutions, in such a manner as to strengthen their confidence in the divine purpose and the fulfilment of prophecy.

The title-page sufficiently indicates the contents of this interesting volume, which is a worthy addition to missionary literature. It is in an easy, forcible style, enlivened with animated descriptions of the scenes through which the traveller passed, and strokes of playfulness and humour which indicate the freshness of his intellect and spirits.

The tone of the book is serious yet lively; and this combination is always attractive. Here and there principles of great importance are strikingly illustrated, and some general methods

of procedure are suggested in the future conduct of missions of great value and moment; and which we hope to see more generally carried out ere long.

Mr. Freeman observes, page 2, "I went out, not to visit South Africa as a politician, a diplomatist, a merchant, a hunter, or an adventurer. I went out as the representative of a missionary society—prepared, indeed, to hear remarks on all subjects, and from all quarters; anxious to see all that might be deemed of general interest, to collect information from all authentic sources, to exercise my own judgment, and a Briton's liberty of expressing my opinions; but I was mainly occupied with the great interests of humanity and Christian missions." This sentence exactly characterizes the work before us. Mr. Freeman carefully fulfilled his primary mission; but he did not fail to keep his eye open to all that was passing around him, and he has expressed his views in a truly Christian spirit, and with great manliness and force, but perfectly free from that dogmatism and petulance, which too often mark the statements of ordinary writers and observers. On the origin and probable effect of the disastrous Kaffir war, Mr. Freeman's opinions have been strikingly justified by recent events; and although the governor told him at the close of one interview that he thought Mr. Freeman was "not competent" to form a judgment of such matters, our friend subsequently convinced him that his information was more extensive and accurate, and his judgment worth having. Mr. Freeman has acted in this matter with great decision, and he appears now, as he did formerly, the enlightened advocate and friend of the aboriginal tribes.

We had written thus far, when the sad tidings of Mr. Freeman's short and fatal illness in Germany reached us. We lay down the pen in deep sorrow.

His loss is, at this crisis in the mission in South Africa, a public loss; and to the London Mission, almost irreparable. Having had frequent opportunities of intercourse with him since his return from Africa, we formed a high estimate of his moral and intellectual worth. We offer to his widow and family, his worthy colleague in the secretariat, the directors and friends of the London Mission, our sincere sympathy and con-

dolence. They will bow to this dispensation with devout submission; while they cannot but deeply deplore the removal of one who has been taken away in the prime of his ripened manhood, and at a juncture when his life seemed more than ever desirable. But the Lord reigneth, and He has ends to promote, by what seems to finite minds so disastrous, which will redound to his glory and the good of mankind.

BRIEF NOTICES.

Tractarianism; its Popish Tendencies Exposed. Also Remarks on the Prayer Book of the Church of England. By HENRY SMITH, Surveyor, Horfield, Bristol. London: Houlston and Stoneman. 8vo., pp. 87.

The author, who states that he resides in a parish, the clergyman of which is a rigid tractarian, refers in his preface to the effects of the doctrine in terms which apply, unfortunately, to very many other parishes. He says, "the church was formerly attended by large congregations, but since the black shadows of Tractarianism have cast darkness over the church, the constantly very numerous empty seats are evidences that this practice of religion and teaching are distasteful to the orthodox," and he avows that tractarianism has driven him from his parish church, and compelled him to worship where he can hear the gospel preached purely.

We are rather surprised at the author declaring himself still a churchman, considering that he says, "we," meaning the members of the church of England, "are protestants by name, but papists by religious principles and formularies;" and considering also that his inquiries have brought him to the conviction that there is no scriptural authority for what is called infant baptism; thus presenting to his mind the personal character of religion as belonging to those only who are the subjects of faith in Jesus Christ, and sweeping away that error on which a national or state-church can rest, and on which, alas! so many soul-destroying errors have been built. The author, who, from the style of his work is evidently not a literary man, has brought together many citations showing the evils of tractarianism, and has improved them by arguments worthy the consideration of those members of the established church who are exposed to the danger of being misled by false teachers.

Memoir of the Rev. Edward Bickersteth, late Rector of Watton, Herts. By the Rev. T. R. BURKS, M.A., Rector of Kelshall, Herts. In Two Volumes. London: Seeleys, 1851. pp. 461 and 476.

The first eight pages of our present number

will we trust suffice to assure our friends that if they have access to these volumes they will find them worthy of their attention. Mr. Birks has performed his task in a manner that cannot fail to gratify the friends of his estimable deceased relative.

The Religion of Money. Parts I., II.

The Virgin and the Saints.

The Christian Catholic.

Jesus and the Jesuits.

The Portrait of Mary in Heaven.

The Soldiers of the Pope, &c., &c. From the French of NAPOLEON ROUSSEL. London: Ward and Co. 24mo., pp. 24.

The above are the titles of some of a series of tracts, written by Pasteur Napoleon Roussel, of the French protestant church. Some of our readers may perhaps know that within the last two months two French booksellers have been condemned to three months' imprisonment and a fine of £12 each, simply for the sale of protestant tracts; the tracts, in fact, of the series of which the translation is now furnished. Though these gentlemen are protestants, it was in the ordinary course of business that the tracts were sold. They had previously been well known, having gone through fifteen editions in the time of Louis Philippe, in whose reign they were once the subject of prosecution, which they defeated. A decision against the books was a few months since given at a petty provincial tribunal; and it is on this ground that the booksellers have been now proceeded against. This prosecution has created a great sensation among the protestants in Paris, since it not only shows a determination to deprive them of privileges which their opponents enjoy, but its effects, if acted upon, would be to put a stop altogether to religious controversy. There need be no fear however of such a result. Such proceedings must always, amongst a people in any degree educated and free, tend to make them the more determined to procure what is prohibited and to propagate opinions

which interested priests are so unjustly seeking to suppress.

With regard to the tracts themselves they are pointed and evangelical. Common sense is appealed to throughout in them, in a clear and forcible manner; and they are well adapted to do good service against Rome no less in this country than in France.

The Life of Francis, Lord Bacon, Baron of Verulam, Viscount St. Alban's, and Lord High Chancellor of England. By the Rev. JOSEPH SORTAIN, A.B., of Trinity College, Dublin. London: Religious Tract Society. Fcp. 8vo., pp. 300.

The author has done his work well, and we are furnished not only with an interesting, but with a really valuable book. The life of Bacon however written must always be interesting, but it is not always that it is made to teach the right lessons. With a high admiration of the intellectual power and attainments of Lord Bacon, Mr. Sortain has not shrunk from an impartial investigation of his too prominent moral failings, and presents us with this volume in the "hope that Lord Bacon may be more useful as a moral beacon, than he has ever been, or can be, as an intellectual leader." We recommend the book to the attention of young men of thoughtful habits, promising them that they will find it a volume which both in its style and its subject matter will fully repay careful perusal.

Pen Pictures of Popular English Preachers; with Limnings of Listeners in Church and Chapel. By the Author of "The Life of Chatterton;" "Pen and Ink Sketches of Poets and Politicians," &c. London: Partridge and Oakey. Fcp. 8vo. pp. 282.

If it be desirable that we should be furnished with twaddling gossip about "popular preachers" as about other great men; and if it be necessary that it should be dressed up in a flimsy clap-trap style; and withal, if the writer should evidence and encourage a disposition to look at ministers of God's word as others do at the last new actor,—then this is the hook and the author is the man. The colour of the eye, the shape of the whisker, and the dimple on the chin is, for aught we know, in all cases accurately specified. But if the professional sentiment in ministers is an evil to be deplored wherever it exists; and if the habit of quizzing the preacher rather than pondering on the eternal verities proclaimed be one of the direst curses which can light on a religious community, then we beseech our readers to eschew this and all such books, and above all for themselves to pay more attention to the truth spoken than to the man who speaks.

The Imperial Cyclopædia. The Cyclopædia of the British Empire. Part VIII. London. Price 2s. 6d.

We are glad to see that this work proceeds regularly and with unabated excellence. It combines in a great degree the advantages of systematic and alphabetic arrangement, giving

general views of countries and provinces, as well as topographical details of towns, and sometimes even of villages. This portion is embellished with a map of Ulster, and engraved views of several public buildings in Liverpool. It extends from "Ennis" to "Gujerat." This is a cheap publication as well as a good one; for one pound there are now to be had 1350 large and closely printed pages.

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 World-Religion; or, The Fitness of Christianity to be the Religion of the whole Human Race. By JAMES BALDWIN BROWN, B.A., of Clayland's Chapel, London. London: Ward and Co. 12mo., pp. 24.

Competition, the Labour-Market, and Christianity; or the Message of Truth to the Man of Commerce. By JAMES BALDWIN BROWN, B.A., Minister of Clayland's Chapel, Clapham Road, London. London: Ward and Co. 12mo., pp. 24.

An Address to the Students of Cheshunt College, delivered by the Rev. W. HENDRY SROWELL, D.D., at his Public Recognition as the President of that Institution, Nov. 6, 1850. Second Edition. London: Snow. 8vo., pp. 24.

Apollos; or, the Scholar doing Homage to Divine Revelation. By the Rev. J. SPENCER PEARSALL, Bristol. London: Snow. 8vo., pp. 32.

Faith and Order. Hints to Candidates for Church Fellowship. By the Rev. J. S. PEARSALL, Bristol. Third Thousand. London: Snow. 32mo., pp. 40.

Christianity as Applied to the Mind of a Child in the Sunday School. A Sermon by the Rev. ALBERT BARNES. London: Green. 16mo., pp. 44.

Thy Spiritual Position. By the Rev. W. CLARKSON, author of "India and the Gospel," &c. London: Snow. 32mo., pp. 27.

Salvation, and the Way to Secure it. By the Rev. A. MORTON BROWN, LL.D., Cheltenham. London: Snow. 16mo., pp. 86.

God's Mercy Man's only Ground of Hope. A Sermon on the Death of the late Mrs. Spalding, Wife of Thomas Spalding, Esq., preached in the Congregational Church, Kentish Town. By WM. FORSTER. London: Ward and Co. Post 8vo., pp. 31.

"Feed my Lambs." A Discourse Delivered at the Anniversary of the Stockport Sunday Schools, and published by request. By the Rev. O. T. DOBBIN, LL.D., of Trinity College, Dublin. Stockport: King. London: Simpkin and Marshall. 8vo., pp. 40.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. September, 1851. Edinburgh: Johnstone and Hunter. 8vo., pp. 240.

The Herald of Peace. September, 1851. London. 4to. Price 4d.

Half Hours of English History. Selected and Illustrated by Charles Knight. London: Charles Knight. 8vo.

INTELLIGENCE.

EUROPE.

HISTORY AND CONDITION OF RELIGION IN GERMANY.

At the recent conference of the Evangelical Alliance in London, a speech of great interest was delivered on this subject by Dr. Krummacher, of which the following is a report:—

The Germans began to leave the great highway which God had marked out for them at a very early period. At the latter part of the century of the Reformation, scarcely had Luther left the scene, than it seemed as if he had taken along with him a great portion of the spirit which issued from him like a stream of living water. There was a stoppage in the stream of the new life. People rejoiced in having got back again the treasures of the pure word and sacraments; but they did not take care to draw the distinction between outward forms and the inward life; they forgot the truth, that the blessings of grace do not belong to us by inheritance from the church, but only by personal appropriation and regeneration; they soon expected salvation from formalism; increasingly the gospel was treated like the law. We much admire the theological works of the sixteenth and seventeenth centuries; but we mourn over the one-sidedness with which the religious interest gradually veered towards the intellectual element, the scientific side of Christianity.

The period of formalism and of spiritual death now began; the banner of truth was carried aloft, but little flourished beneath its shade; the lights of knowledge shone brightly in the heavens, but mostly like cold stars of a northern pole, and not like suns to quicken and to fructify. The following may be taken as an example. John Arndt, the celebrated author of "True Christianity," was looked upon as a heretic by the whole of his church; and the excellent Gerhard was the only one amongst the divines who dared to stand up publicly for this prophetic man who preached practical Christianity. But this was not desired any more. Afterwards, it happened in the same way to Spener, who was called the father of pietists, and he actually did not desire anything but personal piety. Until now the disputes of theologians had been kept within the limits of the common Christian confession. There was no dispute on the object, but simply on the nature of faith. But the more theologians accustomed themselves to look at the dogmatical subjects of divinity only from a scientific point of view,

the more they became sceptics; they were not armed against scepticism by internal experience. It has been said that Spener and his friends helped to open the way to infidelity; but this is quite false. It is true that in a certain sense they were accustomed to speak in a rather disparaging manner of dogmatical Christianity, but only in order to bring forward the more clearly the necessity of practical Christianity.

Influences from without now began to show themselves; England sent its materialism, and France its deism; these contained the germs of all the negative theories which appeared afterwards. These tendencies found many defenders in Germany—Lessing, Mendelssohn, and others. Frederick the Great, we are grieved to say, became a pattern of infidelity. Reason was now looked upon as the source of all truth. Salvation, instead of being regarded as free, was viewed as the fruit of good works. But some voices were heard in the wilderness. We mention Herder, Gellert, Stilling, and even the philosopher Kant. He was dogmatically a heathen, but most strikingly did he enjoin morality; and his categorical imperative became a new Moses.

Theology now became the slave of philosophy; and the whole glory of our gospel was reduced to three ideas—God, liberty, and immortality. Then deeper philosophers made their appearance. You all know the names of Hegel, Fichte, and Schelling. These, in some respects, were serviceable to Christianity; for they so far brought it again into credit, that they showed it to be not altogether an absurdity; and they used some biblical forms for the clothing of their ideas, which certainly were very different from the doctrines of Christianity. The French revolution then came—the measure of the sins of Germany was full, and God spoke to our people by heavy judgments. For many years the Gallican tyrant placed his foot upon our neck; the people began to feel that they had forsaken the living God, and a certain degree of repentance manifested itself amongst them. Then the Lord looked down in mercy upon our sinful nations: a religious awakening began with the wars of independence; the people generally felt a craving for something better, though no one knew thoroughly what he longed for. Then appeared Schleiermacher, and said, "The object after which you long, and to which you must return, is Christ, the historical Christ." True, Christ was not to him what he is to us; he knew only that

Christ who, as John says, "came with water," not him who came also "with blood" and with the Holy Spirit; he knew only that Christ from whom proceeded moral effects—that Christ who in a moral aspect glorified the world; his theology is only a Christianized Rationalism; but his value to the church of Germany cannot be doubted. This is already proved, by the excellent disciples who proceeded from his school: such men, for example, as Nitzsch, Neander, and our dear Dr. Tholuck, who is in the midst of us.

The jubilee of the Reformation in 1817 produced a new movement in the church, and by the theological dispute begun by pastor Harms, the people became again conscious of what the church really taught, and how the clergy had fallen from her standard. At that time there seems to have arisen in Germany a beautiful spring; alas! that the subsequent developments have not answered the first expectations. The Hegelian philosophy now lifted its head and declared itself infallible within the domain of idea. It pretended to assist Christianity, but it turned it into its own negation; for it dissolved the dualistic conceptions, God and man, here and hereafter, death and continuance after death, holiness and sin; in such wise that it made of man God, that it denied a hereafter; and individual immortality, acknowledging simply an immortality of the species; that it denied the nature of sin, and only looked upon it as a transition point to good.

From this philosophy was born that mass of destroyers of the sanctuary, which was known by the name of the Hegelian school. At the head of it stands the renowned David Strauss. He is the Antony who took away the robe from the Cæsar of the gospel, in order that all the wounds might be seen which had been inflieted on it long before, and what yet remained of life he hoped thoroughly to destroy. For the sake of the divinity of the Ego, they surrendered the Ego (the personality) of the divinity. Strauss calls the hereafter "the last enemy to be taken away." These men have tried to surpass each other in the impudence of their infidelity. God makes fools of men, when they oppose themselves to his word. The development of infidelity in Germany is perfected.

I have now arrived at the point at which I address myself to my more proper task; and I shall do so in few words. I am to give a report on the infidelity which is now prevailing in Germany. Infidelity shows itself there in three distinct forms—indifferentism, rationalism, and radicalism. Indifferentism against everything that is called religion we find especially in those strata of society where there is much care for daily bread, especially in the larger cities. Here indifferentism approaches perfect deadness; material requirements occupy the whole soul. Here also are to be found accusations against the clergy;

and here also of late our Home Mission mostly develops its activity. But the number of those who are indifferent is no less within the circle of those who are called educated persons, and especially among our government officials. But the German people are too religiously disposed for us to fear that this indifferentism will become predominant.

But rationalism still prevails, although it has long been conquered within the domain of science. The general faith of most of the Germans is this:—There is a God in heaven, a providence; Christ is the greatest of philosophers, the best moral teacher; we are obliged to keep his commandments, and so we shall be saved; if we are not perfect, God is merciful. These are the elements of that miserable divinity to which, until now, most of the German preachers have, either secretly or openly, paid their devotions. This theology reigns in our schools, and in our periodicals, and was, till very recently, protected by most of the governments. Millions believe that in professing it they are good Christians—yea, the only true Christians, and think they contend for the true gospel when they strive against the biblical doctrine, as against pietism or mysticism. They think they possess, in their few lean ideas, the whole kernel, the sum and substance of Christianity. It may be easily conceived, that this people are not distinguished by their respect to ordinances. They do not require religious instruction, inasmuch as all religion may be reduced to such a few and such easily conceived ideas. In Berlin, which contains more than 400,000 inhabitants, about 20,000 go to church; the rest are, as far as our experience goes, more or less consciously followers of vulgar rationalism. There are countries in Germany, such as Saxony, Hesse, Oldenburg, and others, which, with few exceptions, are wholly rationalistic, both ministers and congregations, and have lost the last spark of Christian experience. The confessions of faith have been forgotten, the catechisms are displaced by their watery treatises, and, in many parts of Germany, a similar fate has befallen the good old Christian hymn-books. New works for edification, such as "The Hours of Devotion," have taken their place. There has been an inundation of light popular philosophy, which has nothing of Christianity but its usurped name, and which covers the soil of Germany as far as the eye can reach.

Millions swim out, thinking evil of this stream of rationalism; but in more modern times thinking rationalism has entered into a new stadium, and developed itself in radicalism, under the pressure partly of its own consequences, and partly of influences from without. The new Hegelian school know how to make their philosophy popular, in a flood of pamphlets, novels, and romances, and to open a way for itself even to the lowest classes of the population. This "mystery of

iniquity" had long crept in the dark, but before the outbreaks of the year 1848 no one would acknowledge it. But now we know differently. In the lower classes of society, atheism appears more as a parasitic than a self-existing plant, in consequence of their own process of thinking; not only Christianity, but religion in general, stands against the realization of the democratical world of fancy that has been brought before the people; and thus they see, in the decided negation of religion, the first step towards the end which they have in view. A tradesman who, as a pastor, I visited lately, received me with the following words: "I have nothing more to do with the church and its priests; their time is gone; religion is an invention for the oppression of the people; in order to oppress us the easier, they preach to us a God who has no real existence; and in order to keep us down, and reconcile us to our oppressed position, they speak to us in comforting words, which they do not themselves believe: the days of our minority are gone; with the cable of a spiritual world we can no longer be kept in; we know now that the hereafter is a beautiful dream; we live only for this world, and hope for a time when it shall at last be granted to us to live indeed." When I expressed my grief at his holding such principles, he continued: "This is my conviction, and not only my conviction, but rest assured that millions think in the same way—yea, all of us poor people, who are looked down upon with such contempt—only they have not the courage to give utterance to their belief."

This dreadful representation is not real; but that these ideas have been entertained in a very large circle, and have daily gained ground, is the experience of all who come into close contact with the lower grades of society in Germany. The antichristian seed which has been sown so plentifully, is springing up in abundance; and merely moral measures will not hinder its development and manifestation in yet more fearful fruits. I refrain from naming particular countries, in which especially this perfected antichristianism has taken hold. A literature, inspired by the devil, creeping in the dark, does not cease to advocate and to promote it in every conceivable manner; and it would only require the coming forward of a mighty and richly-gifted personality, which would concentrate within itself the spirit of absolute negation, and represent it with energetic pathos and decision, and the reign of the man of sin would stand before us in more than an embryonic state.

Which is, then, the power that stands against this other power, limiting it and working against it? Thank God, such a power is not wanting in Germany. If the dark side of my country has grown darker and darker within the last thirty or forty years, the bright

side has become still brighter and more hopeful; yea, those who have observed events for the last fifty years, are constrained to call the present time, so far as church matters are concerned, golden, in comparison with the former. A great reform has taken place in the universities; in most of them the positive, believing tendency prevails. Although there are many spurious views as to the inspiration of the bible—and these we cannot share in, but must mourn over—yet we have great cause to thank God for all that he has done in our universities. Certainly such a reform cannot continue without producing great results. For a long time young divines have entered their parishes, fully imbued with the doctrine of the church. The time does not now seem distant, when at last the representatives of old and vulgar rationalism shall have passed away. Then amongst the elderly clergymen, since the year 1848, a retrograde movement has been distinctly observable. The governments which before, *ex officio*, were working against true Christianity, and which looked with a favourable eye upon the antichristian movement, at last, understanding what alone makes the throne secure, and what alone guarantees all order in the state, have begun for a short time to change very much their politics in reference to the church, and do not throw any more impediments in the way of the revival of the old Christian faith; and believers feel themselves more constrained, both by necessity and the love of Christ, to unite in free and evangelical efforts. Good old books of devotion are again sought for; tracts are daily printed and circulated; bible societies pursue their work with greater energy than before; Christian circulating libraries are instituted in different parts; in short, the inner mission gains ground more and more in our country. Shall I name those places on which the eye of the Christian rests with hope, or with satisfaction? I name Wurtemberg, which is still blessed; part of protestant Bavaria, which has sent among us Dr. Ebrard; the kingdom of Saxony, amongst whose theologians there is a joyous change; Prussia, part of Westphalia, some districts in the province of Pomerania, and perhaps, also Brandenburg.

But I must confess, with deep sorrow, that the results correspond only in a small degree with the efforts that have been made to revive Christianity. It is a matter of fact that all the theological world was once given to infidelity, whilst the people still clung to the faith of their fathers. Now, the reverse is the case. Rationalism, in its various forms, still prevails among the people. This very distressing circumstance may be partially explained by the following facts: First, the preachers who now give honour to the gospel do not publish it with that amount of unction and zeal which personal experience of the gospel, as "the power of God unto salvation"

works in us. The older ones have arrived, in most cases, at the positive standing point which they now occupy, only by seeing with amazement and horror that rationalism, in its newest development of negation would threaten the whole church with ruin, and would threaten also their offices and emoluments. The younger ones, who had the happiness to sit in the universities at the feet of only believing professors, have been pushed in many cases into the ready-made garment of orthodoxy, without having conquered that heterodoxy which they had drunk in with their mother's milk, both theoretically and practically. And thus they also are wanting in the energetic freshness of life by which the preached word, as it comes from the heart, goes to the heart again. Secondly the education of youth has not kept pace with theology, in its return to Christianity. Thirdly, the suspicion has widely spread, as if, in the endeavour to bring back the people to the old path, we were only following out certain attempts at oppression. The struggles of the different confessions contribute also very much to impede the progress of the Gospel. The movement back to the assemblies of the church, as it manifests itself in Germany, is certainly a very joyous thing. It is, however, an unhappy circumstance that the united church in Germany is yet wanting in a distinct confession of faith. But there is another fact much more to be deplored—the exclusive tendency that is manifesting itself in the Lutheran church, in opposition to the united and reformed church, a tendency which has all the marks of true Christianity, but that one without which Christ and his apostles declared all the others to be as nothing—I mean humble love.

What shall be done now for Germany? My answer is—Increase Christian literature by writings of an apologetical character; let them not be theological treatises, but writings which contain the savour of life unto life. Secondly, extend specially the activity of the inner mission towards the education of the young; let there be instituted everywhere services for children, as there have already been amongst us: and let those services be short. Lastly, let there be sent throughout the country talented and lively evangelists. There will be found such among the younger theologians, and a response to your request will not be wanting. Alas! only the pecuniary means are wanting. In order to procure these means, the love of all that believe is to be appealed to in an energetic and solemn manner. When these levers are brought to bear, I shall not despair of seeing German Christianity flourish again. No more than your own highly-blessed apostolical Great Britain has Germany arrived at the end of its mission. Germany will be salted again by the divine hand, that in its turn may salt other nations, as it has done before. Confidently

do I hope, that the Lord will address to her, what Jeremiah the prophet exclaimed to fallen Judah—"Thus saith the Lord, I remember in mercy when thou wast a lovely virgin bride, and when thou didst follow after me into the wilderness, in the land where nothing is sown." Germany will appear again, in the first phalanx of the peaceful crusade, in the cause of the gospel, and the leadership will belong to Prussia—Prussia, we hope, with its Christian king.

RELIGIOUS LIBERTY IN SWEDEN.

The Rev. J. H. Hinton read a paper on the same occasion, on the subject of religious liberty in Sweden, drawn up by our brother the Rev. F. O. Nilsson, which we doubt not our readers will be glad of the opportunity of perusing:—

The Lutheran religion, with episcopal church government, is the established religion of Sweden. All Swedish subjects, except the Jews, are obliged to be members of the state church. No dissent is tolerated, upon penalty of the loss of property, and banishment for life from the country. By a law which, although obsolete, is not repealed, parents are subjected to a heavy fine if they neglect to have their infants baptized.

At the age of fifteen or sixteen, every person must go through a course of catechising previous to his confirmation. Then, after a man has been confirmed, he must, according to law, receive the sacrament at least once in twelve months, or else he will lose his privileges as a citizen. For instance: no person is allowed to hold any office, either great or small, who does not go to *schrift*, and the Lord's table, at least once in twelve months. No one can appear as evidence in a court of law, in any case, without this. If a person be ever so trustworthy, if his opponent can only bring evidence that he has not, within twelve months, been to *schrift*, his testimony will be refused. The same law exists in regard to marriage. Those who wish to unite in the matrimonial bond, must prove that they regularly and with reverence receive the means of salvation (by which expression is meant the sacrament). This law goes so far as to exclude persons from carrying on business, or being masters in any handicraft trade, who do not conform to it. The pastors are obliged, each one in his parish, to see that the law is conformed to.

In this manner the Lutheran clergy are able to keep every Swede in connexion with the state church. If a person moves from one parish to another—he may be rich or poor, high or low—he cannot be received into another parish, or shielded by the protection of the law, if he does not bring a certificate from the pastor of the parish from which he comes; or if, in that certificate, the pastor

does not testify that he is a regular and devout communicant. Thus, every man born within the borders of Sweden is nationally, without his own consent or knowledge, made a member of the Lutheran church; but after he comes to years of discretion he is forced to continue in that church, no matter what his convictions are, or else to leave the country. The clergy being empowered to act as a police, there is no chance for dissent from the state church, even in a single instance.

There is also a law forbidding any number of persons to assemble together for reading the word of God and offering prayer together, or in other way edifying one another from the word of God, or exhorting sinners to repentance. No assemblies for religious service are allowed, except those ordained by the law, conducted by the lawful ministers of the establishment, in the consecrated houses for divine worship, and in the proper seasons. By the same law every head of a family is commanded to instruct his children in the catechism, and to exhort his household to fear God, but such things must not be extended beyond his family circle. If any assembly be convened together, for the purpose of edifying one another from the word of God, the man who conducts the meeting, and the one who opens his house for that purpose, are both subject, for the first offence, to a fine of about £5, and for each of those who assembled at such a meeting, about £1. The second offence, the fine is doubled, and if they are not able to pay the fine, they will be imprisoned on bread and water for twenty-eight days. For the third offence they are to be banished from the kingdom. It is but just to say, that though pastors and police-officers may not dare to countenance private religious assemblies, they are not always very strict in preventing them. Some ministers will even be found who hold such meetings themselves, and are glad when any religious awakening is perceived, and gladly take the lead of it. Some of our most influential clergymen have also exerted themselves to get the conventicle law abolished.

This law has also caused a number of infants, within the last two or three years, to be taken from the parents, torn from their mothers' arms, by parish constables and sheriffs' officers, and brought to the parish churches for christening, against the consciences and wishes of their parents. In two instances have the cows been taken from the parents, their only property, and sold from them, to defray the expenses for the pastors' and the officers' unasked service. There are now at this moment a pious man and a pious woman who desire to be united in matrimony, and who for that purpose applied to the pastor, where the woman resides (in Sweden marriage is altogether an act of the church), to be wedded. When the pastor saw the man's certificate from his own parish minister, he refused

to marry him. Why? Because he was a baptist, and the woman also. The case was brought before the bishop and consistory, at Skara, and a short time ago an answer from that venerable tribunal came, which says, that if the persons had ever so good morals, the fact that they had left the Lutheran church communion, was enough to cause the bishop and the chapter to refuse the marriage celebration. In consequence also of these laws, a man has recently been banished for life, taken away from his friends and relations, and, as a minister of the gospel, from his flock, notwithstanding he has done all he could, and also his friends, both in and out of the country, in a legal manner, to prevent it.

RELIGIOUS LIBERTY IN PRUSSIA.

The Rev. J. G. Oncken of Hamburg, spoke immediately after the reading of the foregoing paper, and made the following statements:—

It should not be forgotten, that what was stated in the paper which had just been read, referred equally to Prussia. They had thirty-three different governments and constitutions, and in all these various governments the authorities adopted almost the same course with regard to dissenters. They should, however, be exceedingly grateful to their heavenly Father for the enjoyment, in the other interior states, of a measure of liberty which they did not enjoy prior to the revolution. While the Prussian government was more liberal, previous to the revolution, than other governments, the one in Wurtemberg was still more liberal, that being the only part of Germany where the churches were not persecuted. At Hamburg, where he was at present located, they continue to enjoy all they could wish, public worship being carried on without any disturbance.

In the grand-duchy of Mecklenburg, however, persecution had been renewed. A brother missionary who had been labouring there, had been driven out of the country; and another brother was expelled, at half an hour's notice, for having instructed three little children on the Lord's day from the sacred scriptures. The natives, in some of the towns, had also been threatened with the payment of heavy fines for holding religious meetings; and one brother had been expelled in consequence. A powerful remonstrance on the part of British Christians of all denominations might influence the government of Mecklenburg, and induce them to adopt more lenient measures.

Respecting the government in Hamburg, he regretted to say, that the persons composing it were not God-fearing men; still they had some respect for man, and were readily

acted upon by British influence. When he was in prison, all his goods being confiscated, British Christians exerted themselves on his behalf; and a kind of holy alliance, without being preconcerted, was, as it were, called into existence. British Christians of various denominations, including the merchants of Leith and several towns in the north of England, presented memorials on the subject, and sent over a deputation of three brethren who applied to the senators and ministers of the state church. These brethren presented their memorial with ten thousand signatures; and the senators were greatly amazed that such an insignificant person should create such an amount of interest in this country. The circumstance produced a very powerful effect, and from that time persecution had ceased to a very great extent. The Christian merchants in this city had rendered great assistance in the matter by continually talking of it to Hamburg merchants when they met them on the Exchange, so much so, that when the Hamburg gentlemen wrote home they said, "Can't you let this man alone? We are constantly annoyed about it in England, and even told of it on the Exchange."

The government of Mecklenburg had published the following announcement respecting the course to be pursued against the baptists:—

"1. Against the baptist emissaries that make their appearance here, such measures are to be employed as to expel them from the country. In so far, however, as they have made themselves punishable by special acts, and have infringed upon the established church, as, for example, by administering baptism, the Lord's supper, and performing marriages, they are to be dealt with and punished according to the law of the land.

"2. Natives who are engaged in baptistical proselytism, or who, by their conduct, infringe on the rights of the church, are to be proceeded against with prohibitions as stated, in the above legal way.

"3. Devotional exercises of baptists amongst themselves, and in the dwellings of baptists, which do not go beyond private edification, whether it be the worship of one family, or more, or of single baptists, are not to have hindrances placed in their way. On the other hand, baptists are not permitted to conduct their meetings at places hired for that purpose, or obtained in any other way for that purpose; nor to give any kind of publicity to their meetings; nor to admit persons who have not yet joined them. Baptists' conventions of another kind, to which other persons are admitted, are not to be suffered, but are to be prohibited and proceeded against as above.

"4. As the tendency of a religious meeting may be doubtful, the local authorities are not to proceed to action until they have given notice of it to the Minister of Spiritual Affairs, that the advice of the Chief Ecclesiastical Council may be obtained.

"5. All local authorities have to watch over baptistical movements with vigilance, to report forthwith to the Minister of Spiritual Affairs, and then act in accordance with the instructions that may be framed."

JAMAICA.

SPANISH TOWN.

In a letter dated August 12th, 1851, Mr. Phillippo says:—

"You will be gratified to learn that peace seems thoroughly restored to Spanish Town again, and that every thing in relation to the progress of the cause of God among us is encouraging.

"On the morning of the 1st of August it was my happiness to baptize fifty-six persons, chiefly youths of pious parents, who were educated in our schools; and that on the sabbath following, I received them into the church at Spanish Town. The ordinance of baptism was administered in the river in the presence of a greater number of spectators than I ever saw present on a similar occasion; many of whom were among the most respectable individuals and families in the neighbourhood. All conducted themselves with the greatest possible decorum throughout the ceremony, and, altogether, the occasion was one of deeper interest than any I had previously witnessed.

"I fully expected a very large attendance at the chapel on the following sabbath, when they were to be taken into the church, nor was I disappointed; the spacious building was literally crammed, while the interest created by the solemnities of the day will, I flatter myself, have the happiest influence upon the town and surrounding country.

"The numbers baptized were only a part of the candidates that offered themselves for this sacred ordinance and for the fellowship of the church; the residue consented on prudential considerations to remain on probation a short time longer. All of those received, as far as it was able to ascertain, had led a life becoming the gospel for a considerable length of time—some of them for years.

"Regarding a minute investigation of their religious knowledge, experience, and character as more than ever important and necessary, I accordingly devoted much time and paid special attention to this object; and feel satisfied at the result, that I could not have done otherwise, in duty to God and to themselves, than admit them as I have to the privileges and immunities of Christian fellowship.

"Another sabbath has since passed away, and I am happy to add that the salutary influence of the late public occasions is yet apparent. God grant that my most cherished hopes and wishes respecting them may be abundantly realized; and to Him be all the glory."

ANNUAL MEETING.

BAPTIST BUILDING FUND.

At the meeting of this society, an account of which is given in our August number, the secretary read the following report—

The committee of the Baptist Building Fund in presenting their annual report to the subscribers desire to express their unfeigned gratitude to Almighty God for that measure of success which they have reason to hope has accompanied the operations of this society during another year. Though eminently practical in its design, this institution does not receive that general support which is necessary to the full development of its usefulness, or commensurate with the wants of the churches requiring its aid. If the resources which were so liberally furnished in the earlier period of the history of the Baptist Building Fund, were now placed in the hands of your committee, and applied according to the present plan of the society, its sphere would be enlarged, and its foundation strengthened, while the churches would receive more permanent and efficient benefit. The evils attendant on chapel debts are not less deleterious than when this society was first formed, while the amount of liability has probably increased. The loan system is better adapted to the circumstances of the present day, being calculated to call into action the energy of those needing assistance, in requiring the repayment of the sum lent by periodical instalments, which in some instances has resulted in the whole of the amount of the debt being raised, and the church set entirely free from the oppressive burden. In some cases where the debts have not been large, your committee have been able to lend the whole sum required, while the effort to return the tenth part of the loan every year has a tendency to keep up a healthy and regular action, and place them in a position of independence so desirable for all our churches to enjoy. Nor is it to be supposed that when the entire sum shall have been paid back to the Fund, that after the habit of raising the amount of the instalment for ten years, the church will not transfer the effort to some kindred institution, or make some additional exertions for the promotion of the truth in its own locality. Neither is the fact to be overlooked, that it is of importance in some respects that baptist churches in remote districts should be free from the reproach which attaches to *debt*. The members of our poorer churches are identified with the demands which are incurred in building, enlarging, or repairing their places of worship; and this too frequently is the cause of disunion amongst the people, and always a source of anxiety to the pastor. In the present day it appears that every Christian community to be efficient must occupy a building by which their existence

may be recognized; and to render these commodious, durable, and adapted for the purposes of public worship, entails an amount of expense which can in rare instances be fully and promptly met. In most cases every exertion is made, and much liberality is displayed, to raise the necessary sum, but with very few exceptions an amount is left unpaid which depresses the spirits of the people, and mars the usefulness of their efforts. To obviate this result, to strengthen the energies of our churches, to promote the efficiency of its ministers, and thus to aid in extending the gospel, is, your committee feel persuaded, the ultimate benefit arising from the influence of this society.

Since the formation of the Loan Fund, all the instalments have been regularly and punctually paid; an evidence that the churches are anxious to act with promptitude in discharging those obligations which are brought within their power to meet. Having in former reports given a detailed account of the mode in which the return of the loan is secured to the society, it is unnecessary in the present instance further to refer to it. Your committee call attention to the number of cases relieved, as shown at the end of the report.

During the past year £750 has been forwarded to nine churches; but your committee regret that the sum bears so small a proportion to the aggregate amount of debt represented, which stood at the time relief was granted at £3,400. It is that such cases, by being more efficiently assisted from this fund may make, on their own behalf more extended efforts, that your committee would earnestly plead for warmer co-operation, on the part of the members of the more wealthy churches, that by being enabled to render assistance at once prompt and munificent, this institution may attain to that useful position which it would be for the comfort of our churches, and the honour of our denomination for it to occupy.

There are some applications made in which the sum required is small, and in such cases where the committee think it desirable, a gift is made. £45 has in this manner been voted to *two churches* since the last annual meeting.

The committee have now before them *eighteen* cases, all more or less deserving, in all of which strenuous efforts appear to have been made—generally composed of members in humble circumstances—with debts amounting in all to £4,600. It is obvious that to meet efficiently these exigencies, a deeper interest must be awakened in relation to the Baptist Building Fund, and it is hoped that a careful consideration of its claims will induce a larger degree of liberality on the part of its present subscribers, and a more general support of its objects.

Your committee would direct attention to

the fact, that since the year 1845, with the exception of a small amount for *grants*, all the resources of the fund have been *conserved*, and the subscriptions of the years elapsed since that period to the present time are really *unspent*, and will continue to form a part of the *working capital* of the society, so long as it shall be conducted on the loan principle.

Your committee respectfully but earnestly desire to press the consideration of this plan upon the pastors, deacons, and members of baptist churches, and would urge upon individuals who have it in their power to contribute to the aid of this fund, to consider well the object and end of its design, and when the grave has closed upon all personal efforts, the donation to this society continuing undecayed, will in its effects be audible. "He being dead yet speaketh."

CASES RELIEVED.

List of churches relieved by loan since the last Report:—

	£
Chelsea (Backs)	100
Cynwyd	50
Pontypool	100
Folkstone	100
Swaffham	50
Bury St. Edmunds	100
Ashton-under-Lyne	100
Hatherleigh	50
Cranford	100
	£750

GRANTS.

Thurleigh	20
Broadhaven (Haverfordwest)..	25
	£45

ASSOCIATIONS.

LANCASHIRE AND CHEESHIRE.

This association comprises the following churches:—

Accrington	C. Williams.
Ashton-under-Lyne	J. Macpherson.
Bacup, Ebenezer	J. Smith.
" Irwell Terrace	T. Dawson.
Blackburn	
Bolton	B. C. Etheridge.
Burnley	R. Evans.
Burslem	W. Barker.
Bury	J. Harvey.
Chowbent	T. Wilkinson.
Cloughfold	W. E. Jackson.
Colne	J. C. Park.
Coniston	R. S. Frearson.
Goodshaw	
Haslingden, Pleasant-st.	J. Blakey.
" Ebenezer	J. Bury.
Heywood	J. Sissons.
Hill Cliffe	A. Kenworthy.
Inskip	
Liverpool, Myrtle-street	H. S. Brown.
" Soho-street	
" Pembroke-pl.	C. M. Birrell.
umb	S. Jones.

Manchester—	
York-street	R. Chenery. 1
Oxford-road	F. Tucker.
Grosvenor-st., east	D. M. Evans.
Wilmot-st., Hulme	
Northwich	T. Swinton.
Ogden	J. Garside.
Oldham	J. Birt.
Oswaldtwistle	J. Harbottle.
Pendle Hill	
Preston	W. Walters.
Rochdale	W. F. Burchell.
Salford	H. Dunkley.
Stalybridge	J. Ash.
Stockport	W. B. Davies.
Tottlebank	T. Taylor.
Wigan, Lord-street	W. Ellison.

The meeting took place at Liverpool. Rev. H. S. Brown was appointed moderator. The Circular Letter on "Unequal Marriages," written by the Rev. J. Birt, was adopted. Resolutions were passed in reference to the Fugitive Slave Law, to endowments of religion, to the papal movement, and to international arbitration.

Statistics.

Baptized	243
By letter and profession ...	162
Restored	20
	— 425
Died	89
Dismissed	90
Excluded	100
Withdrawn	52
	— 331
Number of churches	39
Clear increase	94
Members	4758
Scholars	12327
Sunday School Teachers	1201
Day and evening scholars	1222
Preaching stations	67

The next meeting to be held at Rochdale. Revs. H. S. Brown, F. Tucker, and J. Macpherson, to preach.

YORKSHIRE.

The meeting was held at Liverpool on the same days. The Rev. H. S. Brown acting as moderator.

Statistics.

Baptized	410
By letter	134
Restored	21
	— 565
Died	130
Dismissed	106
Withdrawn	103
Excluded	100
	— 467
Clear increase	98
Members	6574
Scholars	11898
Sunday school teachers	2711
Preaching stations	80

OXFORDSHIRE.

The following twenty-three churches constitute this association:—

Arlington	R. Hall, D.A.
Banbury.....	W. T. Henderson.
Bloxley	E. Hull.
Bloxham	D. Nunnick.
Bourton	J. Statham.
Burford	W. Cherry.
Campton	E. Amery.
Chadlington	T. Eden.
Chipping Norton	T. Bliss, B.A.
Cleneester	D. White, J. M. Stephens.
Coate	J. Jackson.
Cutsdean	D. Ricketts.
Fairford	J. Frizo.
Faringdon	A. Major.
Hook Norton.....	
King's Sutton	J. Simpson.
Lechlade	A. Waish.
Middleton Cheney	J. Price.
Milton	W. Cherry.
Oxford	E. Bryan.
Shipston.....	J. Morris.
Stow	J. Acock.
Woodstock	J. Freer.

The association met at Coate on June 3 ; Mr. Jackson being moderator and Mr. Bliss secretary. Sermons were preached by Messrs. Hull and Stephens. The Circular Letter prepared by Mr. Warne on "Spiritual Life, and the Means of its Growth, in contrast with the Sacramental Theory," was adopted, and its perusal urged upon the churches. A resolution on the subject of American Slavery was also passed.

Statistics.

Baptized	101
By letter	22
Restored.....	1
	— 124
Died	34
Dismissed	12
Withdrawn	4
Excluded.....	9
	— 59
Number of churches.....	23
Clear increase.....	65
Members	1705
Scholars	2499
Sunday school teachers	347
Village stations.....	39

The next meeting to be at Stowe, on June 8. Mr. Jackson to preach.

WORCESTERSHIRE.

The churches of this association are :—

Alcester	M. Philpin.
Astwood.....	J. Phillips.
Atch Lench	D. Crumpton.
Evesham, Cowl St.	J. Hockin.
" Mill St.	H. Barnett.
Pershore	F. Overbury.
Stratford.....	T. Bumpus.
Studley and Cookhill.....	W. Maisey.
Upton	A. Pitt.
Westmancote	J. Francis.
Worcester	W. Crowe.

The meeting of the association was held at Alcester on the 3rd June. Mr. Philpin was appointed chairman. The Circular Letter written by Mr. Hockin, on "Christian Union and the Conversion of the World," was adopted. A resolution was passed

commending the Birmingham Scholastic Institution to the notice of the churches, and another expressing the determination not to admit slaveholders to its pulpits or communion. Sermons were preached by Messrs. Pitt, Bumpus, and Barnett.

Statistics.

Baptized	58
Received by letter.....	26
Restored.....	6
	— £90
Removed by death	27
Dismissed	28
Withdrawn	8
Excluded	10
	— 73

Number of churches.....	11
Clear increase.....	17
Members	1165
Number of Sunday scholars	1803
Village stations	23

WESTERN.

This association has heretofore comprised churches in Somerset, Dorset, and Devon. At the last meeting which was held at Col-lumpton on June 7th and 8th, it was determined that the churches in the two former counties should constitute this association, and that the churches in Devonshire should be formed into a separate association under the title of the Devon Association. The following is a list of the churches :—

Western Association.

Bridgwater	H. Trend.
Burnham	
Boroughbridge	T. Baker.
Burton	J. Merchant.
Bridport.....	T. Young.
Chard	E. Edwards.
Creech	G. Medway.
Creskerne.....	S. Pearce.
Dorchester.....	S. Sineox.
Hatch.....	H. W. Sembridge.
Highbridge	J. Bolton.
Horsington	D. Bridgman.
Ise Abbots	J. Chappell.
Loughwood	J. Stembridge.
Lyme	A. Wayland.
Minehead	Fuller.
Montacute	J. Price.
North Curry	R. Serle.
Stogumber.....	J. G. Fuller.
Street	J. Little.
Taunton	S. G. Green.
Watchet.....	S. Sutton.
Wellington	J. Baynes.
Weymouth	J. Trafford.
Wincanton	G. Day.
Yarcombe	
Yeovil	R. James.

Devon Association.

Appledore	
Ashwater, Muckwor- thy	A. Facy.
Ashburton	
Bampton.....	W. Walton.
Barnstaple.....	S. Newnam.
Bideford.....	B. Arthur.
Bovey Tracey	
Bradninch.....	C. Baker.
Brayford.....	W. Cutcliffe.

Brixham	
Budleigh Salterton	T. Collins.
Collumpton	U. Foot.
Crediton	
Croyde	J. Hunt.
Culmstock, Prescott	
Exeter—	
South Street	C. M. Wightman.
Bartholomew Yard	G. Coles.
Hemyock	R. P. Cross.
Honiton	W. E. Foote.
Kingsbridge	
Modbury	
Mulborough	
Newton Abbott	J. S. Bunce.
Newton St. Petrock	
Ringmore	
Shaldon	
South Molton	T. W. Blackmore.
St. Hill, Kentisbere	W. C. Bennett.
Thorverton	
Tiverton	E. S. Webb.
Torrington	D. Thompson.
Torquay	B. Carto.
Uffculm	J. Pulman.
Upottery	J. Chapman.

Mr. Foot was chosen moderator. Sermons were preached by Messrs. James and Walton. The Circular Letter, on "The Duty of Christian Churches towards the Young," was read by Mr. Edwards. Resolutions appointing a deputation to the Peace Congress, and condemnatory of the Fugitive Slave Law were read.

Statistics.

Baptized	220
Received by letter	70
Restored	10
—————	300
By death	49
Dismissed;	55
Excluded	23
—————	127
Number of churches	61
Clear increase	173
Members	3275
Sunday scholars	3576
Sunday School Teachers	503
Village Stations	45

The next meeting of the Western Association is to be held at Taunton, on the Wednesday after the first Sunday in June: Mr. Traffard to preach. Mr. Trend was appointed secretary.

The Devon Association is to meet at Kingsbridge on the Wednesday following. Mr. Newnam or Mr. Webb to preach. Mr. Webb was chosen secretary.

NEW CHAPELS.

WILLENHALL, STAFFORDSHIRE.

The congregation meeting in Lichfield Street, under the pastoral care of the Rev. J. Davies, have recently purchased an eligible plot of freehold land in Gomer Street, as a site for a new chapel and schools. They have already completed the erection of a commodious school on a part of the land.

On Lord's day, August 24th, 1851, the place was opened as a school, and a temporary chapel. Sermons were preached on the occasion by the Rev. Thomas Morgan of Birmingham, the Rev. R. Aikenhead of Wolverhampton, and the Rev. R. Davies, independent minister of Bilston. The collections at the opening amounted to £33 16s. 6½d.

ST. BRIAVELL'S, GLOUCESTERSHIRE.

On Lord's day, August 17th, the preaching of the gospel was begun in this village under the auspices of the Baptist Home Missionary Society, when one of the Society's agents preached in the open air in the most public part of the village to an attentive audience of about fifty persons. On the following sabbath a room, capable of seating upwards of seventy persons, was opened by the Rev. M. Philpin, of Alcester, Warwickshire, who was then on a visit in the neighbourhood.

Since the opening the attendance has been good; larger in fact than can be accommodated in the room. A more commodious building is much needed, since, as the season advances, those now listening outside will be unable to incur exposure to the air. The friends, however, are unable to accomplish this for themselves, and it is to be hoped that the neighbouring churches will lend them their support. It is the only dissenting place of worship in the village; and there are no evangelical preachers in the establishment for some miles round.

ORDINATIONS.

CHURCH ST., BLACKFRIARS' ROAD, LONDON.

The Rev. John Branch has accepted an invitation to become the pastor of the church in Church Street, Blackfriars' Road, and intends entering on his stated ministry there on the first Lord's day in October.

ROMSEY.

The Rev. P. Griffiths has accepted the pastoral office of the baptist church meeting in Bell Street, Romsey, having received the unanimous invitation of its members.

YARCOMBE, DEVON.

Services were recently held in this place; when H. B. Lockyear was recognized as the pastor of the baptist church meeting for worship in a pretty little chapel situated on a pleasantly elevated site in this village. In the afternoon, immediately subsequent to the reading of the scriptures and prayer by the Rev. J. Chapman, the Rev. A. Wayland, from Lyme, Dorset, preached a very interest-

ing sermon. At five o'clock about 200 persons took tea together in the chapel; after which the Rev. J. Stembridge was succeeded in reading and prayer by the Rev. E. Edwards of Chard, who, after stating the nature of a gospel church, proposed the usual questions. The Rev. J. Chapman offered up the recognition prayer. Rev. E. Edwards delivered the charge, and the Rev. A. Wayland closed the interesting services of the day with an appropriate discourse to the church and congregation.

RYEFORD, HEREFORDSHIRE.

Mr. Walker, of Bethesda Chapel, Trowbridge, has accepted an unanimous invitation from the baptist church at Ryeford, near Ross, Herefordshire, and entered upon his labours in his new sphere the first Lord's day in August.

In consequence of this change, a tea meeting was held at Trowbridge, on Tuesday, July 15th, when a large party of friends sat down. After tea a public meeting was held in the chapel; the Rev. Thomas Griffin took the chair. Addresses were delivered by the Revs. W. Newall, Bradford; Preece, Westbury; Mann and Barnes of Trowbridge. Each of the speakers bore testimony to the high esteem in which Mr. Walker is held by all classes in Trowbridge and its neighbourhood. Mr. Walker in a short address concluded the services.

RECENT DEATHS.

MR. SPURDEN.

Mr. Spurden of 42, Friday Street, London, departed this life in the sixty-fifth year of his age, August 26, 1851. His death was awfully sudden. He was visiting a friend at Bath, and appeared to be in the enjoyment of more than his usual health. After evening prayer, when preparing to retire to rest, he was struck with sanguineous apoplexy, and in two hours, notwithstanding the best medical assistance, he had ceased to breathe. The mode of his death was one for which he ever expressed a preference. A day or two before it occurred, when speaking on the subject, he had said to his friend, that, were it the Lord's will to give him some preparatory notice that he might magnify the Lord's grace to him, he could be well content, but that for any other purpose he had no wish for a previous illness, but had rather die suddenly. This wish was connected with the firm assurance he possessed of his interest in the Redeemer's death, and the glory that should follow. At one time of his life Mr. Spurden sought to establish his own righteousness, being ignorant of the righteousness of God. He was satisfied with the integrity of his character, the correctness of his morals, the regularity of his attendance

upon the services of his church. To use his own expression, "I was as proud a Pharisee as ever walked the earth." But it pleased his heavenly Father to visit him with severe affliction, and to sanctify it to his soul. He was brought to see that all his righteousness was as filthy rags before the Lord, however sumptuous it had appeared in his own eyes. He was led to the cross as a humble penitent, and was soon clothed by the Spirit's power with the righteousness which is by faith in Christ, and thenceforth was filled with joy and peace in believing. This happy frame he never lost. Introduced into a new spiritual region, he continued to walk therein to the end. Nothing gave him more delight than to descant with some sympathizing friend on the free grace of his Lord. He enjoyed all the gifts of this life with cheerful gratitude, and that enjoyment was enhanced by the thought that *they* were all purchased for him by the blood of the Lamb, as well as the glorious riches of his future inheritance. Spiritual mindedness he found to be life and peace. Hence he was ready to live or to die, as it pleased his Saviour—to live with thankfulness, or to die with triumph. Thus his assurance was founded upon the daily evidence of his heart and life that he was a new creature in Jesus Christ; and being such, he was ready, in the fulness of health and strength, to depart and to be with him, which is by far better, even when this life is crowned with mercies.

For some time after his conversion, he continued a member of the Church of England, attending the ministry of Mr. Saunders, of St. Ann's, Blackfriars. His two elder children were led to adopt the principles of the baptists. This induced him to inquire into the subject, and the inquiry ended in his being publicly immersed by Dr. Steane of Camberwell, with two of his younger daughters. He subsequently joined the church at Salters' Hall, by which he was chosen to the deaconship, an office which he continued to discharge with singular prudence, forbearance, and integrity, till taken to his reward. He was buried in Bunhill-Fields, on September 2, in the family vault, where his two wives and many of his children sleep in Jesus. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The subjoined resolution was adopted by the church on receiving information of Mr. Spurden's death:—

"That this church and congregation deeply feel the loss they have sustained by the removal of their late esteemed friend and deacon, Mr. Spurden. His piety was deep, his Christian humility and amiable temper very remarkable, and his benevolence, the result of his Christian excellence, great. While mourning over our own loss as a church and as

individuals, we beg to communicate the expression of our deep sympathy with his bereaved family, and our hope that the Father of mercies will bind up the broken hearts, and comfort them with the assurance that their loss is his eternal gain."

—
MR. WILLIAM MEAD.

The congregation had twice united in the presentation of earnest prayer on behalf of their evidently dying brother. The period of rest was over, and another of the days when "man goeth forth to his labour until the evening," was dawning on the world. Then was it that as if recoiling from further contact with the vain toils and soul-enthraling cares of earthly existence, he commended his spirit to the keeping of a merciful Redeemer, and sped away. Around his bed were the wife of his early choice, other beloved and sympathizing relatives, his most intimate companion and friend, first in the Sunday school, and then in the church of Christ, and the pastor who after twelve years' acquaintance, and nine years' official oversight, can revert to the spirit he uniformly manifested, and the character of his entire history, with the completest satisfaction—the most unaffected joy. Tears were there, and anguish to which no tears can supply a meet expression. But not on his account was there sorrow; on each mind there was the full assurance that, "absent from the body," he was "present with the Lord."

The following is an outline of his brief history:—

He had the privilege of early instruction in the truths of scripture. Deprived in childhood of both his parents, his loss was compensated by the assiduous and tender care of a godly grandmother. The instruction he received in the Sunday school appears to have made a deep and salutary impression on his mind, and when, about seventeen years of age, he listened to a sermon on the occasion of his brother's death, he was induced to consecrate his heart and his all to God. He was shortly afterwards baptized and added to the church assembling in Providence Chapel, Shoreditch. From that period till the time of his decease, he was, in his devotedness to the interests of the church, in his zealous efforts, first in the Sunday school, and then, when health declined, in connexion with the Christian Instruction Society, and above all, in the eminently gentle, unostentatious, and affectionate spirit which he displayed, an example to his fellow members, and to his minister a constant occasion of thankfulness and joy. For years he had been subject to such constantly recurring hemorrhage of the lungs, as to induce the conviction that his days were numbered. Again and again he believed himself to be dying, but with equal frequency

was restored to his wonted health. An attack of dysentery was the messenger of his release. For some days it was evident, both to himself and his friends, that he could not survive. He suffered but little pain, but his weakness was extreme, and almost deprived him of the power of articulation. The words, however, which did occasionally escape him, were precisely such as might have been expected, and as are most calculated to minister comfort to sorrowing survivors. "Is Christ precious to you?" was asked of him. "Yes," he replied. "Very," "Very." "Is it well with you?" was affectionately inquired at another time, and again his answer was an unqualified and significantly expressed affirmative. "Are you happy, my dear fellow?" the writer once whispered. He smiled, looked upward, and replied with emphasis, "Perfectly so; perfectly so." For some hours a stupor overcame him. His friends were watching for his last breath. Suddenly the pallor of death bespread his countenance. Aware of his situation, and summoning his failing mortal powers to the performance of their last duty, he cried, "Lord Jesus, receive my spirit," and in about two minutes, had ceased to be one of us. But, nay! Are we not still united? and shall we not meet again?

"One family we dwell in Him,
One church above—beneath;
Though now divided by the stream—
The narrow stream of death."

Thus exemplarily lived Mr. William Mead, and thus happily, on the 25th of August, 1851, at the age of twenty-seven, he departed hence. He was a "disciple whom Jesus loved." In the hearts of those who best knew him is his memorial. W. M.

—
MRS. MUNDY.

Died, at Hammersmith, after a long and painful affliction, aged sixty-one years, Mary, widow of the late Mr. John Mundy of Bruton Street, Bond Street, and second daughter of the late Rev. John Sandys, formerly minister of the baptist church, Hammersmith.

—
MISCELLANEA.

STEPNEY COLLEGE.

The opening of the session of this institution took place on the 17th of September. A public meeting was held in the afternoon in the College chapel, when a very satisfactory report was read by the Rev. Dr. Hoby, and the various resolutions were moved and seconded by Revs. Dr. Cox, Dr. Peck, D. J. East, J. B. Pike, S. Cowdy, B. W. Noel; W. B. Gurney, Thomas Pewtress, and W. H. Bond, Esqrs.

At the close of the meeting a large number of the subscribers and friends took tea

together in the college; and in the evening the Hon. and Rev. B. W. Noel delivered a most effective and practical address to the students in the Rev. J. Kennedy's chapel, to which it was found necessary to adjourn, in consequence of the numbers attending the service. The collections amounted to upwards of £10.

A change having taken place in some of the offices of the institution, all communications for the secretary should in future be directed to the Rev. George William Fishbourne, at the Baptist Mission House, 33, Moorgate Street, London, to whom also it is requested that all subscriptions may be paid, and post-office orders made payable.

MONTHLY SUMMARY.

EVANGELICAL ALLIANCE CONFERENCE — CONGREGATIONAL BOARD OF EDUCATION — THEOLOGICAL INSTITUTION, CALABAR.

The event of principal interest and importance in the religious world during the past month, has been the session of the Conference summoned by the Evangelical Alliance. Its meetings were protracted through part of three weeks; and we understand that they were marked by deeply earnest and devout feeling. In addition to great numbers of our own countrymen, there were present many of the most eminent pastors of foreign churches and professors of foreign universities; the names of Krummacher, Baup, Grandpierre, Monod, Roussel, and Baird, may be mentioned amongst others. Many very valuable papers were read on Infidelity, Popery, Sabbath Observance, Christian Statistics, and Religious Liberty; four of which it will be seen we have transferred to our pages, and all of which are both interesting and important. We had intended to have furnished our readers with a somewhat extended account of the Conference; but the pressure of other matter necessitates its omission.

The Congregational Board of Education appear to be carrying forward their work in a manner that promises a speedy and unques-

tionable success. A Conference of the most influential ministers and members of their body in the Yorkshire district has during the past month been held at Leeds, when its object and organization was approved, and an auxiliary to it was formed. The meeting lasted several hours, and the proceedings, it is said, were of a most encouraging kind. The special objects of the auxiliary are to assist in the support of the Normal schools, to raise other schools, and to collect and diffuse information of statistical and other kinds. At the public meeting in the evening, Mr. Baines gave a statement of the educational supply of Leeds, most encouraging in its bearing on the question of the practical sufficiency of self-supporting agency. He stated that in Leeds, according to the recent census, not yet published, the number of day-scholars was 12,200, which, compared with the population, gives the proportion of one day scholar to every eight and one-third inhabitants;—thus exceeding the proportion which Lord Brougham, in 1835, stated was fair to be found in schools so that all might be educated. We are glad to find that, whilst others are very earnest in talking of the advantages of their different theories of state-interference, the Congregational Board is as earnest in turning their confidence in the self-sustaining energies of the people to practical account.

We have great pleasure in being able to announce that at length the Committee of the Baptist Missionary Society have been successful in filling up the important office of president of the Theological Institution, Calabar, Jamaica, rendered vacant by the death of the Rev. J. Tinson. We understand that they have secured the services of the Rev. D. J. East, the esteemed pastor of the church at Waltham Abbey, and author of "Western Africa; its Condition, and the Means of its Cure." We have no doubt but that under Mr. East's judicious, affectionate, and devoted superintendence, the institution will be a vast blessing to that interesting colony, whose spiritual interests must, we are convinced, very much depend on the raising up a large class of well-qualified earnest-minded native agents. P. G.

CORRESPONDENCE.

AGED AND INFIRM MINISTERS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—As the comforts of our ministers who may be suffering from age or

infirmity must be a subject of great interest to the whole denomination, I venture to send you an extract from the last report of the Society for the Relief of Aged or Infirm Baptist Ministers.

"Through the kind providence of God, this Society has made some progress during the last year.

"The resolution which was carried at the annual meeting in 1850, to the effect that when the disposable income should amount to £400, three-fourths of the same should be divided among the claimants, according to the rules, has been confirmed at the annual meeting of 1851; and the disposable income, having by the assistance of kind friends amounted to £400, the new rule came into immediate operation, and thus £300 have been divided among the twenty-five claimants, making £12 to each.

"The third resolution of last year was also confirmed, by which any addition to the rules or alteration thereof must be carried at two successive annual meetings by a majority of two-thirds "of the Society;" absentees being allowed to send their votes in writing, so that in future no alteration whatever can be made in the rules without the consent of two-thirds of the whole Society.

"It will be seen that this is a very important addition to the rules, and gives greater stability to the institution.

"A member of the society having objected to the alterations which have been made in the rules since the appointment of our present Treasurer, it may suffice to say, that they consist of two, viz.—the second and fourth, and it must be obvious to every person who candidly considers them, that they are essential to the well-being of the Society.

"Before the adoption of these rules, which were carried strictly in accordance with the last rule (which directs how alterations shall be made), a baptist minister could be admitted a beneficiary member of the society at any age, and whether in sickness or in health, if he could state that he had not heard of the existence of the society. Some did enter the society at an advanced age, and in infirm health, and became claimants on the funds in two years from their entrance; this was surely wrong in principle, and has been prevented since the adoption of the second and fourth rules.

"The members of the society will be better able to judge of its progress by a comparison of what it is now with what it was ten years ago.

	1841,	1851.
Annual Subscriptions.....	£8 0 0	£32 11 6
Collections.....	none	38 15 2
Donations.....	none	39 2 7
Premium on admission of new members	none	16 16 0
Amount paid to claimants	145 5 7	300 0 0
Capital stock	4150 0 0	6000 0 0

	in 1841,	in 1851.
The expenses were.....	£10 18 0	£4 13 9

"The committee consider that the report

states enough to show that it is the interest of all ministers in the denomination (whom the rules admit) to join the society, and they would especially invite the young ministers of Christ to associate themselves with an institution whose rules ensure success."

In addition to the information afforded by the above extract, permit me to say that the £6000 stock is vested in the names of H. Kelsall, W. L. Smith, and Rob. Leonard, Esqs., and myself, as trustees for the society.

There is no limit in respect of residence, as to the entrance of any baptist minister, who may come within the rules.

Allow me to suggest to the deacons and members of baptist churches, that they should propose their ministers as beneficiary members, and pay the premium (if any) and annual subscription for them. The rules shall be sent to any friend writing to me for them.

I am, dear sir, yours very truly,

J. L. PHILLIPS, Treasurer.

Melksham, 6th September, 1851.

EDITORIAL POSTSCRIPT.

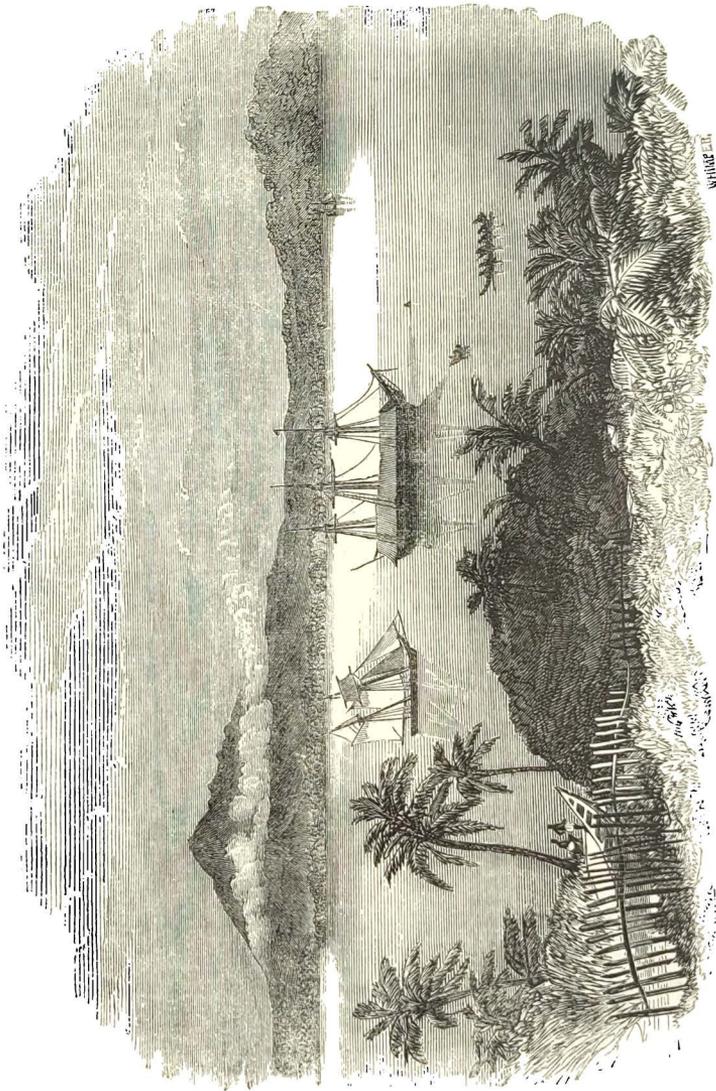
The Editor of this Magazine having found that attention to its interests and to those of the Baptist Irish Society incapacitates him for pastoral duties, has relinquished his ministerial engagement at Paradise Chapel, Chelsea. He took leave of the congregation on Lord's day evening, September 7th. Any communications intended for the church there should now be addressed to the deacons, 19, Paradise Walk.

Far away from home, we have seen in the Patriot an account of the death of one of the Secretaries of the London Missionary Society, the Rev. J. J. Freeman, at Homburg in Germany. The day before his departure for the continent, we met him casually, and were struck with the appearance of what may be called chronic exhaustion that he exhibited. It is a serious loss; Mr. Freeman was an estimable man—one who we always felt might be trusted. May a man of kindred spirit be selected to succeed him! It is a cheering thought that He who at the proper time summons his wearied servants to their rest, always has a plan before he does so for filling up the vacancy.

The Irish Chronicle accompanying this number will explain the allusion in the preceding paragraph. In consequence of the absence of the Editor, some letters asking for insertion, and others requiring private answers, are unavoidably postponed.

Mr. J. H. Allen begs us to call the attention of the subscribers to the Hamburgh deputation, to the acknowledgment of their subscriptions on the cover of this Magazine.

THE MISSIONARY HERALD.



CAPEROONS, WESTERN AFRICA.

INDIA.

AGRA.

Several instances of the power of divine truth have recently occurred at this station. Our brother WILLIAMS has thus been greatly cheered in his work, and the detail he has given in the letter below will be alike animating to our readers. It is dated May 26th. Mr. WILLIAMS, by a fall from his horse, had for a little while been prevented from taking his usually wide itineracy. He is now, however, tolerably recovered from its effects. He says:—

I am not laid aside from my work, but attend to all my duties in both the English and Hindustani departments of labour; and I most sincerely trust that the Lord is working with us. I had the pleasure to receive into the church by baptism five Europeans on the 4th instant. Two others have been accepted by the church as candidates, together with an East Indian youth, to be baptized, D. V., on the first sabbath in June. There is also one serious inquirer from among the Hindoos, whom I fully expect to baptize at no very distant period. He has already made known his intentions to his relations, and, as might have been anticipated, they are all very much prejudiced against him, especially his mother. He has been told, that if he embrace Christianity, he must leave their house, and go and live elsewhere. To this he has quietly submitted, and is now about to erect a small house for himself in another locality.

How dreadful to think of a mother thus opposing her son in coming to Christ for salvation! Ah, she is a heathen, she does it ignorantly, in unbelief.

Should they dare to abuse him, I have advised the poor young man in question not to get angry and fall out with his mother and brother, but to visit them occasionally, to behave kindly towards them, and to return good for evil, with the hope that they, seeing his good conversation, may be ultimately won over to the side of truth. This he has promised to do: may grace and strength be given him from above. It is no easy matter for a man to leave all, to follow Christ, and to endure the persecution to which he is exposed in this land, nor can he ever do it in his own strength.

CHITOURA.

I am happy to say that the Lord is giving testimony to the word of his grace at Chitoura. Brother Smith informs me that he intends baptizing some five or six natives next month. I purpose going out there to-morrow morning with the Rev. Mr. Scott, of the American Presbyterian Mission. He is very friendly with us, and we work on very well together. Mahan and I go out preaching among the natives almost daily, though not always together. The people in general hear the gospel with much attention; though in some places we meet with opposition, especially at Lazzunge. We were there a few days ago, and preached to three good congregations; while some of the people heard well, and admitted the truth of what we advanced, a proud and interested brahmin greatly withstood our words. This same man, when a lad some twelve or fourteen years ago, was very friendly to our cause, read our Scriptures and tracts, and often spoke to me about Christianity; but, alas! he is greatly altered for the worse since then. He admitted, indeed, before all the people, that the Christian religion is of divine origin, but would have it that Hinduism is also of God. I introduced several passages from the writings of the prophets, in proof of the Messiahship of Jesus. He immediately said, "Very good, I can do the same from the writings of Tulse Das some ten thousand years ago, in favour of my religion." Then avoiding all allusion to his chronology, which is of a very questionable kind, I proceeded to compare the two systems, and to contrast the conduct of Jesus with that of the Hindoo Dewtas. In doing this, I had all the people on my side, they were nodding assent in every direction.

With respect to Chitoura, mentioned by Mr. WILLIAMS, we append the following brief extract from a letter from Mr. SMITH, dated the same day as above.

Respecting the mission here, all is going on as usual, and I hope I may say the cause is prospering. Next Lord's day, the first of June, I hope to baptize four or five, and my inquirers' meeting is well attended. Our sabbath-school is becoming very interesting; yesterday we had more than forty present, including the adult class. Some of our native brethren are very zealous. I sent two of them away for a week through Dholpur; they returned last week, and appear to have been well received everywhere. They presented a

New Testament to the Ranah, who conversed with them some time, and expressed a wish to see me. It is however too hot just now for me to venture on a journey so long. I have just got two English hand cotton looms up, and one of them fully at work. They will probably make a complete revolution in our mission; many of our members being weavers, the effect which may be produced is incalculable. The English loom not only

makes a superior cloth, but it will make more than double the quantity in the same time, and thus raise our people to a higher position in society. I am anxious for more machinery of the kind; nor can the society attach too much importance to improving the temporal condition of our converts. It will be the first step towards their supporting their own pastors.

MONGHIR.

The labours of our brethren at this station and in the neighbourhood are carried on with their accustomed zeal, and find acceptance with the people. The following letter from our excellent missionary, Mr. PARSONS, is dated March 31. It gives a striking picture of the missionary's work.

I wrote my last just before starting on a missionary journey to a native town, about fifty miles distant, named Shaikpoora. I am happy to say that in our whole tour we were privileged to witness the same readiness to hear the gospel message that we have often remarked. Shaikpoora is a considerable native town, the bazar being about a mile and a half in length. Government has established a vernacular school there, at which about thirty boys are instructed. It lies along the base of a ridge of low hills, and its population comprises a large number of Mahomedans. The district has a fame for turbulence, and supplies most of the cases of murder and manslaughter which are tried in the Monghir court. My dear fellow labourer, Soodeen, and myself preached in all parts of the long bazar to large congregations, and as, from the character of the district, we had anticipated some opposition, especially from the Mussulmans, we were all the better pleased to find our hearers, in every instance, respectful and often very attentive. We had but little discussion. The chief instances were, one with a Mahomedan, and one with a Kubeerpunthee, but the individuals were sober and rational, and did not descend to the absurdity and scurrility, which we have sometimes to encounter. The only annoyance we met with was from the boys, who, the moment our address was ended, crowded tumultuously round Soodeen for books, and even attempted to snatch them from his hands. We were very careful, however, if possible not to let even a tract fall into unworthy hands. On the whole, we felt thankful that we had been directed to Shaikpoora, and hoped our tour, though short, might not have been in vain. The road to Shaikpoora, after leaving the Patna road is impassable in the rains, much of it being, in that season, laid under "waters to swim in." We saw many large villages on

either side of the road, many of them situated on the banks of a winding rivulet, which falls into the Ganges about eighteen miles above Monghir. The mouth of it is nearly dry now, but in the rains it is a large stream, and we hope we may then be able to take advantage of it to visit the numerous villages above mentioned.

Further itineracies.

Immediately on our return from this tour, two parties of dear labourers started in different directions to convey the glad tidings of salvation to vast assemblies of the heathen. Dear brother Lawrence, having Bundhoo and Suntokhee, native Christians, and Narayun, inquirer, with him, proceeded by boat to the Peerpointy mela: and Nainsookh and Soodeen, with Ramdyal, inquirer, by land to the Byjunaut mela. I am very thankful to say that our dear brother Lawrence, during his absence from home, obtained considerable relief from the severe rheumatic pains, with which he has been afflicted during the past cold weather, and still enjoys much relief, though not quite free from pain. At the mela, he witnessed a most gratifying measure of attention amongst the crowds of people, who surrounded his tent-door to hear the gospel for the four, I think, days that the mela lasted.

Soodeen's letter.

Nainsookh and his party were equally pleased with the results of their journey. Besides the great mela at Byjunaut, they had a most favourable opportunity of preaching amongst a large assemblage of people at a place called Sultanpore (alias Sultangunge) about eighteen miles from this, of which Soodeen gave me the following account in a letter. I will just say that our brother has most probably overstated the number of people in the mela,—not intentionally, I am sure, but on account of the great difficulty to

an inexperienced eye of computing the proximate number of so large a multitude. But should the number be even only half of what he supposed it to be, the collection of so great a number yearly so near to us constitutes an important opportunity for gospel labours.

(Translation.)

"MY DEAR MR. PARSONS,

"Accept many salutations and much love from Nainsookh and Soodeen. By the grace of God we are until now in very good health, and have thought it good to write to you. We write for this reason, that we at first intended to go to Byjunaut by way of Tarrapore, but when we perceived that in going by that road we should have no opportunities of speaking, and very few pilgrims go by that road, but many go through Sultanpore by the Ummurpore road, on considering this, we came to Sultanpore, where we arrived at noon on Wednesday; and when we had pitched our tent under a tamarind tree on the banks of the river, we saw Mr. Lawrence's boat going down under sail. And when we had preached to the people, they told us that if we would remain, there would be a large mela in that place on the day of the full moon. So we remained, and on Saturday from the morning it commenced, and so many people were assembled that we were astonished. People from Hazareebang, and Kurruckdeega, and Bist-hazaree, and many other districts, came and assembled on the ghaut at Sultanpore to take water to carry to Byjunaut, and we preached among them all day Saturday, and they were such nice people, that they heard the word of the Lord with much affection, and received books with much pleasure. Some women even came and told us that their sons, who were at home, could read, and then with much cordiality took books. They read the Kythee character very well, and all the Kythee books we had were distributed, but they are not so well acquainted with the Dewanagree character. Some men continued conversing with us in the tent till late at night. They were very nice people, and said, 'When you come into our district of Kurruckdeega, then inquire for us.' (One man in particular said) 'Write my name,' and took a Testament and had Nainsookh's name written on it, and told us his own name, Eeswur Das. Saturday evening we guessed that there were about 40,000 people present, for this year the people from the whole district to the south, even from four stages beyond Byjunaut, came. These people from the south took all our books, we gave none to any person of these parts; we feel very glad that our books have been carried into those districts. Many Bengalee books were also distributed, because several persons could read the Bengalee character, so we

gave to them. On the day of the full moon, a great multitude assembled on the other side also of the Ganges. We did not know that so large a mela occurred here. Had you seen it, you would be very glad to come down here every year. On Sunday I asked some person how many people he supposed the mela to consist of. He said, 'I do not think those on both sides of the river amount to less than 50,000. Now our books are somewhat diminished, but we have Dewanagree for Byjunaut. Nainsookh sends salaam to you and Mrs. Parsons, and to all, and says, 'Kindly tell my wife I am pretty well, but not quite so.' I also am well, and send salaam to Mr. Parsons, and to all, and to my family, and have the goodness to visit my family occasionally. And now we have fought the first battle, and go forward to another. Pray for us. I have nothing more to write. On Monday we leave Sultanpore to proceed by the Ummurpore road.

(Signed) SOODEEN CHRISTIAN.

Sultanpore, February 16, 1851."

The Byjunaut mela. A convert.

At Byjunaut, our brethren's hearers were, they said, more numerous and attentive than ever. They derived especial encouragement and pleasure from the case of one man in particular. His name is Dhoondha Singh, a guard in the retinue of a rane (queen, or wife of a rajah) from the neighbourhood of Saugor, in the Nerbudda territory. The captain of the rane's body guard, and others of the troop, as well as Dhoondha Singh, received the instructions and books of our brethren with much cordiality, but this man in particular seemed to comprehend the gospel so well, and embrace it with so much confidence and affection, that Nainsookh said he could not hesitate to conclude that he was a true convert. He said that many wild beasts and men too had fallen by his hands, and about a twelvemonth ago, his conscience troubling him on this account, he had commenced the practice of religion, as he understood it. Our brethren asked him, "But what will you do for the sins already committed?" "Ah," said he, "this I have made no provision for." He became then much concerned, and Nainsookh said his face bore the marks of deep anguish. When made to understand the nature and intent of Christ's work and death, he said, "Christ came to save sinners. I am a sinner, none greater; will he not save me?" He was many times in the tent hearing. Once he took off his turban, and laying it down, said, in reference to the word "seeng," a horn, which much resembles his title "Singh," (a lion), "My horn is plucked out: call me no more "Dhoondha Singh," but "Musechka Dhoondha Das," i. e. Doondha, the servant of Christ." He inquired about the rite of admis-

sion to the Christian church. When the rite of baptism was described to him, he said, (a tank being in sight,) I have given myself to Christ; here is water, what hinders me from being baptized?" Our brethren, however, did not think it prudent to baptize him, of course, without further opportunity of testing his character. He much wished to leave the service of the ranee, and accompany our brethren, but his mistress would not consent. However, on the representations of the brethren, she abandoned her design of going to Juggernaut, and returned from Byjunaut towards her home. At starting, Dhoondha

came to have prayer with the brethren, and said, "Entreat all the dear people of Christ in Monghir to pray for me." O that impressions so deep and correct may be seen by us, if not on earth yet in the great day, to have amounted to, or resulted in, true conversion! Our brethren said that the pilgrim hunters from Juggernaut could not obtain any pilgrims this year, and confessed that their trade and the glory of Juggernaut were gone. May their words soon be verified!

I have much pleasure in saying that we have two candidates, whom I hope we shall be permitted to baptize this week.

WEST INDIES.

HAITI.

The divine blessing continues to attend the labours of our missionary brother at this station. Mr. WEBLEY, in a letter dated June 24, gives us a most interesting account of another baptism, which our readers will peruse with pleasure and gratitude to God. Every circumstance respecting this important island gives weight to our brother's appeal for aid to erect a chapel, which we trust will meet with a generous and hearty response.

I have much pleasure in giving you to-day an account of a recent baptism by moonlight, which took place at four o'clock in the morning of the 14th of the present month. We had but few to attend, as we had not given publicity to the ordinance. Perhaps therefore not more than twelve were present to witness the ceremony. The scene that presented itself on our arrival at La Grande Riviere was however unusually imposing and one that naturally gave rise to devotional feeling and to serious reflection. The moon had gained its last quarter and was sufficiently clear and bright to afford us all the light we needed. But the king of day had not yet begun to pour his golden rays upon this "land of darkness and the shadow of death," a fact by which we were reminded, no less than by the many and even hourly proofs of human depravity we are here called to witness, that the more glorious Sun of righteousness had not yet risen upon the moral darkness of this benighted people. By a beautiful coincidence however, the morning star, that in these climates has a larger and brighter appearance than in England, had just gained the mountain top and served at once as the harbinger of the coming day, and as an emblem of that "bright and morning Star" that shall usher in, even upon this dark land, a day of millennial light. As we stood upon the banks of the river, we could not help thinking of that "river the streams whereof make glad the city of our God," nor could we help breathing a prayer that in that heavenly

Eden we might some day drink of its "living waters," and bask upon its banks in the sunlight of Jesus' countenance. After a short prayer I led the candidate down into the water and buried her with her Lord in baptism, to rise, I trust, "to newness of life." Our little band then struck up our translation of "We're journeying home to heaven above, will you go?" and after singing a verse or two returned to their respective homes to await the services of the coming day, for "the morrow was the rest of the holy sabbath unto the Lord."

The history of this convert is so interesting, and her religious experience has been characterized by so much Christian resignation under severe trial, that I cannot refrain from giving you a few details. She is a coloured, middle-aged, married lady, of a very mild and unassuming disposition, and is one of those rare exceptions one occasionally meets with here, in which the temperament of the individual seems naturally moulded to exhibit the finer traits of the Christian character. She was originally a "devotee" in the Roman catholic church, and, as she was a strictly moral person and had a great desire to know and do the will of God, she went to great lengths in the observance of its ritual. Providence directed her one evening to one of the windows of our preaching room where she heard for the first time "the glorious gospel of the blessed God." From that hour her faith in Rome was shaken. She began to think that ours was a purer faith, and that the way to

heaven we preached was more simple and more sure. About this time too she procured a copy of the "more sure word of prophecy," and so effectually did the entrance of that word give light, that she would have come publicly to our services, had not a cruel and tyrannical husband, who styles himself "a lord of the creation," prohibited her doing so. Occasionally, however, when the darkness of the evening would permit her stealthily to leave the house, she might be seen at our window listening to the word and learning "the way of truth more perfectly." In her case we had a striking exemplification of the truth of the words of our Lord, "If any man will do his will he shall know of the doctrine whether it be of God." She was seeking after truth, and she soon found it to her joy in prosperity, and her solace in adversity; for she was not long in finding out that "all that will live godly shall suffer persecution." Her family, her friends, and her neighbours all persecuted her, and he who ought to have protected her against their assaults joined hand in hand with them. The latter required her to join in his unhallowed traffic on the sabbath, and twice in fits of intoxication attempted her life, because she refused to sell on that day. Twice therefore she was obliged to fly for shelter, once to the mission house where she remained for some weeks, and once to one of our member's houses where she is now residing and trying to obtain a divorce from her husband. Her conversion took place about four years ago, so that we have had ample time and opportunity for judging of her sincerity and of her piety. All along her conduct has been most exemplary, and her deportment such as would put to shame many a British Christian. Strange to say that at the outset she did not feel it her duty to be baptized. She imagined that she had already been so, and that she should offend God if she were baptized a second time, so great was her fear of displeasing him. We have recently succeeded in convincing her that infant was not believers' baptism, and that, though she had received the former in infancy, it was now her duty to submit to the latter upon her profession of faith in Jesus. We should in all probability have succeeded in thus convincing her long ago, had we made a serious effort to do so. The fact, however, that her husband would not have allowed her to be baptized, led us to refrain from persuading her that it was her duty to be so, for we knew that should she see it to be a

duty, and not be able to perform it, we should have added much to the bitterness of her already sad position. But having left her husband, the way was fairly opened, and hence her decision and baptism as described above.

The above details furnish us with an additional proof of our great want of a chapel. The conversion of Mrs. F. took place at a window in our private yard. It is a remarkable fact too that several of our members have been converted under similar circumstances. Is it not then painful to be obliged ever to close those windows during divine worship! And yet we are compelled to do so every sabbath morning, on account of the intolerable noise of the market, at least, I should say, those windows that look into the street. Such a step is the more painful from the recollection that had we a building in a quiet part of the town where the windows and doors might be left open, many others might stealthily come and listen, and be pricked to the heart. It is impossible for our friends at home to form an idea of how much the progress of the gospel is retarded here, nor of how much the health of their agents is impaired, by the lack of a commodious, well-ventilated house for God in a quiet part of this town. One cannot long preach in such a low, pent-up room as our present one, without seriously injuring one's health. I have done so for nearly four years and a half, and but seldom do so now without weakness in the chest and ominous pains in the side. I would not be so selfish as to urge our need of a chapel simply to preserve my own health. But I feel that the ultimate success of your agents and the health of those who shall come after me alike depend, under the divine blessing, upon the erection of a chapel. As I plead then for God, I do so fearlessly. We have not yet quite £200, at least if we except the land which has long since been paid for. We require therefore full £200 more. And is there no kind friend in England who would be disposed to give us this amount? If not, are there no friends devoutly anxious to extend the cause of Christ in this dark land, who would make an effort to raise us the amount? We have seen with what true English generosity they have aided Jamaica, and still see with what praiseworthy zeal they are turning their attention to India, and, judging from what they have already done for these two fields of labour, we feel assured they will not forget Haiti.

TRINIDAD.

SAVANNA GRANDE.

From Mr. COWEN we learn that this comparatively infertile field presents some encouraging features. Many difficulties are in process of removal. Early

in July he had the pleasure of baptizing a believer at Mount Elven. The effects of education are gradually developing themselves among the people. The government is on the eve of establishing a most liberal scheme of secular instruction for the rural districts, with which *the clergy are to have nothing to do*. This liberal measure seems to be owing chiefly to the presence of dissenters in the island, otherwise education would have remained wholly under the power of the Romish or established clergy. It is, however, more than probable that our mission schools must still be maintained. For the use of these schools, Mr. COWEN has received a packet of books from the Sunday School Union, and a box of clothing from ladies at Stepney, for which he expresses his best thanks. From a letter dated July 19th, we extract the following affecting account of the Coolies who have been introduced from India into Trinidad, to supply the demand for labour on the plantations. Mr. COWEN says:—

At this season of the year the Coolies generally indulge in some idolatrous customs, which are by no means likely or calculated to promote the morality or evangelization of our population. They make out of wood or mud certain images, which they paint, tinsel, and dress in the most gaudy and attractive manner. Then comes the procession, when these images are paraded about amid the yells and other noisy demonstrations of the spectators, many of whom are Africans and Creoles, as well as Coolies. The scene closes by dashing into some neighbouring water the object of all their creative power and superstitious regard. Yesterday I visited an estate in this neighbourhood, on which are located a number of Coolies. Hearing of the dumb gods of these people, I visited their rude pagoda, fitted up on the estate for the occasion. Here I met several of these deluded Hindoos, and among them the one who formed and fashioned out of mud the objects of their superstitious regard. There were concealed from public gaze behind a curtain, which, when raised, the monuments of their blindness and folly glittered forth from the profusion of tinsel and gold leaf, with which they were covered. They were three in number, the mother, as they said, and her two daughters. On a raised seat in the centre sat the parent, while on either side stood a daughter, as costly and gaudily adorned as she. There were, however, much skill and taste displayed by the ingenious manufacturer, of which he was not a little proud. On an arch about nine inches wide, which stretched over

the three, were painted several figures of grotesque human form, represented as if dancing and reeling, and intoxicated with superstitious excitement. A large snake lay coiled at the feet and side of the centre figure; while before it was placed a vessel full of rice, as an offering from some doubly righteous devotee. I attempted to reason with them about the wickedness and absurdity of supposing such rude images to be gods. They said they did not think these were gods, but it was their country fashion, which they wished to keep up. At that moment several loud claps of thunder were heard, and I immediately directed their eyes and minds to the "living and true God," whose awful voice was then heard. I then invited them into another hut, begged them to kneel down around me on the earthen floor, while I raised my voice in prayer to the great Creator and Father of all the kindreds of the earth, that he would be pleased to work upon their blindness for his own glory. They were solemn and attentive during prayer; the proprietor of the property was present during the whole time. After parading these figures for some time the following day, they were carried to a pond of water on the property, and thrown in as an offering, it may be in spirit, to their distant Ganges.

Oh, how sad to see our fine, intelligent, and, when changed, noble nature, so morally disfigured and blasted, like the heath upon the desert, so that they cannot see even when good cometh!

BAHAMAS.

Under date of June 10, our brother LITTLEWOOD gives us some interesting details of his voyages among the islands that form the scene of his labours. There are many perils attending them; but in them all God has graciously preserved his servant, and given him to witness many proofs of the power of grace. The members of the churches in this group of islands are very many in number. For the most part they are very poor, but they manifest the character

of true Christians, and walk conformably with the precepts of the gospel. The Spirit of truth still works in their midst, and many are brought to the knowledge of eternal life in Jesus Christ our Lord.

When I last addressed you I had but little time at my command, it being extremely necessary for me to visit the out-islands to which I was then going. Ever since October I have been mostly from home, and have visited nearly every station and sub-station under my care since then, consequently I have been with my family but a short time for the last seven months. This is trying, particularly when I have to leave them sickly, and sometimes under medical care, and at times without being able to hear from them till I return. I gave you an account of my visit to Grand Bahama, &c. A few days after my return from those stations I took my leave for Andros island, to the westward of Providence, we started with a light head wind, which gradually increased to a stiff breeze. This is by no means uncommon at this season of the year, hence we apprehended no danger. I was on the lee side reading, when suddenly, in less time than I could rise, the vessel was thrown upon her beam ends, a watery grave appeared inevitable; providentially the lee bulwark gave way, and allowed a free passage for the rushing water; a terrific whirlwind had struck us, the rapid approach of which had not been noticed. I have since heard of other vessels which were struck by it, and involved in great peril. My visit to Andros was profitable to myself and I hope useful to others. Our native teacher S. Lightbourn, a worthy brother, still labours there with some encouragement, but his means of support from the people is a mere trifle. The ordinance of believers' baptism was administered to ten persons, of whose piety we hoped well, four of whom had been members of the Wesleyan society. I visited several settlements, some of which were at a great distance from the place at which I first landed, and was more than once exposed to heavy falls of rain whilst in an open boat; my health however, has been mercifully preserved, whilst I am abundantly encouraged by the evident blessing of God. On my return to Nassau, I immediately made preparations for my long tour to the windward islands; in five days I was on board the sloop "Lively," with my whole family pursuing our way to Eleuthera, we landed at Tarpum bay, where we had some years ago a few members, who from being neglected, joined the Wesleyan society. Mr. Daniel Evans, a talented and pious member of our church at Governors' harbour, has lately located there, and opened his house for divine worship, and will I trust soon see the fruits of his labour. Our destination from this place was Cat island, where we were joyfully received by our leader Mr. Stubbs.

Mr. Williams and his wife also gave us a cordial reception, and kindly allowed my family the use of their comfortable house for a fortnight. As soon as practicable, in company with brothers Stubbs and Garter, I took my departure for the south end of the island about sixty miles distance. At eleven at night we reached Hawks'-Nest Point. All of us being strangers it is no wonder that we lost our way in the dark, and as no one answered to our call, it was some time before we could clear the thick bushes and formidable prickly-pears; perseverance brought us to a road which led to a lonely house, where we were kindly entertained till the morning, and though it was about one o'clock when we reached it, a cup of tea was quickly prepared. A pleasant day with the friends at Devil's Point succeeded. Port Howe, near the Bay where Columbus first landed in the New World, was reached late the same evening, the next day the scattered inhabitants and members of our church began to assemble and a series of very profitable services were held. We now began our course homeward, or from our starting point. At Pigeon Bay I found the friends expecting me, but as we did not reach the settlement till about ten, they had retired. My good brother Johnson received us with his accustomed hospitality. A very happy day followed, the friends collected early, and the means of grace were refreshing to our minds. Yet there was an apparent sadness at times; this I afterwards found had its origin in two causes, the first was the absence of D. Seymore, who had lately been removed by the hand of death; he was a good man, and deservedly esteemed by the church. We next proceeded to Knowles, where we arrived late in the evening, and met the people the following day. And on Saturday night, about nine o'clock, we entered the Bluff settlement. The day following being the sabbath, we had a good opportunity of collecting the members and friends together. I hope that God's glory may be promoted through the humble and imperfect efforts of the day. On my way home I called at Rokers, where J. Laroday resides; he had however gone to Nassau.

The Wednesday following, we had an association of churches at the Bluff, the first of the kind, I believe, attempted in the Bahamas. The invitation was cheerfully and promptly responded to. Early in the morning, groups began to make their appearance in the distance. At six o'clock we commenced the business of the day with a prayer-meeting. A series of meetings continued to occupy us with but little cessation till four in the after-

noon; some of the most interesting were the baptism of twelve persons, the Lord's supper, and a missionary meeting.

It was a day of jubilee; and the joy of many who had not seen each other for years was without bounds, and many tears, expressive of inward pleasure, flowed freely, as the memorable first of August was touchingly referred to. These interesting services, which had occupied about ten hours, were reluctantly closed; the friends slowly separated, thankful for what their eyes had seen, and their ears had heard. I returned to Dumfries, to prepare for my voyage to Rum Cay. At twelve o'clock the following day the trial of parting commenced, and long after we had ceased to be able to speak to one another, the farewell signal still reminded us that we had left those behind in whose hearts we held a sacred place. We landed at the Bluff and at Knowles, on our way up the shore. It seemed impossible to part from the friends, and when we tore ourselves away, the last words would be, "God bless you; do make haste and come back!" Then followed an air, plaintively sung, which was answered by those in the boat and vessel; and as long as a vestige of a handkerchief could be seen, it was observed to flutter in the air. The happy state of these churches is a cause of devout thankfulness.

The day after we had cleared Cat Island we landed at this place, Rum Cay. It was the quickest and most pleasant passage I ever had to the windward.

We are now located in our comfortable residence, which the friends so generously

purchased for the use of their missionary. Of the spiritual state of these churches I cannot speak flatteringly. Brother Hall and the chief elders are men of genuine piety, but Mr. Kerr, who was formerly employed by us, has turned aside, and is now connected with the native baptists. The sabbath school, under the watchful care of Mr. Johnson, a respectable merchant, Mrs. Kerr, and others, is prosperous, and our congregations on the sabbath are large. I hope our visit here will be of some benefit. I have called the elders together, to ascertain as nearly as possible the church's true state. The female leaders were next met; and the following evening I saw the young people, and am to see their parents on Wednesday night. A variety of practical meetings will follow. Our hope is, that the great Head of the church will deign to bless our attempts to glorify his name.

As I do not expect to return to Nassau till the beginning of 1852, I hope to be able to visit the churches on the adjacent islands, after the hurricane months. I am however urgently requested to revisit Grand Bahama and the Biminies, from which I have but lately returned. Since I left, there has been an influx into our classes, and many are anxious to be numbered with the followers of the Lamb.

Will you, my dear brother, remember me very kindly in your private prayers? You will be glad to hear that the health of my beloved partner, though not good, is sufficiently restored to enable her to take a lively interest in our blessed work.

JAMAICA.

DRY HARBOUR.

We have much pleasure in laying before our readers the following appeal from one of the coloured native preachers of the island of Jamaica, Mr. THOMAS SMITH. It comes recommended to us among the last acts of our beloved and highly esteemed brother TINSON, as well as by the brethren DEXTER and CLARK. A lady well known for her benevolent deeds has already forwarded to us £10 for Mr. SMITH, and it will give us much pleasure to enlarge this donation towards the chapel of "a worthy and grateful" brother. The letter is dated Dry Harbour, September 16th, 1850.

I have no doubt but that you are aware that the baptist church at this place was formed by the Rev. P. H. Cornford in the year 1842, who had the pastoral care of it in connexion with the church at Rio Bueno, and when he left this neighbourhood for Montego Bay, the Rev. Mr. Dexter of Stewart Town took the oversight of the church for a time, and on his relinquishing

his connexion with it, neighbouring ministers and the students at Calabar used to come occasionally and preach to the people, but they never had a minister stationed among them until the latter end of 1847, when, on my leaving Calabar, they gave me an unanimous invitation to come and settle among them.

I came, and commenced my labours here

in January, 1848, since which time I have had to struggle with many difficulties. There is no chapel or dwelling house connected with the station. I have had only a thatched booth to preach in, which I feel to be very trying to my constitution. The church is composed of poor people, and also few in number.

Since I settled here, there have been several additions to the church by baptisms, and a goodly number of backsliders have been reclaimed. Thus I am thankful to the Great Head of the church for the measure of success which has attended my labours here.

I must not forget to mention that, in connection with the church, I commenced a day school in the booth in which I preach. It is under my own superintendence. Between forty and fifty children receive daily instruction.

The people are now making an effort to

get a place in which to worship God. A piece of land has been offered for the purpose for £30, one half of which is paid, and we are trying to raise the remainder. The cost of the chapel is estimated at £200, which I fear, from the poverty and fewness of the people, they will not be able to raise without foreign assistance. I have had promises from several churches and individuals, but do not expect more than £20 or £30 from such sources, in addition to which my people have pledged themselves to give £80, either in money or labour. This, as you will perceive, will still leave us about £70 deficient, which I can see no prospect of obtaining except by appealing to England.

This is a pressing case, at least so I think it. I labour hard to support my family with a small salary, and am content to struggle on, if I can get aid for the chapel.

AFRICA.

FERNANDO PO.

Since our last reference to this mission, letters have been received from our brethren of a cheering character. Mr. WHEELER had had a second attack of fever, which for a time threatened dangerous results, but through divine mercy he had recovered from it, and was busily engaged in his work. Mr. SAKER was well, and preparing to remove to the continent. Under date of Clarence, June 5, he writes:—

“On sabbath day last, I baptized nine believers in our mountain-stream. The tenth had been accepted by the church, but an afflicting providence has deferred the day of her immersion. It may be in your remembrance, that Harding was the master of the ‘Dove’ up to June last; subsequently he had a long sickness, from which he was recovering, when I arrived here at the end of the year. Two weeks since, he visited a distant trading place on the east of the island, and was expected to return before the last sabbath, to witness his wife’s confession by baptism. He did return on Friday evening quite ill, suffered much all night, and died early next morning. He was a member of our church. His

wife sorrowed too deeply to allow her to be with us at the water the next morning.

On Monday another member died, an aged man, whom I baptized about two years since. About ten days since, we buried the first member of our little church at Cameroons. He died here. The mortality in our little town is alarming. A number of shipwrecked sailors are with us, and have been dying daily. The few that remain, will leave for Liverpool this evening.

I am thankful to say that my wife and I have excellent health. I feel sometimes burdened, especially if the labours of the day continue long after sunlight is gone.”

A few days earlier Mr. WHEELER writes with respect to his own movements and prospects:—

The review of the whole of the circumstances attending my coming here, arrival, and settlement thus far, I feel should animate me with the deepest gratitude, and affords me every encouragement. Even my illness is not to be excepted. I have had the fever early; this they tell me was well. It pleased God to temper it to my constitution. I was

getting in danger of doing too much, and the weakness forced rest of head and body upon me. Then I had no or little anxiety about the chapel, for Mr. Saker having returned from Bimbia, was able to take the services, and otherwise attend to matters. I had also been kept in health long enough to start our school-master pretty well, so that he has been

able to keep it up. Had he a more winning manner, and more command of his temper, I think he would have more children. He collects regularly more than fifty children, and considering the past state of the place, it is certainly encouraging. One or two elder children left when they found I could not come. The attendance at the public services, too, on the Lord's day is encouraging, the place being generally full, and very warm, getting also exposed to the weather. The weekly collections, also, have increased lately. While on the one hand, too, we have had to exercise discipline on some members, we have been encouraged by others coming forward; and I think I may safely say that every possible care has been taken in receiving them. We

hope to have a baptism in "The Brook" on Sunday week, when eight or ten, we expect, will thus obey their Lord in making a public profession of their faith in Him.

My sickness of course interrupted my visiting through the town, but I hope soon to resume it. I found much encouragement before in my rounds, and hope some good was done. I had hoped also by this time to have visited some of the natives, and had begun their language, but at present I must wait; illness first prevented, and now the rainy season will. But if the rains shut me in much, I may be able to commence the language, if I find Mr. Saker's M.S. vocabulary sufficient.

There is great want in the Clarence school of materials for use, such as copy-books, lesson-books, ink, pens, &c. May we not hope that some kind friend will supply them?

AMERICAN BAPTIST MISSIONARY UNION.

It is with much pleasure that we avail ourselves of an opportunity of introducing to our readers some notice of the labours of our American brethren in Burmah and China—the former, the scene of the labours of our lamented friend Dr. JUDSON. The introduction of this extract affords us the opportunity also of expressing the deep interest with which Mrs. JUDSON has been received in this country, on her way to her native land. Her devoted piety and unassuming simplicity of character, have left upon the friends who were privileged with her society during her short sojourn among us, a deep impression of affectionate interest.

MAULMAIN BURMAN MISSION.

LETTER OF MR. WADE.

The Burmese church.

Maulmain, March 27, 1851.—On my arrival here Divine Providence seemed to point out for me a department of labour quite different from that which had been assigned me by the Executive Committee in concurrence with my own choice, and which my inclinations aside from my sense of duty would lead me to prefer, as being connected with less care and perplexity.

Owing to our lamented brother Judson's heavy labours as a translator and lexicographer, he could not devote that time to the discipline of the Burmese church which was requisite to keep it in a healthful state. The consequence is that some old difficulties, and disorders which have crept in from time to time, are such as to make the exercise of discipline a necessary and yet perplexing business. Brother Stevens felt the necessity, but his other duties would not admit of his bestowing the requisite time on the subject; and as my eyes would not allow me to engage

in book-making, the brethren thought it my manifest duty to take the pastoral charge.

Unless this church is in a healthy state, preaching to the heathen about the city will be of little use. They look to the church to see what Christianity is. They need the example of an irreproachable life in the native Christians, to convince them that the Christian religion is superior to their own. Brother Judson did all that he had time to do, burdened as he was with other labours. The pastor of a native church should be free from other cares, that he may be able to enter with interest into all their matters and investigate them patiently, as a parent would do with a large family of children.

This church was constituted in 1827. Since then about 240 have been added, 46 excluded, and 49 have died, leaving, according to the records, as its present number, 145.

There are at present two native assistants supported by the church, and five by the mission. Of these assistants I have had the charge about a month, during which time they have preached Christ to 2353 heathen. There is one preaching station at Mojeon, one at

the south end of Maulmain, one at the north end, and three in the heart of the city. The two assistants supported by the church go together.

LETTER OF MR. STEVENS.

The Burmese Dictionary.

It has been stated (see Annual Report,) that the duty of completing the dictionary commenced by Dr. Judson was assigned to Mr. Stevens, but that it was thought some delay might be made until the necessities of the preaching department could be supplied. In consequence of representations made by Mr. Stevens respecting the possible consequences of such delay, the Committee have sanctioned the immediate prosecution of the work. The following extracts from his letter, dated April 21, explain themselves:—

I feel extremely reluctant that this work should be on my hands longer than is absolutely necessary. Not to speak of my preference for work of a very different character, which causes me to look forward to this as a task rather than as a pleasure, I cannot forget the danger to which the MSS. are subject from accident or evil design, as from fire, theft, robbery, &c. The fire in which so much that was valuable in my own house was consumed as in a moment, and the recent calamity which has befallen the mission in Bangkok from the same cause (in both cases, not unlikely the wanton acts of incendiaries), constantly remind me of the extreme desirableness that MSS. so valuable as those now under consideration, be put as speedily as possible beyond the contingency of total loss, by printing and distribution to different localities.

Akin to this consideration is that of the liability of the MSS. to injury from the effects of the climate. Paper here, the Committee are aware, is subject to *mould*, to a much greater degree than in a drier atmosphere. In the case of a printed book even, the injury sustained from this cause at times is sufficiently serious. But as the MSS. in question are written in pencil, and in many places even now scarcely legible, it is obvious that should the paper on which they are written unfortunately become mouldy, the removal of the mould would almost certainly be the removal of the MSS., as the pencil marks would be likely to be removed with it.

A third consideration is that the Indian public who feel interested in this work have already been kept long waiting for it. When Dr. Judson first entered upon the preparation of it, not less than six years since, he gave out that in *two years* he hoped to be able to finish it, so far at least as to commence printing. But the illness of Mrs. Judson and his return to America interrupted his labours, until he himself has been called away and the work is unfinished. The MSS. it is known have been left with me, and I am expected

to go on with the work. Under these circumstances, it would seem that unless for very urgent reasons, the work ought not to be deferred.

With respect to the effect of this course on the preaching department, Mr. Stevens remarks:—

Mr. Wade has arrived among us as a preaching missionary. He undertakes nothing but the work of preaching and of superintending the native preachers and the church. His assuming of that charge enables me to preach more from house to house and at the out-stations than I did before his arrival, and indeed, more than I have done since Dr. Judson was first laid aside from his pastoral labours. So that although we do not now consider the preaching department sufficiently provided for, yet there does not seem to be a special exigency which demands even the temporary giving up of one department of labour for the sake of preaching.

I would add that it would not be my expectation, in case of immediately undertaking the dictionary, to confine myself so closely to it as to prevent my preaching from week to week, on the sabbath or on other occasions, as opportunity may present; nor so as to prevent my itinerating to some extent in the dry seasons. During my missionary career, thus far, I have never yet been content to confine myself to books and teaching, to the exclusion of preaching, nor do I expect to do so, as long as I have the ability to preach.

CHINA.

NINGPO.

LETTER OF DR. M'GOWAN.

New Chapel, East Gate.

Ningpo, February 25.—In addition to the chapel situated on the main street near the West Gate, which we have used for the past four years, the mission has thought it desirable to open another preaching place on the same great thoroughfare, at the opposite quarter of the city near the East Gate. As the latter is owned by men of wealth and is the principal mart of the city, it was foreseen that the attempt would be attended with many difficulties, which indeed have proved all but insurmountable, forming also the principal topic of conversation throughout the city for several weeks. The opposition was so great after the completion of our bargain, that the mandarins desired us to relinquish our purpose. Brother Goddard and myself had interviews and held communication with the inferior authorities, and were subsequently allowed an audience with the tautai. This functionary, a Manchu, received us politely, and after some waiting for a low seat we suffered ourselves to be placed in the highest. But he only referred us back to the mayor, who had already declared against us.

Besides, having the treaty on our side, with reason and justice, we knew full well that if thwarted in this attempt all future ones in that part of the city would prove useless, and we determined to hold on. The rooms being vacant and the rent already paid, we had some benches and a quantity of medicine taken there, and opened a dispensary which was at once crowded with needy applicants. As it had been represented to the mandarins that the neighbours were all opposed to our commencing operations in their vicinity, these were all visited, and on being interrogated professed great friendship for us. There is too much reason to believe that they made the same professions of attachment to the landholders, but we could do no more than take them at their word; after a short time we sent carpenters and masons to make the requisite alterations, which are now going on vigorously, the landholders meanwhile protesting. That all will end well I have no doubt. The discussions to which the affair has given rise must do some good, as it serves to show these sluggish people that we are in earnest about our work, and count the preaching of the gospel of such importance that it must not be done in a corner.

NOTES BY DR. M'GOWAN.

Chinese Jews.

I am glad to find that at length some efforts are making in behalf of the Jews in China. It will be remembered by some, that more than five years ago I appealed for means to send one of our native assistants on a visit to these interesting people in the interior, with a view of procuring copies of their scriptures, and some of their number to reside with me for instruction. The project did not meet with the necessary favour, and I was compelled to postpone it to an indefinite period. The mission has happily been accomplished in behalf of the London Jews' Society, by two young Chinamen sent from Shanghai to Kaefangfoo by Rev. Dr. Medhurst. The results cannot fail to interest the Christian public generally. When last visited by the Jesuits, about one hundred and fifty years ago, they showed many marks of decay. The late visitors represent them as near extinction, not having had a rabbi for half a century, and sunk in squalid poverty and gross ignorance. It is not likely that anything of consequence will accrue to biblical criticism from the scriptures they possess, but it is to be hoped, now that a communication has been opened with these faithful children of Abraham, that they will not be long suffered to remain in ignorance of the Redeemer of Israel. Though few in number, their conversion to Christ would give a great impulse to the gospel in the very heart of the empire.

Spiritual Peak—Tract distribution.

Ling-fung, or Spiritual Peak, is a place of great celebrity among the devotees of Buddha in this part of the country, and in the spring of the year is the resort of an immense concourse of worshippers from distant regions, who are assured that religious services on the occasion of the god's birth-day are highly meritorious, securing to the worshipper a certificate to the value of about 1000 dollars, payable in specie in the world of spirits, where money is thought to be indispensable! This document costs one cent and a half.

The tutelary god is a deified physician who lived above a thousand years ago. Many invalids accordingly make offerings, either in person or through messengers, when all the ordinary means of cure fail. The worshipper burns candles and incense at the shrine, prostrates himself and knocks his head on the pavement before the mud image of the dead doctor, and then draws for a prescription. These are hung against the wall and numbered from one to one hundred. In a bamboo tube there are as many slips of wood numbered in like manner. The slip he draws indicates the prescription suited to his malady; but it is sometimes found to be so contrary that the patient throws it away and consults some other god, and sooner or later meets with something, which, if it does not cure, is less likely to kill. I visited the spot a short time since with my family, and as Mrs. M. was the first foreigner of her sex who had been seen in that quarter, we attracted unusual attention. While I distributed tracts in the villages on the way to those of the men who could read, she made presents of pincushions, needle-books, bags, &c., to the females. These last were received with avidity, and the children presented flowers in return.

The most intelligent of my auditors, a man of note in his village, after gazing for a time at the title page of a portion of scripture, begged to know if "Matthew, who wrote the book, was a native of the Middle Kingdom, (China,) or from my honourable country?" In all our conversations we had to begin at the very beginning, to take nothing for granted, not even the most obvious and commonplace truths, otherwise our labour would have been wholly lost.

Our journey led us through magnificent Alpine scenery, by an excellent road, to the summit of a ridge which commanded an extensive prospect. The yellow fields beneath were dotted with men, women, and children, gathering the second rice crop—true gold-diggers they, and on their success depends the existence of the teeming multitudes of the plain. There were also patches of buckwheat and sweet potatoes not yet ripe, occupying corners inaccessible to rice. These were hedged with the precious tea shrub, bedecked with snow-white flowers. The sombre green

cypress, and light green, fairy-like bamboo, the scarlet-leaved *stillingia*, and the orange-leaved *dryandra cordata*, clothed the hill sides with gorgeous beauty. The leaves of the last named trees wore their autumnal tints; the first yields tallow and oil, or good *stearine* and *clain*, and the last a kind of oil resembling varnish.

Dilapidation of the temple.—Bold violence.

We found the temple in ruins, its idols crumbling into dust and the priests scattered. It had once been a crowded monastery, and although it had lost none of its sanctity or popularity, yet it was given up to the occupancy of birds and beasts. This is owing to the depredations of a band of lawless men, who, availing themselves of its remote and defenceless position, carry off every thing of value which is ever taken there. For several years past the gathering of pilgrims has brought these robbers in such numbers that a set fight in Chinese style is always looked for. Ordinarily, this is a harmless affair. The palms of the hands—the shillelah of a Chinaman—are rather freely used, but when they come to close quarters they lay hold of each other's cues and pull away till they get cool; but the priests, being destitute of this appendage, have their ears put upon the stretch. The rioters always remain masters of the temple, and sometimes stone men, women, and priests over the hill with violence and cruelty. Their spoils always repay them well, as a large amount of money is spent by the worshippers in buying candles, incense sticks, purgatory paper, and other sacred ware of the priests. The year before last, the padres endeavoured to make a stand, and with some hired men showed fight—but they were beaten as formerly. Last year the timely arrival of some missionaries saved them from very bad usage. They called out to their pursuers that some English military officers had come to their help, which occasioned a panic; they scampered up the hill again and down the other side, leaving their booty behind. The brotherhood determined to profit by their good luck, and accordingly hired some armed Portuguese lorcha men to protect them and their gains, but their subsidies required so large a share of these that it proved a poor speculation.

The Portuguese lorchas.—Romish insolence.

Lorchas are vessels belonging to the Portuguese colony of Macao, being in construc-

tion something between a China boat and a sloop, and generally well armed. They are much employed on this coast as convoys to Chinese junks, without the protection of which native vessels are constantly liable to the attacks of pirates. The Chinese, however, regard them with only less dread than the pirates themselves. Their violence and extortions constitute a constant subject of complaint, and frequently they set the native authorities at defiance. At Ningpo the mandarins are much afraid of these men, and complain of them before English and American residents, vainly hoping for redress from us. Not long since they seized a native merchant for debt, kept him in irons on board a lorcha for a couple of weeks, and only released him when their demands were complied with. Sometimes they repair in a body to the offices of the mandarins, and by menace and tumult compel assent to their claims. Every man of them is a *bueno catolico*, and ever ready to lend mother church a hand. The Romish padres here avail themselves of this power, holding it *in terrorem* over Chinamen of every rank. The influence which they thus exert is surprising. An alleged wrong had been inflicted on a body of converts by their heathen neighbours, when the priest at Ningpo forthwith engaged a lorcha, got volunteers from others in the river, invaded Chusan and captured the offenders, some of whom they brought before the authorities of that island, and the remainder they brought in chains to Ningpo. Nor durst the authorities resent the outrage done to the laws of their country by this insolent ecclesiastic.

The weather being unusually favourable for the purpose, several excursions have been made to other towns and villages, in which tracts were distributed, not however, to crowds in the streets, but by leaving one in every house the appearance of which rendered it probable that some of its inmates were able to read. In one of these trips I was accompanied by Dr. Bowring, the distinguished author of the beautiful missionary hymn, beginning,

“ Watchman! tell us of the night,
What its signs of promise are.”

But alas! we scan this horizon in vain for distinct glimpses which we know must follow the long dreary night that has concealed from this land the beams of the Sun of Righteousness.

HOME PROCEEDINGS.

Missionary services have been conducted during the month in the counties of Leicester and Nottingham, at which the Revs. F. TRESTRAIL, J. MAKEPEACE, and JOHN CLARK, of Brown's Town, have attended on behalf of the Society.

Pembrokeshire has been visited for the Society by Mr. UNDERHILL and the Rev. JOHN ALDIS; Sussex, by the Rev. JOSHUA RUSSELL and Rev. W. B. BOWES; Lancashire, by the Rev. J. MAKEPEACE; the Scarborough district, in Yorkshire, by Rev. EUSTACE CAREY; and the West Riding by the Revs. JOHN LEECHMAN, JOHN CLARK, and P. H. CORNFORD; Worcestershire, by Rev. JOSHUA RUSSELL.

We are happy to inform our readers that, after much anxious inquiry and repeated disappointment, the Committee have been directed in their choice of a Tutor for the Jamaica Theological Institution to their esteemed friend and brother the Rev. D. J. EAST, of Waltham Abbey, who has been during fourteen years engaged in pastoral work in this country. After mature and prayerful consideration, Mr. EAST has felt it his duty to accede to the call of the Committee, and will proceed to Jamaica in the course of the month of October or the beginning of November. We feel assured that our beloved brother will have the sympathy and prayers of the churches in his behalf for the important engagements on which he is about to enter.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Mr. E. Hookway, Clevedon, for a parcel of Magazines; ?
- E. West, Esq., Amersham, for a parcel of the "Eclectic Review," for Rev. W. Dendy, Jamaica;
- Friends at Lewisham Road, by Mrs. Hoby, for a case of clothing, for Africa;
- R. B., for a parcel of clothing;
- Miss Elizabeth, for a package of fancy articles, for Miss Harris, Haiti;
- British and Foreign School Society, for copies of their Annual Report, for the Missionaries.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of August, 1851.

£ s. d.	£ s. d.	£ s. d.
<i>Annual Subscriptions.</i>	Blandford Street—	
Chandler, Mr. John..... 1 1 0	Ladies' Association,	
Dolaney, Miss 2 2 0	for <i>Barisal School</i> ... 5 0 0	CAMBRIDGESHIRE.
Farrington, Mr. B., Cork 1 1 0	Chelsea—	Cambridge—
Gough, Mr. E. 1 1 0	Contributions, by Miss	St. Andrew's Street—
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Ramsden R., Esq.,	<i>Schools</i> 0 10 0	Contributions 10 11 0
Carlton Hall, Notts... 1 1 0	Hammersmith—	Do., Bible Class 1 5 0
	Otridge Miss 20 0 0	Do., for <i>Female</i>
	Henrietta Street—	<i>Schools in India,</i>
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Alfred Place, Kent Road—		
Collection 1 10 3		

IRISH CHRONICLE.

TO THE TREASURER AND COMMITTEE.

Thurles, Tipperary,
September 18, 1851.

MY DEAR BRETHREN,

The good providence of our heavenly Father having brought me thus far on the mission which you assigned to me at your last meeting, there seems to be propriety in my availing myself of an opportunity to give you some account of my progress. I could not venture to do so yet, if it were necessary that I should announce any great discoveries, or present an elaborate report; but I am certain that your friendship, and your deep interest in Ireland, will lead you to give very willing attention to details which are in themselves of comparatively small importance.

I landed at Waterford on Saturday the 13th instant after a voyage which had been very pleasant, the sea being as smooth as the Thames usually is at Chelsea, but which was prolonged by the prevalence of fogs so dense that it was repeatedly necessary to wait two or three hours, lest we should come into collision with some other vessel.

The city of Waterford lies on the western bank of the river Suir. If you have never seen it, you may form a tolerably correct notion of it thus:—Summon before your mind's eye the best portion of an English sea-port, with its quays, wharfs, principal shops, and public buildings; place behind these an equal quantity of the worst parts of London; then add in the outskirts half a dozen of the poorest villages in Buckinghamshire and Northamptonshire. In this manner you may obtain a pretty

good idea of the city of Waterford. From 1812 to 1819 I was familiar with some districts in the counties just mentioned, and my excursions in the neighbourhood of Waterford strongly reminded me of what they then were. In a ride from Waterford to Clonmel, I could have easily fancied myself travelling on the northern side of the Chiltern hills, from Dunstable to West Wycombe, were it not that a fine river was generally visible on the left hand side of the Irish road, whereas water, that essential ingredient in picturesque scenery, is wanting in the corresponding English drive.

You will remember that at Waterford Mr. Hardcastle, one of the most valuable agents ever employed by our society, laboured diligently many years. Immediately after his death, the estimation in which he was held appeared in a contribution made for his family, amounting to more than four hundred pounds, in which Episcopalians, Presbyterians, and Romanists united. He is still spoken of with much affection and regret. I had some hours' conversation with several intelligent gentlemen of different denominations, at the house of one of them, and they all spake in the highest terms of our deceased friend, who fell a victim to his persevering efforts on behalf of those around him who were suffering from pestilential disease.

The meeting-house in which Mr. Hardcastle laboured is a small, respectable building, old but substantial and in good repair, situate in Stephen Street, a locality by no means eligible. It would be crowded if one hundred and twenty

persons were in it; but it might be enlarged somewhat, without disturbing the outer walls. Adjoining it is a house, the property of the church, sufficiently commodious for a small family, which is occupied by the present minister, Mr. Wilshere. Mr. Wilshere was one of the earliest partakers of the advantages afforded by the Baptist Theological Education Society: part of his time he was with Mr. Jackson at Taunton, and part with Mr. Gould at Dunstable. I preached for him on Lord's day, both morning and evening, and had opportunity to converse with some of the few people who constitute his flock. I found them of a higher order intellectually than I had expected; and I am happy to believe that their pastor is well fitted for the station to which he has been recently appointed, and that he is growing in the esteem of his hearers. You remember that he does not receive assistance from our society. He is supported partly by the contributions of his congregation, partly by the rents of houses which were bequeathed to the church in former times, and partly by the fund at the disposal of Mr. Boyce's trustees. My opinion that endowments are more injurious than beneficial to Christian churches was not at all shaken by anything that I have heard of the history of Waterford; but the trustees to whom I have just adverted appear to me to have acted judiciously in this case, and they may be congratulated, I think, on the present prospects of the church they are assisting.

In my journey hence to Clonmel I passed through Carrick on Suir, a town in which our society has never, I believe, attempted any thing. Its main street reminded me of that of Amersham, though it is superior to Amersham in extent. While the horses of the car were being changed, I stepped up to two tradesmen who were standing together at a shop-door and asked, "What is

the population of this place?" "About nine thousand," said one; "Scarcely nine thousand," said the other; "a few years ago it was thirteen thousand." "What is gone with the people then?" said I, "have they emigrated?" He shook his head, and replied, "They are dead, Sir. They died in the workhouses, and in obscure places, unknown." "Of cholera?" "No Sir, we had no cholera worth mentioning here; but of famine and its consequences; of fever and dysentery." Surely it becomes British Christians to put up their prayer for the remnant that is left! For the departed we can do nothing—absolutely nothing;—but the nine thousand who remain are enough to demand compassionate exertion.

Clonmel is however twice the size of Carrick, and its name has long been familiar to English baptists in connexion with that of Mr. Davis, who was for many years the pastor of the church there, though his time was chiefly occupied in travelling on behalf of the society. In a financial point of view this worked well, a very large proportion of our funds having been obtained by his agency; but his efficiency at Clonmel was of course much lessened by his frequent and long continued journeys. His successors did not see much prosperity, and the causes which have reduced other congregations in Ireland have also operated here. Our society holds a lease of the chapel in which Mr. Davis formerly preached, and of a house adjoining it. The former is at present let at a very low rent to a small number of persons who distinguish themselves as "the brethren;" but divisions have recently brought them so low that the number assembling is never more than eight or ten. The house is also let at a reduced rent to a good man who was formerly a member of the church. After I had transacted the business which you are aware demanded attention, I spent an

hour or two with him and his daughter, who was also a member, and was much pleased with their conversation. It is a lamentable thing that we should be unable to turn our premises here to good account, and make exertions on behalf of the population of this large town.

It is not our congregations alone that are lessened by the calamities to which this land has of late been subjected. In last Saturday's number of "The Nation," a noted Roman Catholic paper published in Dublin, the leading article contains a passage which I am inclined to transcribe for your perusal, as a corroboration of the unanimous testimony of our own agents.

"In the country chapel of a prosperous district, which half a dozen years ago could hardly contain its congregation—so that in this balmy harvest season they would swarm out, praying on the fresh green sward of the chapel-yard—we saw two Sundays since a scanty ring of some half dozen deep, ill clad and care-worn people, round the altar-rail. And this was all that remained of the once throng and comfortable congregation. If you heard them speak together before or after mass, it was of the last letter from America, who was doing best out there, what might be the passage money by the next ship, and who were going. If you talked with the wisest among them you would find that despair of Ireland sits as heavy on their hearts as it might on our forefathers' after Red Hugh's death, or the Flight of the Wild Geese. They will tell you it was God's will that the people should be scattered far and wide, and that his curse is upon the country—that within ten years the cattle and the crops have been blighted, the people have starved and sickened amid their own plenty, the fat land has become waste and barren, the very climate and air of the island have changed—and almost in the words of a Celtic poet, eight hundred years ago, that—

'When it is the destiny of a people to pass-away
Valour and prowess are of no avail.'

"A few days afterwards we saw the good ship 'Ottawa' haul anchor at the Custom-house, and turn her prow stately down the river, bound for New York. Her broad decks were crowded with people of all ages, from the silver-haired old man to the infant of a few weeks. There seemed to be the ample congregation of a parish chapel on board. Some were proud and elate as the cable jerked through the hawses, for they had left hunger and desolation far behind, and were now surely on the way to friends and hope and prosperity; some seemed drunk and dizzy with smothered sorrow; others sobbed passionately, rocking to and fro as the rough chant of the sailors swelled fitfully over their work. And next day the 'Ottawa' was a speck on the channel horizon."

Yet, though the population is said to be two millions less than it was ten years ago, there are several millions left who are legitimate objects for Christian beneficence. I write this from Thurles, where you will remember the Romish bishops and clergy held their grand synod last summer, to denounce the Queen's Colleges. This town contains seven thousand inhabitants, and I am assured that six thousand eight hundred of them are Roman Catholics, only two hundred being nominal protestants. Here spiritual degradation is accompanied by extreme physical wretchedness. Before I arrived here, I had not seen in Ireland any poverty perceptibly greater than I had seen in some parts of England. But in the outskirts of Thurles there are rows of dwellings in comparison of which many an English pigsty would be a comfortable habitation. And what is there on the other hand to enliven the prospect? There is an immense establishment close by the town—"The Catholic College." There are Roman Catholic

chapels; there is a nunnery; there is a monastery; there is a "Friary." There is no Baptist, or Independent, or Presbyterian place of worship, but there is a pretty looking church belonging to the protestant establishment. I walked in the churchyard and got into conversation with a tolerably intelligent man who was a protestant. He knew that I was a protestant, and he was willing to talk. From him I learned that the incumbent had been absent ten years; that the new bishop had obliged him to return; that he resided here as little as possible; that from this parish he received nearly a thousand a year; that he enjoyed some other livings; and that he was looking for preferment.

Oh that we could place here two or three active, intelligent, faithful ministers of Christ, to preach his gospel boldly, and illustrate it in their lives! Would there not be joy in heaven, think you,

over one sinner brought to repentance in Thurles? Remember, dear brethren, your collecting books. The thought is reviving that each of you has taken one, with which to do his best in his own circle, to raise a sum for the extinction of the debt. Remember the first Tuesday evening in December when you are to bring them in, in conformity with your promise; and may the amount, assisted by the contributions made throughout the country be such as to occasion renewed thanksgiving and hope!

My journey has hitherto been pleasant. The change of air and scene has revived my spirits. The incessant headache from which I had suffered for some weeks before I left home is removed.

I am, my dear brethren,
Yours faithfully,
W. GROSER.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Cardiff, Glamorganshire, Bethany Chapel, Collection by Revs. W. Jones and A. G. Fuller.....	7	1	0
Colnbrook, Buckinghamshire, Collection by Rev. I. Lingley	3	5	7
Conlig, Ireland, Quarterly Subscription from Baptist Church	1	11	2
Lechlade, Gloucestershire, a Friend	0	10	0
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Mr. Clissold	£0	5	0
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Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, 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.

THE MANUFACTURING DISTRICTS.

THE moral and spiritual condition of these districts is a matter of the last importance to the welfare of the nation and to the influence we exert on the other peoples of the earth. Their population is, in general, strongly marked by mental activity, independence of character, and indomitable energy. They constitute the trunk, and include the very vitals, of the body politic. They are accustomed to read, think, discuss all matters which affect their own interests and the interests of the community at large. Various facts and considerations concur to indicate that they will, at no very distant day, secure and vigorously employ the full rights and privileges of citizenship. Their influence for good or for evil, through a thousand ramifications, is beyond our power of computation. Their moral condition is rendered intensely interesting by the well-adapted and earnest efforts made to gain them over by the teachers of false religions on the one hand, and by the advocates of infidelity and atheism on the other. By far the larger proportion of the cheap literature with which they supply themselves is of a decidedly injurious character; not food or medicine for the mind, but poison; tending rather to enfeeble than to brace up the mental and moral powers, or to invigorate them only for thoughts and purposes of evil. It is beyond expression important, therefore, that efforts to evangelize them should be conceived in the most generous spirit, arranged with the utmost wisdom, and carried out with all possible earnestness.

By the friends of the society who sympathize with these remarks, the following abstracts of the Yorkshire and Lancashire Auxiliaries will be read with interest:—

ABSTRACT OF THE REPORT OF THE YORKSHIRE AUXILIARY.

Beginning with the South:—at *Rotherham*, great exertions have been made during the year by the pastor and the church, for effecting the entire removal of the chapel debt. The friends were urged to this effort for the preservation of the interest; and having already received more than £220, and £100 more having been promised, there are entertained sanguine hopes of success. The church has 105 members, having received 6 during the year. There are 73 children, and 13 teachers in the Sunday-school.

At *Barnsley*, the work of the Lord is steadily advancing. The pastor has been diligently engaged, preaching in houses, conducting classes, and in various ways also encouraging the labours of his friends. New school-rooms have been built, which will accommodate 300 children. A library, containing 150 volumes, has also been procured for the school. There are now 180 children, principally gathered from the formerly benighted neighbourhood, who are receiving instruction from 32 teachers. The sabbath evening congregation has gradually increased, averaging at the present time about 200

adults; and the church has 79 members, of whom 39 have been added since the last Association.

At *Doncaster*, some progress, through the blessing of God, has been made. The friends speak of difficulties and trials in their Report; but the services of the minister have been acceptable, and hopes are cherished respecting the future.

The church at *Dewsbury* has maintained its position, and slightly advanced. Brethren from Leeds, Halifax, Lockwood, and Dewsbury have rendered very kind and valuable help by supplying the place. A settled minister is very desirable there.

At *Wakefield*, the church has been encouraged with tokens of the favour of God. 23 have been added to the number of members, making the church at the present time 103. The sabbath evening congregations number about 200. There are 142 children in the school, and 16 teachers. Thanking God, and taking courage, appears to be the present motto. Both by the blessing which has been given, and by the brightening prospects of continued success for the future, the hearts of the minister and the people are animated in their work.

The *Stanningley* church during the year

has had the services of a settled pastor, who has been preaching in cottages and visiting the people of that populous and irreligious neighbourhood, from house to house, with the hope of thus awakening their attention to the truths of the gospel. The two promising sabbath-schools connected with the church have continued their operations, having now 215 children, and 60 teachers. The congregation numbers about 140; and there are 70 members in the church.

At *Pudsey*, a new chapel has been opened, and the prospects for the church appear to be very greatly improved. Mr. Foster, of Farsley, and Mr. Hainsworth and Mr. Marshall have throughout the year, rendered most important service to this interest by collecting for the chapel, and latterly arranging for the supply of the station; and through the blessing of God, they have been greatly cheered by the fruit of their persevering and self-denying labours.

At *Kippon*, the Committee deeply regret to say their efforts have been, for a season, discontinued. Hopes are cherished, however, that the cause will yet again be revived.

Mallon, in the East Riding, has, during the year, had the services of Mr. Earle. The congregation has improved. The church enjoys peace, and is harmoniously co-operating with the other Christian communities in the town.

The church at *Bedale*, is in a more orderly and working state than it was, and some in the congregation are inquiring for the way to Zion.

Thus the Auxiliary has been giving assistance to 11 stations through the year, including Grimby, where, since the last Association, 39 have been added to the church.

The Report also embodies information from the "Huddersfield Union, and the Halifax District Societies," and then adds—

Such is a brief outline of the Baptist Home Missionary operations of the county for the year. The sketch does not notice the efforts of single churches, but of combinations of churches. Something, through the blessing of God, has been done. There are, however, several other weak churches which need to be strengthened, and many very inadequately instructed districts to supply. There is much work which individual churches in their own localities may accomplish; and there is also very much in the county which will demand all the energies of the largest combination that is possible. A greater measure of forbearance and charity towards the world, and of liberality and zeal for the world, are urgently called for by the love of the Saviour, by the value of souls, and by the brevity of life.

ABSTRACT OF THE REPORT OF THE LANCASHIRE
AUXILIARY.

Proceeding in alphabetical order, the

church at Ashton-under-Lyne, first meets our attention; and while it is true that this name is not new to our reports, it is to be remembered that this station was for a considerable interval independent. The occasion of its returning to its former relation to the society is, the recent erection of a chapel, of which the debt is not quite liquidated. The people continue strenuous in their exertions to remove it, and express themselves hopefully in respect to their success.

Blackburn, a station which was begun under great promise, has not yet realised the hopes of the county. A substantial and commodious chapel, surrounded by a large population, waits for a preacher endowed with a vigorous mind, and baptized in the Holy Ghost.

Bury continues to present signs of prosperity—the congregation being reported at 250, and the Sunday scholars 200. The congregation is still accommodated in a hired room, but a fund of £560 has been collected (at the commendably small expense of £5) towards a chapel, which it is proposed soon to erect, on the pledged condition of its being opened free from debt. Your treasurer, with his accustomed kindness, has greatly encouraged this much needed undertaking.

Chowbent, though surrounded with difficulty, continues to maintain its position. The opposition which has long been offered to the preaching and to the professors of the gospel there, has of late been much mitigated; and the ministry has found a "more extended and varied sphere of influence." The Sunday scholars amount to 312; and the young persons, generally, impart to the cause an air of hopefulness.

Croston, situated on the extreme northern point of the county, and surrounded as it is by a very slender population, is not the kind of sphere which the society prefers to occupy; but, by the kindness of neighbouring churches it has been assisted through the medium of your committee. There is reported a congregation of about 200, with a Sunday school of 70 scholars, and not fewer than 8 preaching stations. It is hoped that the gospel has not been preached in vain among the dwellers in these remote mountains.

Heywood, although a place of large population, has suffered much from the removal of several members of the congregation. Its position has been for some time such, that the pastor has been compelled by his domestic requirements to intimate his intention of retiring. It is trusted that his successor, entering upon improved and prepared soil, will reap a harvest which will encourage the friends of the society.

Padiham, yet in its infancy, and not formed into a distinct church, presents many signs of progress. The Sunday scholars amount to 200; and the adult congregation, though small, are now raising towards their own expenses at the rate of £70 per annum. The field of labour

hero is very extensive, and such as calls for strenuous exertion.

Stalybridge represents its condition as "united and peaceful," and alludes with gratitude to the additions made to its numbers during the year. The attendants average about 150, and the Sunday scholars nearly 300. The sum raised indicates an interest in the progress of the cause, and gives token of advancing energy in the conflict with surrounding evils.

Salford, which was received under the wing of the society with the prospect of soon again emerging from it, is making progress towards that freedom. Upwards of £900 have been contributed towards a place of worship of their own, of which the foundation stone was laid by your treasurer at the close of last month. It is hoped that the next annual report may announce the completion, in that populous and important borough, of a commodious place of worship, well occupied and perfectly paid for.

Stockport enjoys a state of union, and makes progress in numbers. The people are diligent in their endeavours after that state of independence of the society's aid, which it is expected that every church, well situated, will by the divine blessing successfully achieve. The congregation now amounts to about 280, and the Sunday scholars to 120, while the efforts to meet pecuniary liabilities have been well maintained.

Such is little more than the mere enumeration of the stations aided by this society. If it had been possible to have summoned into actual view these ten churches, with their joint congregations and their Sunday schools; if it had been practicable even to recount the labours of their pastors, and to recite the testimonies to divine grace which they have heard from the lips of young converts, and received in the dying chambers of departed saints; a more ample, and therefore a more just representation would have been made of the ground we have for fervent gratitude to God.

At the same time, when the immense population of this county is considered; when the ignorance and crime, in which vast masses of its people yet lie, are contemplated; when the forces of infidelity and popery, which now move forward from all points, are steadily estimated; it is impossible to imagine that we have reached to the point of duty in this great enterprise. While we have aided faithful men to preach the gospel to such an aggregate congregation as that just mentioned, we cannot forget that their places of worship would have accommodated double that number—a fact which appears to intimate that the people require to be made more fully aware of our existence, and to be more deeply impressed with the fact of our resolute earnestness. It may not be unworthy of consideration, whether the time has not arrived for resorting more largely to an ancient practice, and for those who have the requisite endowments to go forth, attended by their people, to the high places of concourse, and under the arch or heaven to hold forth the doctrine of the Kingdom. Our commission is couched in terms which require us not to stay, but to "go" and preach the gospel to all nations; and that with which we are charged being styled a "message," we are under an injunction not to wait until it be applied for, but faithfully to carry it to those to whom it is addressed: and until our obedience to those commands has been literally rendered, we are not entitled to attribute our failure to the sovereign restraint of divine influence. But, supplied with an instrument of incomparable moral power; using that instrument with hearts filled with tender compassion for sinners, and ardent love to Christ, and accompanied by Him whose office and whose delight it is to "convince the world of sin, and of righteousness, and of judgment," we shall nowhere labour with fidelity without reaping a proportionate harvest.

The following passage from the last report of the Parent Society may be deemed a not inappropriate sequel to the foregoing extracts:—

Had the efforts of the evangelists been directed exclusively to the breaking up of new ground—the formation of new churches according to the original idea of the most laborious of them, instead of being engaged as they were in endeavouring to revive interests in a state of decay, the results might have been more satisfactory, and the system might have continued in operation to the present hour.

Of the importance of employing some such agency as that indicated in the last sentence, the Committee have a growing conviction. Whatever may be the fact in other denominations, it is not forgotten in relation to our own, that in the majority of our churches and congregations, the working classes, as it is the fashion to call them, out-number the middle classes. In general they are not more especially alienated from us than are other sections of the community. We cannot truthfully adopt language which has been employed on this subject, and say that we have lost our hold on these classes, supposing the term to refer to some hold possessed in times gone by. While, however, the recognition of things as they are demands these qualifying remarks, there remains to be considered another fact alike palpable and afflictive, that multitudes of the more intelligent of the working classes, es-

BAPTIST MAGAZINE.

 NOVEMBER, 1851.

MEMOIR OF THE LATE MR. PETER KING,

DEACON OF THE BAPTIST CHURCH AT KINGSTANLEY, GLOUCESTERSHIRE.

A GOOD deacon is a blessing of inestimable value. The Rev. T. F. Newman of Shortwood has pourtrayed one in a work that has issued from the press within the last few days; and if the following brief abstract from his publication should incline its readers to cultivate the habits in which this good man excelled, the churches will have cause to rejoice. He was "a man," we are told, "to whom no one could point, and say, 'He is a professor; but that is all!'" Destitute of the accidental distinctions to which an undue importance is often attached, possessing only a moderate share of mental endowments, and never coming to be a man of large property—he nevertheless acquired a reputation and an influence rarely exceeded by any man in a similar sphere. And this was purely the result of *conduct*. It was not achieved by effort, but by sheer weight of character. There was no glitter, but there was much gold.

VOL. XIV.—FOURTH SERIES.

His qualities were not sparkling, but they were sound and true. His life was not a problem of difficult solution; it presented no enigmas. There he stood, before the world and before the church, just what he seemed to be, a man of integrity, benevolence, and purity—a downright Christian."

Mr. Peter King was born in the village of Kingstanley, Gloucestershire, on the 9th of January, 1801. His parents, who were godly persons of the middle class, secured for their son the sort of education which was then common, and which was generally thought sufficient for all young persons, unless they were intended for the legal or medical profession. In after life he has been heard to express regret that he had not received an education somewhat more extended. His father was a member of the community worshipping in Rodborough Tabernacle, a place identified with White-

field's name and labours, and where, at nearly ninety years of age, he still worships, though waiting for the moment of his release from the infirmities of advanced life, and of his re-union to a large band of relatives and friends, who have preceded him to a better world.

When Mr. King had nearly attained to manhood, a deep impression was made on his mind by a discourse preached by Mr. Cousins, then pastor of the baptist church at Kingstanley, and founded on the words, "This year shalt thou die." Though the impression did not lead to the surrender of his heart to God, he afterwards spoke of it as inducing much anxious thought, especially during the year to which he applied the passage and the sermon.

Soon after this a domestic bereavement, which in its attendant circumstances was deeply affecting, was the means of prostrating him before God as a sinner, conscious of guilt, and feeling the need of pardon and renewal. The event here referred to was the death of a senior and beloved brother, with whom he had often been associated in public company and musical entertainments, and whose mind, with eternity in prospect, was in an agony both for his own salvation and for that of his younger brother, the subject of this sketch. To the dying man the review was sad, the prospect truly alarming. But it is confidently believed, that the prayers offered at the eleventh hour were heard for himself, and that the impression made on his brother's mind by his intense anxiety and his earnest warnings was "the Spirit's rising beam." Mr. P. King's early prayers were for conversion—a change already begun, though to himself all the scene was as darkness and the shadow of death. Like many others, both before and since, he laboured under the mistake that to con-

version, a sudden, powerful, instantaneous, and irresistible impression was necessary; and therefore, in the wild tumult of his excited mind, he cried to God for such an impression and such a change.

In this state of mind he accompanied a relative to a neighbouring place of worship, where a sermon was about to be preached to the young. On their way he conversed freely respecting himself, his feelings, and his desires, and expressed almost a determination to give up all thought of religion and concern about it, *if he was not converted that night.* The discourse, founded on the text, "Wilt thou not from this time cry unto me?" &c., was the means of deepening his impressions, and of sending him home, with increased anxieties, and with a soul yet more earnestly set on obtaining salvation. He did not feel that he was converted, but the thought of relinquishing the pursuit of eternal life had quite forsaken him. His case becoming known to some of the "fathers and ancient men" of the church at Kingstanley, they held meetings for prayer and conversation with the anxious one; and these engagements were eminently useful to the subject of their benevolent solicitude. He was taught his mistake concerning conversion, and gradually led into such an acquaintance with the gospel, as stilled the tempest of his soul, and encouraged a firm reliance on the Saviour. Having obtained "joy and peace in believing," he was shortly afterwards welcomed to the fellowship of the church at Stanley, and thenceforward became an attached and earnest supporter of its interests.

About the year 1822, the spiritual destitution of the neighbouring and populous village of Woodchester attracted the attention of the pastor at Kingstanley, and other Christian persons, who were anxious to promote the

extension of the Redeemer's kingdom. The gospel was not preached in the parish church, nor were any other public means of evangelical instruction provided; an effort was therefore made to introduce the gospel, and to make known its "glad tidings." A room was provided, and in it a religious service was conducted on some evening in each week. Soon indications of a divine blessing presented themselves, and the villagers having expressed a strong desire for a Lord's day evening service, this measure was adopted and continued uninterruptedly for three years. Mr. King, who had thrown his whole soul into the effort, was often the preacher; and when this was not the case he rendered great service by his example and his influence, and often by occupying the pulpit of ministerial brethren who were disposed to render their assistance.

At length it was deemed advisable, if not absolutely necessary, to build a house for God; and our friend gave himself to this project with a devotion and disinterestedness rarely equalled. The oversight of the affair was chiefly devolved on him; nor did he shrink from its responsibilities, nor did he flag till these responsibilities were fully discharged as the result of his own travelling and labours. Many hundreds of miles did he compass, and many thousands of persons did he visit, while accomplishing this work, till at length every tradesman was paid and every liability removed. So that the formation and establishment of a baptist interest at Woodchester must be mainly ascribed to his unwearied and self-denying exertions.

The effort cost him a vast amount of anxiety and toil. The last journey he undertook extended over nearly three months, for he had resolved not to return home till he should be in a position to discharge the last account;

and at length he accomplished the object of his desire, though like many others, both before and since, he arrived at home with exhausted strength and spirits; in addition to which, it may be mentioned, that his exertions had brought on an affection of one of his knees, which rapidly increased, so as to awaken the fear that amputation would be necessary. Mr. King was greatly depressed in prospect of this trial, and of its influence on its future exertions; and in the spirit of earnest devotion he "vowed a vow unto the Lord," that if he would be pleased to avert the impending calamity, he would dedicate himself more fully than ever to the Saviour's cause; and it is a remarkable fact, that on this his ailment began to abate, till it wholly disappeared, never again to return.

Other good men, of large possessions, may give of their substance to supply the means of evangelical instruction to dark villages of our native land; and all honour to them when they thus act. Mr. King had no wealth to draw on, no superabundant resources, a portion of which might be spared, without the loss of a single personal indulgence. He was a young man, just embarking in life, when it might have been pleaded that no such effort could be required at his hands; but his zeal for God, and his love for the souls of his fellow men, carried him superior to the suggestions of worldly policy, and led to the result we have mentioned. What might not be effected even now for our country, if Christian men would earnestly cultivate a similar spirit of consecration!

At length a church was formed and a pastor engaged. Mr. King's services were then transferred to other villages, though till the last he retained a most lively interest in the church at Woodchester, of which he was always prompt to render substantial proof, at the same

time expressing his gratitude to his heavenly Father for permitting him the privilege of doing anything for the furtherance of his cause on earth. One of the other village stations which Mr. King greatly assisted by counsels, and gifts, and labours, is in the village of Eastington. In this instance, as in that of Woodchester, our lamented friend was honoured of God to bring about the formation of a church of Christ and the regular administration of the word and ordinances.

It ought to be mentioned that Mr. King's engagements in the ministry included open-air preaching. To one dark village in particular he paid a weekly visit during one whole summer. This step required great firmness of purpose and self-denial, as it was one which exposed him to the expostulations of neighbouring farmers, whom he was accustomed to meet every week in the public market. They have said, "We are sorry that a man of your respectability should lower himself so much as to stand in a public street preaching to a lot of poor people." He has spoken of this in the intimacies of domestic intercourse, as being more difficult to bear than open persecution. But though he *did* feel it, he was not diverted from the path of duty. He was directed in his course by high and generous principles, and those principles were never permitted to fail him. The claims of duty were omnipotent; and he was prompt to meet those claims, whether in doing so he could carry with him the approval of his fellow men, or was compelled to sustain their censure.

Let not the reader however conceive of our friend as a man on whom the secular duties of life made but a small demand. This was never the case. From the day in which he embarked in business, till near the season of final seclusion, the supervision and

general management of a critical and increasing business rested on himself, and he was "diligent in business." But by system and punctuality he was enabled to keep all things in order, while he secured time for the services of the church, and for the discharge of all social duties. Indeed, he never suffered one set of claims to clash with another. When he ought to be in the market, he was there; when the hour for social prayer had arrived, he was at his post, prepared to unite with those who would pour out their souls before God on behalf of the church, the neighbourhood, and the world. As a deacon, he was in this respect an "ensample to the flock," and unquestionably the influence exerted in this way was great and good. One who knows full well [the truth of her testimony, has said, "How anxious was he to be back from market, that he might fill up his place at the prayer-meeting. Frequently has he returned home so fatigued after the business of the day, that he scarcely knew how to walk to Stanley, but when I have endeavoured to persuade him not to go, he has said, 'It is my duty to be there, besides it does me good to spend an hour thus after the business of the day.'"

The confidence reposed in him, as a fair dealing and upright man, may be illustrated by the fact, that it was not an uncommon thing for loads of wheat to be sent to his mill, the price to be determined by himself, no contract having been previously made. The seller could trust the buyer, and leave him to decide on the value of the commodity, which was thus transferred to his hands. In fact, the men who were often engaged with him in the business of life, had so strong a conviction of his unimpeachable integrity, that they would as soon have doubted their own existence as permit themselves to question it.

It was this which led many parties to solicit his mediation in cases of dispute, and which also brought on him a variety of engagements as executor and trustee. Men of all ranks and classes regarded him as a man whose honesty and honour were utterly beyond suspicion.

In the transactions of commercial life, he was also remarkable for punctuality. Nothing but illness could prevent him from fulfilling an engagement, to the hour and to the moment. Indeed, when from indisposition he has been unable to rise early, as he was wont to do, he has been known to leave his chamber just in time to meet the parties to whom money was due; and then, having kept his word, and thus satisfied himself, he would be compelled to return to his bed.

The writer is assured by one whose opportunities for observation were close and constant, that as a master he was always condescending and thoughtful, while his servants saw so much that was lovely and of good report, as to be constrained to admire the religion by which such a character was formed. Their interests, both temporal and spiritual, lay near his heart. Perhaps some thought him too easy, or that he remunerated them too liberally; but he had a strong aversion to everything which could even seem to be an act of oppression towards the poor, often quoting the language of Solomon, "He that oppresseth the poor, reproacheth his Maker; but he that honoureth him hath mercy on the poor." When his servants proved competent and faithful, they generally remained in his employ for many years, so that it has frequently been said, "If a man gets into Mr. King's service, it is like getting a situation under government." It may not be amiss to add, that for several years past he had adopted the plan of paying his men on a Friday night, that thus

they might be under no temptation to trench on the sacredness of the day of rest, or even to be late on the Saturday, in procuring provisions for the family use.

It has indeed been hinted that perhaps he was too generous. If so, it was not a thoughtless and indiscriminating generosity. He gave on principle. He gave when he had sustained losses, and not merely when his gains were great. He gave to the cause of Christ because he loved it, and knew that it was worthy of his support, and because he knew that the Saviour's claims on him were infinite and everlasting. He once said to a friend, who informed the writer, that the pleasure he had in affording his help to the interests of truth, and to benevolent institutions, was one of the triumphs which the grace of God had achieved, adding, that for a long time he had had to battle against a tendency to be sparing in the amount of his pecuniary contributions, or to withhold them altogether. What a lesson is here!

"My dear wife," he would often say, "should God spare our lives, and prosper me in business, I do not wish to live in a different style from that which we maintain at present. We have every comfort, without the luxuries of life. I believe, if I can trust my own heart, any increase of worldly good will be devoted to the cause of God." Those who knew him will give him full credit for sincerity; and though many a man who has promised to "abound in liberality," if he should be permitted to prosper in the world, has failed in the time of trial, Mr. King's previous habits, and the actual increase of his contributions to benevolent and religious objects, which was at least proportionate to his advance in temporal possessions, may be considered as rendering it almost certain that he would have been enabled to triumph over any

temptation to selfishness which should afterwards arise.

If our friend was thus estimable in the more distant relations of life, it is impossible to give too favourable a sketch of him as the family man. It was his happiness to be united in the nearest and tenderest relationship to one who could estimate his worth, and with whom for sixteen years he was permitted to enjoy as large a share of happiness as is possible to frail and imperfect beings. In him, as a husband and a father, those qualities which are the very charm of domestic life were habitually conspicuous. It is true that the demands of business, and the consumption of time rendered necessary by his multiplied engagements in the ministry and as a deacon of the church, unavoidably curtailed his opportunities for cherishing home influences and home pleasures; still, in the beloved circle then surrounding him, he was ever welcome and ever happy.

During the last few months of his life Mr. King had greatly extended his business, and consequently had become involved in additional anxieties. Perhaps this was the most serious mistake he ever made; but he was not led to it by personal ambition, and certainly not by the "love of money, which is the root of all evil." Circumstances seemed to favour an onward movement, and family considerations to recommend it, while the hope of being able to render yet more liberal assistance to philanthropic and Christian institutions made him willing to encounter new labours and new cares. But the issue was such as to convince himself and others that he had judged erroneously. More than five and twenty years of indefatigable attention to business, which he conducted without the assistance of clerks or book-keepers, together with his many engagements in connexion with the cause of Christ, had previously told

upon his strength, so that for a year or two preceding the one in which he died, he had found it necessary to secure a short season of entire absence from business. During the last year, though such an indulgence was more necessary than ever, he was induced to dispense with it. The decision was fatal; nervous debility came on, and a brain fever ensued, baffling medical attention, and ending in death.

The dying experience of a child of God, sustained by the hope of immortal life, and sweetly realizing the presence of the Saviour, has often been recorded for the consolation and encouragement of survivors; and those who were most intimately acquainted with the subject of this sketch would have been most confident in the expectation, that when confined to the bed of affliction, and with death at hand, his hope would be unclouded, and his soul on the full stretch for heaven. But it was not so; nor was this a mystery, since the nature of the disease explained it fully. Still, though it was accounted for, the loss to surviving friends was great. How delighted would they have been to treasure up the sayings and the prayers of this man of God, consciously reposing in the arms of Jesus, and triumphing in his love.

But in the case of our invaluable friend, we have that which is even better than the privilege which was withheld. If we did not listen to the glad outpourings of a soul enjoying the prelibations of heaven, we have his long course of honourable and uniform consistency to refer to with unspeakable satisfaction. He stood before the world, and he lived in the bosom of the church, as an "epistle of Christ," as a man "full of faith and of the Holy Ghost," pursuing the noiseless tenor of his way, in all lowliness and purity, in all meekness and love. Acting the part of a man, a relative, and a Chris-

tian, with extraordinary propriety, he gathered to himself the affections of the wise and the good, of all ranks and classes, while at the same time he was a witness for God wherever he went.

He was just one of those men who never, even by the "appearance of evil," excite a pastor's anxiety, or wound a brother's mind, or give the enemy occasion to blaspheme.

THE IMPORTANCE TO CHRISTIAN MINISTERS OF A KNOWLEDGE OF BIBLICAL ANTIQUITIES.

BIBLICAL antiquities may be viewed as consisting of all those facts and events of a remote date, which have a bearing on the contents of the Old and New Testaments. In this its widest extent of meaning it comprehends the histories of all the nations mentioned in the bible. The term is, however, generally used in a more restricted sense, which, without tracing them in their continuous succession, or pointing out the causes which led to their occurrence, regards these facts and events in themselves. The geography, the natural history, the manners and customs, and the sacred and political institutions of the countries mentioned in scripture, fall therefore within its province.

The advantage of a knowledge of these particulars, and especially its advantage to a Christian teacher, is evident on the slightest consideration. Language is only understood as the ideas signified by the words employed are received into the mind. But unless we know what ideas are intended to be conveyed by certain words it is plain that no progress has been made; and to arrive at this knowledge it is necessary that we place ourselves as much as possible in the position of the speaker, and thus learn what notions he attached to the words used. If this be not done we shall always be liable to mistake; attributing to a speaker's words *our* notions, which may differ

very widely from his own: and thus language which would be significant or true as employed by him, is to us meaningless or false.

In illustrating the importance of this knowledge to Christian ministers the most natural method is, perhaps, to view it as assisting him to judge of the truth of the sacred records, to understand their meaning, and to convey that meaning to others.

In relation to the question of the divine origin of the scriptures, it is important both in meeting the objections brought against it by others, and in furnishing positive grounds of argument in its favour.

Among the objections brought against the truth of the bible none are more readily seized upon by the popular mind than apparent incongruities or contradictions in the facts recorded; and at an earlier period of the discussion of the truth of Christianity, when its opposers were chiefly men who had but little general knowledge, and still less acquaintance with the customs and institutions of the east, it was no unusual thing for arguments to be based on alleged contradictions, which existed only in the ignorance of the propounders. As instances of this may be mentioned objections arising from the custom of reckoning any part of a day as the whole,—the phrase "after three days" thus meaning any time on the third day; or from the difference be-

tween eastern and European houses, as when Woolston ridicules the miracle of the paralytic related in Luke. Such arguments, though easily confuted when the knowledge is possessed, are by no means seldom to be met with in the lower infidel literature even of our own day.

A knowledge of biblical antiquities also furnishes us, to some extent at least, with a positive argument for the truth of Christianity. The intimate acquaintance with eastern customs, the evidently incidental allusions to these customs, the accurate statement in regard to the geography of the countries spoken of, the correspondence between the history of the sacred books and that furnished by other sources, at least may assure us that the books were written in the localities and at the times which themselves profess. To this may be added the evidence, which is constantly increasing, from the ruins of such places as Nineveh, Baalbec, and Palmyra, which furnish an additional argument in support of this claim; and this claim being allowed, its divine origin in such circumstances must in consistency be believed.

It is, however, as assisting in understanding the meaning of the books that this knowledge is most valuable. Out of many particulars in which this is apparent take the following instances.

The mere narratives of scripture would not be intelligible unless we possessed some notion at least of the climate, geography, and customs spoken of. Did we suppose the people of the bible to live in a northern latitude, to be engaged in commercial pursuits, to be acquainted with the art of printing, or with the various details of modern science, it is needless to say that we should involve in obscurity every page. The simple habits of a pastoral people would be regarded as the result of

affectation or asceticism; their mistakes in science, and their reference of phenomena—easily accounted for on physical grounds—to supernatural agency, would be taken as indicating the grossest superstition; the duties inculcated would appear trifling or absurd; the penalties laid down useless or arbitrary; and the whole story of scripture would consist only of a string of anomalies.

Nor could we enter at all into the significance of many of the actions which are related. Ignorant of eastern habits there would be no indication of reverence in putting off the shoe, or of grief by rending the clothes, or of contempt in cutting off the beard; and to say the least the unobtrusiveness of penitence and love would seem to be altogether wanting when Mary bathed the feet of our Lord as he reclined at the table. Unacquainted with the distinguishing dogmas of the Jewish sects we should be able to perceive no appositeness in the exclamation of Paul that he was a pharisee, and that touching the resurrection of the dead he was called in question; nor could we understand our Saviour's severe denunciation of the leading classes of his countrymen, nor draw from them their legitimate lessons, unless we were acquainted with their punctilious ceremonialism and their flagitious crimes.

Without a knowledge of the localities and natural history of the bible, we should be altogether unable to understand or at all events to appreciate the whole of the poetical parts of scripture. The consequence of this would be to shut up from us a very large proportion of those promises to the people of God with which the Old Testament abounds. The cedars of Lebanon would fail to shadow forth an old age crowned with glory; no peculiar feeling of security would be excited by an allusion to

the hills surrounding the holy city; and little could we enter into the emotions of the inhabitant of the desert, when we are told that the Lord leadeth his sheep beside the still waters, or that he will make them drink of the river of his pleasure, or when David exclaims, "My soul thirsteth for God, for the living God."

The prophecies of both the Old and New Testaments being written in poetic language, and in their nature consisting of symbolical presentations of natural objects, can, it is obvious, never be rightly understood, unless we discover of what the figures used were regarded as emblematical, at the time they were employed by the inspired penman.

Equally impossible would it be for us to draw from the sacred record a rule of our conduct. The particular precepts which are contained in scripture must necessarily have been adapted to the circumstances of those to whom they were given; and as these circumstances vary in great degree from our own, the injunctions themselves will be inappropriate or even contradictory. We have to separate between the essential and the circumstantial,—to educe from the law in its concrete form the principle which it embodies, and which alone can be significant to us. The confusion, too common, alas, among all classes of religionists, on these points renders illustration unnecessary.

But if a knowledge of biblical antiquities is so necessary for the mere understanding of the bible, it is evident that it cannot be less so to the man who endeavours to explain it to others. It is in fact much more so. Were it only to save himself from the danger of making lamentable exposure of his ignorance, and thus bringing not only himself but the religion he is supposed to represent into ridicule, it

is his duty to be fore-armed. A little knowledge of the geography of the bible would have prevented a preacher, of whom we have heard, from drawing several inferences and proving several doctrines, from the statement by John that to go from Judea to Galilee Christ "must needs go through Samaria;" but though his ingenuity might have been less conspicuous, probably the cause of truth would have been as well served.

No field of illustration so fairly belongs to a preacher as that which this knowledge opens up. Without noticing its peculiar adaptation in all addresses to the young, there is perhaps no way in which the attention of a general audience may more easily or more properly be gained, than by a somewhat elaborate reference to eastern localities and habits. Nor is there anything that will more [give a character of distinctness and reality, both to our thoughts and to our words, than an ability to surround ourselves and our audience with the living forms and actual scenery of which we may speak. With an accurate knowledge of these things, and by no other means, will the bible-histories be instinct with life, or the discourses of our Saviour be to us what they were to those who heard them. Every spot of the holy land will thus be pictured to our minds, and be afresh the scene of hallowed delight. Standing with the crowd of spectators on the upper bank of the Jordan we shall be witnesses of the baptism of our Lord in its pure waters; or following him in his journeying we may see him in the fishing vessel of his disciples on the sea of Galilee; or we may behold him alone on the side of the neighbouring mountain, whilst nature yet reposes in the clear quiet of the early morn; or we may look with him from the summit of Olivet on the majestic but fated city, whose palaces rise

one above the other "towards the blue heaven," whilst above all there is the temple,

"In undisturbed and lone security,
Finding itself a solemn sanctuary
In the profound of heaven."

The streets of Jerusalem, the brook Cedron, the garden of Gethsemane, the house of the high priest, the hall of judgment, the mount of Calvary,—each spot will be to us in some measure what it was to the early disciples, and each has lessons which it teaches only as it is seen. Understanding and feeling these things ourselves, we cannot but be the more able to impart them to others. Thus arresting the attention

and informing the understanding, we have the more reason to hope that we may be successful, by the blessing of the divine Spirit, in arousing the conscience and moving the heart. So may we hasten on the time when every man shall "sit under his own vine and fig-tree;" when "all the rivers of Judah shall flow with waters;" when "they shall come and sing in the height of Zion;" when "all the multitude of camels shall cover her, the dromedaries of Midian and Ephah;" when "her gates shall be open continually;" and "the dominion of the Lord shall be from sea to sea, and from the river unto the ends of the earth."

PHILOS.

THE PROPHETS.

NO. IV. PROPHETICAL INSTRUCTION.

ONE distinction which may be taken between the different methods of instruction adopted by the prophets is that of *private* and *public*. As the accredited ministers of Jehovah, on whom it devolved to expound his will, and who were believed to have an insight into his purposes, the prophets often received messages of inquiry and consultation at their own dwellings. These were mostly from persons in authority, as, for instance, from the kings (see 1 Kings xiv. 2; 2 Kings xix. 2); from the elders of the nation (see Ezek. xiv. 1, xx. 1); from the military chiefs (see Jer. xlii. 1, 2); but sometimes also from individuals in private life (see 1 Sam. x. 6). The answers to these communications were frank and explicit or otherwise, according to the motives they were seen to proceed from. The prophets manifested often but little to respect the *incognito* which those who waited on them would fain

have preserved. As they were the last men to worm themselves into the secrets of others, so had they no ambition to be the depositaries of those secrets. They had not the slightest desire to carry on a juggling traffic in divination, or inclination to gratify that itch for prying into the unknown which is so often the characteristic of desperate minds. It was no part of their plan to trade on the misfortunes of their countrymen.

Their principal ministry was undoubtedly in public. To make their instructions as widely effective as possible, they delivered them commonly in places of public resort,—in the streets of Jerusalem,—in the entrance to those streets (see Jer. xvii. 19),—or in the entrance to the temple (see Jer. vii. 1). On occasion of the annual religious festivals, the *court* of this latter edifice was sometimes frequented by them (see Jer. xxxvi. 2), doubtless for the

sake of the greater multitudes who would then be within hearing. They were sometimes sent with their messages to particular spots, either on account of the associations connected with those spots, or because of the parties they would meet there. Thus Elijah was directed to meet king Ahab in the very vineyard he had extorted from Naboth (see 1 Kings xix. 11), and Isaiah to meet Ahaz in the highway of the fuller's field (see Isa. vii. 3). Jeremiah was sent, at different times, to a potter's house at Jerusalem (see Jer. xviii. 2),—to the valley of Hinnom in its neighbourhood (ch. xix. 2),—and to the king's palace (ch. xxii. 1). The mission with which Jonah was charged to the city of Nineveh will occur to all. It was probably after uttering their oracles in these places of public concourse that the prophets reduced them privately to a more permanent form. The most feasible mode of doing this was to inscribe them in a book, which was accordingly the method commonly adopted, (see Isa. xxx. 8; Jer. xxx. 2; xxvi. 2), but sometimes it would appear that the prophets took the pains to write their words on tablets for public inspection. (See Hab. ii. 2.) Can we doubt whether it was at the former moments that they added or intermixed those personal expressions, which impart so much of interest to their writings? At these times it probably was that they penned those glowing pictures of the future which take us as into an ideal world. It may be questioned whether some of these animated utterances of faith and hope were ever publicly delivered at all. They were not so much messages to the people as messages concerning them,—often of much wider import than any local or national interests. Who can believe that the sublime descriptions, doxologies, and appeals of the last twenty-seven chapters of Isaiah were

uttered in the ears of actual auditors? Little could the rapt vehemence of the prophet under such illapses of inspiration brook the restraints of a surrounding multitude. His theme was for all time; and the circle which it embraced comprehensive of all people.

This leads us to notice that the instructions given by the prophets were partly *verbal*, partly *symbolic*. The occasions were not few in which they were to excite the attention, and as the need might be, the hopes and fears of the people, rather by what they *did* than by what they *said*. Thus the prophet Isaiah (see ch. xx.) was directed to walk naked and barefoot before the people; the prophet Jeremiah to go and hide a girdle by the Euphrates (see ch. xiii.),—to go subsequently and in the presence of others break a potter's bottle (ch. xix.), and after making bonds and yokes, and putting them on his own neck, to send them round to neighbouring nations (ch. xxvii.). Ezekiel was directed to cut off his hair, and divide it into three equal portions, which he was afterwards to dispose of in three different ways. (See Ezek. v.) He had previously been instructed to lie on his left side without moving for three hundred and ninety days, and afterwards on his right side for forty days, during all which time he was to eat no food but such as had been prepared by animal ordure (ch. iv.). Subsequently, he was instructed that his wife would die, and forbidden, when the event should occur, to utter any lamentation over her, or exhibit any signs of mourning (ch. xxiv.) The prophet Hosea was directed to take as a wife a woman notoriously immodest, and to live with her at least so long as to allow of her bearing three children (see Hosea i.). Another woman of still looser character, i. e., one who even after matrimony would continue her lewd connexions,

he was enjoined to go and love (see ch. iii.). Of the later prophets, Zechariah was directed to take silver and gold with which to make crowns for Joshua the high priest (see Zech. vi.); he tells us that he afterwards took two sticks which he called "Beauty" and "Bands," and which he then broke successively (ch. xi.). It was the object of Jehovah, we may presume, in prescribing these symbolic actions to his servants, either to excite the people's attention to their messages, or to impress the truth conveyed more vividly on their minds. So, in the early times of the Christian church, a prophet from Jerusalem, named Agabus, not only foretold that Paul would be bound there, but in token of the certainty of the fact, took the apostle's girdle and bound his own hands and feet. (See Acts xxi. 11.)

Much difficulty has been found in reconciling the accounts given of some of these transactions with the notions we entertain of what is reasonable or even what is decorous. Can we conceive that He who forbids his servants to be *unequally yoked* would himself enjoin on one of them a connexion of all others the most abhorrent to a virtuous mind? Or can we conceive that He who knows the weakness of man's frame would exact of another a rigid immobility of posture for the space of more than a whole year? We recur to these two instances, because they are perhaps those which have occasioned most embarrassment to scripture interpreters. Are we to conceive that Hosea and Ezekiel, in the respective cases, are relating real incidents in the histories of their lives, or that for the sake of greater vivacity they are merely investing parabolic narratives with an historic form? The apostle Paul, for argument's sake, transferred to Apollos and himself things (see 1 Cor. iv. 6), which had no strict histori-

cal reality; are we to conceive that the prophets are only using a similar figure? Or are we to conceive that in these chapters they are narrating what took place—what was said and done—in *vision* only? The apostle Peter in undoubted vision (see Acts xi. 5) received directions respecting food against which he remonstrated; are we to treat the directions and remonstrance of Ezekiel as of a similar character? (See Ezek iv. 9, 14.)

We confess that we prefer decidedly either of these hypotheses to the one which would proceed on the strictly literal character of the transactions, the objections to which are, in our judgment, insurmountable. But few of our readers, we apprehend, but will understand and sympathize with the force of the following.

1. The *scandal* of such transactions must have been great.

We are told by the apostle (1 Cor. vi. 16), that he who is "joined to a harlot is one body." In the formation of an alliance so intimate and so enduring as that of marriage, a prevailing congeniality of tastes and manners is implied. Of what evil example then must such an alliance on the part of a prophet with one notoriously profligate be? What an impression must it give of his own want of continence and self-control! How must it neutralize all the effect of his previous prophetic ministry, and for ever annihilate his moral influence! What would he thenceforward appear to his countrymen but one of the "idle fellows" he had himself rebuked! We do not say that by forming such a connexion a prophet would have incurred guilt in the sight of God, for we hold here with Grotius, that *whatever God enjoins he also sanctifies by enjoining*; but assuredly, without a miracle, he must have lost character. But again—

2. The *hardship* of such transactions would have been great.

Without the clearest necessity, the hardship of requiring such proofs of obedience would have been great. What but the most intolerable penance to a pure mind could be the association for life with another mind altogether depraved and libertine? Would it amount to less than a deliberate renunciation of happiness for life? Would the spectacle of a prophet preserving a fixed rigidity of posture for more than a year be at all less pitiable than that of an Indian devotee? Could we any longer vindicate a yoke thus imposed as being easy, or the imposer as not being harsh? We hold, in the most absolute sense, the proprietorship of the Most High over our bodies and our spirits, which are his (1 Cor. vi. 20); but we cannot believe that he would assert or exercise this proprietorship in so severe a way.

To this may be added, that—

3. The *moral benefit* of such transactions would have been *small*.

Very little good, we apprehend, would have accrued from actions extending over so large a compass. Examples can only be influential in proportion as they are observed. The most eccentric of mortals must despair of making impression on others, whether for good or evil, longer than he can draw their attention to him. To repeat any extraordinary procedure, therefore, till it ceases to be extraordinary, is the very way to defeat its intention. Let us now apply these criteria to the cases of our prophets. What amount of influence can we suppose that examples of such prolonged self-penance would exercise? Few or no eyes, we will venture to say, would be turned on Isaiah as he walked naked and barefoot through the streets after the first month of such singularity. The surprise and sympathy excited by

Ezekiel's posture would scarcely survive a longer ordeal, and we doubt whether the domestic unhappiness of the other prophet would engage the thoughts of his neighbours so long. We have here then the anomaly of moral means vastly disproportionate to the end aimed at. The scaffolding is far too large for the edifice it is to prepare for. The effect of the sermon is neutralized by its length.

It may be urged, in favour of the literal interpretation of these parts of the prophetic records, that not the slightest hint is given in them of any vision or allegory. But in reply to this we may notice the like absence of such hints from other portions which most will allow to be allegorical. What hint did our Saviour give to his disciples that he was not cautioning them (see Matt. xvi. 6) against a literal pharisaic *leaven*? In a still earlier discourse with them, what hint has he left us that he was not thinking of a literal peregrination of demons through wastes and solitudes? (See Matt. xii. 43.) Few readers, we presume, will now attach such an interpretation to his words. In the book of Job, will any one contend that such dialogues really took place between the chief of the fallen spirits and the Almighty as are reported in the first two chapters, or, in the kings, between the lying spirit and the Almighty as Micaiah represents himself to have overheard? (See 1 Kings xxii. 21, 22.) Is it not far more consonant to the scripture doctrine of spirits, and of the relations subsisting between themselves and God, to suppose that these descriptions are parabolic? The truth to be claimed for such portions of scripture is, we apprehend, that of *doctrine* rather than *fact*. They are valuable as a substratum or basis for the appeal or inference raised upon them. Historic in their form only,

they are parabolic or allegorical in their nature. In expounding them, credit is given us for willingness and ability to make the necessary allowance for the boldness of the figures. To mistake such figures for simple realities, and be unable to lift up the veil from the similitude, might be charged upon us as a defect of understanding. (See Matt. xvi. 11.)

The circumstantiality which marks some of these prophetic narratives may be thought by some inconsistent with their parabolic character; it may be thought that the very particular mention made of names and numbers, for instance, gives them an air of reality. Thus, in the case of Hosea, we have the names given, both of the first incontinent woman whom he married and of her father. We have a very exact specification of the price he paid for the second as well as of the bargain which he struck with her. We have an equally exact account, in Ezekiel's case, of the articles he was to prepare for his diet. (See Hos. i. 3; iii. 2; Ezek. iv. 9.) But is this more than appears in the parables of our Saviour? Have we not the name of the beggar mentioned in one. (See Luke xvi. 20.) The exact detail of the sums disbursed by the unjust steward in another? (See ver. 6, 7.) Have we not a "*fatted calf*" particularized in the parable of the prodigal, as well as the "*ring*" and the "*shoes*?" (See Luke xv. 22, 23.) Little doubt can be entertained, we apprehend, that the names Gomer and Diblaim in Hosea i. are significant or symbolical names. The want of unanimity hitherto among expositors as to their precise meaning, is no objection to this; for as much may be said of the names Sheshach and Hadrach (see Jer. li. 41; Zech. ix. 1), which are names confessedly significant. Even if success should never be attained in

deciphering them, we must remember that little touches are sometimes thrown into narratives for the mere purpose of verisimilitude. Many of the particulars introduced into the parables of our Lord, serve only to impart vivacity of colouring to them; and we are not to expect, therefore, that every point in a prophetic parable will have something corresponding to it in the real case.

It may be asked, If we allow ourselves thus to substitute an allegorical for a literal sense, what rule we shall have to guide us in the interpretation of scripture? How are we to know, it may be inquired, when we are to forsake the plain record, and when to adhere to it? This is undoubtedly a difficult question, and it would but savour of want of modesty to profess to be able to remove the whole difficulty; but we think, notwithstanding, that some principles may be laid down which ought to be fundamental in the matter. We would here simply say (for our remaining space will allow us no more), that we should feel warranted in rejecting everywhere any clear impossibility, whether physical, logical, or moral.

1. No *physical* impossibility need be admitted.

Violations of physical possibility in a case will help sometimes to determine its character. What should we think of the criticism which would contend for the literal going of a camel through a needle's eye (see Matt. xix. 24), or for the literal adequacy of complete accounts of our Lord's miracles to fill up the vacant space in the world (see John xxi. 25). Here the very extravagance of the statement corrects itself, and the hyperbole is detected by its own boldness. Apply then this test to some of the alleged doings of the prophets. Can we believe that Jeremiah really took a girdle from Jerusalem to

the Euphrates, and afterwards went again to fetch it? (See Jer. xiii. 1—7.) Can we believe that he really took a cup in his hand to the different princes of the earth? (See ch. xxv. 17—26.) The amount of time which would be consumed in these missions is against the idea of their literal execution; and like considerations would dispose of the literal character of some other of the prophetic narratives. Again,—

2. No *logical* impossibility need be admitted.

We can be under no obligation to take literally each of two statements which are inconsistent with one another and which form a case of mutual contradiction. It is on this principle that we are able to understand and vindicate the judgment which overtook the prophet returning from Bethel (see 1 Kings xiii. 24), so harsh, at first appearance, and excessive. The prophet might have felt assured that no second direction from Jehovah could run directly counter to the purport of a first. On this ground it is that some have been led to question the reality of literal fire in the terrible inflictions of the future judgment; other passages, they say, represent these inflictions under a quite different aspect. We are inclined to doubt whether this inconsistency can be well established; but is there not room for some imputation of it in what is recorded of the prophets? Can the second marriage of Hosea be held altogether consistent with the first? We reject, as untenable, the exposition which would make the women in the two cases the same, so that, if we are to accept each transaction as strictly literal, we have in them almost certainly an example of prophetic polygamy.

Lastly, we remark that—

3. No *moral* impossibility need be admitted,

No exegetical exigency can oblige us to receive expositions which would be repugnant to primary moral instincts, or give us unworthy views of the divine character. Here the principle applies “Let God be true, and every man a liar,” that is to say, we must, in our reasonings, retain our faith in the divine character, even though it be at the expense of every other seeming truth. No force of apparent evidence can avail to overturn conclusions founded on the character of God. It was this simple maxim which was to preserve the ancient church from danger amidst the bewildering pretensions of false prophets. (See Deut. xiii. 1, 2.) No signs or credentials which such might exhibit were to be allowed under any circumstances to override the fundamental principles of the law. Thus we say that no rules or canons of interpretation can be suffered to prevail in prophecy against the plain analogy of the faith. Does an adherence to the literal import of any passage make the blessed God either a minister of sin, or an austere taskmaster, or a patron of indecency and disorder, we may reject such interpretation forthwith. Any strength of grammatical or logical analysis is but as straw when weighed against such considerations—against the law written on our hearts. We leave the application of this latter canon to our readers themselves. No where more necessarily than in the prophetic writings ought the judgment of the reader to be enlightened and wide awake. “Who is wise,” we may say in reference to such writings, “and he shall understand these things; prudent, and he shall know them.” (See Hos. xiv. 9.) Or we may quote, with equal propriety, the formula of our Saviour (see Matt. xi. 15; xiii. 9, 43), “He that hath ears to hear, let him hear.”

HOW THE PEASANTRY OF IRELAND CAN BE REACHED.

BY THE REV. BENJAMIN CHARLES YOUNG.

LARGE tracts of Ireland's surface are lying waste, her people are transporting themselves to other shores, once busy regions are being depopulated, the peasant habitations are being laid in the dust, and desolation reigns where once the busy husbandman scattered his seed, and reaped his harvest.

An island that ten years back boasted of a population exceeding eight millions, and which according to the ratio of its progress should have numbered to the inkhorn fraternity of the last census at least ten millions, has receded to six millions and a half, giving a result of about one-third less than its early progress indicated. Nor is this all. The drain is still going on. In every port are seen those who are seeking a ship and paying the fare, that they may hasten from their fatherland; while a tide towards the cities and large towns causes a disproportionate depopulation in the rural districts. A void is being created, a people are finding a new home, calculators for the future are becoming alarmed, and are asking, What will the end be? Let those who are wise observe these things, and be ready to do the bidding of Providence, and they shall eventually understand the loving-kindness of the Lord.

The present battle-field of the church is Christendom. Heathendom must never be overlooked. "The field is the world," but THE field of contest is emphatically Christendom. There lurks a dark power that is asking the empire of the world. It is gathering up the alliance of despotic thrones, that erewhile trembled under the cry of liberty resounding through the continent. It has weaved a veil of darkness

which it is striving to stretch over the European mind. It is wooing, cajoling, menacing, and torturing, that it may entangle and retain its victims. Its great fear is, that the people should think. Its great aim is to keep from them the light. The tactics of diplomacy, the denunciations of the altar, the influences of the confessional, are all employed to hold from them the truth, and stultify their intellects.

In Ireland this policy has been palpable and fearfully successful. Afraid of the power of heresy, so called, the teachers of the people guard every avenue of the soul against intrusion. They will that no voice shall be heard but their own. The living voice is proscribed. The press must convey no thought unindorsed by the spiritual authority. Even God must not speak without permission. Indignant at the daring restraint, the missionary nursed in the arms of liberty cries, "Strike, but hear," and the mother of harlots laughs in his face. Wondering at the mental serfdom of her sons he asks, Where is your manhood? and they bellow in his ears. Foiled in his attempt to gain a hearing, he resorts to the silent testimony of some gospel tract, and it is torn to shreds in his face. He falls back on the acknowledged version of their own scriptures; "they will reverence that," he says, and he is hailed as a trickster. As he retires to his closet, he says, "O Ireland, Ireland, when will thy sons listen to the word of life?" Let him cultivate the field that is open to him, let him thank God for the individuals who from time to time abandon the apostate church, and let him remember that God reigns.

Now here it is that the study of providence becomes deeply interesting. "Watchman, what of the night?" What is the meaning of the changes that are taking place? Has not God a blessing in store for this poor down-trodden country? Shame on the men whose only remedy for Ireland is that she should be submerged for a while in the deep waters of the Atlantic! If they are not too infidel, let them know that God has other means in his hand of accomplishing his benign purposes towards her children. It is not our purpose now to show how much the influence of a dominant priesthood has lessened; we say not how much of the new-born energy of the present time is the spasmodic effort of a cause that has begun to lose its hold on society; we note not how large a portion of the Roman Catholic laity are being disgusted with priestly assumptions; we aver not that the string of authority has been drawn too tightly, and that a venturesome hierarchy are letting down its tension lest it should break; we profess not to mark how ecclesiastical orders are being openly disobeyed; we rather call attention to a rule in the divine government, laid down by Paul in his address to the Athenian sages, "God . . . hath made of one blood all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after him and find him." (Acts xvii. 26, 27.) Has he not acted upon this rule in all ages? Why did he place his chosen people in the centre of the earth? Why did he throw them into Egypt, into Assyria, into Babylon? In the light of such an arrangement, study the history of Ireland as it is now being written. Did her people cleave to home and kindred with proverbial fondness, so that it might be

said of the sons of her soil that they took pleasure in its stones, and favoured the dust thereof? What marvellous change is this then that has come over them, that they are seen flying from their fatherland, joyous to be rid of a country they have so much loved?

And whither are they going? Are they passing to the home of their spiritual lord, that they may support that throne which totters in the midst of its own subjects? Are they forming some independent kingdom, whose influence by and by may be thrown into the scale of superstition and despotism? Rather, they are being borne to the growing empire of the west, to be brought under the plastic forces of a land of freedom and bibles: a land where the Christian missionary awaits their arrival, and the majority of them renounce their superstition in the second and third generation.

And what will be the result of this distribution on those who remain?

The impenetrable, confident phalanx is broken. The electric force that held the body of priest-ridden humanity together is withdrawn. The consolidated mass of Romanism is falling asunder. Will the people be more ready to listen to the soothing strains of gospel grace?

A very important question remains, one on which we would lay emphasis.

Who shall cultivate the vacated acres?
Who shall fill up the void that has been made? Who shall be the neighbours of the peasantry that remain? What shall be the nature of those influences carried into their midst? Is there not an appeal to Britain? Is there not a voice from the past speaking to her? Can she look at that people, down-trodden, alienated, superstitious? Can she look at that land seemingly entailing a curse for both holder and proprietor, and not feel that her sin has found her out?

By that very soil which has attracted

the cupidity of the Saxon, and cursed his inheritance, God in his providence seems to be offering him the opportunity of redeeming some of the evils of the past.

It is not a very unusual thing for a number of agriculturists to quit their country and find a home in some distant land. The purpose originates in some one mind, and the feeling spreads. Or simultaneously a number of minds are similarly affected until a little brotherhood of emigrants are drawn together, and direct their steps to a foreign shore—the germ of a future community. Let such companies form settlements in Ireland. Let them bring the bible and the schoolmaster with them, and they may “prepare the way of the Lord, and make straight in the desert a highway for our God.” The plan is simple. A man of capital purchases a large tract of land, which he either works himself, or lets in portions of moderate size to Christian or philanthropic farmers. Or a number of agriculturists rent the district for themselves. The soil is cultivated and the peasantry are employed. In some central spot a school room is erected, which in the day time is a place of instruction for the young, and in the evening is thrown open for bible instruction. The school house is erected by the proprietor, the tenants, or the public, as circumstances may dictate. The schoolmaster is in part supported by the same parties, and in part by the payments of the children’s friends. What is there Utopian in such a plan? What is there impracticable? Agriculturists go to Australia, to the States, to Canada, why not go to Ireland? Good land may be purchased or rented at a small price. The Irish papers are crammed with advertisements of land to be sold under the Encumbered Estates Act. Labour may be obtained at a painfully low rate. A market may

be had which will nearly or quite furnish Mark Lane prices for the produce. Ireland is only across the channel. The spots might be visited before any decisive step should be taken. Parties emigrating need not leave their friends and home for ever.

Three things constitute the wants of the Irish peasantry. The *bible—education—work*. The last must pioneer the first. Offer them the bible and education, and they will take nothing. Offer them work and they will take all. Philanthropy may be a sort of John the Baptist mission to the teacher and the Bible.

We ask no interference with their liberty, we deprecate buying their conscience, we repudiate some of the means which have been resorted to in winning proselytes to protestantism. Only give them the protection which labour would afford them, and by thousands the population would listen to the school book and the word of God. There is a vast amount of dissatisfaction with the priesthood abroad amongst the peasantry. They are shrewd enough to see through the manœuvres by which they are managed. Not a few have got over the terrors of damnation fulminated from the altar. Many are asking, What is truth? And some who have not reached that point have learned that something once venerated is not truth. But to listen to Protestant instruction would be to earn the curse of the priest, by which they would lose the bread they eat, and probably be driven from the homes they love. Make them independent of starvation by giving them work, and by thousands you may instruct them.

Let British Christians consider this subject. On the business part of the question they can easily make inquiry. This being done, let them study their principles, and question their hearts. It may turn out that the church has

been resting too exclusively upon a few prominent means of evangelizing the world. There is one passage of God's word often heard from the lip, less frequently seen in practice: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.) How could the apostle urge more strongly an entire consecration of the man? The common-place, animal practices of eating and drinking are to be done to the glory of God. He does not think it superfluous to add, "and whatsoever ye do." Preaching the gospel, though one of the chief, is not the only means by which the

knowledge of the Lord shall fill the earth. The every-day acts of Christian life are to rub away the prejudices and ignorance of poor fallen humanity, and glow with the pure light of heavenly grace and charity. If a Christian may not dispose of his property as he pleases, may he dispose of himself as he pleases? If he may not live how he likes, may he live where he likes? Might Abraham, might Jonah, might Paul? May the modern missionary? May any Christian? Reader, may you?

Cork, Oct. 9, 1851.

THE MANIFESTATION OF THE TRINITY.

BY THE REV. JAMES ACWORTH, LL.D.

WHILE we insist upon the unquestioning admission of the bare fact of a tri-personality in the Deity, because it is attested by scripture, there are one or two considerations, which may be mentioned as accounting, not for its existence, but for its manifestation or disclosure. May it not be, that this fact is an essential Characteristic, an incommunicable Excellence, an unparalleled inimitable Perfection of the All-Perfect One? We see variety, and we see also simplicity in the different productions of his hand. It is by the wondrous and infinitely diversified blending of these two, that so much grandeur, sublimity, loveliness, and beauty, clothe and adorn the universe; but it is in himself alone they indissolubly combine, and everlastingly centre. In a sense, predicable of no other Being, he is at once simple and complex: One and yet Three; or, reversing the order of the words, Three and yet One: and such being the fact, he has gra-

viously condescended, by oral and written communication, to make it known. What relations the several Persons of the Godhead essentially sustain towards one another, we pretend not to decide. Whether those expressions of scripture, which speak of the Son, as begotten of the Father, and of the Holy Spirit, as proceeding from the Father, are to be interpreted absolutely or relatively—though we are frank to avow a preference for the former of these views—is, we apprehend, a point which does not at all affect the doctrine itself of a Triune existence. Apart from all such expressions, which refer exclusively to mode, there is abundant proof of the fact, that the Son is God, and that the Spirit is God, as well as the Father; and yet at the same time, that there are not three Gods, but one God; and this fact, we say, may be, and, we think, is indicative of a Characteristic, an Excellence, a Perfection, altogether and necessarily unique. But

the discovery of this strangest of all mysteries, if indeed there can be degrees of mysteriousness, is made not to gratify curiosity; nor even, so far as we mortals merely are concerned, to give a full, hitherto unrevealed and unimagined, manifestation of Deity; but in immediate and, as it would seem, necessary connexion with our recovery, as apostate creatures, from sin and misery to holiness and bliss. Every reader of the inspired oracles, however cursory and careless, must have observed, that throughout the Persons of the Godhead are represented as undertaking different parts in the economy and work of human salvation. The Father, for example, sustains the office of Lawgiver and Judge; the Son, that of Surety and Substitute; and the Spirit, that of Renovator, Monitor, and Guide. In his rectoral capacity, the Father upholds the authority of law, and enforces its penalties: in his mediatorial, the Son endures the inflictions of avenging justice, and thus clears the way for the honourable restoration of the fallen guilty creature to purity and peace: in his recreating, the Spirit brings the sinner to repentance and a full cordial acquiescence in the divinely instituted method of safety and bliss. It is thus, in connexion with the scheme of human recovery, and as necessarily involved in its execution, the fact of a Plurality of Subsistences, or of Persons in the Godhead, becomes known to us; and it may be, that with a view to the discovery of this most singular of all facts, and especially with relations of such unspeakably thrilling interest, the apostacy of man was permitted to take place. Whether so or not—a point on which we would be the last to dogmatize—it is clear, that the doctrine under notice is far from being a theoretic one. It is, on the contrary, largely fruitful; producing in

the hearts and lives of all those who intelligently espouse it, and consistently obey its impulses, the most precious results. A profound reverence for the holy character and righteous government of God, as seen in the conduct of the Father; an unbounded admiration of his wisdom and grace, perfectly harmonizing justice and mercy, as beheld in the conduct of the Son; gratitude, obedience, and love for the exercise and enjoyment of his recuperative power, as witnessed in the conduct of the Spirit; are sentiments and affections it necessarily inspires: and such, beloved brethren, are the practical evidences you will ever furnish of your enlightened appreciation of its significancy, and of your devout impassioned thankfulness for its benefits. Immovably persuaded, that you possess the truth in regard to this sublime doctrine, you will hold it in the love of it, without allowing yourselves, even in its defence, to be betrayed into vain janglings or idle logomachies. Ever remembering, that on your own voluntary profession of “repentance towards God, and faith towards our Lord Jesus Christ,” you have been baptized into “the name of the Father, and of the Son, and of the Holy Ghost;” thus acknowledging your equal obligation to, as well as thorough belief in, these blessed Persons, constituting the ever-adorable Trinity, or the tri-une Jehovah; you will as constantly aim, by acting agreeably to the vows then made, to secure the rich benediction, which the apostle Paul implored from Them alike on his beloved brethren in Corinth: and which we close by affectionately and earnestly invoking on every one of you, “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”—*Yorkshire Circular Letter, 1851.*

REVIEWS.

The Test of Experience; or, the Voluntary Principle in the United States. By JOHN HOWARD HINTON, M.A. London: Cockshaw. Fcp. 8vo., pp. 124.

THERE is nothing that men are less disposed to act upon than mere logical convictions of the correctness of a theory. They are so fond of walking by sight, that they ever fear to commit themselves to a practical belief in almost self-evident truths, if they cannot recognize them as old acquaintances; or rather, perhaps, wilfully blind to the light that comes to them from above, they dare grope no farther than backwards and forwards over the ground they have all their lives trodden. They doubt first the correctness of the premises and then the soundness of the conclusion; and if these still appear to be unquestionable, they imagine that there must be some fallacy lurking somewhere which they are unable to detect, and sit down to wait till some of greater faith or courage show them the way, and prove to them that what is right in theory cannot be wrong in practice, and that when a man trusts himself to the guidance of truth she never betrays his confidence.

Still more is this the case if the theory under consideration has respect to questions of momentous import, and runs counter to long cherished habits and associations. In such circumstances it is neither to be wondered at nor grieved over, if men are especially prone to doubt the truth of their opinions, to attach to the machinery of their forefathers a meaning and a power which never belonged to it, and to look eagerly for some practical illustration of the well-working of that scheme

which asks with so much confidence for their suffrages.

It is to this principle, inherent in human nature, and especially conspicuous in the practical mind of our own old established country, that we attribute in great measure the fact that the desire for the liberation of religion from the state has not made more headway in our land. We do not mean that this may be regarded as the cause, to the exclusion of others, or in respect to all classes of the community: the immense money influence that is in the hands of the church, the political advantages of a powerful body of men in cringing subserviency to government, and above all the indifference to all action or thought which does not promise a sure and quick return of pounds, shillings, and pence—so characteristic, alas, of our people and our times,—all are obstacles to a practical conviction on this matter, which, though far from insurmountable, demands, in the nature of things, very vigorous and long continued exertion for their removal.

But there is another class, and that a large and important one, on whom these things have but a slight influence. There are men in the establishment and out of it—earnest, devoted, self-denying men—men who are not insensible to the importance of the subject or to the weight of the arguments in its favour,—who yet either shrink from avowing their convictions, or throw the weight of their influence into the opposite scale, through fear of the result.

It is therefore necessary to deal with this class differently from others, and

to present to them considerations which on others would be thrown away. It has been shown that the dependence of the church upon the state has no shadow of warrant from scripture; that it is alike opposed to the direct teachings as to the pervading spirit of living Christianity. It has been shown that its constant influence has been, under the name of Christianity, to substitute the formal for the actual, the mechanism for the life; to propound a territorial and conventional belief for one personal and real; and to represent it as essentially greedy and persecuting, rather than as being an embodiment of beneficence and love. It has been shown that with regard to the church it has repressed its efforts, withered its faculties, and eventually sapped away its life; that it has led to a cold Erastianism or a diabolical despotism; that it has ever brought into its communion hypocrites and worldlings; that its ministers have entered it, and preached in it, and plotted in it for gain; and that it is powerful for evil, and in general preventive only of good. It has been shown that with regard to the state this union has been the enemy of all progress, has stood in the way of every movement conducive to social prosperity, has betrayed into the hand of despotism the influence of religion, and is at the present time, in our own country, in innumerable ways depriving a large proportion of the people of their civil rights. These things have been clearly, repeatedly, and conclusively shown, and yet the parties of whom we speak, with bated breath and tremulous with fear, stagger forward and implore that the palsied hand of the state may not be withdrawn, lest forsooth the ark of Jehovah should be overturned.

It is to inspire with courage these individuals, and to show them, further,

that what has been proved to be right has also been found to be effective, that the small volume before us has been produced. Turning for the moment from what ought to be to what is, we have exhibited to us in a condensed form the results of the liberation of religion from state control, in a population now as numerous as our own, and for a length of time amply sufficient to test its consequences. These results, it is not necessary to say to any one acquainted with the larger works on the subject, are most satisfactory. We shall furnish an outline of them, interspersing it at the same time with such remarks as may offer.

The establishment-principle in the United States had so to speak a two-fold chance. In Virginia and the southern states, it stood, when first it was acted upon, on the old ground of episcopacy; the machinery of the English church was called into play, its rites and formularies were observed, and it was under the jurisdiction of the English bishop. In the New England states, on the other hand, with no less a determination to bind the church to the state, the form chosen was the Independent; and here it had, moreover, the advantage of being constructed and sustained by men famous through all succeeding time for the depth of their religion and the determination of their characters. The pilgrim fathers were men whose sacrifices for conscience' sake testified to their earnestness, and whose endurance of persecution at the hands of Anglicans would have taught them the uselessness and the criminality of seeking to check the development of religious life by such means, had not persecution of necessity belonged to a state-religion. Roger Williams, however, holding baptist and anti-state church views, was banished; other Baptists were flogged, imprisoned, and driven into exile; many

Quakers suffered the same wrongs, and three were actually executed.

In the meantime the evil influence of the union on religion manifested itself. The first settlers were all Christian men, and in accordance with their principles of state-churchism none were allowed to enjoy civil rights but members of their churches. But of the next generation all were not converted men, and thus at length there was a large proportion of the people excluded from citizenship. To remedy this all were declared to be members who had been baptized, and, in consequence, before long the table of the Lord was habitually surrounded by unconverted men. Eventually all sects were paid, and compulsory support was given "to anything which could contrive to call itself by a Christian name."

In the episcopal states things were no better; in some respects much worse. The pillory and the prison were called into requisition against dissenters, and many privileges were monopolized by the conforming party. On the other hand, idleness, drunkenness, and gross immorality distinguished the clergy; discipline was impossible; and the ministers of religion were regarded with contempt. With such priests the condition of the people may be imagined.

It was in these states that the yoke was first broken. It was owing, to some extent, to political influences. The clergy and the episcopalian party had taken the side of the crown during the war of independence, and this, together with the facts above stated, increased their unpopularity. This, however, was not the whole of the matter; as the celebrated act passed by the General Assembly of Virginia, enouncing most forcibly the great principle of freedom of religion from state connexion, plainly shows. This was passed in 1785; and the other episcopal states

soon followed in its wake. In New England the contest was much more protracted; and it was not till 1833 that in Massachusetts, the last of the New England states to throw off the yoke, this step was taken.

Mr. Hinton having detailed these facts, sums up the argument from the abolition in several paragraphs which we had marked for quotation, but have not room to insert.

We are next directed to the results of the abolition; after having presented to us the speaking fact that all denominations, and with scarcely an exception all the individuals in the denominations, agree in testifying the vast superiority of the present system over that which they have abandoned. In Virginia the temporary evils incident to so great a change were the severest, but even here they were speedily overgotten; and now instead of a dissolute clergy, hated and despised by the people, in the episcopal church there is to be found a body of as devoted, successful, and respected ministers as in any denomination in the present day. Were such a change made in our country what might we not look for as the result in our own episcopal church!

The amount of church* accommodation, of course, furnishes a test to some extent of the efficiency of the system on trial. In many respects it is unsatisfactory as a criterion, because it is obviously far more easy to build and to endow a church, than to secure the faithful and efficient preaching of the gospel when the building is raised. Besides, the scattered nature and the unprecedented increase of the population, and the large extent of land over

* In the United States the buildings for public worship are always denominated *churches*; this has been followed by Mr. Hinton in this volume, and must be understood throughout this article.

which every year it is extending in the United States, place any system under a vast disadvantage, especially as compared with such a dense and stationary population as our own. Severe, however, as is the test, the voluntary principle comes out from it with glory; it not only proves itself to be equal to the compulsory form, but shows itself vastly superior.

Mr. Hinton's statistics are taken almost exclusively from the accounts furnished by Drs. Reed and Matheson in 1835, and by Dr. Baird in his work on Religion in the United States, published in 1843, and in a statistical paper read by him in the Conference of the Evangelical Alliance in August of this year. We are supplied with the following general results. In 1835, for a population of 13,000,000 there were 12,580 churches; thus giving the proportion of one church to every thousand of the population; or, as only half a population, reckoning children and infirm, can be at public worship at one time, one church to every five hundred. Since 1835 the population has increased to 23,000,000, the churches on the other hand having, with an unparalleled rapidity, reached the number of 61,767; thus furnishing more than a church to every four hundred people, or a church to every two hundred of those who at one time could avail themselves of public worship. Thus "in fifteen years the population had increased not quite twofold, and the number of churches had increased more than fourfold."

We regret that the author has not pushed the argument somewhat further than he has done, by comparing these figures with the results furnished in state-church countries. Mere figures, and especially when of high amount, do not force that conviction on the mind which they would do were they translated into comparative statements.

We are sorry, too, that we cannot just now lay our hands on those details which would enable us to do more than merely illustrate our meaning. Some few comparisons, however, we may make.

We have seen that in the United States with a population of 23,000,000 there are 61,767 churches, or about one for every 372. In England and Wales, with a population which instead of doubling in the last fifteen years has not increased more than twenty per cent.,—a population of 13,897,187 in 1831, there were furnished 11,825 churches in connexion with the establishment*—one church only for every 1,175 people. So much for the voluntary principle contrasted with a state-church whose property amounts to £10,000,000 a year. We have a right to demand that what is done by the whole of the religionists in the United States, should be equalled, at least, by the established church at home; since she professes to be the only church, and calls those who separate from her heretics and schismatics. Let us look, however, at what dissenters have done in England, and add this to the churches furnished by the state. There were in 1831, 7,405 dissenting congregations; these with the churches of the establishment would give one church only—in densely peopled, old established England, with immense church revenues and with a third of the people dissenters— one church only for every 722; the United States one for every 372.

Again in Scotland there are 1,105 churches in the establishment, being one to every 2,379. The Scotch dissenters, the larger part of the people, have 1,422; altogether furnishing one for every 1,040. Thus in Scotland—celebrated universally for the number

* M'Culloch's Statistics, contained in Rev. B. W. Noel's Essay on the Union of Church and State.

of its gospel privileges—there are three times fewer churches in proportion to the population.

Or again ; in the four cities of New York, Pennsylvania, Boston, and Cincinnati, in 1835 there were 191 churches to 51,000 inhabitants ; one, that is, to every 2,600. Since then the churches have increased fourfold and the population doubled ; giving us therefore one church for every 1,300. But what is the case with London ? In 1843 there was a population of above 2,000,000, and here, including its large number of city churches, it had altogether 350, or one only for every 5,700. Add to these, if you will, the dissenting conventicles, and you have altogether 797 ; one to every 2,500. Striking contrast this to the American cities ! Or compare with these cities the cotton and woollen districts of Lancashire and Yorkshire, and we find that the Church of England furnishes 367 churches to a population of 2,069,271 ; one only to 5,670 inhabitants.

Or to take another view, and one which more severely tests the elasticity of the voluntary principle ; how are the United States supplied with churches. in proportion to the extent of surface of the country ? Here, if anywhere, the supply must break down. We will take the three states of New York, Massachusetts, and Pennsylvania—states in which it will be seen that the population is far more sparse than even in Scotland ; as it would be obviously unfair to include those states in which thousands on thousands of square miles are unoccupied, and these are the only old established states whose church statistics we happen to have. Even in New York, too, twenty-five years ago, three-fourths of the land was uncultivated. But what are the results. In these states there are 6,433,000 inhabitants to a surface of 100,835 square miles ; 63 inhabitants to a mile. In

England there are 59,000 square miles giving 360 to a mile, and in Scotland 30,000 square miles,—93 inhabitants to a mile. With this difference as to the density of the population, what is the difference in the proportion of churches to the land ? This :—that whilst in England we have one church to rather more than every four miles, we have in these States a church to less than every six miles ; whilst in Scotland we have one established church only for every twenty-seven miles, or even including dissenting places only one church there for every twelve miles. When the States are fully peopled what may we not expect !

The results then are these :—

	Churches.	Inhab.
United States	61,767	1 to 372
England & Wales Established	11,825	1 to 1175
Including Dissenters.....	19,230	1 to 722
Scotland Established.....	1,105	1 to 2379
Including Dissenters.....	2,462	1 to 1040
New York, Pennsylvania, Boston, Cincinnati say	382	1 to 1300
London, Established	350	1 to 5700
Including Dissenters.....	797	1 to 2500
Lancashire and Yorkshire Cotton and Woollen Dis- tricts, Established	367	1 to 5670
	Sq. Miles.	Inhabitants.
New York, Pennsylvania, Massachusetts	100,835...	63 to a mile
England and Wales.....	50,000...	360 to a mile
Scotland.....	30,000...	93 to a mile
New York, Pennsylvania, Massachusetts	1 church to	6 miles
England and Wales.....	1 church to	4 miles
Scotland Established	1 church to	27 miles
Including Dissenters.	1 church to	12 miles

The power of the voluntary principle in meeting the demands of so extraordinarily increasing a population, is seen from the fact that last year, whilst the population increased at the rate of 800,000, no less than 1,000 new churches were built,—one, that is, to every 800 of the new population. The cost of these is estimated by Dr. Baird at £500,000.

The next matter brought before us

is the supply of ministers to meet this great and rapidly increasing demand. It would be no wonder, surely, if in a country constantly being peopled from without, there should in this matter be found a great deficiency. We need not be surprised, therefore, to learn that there are in the United States more buildings than preachers to occupy them. In 1835 it was estimated that there were 11,450 ministers for the 12,580 churches. In 1842 there were 21,324 ministers to 42,970 churches. In 1850, according to Dr. Baird, there were, including 9,000 local preachers in the Methodist body, 36,000 ministers for the total of 61,467 churches.

Now, whether this can or cannot be satisfactorily explained, and whether, which is far more doubtful, it would have been possible on establishment principles to have secured preachers—to say nothing of faithful preachers of the gospel—under such circumstances,—still this is a startling deficiency. For so far as our experience goes, it is far easier under the stimulus of excitement to raise a building than afterwards continuously and efficiently to support the minister. We wish, therefore, that whilst presenting a fact so open to the remark of an opponent, there had been an attempt to show how this deficiency might be adequately explained. We can do no more, from a want of fuller details, than merely suggest how this might have been done.

The deficiency, then, amounts to 25,000. Of these, in the first place, 15,000 belong to the Methodists; and as we know that with them service is conducted by the same ministers in three, four, or more places a week, we may fairly conclude that there are few churches indeed belonging to them at which service is not conducted at least weekly. We thus get rid at once of 15,000 of the number wanting.

There are still left 10,000 more

churches than ministers. Now with regard to these we may remark that judging from our own body, whose statistics alone we have, in the eleven old eastern states, for 2,118 churches there are 2,092 ministers; a deficiency, that is, of no more than 26. In the southern and western states, on the contrary, for 7,657 churches we have only 5,547 ministers; a deficiency of 2,110, or in fact the whole deficiency in our denomination. So that in districts fairly peopled and of a settled character, the supply is equal to the demand.

We may remark, further, that we are furnished by Dr. Baird, in his paper read at the Conference of the Evangelical Alliance, with the number of the missionaries employed by three of the Home Missionary Societies (the American, the Presbyterian, and the Baptist Home Missions); and from this we find that 1,736 missionaries supply 3,589 churches; and supposing that the other six missions, whose statistics are not given, to cover a proportional deficiency, 6,000 of the 10,000 are accounted for, leaving a lack of only 4,000. Now, we are informed by Dr. Stow in a letter quoted by Mr. Hinton that in the western states, in our own denomination, one pastor often supplies two, three, or more churches. And if this be the case with other bodies, as we see no reason why it should not, there will remain but little room we think to object to the voluntary principle that it does not furnish sufficient ministers for the churches. To us, indeed, it appears an extraordinary thing that whilst annually 1,000 churches are being built, there should not be found a far larger proportion unable to find faithful ministers fitted to occupy them.

This, however, is not the whole of the matter, nor is it that which bears most upon the question at issue. Admitting, for the sake of argument, that

there is the deficiency of 25,000 ministers in comparison with the buildings erected, the questions yet remain, what is the number of ministers in proportion to the population, and what in comparison with the number provided by the state in our own richly endowed country? In England and Wales, according to an estimate by Mr. Noel, there might in 1831 be reckoned 12,923 ministers to a population of 16,000,000; affording one minister to every 1,238 persons. In Scotland there were in 1847 in the established church 1,105 ministers to a population of 2,628,957; one, that is, to every 2,379: or including dissenters 2,527 ministers,—one to every 1,040. What, then, is the case in the United States? Why, that without including the Methodist local preachers—in our opinion not less fit preachers of the gospel, at least, than hundreds in our establishment—there is one minister to every 850 of the people, or including them one to every 638. So that the voluntary religionists in America excel the English establishment, by furnishing a third as many more, or even twice as many ministers in proportion to the population.

	Ministers.	Inhabs.
United States, without local		
Preachers	27,054	1 to 850
Do. With local Preachers	36,000	1 to 638
English Establishment	12,923	1 to 1238
Scotch Establishment.....	1,105	1 to 2379
Including Dissenters	2,527	1 to 1040

Details are next given with regard to the theological institutions, and in reference to the salaries which ministers receive. It is stated by Dr. Baird that while many labour gratuitously, and in general none are so well provided for as the lawyers and the physicians, to whom they are at least equal in ability, yet the greater number are able with economy to live comfortably and respectably. Dr. Baird estimates that the amount paid last year to ministers

in the shape of salaries, &c., was no less than £1,534,130.

The number of communicants in the United States in 1842 was 2,415,444; in 1850 it is 3,292,322, a very large general increase.

Mr. Hinton then brings before us the subject of the development of religious and benevolent activity under the influence of the voluntary principle; as manifesting itself in Sunday schools, bible classes, Home and Foreign Missions, and Bible Societies. Very many interesting facts are brought out, which we must pass over. The amount raised for religious purposes in general last year is estimated at £3,000,000. Previous to the year 1812, there was not a missionary society in existence, with the exception of the Moravian brethren; last year in America £135,000 were devoted to foreign missionary purposes.

The remaining portion of the book is occupied by a survey of the general argument in favour of the voluntary principle from these its direct results,—by a narration of its indirect results—among the most delightful of which are the almost entire and universally acknowledged absence of denominational rivalry,—by a short but satisfactory answer to some frivolous objections by Captain Marryatt and others,—and by a few concluding paragraphs of much point and power. These we had intended to quote, but we have already so far exceeded the limits we prescribed to ourselves that we forbear. We have the less reluctance to do this, as we have no doubt that a very large number of our readers will procure the book for themselves,—its size and price putting it within the reach of all. Had it been rather less condensed it might perhaps have been somewhat more valuable; but as it is, it furnishes a very useful manual, and one which we believe will prove of good service in

the encounter with state religion in our own country. We cordially concur in the plan pursued by the Anti-State Church Association, by whom it is published, of directing their main energies at present to the formation of public opinion. We do not by any means intend to imply that where effective action is possible it is not desirable to take it; we believe firmly that it is: but yet this action even ought to have as its chief object the attracting attention to the principles which we assert. Other parties hostile to state-bound and state-paid religion are now or will soon be in the field; but these need to be enlightened, and the public needs to be informed of far more than these can tell them. The high-church party do now ardently desire separation from state control; but they would strive if possible to take with them the national property by which they are at present supported. Political economists may

perhaps soon determine on the separation; but from altogether political reasons, or perhaps with the secret hope on the part of some that it may bring with it the downfall of religion. The evangelical clergy as a body will probably still hanker after the prestige which they erroneously imagine state patronage affords to religion, and will hesitate to trust in the power of God-given truth; and the holders of church patronage and all the worldly-minded gainers by church preferment will to the last resist all interference with their "vested rights." We differ alike from all these; some we must teach, some we must assure, and some we must with all our vigour withstand. When the battle has fairly commenced will be seen the importance of weapons such as the one we have before us; when facts will be found stronger than worn-out theories or even than political or priestly selfishness.

BRIEF NOTICES.

Chaldee Reading Lessons: consisting of the whole of the Biblical Chaldee, with a Grammatical Praxis, and an Interlineary Translation. London: Bagster and Sons. Post 8vo., pp. 140.

These reading lessons are on the same general plan as the Hebrew Reading Lessons by Dr. Tregelles. They consist of an interlinear translation of the Chaldee of Daniel and Ezra, the affixes and suffixes being in an open character, and copious analytical notes being furnished in the margin. We doubt not that the book will be of much service to those who having as a basis some knowledge of Hebrew are anxious to obtain an insight into the distinguishing characteristics of the Chaldee dialect. Complete paradigms of the Chaldee pronouns, verbs, and nouns, are prefixed.

Syriac Reading Lessons: consisting of Copious Extracts from the Peschito Version of the Old and New Testaments; and the Crusade of Richard I. from the Chronicles of Bar Hebræus; Grammatically Analyzed and Translated: with the Elements of Syriac Grammar. By the author of "The Ana-

lytical Hebrew and Chaldee Lexicon," &c., &c. London: Bagster and Sons. Post 8vo., pp. 87.

This forms a companion volume to the foregoing, and is constructed on the same plan. An outline of Syriac grammar precedes the extracts which are given, accompanied as in the other case with a translation and numerous notes. The publishers state in the preface that they intend following these volumes by others in some of the remaining oriental tongues.

Letters written during a Tour in Holland and North Germany, in July and August, 1851. By JOHN HOWARD HINTON, M.A. London: Houlston and Stoneman. 12mo., pp. xii., 242.

Our Intelligence department will this month furnish ample evidence of the agreeable character of this volume. The extracts which the reader will find there are copious; but much religious as well as general information remains to which we have not made any allusion. The letters were addressed by Mr. Hinton to those

who would receive them as from him with an affectionate eagerness in which strangers must not be expected to participate; but though they display marks of the haste in which they were written, and afford opportunity to cold critics to animadvert on some of the personal details, they furnish valuable information respecting the moral and religious state of several parts of the continent, and abound in observations of excellent tendency.

The Age and the Ministry. A Sermon delivered to the Students of Horton College, on their Re-assembling, Aug. 6th, 1851. By JAMES WEBB, Ipswich. Printed by the request of the Students. Leeds: Heaton. pp. 27.

From the description given of the children of Issachar, in the first book of Chronicles,—“men that had understanding of the times, to know what Israel ought to do”—the preacher takes occasion to remark that the Christian church ‘in every age should engage in active service; that every age is marked by peculiar aspects and influences; and that the agency of the church of Christ should be adapted to the form and spirit of the age. He then admonishes the inmates of the College, that, as a part of the ministers of Christ, they should endeavour thoroughly to know the spirit and character of the age in which they live; that they should turn their knowledge of the age to practical account in guiding the energies of the church of God; and that the possession and right use of their knowledge of the age will greatly enlarge the sphere of their moral influence. The age he exhibits to his hearers as remarkable for extensive literary and scientific research and discovery—an age in which the various systems that have occupied a conspicuous place in the world are undergoing a close and rigid investigation—an age fertile in expedients to increase the sum of human happiness—an age of great political excitement and change.

A Memoir of the Life and Character of the late Mr. Peter King, Deacon of the Baptist Church at Kingstanley, Gloucestershire, who Died, January 2, 1851. By THOMAS FOX NEWMAN. London: B. L. Green. 12mo., pp. 70.

An account of one whose excellencies were generally acknowledged, and whose deportment was so completely influenced by religious principle that the author says that “his inquiries have not issued in the detection of a single fault.” The miniature at the commencement of this number will probably lead many to desire a sight of the full length portrait furnished by Mr. Newman.

The Library for the Times. The Church of England in the Reigns of James I, and Charles I. London: Cockshaw. Fcp. 8vo., pp. 126.

The times of the Stuarts are at once the most interesting portion of English history, and the most pregnant with events bearing on the whole fabric of the English constitution. On the one hand established priestism and a

self-confident kingly despotism were joined hand in hand; and on the other were arrayed those who had felt the power of spiritual life in their souls, and who were prepared to struggle manfully for religious and for civil freedom. Notwithstanding, however, the interest and importance which attaches to those times, there are none in which the true relations of the events and the real characters of the actors are so misunderstood; and this, in great measure, because in almost all our popular histories they have been looked at in the light, and have been subjected to the influence, of the most unconditional subserviency to the established church. Nothing therefore can be more desirable than that the history of the times should be set free from such unfair control; and that the church herself should be brought boldly before us, in her spirit and her doings. We are glad to say that this object is well accomplished in the series of which the volume before us forms the third portion. It is a worthy companion to the Life of Milton noticed in our last number; and all may be recommended to read these volumes for themselves, and to introduce them to the notice of those within the reach of their influence.

Reasons for Secession; or, Objections to Remaining in the Established Church. By the Rev. T. TENISON CUFFE, M.A., lately Minister of Carlisle Episcopal Chapel, Kennington Lane, and Incumbent of Colney Heath, St. Alban's. London: Partridge & Oakey. 8vo., pp. 59.

Mr. Cuffe having been a minister of the Church of England for thirty years, in November last resigned his incumbency and quitted its communion. Having for a long time had objections to the discipline of the church and its connexion with the state, the decisions of Sir Herbert Jenner Fust and the Privy Council on the Gorham case, made it evident to him that baptismal regeneration was the doctrine of the Church of England, and that no minister who disbelieved that unscriptural dogma ought to remain in its communion. The pamphlet is chiefly valuable for the circumstances which gave rise to it. Mr. Cuffe has since joined the Countess of Huntingdon's Connexion, where we hope he may find a congenial sphere of Christian activity. All honour to the men who in the face of such sacrifices are not afraid to carry out their convictions. It is no light thing to renounce the habits and the associations of years, and unprovided for to throw up a permanent income; and we have no doubt that Mr. Cuffe will receive from his friends amongst dissenters that sympathy which he so justly deserves.

The History of the Pontificate of Pius the Ninth: including a Narrative of the Political Movements in Italy during the last Five Years. By G. B. NICOLINI, of Rome, Deputy to the Tuscan Constituent Assembly, and Officer of the General Staff of the Roman Army. Edinburgh: Johnstone and Hunter. 16mo., pp. 173.

A complete history of this pontificate cannot yet be written. Here are four chapters—the

Pope inclined to be a Reformer—the Pope forced to be a Reformer—the Pope an enemy to Reform—the Pope bombarding the Reformers—but what the remaining chapters may be, who can guess? Good service has already been done by the heartless deceiver who now wears the tiara, but his future proceedings may probably be more beneficial to mankind than even those which are past. The author of this work rightly observes that “had Pius persevered in his mild and conciliatory conduct, popery would have revived, and would have retained, for a time at least, some portion of Europe in the thrall of its blinding and mischievous superstitions.” Now, however, it is the writer’s opinion that popery is irrevocably doomed. “It may linger yet a while by the aid of despotic bayonets, but never again can it be a living and effective agent in the history of the world.” Judging from internal evidence we regard this narrative as thoroughly trustworthy; and, coming as it does from a prominent actor in the scene, it should certainly be read by all who desire to make themselves acquainted with the important events which have recently taken place in Rome.

The Truth of God against the Papacy: being a Course of Lectures on Popery, delivered in Edinburgh, 1851, at the Request of the Scottish Reformation Society. Edinburgh: Johnstone and Hunter. Fcp. 8vo., pp. 569.

This volume consists of twelve lectures by different Edinburgh ministers, delivered there during the winter of last year. Each lecture was twice delivered, some of them to very numerous, and all of them to interested audiences. The names of the lecturers are a sufficient guarantee to the value of the course,—including as they do, Drs. M’Crie, Hetherington, Begg, Thomson, Alexander, and Candlish. From the circumstance of their combined authorship, they lack the unity which we should desire in a regular treatise on the subject; but they supply a set of powerful and popular papers on the evils of Romanism, which may very profitably be read by all seeking light on the subject.

Letters to the Right Rev. John Hughes, Roman Catholic Bishop of New York, in three series. To which are added, The Decline of Popery and its Causes, and The Difference between Protestantism and Popery. Edinburgh: Johnstone and Hunter. Fcp. 8vo., pp. 266.

This is a clever and sharply written little hook; there is nothing round about in it. The writer having been brought up under the system of Catholicism understands his work and proceeds at once to it. He is, moreover, an Irishman by birth, and as may be expected does not lack earnestness and vigour. He writes though in the spirit of Christian charity. The letters originally appeared in the *New York Observer*, and were three or four years since reprinted here, with an introduction by the Rev. O. Winslow. The present edition contains, in addition to the letters, an address delivered in New York last year, on “the Decline of Popery

and its Causes,” in reply to one by Bishop Hughes, on “the Decline of Protestantism and its Causes,” delivered shortly before his recent journey to Rome.

Popery Calmly, Closely, and Comprehensively Considered as to its Claims, its Character, its Causes, and its Cure; with Interesting and Important Documents not generally known. By the Rev. R. WEAVER, Author of “A Complete View of Puseyism,” &c. London: Partridge and Oakley. Post 8vo., pp. 318.

We fear that the author has been beguiled by the alliterative character of the title into the belief that his work is all it professes to be. We however must take leave to differ from him. The truth is the book attempts too much, and through being split up into such a multitude of sections is necessarily superficial. One of the topics Mr. Weaver proposes to himself, if thoroughly gone into, would cover the space he has allowed himself for the whole inquiry. We quite agree with him “that unless the subject be taken up comprehensively the system, as a system, cannot be undermined,” but at the same time we do not think his book can claim for itself this distinction.

The Island World of the Pacific: being the Personal Narrative and Results of Travel through the Sandwich or Hawaiian Islands, and other parts of Polynesia. By the Rev. HENRY T. CHEEVER, Author of “The Whale and its Captors.” London and Glasgow: Wm. Collins. pp. 304.

The author tells us that “though not a missionary, it will be at once seen that he was a missionary’s friend, which every self-respecting and sensible man will be who goes ashore at the Sandwich Islands, and uses his own eyes and ears instead of others.” As an independent testimony of the state of Polynesia so recently as 1850, and a general description of that interesting portion of the world, it will be acceptable to philanthropic readers generally, but especially to those who are duly impressed with the importance of man’s spiritual interests.

Addresses delivered at the Opening and Conclusion of the General Assembly of the Free Church of Scotland, May 22, and June 3, 1851; together with the Addresses to the Deputations from Evangelical Churches. By the Moderator, ALEXANDER DUFF, D.D. Edinburgh: Johnstone and Hunter. Fcp. 8vo., pp. 78.

Interesting mementoes of the assembly of the Free Church which met in the spring of the present year, and of the venerable missionary who presided over the sessions. The opening address contains a rapid and eloquent outline of the history of the Scottish church; and the other passes in review the matters that had occupied the attention of the assembly.

The Jansenists: their Rise, Persecutions by the Jesuits, and existing Remnant. A Chapter

in *Church History*. By S. P. TREGELLES, LL.D. London: Bagster and Sons. 12mo. pp. xii. 98.

The substance of this work appeared last January in Dr. Kitto's *Journal of Sacred Literature*, but it has since undergone revision and received some enlargement. It originated in a visit of the author to Utrecht in September, 1850, where Jansenists still continue to exist as a body. The Jansenists of the seventeenth century, it is well known, endeavoured to reconcile attachment to the doctrines of grace with obedience to the Court of Rome, and though their present archbishop, with whom Dr. Tregelles had an interview, has been excommunicated repeatedly, they still regard themselves as Catholics—"holding the doctrines of the Catholic church as set forth in the writings of St. Augustine, and which the church of Rome once maintained in opposition to Pelagian and semi-Pelagian errors." It is a valuable compendium of information respecting the Jansenists which Dr. Tregelles has furnished, and the portraits of Jansenius, St. Cyran, and the Mère Angélique, with the view of Port Royal, which accompany it, render it additionally acceptable.

The Journal of Sacred Literature. New Series. Edited by JOHN KITTO, D.D., F.S.A. No. 1. October. London: Robert B. Blackader.

A little more than four years ago we announced to our readers the design of Dr. Kitto to furnish a quarterly publication in which with the assistance of British and Foreign Correspondence he might lay before the theological readers of this country, the results of modern research in all matters pertaining to biblical science. The work was commenced, and it has been conducted in a manner deeply interesting to an important class of students; but it is susceptible, in the judgment of its editor, of such marked improvement as to make it expedient to commence a new series. We avail ourselves cheerfully of the opportunity thus afforded to state that in our opinion such a work is exceedingly desirable, and that there are no hands to which we would rather see it entrusted than those of Dr. Kitto. Our only fear is lest, in the attempt "to render the *Journal* more generally readable to all who take interest in biblical investigations," he should be tempted to impair its efficiency, for the specific purposes which it is designed to answer; but against this error we believe that we have a satisfactory guarantee in his own good sense, experience, and taste. It will be interesting to some of our readers if we add that a friend anxious for the circulation of the work among those who are themselves public instructors, has authorized the publisher "to send the *Journal* post free for one year to any ministers to the number of fifty, of the Congregational or Baptist denominations, who may before the 15th of November, with their names and address, transmit the sum of twelve shillings for the year, or three shillings and sixpence for a single number."

The Progress and Prospects of Christianity in the United States of America; with Remarks on the Subject of Slavery in America; and on the Intercourse between British and American Churches. By R. BAIRD, D.D., Author of "Religion in America," &c., &c., and Secretary to the "American and Foreign Christian Union." London: Partridge and Oakley. 8vo., pp. 72.

The greater portion of this pamphlet consists of a Report read before the British Evangelical Alliance, August 30th, 1851.

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.]

Eastern Manners Illustrative of the New Testament History. By the Rev. ROBERT JAMESON, D.D., Minister of St. Paul's Church, Glasgow, Third Edition. Edinburgh: Oliphant and Sons. Fcp. 8vo., pp. 525.

The Workman's Testimony to the Sabbath; or, the Temporal Advantages of that Day of Rest considered in Relation to the Working Classes: being the First Three of One Thousand and Forty-five Competing Essays on the Sabbath. By Working Men. Edinburgh: Johnston and Hunter. 12mo., pp. 176.

Our Age and our Country: Thoughts on the Past, the Present, and the Probable Future of England and the World, suggested by the Great Exhibition of the Arts and Industry in 1851. By A. E. PEARCE. London: Snow. 32mo., pp. 107.

The Scripture Doctrine of the Trinity. The Circular Letter of the East and West Ridings of Yorkshire Associated Baptist Churches, assembled at Liverpool, on June 9, 10, and 11, 1851. By the Rev. J. ACWORTH, LL.D. Bradford: Scarlett. 8vo., pp. 8.

The Young Man's Counsellor. By WILLIAM MACKENZIE. Edinburgh: Hogg. 24mo., pp. 187.

The Bible the Great Exhibition for all Nations. By the Rev. A. FLETCHER, D.D. London: Hanbury and Co. 32mo., pp. 138.

The Eclectic Review. October, 1851. Contents: I. Lamartine's Restoration of Monarchy in France. II. The Creed of Christendom. III. Mayhew's Revelations in London. IV. Sherman's Memoir of William Allen. V. Recent Poetry. VI. Neapolitan Atrocities—Mr. Gladstone's Letters. VII. Episcopal Revenues. VIII. Review of the Mouth. London: Snow. 8vo.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. October, 1851. Profits devoted to Aged Invalid Ministers of the United Presbyterian Church. Glasgow: R. Jackson. 8vo.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. October, 1851. Edinburgh: Johnstone and Hunter. 8vo.

The Herald of Peace. Published under the Auspices of the Peace Society. October, 1851. London: Ato. Price 4d.

INTELLIGENCE.

EUROPE.

CONFERENCE AT HAMBURG.

Of the appointment of the two Secretaries of the Baptist Union to represent our churches at the Triennial Conference of the German baptists, all our readers are aware, and they have been apprised of the safe return of those gentlemen and the friends by whom they were accompanied. Mr. Hinton having published a series of letters addressed by him to his family during his absence, it is in our power to give a full account in his own words of the pleasing scene.]

“Before entering on any details of the proceedings of the Conference, I shall premise a brief statement of the origin and progress of the baptist churches represented in it. The first of them was formed in the city of Hamburg, in the year 1834; and from this point they have spread into Denmark, Prussia, and Germany, both North and South, till they now number nearly forty churches and four thousand members, four-fifths of whom are converts from Romanism. By their numerous preaching stations they extend from Memel and Breslau to the Rhine, and from Zurich to Wismar and Copenhagen. The churches are united into three associations; one for North Western Germany, one for Middle and South Germany, and one for Prussia; and these three associations, which meet annually, have at Hamburg a triennial meeting in common, which is called a Conference. This was the meeting now about to be held.

“The Conference commenced its sittings at seven o'clock this morning, and punctually Dr. Steane and myself were there, that is, at Bönken Strasse, No. 20, where the chapel is situated. The friends at the gateway (for the chapel is up a gateway) greeted us with a hearty ‘Good morning, dear brother;’ and in the vestry we were cordially welcomed by several of the pastors, but not saluted, an idea having become prevalent that the practice is not acceptable to Englishmen, and a sentiment of blended delicacy and kindness effectually checking it. In the vestry we found also two English friends, Mr. Lindsay Angus, and the Rev. J. Green, of Newcastle-on-Tyne; the former deputed by the northern association, and the latter by the church at New Court, Newcastle.

“On entering the chapel we were somewhat struck with its appearance. It is long and narrow; lighted on one side by four

large windows, looking into a garden. The place was, however, not built for a chapel. It is part of a considerable property purchased some years since for the purpose of erecting a chapel (a purpose for which it is admirably adapted), and was originally a warehouse for bar-iron. It is well accommodated to its present use, being seventy-two feet long, and twenty-three feet wide, and having a gallery at the end. On our entrance we found in the chapel about a hundred and fifty persons. A space near the pulpit was separated from the rest by the simple process of drawing out two of the benches till they met in the centre of the aisle, and here sat the pastors of the churches, and other members of the conference; below were general auditors of both sexes—not mingled, however—and in the gallery the choir. The chapel was in several parts adorned with wreaths and bouquets, with festoons of foliage and vases of flowers.

“The services were commenced with devotional exercises, which continued about an hour and a half. The only feature in these worthy of particular notice, was the performance of an anthem composed expressly for the occasion by one of their own body, whom the people fondly call their Jeduthun, Mr. Brown. He has certainly music in his face. The words were taken from Psalm cxviii. 24, to the end: ‘This is the day the Lord hath made,’ &c. This piece of music seemed to me to be both well composed and well sung; but as I neither am, nor pretend to be, a judge in such matters, I content myself with this general expression of opinion.

“At about half past eight, Mr. Oncken, who for the moment had taken the chair (or rather the pulpit), read a report of proceedings adopted by a kind of missionary committee, which had been appointed at the last conference, held in January, 1848, giving an account of ministerial labours and Sunday schools, with the most recent statistics of the churches. Then were elected two general secretaries; then four minute secretaries, to act in succession; and finally a president and vice-president were balloted for. A committee to arrange the order of business, and to verify the credentials of the members, was now appointed, and the conference adjourned for half an hour, at nine o'clock.

“During the interval of adjournment we employed ourselves variously; Dr. Steane, I believe, in conversing with Mr. Nilsson, the banished pastor of the church at Gottenburg, in Sweden, and myself in walking in the garden, and catching fragments of conversation

first with one and then with another. In the course of this perambulation, I encountered Mr. Oncken and a brother newly arrived from a considerable distance in the act of salutation; and when the brother turned to shake hands with me, I saw that he was half inclined to salute me also, but that he hesitated. This was too much for me. I immediately approximated my face to his, and both gave to him and received from him the kiss of charity. I felt much pleasure in this occurrence; for, indeed, to have been in Hamburg, where kisses expressive of Christian love are so abundant, and not to have received *one*, would have been somewhat of a mortification. I think, however, that one is enough.

"After due suspension, business was resumed. The committee which had been appointed read their report, comprehending the roll of the conference and other formal matters. At length the presence of the English brethren was adverted to, and the chairman read the letters by which they were respectively introduced: first the letter from the Committee of the Baptist Union, constituting the credentials of the deputation; next the letter of the Northern Baptist Association, introducing Mr. Lindsay Angus; and lastly the letter of the church at New Court, Newcastle-on-Tyne, introducing the Rev. J. Green. The deputation verbally introduced the Rev. J. Bigwood, of Camberwell, their companion in travel. On our names being mentioned, each of us was requested to stand up, that the brethren might personally recognize us. After this there were passed two resolutions; the one of cordial welcome to the brethren, and of thanks to the several bodies by which they had been deputed; the other of thanks to the brethren individually who had taken the trouble to come so far for the purpose of attending the conference. The latter of these resolutions the brethren were requested by the chairman to accept, and the former they were charged to convey. We were then invited to address the Conference, and this invitation was accepted, first by Dr. Steane, and afterwards by myself, our addresses being interpreted sentence by sentence. During the principal part of this forenoon the ladies of our party attended the Conference, and their presence was at once courteously and delicately noticed by Mr. Lehmann, as implying the sympathy of the Christian ladies of England. At noon the Conference adjourned till five o'clock in the evening.

"We accompanied Mr. Oncken, as arranged, to dinner, turning aside a few yards on our way to an elevated spot called the Elboë, from whence a fine view is had of the Elbe, with the shipping, and the country of Hanover on the opposite side of the river. 'There,' said Mr. Oncken, pointing to a spot on the opposite shore, 'is the place where Professor Sears baptized me, nearly twenty years ago.'

He added, that during the period in which the administration of baptism was objected to, and, whenever possible, obstructed by the authorities, it was a great advantage to them to be within easy reach of so many territories. Residing in Hamburg, they had only to cross the river to be in Hanover, and to cross it again, half a mile lower down, to be in Denmark. The practical facilities thus afforded them for eluding an opposing party, were always sufficient to secure them from interruption in baptizing. The Elbe is here not, we thought, as wide as the Thames at London Bridge, but its general aspect, with the forest of masts, strongly reminded us of that noble and familiar object. About a mile out of the city Mr. Oncken has a most agreeable residence, looking on a piece of ground which cannot be built upon, since it was, by an ancient testament, given to the butchers of Hamburg 'as long as the wind blows, and the cock crows.' The use to be made of this ground is limited to the pasture of sheep. After partaking of the entertainment provided for us, than which nothing could be more hospitable, we returned to the Conference at the hour at which its business was to be resumed.

"Some matters of routine having been despatched, the English brethren who had not addressed the Conference were invited to do so, and Mr. Green and Mr. Bigwood successively said a few words; so also did Mr. Angus, making an affecting reference to his brother, the late Captain Angus, who had laboured so many years for the spiritual welfare of Germany, and would have been so delighted, his brother said, to have been there. He was, however, in a better place.

"The Conference met again at seven o'clock, its stated time; but, as an hour was to be occupied with devotional exercises in an unknown tongue, we deferred our attendance. At a few minutes past eight we entered, and found the brethren engaged in discussing questions relating to a plurality of elders in the churches, the practice of mutual exhortation at church meetings, and the employment of more speakers than one in public worship. Mr. Lehmann kindly took notes in English, which he handed to us from time to time, and thus kept us acquainted with the course of the discussion; and we were glad to find the prevailing sentiment adverse to the practices referred to. Our sentiments were requested, and were freely given. The resolution adopted was, I believe, one asserting the allowableness of a plurality of pastors, and encouraging it where circumstances appeared to be favourable.

"The first matter brought under discussion next morning was a proposition to modify the confession of the churches in relation to marriage, which, after a lively debate, was negatived. The second was a proposition to publish an engraving, from a sketch then exhibited, of baptism by immersion, which was carried. In

the course of this discussion some information was requested of the English brethren, respecting Mr. Bell's scheme for obtaining a satisfactory picture of the baptism of Christ, by offering for the best painting a prize of a thousand pounds, with the issue of which well-meant, but infelicitous experiment, the continental brethren were not acquainted.

"Towards the close of the forenoon, Dr. Steane was called up at his own desire, to express to the Conference his anxious wish to be put in possession of such information as the brethren assembled could supply to him, respecting the state of religious liberty, both in law and in practice, in the several countries from which they came; and further, to propose that the Conference should depute some of its members to attend at the ensuing Conference of the British Organization of the Evangelical Alliance in London. Both these propositions were cordially responded to. A committee was appointed to draw up the statement desired, and it was immediately resolved to appoint a deputation to the conference in London. In relation to this matter, indeed, a spirit most amiably, yet somewhat amusingly eager was manifested. It was suggested that all the members of the churches, now exceeding three thousand seven hundred, should be received as members of the Alliance. This, of course, was not possible; the suggestion, however, was so characteristic of the Christian heart, and so expressive of an expanded Christian affection, that it afforded us sincere gratification.

"On Saturday, by appointment, Mr. Schlatter, pastor of the church at Zurich, called on me at our hotel, for some private conversation. I had amused myself a little by conjecturing his object, but all my conjectures were wide of the mark. 'When I heard that you were coming to Hamburg,' said he, 'I was afraid, because Mr. Howell, in his work on Strict Communion, speaks unfavourably of you. I will read you what he says of you.' And then he opened his pocket-book, and read an extract in pencil, to the effect that the church in Devonshire Square admitted open communion, and that the evil of that practice was signally illustrated by the fact that Mr. Hinton, the pastor of that church, held erroneous sentiments. I smiled benignly—certainly not resentfully—at my affrighted brother, as he was reading this extract; and said simply in reply, that I thought the question of strict or mixed communion was not much affected by this mode of argument, to which he fully assented. As to my sentiments, I told him that the statement made of them, if not wholly incorrect, was at all events partial, and that, if he would allow me to present him with a copy of my work on the Holy Spirit, from which the citations were made, he would be better able to judge for himself. We parted with great cordiality; and I am obliged to Mr. Howell,

for thus affording me an opportunity of pleading the cause of truth and godliness at Zurich.

"The Conference concluded its business today, by a sitting which was protracted till nearly three o'clock. Various topics were introduced for discussion, such as the qualifications of bishops, the mode of treating excluded members, and the relations of stations to the churches; but for the most part, after extended conversations, they were dropped without any propositions being affirmed. The project of organic ecclesiastical unity, also, which was discussed yesterday, was dropped. After some practical questions respecting the next Conference, and other matters, had been disposed of, another resolution of thanks to the British brethren was proposed, and carried unanimously. This gave an opportunity for some further addresses; and it was embraced first by Dr. Steane, (in whose sentiments I simply expressed my concurrence,) then by Mr. Angus, afterwards by Mr. Green, and finally by Mr. Arthur, pastor of the baptist church in Bristol Street, Edinburgh, who arrived yesterday. The actual conclusion of the business consisted in the reading and confirmation of the minutes.

"The proceedings of the Conference have made upon us an impression on the whole highly agreeable. The men of whom it consisted—pastors, missionaries, and colporteurs—were for the most part young, and evidently both fitted and accustomed to labour. Plain men, and some of them poor men, they were men of strong sense and of serious purpose. Among them were some of enlarged information, superior culture, and leading influence; but there was no appearance, either of domination on the one hand, or of jealousy on the other. We looked on their expressive and diversified countenances, and rejoiced to think that, as lights which God had kindled, they were shining in so large a region of this world's darkness.

"The conduct of the business was perfectly good tempered, and to an extraordinary degree orderly, although not in all cases exactly so. The patience of discussion, and the undivided attention to business, were altogether admirable, and might serve for a pattern to some other assemblies which we have seen.

"The information communicated by the pastors during the evening sittings is stated to us to have been of the most interesting kind, more especially from the south of Germany; indicating everywhere the success and enlargement of the work, and issuing in a common cry, 'Send us men: we want more help.' O Lord, thrust forth labourers into thine harvest!

"On the whole, we cannot but regard the body of churches thus associated with a deeper interest than hitherto, and these brethren with whom we have now become acquainted with a warmer love. Grace be

on them, and mercy! What we have seen and heard makes us aware that there are among them the ordinary infirmities of human nature, and the customary diversities of human opinion. We discerned also powerful workings of mind, and yearnings after better things than have yet been attained—perhaps after unattainable things; but herein they are only following in the tracks which others have trod before them, and we doubt not the exercise of good sense, and the lessons of experience, will ultimately secure for them the advantages which others have already derived from the same sources."

BERLIN.

The deputation and their companions had opportunity to take part in the public services of the baptist church in Berlin on Lord's day, July 21, and to unite with it in commemorating the Lord's death. "The number of communicants appeared to be about a hundred, and Mr. Lehmann distinguished the deputation by placing one of us on his right hand, and the other on his left. The cloth of velvet bordered with gold, by which the elements had been covered, having been removed, the service commenced with a hymn; then a few verses of scripture, and a short address. The words of the institution followed, and a prayer before the breaking of the bread. During the breaking of the bread another hymn was sung, then the distribution took place, the pastor and those near him being the last to partake. One of the distant pastors having given a short address, the taking of the cup and giving of thanks followed, another of the distant pastors leading in prayer. After the distribution of the wine an address was given by a third of the distant pastors; and then was sung the concluding hymn, with a peculiarity which I must particularly describe. During the singing of the first verse (no lines were given out, and all the members were standing,) nothing unusual occurred; but on the commencement of the second verse, every one grasped the hand of his neighbour, and the entire body of communicants was thus linked together, as by a living chain; this attitude was maintained until the conclusion of the hymn, and then gently relinquished. Occurring to us for the first time, this little transaction, of course, surprised us; but it did more—it gratified us. It seemed in keeping with the spirit of the ordinance, and it was executed in a manner so natural and simple that it had the air of perfect sincerity. The season was on the whole a deeply interesting one. It was emphatically a *communio*—the common participation of the body and blood of Jesus Christ. There was one heart, although not one speech, and we felt that religion was a substance, something far beyond words and forms. The

assembly broke up amidst many and protracted tokens of Christian affection, the 'holy kiss' and other forms of endearment being frequent, although not universal."

Dr. Steane and Mr. Hinton afterwards met some distinguished members of the established church. "There were Professors Hengstenberg and Nitzche, of the Royal University of Berlin; the Rev. Dr. Krummacher, whose works are so widely known in England; Dr. Couard, of the French church; the Rev. Mr. Strauss, a traveller in the Holy Land; and Count Schlippenburg, whose sister is married to the Rev. Dr. Jelf, principal of King's College, London. It was not long that I had the pleasure of mingling in the conversation; but I perceived that they were men of enlarged knowledge and sympathies. I perceived also that they were much interested in the ecclesiastical doings of our country, and that they were narrowly watching, as they were also desirous of correctly understanding, the proceedings in Parliament relating to Romish aggression on the one hand, and the attempt to revive the Anglican convocation on the other. I gathered also that Romanism is making in Prussia efforts as vigorous and as crafty as those made by it in England; and that in this part of Germany, at least, Dr. Merle D'Aubigné's statement asserting numerous converts to protestantism is not sustained. I also found it to be a prevailing opinion among them, that vital religion, long at so low an ebb, and lately almost extinct, was happily reviving in the protestant community; but that the union which the late king imposed on the two branches of the protestant church in Prussia, the Lutheran and the Reformed, could not be permanent.

"We picked up in this conversation a piece of information respecting the laudatory address from Prussian clergymen, which was presented after the decision of the Gorham case to the Bishop of Exeter, and which was made so much of by some of the English papers. According to assurances given us, the document received but few signatures, and those by no means influential ones, the principal actor in the affair being the leading member of the Irvingite body.

"Before separating I made a casual reference to the baptists in Germany, and the approaching conference at Hamburg. I perceived that this topic was new. 'Are you then a baptist?' 'I am.' 'And you?' to Dr. Steane. 'Yes.' A look of some surprise followed, to which I responded by saying, 'Are we now farther from you?' And I must add with great pleasure that the explicit answer "No" was promptly and cordially made.

"My reference to the baptists brought out another topic. Mr. Kuntze took the opportunity of saying with some severity, that the baptists at Hamburg had acted a bad part in

1848, taking side with the rebels against all authority, ecclesiastical and civil, and he referred particularly to a pamphlet published by Mr. Oncken. I could make no reply to this observation, being altogether ignorant of the facts, but I reserved it for subsequent inquiry. Afterwards, when at Hamburg, we mentioned this subject to Mr. Oncken, and he produced the pamphlet in question, and read to us some of its strongest passages. The whole case is that the writer rejoiced in the then opening prospect of civil and religious liberty, while the clergy of Berlin—I suppose the clergy of the established church at large—supported an absolute despotism. It was repeatedly stated to us that, after the king's famous violation of his promise to give the Prussians a constitution, Dr. Krummacher publicly justified this step by asserting in the pulpit, that a promise made under such circumstances was not binding. It appears to be one of the great infelicities of religion in Germany, that it is almost universally allied with absolutism in government, and that it is thus identified with political institutions which the mass of the people hate, and are determined to overthrow. The population do not know how to believe that religion is of any value for its own sake, when the principal purpose to which they see it applied is the maintenance of despotic rule. Without pretending, on means of information so narrow as mine, to express a general opinion, I must confess that, in my judgment, even the revival of evangelical piety commenced and in progress in the Lutheran and Reformed churches in Germany, on account of which one has heard so many congratulations, has somewhat of a political tincture. Whatever of divine influence and real religion may be gratefully recognized in it, it has, I think, been taken hold of by political men for political purposes, as a prop for tottering thrones, and a barrier against threatening revolution. Without believing that this will be of any ultimate service to despotic governments, I am sure that it is a source of great mischief to religion. The gospel is already sufficiently disagreeable to the carnal heart, without adding to it this adventitious and unnecessary aspect of offence; and I think those do it a service who endeavour to show that religion can be found in other company than that of absolutist politicians, and in harmony with other social institutions than a stern and crushing despotism. What the spread of religion "pure and undefiled" may be expected to do for Germany, may perhaps be conjectured by those who are acquainted with the history of English puritanism."

ROMANISM IN SAXONY.

Our friends, when at Dresden, attended first the principal protestant church in that

city, and afterwards a Roman catholic church respecting which Mr. Hinton writes thus:—

"With sufficient splendour, it has far more simplicity than the protestant church; and it has the advantage of being beautifully clean, (it is at the moment under a process of cleaning,) while its rival looks disagreeably dirty. We entered about half-past ten, and found a considerable congregation. The pulpit was then occupied by an energetic and eloquent preacher, who closed his discourse at eleven; then commenced high mass, performed by a single priest, with six attendant boys. The principal display, however, was made by the orchestra, which consisted of a full band in addition to the organ, and performed the music of the mass in the very first style. The voices were splendid. At this service the audience was large and crowded—say nearly a thousand persons—but the greater part of them evidently came merely for the musical celebration, and departed without reverence, as did also the whole orchestra, immediately it was over. Many were obviously travellers, like ourselves.

"There are of course two views to be taken of such a service. Looking at it religiously, one cannot but be affected with the deepest melancholy. The blasphemous pretension involved in the so called sacrifice of the mass is unutterably revolting to an enlightened and pious mind, and one cannot but deplore the extent to which it may be sincerely believed; while it is scarcely less revolting to see that which, if it be a reality, ought to be so sacred and even awful, made the occasion of the lightest gratification, a mere peg to hang a concert upon. It is a strange and fearful mixture of superstition and frivolity.

"But now let the two systems be compared, the Romish and the protestant, as they stand here side by side. Saxony was the cradle of the Reformation, and its people are still protestant, although the reigning family have professed themselves catholics. It is but a hundred years since the catholic church was erected in Dresden—one church and six priests is the whole staff—while protestantism has prevailed for three hundred years; yet, if the sight we witnessed yesterday morning tells a true tale, protestantism is lifeless and decaying, while Romanism is vigorous and progressive. It is not enough to say in explanation of this, that Romanism is the religion of the sovereign, and has the prestige of court patronage. Royalty has little popularity in Saxony just now. The truth rather is, that popery is the religion of human nature—that is, of human nature corrupt and un sanctified. Skilfully adapted, and ever skilfully adapting itself, to the sentimental element within us, it makes an appeal to man's nature which has power in it, and the highest power which in that department can

be attained. Nothing more can be done by painting, by music, by appeals of all kinds to the senses and the imagination, than is done by Romanism. It was the folly of protestantism to enter on a similar course; to decorate churches, to illuminate altars, and to chant litanies. In all these things it falls far below popery, contemptibly below it, and is deservedly beaten. The real power of protestantism lies in the appeal of gospel truth to the conscience. It has not, it never had, it never will have, any other. And where this departs, (alas! it has already departed,) it is as feeble as Samson shorn of his locks; a veritable giant, but, like him just named, by meretricious hands robbed of his strength."

Similar remarks occur in Mr. Hinton's account of a visit to the Schloss kirche at Wittemberg, a building adapted to accommodate five hundred persons, but in which he could only count fifty-three. "And this," he exclaims, "is in Wittemberg, the town in which Martin Luther attacked the papacy, and convulsed the civilized world! It was not on such congregations as these that his words fell, nor could it have been such discourses as these that he poured forth to the listening crowds. How utterly has the living impulse which he generated, and which for a time diffused itself so widely, departed! Verily, mere formal protestantism is dead, and hideous in death. The candles which are still kindled on its altars, may be compared to lights glimmering in its sepulchre. Give me, give me the gospel, Christ and him crucified, for whom I count all things but loss: but if you will not—if, on the contrary, you will give me candles, and choristers, and crucifixes, then, at least, do the thing in style. Set before me, not an ugly brown crucifix, but a carved and gilt one; light, not two candles, but a dozen; let me see the singing boys, not in their blue jackets, but in white and scarlet surplices; and let the organ pour out to me, not the dulness of protestant psalmody, but the inspiring compositions of Mozart, Beethoven, and Mendelssohn. As for Lutheranism as it is, Germany seems to groan to be rid of it; or rather, the population of Germany have already turned from it with disgust, to an unbridled frivolity. If popery be one modification of paganism in the cloak of Christianity, surely protestantism like this is another. There is no spiritual life in either, they are but images more or less richly painted; or rather they are mummies, adorned externally by a smiling mockery of life, but filled within with repulsive rotteness and dust."

BRUSSELS.

Before his return, Mr. Hinton spent a day or two in the capital of Belgium, respecting which he observes, "The new constitution, which guarantees perfect religious liberty, a guarantee which is firmly maintained by the

judicial functionaries, affords great facilities for the scriptural instruction of the people, for which efforts have been commenced with much zeal, and with very considerable success. I was struck with a most agreeable surprise when, in reply to my question whether Brussels was in a thriving condition, my friend, Mr. Salter, said to me, 'Spiritually it is;' and in confirmation of his assertion he put into my hand the report of the Bible Society for 1851, from the correspondence of which it appears that much indeed has been done, during the last year, in the circulation of the Scriptures. 'How do the priests like it?' said I. 'Not at all,' he rejoined; 'but they cannot help themselves. They would have religious liberty for themselves, and they cannot prevent our profiting by it. Not long ago they publicly burnt one of our bibles; but the more they burn the more we give, and the more eagerly the people receive of us.' Let the word of the Lord have free course, and be magnified!"

CONFERENCE AT ELBERFELD.

In the month of September, a large and influential meeting was held in this town, of what is called the German Evangelical Church Union. It is an association somewhat resembling the Evangelical Alliance, but more exclusive in its character, having a more extended doctrinal basis, and being confined to *state* churches. A deputation from the Evangelical Alliance however attended; our friend Dr. Steane was there, and he embraced the opportunity to bring before the meeting the persecutions endured by baptist ministers and churches in Germany, and to advocate complete religious liberty. His address does not appear to have been very favourably received, though Dr. Tholuck acted as his interpreter; but we apprehend that our readers will think that it was right for him to deliver it when he had been called upon to address the assembly, and that it will yet produce good fruit. We give it, therefore, as we find it in the Christian Times of October the 3rd, with some of the introductory and concluding remarks of the correspondent who forwarded an account of the meetings to that journal.

That gentleman says:—"The baptists are the only body of dissenters in Germany. All the other denominations are acknowledged and supported by the state. They are the only body decidedly and openly opposed to the existing relations of church and state. They are consequently regarded with excessive jealousy, are charged with being anti-monarchical and inimical to governments, so that high conservatism would think almost any measures justifiable which

would arrest their progress. In the next place the diametrical opposition of their views to the doctrine of baptismal regeneration, and of sacramental efficacy generally—of which it is only a part, and which is both theoretically held and zealously maintained by a large portion of the Lutheran clergy—marks them out as the objects on which the religious rancour such questions are apt to engender may expend itself. And besides this, I cannot but suspect that prejudices connected with the excesses of the Munster Anabaptists of Luther's time are still lingering in the minds of some. Be this, however, as it may, it was only due to himself and to the Evangelical Alliance, one of whose avowed objects is to sympathize with the oppressed people of God of every name and in every country, that Dr. Steane should warn the assembly of the serious error into which German governments and clergy would fall if they did not respect the sincere religious convictions of peaceable and loyal men. When he saw the effect which had been produced by his address, he retired to his hotel, and, immediately recalling what he had said, committed it to paper. Under the circumstances this was, perhaps, a necessary caution. At all events it enables me to send you his speech in his own words, the accuracy of which I may mention is attested by the other members of the deputation to whom Dr. Steane read it, an hour or two after it was written. You, I trust, will insert it as it is, and I cannot refrain from anticipating the surprise which your readers will feel that these few sentences, so calm and simple, should have excited the commotion they did.

“Dr. Steane said :—‘Dear sir, and beloved and honoured brethren, I accept with pleasure the courtesy by which I am invited to address this highly influential and venerable assembly. As, however, it is my misfortune not to be able to speak your language, and as I know that much important business demands your attention, I shall endeavour to be brief. Yet I cannot refrain from saying—and I shall return to England all the happier for having said—how much British protestants desire to multiply their friendly relations with the protestants of Germany. There are many reasons why we should aim to cultivate this good understanding. The same Teutonic blood flows in our veins as flows in yours. Many of our national peculiarities, and the very cast of our countenances, show that they were originally formed in the same mould. England owes much to Germany. To you we are indebted for the noble art of printing. Our reformers, in giving us the word of God in our vernacular tongue, did but follow the example of your own Luther, who in his nervous translation of the bible, reared an imperishable monument to the Reformation. To you we owe an illustrious race of monarchs, under whose

reigns our constitution has grown to its present maturity, and our laws and liberties have been consolidated and secured. And from you we received that excellent and universally respected prince who is the royal consort of our beloved Queen, a man whom Britons also love and deservedly honour. But above all these considerations, we stand with you as Christians and as protestants, upon the one common foundation, than which no man can lay another, and that is Christ. We value the word of God as our heavenly Father's best gift to the human family, and as the charter of our civil and religious liberties. Never may that day again come when the bible shall be snatched from our hands, or its blessed truths be blotted from our hearts. We have, moreover, great objects and interests which should be dear to us all. Of these, I will mention only two. I refer, in the first place, to that great work which you are prosecuting in your Inner Mission, the revival of that spiritual life in the church, and the diffusion of the gospel in the out-standing world. We also have our home missions, our Sunday-schools, our tract distribution, our domiciliary visitation of the poor, and other agencies of a similar kind ; and we owe much of the piety of our churches to God's blessing on these voluntary labours of his people. We consequently feel a lively interest in this evangelical movement ; and it has especially afforded great satisfaction to me that, as one of the editors of Evangelical Christendom, I have had the opportunity of bringing it in considerable detail under the notice of English Christians. I can have no hesitation in assuring you that in “works of faith and labours of love” like these, you may confidently reckon upon the sympathy, the prayers, and, after the generous example which was given yesterday, I am sure I may add, upon the pecuniary assistance of your fellow believers in my country. Permit me to say a word in favour of these free activities. Cherish, dear brethren, this rising zeal ; foster these pious efforts. The blessing of God rests upon them ; and if you encourage them with a friendly countenance, and a loving co-operation, they will prove of immense advantage to your churches. My second point relates to the promotion and extension of religious freedom, and the discouragement of all persecution for conscience' sake. We must stand together in times such as these, upon the great fundamental principle of the Reformation, the right of every man to take God's word, judge of its meaning for himself, and then worship his Maker and his Redeemer according to the dictates of his own conscience. I should like, if I may be permitted, to make the assembly acquainted, in connexion with this principle, with a few facts of which, perhaps, they are not informed, but which, I am persuaded, require only

to be brought to their knowledge to engage their serious attention. You, beloved brethren, can have no sympathy with persecutors; but you will have much sympathy with the persecuted, for 'if one member suffer, all the members suffer with it.' Let me, then, mention that, scattered over Germany there are many baptist churches—and I mention it the more freely, because I have already been introduced to you as a minister of that community. These churches are formed on the congregational plan, but they nevertheless love peace and social order. Their pastors are good men, and their members are loyal subjects of the governments under which they live; and, let me add, they hold, in common with yourselves, the fundamental verities of the gospel. I can respect your churches, with their historical associations, the Lutheran confession and the reformed. But the Spirit of God is not tied and limited by any formularies devised by man: 'The wind bloweth where it listeth.' He is an agent infinitely free and infinitely gracious, and descends on all the children of God. Ought these brethren, then, to be persecuted? I am sure you will not think so. And yet, in Mecklenburg Schwerin, they are now driving them by force from the country, because they meet together for worship, and have formed a Sunday-school. At this moment, in Baden, some of them are in prison; and when I left my home to attend this meeting, there was one of their pastors there under sentence of perpetual banishment from Sweden, his native land, for no other offence than that, with his flock, he worshipped God according to the dictates of their own conscience. My brethren, ought these things so to be? I am sure you will not justify them, and I commend them to your consideration. It is one of the objects of the Evangelical Alliance to sympathize with those who suffer for Christ's sake; and I cannot but feel that it is an object also which may well engage the attention of such an assembly as this. In conclusion, I avail myself of the opportunity to throw out a suggestion on the subject—which is this—that, in the course of next summer, if it shall please God to spare us, a great protestant meeting should be somewhere held in continental Europe, for the vindication and promotion of religious freedom. I will only add, in one word more—let us love as brethren, for God is love; and let us ever be mindful of the apostle's declaration, 'Now abideth faith, hope, charity, these three; but the greatest of these is charity.' Faith and hope are heavenly in their origin, but they are earthly in their office; charity is heavenly in her origin, and in her office too. Her lamp shall never be extinguished, her sweet voice never be silenced. The seraphim know her—she is a seraph herself; all creatures in heaven do her homage, and her seat is the bosom of God.

"When Dr. Steane had concluded, the president, referring to what he had advanced, remarked that he had no doubt it was the desire of the assembly to love all their fellow Christians, but that it was his own firm conviction, in which he was sure they also concurred, that they should keep to the four confessions on which they stood, and on this he should call for a show of hands; upon which the assembly, as far as I could judge, with a perfect unanimity, lifted up every man his hand. And so the matter ended.

"Upon this vote you must allow me space for one or two observations. It is possible Dr. Steane may have been misunderstood. He may have been supposed to have pleaded for the admission of the baptists into the *Kirchentag*. This he certainly did not do. It formed no part of his commission to do it, and, I believe, no part of his intention. However it may be desired by British Christians that their German brethren, instead of forming a union exclusively of state churches had welcomed to their counsels and co-operation all their protestant fellow Christians of acknowledged piety, this they have not done, and it is not for us obtrusively to interfere with their measures. The Evangelical Alliance is only an approximation to what is right. But it was the best thing we could effect; the exponent of the largest measure of union to which we could attain. In a similar manner we are willing to believe that the *Kirchentag* was, under their circumstances, the utmost extent in the same direction to which the Germans could go. And, certainly, the deputation were not sent to censure or even to lecture or remonstrate with them for not going further. Nothing of this sort did they for a moment dream of, and there is not a word of it, as you will see, in Dr. Steane's speech. If such a construction were put upon it by the president or anybody else it was a mistake. Yet I am willing to hope this mistake was made. I would rather understand the vote to have originated thus, than suppose that it was meant either as an ungenerous repulse of the speaker, or as a declaration that the assembly meant to be the abettors of intolerance.

"But, taking this view of the matter, is there not still room for saying that it was surely a melancholy thing that such an assembly could be told of the gross instances of persecution which were brought before them—of fellow Christians suffering bonds and imprisonment in some instances, fines and banishment in other instances, and in one expatriation for life, for conscience' sake—and express no sympathy with the sufferers and no righteous indignation of their wrongs. Was this charitable? Was this Christ-like? I cannot tell you how my cheeks burnt with shame, and my heart gushed with grief, as I went away pondering what I had witnessed. I was humbled as a

Christian and as a protestant. If I had met a Roman Catholic I felt that I must hide my face from his reproach. What could I have answered to his taunt—*tu quoque!*"

ASSOCIATIONS.

HERTS AND SOUTH BEDFORDSHIRE.

This association comprises the following churches :—

St. Alban's	W. Upton.
Boxmoor	B. P. Pratten.
Breachwood Green	D. Parkins.
Cranfield	T. Owen.
Chipperfield	W. Hancock.
Hemel Hempstead	W. Aitchison.
Houghton Regis	J. W. Lance.
Luton, 1st church	J. J. Davies.
" 2nd church	W. Harcourt.
Leighton Buzzard	E. Adey.
Markyate Street	T. W. Wake.
Rickmansworth	A. Weinberg.
Toddington	W. Wood.

The association held its annual meeting at Leighton Buzzard. Rev. W. Upton was appointed moderator. Three sermons were preached by the Hon. and Rev. B. W. Noel, to overflowing congregations. There was no Circular Letter prepared this year. Delegates were appointed to represent the association at the Peace Congress lately held in London.

Statistics.

By baptism and profession	151
By letter	23
Restored	3
—	177
Died	18
Dismissed	21
Excluded	12
Withdrawn	17
—	68
Number of churches	13
Clear increase	109
Members	1632
Scholara	2452
Village stations	26

The next meeting is to be held at Houghton Regis; Rev. W. Aitchison to preach. Rev. W. Upton was appointed treasurer, and Rev. W. Aitchison secretary.

ORDINATIONS.

KENSAL GREEN, MIDDLESEX.

On Wednesday, August the 20th, 1851, Mr. E. Harris was ordained pastor of the church meeting in the above place. In the afternoon the Rev. J. Cooper of Wilsden commenced the service by reading and prayer, after which the Rev. G. Adney, of Ealing, stated the nature of a Christian church, and the Rev. W. Underwood of Paddington asked the usual questions, and offered the recognition prayer. In the evening, the Rev. J. H. Blake, of Trinity Chapel, Borough,

read and prayed; the Rev. J. Burns, D.D., of New Church Street, delivered the charge to the minister, and the Rev. W. A. Blake of Shouddham Street addressed the church and congregation, and closed the services of the day by prayer.

The services were conducted in the Wesleyan chapel kindly lent, the baptist place of worship being too small to accommodate the people.

LIVERPOOL.

On Tuesday evening, the 7th of October, the Rev. John Edwards was recognized as pastor of the church meeting at Soho Street, Liverpool.

The Rev. Dr. Raffles delivered an address on the wisdom of winning souls to the Saviour, and the Rev. C. M. Birrell on the responsibilities of Christian churches. Both addresses were peculiarly excellent and appropriate. The devotional exercises were conducted by the Rev. Messrs. Brown, Kelly, Kirkus, and Metcalfe.

The attendance was good, and many fervent desires were expressed that both the minister and people thus united might prove mutual blessings, and that the cause which had been diminished and brought low, might yet be revived and prosper abundantly.

ST. PETER'S, KENT.

The Rev. D. Pledge, who has been residing at Margate for the last twelve months for the benefit of his health, has so far recovered as to be able to accept a unanimous invitation from the baptist church, St. Peter's, and commenced his stated labours in that place on the 12th of October. On the Thursday following, a recognition service was held which was presided over by the Rev. Thomas Cramp, who has been pastor of the church for more than half a century. Mr. Cramp, who is now in his eighty-third year, gave an appropriate address on the occasion. A large party of Christian friends from the neighbouring churches of Margate, Ramsgate, and Broadstairs, were present, who after taking tea together in the vestry united in the devotional services of the evening, which was one of deep interest.

NEW PARK STREET, SOUTHWARK.

On Thursday, the 16th of October, the Rev. W. Walters was publicly recognized as pastor of the church assembling in the above place of worship. The Rev. J. H. Hinton, M.A., commenced the afternoon service by reading appropriate portions of scripture, and engaging in prayer; after which the Rev. C. M. Birrell of Liverpool delivered an impressive charge to the minister, from Acts

vi. 4. The Rev. J. Angus, M.A., President of Stepney College, and formerly pastor of the church, offered up the recognition prayer; and the Rev. J. Aldis affectionately addressed the people. The Rev. R. W. Overbury closed by prayer.

At the close of the service, a large number of the friends present withdrew to the school room, where tea had been provided.

At half-past six worship was again commenced in the chapel. The Hon. and Rev. B. W. Noel, M.A., had kindly engaged to preach, but in consequence of the death of a near relative was unable to be present. The introductory services were conducted by the Rev. F. A. Cox, D.D., LL.D.; after which the Rev. C. Stovel preached a searching and powerful sermon to the congregation, from 2 Cor. ii. 15, 16. The Rev. G. B. Thomas concluded the services of the day, by imploring the Divine blessing. Messrs. Hirons of Brixton Hill, Howieson of Lion Street, Branch of Church Street, George of Horsely Street, Burditt of Saffron Walden, Miall of Shoreditch, and Morgan of Birmingham, took part in the devotional engagements.

There was a large attendance, including many pastors of neighbouring churches, and all present seemed to cherish a lively interest in the services themselves, and in the union they were intended to recognize.

RICKMANSWORTH.

On Wednesday, September 24th, Mr. A. Weinberg (late of Stepney College) was publicly recognized as pastor of the baptist church at Rickmansworth, on which occasion the Rev. W. Payne of Chesham opened the service by giving out a hymn; the Rev. B. P. Pratten of Boxmoor read the scriptures and prayed; the Rev. W. Alliot of Bedford delivered the introductory lecture, on the constitution of a Christian church; the Rev. J. Angus, M.A., president of Stepney College, delivered the charge, and the Rev. R. H. Herschell of London, after a short but affectionate and energetic address, offered the ordination prayer. In the evening the Rev. W. Brock of London preached an excellent sermon from 2 Cor. x. 4, 5, "For the weapons of our warfare are not carnal," &c.

The neighbouring ministers present were—Revs. W. Payne of Chesham; B. P. Pratten, Boxmoor; J. P. Hewlett, Watford; T. Carter, Chenies; — Newlyn, Chalfont St. Giles's, and others; besides a large number of members of their respective churches and congregations.

RECENT DEATHS.

MR. ALCOCK.

Oct. the 7th, died at Parley, Hants, from rapid consumption, brought on by an over

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amount of hours and labour in a draper's shop eighteen months ago, to the inexpressible grief of his deeply afflicted father, brother, and sister, the eldest and dearly beloved son of Mr. Alcock, baptist minister, in his twenty-sixth year. Our severe loss is his gain. He was wonderfully sustained and supported in his affliction by the consolations of the gospel of Christ. He has left a scene of sorrow for a world of glory; saving faith in the precious atonement of the dear Redeemer removed far from him the fear and terror of death. He spake sweetly of dying, of heaven, &c., but a few minutes before he left the world, and told his afflicted father to cheer up; "for," said he, "the Lord will never suffer you to perish in the wilderness." A sermon preached by the Rev. W. Jones, baptist minister, Isle of Wight, from Hosea vi. 4, was made a special blessing to his soul, by the help of the Spirit of the Lord. He had made considerable progress in useful knowledge, and it was hoped the Lord would spare him for usefulness in his church. But, alas! he is removed by death, and it becometh us to bow with humble submission to His sovereign will who is too wise to err. And it affords great consolation to his weeping relatives to know that he had not to seek religion when he needed its support.

"Blessed in the sight of the Lord is the death of his saints."

REV. CHARLES SHARP.

Died, at Bradninch, Devon, Oct. 15th, in the seventy-seventh year of his age, the respected and beloved Rev. Charles Sharp; who for more than thirty years presided over the baptist church in that town. He was the first pastor.

Ever since his settlement in the year 1814, he has taken a very lively interest in the daily instruction of the young, and was the principal means of establishing and carrying on a British school in the town.

His end was eminently peaceful. He exchanged mortality for life without a struggle or a groan.

MISCELLANEA.

SHIRLEY, HAMPSHIRE.

The anniversary of the opening of a school-room for temporary public worship, at Shirley, near Southampton, was held on the 12th ultimo. The tea meeting was well attended, much increased interest was excited by the prospect of having a new chapel, and additional impulse given to continued benevolent exertions, by the information from the secretary, "that nearly one-third of the money required was obtained." This effort has been chiefly sustained by the baptist ministers in

Southampton for about two years, during which time (though the room has been twice enlarged), when opened for worship on the Lord's day, it has generally been filled to overflowing. As the Rev. W. Yarnold has undertaken to aid the committee and congregation by collecting for this object, and as the chapel intended to be erected will be on the most liberal principles of Christian communion, it is hoped his appeal to the Christian public will be successful, and that in a few months the building will be progressing on the very eligible spot chosen for the purpose.

WATERLOO ROAD, LONDON.

On Monday evening, September 29th, the friends and members of the Waterloo Road chapel met for the purpose of taking leave of their late pastor the Rev. J. Branch, who has taken charge of the congregation in Church Street, Blackfriars. The Rev. James Sherman kindly took the chair; the meeting was addressed by Messrs. Branch, Dixon, Pearse, Carr, Whimper, and Blackmore.

Two testimonials were presented to Mr. Branch in the shape of purses well filled (one from the ladies), the contents of both amounting to nearly £100. A vote of thanks was proposed by Mr. Whimper for the chairman, after which the meeting separated, much interested in the services in which they had been engaged.

RAGLAN, MONMOUTHSHIRE.

An interesting tea meeting was held in the baptist chapel, on Monday, the 6th ultimo, on the occasion of the Rev. John Jones resigning the pastorate here after nine years labour and usefulness; he having accepted an appointment to a larger sphere of labour in the ministry at Layshill, Herefordshire.

The meeting was numerous and respectably attended, and was ably and suitably addressed by the Rev. Messrs. Lewis of Llanthwy; Clark, M.A., of Monmouth; Lewis of Llanvapy; Michael of Llangwm, &c., &c.

TAMWORTH, STAFFORDSHIRE.

On Monday, September the 22nd, the friends of the baptist church in this place, invited their venerable pastor Mr. Massey to a public tea meeting in the Town Hall, kindly lent for the occasion, to present him with a testimonial of their respect and esteem. About two hundred partook of tea: after which Mr. Bissell of Birmingham, in an entertaining speech, stated the object of the meeting; at the conclusion of which the

Rev. J. Davis of Willenhall, in the name of the members, congregation, and friends of the baptist church, presented Mr. Massey with an elegant skeleton spring clock, under a glass shade, and bearing the following inscription:—"Presented by the members, congregation, and friends, of the baptist church, Tamworth, to their esteemed pastor, Mr. R. Massey, as an acknowledgment of his faithful labours during a period of twenty-five years' pastorate over the church. 'And thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just,' Luke xiv. 14. Tamworth, September 22, 1851." Mr. Massey, in acknowledging this token of respect, briefly reviewed the most important events which had transpired in the town and in the church during the time he has presided over the church; after which speeches were delivered by the Rev. T. Johnson of Tamworth, the Rev. G. Staples of Measham, Messrs. T. Watton and T. Argyle of Tamworth.

MONTHLY SUMMARY.

GREAT EXHIBITION—EDUCATION—CONGREGATIONAL UNION—REV. F. O. NILSSON—DR. GUTZLAFF, &c.

The fact of the year is accomplished; as all our readers probably are before this aware, the GREAT EXHIBITION was formally closed on the fifteenth of the past month. A thanksgiving and prayer was read on the occasion by the Bishop of London, some passages of which were very appropriate and beautiful. It behoves us all to cherish devout thankfulness that a gathering altogether unprecedented, and which some anticipated with so much fear, has taken place without apparently bringing in its train any other than the most auspicious results. We may mention that the special services which throughout the summer had been gratuitously conducted by several of our metropolitan, dissenting ministers were brought to a close on the last Lord's day in September. Forty-four services had been held, at which it is estimated that about 130,000 persons were present; the hall being always full, and sometimes to overflowing. The expense incurred, amounting to £600, was defrayed by subscriptions, without the necessity of making any collection at the hall. Both these facts—the Exhibition and the provision that Christianity might avail itself of the peculiar opportunity afforded by the event—deserve to be looked at thoughtfully as evidences of the power and elasticity of the voluntary principle.

The same truth was taught no less forcibly on the occasion of the QUEEN'S VISIT to Man-

chester. No less than 70,000 Sunday school children were gathered together to welcome her in Peel Park at Salford. It was fitting that that illustrious lady who has taken such interest in the achievements of this and other countries, should have witnessed there a colossal exhibition of what gratuitous philanthropy and religious zeal can effect, which could not in the least degree be rivalled by any other European nation.

In connexion with this subject of voluntary education, we are glad to find that a meeting convened from the various baptist churches in Manchester has been held, at which it was determined to take action on the matter. It was resolved that the education of the people is a social duty devolving upon the people themselves, apart from any legislative interference whatever; that therefore the only system that can be adopted safely must be based upon the voluntary principle, as being most in accordance with the word of God, and the only safeguard of the liberties of the subject; that the baptist ministers of the town be requested to lecture on the general subject, contrasting this principle with the rival schemes; and that a conference be held in Manchester of ministers, &c. of the denomination from the surrounding towns. We hope that these proceedings will be followed by important practical results.

The autumnal meeting of the CONGREGATIONAL UNION, was held on Oct. 14th, and following days. An introductory service had taken place on the evening before, when an address was delivered by Rev. J. Baldwin Brown; and another address was delivered on Tuesday by the chairman, the Rev. J. Kelly, of Liverpool, both on the general subject of congregationalism in relation to the wants of the age; both of them, too, spoken of in very high terms by subsequent speakers, and ordered to be printed with the minutes. In the after proceedings papers were read on the British Missions, by Mr. James; on Chapel Extension, by Mr. Galloway; on Education, by Mr. Unwin,—on all of which subjects discussions ensued. A paper was also read by Mr. Reynolds, of Leeds, on "Scepticism and its Counteraction;" and was characterized, it was said, "as much by force of expression as depth of thought." It evidently left a powerful impression on the assembly; and it was determined to appoint a committee to consult with regard to some successful plan of operations to be adopted, in order to prevent the spread of infidelity among the masses of our countrymen. Afterwards an essay was read by Mr. Stoughton on the Life and Labours of Dr. Doddridge, whose twenty years' residence in Northampton had led to the holding the meeting of the Union there, on this the centenary of his death. A public meeting was held on Wednesday, and the annual sermon was preached

by Dr. Raffles on Thursday evening. The session appears to have been characterized by a fraternal and devout spirit.

A meeting was held on Oct. 7, at Eagle Street chapel, to take leave of the Rev. F. O. NILSSON, whose paper read at the Conference of the Evangelical Alliance was inserted in our last number, and who, having been driven from his native country—Sweden—by persecution, was about, under the auspices of the American Seaman's Society, to prosecute missionary work in Norway, where the language being the same, religious liberty is nevertheless enjoyed. The Rev. R. W. Overbury was in the chair, and interesting addresses were delivered by Mr. Underhill and others. Mr. Nilsson in taking leave of his friends in England, and thanking them with much emotion for the kindness and hospitality he had experienced, gave some interesting particulars with regard to the state of religion in Sweden. He stated that the conversion of the Swedes from Romanism to protestantism was entirely a political movement; and so little did it involve any change in the belief of the people, that the majority were altogether ignorant of the fact. He showed how completely the liberty of the people was in the hands of the clergy; so that dissent of necessity brought with it the almost total loss of their civil rights. The clergy were depicted as in general utterly inefficient, and, in many cases, as flagrantly immoral men. Mr. Nilsson furnished very interesting details, also, of the various revivals of religion which had taken place, and particularly of his own efforts. It appears, too, that even there liberal sentiments are making way; the very administrators of the law regretting that they were compelled to pass sentence, and a journal having been established, in which religious liberty in general and Mr. Nilsson's case in particular were boldly advocated. We understand that the appeal made by Mr. Overbury in behalf of Mr. Nilsson has been so far responded to, that a considerable sum has been raised to relieve his present necessities, and several subscriptions to assist him in his future efforts promised. Had it not been for the help of friends in England, Mr. Nilsson would have been unable even to have returned to the continent. We understand that the amount received from America is not adequate to his support; and as the mission is eminently an important one, we hope that the attention of the friends of evangelical religion on the continent, and especially of our own denomination, will be practically directed to the matter.

We are sorry to have to report the death of Dr. GUTZLAFF, for so many years a successful missionary of the cross in China, and distinguished no less by his eminent acquaint-

ance with the Chinese language, having acted for many years as government interpreter. He died at Hong Kong on the 4th of August last, in the forty-eighth year only of his age.

It may interest our readers to know that the proprietorship of the WESTMINSTER REVIEW has passed into the hands of Mr. Chapman, the publisher of the works of F. W. Newman, Parker, and others of similar principles; and that therefore in all likelihood it will be distinguished by even less accordance with evangelical religion than it has hitherto shown.

We learn, too, from the last number of the Journal of Sacred Literature that Moses Stuart is about to publish a new translation and commentary on the Book of Proverbs; that a new and revised edition of Dr. Davidson's Lectures on Biblical Criticism is about to be published; and that Mr. Ryland is engaged in preparing a new edition of his Life of John Foster, to be published in Bohn's Standard Library. We understand that the whole of Foster's posthumous works are about to be produced in the same form; along with some volumes of selections from the writings of Andrew Fuller, with an original memoir to be written by Rev. A. G. Fuller.

In ROME, sixty individuals have recently been imprisoned, we understand, for the crime of having met for prayer and reading the bible. One of them being an Englishman was discharged; the others are awaiting their trial, when if condemned they will probably be sentenced to the marshes, from which Count Guicciardini, as our readers will remember, was but lately liberated, on condition of leaving his native land. Meanwhile they are in prison, and their families need support. We are informed that any disposed to assist them pecuniarily may forward their donations to Signor Ferretti, a protestant Italian now residing at 33, Church Road, De Beauvoir Town, or to Mr. Calderon, 10, Marlborough Road, St. John's Wood.

P. G.

EDITORIAL POSTSCRIPT.

Our readers will find this month, and some of them we know will receive gladly, an unusually large amount of foreign European intelligence. Since it was in the hands of the printer, we have received from Mr. Arthur, whose delegation from Edinburgh has been adverted to, an account of the meetings at Hamburg in which he says, "I have seen very much to confirm my former impressions that a great work has been committed by God to our continental brethren,

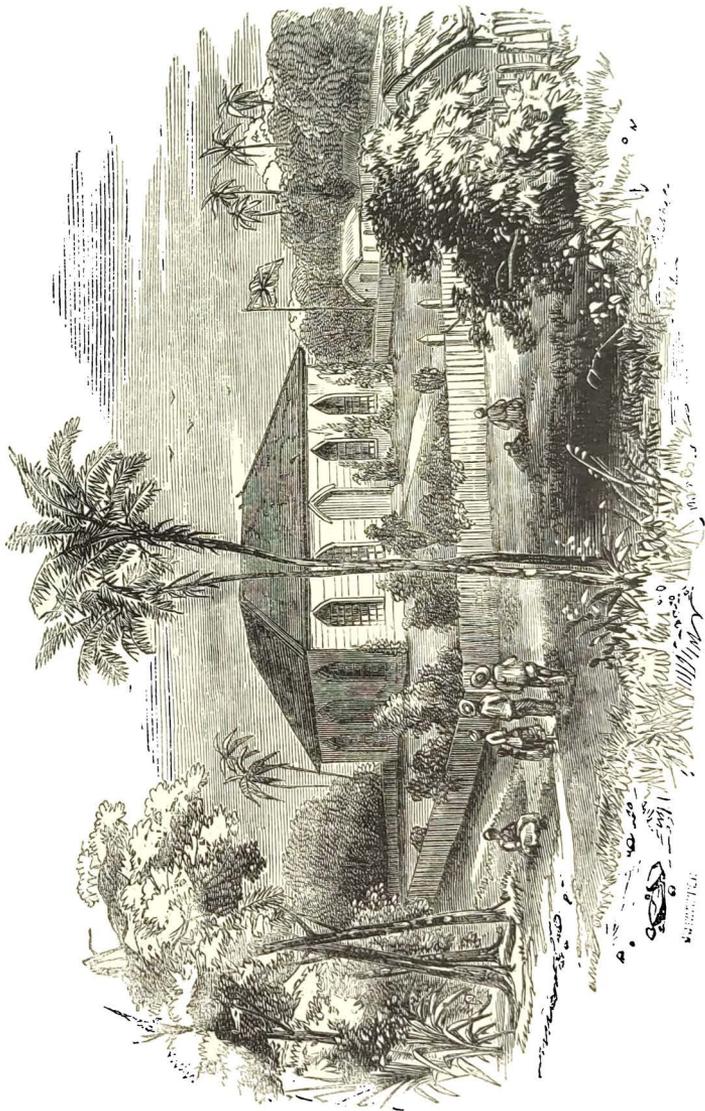
and ought to excite a perpetuation of our countenance and prayers. To the churches in Germany there have been added during the last three years upwards of seventeen hundred souls, and the number of members in fellowship altogether is now nearly four thousand."

A series of propositions which had been submitted to a church in the country with a view to improvement in the transaction of its business, respecting the propriety of which some of the members had united in requesting our opinion, has been received. As this is not the first case of the kind, it may be advantageous to say that with every respectful feeling towards the applicants, we think it right to decline compliance. A church is generally better able to judge for itself respecting such matters than any individual or even any body of persons can be who are not of its number. Anything beyond mere arrangements of a subordinate kind is beyond its province as well as ours: legislation, properly so called, is rebellion against the authority of the One Lawgiver. Earnest, united prayer for divine guidance, and the spirit of brotherly kindness in deliberation, will we doubt not lead the parties to right conclusions, and in a manner likely to be more permanently beneficial than the well-intended counsel of any stranger.

The Rev. John Robertson, M.A., is open to invitations from churches needing ministerial aid, having resigned his charge at Keppel Street. His address is 1, Sylvanus Road, Hornsey Road, Middlesex.

The Patriot announces the decease of Dr. Philip, the well known advocate and friend of the coloured races in South Africa. He departed this life peacefully on the 27th of August last, at the Hankey institution, surrounded by his family, it is believed in the seventy-sixth year of his age.

The Secretary of the Baptist Irish Society would be glad to receive at the mission-house supplies of cast-off apparel for transmission to Ireland, where he finds they are greatly needed by deserving persons to whom he could easily forward them. Books and tracts also could be employed advantageously. An article which appeared in successive numbers of this Magazine last year, entitled *The Bible the Friend of the Poor*, by the Rev. T. Pottenger of Newcastle, has been reprinted as a separate tract, and many friends of Ireland will rejoice to learn that through the kindness of an individual, 4000 copies have been placed at the disposal of the Secretary of the Baptist Irish Society. The tract is exceedingly well adapted for distribution both in that country and in this.



INAGUA CHAPEL, BAUAMA.

INAGUA CHAPEL, BAHAMAS.

The cause of God on this island is in a prosperous condition, and on the formation of a new township recently, our missionary, Mr. RYCKOFF, has found it necessary to erect a chapel for the members of the church resident on the spot. The locality is in the centre of the town. The chapel will face two roads. No sooner was the purchase of the land settled, than Mr. RYCKOFF, in conjunction with the members of the two churches on the island, were on the ground, labouring from morn till eve, in tearing up the bush, raising rock, and laying out the plan of the chapel. On the evening of the first day the foundation of the Lord's house was laid, amid the surrounding bush, and under the canopy of heaven. The work will, to some extent, be done by the 'people without charge, but mechanics must also be employed. He is hopeful of help from England. He says, "Shall I hope to read in your next Herald that some Christian friends have listened to our cry? Can we be left to toil unaided? Perhaps when this appeal shall reach friends at Rushden, Ringstead, Stanwick, Liverpool, and so forth, help will come. If not in single donations, perhaps some of these our friends could mingle sixpences, shillings, crowns. Many drops make a river. Shall the stream reach Turk's Island? I hope so." We commend our brother's appeal to the friends of the cause. It may not be generally known that the two baptist churches are the only organized churches on the island.

INDIA.

MONGHIR.

It is with pleasure we learn that the labours of our brethren at this station continue to enjoy some manifestations of the divine blessing, and that the word of God, in its saving power, makes way among the Hindoo population. The missionaries, with the native teachers, itinerate widely during the cold season, and by means of preaching, personal appeals, and the circulation of tracts and scriptures, proclaim to the perishing the everlasting gospel. Mr. PARSONS, under date of July 30, thus writes respecting the work.

Baptisms.

I am happy to say that the two persons whom I mentioned in my last as candidates for the ordinance of baptism, have since, in that way, testified that love to the Redeemer which their subsequent conduct gives us encouragement to hope they really feel. They are both of them young persons, who have had the advantage of early religious instruction, the one having been brought up from his youth by dear brother Lawrence, who thus sees brought into the fold of Jesus an object of his solicitude, who, for some time, seemed likely to render him no satisfactory fruit for all his anxious toil; the other, the daughter of our late dear native brother, Mehrban. We desire to be truly grateful for such additions to our numbers as these, but our hearts are towards the multitudes of poor

heathen around us, who throng the broad road to death, and merrily pursue their calamitous journey, unconscious of the miseries into which they are rushing. It is our grief and sorrow to be able to record no more conversions from among them. Our beloved brother Russell's excellent address to his missionary brethren has made me increasingly long to exercise a more continuous influence over a larger number of these poor heathen, and my earnest prayer, though consciously unworthy, has been that the Lord would open up opportunities for this, and give me grace to discern and improve them.

Nature of the work.

Our preaching in Monghir differs much from that in the villages around. In these we have to give information on a subject but little known, in that to defend the doctrines

of the gospel, generally pretty well known, from various objections. The proclamation of the gospel having lost its novelty, our congregations are rarely large, and we feel that one great end we should keep in view is to discover any individuals, who have convictions of the truth of Christianity, and endeavour, with divine assistance, to bring them forward.

Examples.

When Nainsookh was going, for this purpose one day, from house to house, conversing, he met with a very old man sitting before the door of his house on his cot, and reminding him of the ability of Christ to save, asked him what he thought of the things he had so often heard from Christians. He replied that he knew they were all true, but it involved too much difficulty for one to avow his convictions on that subject. Passing on from him, our dear brother entered into conversation with a woman of ill-fame, for considering that even such poor degraded persons have souls, and must give account to God, and may be saved too, notwithstanding all their degradation, if they will receive Christ as offered in the gospel, he loses no favourable opportunity of speaking to them for their good. After a few serious remarks, to which she (which is unusual) listened with much attention, she hung her head, as in much concern, and said she approved his advice, but said she found herself encompassed with insuperable difficulties. She even reproved some of her thoughtless companions, who came to mock her. From these incidents in the ordinary course of our labours, which are but a sample of very many, you will see the state of great numbers around us. Their understandings are, partly, at least, convinced of the truth of Christianity, but the great desideratum appears to be, the copious effusion of the Holy Spirit, to awaken their hearts to a sense of the overwhelming importance of the soul and its interests, that their regard to them may

outweigh the influence of temporal things, which is now so fearfully predominant in their hearts.

Itineracy.

Our dear brother Lawrence, with brethren Nainsookh and Bundhoo, is on a tour on the Gunduck river. They left three weeks ago yesterday, and since that time there has been so great a rise of the river, that the country has been inundated, and we conclude that they must be enjoying the greatest facilities for going from village to village, and hope also that as the fields must be in many places under water, they will find the people also much at leisure to attend to their message. I am very happy to say that dear brother Lawrence has been comparatively free since the cold season has past from the severe rheumatism, from which he was then suffering.

Progress of Translations.

Through much mercy, myself and dear family are in the enjoyment of excellent health. O may we so employ it as not to have to look back with regret, when sickness comes, on the present invaluable opportunities as having been misimproved. In the way of translation, I am at present employed in revising and copying for the press a translation of the "Baptist Catechism with Proofs" into Hindee, made originally by brethren Lawrence and Soodeen. This I am doing at the request of brother Smith of Chitoura, and brother Thomas has commenced the printing of it on account of the Baptist Mission Press, on the promise of brother Smith and myself to take half the edition between us at cost price. That completed, I feel very desirous, if permitted, to give my dear native brethren Carson's instructive work on Providence in their own tongue. Now may the Lord's blessing rest abundantly on us all who have descended into the well, and on you all that hold the rope, that at length all the labourers may rejoice together.

WEST INDIES.

JAMAICA.

CALABAR.

The report of this important institution did not reach us in time for insertion in the Society's Annual Report. Our readers are already aware that the vacancy occasioned by the lamented decease of the Rev. J. TINSON is now supplied, and that the Rev. D. J. EAST will shortly sail to take charge of the

students, to train with God's help a native ministry for the numerous churches on the island. During the time that has elapsed since the death of Mr. Tinson, the students have been under the care of our esteemed brother the Rev. T. HANDS, of Montego Bay. The report is as follows:—

It is with no ordinary emotions that the Committee present to the friends and supporters of the Calabar Theological Institution a report of their proceedings during another year.

Whilst they have been encouraged by the advancement made by the students, and the Christian consistency of their general conduct, they have to mourn over the loss which the Institution has sustained by the death of the valued president, the Rev. Joshua Tinson.

Death of Mr. Tinson.

Our beloved brother through a severe and protracted affliction, attended to his arduous, but to him delightful duties, until the month of July; nor would he even then have relinquished them, but for the positive orders of his medical attendant. During the remaining period of his life it was manifest that the gospel, which he had for so many years preached to others, had taught him to glorify God by his sufferings as well as by his labours. He rested with unshaken confidence on the sufficiency of the atonement, and waited and watched for the coming of his Lord. He was eminently qualified for the important position in which he was placed, not only by his attainments, but by his aptness to teach, whilst his truly paternal anxiety for the temporal and spiritual welfare of the students must ever endear him to their memory.

On the 2nd of December, 1850, death released our brother from suffering. His body, borne to the grave by his students, and followed by several brethren, was committed to the dust in the certain hope of a glorious resurrection. The high estimation in which he was held will be seen by the following resolution unanimously adopted at a meeting of the general Committee, held at Kettering, on the 27th of February, 1851:—

Resolved.—"That we record with feelings of pungent sorrow the demise of the Rev. Joshua Tinson, President of the Theological Institution, Calabar, Jamaica. The lengthened period of his missionary life and labours in this island; his unassuming but ardent piety; his acknowledged prudence and amiability of character, constituted the useful missionary, the able counsellor, and the kind friend. His qualifications for the work in which he was engaged during the last seven years of his life, as president of the Theological Institution, were universally acknowledged to be of a high order, and the success which attended his labours in that important position, has left us without any doubt of the approbation of his divine Master.

"Whilst, as his fellow labourers, we bow with humble submission to the dispensation by which he has been removed, and whilst we scarcely hope to find any one so well qualified in every respect for the responsible position that our beloved brother occupied, we rely with the most entire confidence on the infinite wisdom of the Great Head of the church to repair the breach which his death has made amongst us."

From August to the middle of November the classes were efficiently superintended by the Rev. B. B. Dexter; but cholera having broken out in the neighbourhood, it was found necessary to dismiss the students, and temporally to suspend the operations of the Institution.

Course of study.

The annual examination appointed for the 26th of November was under these circumstances postponed; the Committee, therefore, can do no more than present the following brief outline of the course of study pursued during the year.

The senior students have read in *Hebrew* the first Twenty-five Psalms, and the Fifty-third and two following chapters of *Isaiah*. They have also paid some attention to *Chaldee Grammar*, and read a part of the Second chapter of *Daniel* in that language.

In Greek they have read eighteen chapters in the Acts of the Apostles, and the whole of the Epistle to the Romans. *In Latin*, selections from the Odes, Satires, and Epistles of Horace, and half of the *Ars Poetica*, have been read.

The students of the first year, have read portions of Valpy's *Greek Delectus*, and the first chapter of the Gospel according to John.

In the following studies the students have been united. *Scripture Exegesis; Geography, Historical and Physical*, more especially as connected with missionary operations; *English History*, and the *Rudiments of Algebra*.

In Theology lectures have been delivered, and the students were prepared for an examination on the doctrines of "The Atonement," and "Justification by Faith." Four of the students had also prepared essays and sermons on subjects appointed by the president, in addition to the sermons which were weekly presented for criticism.

Two of the students, Messrs. Fray and Gordon, have completed their term of study, and will, we trust, be shortly settled in stations of great usefulness. Two others have

completed half their term at the Institution. The other two entered only during the last session.

The appointment of a tutor, and the re-opening of the College are anxiously desired; and we trust that, as in former years, we shall be supported and encouraged by the sympathy, the prayers, and the liberality of the friends of the Jamaica mission.

Claims of the Institution.

In addition to the ordinary claims of the Institution, we have unhappily to urge others of a melancholy nature. The ravages of cholera in the island will greatly increase the difficulties with which we have to contend in

every department of the mission, and we therefore earnestly hope that we shall be favoured with an increased measure of the fostering care of those friends who have so liberally aided the funds of our Institution, by their donations and subscriptions. The importance of raising up a native agency, pious, zealous, and educated, cannot be disputed; and we trust that such a measure of support, as is necessary to carry on the operations of the Institution, will still be afforded and that an abundant blessing will be vouchsafed by the Lord of the harvest, so that many efficient labourers, both for Jamaica and Africa, may come forth fully qualified to fill up the vacancies occasioned by sickness and death.

Since the above report was in type, the two students referred to have been ordained, and have entered on the pastorate of the churches at Refuge and Mount Nebo. Mr. GORDON was set apart on the 20th June at Mount Nebo Chapel, and highly interesting services were conducted by Messrs. Mc. LAGGAN and FRAY.

We give, in the words of Mr. FRAY, an account of his settlement at Refuge, and the views and prospects with which he enters on the work of the ministry among his coloured brethren. His letter is dated August 14, 1851.

Having finished my course of studies at Calabar, I received and, by the advice of several brethren, accepted an invitation from the church at Refuge; lately under the care of the Rev. W. Claydon; and on Friday the 25th ult. was ordained and publicly recognized as pastor of the church. Brother Dendy delivered the introductory lecture; Brother Gay gave the charge from 2 Tim. iv. 5; and brother Dexter asked the questions, offered the ordination prayer and preached to the church from 1 Thess. v. 12, 13. Brethren Johnson, of Clarkson Ville; Henderson, of Bethtphil; and Moodie and Brown (students) took part in the engagements of the day. It was a very solemn and impressive service. I feel the responsibility of my office, and beg an interest in your prayers. I wish to employ all my strength to exalt the Saviour. I feel proud, my dear brother, in having the over-

sight of one of the churches formed by the late Rev. Wm. Knibb, under whose ministry I found "that peace which the world can neither give nor take away," and by whom I was baptized at Falmouth in 1844.

A good work seems to be going on here, the chapel is crowded every sabbath, the inquirers' and backsliders' classes increasing daily, and the sabbath school is in a very flourishing condition. Help me, my dear brother, to ascribe all the glory to God. "Not unto us, O Lord, not unto us, but unto thy name give glory." We have two large day schools in connexion with the station; one at Clark Town (a village about three miles from Refuge), with fifty in attendance; and the other with 120 in daily attendance, is kept by myself in the chapel. I trust that the Committee will soon send out a tutor for the college. Do not forget Calabar, where Tinson laboured and died.

TRINIDAD.

SAVANNA GRANDE.

Mr. COWEN has favoured us with an account of a somewhat singular event which has occasioned no small commotion in the island of Trinidad. Our readers are aware that the religion of Trinidad is Roman Catholic, and that recently popery, as elsewhere, has enlarged its hierarchy in the island, and attempted an aggression on the protestant part of the community. Mr. COWEN, under date of August 25, says:—

The Jubilee.

I must give you some account of a scene that happened in Port of Spain a little while

ago, during a visit I paid to brother Law. It has pleased the Roman Catholics to publish a jubilee this year, to mark the era, I presume, of their archbishop's appointment. Of course

they had reference to the conduct of Boniface and other later popes as authorities for this money making scheme. In connexion with this movement, the happy thought occurred to some of them to have a Mount Calvary of their own, close at hand, to which pilgrimages could be made, and acts of mortification performed, without the trouble or expense of visiting the Holy Land. A little to the eastward of the town, is a ridge of elevated land, a portion of which is the property of a white man of some influence and standing among the catholic community. He has so managed the matter as to give to these arid and unhealthy heights more prominence and notoriety than they ever before enjoyed, by allowing the archbishop to convert one of these crags into a Roman catholic Calvary! But some preparatory work had to be performed before a sufficient platform could be found at the summit for their purpose.

A Roman Catholic Calvary!

On Sunday, the 27th ult., the subject of the jubilee, and of the contemplated Mount Calvary, was broached to the congregation by Abbé Poirier, who read the commandment of the archbishop, and exhorted to great liberality of offerings on this occasion. Immediately after the above announcement, and the promise of an indulgence or absolution for the next twenty years, privately circulated among the people, to all who would assemble on the mount and aid in the leveling work to be performed, from two to three hundred people, of all ages and conditions, were daily to be seen qualifying themselves for the promised favours of their church, by digging stones, removing clay in trays on their heads, or by rolling up and down the hill a wheel-barrow which they pressed into their service. For some two or three days they had been at this work before brother Law and myself visited the spot about to be consecrated to superstitious ends. Mount Calvary was the only topic of conversation throughout the town, and many strange and exciting adjuncts, both mysterious and marvellous, obtained credence, as the story went its round.

The Tract Distributors.

We considered it proper to go and see for ourselves, and so off we set, laden with tracts, however, to distribute as we found opportunity. As we passed through the street leading to the hill, we found many ready to receive them; indeed, in general, the people desire them, and follow one through the streets to ask them. At length we approached the spot, and there we saw some hundreds of people busily occupied in removing earth and stones from one place to another. As we commenced to ascend the place, I observed the white man referred to—M. Le S.—approach a tall coloured man who seemed

to act as an overseer in the work, and converse with him for some time, as if giving him instructions how to act during our stay. They separated as we advanced, and the moment I got among the people they clamoured for the tracts I held in my hand. I of course distributed them as fast as I could, and right glad of the opportunity; but I could plainly see that the two men referred to already were greatly mortified at seeing the people run from their work, either to see or receive a tract.

Interruptions.

At length the white man who was the proprietor of the place, came to me, and three or four times told me in a most excited, angry manner, "We don't want any of this stuff here. We don't want any of this stuff here." But so busily engaged was I in handing to the scores of noisy applicants around me the "stuff" he so hated, that I could not so much as notice his impertinent remarks. It was perfectly astounding, so long as it lasted, to hear the lads cry as loud as they could bawl, "Here am I, sir; look at me, sir; me, me, sir; Mr. Cowen, don't you know me, sir? An old scholar, sir; French, sir; English, for me, sir;" and so on. At length, all our tracts were among the people, and we felt that our business was done, and it would be well to withdraw. But we no sooner attempted to do so, than we were followed by a rabble of lads, led on by some two or three white youths, who hooted and yelled at us in the most impudent and angry manner. Several of them even tore the tracts into pieces, and threw them at our faces. Indeed they were all but prepared to enjoy a game of stone-throwing at our expense. I never before was so near being honoured as Stephen, and I believe most of the people there, especially those who superintended the work, were cut to the heart by our presence among them. I have also every reason to believe it was they who first set the lads on after us, especially the white youths. We thought it was our duty to stand our ground, so instead of retreating, we faced the noisy crowd, and talked at them. As we saw the white lads, with all the malignity of popery, tear their tracts, we asked "If they could not read? Or if they had no better use for books than to destroy them in such a way?" We told them of many black boys who could read, and who would not thus abuse a good book. At this they seemed mortified, while several of the black and coloured boys drew their tracts from their pockets or hats, and exhibited them high above their heads, crying, "Here is mine, sir; look at mine, sir; I didn't tear mine, sir;" and so on. This was noble conduct, and just in the nick of time. But during the whole of the noise and commotion, neither of the two above-named men

seemed to take the least notice of what was transpiring in our neighbourhood.

An interference.

However, another person of influence among them happened to ride up just at the time, and he at once interfered, rebuked the noisy and furious rabble, and offered us every apology and expression of regret he could in their behalf. He seemed especially sorry they had torn so many of the tracts—not that he valued them more than they—but he considered it such a mark of disrespect towards us. However, when he found that we could afford to bear it all quietly, not deeming it so much an insult to us as to Him whom we served, and especially when he was told that we had tracts in abundance at home, and while we felt it to be our duty to distribute them, we felt none of the responsibility of the use to which they were afterwards put, he then seemed to congratulate us at being able to take the matter so easily. We however let him know what we thought of the wicked conduct of the *faithful* with whom he stood connected. At length we left when we chose, after marching round the place several times, but not before we had a lecture from the tall brown man referred to at the first, who in an excited and swaggering strain reminded us that “that was the holy Roman church, and we must not think to disturb it after lasting so long; it could not be shaken, for it would prevail against the kingdom of heaven at last.” I thought this about as good a finish as we could well have to the scene, and so we left them to their reflections, while we pursued our way home, commenting on the narrow escape we had from being the first victims sacrificed by popish fury. Yet I am not quite sure but what Cardinal Wiseman would be likely to meet with as rough treatment at the hands of a protestant rabble in Westminster, were he to put himself in the way of it as we had done. Brother Law said they must have intended us for the two malefactors, without which the crucifixion would not be complete.

The Cross.

Shortly after the scene just described took place, a huge wooden cross, well banded and bound with iron, was erected on the mount; and then an immense procession of catholics, headed by the archbishop and his clergy, from all parts of the island, repaired thither

to worship the image they had just made and set up. A book of prayers for this extraordinary and novel occasion was prepared by the archbishop, and since Trinidad was first peopled, no book ever met with such a rapid sale as this trashy pamphlet.

The lightning stroke.

But the most remarkable, and truly awful circumstance, remains yet to be told—a circumstance that has greatly impressed many minds, and I think with much reason, as a striking display of divine displeasure. This huge cross had not been up more than two or three days, when, with one stroke from a shaft out of the Almighty's quiver, it was shivered to pieces before the eyes of its admirers! A thunder storm passed over the town of Port of Spain, and a stream of electric fluid descended upon this monument of superstitious regard, and shook and shattered it to its base, as an unmistakable expression, I am led to think, of Heaven's resentment of their God-dishonouring absurdities.

Whence came it?

Of course it can be traced to natural causes; but why that particular object should be dashed in pieces, above all others, is not so easily answered. But they say the place was elevated, and the cross had a great quantity of iron about it, and to these causes may be traced its destruction. Well, the place was of their own choosing, to gratify their ambition and pride, and the iron with which their idol was laden was their own doing, and it just resolves itself to this: that the Almighty used them to prepare the way for their own humiliation and correction. The fact is, after all, even suppose it may be accounted for by natural laws, it was a most unusual occurrence in Trinidad. It is very seldom we hear of lightning striking and injuring anything, not like it is in Europe, and never before has it been known to fall so suddenly and unexpectedly upon an object almost the moment after it was reared up.

It appears some of the catholics attribute the injury received by the cross to the prayers of brother Law, in whom they find a determined enemy to their mummery and nonsense. God grant that all his prayers, and the prayers of all true Christians for the downfall and destruction of popery itself, may prove equally efficacious as in the case of its symbol.

BAHAMAS.

TURKS' ISLAND.

Mr. RYOROFF, under date of August 19, 1851, has favoured us with a view of the general progress of the work of God in this colony, and at the same time his views on the missionary life, and the trials as well as toils attending it. Our

brethren need the prayers of God's people, that their faith fail not, and that His blessing may appear to strengthen them, and give efficiency to their labours.

Missionary work.

Our mission in this presidency fully occupies me and my dear partner in various duties. Our days, when at home, are taken up with schools, and our evenings either with inquirers, singing-classes, or the public service of the house of our God; while both ends of the town are occupied by meetings for prayer and religious counsel from house to house. Thus our agency proceeds as the fishermen did of old, having little to recommend them save the grand object which inspired the theme of the fishermen of Galilee, viz. man's need of salvation, and that need supplied by the love, blood, and intercession of the crucified and conquering Jesus, the Lord our righteousness. Amidst these and other efforts we find that still "old Adam is too strong for young Melancthon," and that while the means of grace have an efficacy, that efficacy is found in the power of Him who made the conscience of man, and whom we know as "the God of all grace." Oh, that the convincing, converting, and preserving, and Christ-glorifying Spirit would come upon all our churches, and upon all our feeble attempts to rid the world of evil, and to guide it to the feet of Jesus. Then shall our wilderness become like Eden, and our desert as the garden of the Lord. Well, we are labouring in hope and asking to find the power which once said, "Let there be light, and there was light." God will do all his pleasure in these heathen lands; and, blessed be his name, grant us, unworthy as we are, to be somewhat instrumental in its completion. Far from our native land and amid strangers, this honour is our solace and our glory. I could wish the mind of Paul when saying, "for me to live is Christ," and in addition such results attendant on the glorious gospel now as were manifested when Peter preached; the people cried out, "What shall we do?" received Christ, were baptized, and added to the church, and continued steadfast in the doctrine and fellowship of Zion.

Extent of field.

In travelling over these islands we always find our chapels attended by the principal inhabitants of the settlements who look for-

ward to our coming with real joy, and invariably part with us in deep regret. They urge one to stay longer or to come again very soon. It is really a loss to us and to them every way that our visits are necessarily short. Here the harvest is great but the labourers few; nearly sixty churches in the Bahamas scattered over six hundred miles of water, and but three European missionaries; besides, St. Domingo's shadows reaching us as we float on the deep to our churches.

The cry of St. Domingo.

From that land the cry is, "Come over;" our answer is, "We cannot." Why? You, dear brother, can tell why. The churches at home can tell why. The last day will tell why. We do all we can, and would do more if we could. We can do more if, brother, we are helped with but a little help. It is too painful to write what is felt while sinners perish within reach of us almost, but whom we cannot help so long as the society is obliged to fill us with anxiety concerning its inability to meet its present engagements as is desirable. May our path grow brighter and still brighter, until the perfect day shall glow.

Additions to the church.

During the year some who had changed masters have been added to the churches. After a while we hope others will be ready to be "baptized for the dead," and to bear testimony for Christ in the world's face. Others have passed the threshold of time, and have entered into rest after a long standing in the Lord. We rejoice in the event on their account, and on the account of our Master who is now glorified in them, and they are glorified in him. There are some in glory led there by your instrumentality from these ends of the earth. If but one precious soul were saved you have done more, through God, than the world in all its glory could ever effect. This show, far, infinitely far, exceeds the show of your "World's Fair." Would that it had the same regard and support in every nation.

I need scarcely remark that in a land semi-heathen, and amongst a Christian people just rising out of obscurity, it would be strange if our cup had not its bitter ingredients on account of some in the churches, as well as on account of the world in the wicked one.

RUM CAY.

The last mail has brought us the following interesting letter from our brother LITTLEWOOD, dated Rum Cay, August 25th. It is pleasant and gratifying to find the extent to which the gospel has leavened the population of these islands. A large number of the people are true converts to Christ, adorning the profession

they have made of faith in His name. The results of the noble act of emancipation are likewise most satisfactory, and it cannot but be pleasing to our readers to find that that event is still commemorated by the people, and continues to be marked by pious and devout gratulation.

Prosperity.

Since I addressed you last month we have been blessed with gracious tokens of divine favour, the congregations are much too large for the present chapel, indeed we are obliged to dismiss the children of the sabbath-school before the public service is commenced; it has been finally arranged to erect a new one, but money being quite a scarce commodity here, this will be a work of time. The sabbath-schools afford us great satisfaction, the one at Port Nelson is rapidly increasing. Mr. Johnson, the superintendent, reported last Sunday an addition of seventeen for one week. This is quite reviving to our friends who give their attention to it, and have for a long time been earnestly seeking its prosperity. Many of the scholars are, I hope, seeking "the one thing needful." Last sabbath I baptized several who had been taught in these schools, and although now advanced in their teens show no disposition to leave, several others are inquirers, and in a few months I hope to have the pleasure of welcoming them into the church.

Anniversary of Emancipation.

The first of August was celebrated by our young friends in a becoming manner, they had made previous preparations in clearing the play ground, fixing swings and other gymnastics, the chapel in which they were to take tea was tastefully decorated with coconut leaves, &c. Early in the morning the British banner waved aloft over the chapel, but grateful anthems of praise rose still higher from the assembled worshippers within the sacred walls. At about 2 o'clock p.m. I joined the party, collected at the new school room, which had been kindly lent for the occasion, by J. Chase, Esq. stipendiary justice. After being addressed on the happy circumstance of their meeting together, the children formed into a procession, and marched circuitously through the settlement to the play-ground. To the friends of liberty it must have been an interesting sight, about two hundred, attended by their patrons and teachers, united in singing enthusiastically the "National Anthem," "Slavery is fallen," &c. a number of flags bearing suitable mottoes added to the liveliness of the scene. Opposite the residence of Mr. Chase they halted and sang the "National Anthem." That gentleman condescendingly and graciously acknowledged the honour offered him, and assured us that he felt the deepest interest in the proceedings of the day; this he had already demonstrated by a contribution towards the

treat. The afternoon was spent in playing, &c.; all were blithe and joyous. How could they but rejoice? the day of bondage had passed, and freedom had produced its blessed results. The chapel at which they assembled had been more than once partly built in the night, because they who feared the Lord were denied the privilege of building a house to His honour in the day. It could not be forgotten how this work had been hindered by the hand of cruelty, and it had been completely demolished by the enemies of freedom, and the contrast between their former and present circumstances was too striking to be passed over unnoticed. Tea had been provided which was partaken of in the chapel. The large heaps of cake and bread and butter, which graced the table extending from one end of the building to the other, soon disappeared as our little guests amply regaled themselves on "our good cheer." The teachers and friends spent the evening together after the children were dismissed. Previous to the meeting it was proposed that the teachers should each compose a few verses on the occasion of our meeting. It would be gratifying to you to see the result. I will insert a piece; you will bear in mind that the writer was himself a slave, and will therefore make every necessary allowance.

Now this glorious day is come,
Children hasten from your home;
Let us all be glad and gay,
We may well rejoice to-day.

We'll rejoice with all our might,
Slavery's sunk in darkest night;
Sunk to rise no more again,
Freedom has commenced her reign.

Are our parents' fetters broke?
Have they freedom from the yoke?
Come and let us then be glad,
Why should any now be sad?

Joy doth now spread o'er the land,
We are safe from slavery's hand;
Thanks to God, ye children, give,
Ever to His glory live.

The association.

The second Friday in August had been appointed for holding an association on the north side of the island, but in this we were disappointed, for the first of August brought with it a large vessel for salt, the only staple commodity here, a large barque had also come in for a cargo, and for months our harbour had not presented a sight so pleasant, as all were anxious to profit by this kind providence, I withdrew my resolution, and postponed the meeting till the sabbath following. The weather proved most inauspicious; in the night it rained a good deal, and formed pools

of water in the road; early in the morning dark portentous clouds encircled the heavens, but a firm resolution had been made, and groups in succession might be seen in the grey twilight wending their way through sheets of water to the place of meeting. Those from Port Nelson had to walk five miles over a very bad road, and from other parts of the island some had a further distance to travel, nor was this thought a hardship or scarcely a hindrance. The day was clouded and stormy throughout; our spirits, however, soared beyond the clouds, where all is bright, and glorious, peaceful, and serene; our atmosphere was love, and our sun-light, the smile of our sin-pardoning God. I was at the place of meeting early in the morning, and soon commenced the duties of the day.

The baptisms.

The final examination of candidates occupied us for a short time, public service was next held, and the candidates addressed; we then proceeded to the liquid element, and in obedience to the command, "believe and be baptized," immersed those who had, as we hoped, first given themselves to the Lord. How condescend-

ingly gracious the Lord was, the tongue cannot tell, and the pen fails to describe; borne above the world by the constraining love of God, we realized more than usually the sentiment of those beautiful lines:—

"My willing soul would stay,
In such a frame as this;
And sit and sing herself away,
To everlasting bliss."

The communion.

Having returned to the chapel we assembled around the table of our dying Lord; twenty-five were received in the usual way: the service was solemn and impressive. We closed with a missionary meeting, at which some good addresses were delivered by brother W. Store, G. M'Kenzey, John Andrews, James Kelley, &c. From the interest manifested it appeared evident, that, had the people the means, they would contribute liberally to the cause. It is only during a part of the year they have any demand for salt, and then their small income quickly vanishes, but as their circumstances improve I hope their efforts will be more regular. You will continue to pray for us.

AFRICA.

FERNANDO PO.

It is with pleasure we learn the continued progress of the mission at this station. From two brief notes recently received from our brethren SAKER and WHEELER, it appears that the work enjoys many tokens of the divine favour. The health of our brethren is good, although Mrs. SAKER has somewhat severely suffered. The movements of the brethren will be gathered from the following extracts. Mr. WHEELER, under date of July 22, thus writes:—

We are again in want of bibles and hymn books and little testaments, as the people are ready to buy them, and I should get the money thus repaid.

Mr. and Mrs. Saker sailed in the Dove for Bimbia and Cameroons, intending to return in a month or five weeks, but her sails having got damaged in the passage, he has been detained at Bimbia, and thus his return is quite uncertain. But as he has no proper house at Cameroons I cannot yet take possession of the mission-house.

I have continued now, through the Lord's goodness, in very good health for the last month, and am told that I may now consider myself acclimated. My head and eyes feel a little the effect of the fevers, so that I have found it necessary some days to keep from reading or writing. Over-exertion last Sunday gave me symptoms of fever, but rest and quiet on Monday, by God's blessing, checked

it, and my eyes and head are well enough to-day to write to you.

Although we have had to exclude some from the church, yet others have been added, eleven this year, one ready, and others give us much hope. The backsliders are very anxious to be restored, but I find it needful to exercise much caution. Some have evidently thought that they might get in easily with a new pastor. I seek to convince them, that it is my regard for their souls' welfare as well as for the church's, that I am particular with them.

I hope before long to visit some Booby villages. I long to know their language; but the affairs of the church and schools will require much attention and time, and of course come first. The day-school gets on well under George Roberts. He conducts himself with much propriety, and I hope is under serious impressions. I have now a

very serviceable lad with me who was with Mr. Merrick, latterly with one of our members; but who applied to me that he might have more instruction. I give this both to him and my house boy. I hope he is now under saving impressions, but I wait to see their continuance. I feel I have much to

be thankful for; I have everything to encourage, and it has pleased the Lord to spare me any sharp trials so far. Home and friends become dearer to me, but I feel myself happy and privileged in having such a work committed to me.

The chapel has long wanted repairs, but as some funds have been raised by the people, as well as derived from other sources, it has been resolved to erect a new one.

Mr. SAKER, under date of August 28, writes:

A few minutes are left me, after a fatiguing business of packing. The vessel now to convey me to Cameroons awaits a wind only.

I now go to my loved work again; how soon I shall be able to write you from my deep mine of toil I cannot tell. Next week I must baptize many at Cameroons, marry some others, and then assemble all the children for examination and reward. Hence to Bimbia for printing. A great hindrance

to my stay at my work is this separation from my wife, and I dread the interruption which her failing health will occasion.

Since our landing here I have had more than my usual rest, but I think I am rather the worse for it. I long to be at work again.

Remember us in your daily supplications, and may the cheering presence of the Father of mercies be your stay.

Since the above matter was in type, we have received the additional information contained in the following letter from our missionary brother SAKER. It is dated Clarence, August 14th.

The time has again come to write to you, and I do it with pleasure. My last was written previous to my departure to the continent. My notes tell me this, but its subject I have totally forgotten, for since then I have been so immersed in conjugations, laws of construction, various renderings, revisions, and the like, that impressions of most recent events have for the present faded from my memory. So kindly excuse any repetitions of former letters.

Bimbia.

We were detained here till the 11th of June, then, with my own lads as sailors, we left for Bimbia. After eighteen hours' severe labour, many drenchings, loss of nearly all our worthless sails and cordage, we anchored safely in Bimbia Bay. From that time, till our final departure for Cameroons, last Saturday week, we had a succession of storms, wind, rain, and cold; so severe that our work has been much interrupted, and during seven weeks, but little progress was made in the repair of buildings, no visit to the towns, and on these occasions our little chapel could not be entered. This interruption without, has enabled me to devote more time to the printing office, and there is consequently some progress.

Progress of printing.

I have printed and stitched into covers a second edition of our first and second class books, revised and enlarged, and the class book, No. 3, of one hundred and twenty pages, is nearly ready for the press. A

second edition of my hymn book is now in the press.

I have also begun an edition of the New Testament, the first sheet of sixteen pages I send you, but it has to undergo a final reading before it is printed. In type and arrangement I do not think I can improve it here.

I have also begun my dictionary, with the new orthography. You will perceive from the class books that my vowel sounds are exceedingly simple, and quite accords with the suggestions on this subject which you put into my hand.

Then in Isubu I have corrected and brought through the press thirty-two pages of Mr. Merrick's dictionary, and twenty-three pages of his book of Scripture Selections. Also six pages of the Acts of the Apostles, embracing parts of the seventh and ninth chapters. Thus all that was found at Bimbia, in type or manuscript, of the Selections from the Scriptures and the Acts of the Apostles, is in print. Of the last two pages only, a small number have been printed, sufficient to preserve it from being lost. If you can obtain the manuscript and send it to me, we will gladly print the remaining sheets, and bind it with those which are now printed.

The Isubu grammar waits; nine or ten pages have been prepared some time, but the type to complete the sixteen pages have, till now, been blocked up in the forms of Mr. Merrick's work.

A week at Cameroons.

On the 8th of July I took our boat through

the creek to Cameroons, and stayed with the brethren there one week. During that time I had much intercourse with a large number of converts, but the heavy rains and my short stay prevented their baptism. A large Christian company followed me to the beach on the morning of my departure for Bimbia. The gratification on beholding so much Christian spirit as we now find at Cameroons, is intense; the change is beheld and acknowledged by all.

By the end of July our provisions were exhausted, and it became necessary to revisit Clarence. To do this, we again took boat to Cameroons. It was a stormy day, but we had waited till the last hour, hoping for settled weather. Mrs. Saker and the child were exposed for eleven hours, but I am happy to say, that not the slightest cold or fever was felt by either.

We arrived at Bethel on Saturday night, spent the sabbath and two following days with the brethren, and on Wednesday we left with Mr. Hamilton, who had kindly given us a passage to Fernando Po, and we anchored here on Saturday, evening. Mr. Hamilton has offered me a passage back again, with any luggage or stores I may have to convey. This leaves me to hope that I shall not be away from the continent long.

Baptisms.

The sabbath preceding my departure to Bimbia in June, I baptized nine converts in our mountain stream. An afflicting Providence prevented the tenth from uniting with her companions. Some of these were approved before I left for England.

Death.

During my stay at Bimbia we buried the first convert. Her end was peace. Numbers of the natives assembled at the house, and waited many hours for her death, that they might unite in their accustomed death cry. As soon as she was dead they began their noise, and in half an hour became clamorous for rum. They soon became tired, and returned to their homes, saying, "What kind of death be this? No guns to fire, and no rum to drink!"

At Cameroons sickness has invaded our little company, but we hope it is not unto death.

At Clarence Mr. Wheeler seems to have enjoyed tolerably good health generally. I find him laid by on my return, but he is fast recovering, and I think will conduct the services himself on sabbath-day next.

Time forbids more at present.

HOME PROCEEDINGS.

Since our last issue we have received letters from Lancashire and Yorkshire, giving most cheering accounts of the missionary spirit evinced in those districts during the recent annual meetings. In addition to the brethren engaged and mentioned before, the Lancashire meetings were attended, as a deputation, by the Hon. and Rev. B. W. NOEL, and the West Riding meetings by Rev. J. MILLARD of Huntingdon. It gives us pleasure to add that the contributions were considerably in advance of former years. The visits of the deputation to the West Riding Auxiliary included altogether, we believe, some forty places, which wide circle was occupied by the careful distribution of the brethren of the deputation, aided by our numerous friends in the district. This example of what can be done by a judicious combination of foreign and local help is worthy of universal imitation.

Numerous meetings have been held in various parts of the country during the last month. Huntingdonshire, the Hull district, and Lincolnshire have been visited by the Rev. JOSHUA RUSSELL, and the Rev. J. LEECHMAN has advocated the Society's cause in Hampshire in conjunction with Mr. TRESTRAIL, who has likewise been engaged at Salisbury and Reading. At Salisbury, Rev. J. CLARK was united with the Secretary in presenting the claims of missions. The Rev. J. MAKEPEACE has visited Shacklewell, Reading, and its neighbourhood, and is at the time we write engaged at Plymouth, and in the south of Devonshire. At St. Albans, Watford, Hemel Hemstead, and Boxmoor, the Revs. D. J. EAST, BIGWOOD, and CLARK have been engaged: in Shropshire and the Forest of Dean, the Rev. J. E. HENDERSON; while Newcastle and its vicinity have occupied the attention of the Rev. J. WATSON of Edinburgh, and the Rev. GEORGE SMALL.

The Rev. GEORGE GOULD of Norwich has visited on behalf of the Society, Barton Mills, Soham, and Isleham, and a public meeting was attended by one of the Secretaries at Charles Street, Kennington.

We would fain hope that these numerous gatherings will be followed by an increased interest in the missions of the churches of Christ in heathen lands, as we know that in most, if not all cases, they have been attended with serious and devout feeling.

Considerable sums have reached the hands of the Treasurers during the month, so as to diminish in a great measure the balance against the receipts of last year. On the subject of increase of funds, we ask especial attention to the note below.

During the present month it is expected that two brethren will proceed to the West Indies, to carry on the cause of our Redeemer. The Rev. D. J. EAST, with his family, proceeds to Jamaica about the middle of the month, to take charge of the important institution at Calabar. Mr. D. WENLEY, brother of our esteemed missionary at Haiti, will, it is hoped, sail for that island in the packet on the 17th. He has been accepted for that service by the Committee, in order to relieve and assist his brother, who has for some weeks been laid aside from active duties by a severe attack of inflammation on the chest. We are hopeful that he will bear with him the glad information to his brother, that sufficient sums have been collected for the erection of his long-desired chapel. There seems little doubt that the unsuitableness of the present place for worship has largely contributed to his illness.

At the Quarterly Meeting of the Committee on the 15th ult., one or two important subjects occupied their attention. After a very prolonged consideration of the question, it was resolved to form a special fund to be administered by the Committee of the Society, for the purpose of rendering aid to such of our Jamaica brethren as may require to be sustained in their pastoral office during the present severe commercial distresses, and trying circumstances of the island. It is not intended in any sense to alter the independent relation of the mission churches, but simply from contributions of friends interested in Jamaica to afford temporary aid, and to preserve, as God may enable us, the churches formed by brethren now deceased from extinction. In a future Herald we hope to present the whole case to our friends, and to explain the mode of operation the Committee will adopt.

It was with pleasure the Committee received the report of a Sub-committee on the accounts of the Calcutta Press brought home by the deputation. It appears that this important institution is in a prosperous state, and that it has largely contributed from its funds to the maintenance of the mission in India, as well as by the issue of tracts and the word of God from its presses to India's evangelization.

The number of copies of works directly tributary to the evangelization of India that have been printed, besides works of general literature and interest, from 1836 to 1850, is as follows :—

For the Calcutta Christian School Book Society	65,250	copies.
For the Calcutta Christian Tract and Book Society	2,142,350	„
Armenian publications	15,000	„
Total	2,222,600	„

That is, nearly two millions and a quarter of publications directly affecting the spiritual interests of the population of India, beside about three quarters of a million of portions of God's word.

The two following tables give the number of copies of scriptures that have been printed under the direction of our brethren, the Revs. W. H. PEARCE and J. THOMAS, since the year 1841.

ABSTRACT STATEMENT OF SCRIPTURES PRINTED AT THE BAPTIST MISSION PRESS,
1841 TO 1850.

Languages.	New Testament.	Old Testament.	Total.
Armenian	2,990	.....	2,990
Bengali	341,655	68,560	410,215
Hindustani	129,030	.....	129,030
Hindui (Deb. Nagri C.)	51,500	1,000	52,500
Do., (Kaithi Nagri C.)	23,500	.....	23,500
Persian	35,500	.....	35,500
Sanskrit	53,580	20,000	73,580
	637,755	89,560	727,315

SCRIPTURES PRINTED FOR THE CALCUTTA BIBLE SOCIETY, AT THE BAPTIST MISSION PRESS, FROM 1847 TO 1850, INCLUSIVE.

Book.	Language.	Pages.	Copies.
Genesis, &c.	Bengali	.....	5,000
Matthew	Do.	100	10,000
Luke	Do.	112	10,000
John	Do.	88	10,000
Acts	Do.	116	10,000
Psalms	Do.	180	5,000
Proverbs	Do.	56	5,000
Luke	Hindi, K. C.	108	5,000
John	Do.	80	5,000
Acts	Do.	102	5,000
Matthew	Do.	.....	20,000
Luke	Nepalese	.....	1,000
	Total		91,000

ON INCREASE OF FUNDS.

We embrace the permission kindly accorded to us, to lay before our readers the following letter, received during the last month from ROBERT LEONARD, Esq., of Clifton, and accompanying a donation to the funds of the Society of £200. With Mr. LEONARD, we are persuaded that the "monotonous guinea" plan must be discarded for a more thorough appreciation both of the claims of the heathen and of our own ability to supply their need. In the midst of the prevailing commercial prosperity of this country, it cannot but be that large numbers of our contributors are able to increase their gifts to the treasury of the Lord; to them we commend both the example and precept of our esteemed correspondent.

Clifton, Oct. 9, 1851.

MY DEAR SIR,
I send one line to confirm the cheque as my own personal donation. I want to see our treasurers' balance more favourable.

It has long been my conviction that our income will not much increase until a certain class in our midst can be by some means

reached. I allude to numbers who have been so long accustomed to their monotonous guinea subscription, that it scarcely occurs to them that an additional ten or twenty pounds per annum might be well spared to carry out the object contemplated by missionary enterprise, without material personal inconvenience. The humbler classes do, I believe, feel more

interest in the great object, giving, as they do, from resources that touch their weekly expenditure; but when those to whom I allude begin to appreciate the results of more extended liberality as a matter of more personal interest, we may expect a more brightened prospect. We well know in whose hands are

the hearts of all. I have, however, sometimes thought, that a specific appeal to this class might prove beneficial, but it remains a difficulty how to effect it.

Yours, very truly,

ROBERT LEONARD.

FOREIGN LETTERS RECEIVED.

AFRICA	CAPE PALMAS	Drayton, B. J.	May 15.
	CLARENCE	Saker, A.	May —, June 5, Aug. 28.
		Wheeler, J. A.	July 22.
	MONROVIA	Brander, N. & anor.	No date, rec. Aug. 29.
ASIA	AGRA	Phillips, T.	July 15, Aug. 20.
	BENARES	Hcinig, H.	August 12.
	CALCUTTA	Thomas, J.	July 3, August 8 & 18.
	COLOMBO	Allen, J.	July 11.
	DACCA	Robinson, W.	June 25.
	DINAGEPORE	Smylie, H.	June 16.
	HOWRAH	Morgan, T.	June 30.
	INTALLY	Pearce, G.	July 2.
	MONGHIR	Parsons, J.	July 30.
	SEWRY	Williamson, J.	June 29.
BAHAMAS	GRAND CAY	Rycroft, W. K.	June 17, Aug. 19.
	NASSAU	Capern, H.	May 15, July 11.
	RUH CAY	Littlewood, W.	June 10, July 23.
HAITI	JACMEL	Webley, W. H.	July 20 (2 letters), Aug. 26, September 4.
JAMAICA	ANNATTO BAY	Jones, S.	August 11, Sept. 11.
	BELLE CASTLE	Gibson, J.	September 5.
	CALABAR	Tinson, E.	July 17, August 21.
	FALMOUTH	Gay, R.	August 25.
	FOUR PATHS	Gould, T.	May 6, August 8.
	GURNEY'S MOUNT	Armstrong, C.	August 21.
	KINGSTON	Oughton, H. L.	July 26.
	MONTEGO BAY	Hands, T.	August 14.
	MOUNT ANGUS	Teall, W.	September 8.
	MOUNT CAREY	Burchell, H. C.	July 7.
		Hewett, E.	September 4.
	MOUNT HERMON	Hume, J.	August 9 & 25.
	MOUNT OLIVE	Watson, R. C.	July 18.
	REFUGE	Fray, E.	Aug. 14, Sept. 8.
		Merrick, E.	July 30.
	ST. ANN'S BAY	Millard, B.	August 8.
	SALTER'S HILL	Dendy, W.	August 5, Sept. 8.
	SAVANNA LA MAR	Dendy, W., & ors.	September 4.
	SPANISH TOWN	Phillippo, J. M.	August 11, Sept. 12.
STEWART TOWN	Dexter, B. B.	July 11 & 30, Sept. 4.	
TRINIDAD	SAVANNA GRANDE	Cowen, G.	July 8 & 19, Aug. 25.
		Inniss, A. L.	August 18.

ACKNOWLEDGMENTS.

The Secretary of the Young Men's Missionary Association desires us to acknowledge the receipt of a box of clothing, &c., from the Juvenile Working Class at Buttesland Street, Hoxton, for the *Rev. J. A. Wheeler, Western Africa*; and of 400 copies of the "Heathen World," from the Association, for the *Rev. W. Dendy, Salter's Hill, Jamaica*.

Rev. J. Jenkins, of Morlaix, begs thankfully to acknowledge £1 from M. Foster, Esq., Huntingdon, for Morlaix Chapel Sunday School, and £1 collection at Llangollen, for the distribution of the Breton Testament in Lower Brittany.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month
of September, 1851.

£ s. d.		£ s. d.		£ s. d.	
Annual Subscriptions.		LANCASHIRE.		SUFFOLK.	
Colls, Mr., Camberwell	1 1 0	Liverpool, Myrtle Street—		Bures St. Mary—	
Hoby, Rev. Dr.	5 5 0	Contributions, Juvenile, for Rev. W. K. Rycroft's Schools, Bahamas	10 0 0	Collection	2 8 2
Hoby, Miss	2 2 0				
Donations.		LEICESTERSHIRE.		WARWICKSHIRE.	
Buxton, the Dowager		LEICESTERSHIRE, on account, by Mr. James Bedells	150 0 0	Birmingham	0 8 1
Ladr. for Africa	10 0 0				
Fyffe, Mr. George	1 10 0			WORCESTERSHIRE.	
Legacies.		NORFOLK.		Eresham, Mill Street—	
Duncan, Mr. Thomas, late of Glasgow	10 10 0	NORFOLK, on account, by Mr. J. D. Smith	200 0 0	Collections	4 17 9
Jamieson, John, Esq., late of Glasgow	89 18 6	Upwell—		Contributions	5 14 7
		Collection	0 14 0	Do., for Africa	0 10 0
				Do., Sunday School	0 16 0
LONDON AND MIDDLESEX AUXILIARIES.		NORTHAMPTONSHIRE.		Less expenses	
Bloomsbury Chapel, on account	50 0 0	Clipstone—			11 17 4
Highgate	3 0 0	Collection	12 0 0		1 3 4
		Contributions, on account	5 0 0		
BUCKINGHAMSHIRE.					10 14 0
Princes Risborough—				Worcester—	
Collection	1 17 1			Collections	19 12 9
Contributions	6 12 11			Contributions	25 14 4
				Do., Juvenile	20 16 7
CHESHIRE.				Do., Sunday School	1 12 4
Stockport—				Less expenses	67 16 0
Collection	3 10 7				1 19 6
Contributions by box	1 15 0				65 16 6
				YORKSHIRE.	
Less expenses	0 8 7			Leeds, on account, by Mr. H. Gresham	
	4 17 0			100 0 0	
CORNWALL.				Sheffield and Rotherham, on account, by Mr. Samuel Chapman	
Penzance, on account, by Mr. Thos. Heynes, jun.	17 10 0			50 0 0	
				SOUTH WALES.	
ESSEX.				GLAMORGANSHIRE—	
Romford—				Merthyr Tydvil, Zion Chapel—	
Collection	2 10 0			Collections	4 12 0
				Contributions	2 11 4
				SCOTLAND.	
				Dunfermline—	
				Inglis, J., Esq.	
				100 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 by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

TO THE TREASURER AND COMMITTEE.

Ballina, Oct. 1, 1851.

MY DEAR BRETHREN,

Lord's day, September 21st, I spent at Cork, and preached twice to the congregation assembling in a small but respectable place of worship in Marlborough Street, in the centre of the city, under the pastoral care of Mr. Young, formerly of Thrapstone. His persevering exertions in the midst of discouragements, arising partly from local causes but principally from the removal of his most efficient supporters to America, entitle him in a high degree to your sympathy. He has "borne" and had "patience," and "for Christ's name sake" has "laboured," and has "not fainted;" and you will be glad to learn that within the last few months he has been cheered by having to baptize several individuals of promising character. He has now the active co-operation of a small number of intelligent and zealous friends, who are apparently praying and working under the influence of Christian principles. On Lord's day, the congregation does not as yet consist usually of more than about fifty; but attention is so far excited that on the previous Wednesday evening, it being known that a lady was about to be baptized, three times that number assembled, who listened with deep interest to a discourse delivered on the occasion. Mr. Young is anxious that an attempt should be made to raise a congregation in a large and respectable suburb in which scarcely any provision for protestant worship has been made; and he adduces such reasons for an increase of agency in the midst of the eighty-six thousand inhabitants of this influential city as I should think it right to lay before you, were it not for the helplessness in which we are involved by our debt.

The society supports a school here, which I have this morning visited. In an upstairs room, in a very dirty street, I found seventeen children with the master and mistress. I heard some of them read in the New Testament, and asked them questions which they answered with tolerable propriety. A

"ragged school" is about to be established in the neighbourhood by gentlemen of several denominations, of which Mr. Stocks, an esteemed member of the church at Tottenham, providentially brought hither, is to be the master. I shall be glad to find that the arrangements made are such as to supersede the necessity of our carrying on the separate school in Henry Street.

I have been exceedingly pleased with conversations which I have had with the reader here—an active, intelligent, and devout man, who is constantly exerting himself on behalf of a class to which no Englishman or person of refined habits could gain access. He reads the scriptures in the Irish language, which he also talks fluently, of the importance of which as a medium of instruction for large numbers of the people I have heard much in different places and from well-informed people of different denominations. When this man renounced Romanism, eight or ten years ago, he was a butcher, having a prosperous trade; but the priest not only cursed him from the altar, but did what was much worse by cursing his meat. His customers accordingly forsook the shop where they could only buy viands which instead of nourishing would produce disease; he lost his business therefore, but an invisible Friend provided for his wants. He was employed as a reader of the Irish scriptures by some members of the established church. About three years ago, however, he saw that it was his duty to be immersed on a profession of his faith, and his labours are now carried on under the superintendence of the pastor of the baptist church here. He is not supported by the Society, but by a lady in Wiltshire, whom I have not the pleasure of knowing personally, but whom I venture to congratulate on the excellent use made of the sum which she is in the habit of emitting to Mr. Young.

You are aware that the society has had in its service many years a reader of the scriptures, named John Nash. He resides at Tarbert, near the mouth of the Shannon, about thirty-five miles

below Limerick. As he was personally unknown to you as well as to myself, I thought it necessary to visit him. A steamer leaves Limerick every morning, which touches at a point about a mile from Tarbert, and I landed there about noon. Walking alone towards the village, I received an application for alms from a ragged, shoeless girl about eleven years of age, who pleaded for herself and a little brother who was with her, as "orphans." Finding that she knew where Nash lived, I placed myself under her guidance, and entered into conversation. Her father, she said, always worked when he could get any thing to do; her mother had died several years ago. She was shrewd enough, but she could not tell me who made her, or who made the land on which the corn grew. After I had questioned her respecting the Creator in a variety of forms, happening to ask if she had never heard who made the world, she replied that *God* made the world; she had been told so by a girl that went to school, but what was meant by the "world." I do not think that she knew. She did not go to school herself. The reason she assigned for not going was the badness of her clothes. Of Jesus Christ she declared that she had never heard. She was a catholic: this she said of her own accord, and this seemed to be the sum total of her religious knowledge. She had never had any conversation with a priest. She led me to Nash's residence, and was exceedingly thankful for the two pence which I gave her.

In a wretched cottage, with an earthen floor abounding in hill and dale, were John Nash, his youngest daughter, and a grandchild. I introduced myself as a stranger in Tarbert who would be glad of a little conversation with him. He begged me to take a chair—the chair would perhaps be the more accurate expression, as I could see no other—and offered some refreshment, which I declined. I said that I understood that he was accustomed to go about reading the scriptures; asked how long he had been in the habit of doing this; and if he thought it did any good. To these and similar questions he gave such answers as might be expected: assuring me especially that many whom he had been accustomed to visit, when they were dying refused to send for a priest to anoint them, and died trusting in the

great high priest, Jesus Christ. He inquired where I was from, and I told him that I came now from Limerick. He however happened to mention his son-in-law, who had died the week before, the father of the little one who was playing about. I knew that John Dalton to whom he referred had been one of our readers formerly, and the conversation that ensued rendered it necessary for me to tell him and his daughter who I was. Poor man! the tears came into his eyes, and a series of ejaculations issued from his lips which I am utterly unable to record.

Do you know Lord Brougham? Have you seen him since he became grey? If so, call him up to your imagination; clothe him in garments such as are worn by the Irish peasantry, of which the caricatures in the shop windows give a tolerably fair notion; divest him of all that position in society has bestowed, and you will have a pretty good idea of the outward aspect of John Nash. As to the inner man, he appeared to me to possess a good measure of natural ability, and to be better informed on religious subjects than many members of English churches are who have had far greater advantages than he. Originally he was a Roman Catholic; but thirty years ago, Mr. Thomas, in one of his earliest visits to the district, gave him an Irish New Testament. He read; he believed; he was baptized. Almost ever since that time he has been accustomed to travel from village to village in the counties of Limerick and Kerry, reading the scriptures sometimes in the English language but more frequently in the Irish, and talking with his countrymen, to many of whom the gospel could not be communicated by any other kind of agency; and in the day when hidden things shall be brought to light, and results shall be ascertained with perfect accuracy, perhaps the humble instrumentality of John Nash will be more honoured than the exertions of some servants of the same Master whose labours have been extensively known, and who have been cheered by the praise of their contemporaries. He appeared to me to be about seventy years of age: he thought himself younger, but did not know. When I was about to depart he proposed that we should pray; and when I had presented some supplications,

while we were yet kneeling together, he addressed the throne of grace with simplicity and fervour.

It seemed to me to be part of my duty to visit not only those places in which we have agents, but those also in which it would be expedient that efforts should be made, were it to please the Father of mercies to incline the hearts of his children to place in our hands the requisite funds. For this reason I was anxious to go both to Limerick and to Galway. These are important places situated on the western coast, and rival claimants for the advantage of becoming the channel of direct communication with the United States. To both Limerick and Galway there are now open railways from Dublin; and the voyage from England to New York would be materially shortened if either were made the point of embarkation for the steamboats traversing the Atlantic. Limerick is a well-built and populous city. According to the recent census it contains nearly ten thousand families; and it is greatly to be regretted that though we once had a place of worship there, we have no longer either place or people. It grieves me to think of the abandonment of a city containing fifty-five thousand inhabitants! The diocese of Limerick has in it forty-three parish priests, sixty curates, ninety-four chapels, and three convents.

Galway is in most points of view very inferior to Limerick. Though there is at present a degree of bustle, workmen being engaged in completing the buildings connected with the terminus of the Midland Great Western Railway, yet its general aspect is dull, mean, and depressing. The inhabitants of the whole region in which it is situated are a coarse and stupid looking people in comparison of those of Munster. It is a long ride northwards thence to Castlebar; and as I travelled on the outside of the coach on the coldest and stormiest of all the days I spent in Ireland, my judgment might perhaps be affected by accidental circumstances; but assuredly this part of Connaught presented to my view nothing attractive. The whole of this district is mountainous, rocky, and in a great degree barren. But there is one feature of the country which happily I never saw elsewhere. My attention had often been attracted before to what at first appeared

to be an ancient ruin at some distance from the road, but now these delapidated structures were increasingly numerous and near. The farm-houses and cottages are all constructed of a rough lime stone; and again and again I observed a gable end of a house standing alone, or both gable-ends, sometimes with nothing to connect them, sometimes with walls between but the windows stopped up with large loose stones. At length inquiring of a fellow traveller what these places were, I was told, "These are the houses of the emigrants: as soon as a family is gone the landlord pulls down the house, or at least unroofs it that no one may get possession." Others, I was told, were pulled down in order to compel families to remove, from whom rent could not be obtained. Further on I found the signs of depopulation increasing; large tracts of land uncultivated, and whole hamlets in ruins. In several instances, places were pointed out to me where villages had recently stood adjoining the road, but where nothing but heaps of stones remained. The conviction of the peasantry is that a curse is upon Ireland, and that it is useless to struggle with it any longer. There is now among the common people no inclination for political effort, or indeed for effort of any sort, except effort to get away. The representations given by our agents of the havoc made in their small churches by emigration, are borne out by the statements of those who are connected with more popular systems of belief. The priests are dismayed at the loss of income and influence which they are sustaining. One, with whom I breakfasted alone, at an inn, assured me that one of his brethren had told him the day before, that he had but four hundred parishioners left out of nine hundred. Poor Ireland! its power is gone. Its boasts are changed into lamentations. Its orators can no longer talk plausibly of its teeming millions and their energy. All is gloom and disappointment. Now, however, prepared by affliction, the remnant of its bondsmen may hearken. Now, surely, is the time to tell its desponding children of that exalted Friend who is ready to hear and able to deliver.

I am, dear brethren,

Yours faithfully,

W. GROSSER.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Bath, Miss Graves, <i>Annual Subscription</i>	1	0	0
Do., Donation, <i>for the Debt</i>	3	0	0
Mrs. W. H. Graves, by do.....	0	2	0
	4	2	0
Camberwell, S. Renard, Esq., Denmark Terrace	1	1	0
Hackney, Mrs. Moore, <i>Annual Subscription</i>	1	0	0
Miss S. Thornton, <i>Annual Subscription</i>	1	1	0
	2	1	0
Keynsham, by the Rev. T. Ayres	3	17	0
Leicester, Belvoir Street, by Mr. James Bedells—			
Mr. John Aillon, <i>Annual Subscription</i>	0	10	0
Mr. William Baines, <i>do</i>	0	5	0
Do., Family, <i>Donation</i>	0	10	0
Mr. Samuel Baines, <i>Annual Subscription</i>	0	5	0
Mr. James Baines, <i>do</i>	0	5	0
Mr. Joseph Bedells, <i>do</i>	0	5	0
Mr. Joseph Bedells, South Gate Street, <i>do</i>	0	5	0
Mr. William Billson, <i>do</i>	0	10	0
Mr. Charles Billson.....	0	10	0
Mr. Joseph Branston	0	5	0
Mrs. Chapman, <i>do</i>	0	10	0
Miss Cockshaw, <i>do</i>	0	2	6
Mr. John Collier, <i>do</i>	0	10	0
Mr. J. F. Donesthorpe, <i>do</i>	0	10	0
Mr. Ellingworth, <i>do</i>	0	5	0
Mr. G. B. Franklin, <i>do</i>	0	5	0
Mr. Joseph Goddard, <i>do</i>	0	5	0
Mr. Joseph Harvey, <i>do</i>	0	5	0
Mr. S. J. Hobson, <i>do</i>	0	10	0
Mr. John Horsepool, <i>do</i>	0	10	0
Mr. Joseph Jarrom, <i>do</i>	0	10	0
Miss Jesson, <i>do</i>	0	4	0
Mr. John Manning, <i>do</i>	0	5	0
Mr. Walter Marshall, <i>do</i>	0	5	0
Rev. J. P. Mursell, <i>do</i>	0	10	0
Mr. Matthew Maxfield, <i>do</i>	0	10	0
Mrs. Palmer, <i>do</i>	0	5	0
T. D. Paul, Esq., <i>do</i>	1	0	0
Mr. T. D. Paul, jun., <i>do</i>	0	5	0
Mrs. Peet, <i>do</i>	0	5	0
C. B. Robinson, Esq., <i>do</i>	2	2	0
Mr. H. M. Robinson, <i>do</i>	0	10	0
Mr. Thomas Porter, <i>do</i>	0	2	6
Mr. T. W. Rust, <i>do</i>	0	10	0
Mr. Thomas Sharpe, <i>do</i>	0	5	0
Mr. Thomas Sunderland, <i>do</i>	1	1	0
Mr. John Thompson, <i>do</i>	0	10	0
Mr. Samuel Viccars, <i>do</i>	0	10	0
Mr. Thomas Viccars, <i>do</i>	0	5	0
Mr. S. S. Wheeler, <i>do</i>	0	5	0
Mr. John Whitmore, <i>do</i>	1	0	0
	18	7	0
Acknowledged before	12	0	0
	6	7	0
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PETER FOLLOWING AFAR OFF.

A SERMON DELIVERED AT MAZE POND BY THE LATE REV. DR. RYLAND.

"And Peter followed afar off."—LUKE xxii. 54.

WE are sometimes surprised that the apostles should have no better understood the design of our Lord's coming, while he was yet with them,—that they should neither, from the Old Testament prophecies or from his own declarations, have learned previously to the event the necessity and the benefit of his death. There is no doubt that many of the ancient believers knew more of the meaning of the types and prophecies than our Lord's apostles, who appear to have been greatly affected by the prejudices of the Jews in the period in which they lived, by whom the doctrine of substitution as taught by Moses and the prophets was strangely perverted. But we perceive in this much wisdom in the conduct of divine providence. It would not have been fitting that the disciples of our Lord should be rejoicing just at the time of his bitter sufferings: it was more expedient that sorrow and dejection should fill their hearts, and that

by the resurrection their sorrow should be turned into joy. This circumstance precludes all ground of suspicion, it tends to confirm and establish our faith in their testimony concerning the resurrection, that important event of which they had previously had no idea, and of which they were with difficulty convinced, even by their Lord's personal appearance in their midst. What else but conviction could make such timid mortals so bold and confident as we afterwards find them?

But waiving this subject, let us turn our attention to one circumstance which is recorded concerning Peter. It is mentioned by three of the evangelists that when our blessed Lord was apprehended and taken before the high priest and the Roman governor, Peter followed him, but he followed him afar off: he followed his Master to the high priest's hall, but it is stated that he followed afar off.

Let us make some remarks on the

conduct of Peter himself, and then show in what cases this description may be applied to the conduct of many Christians.

First, some remarks on the conduct of Peter. Let us remember who he was, and the particular nature of his character. He was one of the twelve apostles. He was one of the favoured three who had witnessed the most glorious and the most distressing scenes of our blessed Lord's life. He with James and John attended our Lord on the Mount of Transfiguration. He beheld him when his appearance was suddenly changed, so that he was clothed with the most excellent glory, and Peter heard the voice from heaven saying, "This is my beloved Son." Peter also had been with our Lord in the garden, and there, in a measure, he witnessed that agony of spirit which he endured. He had been acquainted with our Lord for a considerable time before either of these events, and when along with his brethren he was frequently the most forward of all the apostles. He was often the spokesman of the rest, and was ready to avow his attachment to his Master. When some of the nominal disciples of the Saviour forsook him, and he made his appeal, "Will ye also go away?" Peter instantly replied, "Lord, to whom should we go but unto thee, thou hast the words of eternal life?" When again He inquired of his disciples, "Whom do ye say that I am?" the disciples mentioned various reports—one that he was Elias, another that he was John the Baptist, but Peter replied, "Thou art the Christ, the son of the living God;" and Jesus Christ himself declared that it was not flesh and blood that had revealed that unto him, but his Father.

When our Lord's sufferings were approaching, and he intimated to his

disciples what was coming upon him, and foretold that they would all forsake him in the hour of his distress, Peter was most earnest in protesting that he would sooner die with him than desert him; and when our Lord was first apprehended he seemed determined to make good his declaration, and with a sword he cut off the ear of the servant of the high priest. But though he then beheld the remarkable meekness and power of his Lord, who told him to put up his sword, and immediately healed the wound, now his heart began to fail him; he was impelled by a sincere affection to follow his Lord, but through his want of courage he followed him afar off, and by the subsequent history we find that in a few hours he denied him again and again, and at length added oaths and curses, as if he was determined to gain credit to his denial at any sacrifice. Lord, what is man? What was Peter, and what are we? Oh, that we might learn from this awful instance of human weakness to distrust ourselves and to be strong only in the grace of Jesus Christ! When we consider Peter's character, we shall have no room to boast over him. Let us rather reflect, if such a man was overcome by a temptation apparently so small, when no man threatened him, when those who reproached him appeared as if they had scarcely the power or the disposition to bring him into trouble, what, under similar circumstances, would have been our conduct? Peter had seen displays of the power of his Lord to confound, and, if he had desired to do so, to destroy his enemies. He had witnessed all his miracles of mercy operated on behalf of those who put their trust in him, and one might have expected that in the service of such a Master he would have been undaunted, and would have advanced to his side to bear testimony on his behalf; but

the fear of [man caused him to keep back.

We learn from hence, that many defects and imperfections attend the disciples of Jesus Christ on earth. Peter had received a measure of that teaching which cometh not from flesh and blood; and yet how imperfect was he. Let us not boast of the grace we have received, or of the boldness we should have manifested in the cause of our Lord Jesus Christ. Let us rather pray with David, "Hold thou me up, and I shall be safe." All our sufficiency is of God. If we read attentively the scripture history of the most eminent saints, both in the Old and in the New Testament, we shall find that they have failed in the exercise of those very graces in which they have excelled. Peter seems remarkable for his boldness; and yet this courageous disciple fell. "Blessed is the man who" in this respect "feareth alway;" who has a constant jealousy of himself; who has so much of the fear of God before his eyes as to silence every other fear; the man who has that constant awe arising from a sense of the divine omnipotence and perfections which overpowers the fear of man. Blessed is the man who dares to encounter any danger for the sake of Christ, and is determined in the strength of the Lord to keep near to him.

We learn that forwardness and self-confidence frequently lead to a fall. Peter had shown something of this before. There was a mixture of self-confidence when he affirmed, "Though all men should deny thee yet will not I." How different is his language after the resurrection of his Lord. He appears then to have been thoroughly humbled. When Jesus asked him, "Lovest thou me more than these?" he seems to decline saying anything about his love in comparison to that of others. He affirms his love, "Lord,

thou knowest all things, thou knowest that I love thee;" but he had been taught a lesson which prevented his professing that his love was stronger than that of other men. And let us learn from this incident, that if we be first drawn into false confidence we give the enemy an advantage over us, and have reason to fear that we shall fall.

Let us reflect further, that when once our zeal begins to cool we know not to what lengths we may go in backsliding. All we are told by our text is, that Peter followed afar off; but the subsequent story informs us, that ere long he denied his Lord with great aggravations of his crime. He was no doubt sincere when he exclaimed, that he would never forsake the Saviour; and he little anticipated that his denial would be attended with such awful aggravations. But he did not watch against temptation, and he was gradually led forward by the tempter to conduct which brought a stain upon his Christian character, and no doubt occasioned the deepest feelings of self-humiliation as long as he lived.

Let us endeavour to improve the circumstance to ourselves, by showing how it may be applied to many Christians.

I do not suppose that any one will say that there are none of the professors of the present day as faulty as Peter was; but, alas, it is not only one here and there, but all of us have some time or other resembled him. How far we have gone towards denying our Lord for a time, God and our own consciences best know. But there are few persons to whom the language of the text is not but too applicable. There are many professors of whom the best that can be said is that they follow Christ afar off. That, it may be feared, is even more than can be said of every one present in our congregations. There

are some who cannot be called Christ's followers at all. There are some who tell us that they believe the scriptures to be the word of God, and that they believe every word therein contained, but who show clearly that they are not actuated by the spirit of that word. They never diligently search the scriptures. What they know of the Saviour does not induce them to seek to know more of him. They do not study his character; they do not receive him in all his offices; they do not desire to give him their hearts. A mere nominal discipleship will not bring us to heaven: nothing short of reposing our trust and confidence in him as our Saviour, the submission of the heart to him, and the exercise of a love to him superior to that we feel for any other object. "If any man will be my disciple," says the Saviour, "let him take up his cross and follow me."

Though our Lord is not now on earth it is possible to follow him. The apostle Paul, who most likely never saw him in his state of humiliation, professed to be a follower of him. It was not, however, every one that followed him while he went about preaching the gospel of the kingdom that was a follower in this sense of the word. "No one," said the Saviour, "cometh to the Father but by me;" and the question for each of us to put to ourselves is, Have we embraced Christ according to the description given of him, and do we actually come to him?

The apostle Paul professed not only to be a follower of Christ, but that he "followed hard after him." You recollect the manner in which he expresses himself, "Not that I have already attained, but I follow after if that I may apprehend. I press towards the mark for the prize of the high calling of God in Christ Jesus." It is a spiritual

following of him, by our hopes going after him, by our concern to imitate his blessed example. We cannot be followers of Christ unless our great concern is to be accepted of God for his sake; unless we "know him, and the power of his resurrection, and the fellowship of his sufferings."

We must follow him as a disciple follows his master. We must learn of him. We must imbibe his spirit. When we consider Christ's mediatorial work, it confirms all those ideas given in the previous parts of scripture of the evil of sin, the lost, ruined state of man, the necessity of a sacrifice for sin adequate to its atonement, and in such a way as to convince us of the heinousness of sin, while it provides for the justification of the sinner through the sufferings and death of God's incarnate Son, and in order to become the followers of Christ "we must be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ."

We must follow Christ also by a careful compliance with his directions, regarding his authority as the lord of conscience, desiring to imitate him in all things. He has left us an example that we should tread in his steps. Many in this respect may be said to follow Christ afar off; their love to him is not fervent, and is not increasing, but they are becoming more and more lukewarm. Some we have known who have in early life acted counter to the inclinations of their friends in making a profession of religion; they have hardly known what might be the consequences to their temporal interest, but they were enabled to run all risks and, if necessary, to forsake all for Christ's sake. But though Jesus Christ has been faithful to his promises, though perhaps in some instances he has caused those who opposed them to become their friends, they have been

unfaithful to him. Though they could bear opposition they could not bear prosperity. They have become cold and indifferent towards him. This ought not to be. Jesus Christ never grows cold in his love, and it is a shame to us if we have cause to confess that our love to the Redeemer has grown cold. It was a charge against the church at Ephesus that it had lost its first love. God grant that this may not be said of any of the professors of religion now present. If there are such, let them consider from whence they are fallen, and repent and turn to him with full purpose of heart.

Those who do in some measure follow Christ may yet be said to follow him afar off, when they are afraid or ashamed to avow their relationship to him, or when they neglect to do so in the mode he has required. How is it that any are afraid to acknowledge him before men? Ashamed to rank themselves among his avowed followers? Perhaps some are saying, We do not consider such an ordinance essential to salvation; we distinguish between the divine requirements, and follow Christ in those of his requirements which we feel to be essential, utterly disregarding others which stand on the same divine authority. If such persons do follow Christ, must it not be confessed that they follow him afar off?

Then may professors be said to follow Christ afar off when their attention to his will is not very exact, when they postpone or refuse obedience to his appointments. If we really love him we shall be earnest to know his will and ready to comply with it.

Then may professors be said to follow Christ afar off when their conformity to his example is defective in those particulars which may draw the notice of the world upon them. The example of such may do more harm than good; it may dishonour the Saviour's cause if

they will not crucify the flesh with its affections and lusts, if they will not come out from the world and touch not the unclean thing, if they will not live soberly, righteously, and godly in this present world.

My dear hearers, let us put the question to ourselves, Are we desirous of following Christ universally? Are we desirous to know the full extent of duty, not explaining away any part of the divine precepts, not inquiring how far must I go to be safe, and what may I neglect? but desirous of giving up ourselves wholly and unreservedly to Jesus Christ? My brethren, I am afraid we are all more or less guilty; I am afraid that if we examine our intentions, our motives, the extent of our devotedness, the degree of our zeal, we shall find cause for humiliation before God.

Once more: it may be said that we are following Christ afar off when our expectations of his second coming are but faint; when they are not influential. If we are following Christ fully, we shall live under the habitual impression of the certainty of his second coming. He is in heaven, he has taken possession of it for his people. He is mindful of his people, he has prepared mansions for them, and yet we require to be continually reminded of him; for, alas, we are prone to forget him. Oh, that we may be perpetually thinking of Christ! Soon he will come to receive us to himself, if we are his people. Let us be looking for and hastening unto the coming of our Lord. Think of his second coming as the affectionate bride thinks of the coming of the bridegroom. Do not be taken by surprise when he comes. He may come suddenly, unexpectedly; be ready and make everything ready for his reception. If you would not follow him afar off, let your experience correspond with that of the Psalmist, "I follow hard after thee." Pray that the Holy

Spirit may direct your hearts into the patient waiting for Christ. Let it appear that our desire of his second coming is not a faint impression.

Prove that you are his disciples by your conduct in the world and in the church. Show that you are not seeking your happiness in that world which crucified the Lord of glory,—that world in which he was despised and set at nought. Show that you are a stranger and pilgrim here. Be thankful for whatever is necessary for your present support, because it is his gift. All proceeds from his bounty. The whole world for your portion could never render you happy, could never satisfy the desires of an immortal soul. Place your affections on things above. Gird up the loins of your minds, and be as servants who are waiting for their lord's coming. Let it appear that your expectation of Christ's second coming moderates your desire after this world,

and increases your desire to enter upon the eternal state.

Dear brethren, excuse the freedom I take with you, as I take for granted that the same evils I feel in my own heart, and which I find among professors with whom I am called to associate, are to be found among you also. You observe it was an apostle who was following Christ afar off, and I am afraid lest some of those whom I address should be doing so too. Let us cry earnestly to God to deliver us from the imperfections and defects which have attended our former services, and be concerned henceforth to follow hard after Christ; and let us remember it is a faithful saying, "If we suffer with him, we shall also reign with him," whereas if we deny him he will deny us. "Be ye followers of God as dear children," and make it evident to all who know you that you find your greatest happiness in your nearest approaches to him.

THE PROPHETS.

NO. V. PROPHETICAL EVIDENCE.

It is one of the many strange instances of the vanity and weakness of the human intellect, that it should find in its power of remembering past events an argument for its ability to foresee future ones. The process of reasoning by which these two extremes are joined together is, as stated by Witsius in his *Dissertations on Prophecy*,* as follows:—

We are able, by our faculty of memory, to presentiate to ourselves, absent and distant things:

The events of futurity are things absent and distant:

We are therefore able to presentiate to ourselves the events of futurity:

It is oddly enough overlooked that, in this apparent syllogism, the first proposition is not a universal truth. It is not simply as absent or distant that the memory is able to recall past occurrences, but as events *fixed and immutable*. The character of the facts which memory retraces has become irrevocable; they are now solidified as in brass or in marble; whereas the domain of foresight and of prophecy is that which is contingent and uncertain. To attempt to identify objects so different simply because neither are existing at this moment is to ignore both

* See Chap. viii. An vaticinandi potestas homini naturalis sit?

logic and common sense. With equal plausibility, transferring the comparison from our mental to our ocular perceptions, might we argue that, because we are able to discern remote objects *before* us therefore we can distinguish like objects *behind*.

We should hardly have thought the above specimen of metaphysics worthy of notice in these papers were it not, in its obvious tendency, a resource of sceptical evasion. Admit prescience as well as reminiscence to be a faculty of the human mind, and one argument for the inspiration of the Scriptures is done away. If the prophets could both foresee and foretell futurities yet distant as men, where is the evidence that they spoke by the Spirit of God? Predictions thenceforward can no longer rank with miracles, as among the firmest pillars of our faith, much less can we say with the apostle (2 Peter i. 19), "We have a more sure word of prophecy."

No careful reader of the Old Testament can be ignorant of the fact that prescience of future contingencies is uniformly represented as a prerogative of the Omniscient God. The Most High repeatedly challenges comparison of his claims in this respect with those of other divinities. The following passages from Isaiah will suffice to show the high ground which is taken on the point:—

(1.) "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or *declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed and behold it together*" (ch. xli. 21—24).

(2.) "Assemble yourselves and come: draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together; *who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me*" (ch. xlv. 20, 21).

(3.) "Remember this and show yourselves men; bring it again to mind, O ye transgressors! Remember the former things of old: for I am God and there is none else: I am God, and there is none beside me. *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure*" (ch. xlvi. 8—11).

To vindicate the tone of authority which pervades quotations of this nature, it is requisite to show that there are characteristics attaching to scripture predictions which are not to be found in professed ones from other sources. Heathen nations have had their oracles as well as the Jewish nation. In the classical productions of antiquity are still extant many revelations and prophecies which purport to have emanated from these oracles. It is only a fair inquiry wherein consists the superiority of the one class of predictions over the other. Nearly all are now agreed that the heathen oracles just spoken of were seats of imposture; what are the marks then of this imposture, it may be asked, by which we may distinguish its responses from the genuine effusions of inspiration?

We apprehend that, in considering what a genuine prediction is, there are certain species of assumed predictions

which we may altogether put out of the question.

(1.) Predictions so ambiguous that they will apply equally to two opposite alternatives can form no case for consideration.

Predictions which are susceptible not only of two different but of two inconsistent interpretations, cannot pretend to compete with those of Scripture. The havoc which this simple canon would make among the reputed oracles of heathenism, a very moderate amount of scholarship would show. The celebrated response given to Cræsus, king of Lydia, will be familiar to most of our readers. This monarch, when on the point of embarking in a war against Cyrus the Persian, was assured that, if he crossed the river Halys, he would destroy a great empire. His easy faith led him to interpret this of the empire of his antagonist; but the event proved too truly, and when it was too late to rectify the misunderstanding, that the empire meant was his own. Two other like instances occur in the history of the Macedonian monarchs. One of the most famous of these, Philip the son of Amyntas, on consulting the oracle respecting the result of his meditated invasion of Persia, was informed that "the victim was ready and the sacrificer at hand,"* and the last of his successors, Perseus, when similarly anxious respecting the issue of his struggle with the Romans, received in answer that "the Roman conquest was possible."† Self-flattery, in both these instances, gave a favourable turn to the *response*; but who does not see that a more cautious mind would have gleaned no information from it whatever. The astute managers

of the oracle had so constructed their phraseology, that no failure of fulfilment could be charged against it, whatever might be the result. In case of disappointment and complaint from any party, the answer was as plausible as it was ready, that the fault lay in the interpreter, not in the *response*.

We remark that—

(2.) Predictions which are but the guesses of shrewdness can form no case for consideration.

We cannot accept, as proofs of prescience, what are, after all, but anticipations of sagacity. There is sufficient regularity in the transactions of human life to enable an attentive and acute observer to anticipate many of the conjunctures which will arise. In the great lottery of social competition, for instance, such an observer runs no great hazard in pronouncing beforehand where many of the prizes will fall, and where the blanks. The ultimate success of some who start in this competition is almost certainly inferrible from their qualifications, nor less the failure of others. We may pass a like judgment as to many of the phases of opinion, of custom, or of party, which turn up in the revolutions of politics. He who takes his station on an elevated headland can descry the approach of a vessel on the distant ocean much sooner than one who remains on the beach below. So a mind accustomed to forecast and observation will often first outstrip others, and afterwards surprise them by its presentiments of the future:

"Its old experience does attain
To something like prophetic strain:"

But in real truth there is nothing of prophecy in it: nothing but the sound exercise of vigorous thought. Of how large a proportion of so-called pagan predictions does this common observation dispose? A Libyan oracle fore-

* Ἐσπεταὶ μὲν ὁ ταῦρος, ἔχει τέλος, ἔστιν ὁ θύσων.
Pausanias viii. 6, § 7.

† Αἰοῖτε, Ἄστυς, Ῥωμαῖος νικεῖν πορεῖ.

tells that a certain athlete named Eubotas will be successful in the forthcoming contest at Olympia, on which the athlete leaves directions to have a statue of himself got ready beforehand by the given day.* Is there anything extraordinary in this? anything more than may be explained by the facts of the race-course among ourselves? The case was one doubtless where a wager might be safely ventured on—where the merit of the candidate was so pre-eminent that his success was all but infallible.

Once more we remark that—

(3.) Predictions which ensure their own fulfilment can form no case for consideration.

Little credit can attach to the fulfilment of predictions which tend to that fulfilment themselves. Such are all those in which a certain issue is made dependent on certain previous conditions. So mighty is the impetus which is given to human resolve by the supposition that it has divinity on its side that it will often, under this imagination, put forth efforts which both deserve and command success. The supposed inspiration or coadjutorship generates an enthusiasm before which all ordinary obstacles disappear. We may, with perfect justice, explain many apparent fulfilments of ancient oracles in this way. The oracle acted on the event desired and sought, by acting on the imagination of those who sought it. Placing in view before them the goal at which they were aiming no longer in dim shadowy outline, but in definite form and direction, it animated them to exertions which previously they would not have dreamed of. Let the records of Grecian history still furnish us with an illustration of our observations. A response from Delphi

announces that, of two contending armies, the Athenian and the Lacedæmonian, that nation shall be victorious whose king shall fall. Codrus, the Athenian sovereign, on hearing this, makes for the enemy's camp in disguise, and provokes a voluntary death. He thus offers himself a sacrifice for his country. The martial ardour of his countrymen rises on the intelligence; that of their antagonists proportionably sinks, and almost without further struggle the palm of victory is yielded. So well was this principle understood in ancient times that it was no uncommon thing for generals, on the eve of important engagements, either to forge or resuscitate encouraging oracles, with a view to inspirit their followers. From the correspondence, however, between such oracles and the event, what inference to the credit of the former can be drawn? None more cogent, we are sure, than that the framers of the oracle were respectably conversant with human nature. There was no contingent connexion between the success of an army and the death of one monarch or of the other; the whole power of the oracle lay in the enthusiasm which it inspired.

Lastly, we observe that—

(4.) Vague and general predictions can form no case for consideration.

Predictions which are altogether vague and general in their terms cannot come into competition with Scripture ones. We may refer here, in illustration, to the often-quoted lines from Seneca, predicting the enlargement of the known world. What but a consciousness of a desperate cause could think of placing this prediction side by side with the prophecies of Scripture? What is there in the lines more than the hopes and the expectations of a sanguine geographer? Were there any indication in the lines of the

* Pausanias vi. 8, § 3.

direction in which the expected discovery would proceed, of the age which would witness it, of the minds which would plan it, of the power or powers which would promote it, it might pass for a proof of prescience; as it now reads, it is but a boast of human perfectibility.

The true criterion of genuine prediction is particularity. It is those events and occurrences which happen once only, and which are therefore tied to a particular place and time which attest the vocation of a prophet. No prophecies so suited for confutation of the sceptic as those which relate to fixed chronological epochs, or to given individuals or places. Chronology and geography, if they are the eyes of history, are also the crowning tests of prescience. General predictions of prosperity or adversity, of elevation or depression, whether to individuals or to states, can go for little; it is in predictions which deal in figures and proper names, in which an order and succession of events is embraced, which look forward to unique combinations and conjunctions, that the spirit of prophecy must be seen.

It ought not to surprise or concern any if they should find, on investigation, that but few comparatively of the Old Testament prophecies conform strictly to this standard, or that few even of what are called *evangelical* prophecies are suitable for this use. It is not every part of ancient prophecy which was intended for the conviction of the unbeliever. The writer of the Epistles to the Corinthians informs us (1 Cor. xiv. 22) that prophecy serves rather for those who believe than those who believe not, and though this remark has special respect to the New Testament prophesying, it is not without its force in relation to the Old. Pascal somewhere makes a distinction between the Messianic prophecies of

the Old Testament and the general prophecies. The two sorts, he says, are intermixed together in most of the prophetic books that the former might not be without *evidence*, and that the latter might not be without *fruit*. We so far adopt this distinction as to avow our conviction that it is by no means all the Old Testament Messianic prophecies which are valuable as evidence of Scripture. We could not, for example, go with Paley (*Evidences*, part ii, ch. 1) in giving argumentative prominence to the celebrated prophecy respecting our Lord in the 53rd of Isaiah. The value of this magnificent portion of ancient Scripture seems to us to be *doctrinal* rather than *polemical*. It is better adapted, all will agree, to be of service in a controversy with the Jew than in a controversy with the infidel. While it exhibits undoubtedly a suffering Messiah in opposition to the former: it does not so indubitably, we think, exhibit an historical Jesus or Christ, in opposition to the latter. If we would combat effectually the incredulity of this class of opponents, and from the writings of Isaiah, we must point rather to his vivid descriptions of the Assyrian invasion and its defeat; his repeated references to the captivity at Babylon, while Babylon was as yet an infant state; his specification of the nations which should overthrow Babylon itself, in its turn; and especially, his mention of Cyrus by name nearly two centuries before his appearance.* Here are predictions which no captious spirit of criticism can ascribe to mere human sagacity; particularizations which rise superior to all arts of *equivogue* or evasion. We cite, as other single prophecies, valuable on the same principle, that of Jeremiah respecting the duration of the Chaldean

* See ch. xxx. 27—33; xxxvii. 33, 34; xxxviii. 6, 7; xlii. 17—20; xlv. 1.

captivity (ch. xxv. 11; xxix. 10)—that of Ezekiel respecting Nebuchadnezzar's conquest of Egypt (ch. xxix. 17—21)—that of Daniel respecting the length of the interval from his own time to the Messiah (ch. ix. 24)—and that of Micah respecting the Messiah's birth-place (ch. v. 2). That these prophecies were intelligible enough to awaken specific expectations we have distinct evidence in the case of the first and the last (see Dan. ix. 2; Matt. ii. 5, 6); presumptive evidence of the kind may be gathered also in the case, at least, of one of the others (see Luke iii. 15; John i. 20).

As it regards prophecies on the larger scale, we must make a distinction in estimating the evidence they afford, between what we may call the *narratory* and what the *pictorial* prophecies. Not a few of the prophecies in Old Testament scripture, both the Messianic and the general, would seem to be constructed on *pictorial principles*. They embrace a wide range of future events, but with little or no indication of the intervals of duration between them. The distant future which is to arise is not unfrequently portrayed almost in juxtaposition with the proximate future. Futurities are grouped together which approach each other in character rather than in time, so that in continuous sentences we have events which would not even succeed each other in continuous centuries. The prophets often seem to have had but one great epoch before them—the new dispensation—and into this, as into the canvass of a picture, they have crowded all the gladdening revelations on which they would fix attention. It is not, we need hardly say, by prophecies of this nature, that the cavils and sophistries of infidelity can be met; our position, for this purpose, must be taken on those of a *narratory* character—on the *prophecies*

of consecutive events. Just for this reason is it and no other that we attach so superlative a value to the book of Daniel. Here we have the true rules of historic perspective observed—the stupendous scenes depicted follow each other in orderly succession. What can be more satisfactory or decisive, for instance, of the kind than this prophet's announcement of the four great monarchies of the world (ch. ii.)? What than his prediction of the twofold ramification of the Median power (ch. viii.)? or of the fourfold partition of Alexander's (ch. xi. 4)? especially, what than his description of the long-continued struggles and varieties of success of the two kings of the north and the south (ch. xi. 5—30)?

So true to history is the series of events detailed in this last chapter that infidels have had no other resource than to maintain that the prophecy was posterior to the event. Such was the objection raised against it in early times by Porphyry, whom subsequent opponents of revelation have been only too glad to follow. We should call the insinuation a paltry and miserable subterfuge were it not that we find the venerated name of Arnold latterly associated with the hypothesis. This estimable man demurs to the authenticity of the chapter on the ground of its "historic minuteness," and appears to think that no prophecy can be genuine which is not considerably obscure.* A novel objection this surely to take to a prediction, that it is too perspicuous, and that to be genuine it must rest in generalities! What obscurity or generality, we would ask, is there in some of the predictions we have already quoted,—in the four, for instance, which we quoted from the prophecies of Isaiah, or in those from Jeremiah or from Micah? Or what

* See Arnold's *Life and Correspondence*, Vol. I. p. 195.

obscurity or generality is there in some of the earlier prophecies of this book, the authenticity of which is not disputed? What want of minuteness or perspicuity is there in some of the prophecies uttered by our Lord himself, and which both his friends and enemies understood (see Matt. xvi. 21; xvii. 23; xx. 19; xxvii. 63).

Obscurity in predictions or prophecies seems only valuable so far as it may serve to keep in check the perverse tendencies of our nature. Too clear a discovery of the intentions of Providence with regard to the future would have an injurious effect both on those of religious and irreligious minds. It would go far towards lulling the former into a state of dreaming inaction, and towards undermining that feeling of dependence which is so pleasing an element in their piety. In the sense that we now are "saved by hope" we should then be destroyed by knowledge. The rights and dignities of the Most High would themselves suffer by the discovery. Times and seasons, once revealed to us, would no longer be in the power of the Revealer. To whatever point the revelation proceeded, the Divine liberty and supremacy would be so far annulled, and the Great Supreme himself be in the condition of the monarch pictured by our own dramatist, who willed away his dominions in his life-time.

The influence which too clear a discovery of the divine purposes would exert on the *enemies* of God and of religion is almost too fearful to dwell on. A frequent effect would be to invite attempts to defeat those purposes. It would be creating a case like that which arose in Paradise after the first transgression, where the guilty pair, after venturing first to pluck the fruit of the tree of knowledge, were in hourly danger next of presuming to

pluck that of the tree of life. They had, in other words, while they remained in Paradise, the temptation constantly before them to seize forcibly the immortality which they had forfeited. To prevent such mad impiety, as we learn, Gen. iii. 22, 23, they were expelled from the garden forthwith, and that a like impiety would not be too mad for their descendants, we may learn from one of the passages quoted above (see Matt. xxvii. 63, seq.). It is only therefore kindness to ourselves in the Most High, as well as a due regard to his own prerogatives, not to reveal the future too plainly. Whatever degree of obscurity in prophecy is or was necessary to secure these ends is doubtless inherent in it, but more than this would be clogging it with needless imperfection, and the degree of obscurity desirable in any given prophecy must vary with varying circumstances and times.

Now it is difficult to conceive of any prophecy of future events in which perspicuity could be less harmful than in that portion of prophetic scripture which is at present before us. As it regards the Jews, it could have little deleterious effect on them, because it only very remotely affected them, and as it regards the surrounding heathen to whom it relates, it was likely to injure them still less, because they would probably never hear of it. They did not understand the language in which it was written, and their predominant feeling was one of contempt for those who did. Obviously, a series of events to happen to states thus distant from the scene of the description might safely be transcribed beforehand in the pages where they were.

But are the events in question transcribed in these pages with the exact minuteness which is alleged? More of haste and precipitance, we cannot but

think, are betrayed in this observation, than of careful comparison. True to history as the details given in this chapter are, they are anything but a servile copy of the materials of that history. There are in the first place serious breaks or chasms in the order of events. We have an immense gap of this nature occurring between verses 2 and 3—between, i. e., the reigns of Xerxes and Alexander, and others of less importance afterwards. We have in fact a regular chronological succession neither of the Syrian nor Egyptian kings. In the narration of their respective fortunes we have expressions the most ambiguous mixed with expressions the most precise. Pronouns are used the grammatical reference of which is dubious, and figures which could only acquire significance after the event. What prophet, we would ask, out of his own brains, or rather what concocter

of prophecy from history would talk of “the daughter of women,” or of “robbers establishing a vision” (see vers. 17, 14)? Ambiguities like these, which assuredly would detract in the end from the credit of the inventor, would hardly commend themselves to him at the beginning.

We have not the time now to enter on the direct evidences of the genuineness of the prophecy, nor is it needful. The burden of proof or dis-proof here lies beyond all question with those who hold the negative proposition. How little severe examination Arnold had given to the matter is evident from his speaking of the chapter as being in Chaldee. We regard the few sentences which he wrote on this subject as among his *obiter dicta*, and can hardly conceive that they will raise his estimation either as a theologian or a critic.

HELP IN NEED IS HELP INDEED.

REFLECTIONS ON KINGS IV. 1—7.

BY THE REV. J. P. LEWIS.

If the reader will consult the scripture indicated above, the following observations may appear legitimate.

I. *Death is the common lot of all.*

The individual whose death is here recorded was one of the sons of the prophets, who were young men of zeal and piety connected with those seminaries of learning called “the schools of the prophets,” where they studied the divine law, and were instructed in general religious truth under some distinguished inspired seer. He lived a pious life, and was known to Elisha as a man that “feared the Lord.” Though he lived at the time of the height of Jezebel’s idolatry, and was probably

one of the objects of Obadiah’s pious generosity (1 Kings xviii. 4), yet he would not sacrifice his religion to his worldly interests, or to obtain the patronage of the great. Faithful adherence to the service of Jehovah exposed him to much privation and many trials, but death soon came to his relief, and he died as he lived. “The prophets, do they live for ever?” He lived the life and died the death of the righteous. Although he was despised by man in life, being poor, he was honoured by God in death; having his memory embalmed in the ever-living oracles of inspired truth. A view of the dead should suggest to us that we also must die, and that the

road he has just taken is "the way of all the earth."

II. *A good man may at death leave his family in indigent circumstances.*

He was a man who feared God in bad times, when idolatry was in favour at court, and had become the established religion of the land. But he was poor, yea in debt, and the prospect of death to such a man when his debts were unpaid, must have been painful in the extreme. The thorns thus planted in his dying pillow may be better conceived than described. However, he must die, but the Lord liveth, and all he can do for his loved ones is to commit them to his care.

III. *Trials often travel in a train and follow each other with rapid steps.*

Scarcely had death done its work, bereavement taken place, or the cold, dark grave closed upon the last mortal remains of the husband, ere the creditor comes demanding of the widow payment of the debt or the surrender of her sons. He was like that lord whose servant owed him ten thousand talents, and "as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made," Matt. xviii. 25. The creditor had no pity for the widow and no compassion for the fatherless. The delight of her eyes was gone, and the darlings of her heart in whose features the father's likeness might be seen are threatened. But

"Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to His feet,
Lay me low, and keep me there."

And trials compel her to spread her case before the Lord's prophet.

IV. *It is a pleasing circumstance when outward trials, instead of leading us to reflect on religion as the cause, constrain us to adhere to it with warmer attachment.*

That religionist who is described in the parable as the stony-ground hearer, not having "root in himself, endureth but for awhile, for when tribulation or persecution ariseth, because of the word, by and by he is offended," forgetting that "we must through much tribulation enter into the kingdom of God." But this widow does not reflect on religion as the cause of her troubles, nor on her husband's memory for his attachment to the good ways of the Lord. There is no remorse as if she had "cleansed her heart in vain." No apprehension that it was useless to "wait for the Lord any longer," she had no thought of forsaking Jehovah's service and fleeing to idolatry or the world; she rather glories in her husband's piety, and cherishes the fact that he "*did fear the Lord*" with fond remembrance, and therefore renews her resolution of taking his God for her God, and his people for her people. She is "poor in this world, but rich in faith, and an heir of the kingdom which God hath promised to them that love him." Knowing that Elisha had a sympathizing heart, she goes to him in her distress, and if he could not relieve her he would pity her and pray for her, and thus help her to bear her sorrow. Religion is the best support in trouble, and the conversation of the godly soothes the wounded spirit.

V. *The liberal heart deviseth liberal things.*

When the prophet had heard her tale of sorrow and gazed on her distress, "his eye affected his heart," and he meets her with "What shall I do for thee? Tell me what thou hast in the house." "It is but little that I can do, 'for silver and gold have I none,' but I am willing to do what I can." If her accumulated distress excited no pity in the creditor's heart, it was not very likely Elisha's arguments would. He, therefore, does not appeal to the credi-

tor, but addresses the King in the court of heaven, for "the effectual fervent prayer of a righteous man availeth much." Let us inquire with the prophet, What can we do for our fellow men; *who are poor?* for "blessed is he that considereth the poor; the Lord will deliver him in time of trouble,"—*who are sinful?* for "he who converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins,"—*who are mortal?* and therefore have need to "prepare to meet their God." What can we do to convince the thoughtless—convert the sinner—bring friends and foes to submit to the God of grace, and give the gospel a wider influence both at home and abroad?

VI. *Genuine and unsophisticated piety though accompanied with poverty will always command respect and produce confidence.*

"If a man's ways please the Lord, he maketh even his enemies to be at peace with him." The widow was poor, so poor that she had nothing "in the house save a pot of oil." But she was pious and therefore honest and trustworthy; for her neighbours willingly lent her their empty vessels. These neighbours were generally idolators, for when Jezebel was queen the servants of Jehovah were few and far between; but they knew the effect of her religious principles, and lent their vessels without fear that she would in her distress sell them instead of her own oil. From the conduct of the sons it appears that they were dutiful children. They did not disobey the mother because the father was dead. She commanded and they obeyed. Dutiful children will with pleasure minister to the wants and comforts of their parents, and thus win the approbation of God and man.

VII. *Faith, when in the fullest exercise, comes far short of God's grace and power.*

The compassion shown the widow by the prophet was large—the commission he gave her to borrow empty vessels was extensive. Her faith was correspondingly strong. The demand for empty vessels, from the abundant flow of oil, was so great as to require the services of both her sons. Notwithstanding all this, she found God was "able to do exceeding abundantly above all that she could ask or think." Like a fountain of living water the pot of oil remained undiminished, notwithstanding all the supplies which had been taken from it; and the miraculous flow stayed not till "there was not a vessel more." Verily, we are not straitened in God, but we are straitened in ourselves. Let our varied requirements be presented to the mercy-seat as empty vessels. God "hath filled the hungry with good things, but the rich (or full) he hath sent empty away."

VIII. *The unkind or even cruel conduct we may receive from others cannot release us from the discharge of our duty towards them.*

The creditor was unkind, not to say cruel, knowing as he did the widow's wretchedness. Still she owed the debt, and now that she had the means it was her duty to pay. "Go," said the prophet, "sell the oil, and pay thy debt." She had now power to prove that she was possessed of principles of integrity, that she would have paid if she could, that she did not because she could not; and that now she had the means her will was equal to her power. True religion said then as now, "Owe no man anything."

IX. *God can and will provide for those who put their trust in him.*

"Live thou and thy children of the rest," i. e., as we understand it, not live on the oil, but on the produce of the oil, over and above the amount of the debt. By trusting Jehovah she found the truth of a subsequent promise,

“Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed;” she did so, and God fed her, and allowed her to dwell in the land among her own people. Verily “God is our refuge and strength, a very present help in trouble.”

Diss., October, 1851.

MICHAELIS ON BAPTISMAL BURIAL.

THE following remarks on a paragraph in the Epistle to the Romans which expositors have generally thought difficult are from the pen of the late John David Michaelis, Chancellor of the University of Gottengen. The reader will find them deserving of his attention. The text is Romans vi. 1—7, “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.”

It might be objected to the doctrine which Paul has delivered in the preceding part of this epistle concerning justification by grace, that this weakened the force of all the motives to piety. For why, it may be said, should we with earnestness strive against sin if we are to be saved by grace greater than any sins? But if Paul preached a religion which thus abated the excitements to virtue, such a religion, it

might be said, could not be true, nor proceed from God.

If we adopt the views of Paul's interpreters, he replies to this objection in the following manner: “We ought not to obey sin (says he) because we are dead;” and by this phrase, “we are dead,” he means that we are no more affected by the pleasures of sin than a dead man, and are freed from all connexion with it, as the soul from the body by death. They understand the apostle here to write of *death*, in a philosophical or moral sense.

I deny not, that the ancient philosophers, and particularly the Platonists, spoke of death in this sense; but Paul would have been but a sorry reasoner, if he had adopted it. For what would this have amounted to, but merely an obstinate denial of the conclusion drawn from his doctrine, without any attempt to show that it did not follow from it? The objector said, “If grace be greater than all our sins, I see not what can deter us from sinning. Your doctrine then concerning gratuitous justification must needs be false.” What could be less to his purpose than for Paul to reply, “We ought on no account to sin, for we are dead to sin or (which is the same thing), we have ceased to sin; and to this we have pledged ourselves when we were baptized.” “Why not (might a Jew say)? I doubt not, Paul, that you are better than your doctrine. I believe you neither practise nor understand what follows from it. It is not, however, what you say respecting the stipulation

in your baptism to which I now object. The part of your doctrine which I condemn is that concerning justification by grace. The necessary conclusion from this is, that we may commit sin with impunity. Which, whether it agree or not with your notions concerning the intention of your baptism, is still the unavoidable consequence of your other opinions."

To this it may be added, that if *death* here is to be taken in this moral or philosophical sense, *to die*, in verses 7 and 10, must denote the same thing. But this would lead to consequences absurd in themselves, and in direct contradiction to Paul's doctrine in the rest of this epistle.

But let us understand the words, "*to die to sin*," or rather, "on account of sin," to signify, "to suffer death as the punishment of sin;" and the reasoning of the apostle will be evident, and his reply satisfactory. He who, in this sense, is dead, is to be held as just, i. e., he owes no more the debt of punishment; and in this sense, it is, that in verses 7 and 10 Christ is said to be dead to sin, and to be justified (*δικαιωται*) or freed from it.

This then is the force of Paul's reply to the objection, "The ground of our free justification is not that the punishment of sin is merely remitted to us, but it is so, because this punishment was endured (and our debt, as it were, paid) by Jesus Christ. The end of punishment, however, is to deter from the commission of sin. It is clear, then, that God, who exacted this punishment from our Redeemer (sacrificed for us), had it in view to restrain iniquity by doing so. Consistent ever with himself, those are not justified in his sight who yet continue in sin. When any person has the hope of the pardon of sin by the imputation of the punishment endured by Christ, he must needs have the same mind respecting

sin, which would be entertained by those who have borne the awful judgment denounced against it, and be deterred from sin not less by the sufferings of Jesus than he would have been by his own. If such be the procedure of God in justification, it follows that the doctrine of Paul respecting it, instead of opening a door for sin, recalls us, in the most effectual manner, from committing it." To show how Paul pursues this object, it may not be improper to subjoin a paraphrase of his words.

Ver. 1. What then (might a Jew say) follows from your doctrine? This surely, most hostile to all religion, that we may sin with security, since grace shall be much more abundant than all our guilt. What is here left to restrain from sin?

Ver. 2. Be it far from us! replies Paul. We who are dead on account of sin! We who have suffered its dreadful punishment—shall not we be deterred from sin!

Ver. 3. More fully to explain my meaning, be pleased to attend to the procedure of God in justification, as exhibited in the ordinance of baptism.

Know, then, that we who are baptized into Christ profess, in observing this rite, above all other things his death, and make this, as it were, our own. We are sunk underneath water,* and

* Wetstein has shown that those who were thrown, as a punishment, into the sea, were said by the ancients to be buried in it. With propriety, then, Paul represents baptized persons not merely as dead but as buried. Submersion, or drowning, was at that period esteemed one of the most formidable of those capital punishments which the Roman law derived from the Stoic philosophy. Jesus alludes to this mode of punishing criminals, Matt. xviii. 6. It is unnecessary to mention, that the sufferings and death of Christ are often likened in scripture to submersion. We construe here *into his death* not with *we are buried with* (for it is a phrase unheard of, *to be buried into death*) we construe it with *baptism*. *In baptism unto the death of Christ, we are buried with him.*

seem as it were thus dead and buried. This imports, that God imputes to us the death of Christ, endured for our sins, as though it were our own death, and we are reckoned, as it were, as truly dead as he who is buried. We emerge again from the baptismal water in like manner, as Christ arose from the dead by a divine miracle.* In this mystery the resurrection of Christ is represented as if our own resurrection, and we are held by God as having thus obtained citizenship with the saints in heaven and eternal life. From hence it appears, that it behoves us to lead the life restored to us in a new and holy manner.

Ver. 5. Having thus taken on us this symbol of death, if we are indeed implanted † into Christ and united to him, it is obvious that we are so in that also, which shadows forth his resurrection.

Ver. 6. Having then obtained this new life with Christ, what ought to be the disposition of our minds? The same, doubtless, which must be in that man whom God through his grace should restore from hell. Figure to yourself any one dead and punished there for transgression. Suppose him to obtain liberty from God to resume

his life, and to enjoy a second course of probationary existence; would not this man remember, during all his days, what he had suffered as a sinner? Would not this deter him from committing iniquity? Thus shall I all my life bear in mind, that Paul, the old man, was crucified with Christ and punished for sin—of which punishment this is the purpose, to deter from sin. It is in this way that every one of us must judge who is justified on account of Jesus Christ.

Ver. 7. For as he is accounted just in a human court of judicature, who has by capital punishment suffered for his crimes (indeed in common language “to be justified,” *δικαιουθαι*, † denotes to be capitally punished), so, according to my doctrine respecting justification, *he* is a just man to whom is imputed, as if his own, the punishment of Christ on account of sin; i. e., who having endured death underwent the punishment of transgressors.

In conformity with these views, Michaelis paraphrases the 11th and 12th verses thus:—“Such, however, if he be, in the judgment of God, he ought not, in any part of his life, to act in any other character. Let him judge

* The literal translation of the original is, *by the glory of the Father*. The LXX. often render the Hebrew word (robur) glory, perhaps, because *glory* and *strength* in Hebrew, as in Arabic, denote the same thing. Isa. xii. 2; xlv. 24; Pa. lxvii. 37. Hence it happens, that when Jews spoke in Greek the word *glory* was ambiguous, and is put sometimes for *strength* or *valour*, Isa. xl. 26. In John it stands for a miracle, ii. 12; xi. 40; i. 14.

† The phrase *συνφυτοι*, *planted together*, is derived from scion or graft, which being inserted in a stock or tree, grows together and unites with it. What the apostle calls “the likeness of his death,” is the baptismal submersion itself, representing or exhibiting the death of Christ. The full version of the place is as follows:—“For if we have been planted together with Christ, in the likeness of his death, we shall also be planted together with him in the likeness of his resurrection.”

† I have been in use for many years to refer my hearers, in explaining this, to the meaning which the word *δικαιουθαι* has in the judicial proceedings of the Greeks, and in the records of their prisons; and I have quoted a very remarkable place to illustrate it, in Cicero's oration against Verres, Lih. v., c. 57. “Behold,” says he, “Roman citizens cast in heaps into prisons! Behold multitudes of your fellow citizens crowded together in the most ignominious gaols! Trace their steps from thence; by what can their deliverance from these appear? Are there none? Have they all died a natural death?” If he should thus attempt to make his defence, credit surely would not be given to this defence. . . But it remains written in these same letters, which this barbarous and dissolute man could neither attend to nor understand, *δικαιωθηναι*, says he, that is, as the Sicilians speak, they “were capitally punished and cut off.” Vido also, *Ernesti Clavis Ctesvca*. and *Carpzov*, in loc. edit. 2.

himself dead on account of sin, and by this death free from the slavery of sin. Let him lead, by the grace of God, a new and a better life, altogether devoted to God, by whose free favour he hath obtained it. And let him not suffer this mortal body to serve sin, so as to fulfil the desires which arise from the

body, neither let him yield his members as instruments of wickedness, &c., but as becomes one restored from the dead let him serve God who hath created him anew, and yield to him all his members, as instruments of virtue and good works."

DR. CHALMERS ON MINISTERIAL OCCUPATIONS.

IN the General Assembly of 1825, a discussion was carried on for two days respecting the propriety, or rather the impropriety of committing to one individual a city parochial charge and a university chair. "Late in the afternoon of the second day's debate," says Dr. Hanna, "a speech on the opposite side had been closed by a quotation from an anonymous pamphlet, in which the author asserted that, from what to him was the highest of all authority, the authority of his own experience, he could assert that, 'after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure for the prosecution of any science in which his taste may dispose him to engage.' As this passage was emphatically read, no doubtful hint being given as to its authorship, all eyes were turned towards Dr. Chalmers. The interposition of another speech afforded him an opportunity for reflecting on the best manner of meeting this personal attack. At the close of the debate, and amid breathless silence, he spoke as follows:

"Sir, that pamphlet I now declare to have been a production of my own, published twenty years ago. I was indeed much surprised to hear it brought forward and quoted this evening; and I instantly conceived that the reverend gentleman who did so, had been working at the trade of a resurrectionist.

Verily I believed that my unfortunate pamphlet had long ere now descended into the tomb of merited oblivion, and that there it was mouldering in silence, forgotten and disregarded. But since that gentleman has brought it forward in the face of this house, I can assure him that I feel grateful to him from the bottom of my heart, for the opportunity he has now afforded me of making a public recantation of the sentiments it contains. I have read a tract entitled the "Last Moments of the Earl of Rochester," and I was powerfully struck in reading it, with the conviction how much evil a pernicious pamphlet may be the means of disseminating. At the time when I wrote it, I did not conceive that my pamphlet would do much evil; but, Sir, considering the conclusions that have been deduced from it by the reverend gentleman, I do feel obliged to him for reviving it, and for bringing me forward to make my public renunciation of what is there written. I now confess myself to have been guilty of a heinous crime, and I now stand a repentant culprit before the bar of this venerable Assembly.

"The circumstances attending the publication of my pamphlet were shortly as follows: As far back as twenty years ago, I was ambitious enough to aspire to be successor to Professor Playfair in the mathematical

chair of the University of Edinburgh. During the discussion which took place relative to the person who might be appointed his successor, there appeared a letter from Professor Playfair to the magistrates of Edinburgh on the subject, in which he stated it as his conviction, that no person could be found competent to discharge the duties of the mathematical chair among the clergymen of the Church of Scotland. I was at that time, Sir, more devoted to mathematics than to the literature of my profession; and feeling grieved and indignant at what I conceived an undue reflection on the abilities and education of our clergy, I came forward with that pamphlet to rescue them from what I deemed an unmerited reproach, by maintaining that a devoted and exclusive attention to the study of mathematics was not dissonant to the proper habits of a clergyman. Alas! Sir, so I thought in my ignorance and

pride. I have now no reserve in saying that the sentiment was wrong, and that, in the utterance of it, I penned what was most outrageously wrong. Strangely blinded that I was! What, Sir, is the object of mathematical science? Magnitude and the proportions of magnitude. But *then*, Sir, I had forgotten *two magnitudes*—I thought not of the littleness of time—I recklessly thought not of the greatness of eternity!

“For a moment or two after the last words were spoken a death-like stillness reigned throughout the house. The power and pathos of the scene were overwhelming, and we shall search long in the lives of the most illustrious ere we find another instance in which the sentiment, the act, the utterance, each rose to the same level of sublimity, and stood so equally embodied in the one impressive spectacle.”—*Memoirs of Dr. Chalmers, Vol. III.* ;

PASTORS' LIBRARIES.

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Few persons are aware of the sufferings which poor scholars undergo, for the want of books which they are unable to buy. To a man with the spirit of the true scholar, books are as much the necessaries of life as food and drink. He has cultivated a taste which, except in very favourable exceptions, near public libraries, it is expensive to gratify. Especially does this apply in the case of ministers of religion. In our own denomination we know of hundreds, who are habitually in a state of suffering for the want of works which are necessary for them in their ordinary preparation for the pulpit, and for their advancement in professional knowledge. They feel the necessity of being well

acquainted with the literature of their profession, and with the progress of science and literature in general. They feel the need of being able to meet all those questionings that arise in the minds of the more intelligent of their flocks, which are brought out in the privacy of the pastoral visit. In order for a pastor to be able to meet the quibbles of science, he must know something of the state of science. In order to meet the historical doubts excited by a rationalistic history and exegesis, he must know the strength and the weakness of their positions. For this he must have access to books. A young man or woman may have read Agassiz's articles, denying the biblical

doctrine of the unity of the human race, and have become acquainted with the superficial science upon which his conclusions rest. Honest doubts may be thus excited; he hears the name of the naturalist in every one's mouth; and because he is admitted to be great as an embryologist and ichthyologist, he infers at once that he has compassed the varied range of learning that makes up the proof of the unity of the human race, apart from the bible. The pastor is naturally appealed to for a solution of the doubts that have arisen. How can the secluded clergyman meet these questions, unless he has had access in some way to the works of Christian writers on the subject? A sentimental, imaginative young person becomes tintured with a love for the gorgeous ceremonies of a ritual religion. The pastor needs to have his mind refreshed with the special learning that will enable him to show clearly *how* and *when* Christ's simple gospel was overlaid with the forms of a baptized heathenism.

When a doctrine professing to be a new development of scripture truth is set forth, to draw away the flock from the simplicity of Christ, how much of power does it give the shepherd to be able to trace it out as a new form of an old error, long since exploded and branded as a heresy! To do this readily he must have books.

We need not multiply illustrations of the need which every pastor stands in of a library. No people have been so much indebted to learning as the baptists, and none should be more ready to furnish their pastors with the means of study. Again, the people in the pews demand all the knowledge requisite to the illustration and defence of religious truth from him who occupies the pulpit. If the preacher fails in any respect for the want of the requisite knowledge he is, sooner or later, obliged to listen to criticisms of such a nature as make his

position irksome and uneasy. In calculating the expenses of a minister's living, no account is generally made of his expenses for a library. If he receives enough to provide food, clothing, and shelter for himself and his family, nothing further is thought requisite. The knowledge which can be obtained only from a library is rigidly required, but often no provision is made to obtain it. Like the Israelite of old, the pastor is compelled to furnish his tale of bricks without straw.

The smallness of pastors' salaries prohibiting them from obtaining books, is not seldom the reason why they do not improve in vigour and breadth of mind, as they advance in years and experience. The pastor feels the need of additions to his store of general and professional knowledge, but when he finds that every valuable book that he buys is at the expense of some indispensable comfort for his wife, or family, he by degrees learns that he must dispense with such expensive luxuries, and comes to acquiesce in a state of things to which inexorable poverty has consigned him.

We have made these remarks, not to set forth the troubles of the pastor's life, but that we may draw from them a lesson for church members. Do we do our duty in reference to our pastors' libraries? We would especially call the attention of the more wealthy to this subject. It is well that your pastor's wardrobe and larder should be well supplied, but he also needs a supply of food for his mind. When you hear a sermon that is deficient in thought and vigour, ask yourself the question, "Has my pastor a salary sufficient to keep his library well supplied with books? Does he not need a copy of Fuller's Works, or Wood's Works, or Neander's Church History, or Kitto's Cyclopædia? Does he not need a set of the Foreign Reviews, or of Henry's

Life of Calvin, or M'Cosh on the Divine Government? Is his library well supplied with Lexicons of the New Testament Greek and the Hebrew, with critical commentaries on special books of the bible, with introductions, and all the apparatus of modern critical study? If your minister does not read the original languages of the scriptures, furnish him with the very best means of understanding the bible that can be procured, so that he may be able readily to make up any possible deficiency on that account. If you expect him to bring forth stores of good thought and digested knowledge, week by week, help him to the means of filling up his mind with truth. Be sure that he has the opportunity of bringing his soul in contact with the great masters of reli-

gious and moral thought, so that, by communion with them, he shall grow up to the same stature.

The season for the giving of presents is now coming on. In the country, especially, it is the custom to show the kindness of the heart, by sharing with the pastor the bounties of the harvest. While the pastor's body is provided for, is it not proper that some attention should be given to the wants of his mind? Be assured that nothing will gladden the heart of a pastor more than a few volumes of choice books. We would that each deacon and leading member of a church who reads this paragraph could be induced to look into the pastor's study, and see if he is provided with good books for the long evenings of the coming winter.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. IX. MATTHEW XXI. 25.

IN commenting on the question proposed by our Lord to the ecclesiastical dignitaries who had demanded by what authority he acted, Mr. Barnes writes thus:—

“*The baptism of John.* For an account of this, see Matt. iii. The word *baptism* here probably includes all his work. This was his principal employment; and hence he was called the Baptist, or the *Baptizer*. But our Saviour's question refers to *his whole ministry*.—‘The ministry of John, his baptism, preaching, prophecies—was it from God, or not?’ If it was, then the inference was clear that Jesus was the Messiah; and then they might easily know by what authority he did those things.”

This is a specimen of what we regard

as a vicious mode of interpretation in which Mr. Barnes frequently indulges. “Probably,” according to his theory, our Lord meant something different from what he said. He said baptism; he meant ministry. This is asserted to be *probable*. But why? If our Lord had meant John's whole ministry,—including “baptism, preaching, prophecies,” could he not have said *ministry*? Why should he have used a term descriptive of only one part of John's work, if he had reference to the whole? What right have we to indulge in guesses, when the language employed is unequivocal? Who has given us liberty to reject the natural meaning of a phrase which fell from the lips of incarnate wisdom, under the notion that probably the Saviour meant, not precisely what he said, but something

else?" "*The baptism of John.*" What was that? Our reply would be, The immersion practised by John. But if Mr. Barnes takes objection to this, we will content ourselves with saying on the present occasion, The act performed by John, whatever it might have been, on account of which he was called The Baptist, or The Baptizer. Our Lord inquired, Was this, in their judgment, a human device or a divine institution? The question placed them in difficulty. If it were a divine institution, the person entrusted with its introduction must have been a prophet, and all men were bound to submit to Him whom John had declared to be the Lord from heaven. Mr. Barnes arrives at the same goal, but by a different route; in his mode of attaining it he proceeds on the supposition that our Lord intended to convey a meaning to his hearers, quite distinct from that which his words naturally yield.

Some will regard this, it may be, as hypercriticism, and say that the difference was not worth notice. It is however of some importance. A lax mode of interpretation undermines our faith, generating scepticism and uncertainty. It furnishes a bad precedent to allow in any case that the exact meaning of scripture should be set aside and something substituted for it which seems to us as though it would have been better. Mr. Barnes thinks that our Lord's argument would have been more conclusive if he had said *ministry* than if he said *baptism*, and therefore he imagines that our Lord meant ministry. But this interpretation which Mr. Barnes prefers, is in fact accordant

with what we deem an error, against which the question as propounded by our Lord furnishes an argument. If his words be taken as meaning precisely what they express, neither more nor less, they negative the supposition that John borrowed the rite of baptism from uninspired rabbis who lived after the Babylonish captivity. Mr. Barnes maintains (see note on Matt. iii. 6), that John found this custom in use, and as he was calling the Jews to a change in their form of religion, he administered this rite of baptism, or washing, to signify the cleansing from their sins, and adopting the new dispensation, or the fitness for the pure reign of Messiah. If it were so, our Lord could not of course have asked the question in the sense which his words naturally yield, that is, Was the act which John performed a human device or a divine institution? To this question, Mr. Barnes and those who think with him respecting proselyte-baptism are not prepared to receive the only answer which Jewish elders could venture to give in the presence of the people, and thus they have been led perhaps unconsciously to adopt as probable another interpretation which does not conflict with their prepossessions.

Let it be observed that we do not assign it as a reason why the natural meaning should be attached to our Lord's question that it militates against the notion of proselyte baptism, but that we contend that we are bound to take the words in the natural meaning because it is the natural meaning, and we are not entitled to assume that probably it means something else.

FAREWELL LINES ADDRESSED TO MR. AND MRS. EAST,
ON THEIR DEPARTURE FOR JAMAICA, NOVEMBER, 1851.

BY M. A. BRAUN.

CHRISTIAN friends, we're called to part,
Still remaining one in heart :
Afric's sons, in distant lands,
Ask instruction at your hands.
Go, and train her sable youth
To proclaim the words of truth.

Fear no dangers from the deep,
Christ the raging waves will keep ;
O'er the rough and boist'rous sea,
Jesus will your pilot be,
Still the tempest, hold the storm,
Guide you to your destined home.

Fear no climate, toil, or foe,
God will guard the way you go,
Sink the mountain, raise the plain,
Crown your labour, ease your pain,
All impediments remove,
Bless you with a Father's love.

You will ever find him near ;
Near to wipe the falling tear,
Near when enemies annoy,
Near to fill your souls with joy,
Near to crown you with success,
Near to guide you into bliss.

Farewell, servants of the Lord,
Ever trust his faithful word.
Farewell, soldiers of the cross,
Go forth, counting all things loss,
Farewell, kindred whom we love,
Farewell, till we meet above.

ODE ON THE DEPARTING YEAR,—WRITTEN AT MIDNIGHT.

BY MR. THOMAS BAILEY.

How swift—how fearful—is the course
Of ever ceaseless Time !
In noiseless pomp he onward moves,
Mysteriously sublime—
Mocking our gaze.

The dust of faded nations lies
Thick on his sable wings :
Yet on the Conqueror speeds his way,
And treads down thrones and kings
With matchless might.

Before his chariot darkness spreads,
Eternal and profound !
But in the light it leaves behind
What frightful wrecks are found :—
Wrecks of all things !

The hero boasts his thousands slain—
Proud of his triumphs won—
Vaunts of some single city sacked,
Some one great realm undone ;
Bloated with pride.

Poor puny triumphs, these, to boast ;
Not worth ambition's thought :
For soon his corse shall crown the pile
Of ruin he hath wrought,
Dying unblest.

But millions, numerous as the drops
Which form the summer shower ;—
Cities, as numerous as the stars,
Have sunk beneath Time's power ;
Yet he is young.

The records of his triumphs stretch
Throughout unnumbered years ;
A thousand generations slain
On that vast scroll appears,
In nameless pomp.

Yet Folly laughs, and cheers him on,
Along his dread career ;
And Passion lifts his maddening bowl,
And mocks the dying Year
With boisterous glee.

E'en while I write the Year departs !
Along the marbled hall
I hear its last faint accents steal—
Its last faint footsteps fall :—
The Year is fled !

The Year is fled ! but not the scenes,
The deeds, it brought to light !
Its broken vows—its follies—crimes—
Live ever in God's sight ;
And judgment wait.

On, on the Monarch speeds again !
The Moments call—" Away !"
But Time shall reach his goal at length,
When God shall rise and say,
" Judgment is come !—"

" Bid earth her slumbering hosts awake !
Let heaven and hell draw nigh !
Blot out the sun, pluck down the stars—
In flames dissolve the sky !
Time is no more !"

REVIEWS.

Phyto-Theology; or, Botanical Sketches, intended to Illustrate the Works of God in the Structure, Functions, and General Distribution of Plants. By JOHN HUTTON BALFOUR, M.D., F.L.S., F.R.S.E., Professor of Medicine and Botany in the University of Edinburgh. Johnstone and Hunter: London and Edinburgh. 12mo., pp. 242.

“UNTO the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.” How much there is of truth and wisdom contained in this apostolical remark! How often may the student of human nature, the careful observer of life and character, see it exemplified. There is scarcely any good which may not be perverted to some bad purpose, there is scarcely any evil from which some good may not be extracted, according to the qualities of the observing mind. Whatever be the intrinsic character of facts or doctrine, they all receive, to a great degree, their colouring, their character, and their use for good or evil, from the mental and moral condition of those under whose notice they are brought. In this way the fantastic appears sublime and the magnificent puerile; the wildest speculations are considered as profound wisdom, and the holiest truths are treated as pernicious errors. When the mind, for instance, becomes once imbued with the spirit of infidelity, the very grandeur of the universe, the immensity of the scale on which the divine Architect builds, the endless diversity and complication of detail which contribute to the perfection of the whole, everywhere indicating the most exquisite adaptation of means to

their ends, organs to their functions, and objects to their uses, are produced as proofs of the non-existence of a Supreme and Presiding Intelligence. In the same manner every part of divine revelation furnishes doubts to the sceptic, and its very excellencies become a scoff to the profane. While to the humble mind and reverential spirit of the believer, all nature in its overwhelming magnificence and endless diversity, presents ever new displays of infinite wisdom and beneficence, and the fields of science, as they open and enlarge, confirm his faith, increase his admiration, and exalt his joy as he exclaims, “This God is our God for ever and ever; he will be our guide even unto death.”

In this reading age, this age of cheap and popular literature, attempts are frequently made — sometimes indeed with a blundering coarseness which only betrays a rabid hatred to all that is holy and true, but at other times, with much ingenuity and plausibility, to place nature and science, with all the modern discoveries relating to them, in antagonism with Christianity. It is, therefore, necessary that these efforts should be met by the friends of truth and piety; and it becomes exceedingly desirable that those especially whose leisure for reading is but small, though they thirst for information—which is the case with a large number of young men employed in professional and mercantile offices, with many females, who laudably seek the improvement of their minds without the opportunity or perhaps the inclination for elaborate research, and we might say, with no small portion of the

middle classes; it is, we say, exceedingly desirable that these should be furnished with the means of becoming acquainted with the facts and discoveries of modern science, without being exposed to the dangers of a sceptical philosophy. This is professedly the leading object of the projectors of the "Christian Athenæum," the title which is given to "a series of original volumes," of which the work we are now noticing is the second, "on literary and philosophical subjects, adapted to the apprehension and improvement of general readers;" and we must at once say, that if the whole series correspond in value to the present volume, it will prove in our view, a most acceptable contribution to the wants of the times.

Our readers will be prepared to expect in this work a tract or treatise of a scientific character; and such it really is. It is evidently the production of a highly cultivated mind, who is quite at home with his subject. The science of botany necessarily formed a part of his professional education, and it is obvious enough that he has pursued it with the warmth of enthusiasm, and that his instructions on the subject flow out freely and richly from the ample treasury of his own mind. But let none of our readers suppose that it consists of dry, scientific details, proceeding in regular order through all the usual innumerable technicalities of definition and classification which constitute nearly the whole of many a botanical volume. It is written in a most popular manner; it is truly entertaining as well as instructive; so that we can easily conceive of the surprise and pleasure with which many may rise from the perusal of a work which, from its subject, they scarcely expected to yield anything which could be interesting to unscientific minds.

To give additional clearness to its

descriptions of the marvellous developments of nature, the subject is illustrated with more than one hundred and sixty woodcuts, for the most part admirably executed, to which references of an explanatory nature are copiously added in foot-notes. By this means the narrative or description is not interrupted by the constant recurrence of A., B., C., and Fig. X., XX., or XXX., and at the same time an opportunity is offered of a more minute examination at a proper pause.

But one of the most marked characteristics of the work is that it is throughout pervaded by a spirit of deep and earnest piety. The finger of God is made apparent in all the curious processes which it unfolds. And where it appeared necessary, particularly in the chapter on the *relation which botany bears to various departments of science and art*, sceptical objections are noticed and refuted.

We have ourselves been highly gratified by the perusal of this work. Great must be the advantages of those pupils who in the regular course of their education are favoured with the instructions of a teacher who, instead of making his lectures the medium of covert insinuations, if not open statements, of a sceptical tendency, discharges his office in the spirit of a Christian, and combines the love of science with the love of God.

Inni e Salmi ad uso dei Christiani d'Italia, con xii. armonie. Londra: Pressa, Partridge ed Oakey, 1850.

THIS little book of Italian hymns, with appropriate melodies appended, really ought to have been noticed before. Our only satisfaction is that this is the most suitable season, when the long evenings of Christmas are drawing on, and we may recommend parents who enjoy the recreation of Italian

song, and yet feel that its sweetness is too often, after all, but questionable compensation for the frivolousness of the verse it adorns, to purchase this little volume and make a present of it to their daughters. It would certainly be a pity for the beautiful language of Italy to fall into neglect among us through the increased attention given to German and Spanish. There cannot be a greater mistake than to imagine that the language is devoid of energy, or that lessons of sternest wisdom are not to be found in it. Nowhere does Minerva shake her terrible ægis more sublimely or with greater effect than in some passages of Dante, whilst, if we guide ourselves in a choice of languages by the consideration of what quarter of the world is likely to supply events of thrilling interest for time to come, we are perfectly sure, whatever be the case with other countries, that until "the Lord shall consume that wicked one with the spirit of his mouth" we shall never be allowed to forget the Vatican. In the volume before us there is considerable poetical merit; the metres generally such as occur in *Metastasio*. The music harmonized for three or four voices is sweet and flowing, abounding in a species of sudden transitions by no means common amongst ourselves, which yet, however, being carefully arranged, are found to add to the rich solemnity of the style, and render it more expressive and emphatic. The hymns are truly evangelical; those ascribed to the celebrated Gabriele Rossetti are especially beautiful, the 57th for example—its parallel between the daily course of the sun and the entire life of man; the morning, noon, and evening of the one and of the other. The perennial *Tu Sanctus* going up from each to the throne of the Thrice Holy, and then the exultation with which the soul turns round on its companion in praise "resplendent chronometer of years and

seasons," saying, Thou shalt perish, but not I, &c. The next perhaps, is still finer, on the Christian Pilgrimage. We have not time just now to translate it, but if any of our fair readers, whose friends have acted on our recommendation, are disposed to send us in return a worthy version in the metre of the original, we shall be most happy to receive it, and we promise them that few exercises will be found more improving.

The Glory and the Shame of Britain. An Essay on the Condition and the Claims of the Working Classes, together with the Means of securing their Elevation. First Prize Essay. London: Religious Tract Society. 12mo., pp. 232.

The Operative Classes of Great Britain: their existing State and its Improvement. Prize Essay. London: Religious Tract Society. 12mo., pp. 250.

The former of these volumes is from the pen of the Rev. H. Dunckley, pastor of the baptist church at Salford, and the latter from that of the Rev. W. M. O'Hanlon, congregational minister in Belfast. They gained respectively the prizes of £100 and £50, offered in the year 1849, by the Committee of the Religious Tract Society. They have now been before the public for some months. It was our intention before this to have laid these volumes before our readers, accompanied with a somewhat elaborate inquiry into the general subject. This, however, we have not been able to overtake; and that we may not allow another year to commence without having mentioned these works to our readers, and warmly recommended them to their notice, we at once do so. The importance of the subject, the necessity for its careful investigation, and above all, the desirableness that this discussion should be conducted by men who, whilst sympa-

thizing in the efforts made for the political elevation of the working classes, should at the same time have a firm faith in the necessity and power of Christianity, must be apparent to all. These conditions are fulfilled in the case of both the authors of these essays, who throughout the whole of their works manifest a cordial fellow-feeling with the masses whose condition they are depicting, and whose claims they are advocating. We are grateful to the Religious Tract Society for having elicited two such productions, and urge their perusal on all classes of our readers. To the working men they may be eminently useful in showing him his real wants, and directing him to the sources of supply; and to those in a more favoured condition they will not be of less service, if they teach them their obligations to their fellows, and lead them to treat as brethren those whom Providence has not equally blessed.

The method of Mr. Dunckley's essay is excellent, combining great clearness with a comprehensive treatment of the subject; the style is forcible, the illustrations concise and to the point, and the views inculcated those with which in general we completely sympathize. He enters first into an examination of the present condition of the working classes, treating of their personal character and habits, their domestic state, their political sentiments, and their position in reference to Christianity. The pretensions of Communism and Socialism are well dealt with, and the analysis of popular infidelity with which we are presented is accurate and able. This subject is concluded by the following paragraph:—

“The speculative character of the infidelity which exists at any given time among the mass of the people always bears a certain relation to the predominant philosophy of the age. The two seldom exactly correspond, but the

one always follows in the wake of the other. Sometimes the sequence takes place after so long an interval, that the philosophic doctrines have passed into neglect before they have succeeded in modifying the popular sentiments; the upper regions of the sky have grown serene and bright before the elements of warfare have burst upon a lower sphere. The infidelity at present existing among the working classes is no exception to this principle; it is intimately allied to philosophic doctrines which were in ascendancy half a century ago. Some little colouring has been imparted to it by the attempted appropriation of geological facts, a few slight modifications in matters of detail have been effected by the socialist theories which belong exclusively to the present day, but most that is speculative in its constitution must be ascribed to that arrogant and sensual philosophy which reached its zenith about the close of the last century. The flood of materialism which then threatened to swamp the foundations of morality and religion had its rise in the misrepresentations and perversions which were imposed on the writings of our own illustrious Locke, by his French commentators. The thoughts of our great countryman, sensualized and deadened by Condillac, were the stage on which Voltaire played off his garish sophistries. Under the Ixion-wings of this arch-scoffer atheism ventured to laugh in open day, enthroned her beastly mummeries in the sight of heaven, and uttered boasts, which common sense, if left unfettered, would have laughed to scorn. The infidel offspring of materialism have been slain, its worthies hang unharnessed on the walls of Zion, and testify by their mouldering limbs the temper of the Christian blade. Materialism itself has begun to recede before the stealthy march of principles which its own enormities have evoked, and the days of its stay in the temple of science are already numbered. Meanwhile, Paine's arguments are reiterated by the working man in utter ignorance that the departed champions of his creed would be ashamed to use them. A show of fighting is still kept up, while, if they did but know it, their ensigns are cut down, their entrenchments forced, and their camp taken. In an intellectual point of view, popular infidelity, as it at present exists, is a phantom which must vanish before the clearer light and healthier spirit of coming times. Danger threatens us from another quarter. A more subtle and powerful foe is already entering the field. Pantheism, in one shape or other, is the demoniac possession of the age. Receding infidelity saw God in nothing, the infidelity with

which we shall shortly have to contend sees God in everything, and here, as elsewhere, extremes meet. Teutonic mysticisms are breathed upon us in borrowed numbers. Men have brought into use again the ancient tripod, they claim inspiration for their ambiguous "utterances," and clothe themselves with the tattered garment of the seer. Paganism revives once more,—eclectic liberalism recalls her into life—her withered forms are breaking through the incrustations of twenty centuries, her temples rise at Delphi and Dodona, her statues start from dust, and take their stand beside their ancient altars. Rest, Julian! thy mantle has fallen on the modern prophet; peace to the heroes of Valhalla! redress shall come at length to the wrongs of Thor and Odin; a brighter day is dawning, when Europe shall return in penitence to her oaken forests, her human hecatombs, her wicker cages, and her druid shrines. Happily, this danger is at present only lowering in the horizon, a cloud no bigger than a man's hand. The harpers harp never so wisely, but our Saxon senses are too dull to catch the syren strain. The utterances of transcendental wisdom have hitherto been confined to a select circle of admirers, and few even of them have grasped the principles by which they are inspired. The mass of the people are yet, and must for some time remain, untainted with this leprosy, their disease is of a less dangerous complexion; now is the time to effect their cure, to develop their mental energies, and promote a healthy circulation in the spiritual system; in a word, to assist them in gaining an experimental realization of substantial truth, that when the dogmas of Pantheism are presented for their acceptance, they may have discernment and strength enough to write them down in the category of fictitious follies."

The diverse developments of popular irreligion, as manifesting itself in indifference or superstition, concludes this first part of the essay. Mr. Dunkley next discusses the principles and means by which the elevation of the working classes is to be secured. Much is advanced in connexion with this subject which demands the attention of the middle and upper classes of society, in particular the importance of calling out the power and energy of the people themselves in any effort made for their improvement, rather than by eleemosy-

nary aid, leading them habitually to undervalue their own exertions. The necessity for education in the elevation of the people is illustrated; and much that is truthful and important is introduced in relation to the need that exists for a more earnest and practical manifestation of Christian truth. The causes of the prevailing aversion to Christianity are satisfactorily traced;—so far, that is, as the conditions under which only the essay could be published by the Tract Society would allow. It obviously was incompatible with the fundamental rules of that society that any reference should be made to the effect of a church establishment in alienating the minds of the people from that truth which it is supposed to represent; or to show how, by regarding all classes of ministers as animated by the same motives, they see but little to love in the system which arrays on the side of a government, and uses as tools of despotism a vast number of influential men, or which would represent as followers of the apostles of Galilee men whose efforts on the part of Christianity are stimulated by the prospect of £10,000 or £20,000 a year. A very valuable and impressive chapter on the claims of the working classes, and the benefits which would result from their elevation, concludes the volume.

The work of Mr. O'Hanlon is also well worthy of attention. Looking at the subject in much the same light as Mr. Dunkley, he has entered somewhat more minutely into some details, particularly with regard to education; and has answered certain objections which might be made to the desirableness of a strenuous effort to secure a higher position for the masses of our countrymen. We hope for both volumes a large circulation.

BRIEF NOTICES.

The Christian Almanack for the year 1852. being Bissextile or Leap Year. London: R. T. S. Price 9d. gilt.

The Protestant Dissenter's Illustrated Almanack for 1852: being Bissextile, or Leap Year. With Pictorial Illustrations, from designs by Gilbert, of several important events in the History of Nonconformity. London: pp. 84. Price 6d. cloth.

The Wesleyan Almanack for 1852: being Bissextile, or Leap Year. Compiled for the use of the Wesleyan and other Branches of the Methodist Family. London: pp. 64. Price sixpence.

The Baptist's Almanac for the year 1852: being Bissextile, or Leap Year. One sheet, price one penny.

These are the only Almanacks for the year 1852 that have yet reached us. The first has become so generally known that it is only necessary to say that none of the admirers of what it has been in past days will have to complain of any innovations introduced into its plan. The Protestant Dissenter's Almanack contains, as in former years, a large amount of acceptable statistical information, and, as in former years, also assigns to the institutions of our congregational brethren a proportion of space, the equity of which it is not easy for one who is a Protestant Dissenter of another class to perceive. We have before us a letter written last December, by a friend who inquires, "Why are six pages devoted to the Congregational body, and only the same number to all the other denominations in England put together?" Turning to "Denominational Statistics" this year, we find under the head "Congregationalists" five pages and a half, while other five pages and a half include "the Baptist Denomination"—"General Baptist Denomination"—"Wesleyan Methodist Connexion"—"Methodist New Connexion"—"Wesleyan Methodist Association"—"Bible Christian Connexion"—"British and Foreign Unitarian Association." This preponderance of the concerns of one denomination would be quite suitable if the work were professedly attached to that denomination, but we cannot see its propriety in an Almanack which might be supposed to belong equally to all the classes of Protestant Dissenters. The Wesleyan Almanack is we believe new; it gives copious statistical details respecting the various branches of the great Wesleyan family, and seems to be especially designed to subserve what is called The Reform Movement. The Baptist's Almanack is also, we believe, a new effort. The part which gives it peculiarity is a list of above ninety baptist ministers in London with the situation of the place in which each officiates. In the compilation of this list there must have been considerable research; it contains the names of many places and preachers of whom we have no knowledge.

Notes Critical, Illustrative, and Practical, on the Book of Job, with a New Translation and Introductory Dissertation. By Rev. ALBERT BARNES. Printed from the Author's revised edition, with a Preface by Rev. E. HENDERSON, D.D. In two volumes.

The notes on Job are some of the most valuable that have proceeded from the author's pen. Their reputation is sufficiently established to render it unnecessary, in such a notice as this, to refer to any thing more than the characteristics of the edition. The late Mr. Cobbin had been accustomed to superintend the former volumes of this series, but he having entered into rest, Messrs. Partridge and Oakley have obtained the able assistance of Dr. Henderson. The new editor says, "I have carefully revised the Hebrew, Syriac, and Arabic of this portion of 'Cobbin's Edition,' and can vouch for its accuracy with respect to these languages"—a point which is seldom sufficiently secured in the typography of our country. We wish Dr. Henderson abundant health and vigour for the completion of the series.

Scripture Subjects, put into Simple Verse for the Young. By EDWARD MILLAR. London: John Snow. pp. 83.

The author of this little book for the young, is an excellent minister of Jesus Christ, laid aside from his loved work by severe indisposition. Still panting after usefulness, he has here brought many of the important truths of God's word before the youthful mind in a simple and engaging form. Remembering what Herbert says—

"A verse may find him who a sermon flies,
And turn delight into a sacrifice,"

we very cheerfully commend the work to parents and all our youthful readers.

Little Henry's Holiday at the Great Exhibition. By the Editor of "Pleasant Pages." Cloth, gilt. Price 2s. 6d.

It is said that the queen has ordered six copies of this work for the use of her children; it is evident that as much care has been taken in the preparation as though it were expected that she should do so; and it is certain that if the royal children resemble other children of similar ages they will derive from it much pleasure and improvement.

Sermons and Sacramental Addresses. By the late Rev. JAMES HAY, D.D., Minister of the West United Presbyterian Congregation, Kinross. With a Memoir of the Author, by the Rev. WILLIAM MACKELVIE, D.D. Edinburgh: Oliphant and Sons, 8vo. Pp. 394.

Dr. Hay was for fifty-six years minister of a Presbyterian congregation in the town of Kinross, connected originally with the Secession

body, and now, by the union of that body with the Relief Church, forming one of the congregations of the United Presbyterian Church. He was for many years a leading minister in that connexion, both before and since the union. The events of his life were not of a striking character; but his memoir, in great part autobiographical, is interesting as depicting to a considerable extent the mental workings of a man of sanguine temperament and firm faith in Christ, as they were called into operation through a long life, in the course of which ten out of eleven children preceded him to the grave. Many notes accompany the memoir, relating chiefly to the ministers of the early part of the present century in connexion with his own body. The sermons and addresses which constitute the principal part of this volume are specimens of his discourses; sermons of a class likely to be useful as preached, and the publication of which would be interesting as a memorial to those who knew Dr. Hay, but which do not appear to us to possess enough either of originality or profundity to render them popular at least in this part of the island.

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 Natural History of Man; or, Popular Chapters on Ethnography. By JOHN KENNEDY, A.M. London: Cassell. *Fcp.* 8vo., pp. 288.

Ragged School Rhymes. Dedicated to the Rev. Thomas Guthrie, D.D. By ALEXANDER MACLAGAN. With Twenty-one Illustrations by Eminent Artists. Edinburgh: Johnstone and Hunter. *Post 8vo.*, pp. 120.

Course of Eight Lectures on the Great Protestant Reformers, by Various Ministers, delivered before the Members and Friends of the Liverpool Sunday School Institute. With an Introduction by the Rev. W. H. Stowell, D.D. London: Johnstone and Hunter. 8vo.

Something New from the Story Garden. Brought by Sister, for Ida, Agnes, and Ernie. London: Groombridge and Sons. *Square 12mo.*, pp. 77.

The Valley of Decision: or, Divine Teachings in a Boarding School. A True Narrative. By Mrs. H. S. KNIGHT. Edinburgh: Johnstone and Hunter. 24mo., pp. 94.

The Young Man's Friend and Guide through Life to Immortality. By JOHN ANGELL JAMES. London: Hamilton, Adams, and Co. *Fcp.* 8vo., pp. 290.

Gospel Victories: or, Missionary Anecdotes of Imprisonments, Labours, and Persecutions, endured by Primitive Methodist Preachers, between the years 1812 and 1844. By THOMAS CHURCH, Author of "Popular Sketches of Primitive Methodism," &c. &c. London: Aylott and Jones. 12mo., pp. 148.

The Life and Times of John de Wycliffe. London: R.T.S. 16mo., pp. 192.

Remarkable Delusions; or, Illustrations of Popular Errors. London: R.T.S. 16mo., pp. 192.

A Lecture on the Great Exhibition, delivered in the School Room of the Baptist Chapel, Upper Charles Street, Leicester, Oct. 16, 1851. By the Rev. T. LOMAS. Second Edition. Leicester: Burton. 18mo., pp. 18.

A Lecture on the Glory which will redound to God from the Conversion of the Jews. By the Rev. J. HARRIS, D.D. London: British Society for the Propagation of the Gospel among the Jews. 12mo., pp. 33.

Village Scenes: a Poem. In Two Parts. Edinburgh: Johnstone and Hunter. *Fcp.* 8vo., pp. 115.

Rhymes for Infants. Extracted from "Helps for Infants in Spelling, Reading, and Thinking." By W. F. LLOYD. London: Hamilton and Co. 32mo., pp. 32.

The Little Child's Catechism, in Rhyme, with Prayers and Graces. London: S.S.U. 33mo., pp. 32.

Scripture Selections for the Young to Commit to Memory; with Brief Explanatory Notes. First, Second, Third, and Fourth Series. London: R.T.S. 32mo.

A Catechism on the Principal Parables of the New Testament. Intended for the Young. By W. F. LLOYD. London: S.S.U. pp. 90.

The Imperial Cyclopædia. Dedicated by Permission to Her Majesty. The Cyclopædia of the British Empire. Part IX. Hackney—Jamaica. London: Knight. *Imp.* 8vo., pp. 159.

Half Hours of English History. Selected and Illustrated by Charles Knight. Part VI. London: Charles Knight. 8vo., pp. 72.

The Eclectic Review. November, 1851. Contents: I. The British Anti-State Church Association. II. Arab Travels in Central Africa. III. Porter's Textual Criticism. IV. The Ballad Poetry of Scotland. V. Adventures of a Gold-Seeker. VI. South African Missions. VII. Religious Scandal; the Story of my Life. VIII. Religious Aspects of the Great Exhibition. IX. Review of the Month. London: Ward and Co.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. November, 1851. Profits devoted to Aged and Invalid Ministers of the United Presbyterian Church. Glasgow: R. Jackson. 8vo.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. November, 1851. Edinburgh: Johnstone and Hunter. 8vo.

The Friend of Israel. November, 1851. Glasgow: Scottish Society for the Conversion of Israel. 8vo.

The Jewish Herald. November, 1851. London: British Society for the Propagation of the Gospel among the Jews. 12mo.

The Local Preacher's Magazine. November, 1851. London: Aylott and Jones. 8vo.

The Herald of Peace. Published under the Auspices of the Peace Society. November, 1851. 4to.

INTELLIGENCE.

AMERICA.

NOVA SCOTIA.

There are three associations in this province—the Western, Central, and Eastern.

The annual meeting of the Western took place at Yarmouth, June 7 to 10. This association comprises thirty-six churches. Revivals had taken place in three of the churches, resulting in the baptism of 416 persons. The churches are—Yarmouth, 193 baptisms; Westport, 79; Long Island, 144.

The Central association met at Canar, Cornwallis, June 21 to 24. There are thirty-three churches in this association. A low state of religion had prevailed in most of them during the year.

The Eastern association met at Onslow, July 19 to 22. It contains forty-five churches.

The following is an abstract of the statistics:—

INCREASE.				
	Western.	Central.	Eastern.	Total.
By Baptism.....	526	78	241	845
By Letter ...	49	20	21	90
Restored.....	25	8	11	44
Total.....	600	106	273	979

DECREASE.				
	Western.	Central.	Eastern.	Total.
Removed.....	10	13	8	31
Dismissed.....	40	28	25	93
Excluded.....	35	34	27	96
Died.....	48	39	14	101
Total.....	133	114	74	321
Clear Increase.....				658

Total number of members—

Western Association.....	5,147
Central.....	3,432
Eastern.....	2,062
Total.....	10,641

A mission among the Acadian French is about to be established by the Western association.

Two new churches have been formed during the past year.

The churches in Prince Edward Island and Cape Breton are included in the Eastern association.

NEW BRUNSWICK,

There are two associations in this province.

The Eastern, comprising forty churches, held its annual meeting at St. Martin's, July 5 to 8. The western, comprising thirty-nine churches, at Douglas, Sept. 6 to 9.

There were 170 baptisms in the Eastern association during the year, and 306 in the Western — total, 476. Clear increase — Eastern, 134; Western, 269; Total, 403.

Total number of members:—

Eastern	2,830
Western.....	2,499
Total.....	5,329

Three new churches were formed during the year.

ASIA.

RANGOON.

The New York Recorder says:—"The Magazine and Macedonian for October bring intelligence of unusual interest from several missions. From Rangoon, in particular, the news is unexpectedly favourable for the re-occupation of Burmah Proper.

"Having succeeded in gaining leave to remain at Rangoon till the royal pleasure concerning them should be announced, Messrs. Kincaid and Dawson returned in March to Maulmain to remove their families. On the 16th of April they landed once more in Rangoon, and found general dismay among their acquaintances. During their absence the governor had used great violence toward two or three who had shown them some trifling attentions, fining and imprisoning them in a summary manner. For a few days the prospect was gloomy, but they were once more permitted to reside there for the present, and hired a house sufficient to accommodate their families, and to furnish a chapel and dispensary.

"On the 3rd of May, a royal writer called with a message from the governor, that the king had expressed pleasure at the arrival of the American teachers, and the hope that they would remain in Burmah; his majesty ordered that no one should molest them. Public worship in Burman and English was commenced on the first Lord's day in May, and had since been steadily observed, the congregation sometimes numbering from thirty to forty. An aged priest from Ava, a person of high rank and great influence at court, called at the mission-house several days in succession, and at last craved per-

mission to lodge there. He had attended public worship three times, requested the brethren to accompany him to Ava after the rains, and promised them his utmost favour on their arrival at the capital.

"There was a constant stream of visitors. A daily average of near forty had received medical or surgical aid; among them a principal officer of the customs, whose case was considered desperate, obtained relief. An orphan youth nearly blind, who before his calamity had studied for the priesthood, came for help and asked leave to stay with the missionaries, to which they assented. His eyesight is improved, and he receives Christian instruction with apparent interest."

MAULMAIN.

Mr. Stevens writes that he has had the pleasure of baptizing a young woman, formerly a pupil in the Burman boarding-school. Two members have since been added. Mr. Stilson, of the Burman mission, is in a declining state of health.

SANDOWAY.

Mr. Abbott gives an interesting sketch of the incipient Burman church at Sandoway, to which a member has been lately added; a body that promises much in time to come.

Mr. Beecher writes, June 10, that twenty-three pupils had arrived from Burmah and the coast to enter the boarding-school, and that more were expected. They brought information that the native churches are in a healthy and prosperous state. Moug Yay, who was ordained in December, has since baptized ninety-seven converts near Bassein. The native Home Mission Society has completed its organization, raised over one hundred and fifty rupees, and appointed three missionaries to labour among their heathen countrymen. May this germ of evangelical influence wax great!

SIAM.

The death of the old king, April 3, and the accession of princes who profess a more tolerant and liberal policy, give hopes of more prosperity to the mission. The missionaries and other foreigners were invited to the coronation ceremonies, and encouragement was given of freer intercourse with foreigners and improvements in domestic administration.

HONGKONG.

Mr. Dean is making progress in the translation of the scriptures, having nearly finished Exodus. The church has been encouraged by the baptism of three persons, and two more have since applied for admission.

VOL. XIV.—FOURTH SERIES.

EUROPE.

FRANCE.

Dr. Devan, an American baptist, has organized, it is said, a church of twelve persons at Feurs, seventy miles from Lyons. June 8, one was baptized at Aulse, fourteen miles from Lyons, and on the 15th four more were added to the church. Aug. 23rd, he reports two additional baptized at the same place; four have been added at Lyons, and three more expected to receive baptism. His congregation sensibly increases.

INFIDELITY IN FRANCE.

The following interesting paper, slightly abridged from the "Christian Times," was read at the recent Conference of the Evangelical Alliance by M. Napoleon Roussell of Paris. It sets before us in vivid language the evil resulting to religion from the false representations of it in the Romish church, and from its identification with the state; and in the remedies it points out there will be found much that will fairly apply not to France only, but to the spread of religion in our own country.

Being requested to furnish some account of infidelity on the continent, I must begin with limiting this vast question on its two constituent points, infidelity and the continent. For the continent I will substitute France, that being the only country with whose religious aspect I am personally acquainted; and I will only speak of infidelity in its relation to Christianity; for I conceive that it was in this sense that the word was used in the original programme. Thus restricted, my subject may be stated in the following terms: What infidelity exists in France with regard to the religion of Jesus Christ?

I propose to treat it in the following order:—What are the causes of this infidelity? What are its results; or under what forms does it present itself? Finally, What are the remedies which should be opposed to it?

The causes.—The first reason why Christianity is disbelieved is that it is unknown. Such a statement may excite surprise in Paris; in London it will be better understood. Yes, the country which bears the name of "very Christian," which counts churches by thousands, ecclesiastics by tens of thousands, is yet ignorant of Christianity; and what is still more remarkable, all, even the most ignorant, pass judgment with an imperturbable assurance on that Christianity which they know not. Whatever hesitation may exist elsewhere, here men have so good an opinion of themselves, that they imagine they can define by instinct that which they have never studied. They have read, per-

haps, an objection of Dupuis, a witticism of Voltaire, some sarcasms on Christianity from the workshop or the drawing-room; and with this superficial view they are satisfied,—on these slender grounds Christianity is judged and condemned. Others go yet further, and without being even able to read, or having heard either side of the argument, they reject Christianity, and frame for themselves a religion composed of two dogmas—the existence of a Creator, and the hope of a future state; a Creator whom they regard only as the First Cause of the universe, and deny or forget his relation to them as their Judge; a future state, which, resting on hope and not on faith, is supposed to belong equally to all—less or greater degrees of happiness being assigned to those who are more or less culpable.

Besides, how should Christianity be known in a country which has barely emerged from a long series of ages in which the bible—the very source of Christianity—has been unknown? Where the bible itself has not existed, how shall we look for the religion which it teaches?

I know, indeed, that for the last quarter of a century the bible has been freely distributed; but what, after all, is a million of bibles, in a population of thirty-six millions, especially when one thinks that half of them are by this time worn out; others are doing double and treble service in protestant families; others have been carried off by the priests; others used up in schools, where bible reading is made a weary task? How many unread bibles lie on dusty shelves? How many are read without being understood, their possessors knowing no more of reading than is barely sufficient to decipher the words, the sense and meaning of which escapes them?

But there is a yet more dangerous evil than ignorance—and that is, error. I would rather have to do with a man who avows and feels his ignorance, than with one who veils it under false notions. The second cause, then, which I shall notice of infidelity in France, is confounding Christianity with Roman Catholicism. For the doctrine of free grace Rome substitutes works; with her, to worship in spirit and in truth, is to worship relics; the Saviour is the Virgin Mary. In a word, Christianity is the mass, confession, abstinences, ceremonies, processions. How should not religion, under these pagan forms, repel the superficial but intelligent multitude, who will not be at the pains of raising the Catholic veil which covers the main features of Christianity?

But it will be asked, Has Christ no place in the Roman church? Yes, he has; but what place, a fact which came under my own observation will best illustrate. Some years ago I was visiting the papal church at Avignon. On the altar was a splendid image of

the Virgin; around the nave were twelve arm-chairs for the canons, with a throne for the bishop. Pained by these indications of idolatry and pride, I turned aside to an empty and ruined chapel. There in a corner covered with dust, a small figure was thrown. The purple robe, the crown of thorns, the reed in the hands, showed whom it was intended to represent. "This, then, is your Romanism," exclaimed my companion to our guide, "it puts the Virgin on the altar, the clergy in the choir, but Christ in a shameful and forgotten corner."

Only under this form is Christ known in the Romish church; only as a crucifix, or in other words a fetish, which is revered, kissed, worshipped, because it has been blessed by the priest. Otherwise there is no Christ; there is only the sacrifice of the mass, that potent spell for releasing souls from purgatory, which is celebrated in honour of the saints, or to commemorate any remarkable event. Christ, as a living and personal Saviour, an Intercessor, is unknown. As the host has supplanted the Saviour, so has the Virgin supplanted the Intercessor; and the God-Man is held in tutelage by his mortal mother, being always represented as a child in the arms, or at the feet of the Virgin Mary. All that remains of Christ in Romish doctrine is the sacrifice of the mass; that is to say, salvation retailed by the priest at the price of a few pence.

I repeat it, for the great masses of our French population, Christianity is Romanism, and Romanism is the mass, confession, ceremonies, fasts, and a thousand ridiculous superstitions; and here we have a distinct reason why infidelity prevails in France. The gospel is, on the one hand, unknown; on the other, seen through the distorting medium of Romanism.

The French bear the character, among other nations, of being good catholics; so they are in name—but in fact they are bad protestants. You will find them, a thousand to one, mocking both the pretensions and the doctrines of the Romish church. It is a perpetual subject of raillery among the very people who yet have recourse to its ordinances, who in it are baptized, instructed, married, and interred, submitting from custom, from decency, or from imitation, to its empty forms.

But, it will be objected, the Christianity which you thus represent as ignored by some and ill understood by others has, nevertheless, been faithfully proclaimed in France. That is true, but here, as in all other ages and countries, infidelity has a vantage-ground in the natural repugnance of the heart to a doctrine which condemns its corruption and humbles its pride. This impediment to the spread of Christianity is so universal as scarcely to need here a particular mention, were it not that certain features in our

national character, which it may be well to bring forward, render it a more formidable opponent here than elsewhere.

Christianity addresses itself pre-eminently to the heart and the conscience; but a Frenchman is essentially a reasoning and intellectual being; every system which does not satisfy his reason is suspected by him. Now, it must be acknowledged, that such is the case with the gospel. Doubtless, when once the doctrines of grace have been received into the conscience and, under the influence of the Holy Spirit, welcomed into the heart, the mind too is enlightened, and all becomes intelligible and harmonious to him who believes. But the natural man comprehends not the cross of Jesus Christ. We are not stating this as an accusation, but as a fact. If it is true that the gospel condemns the sinner, it is also true that it is condemned by the sinner; and the accusation against the gospel that it is irrational and illogical, finds a strong response among our countrymen, who see, in the claim put forth by Christianity on our simple and unquestioning faith, a sufficient evidence that she feels herself incapable of proof. In their eyes, faith is not the surrender of the heart to a moral truth, which in its very enunciation finds its proof; but faith is an act of the imagination, creating its own phantoms; and the believer is one who shuts his eyes that he may persuade himself of what he desires: thus the construction put upon the statement that "we are saved by faith only," would be—that it suffices to be persuaded of an error, in order to have all the advantage which would ensue were it a reality. Christianity, I repeat it, in the demand it makes upon our faith, avows in the eyes of Frenchmen, that it cannot be proved by simple good sense, by pure reason, or by logic—the basis as they conceive of all truth. It is not surprising that, starting from so false a principle, they arrive at the false conclusion of infidelity.

To these general causes—ignorance, superstition, and human pride—which, more or less, exercise an universal influence, must be added those which are peculiar to France. Such are the past vices and crimes of the Romish clergy. It might, doubtless, be advanced on this head, that the gospel of Jesus Christ is not responsible for the decretals of the popes; but few will be at the pains of making this distinction, and the masses will charge upon Christianity the disorders and the crimes of its pretended adherents. The history of the popes is better known in France than that of Jesus Christ, and the history of the priests better than that of the apostles. On the church falls the reproach of having more than once enkindled war, of having convulsed the kingdom by intrigues, and spread corruption of manners by their evil example. And though in the present

day the standard of clerical character is higher, the blame still attaches to them of avarice and ambition. Whether with or without cause, their manner of life is the frequent subject of suspicion, and becomes a fresh source of infidelity, according to the well-known proverb, "as is the fruit, so is the tree; as are the priests, so is the religion."

This reproach, of course, legitimately falls on Roman Catholics; but if we keep in mind what I have already pointed out—the confusion which exists between the religion of the pope and the religion of Christ—we shall see how readily the blame and responsibility belonging to the one may attach to the other. That which, above all other things, irritates the people against the clergy, is their rapacity, that is to say (for I would not assume the position of a judge), their rapacity, real or supposed. It will suffice to state that this is the general opinion; and I may even make a further concession and say, that the priest may sometimes appear rapacious because the people are avaricious. This is especially true in the rural districts; for to ask a peasant for his money is like asking his heart's blood. He will give it, indeed, rather than incur public contempt by throwing off ecclesiastical charges; but while he gives he curses the demand and the priest who makes it; his hatred is roused against religion itself, and he is a ready victim for the snares of infidelity. This reproach of rapacity is connected with another similar and very general accusation against the priest, that he makes a trade of the mass. The doctrine of "*opus operatum*," held by the Roman church, favours the idea. If the outward act be accomplished, all is well; and the temptation of entering into the priestly office, as a means of livelihood, is thus very great. The mass is equally celebrated, confession received, absolution given, whatever be the motives which induce the priest to assume his office, and the suspicion that these are often worldly ones, has its effect; his discourses and counsels are received without affection, as they are supposed to be delivered without conviction; if there be no personal charge to lay against him, he is accused as belonging to a hypocritical body, whose most sacred duties are made a means of advancing their private interests.

This opinion of the priest extends also to his patrons; thus those governments which have protected the church have generally shared in the hatred excited by the clergy. They are regarded as having an ultimate view to the preservation of their own place and power, in the encouragement which they give to the preaching of order and peace. The salaried priest is thus looked upon as the spiritual soldier of the state, and the charge of hypocrisy extends to his employers. Thus the state and the church became mutually dependent. This was well exam-

plified in the revolution of 1830. On the fall of the elder branch of the Bourbons, the priests fled, the churches were closed, the crosses demolished in the provinces, and the archbishop's palace at Paris plundered. And, by way of an opposite proof, when some years later the new government appeared to isolate its cause from that of the priests, the popular favour at once returned to the forsaken church; finally, to complete the demonstration, when Louis Philippe, in imitation of his predecessors, leaned on the clergy for support, the people again included both in their hatred.

Being at that time occupied in the evangelization of Roman Catholics, I have almost everywhere found antipathy to the church united with antipathy to the government. Both, in the eyes of the people, were hypocrites, who preached religion to enforce obedience. From the foregoing facts we arrive then at the conclusion that the official religion in France has contributed to develop infidelity, from the sweeping charges of hypocrisy against both governments and clergy to which it has given rise; the people having seen in their civil or ecclesiastical defenders of religion, only men who preached the faith to ensure obedience, and the peaceable enjoyment of riches coveted by the poor. On the strength of this, the natural inference has been, "If our superiors do not themselves believe the doctrines they preach, or cause to be preached, why should we?" Here we have a fruitful source of infidelity.

Now let us examine into the *results* of this infidelity, or in other words under what outward forms it is manifested. In the first place, the hypocrisy of rulers has, as a natural result, produced hypocrisy in their subjects. It is a well-known and received maxim in France, that religion is necessary to conduct the affairs of the family and the state. Strange indeed it is that those who see the necessity of religion for all but themselves, are blind to the contradiction involved in such a notion. There can be no doubt that it proceeds from a real disbelief of the truth; and I do not here speak of Christian truth but of truth in general; there is no unwrought conviction that the true and the good are inseparably connected as principle and result. They do not think it a matter of importance to arrive at the discovery of the truth. They think it impossible to attain to such a discovery. In short, to state my own conviction in a few words, they do not think that truth exists! As a natural consequence, they think that beneficial results may even flow from the polluted springs of error and falsehood. This dangerous and immoral doctrine finds expression in another popular axiom: "All religions are good, for all recommend morality and virtue; we will, therefore, hold to the one

already established, for our children, our wives, our servants; we ourselves will remain philosophers"—that is to say, infidels.

It is thus that infidelity, incapable itself of producing morality, has had recourse to religion, and has assumed the garb of hypocrisy. It is thus that numbers, according to their rank and position, call themselves Christians, while unconvinced of Christian truth. Under pretext of giving an example, they frequent the mass, which they inwardly despise; lest they should shock the prejudices of their wives, they bring their children to holy baptism; to introduce them to the world, they cause them to attend their first communion. Often, too, the wife herself communicates, to escape the reproaches of stricter devotees. On the principle of concession to family feeling, marriages are celebrated in church: the fear of being considered avaricious induces men to pay the priest for interring their relatives; and among all these motives we may single out as the highest the consideration that religion, though in itself a refuge of lies, has a consoling power for the poor, the sick, the old—does repress clamorous complaints and overgrown covetousness. Who does not see here the mutual working of selfishness and hypocrisy?

I cannot repeat it too often, whether men are conscious or not of this hypocrisy, whether it is more or less distinct, it is general in France; nay, under the specious name of philosophy, it is gloried in, and that by our rulers themselves. Does it then accomplish the end for which it has been adopted? Is religion really embraced by the subordinate classes—subjects, wives, children, workmen, servants? No; the crafty of this world are here taken in their own snare; each class detects the *ruse* practised upon him by his superior, and imitates his example. The religion passed on from the ruler to the citizen is by him consigned to his wife, the wife leaves it to the servant, the servant to the children, and presently the children see through the flimsy artifice; they, too, make sport of religion, and wait for the time when it will be their turn to deceive others. This is indeed horrible, but it is true.

Shall we follow out this general hypocrisy into its various and fatal effects, producing a sensual, lying, immoral, dishonest, and vicious course of life? Shall we show you hypocrisy in religion leading to hypocrisy in morals, and causing it to be adopted as an axiom, that scandal is worse than ill-doing; that concealed sin loses half its guilt; that all is permitted which does not offend against the property and life of others; that impurity, intemperance, blasphemy, violation of the sabbath, are unimportant, because they do no one any harm? Shall I remind you of the principle of popular morality—"I have neither stolen nor killed?" Here even conscience is at its maximum, and

general practice falls far short of this. No, I cannot enter into these details, but will content myself with the general statement that there are no moral principles in France; I repeat it, no moral principles. If honourable exceptions are brought before me, I will say that such exceptions do but prove the rule. I do not indeed mean to affirm that every one is, for instance, guilty of injustice; but I do say that they are for the most part held back by self-interest, or points of worldly honour, and rarely indeed by any principle of morality. Even this degree of probity is more apparent than real. Unfaithfulness is tolerated under its varied forms of deception, lies, and broken promises. All this is allowable; conscience, the voice of God in man's heart, is far less heard than human opinion; man is feared, not God; justice and probity are forgotten, if injustice can be practised without drawing upon the offender the frown of his fellow men.

On the inclined plane of immorality France is descending with an ever-accelerating speed, till it seems almost to have reached the lowest point of depravity. Without faith, without conscience, its only safe-guard a feeble respect for human opinion, a sense of honour, which exercises a continually diminishing influence, sensual pleasure is boldly proclaimed as the legitimate object of life. Such is the fearful state into which our country is fallen. If I am asked how, with such views, I account for our numerous charitable institutions, our hospitals, savings-banks, benefit clubs, &c., I would reply, one single principle explains all—fear; fear of revolution, fear of *emeutes*, fear of theft, and the fear—which, alas! is least influential—the fear of hell. Hence the works of charity which look so fair! But these works will prove insufficient to keep back the roaring and famished lion. Socialism has not given up the conflict. It has sought a season of repose, but with the purpose of recruiting its strength. The leaders of the combats rejoice even in the sufferings of their adherents, trusting that they will thereby be rendered desperate; and be assured the calculation is a just one. The long reckoning may not be settled at once, but it is held in reserve; wrath is gaining strength, miseries are accumulating, and the principles of communism taking root in the national heart.

But here I would explain myself. My first object in seeking a remedy for French infidelity is not that society may be rescued from revolutionary danger, and put on a more secure footing, but that souls may be saved. Otherwise, I should be myself chargeable with the hypocrisy I have exposed in my countrymen; though I may here say that the higher end to which I direct my efforts—the salvation of souls—would, in proportion as it was extensive, lead to public security and prosperity.

Now let me turn to the question, How France is to be cured of its wide-spread disbelief of the Christian religion? The sources of the evil will, in themselves, suggest the remedies. We have seen that France rejects Christianity—1st. Because many are wholly ignorant of it. 2nd. Because others have a gross misconception of its nature. 3rd. Because it does not primarily address itself to human reason. 4th. Because it is patronized by the priests and by the state. We must therefore—1st. Make it known to the ignorant. 2nd. Combat the false notions of those who are deceived, that is, the Romanists. 3rd. Establish religious institutions which are independent of the government, and which are conducted rather by laity than clergy, and calculated to satisfy the characteristic demands of the French mind. To state it yet more concisely, we must evangelize France, enter into controversy with Rome, and use for the purpose chiefly lay agents.

But how? It has been already attempted by evangelical societies and by publications: have they succeeded? Yes, up to a certain point, but I must say less than is generally supposed. Some of these works have fallen to the ground; others maintain a public life. Whence is this? From the insufficient support they receive, or defects in the means employed? Probably from both causes. In the first place, our evangelical publications do not answer to the wants of our population. Books and sermons are written in an old and heavy style, presenting an obstacle which those only surmount who are habituated to them. Imagine a worldly man sitting before one of our orthodox preachers, or taking up one of our religious books. I beg pardon of my hearers and readers, but I must say, I should expect him to be presently the victim of a hopeless *ennui*. We employ too conventional a language, one which the uninitiated cannot understand; and this again tells strongly as a reason for the employment of laymen, who would treat of matters of faith in ordinary language, understood by all. Would you evangelize more successfully than heretofore by preaching and books, employ other agents than our old orthodox teachers; it may have the effect of disposing them to adopt themselves a more simple, modern, and true, and therefore a more useful style.

The work of evangelization, thus committed to fresh hands, will involve the necessity of new places of worship. There will be a return to the "upper chambers" of the apostles, and these being more abundant than churches, will become common places of resort; the formidable pulpit will give way to a chair behind a table, which a layman will occupy without hesitation, and then instead of 500 evangelists we shall have 5000. The exposition of holy scripture will

be no longer confined to the sabbath, nor will religion any longer appear in the invidious light of a matter belonging only to the priests, an official business to be transacted on the sabbath; it will be seen to enter into every-day life, and to have a claim upon all. Again, let laymen share the important work of visiting from house to house. The diligent employment of these means would, in my opinion, do much to arrest the progress of infidelity.

What steps, then, are to be taken? Shall fresh societies be formed, or shall men be urged to individual exertion? If societies are thought requisite, shall they be worked by paid agents, or left to men of benevolence and leisure? These questions of detail, and many others of a similar nature, must not, however, occupy space in an address which is perhaps already too long.

As to evangelical publications, they have been hitherto too exclusively on religious subjects, and thus have found their way to those only who least needed them. I should like to see books of history and science written in a religious tone and spirit. How can we get such? It is rather a difficult question. Perhaps the best means would be to offer prizes, or to commission particular individuals to compile them.

But when they are written or compiled, how are we to ensure their being read? By distributing them gratuitously or at reduced prices? By putting them in large public libraries or in our smaller religious ones? Probably all these means might be successfully used; but we must not forget that a book received as a gift is rarely read, and an exclusively religious book is still more rarely bought; our religious libraries are unknown, or despised by the world; and in theirs, our Christian books would stand a good chance of being buried and lost sight of. The real way of bringing into notice religious books on science and history will be, to admit none which cannot stand on the ground of their intrinsic excellence; it will be better to have a few which are really superior, than many of second-rate ability.

Another point for consideration is, where shall we send our books and preachers? Of course, if it were possible, everywhere; but while we have to make a choice, I should say, send the books into the provinces and the preachers to Paris. Books travel more easily than men—they penetrate small localities with greater facility; they have more chance of being acceptable where they are more scarce, and people have more leisure. For these reasons I would send the books into the provinces. Preachers, on the contrary, will be employed to more advantage in densely-populated towns, and especially at Paris. The people there are accustomed to more independent habits of thought; they are less subject to the priestly yoke, and can

attend the preaching of the gospel with greater impunity than in a village or small provincial town, where a rupture with the Romish church would draw upon a man the hatred of the clergy. And I am especially struck with this advantage in stationing our preachers at Paris, that meetings in various parts of the town may be carried on by one man in the same week. Besides, kindle a spark at Paris and the electrical influence is felt everywhere; set a light there and its rays penetrate to all parts of the kingdom. Do revolutions come from Alsace or La Vendée? Were you not struck with seeing in 1830 and 1848 how readily the country followed the example of Paris? Picture to yourself, not here and there a preacher, lost in the overwhelming population of our Parisian suburbs—"Rari nantes in gurgite vasto"—but a hundred evangelists located in the most important parts of the city, each delivering his message several times a week to many hundreds of hearers—visiting their families, distributing relief, and thus gaining a softening and enlightening influence over thousands upon thousands of ignorant minds!

NEW CHAPEL.

COMPTON, BERKS.

A new chapel has been opened in the village of Compton, in the county of Berks. This village is very populous, and is nearly equidistant from the principal towns in the county, and very destitute of the means of grace. The new chapel owes its origin to the zeal of the Rev. H. Fuller, the faithful pastor of the church at Ashampstead. For years he and the members of that church have laboured there with very few tokens of success. But recently there have been very cheering manifestations of the divine presence and blessing; and in the spirit of faith they have undertaken the erection of a house of prayer. It was opened for worship on Wednesday, 10th September. In the afternoon the Rev. R. H. Marten, A.B., of Abingdon, preached, and in the evening a public meeting was held, when addresses were delivered by the Revs. J. Drew, Newbury, J. J. Brown, Reading, R. H. Marten, Abingdon, and S. Davies, Wallingford. The attendance, both of friends from neighbouring towns and of the inhabitants of the place, was very encouraging. The chapel has cost about £225, and is a very neat structure. The friends at Ashampstead and Compton have contributed £25, and £10 were collected at the opening. It is a truly home missionary effort, and claims the sympathy and aid of all who wish to evangelize the scattered villages of our native land.

ORDINATIONS.

SALTERS' HALL, CANNON STREET.

The Rev. Jesse Hobson, late of High Wycombe, having accepted an invitation to become pastor of the church lately under the care of the Rev. S. J. Davis, commenced his stated ministry at Salters' Hall on the first Lord's day in October.

BURNLEY, LANCASHIRE.

The Rev. J. Batey of Sheffield, has accepted the cordial invitation of the general baptist church at Burnley to become its pastor, and entered upon his labours the first Lord's day in November.

MILDENHALL.

The Rev. W. C. Ellis, late pastor of the baptist church at Burwell, Cambridgeshire, has accepted an invitation from the church at West Row, Mildenhall, Suffolk, and entered on his stated labours there the third sabbath in October.

NEWARK.

The Rev. Mr. Cooper, of Ross, Herefordshire, has received and accepted the cordial and unanimous invitation of the baptist church in Newark, to become their pastor, and will commence his labours on the 30th instant.

RECENT DEATHS.

MRS. COCKRAM.

Died, August 13, at the age of eighty-three, Mrs. Elizabeth Cockram, sixty-one years an honourable member of the church meeting in Broadmead meeting-house, Bristol. She was baptized by the Rev. Dr. Caleb Evans, 1791. Having served the Lord from her youth up, she sustained the Christian character throughout her long life with decision and firmness. Her sincerity and devotedness to religion were evidenced by her regular and consistent conduct from the period of her profession of faith and admission into the church till her death, and by her attachment to the house of God and the means of grace.

The affliction which it pleased God to lay upon her, and by which she was removed from this world to a better, was comparatively of short duration, but it was severe. Yet she was patient and resigned, her faith being firmly fixed on Him whom she had long served in her day and generation.

REV. T. CRAMP.

Our number for November contained an account of services which had taken place a few days before its publication, when the Rev. D. Pledge, was recognized as the successor of the Rev. T. Cramp, who had been pastor of the church at St. Peter's more than half a century. We have now to add, that this venerable minister has entered into rest. From that time his strength rapidly declined, and on Monday the 17th instant, without a struggle or a groan, he fell asleep in Jesus, in the eighty-second year of his age, and the sixty-fourth of his ministry. He has left a widow and two children to mourn his loss—a daughter who watched the dying pillow of her father day and night, and one son, Dr. Cramp, president of Horton College, Nova Scotia.

MISS NORTON.

Died, November 8th, aged twenty-seven, after a short but painful affliction, at Lower Guiting, Gloucestershire, Miss Sarah Norton, for eleven years an honourable and useful member of the baptist church, Naunton and Guiting. Her end was peaceful and happy. On the 13th her remains were interred in the burying ground of the chapel at Naunton, and her death was improved by her pastor, in the presence of a large congregation, on the morning of Lord's day, the 16th, from the fifteenth of Jeremiah, and part of the ninth verse,—“Her sun is gone down while it was yet day.”

MR. W. FROST.

Died, on Lord's day, September 28th, after an illness of six months, aged sixty-two, Mr. William Frost, clock and watch maker, for many years a deacon, and nearly forty years a member, of the baptist church, South Street, Exeter.

REV. B. COXHEAD.

Died on the 12th inst. at his residence Newbury, Berks, after a severe illness of three weeks, the Rev. Benjamin Coxhead, aged seventy-nine, formerly pastor at Little Wild Street, London, afterwards of Truro, and Winchester, being much esteemed by all denominations. He departed in the full enjoyment of the truths of that gospel which he had for many years so faithfully proclaimed.

MISCELLANEA.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

A very numerous meeting was held in connexion with the above society, on Monday

evening, Nov. 10, at Maze Pond Chapel, Southwark, for the purpose of prayer on behalf of the descendants of the ancient people of God, and to receive a statement of the society's progress in seeking their spiritual good. The devotions were led by two Christian Israelites; one (Mr. Mambert) a student in Stepney College; the other (Mr. Guinsberg) a student in the society's mission college. The Rev. J. Aldis, who presided, having briefly and earnestly commended the cause of Jewish evangelization, and expressed his confidence in its success, Mr. Yonge, one of the secretaries, gave a concise account of the origin and progress of the institution, of its unsectarian spirit, and present position. It appears that the society has at present nineteen missionary agents in this country, and in Palestine, Northern Africa, Gibraltar, Frankfort, Bavaria, Lyons, and Paris. Some very interesting incidents were related, proving that the blessing of God has remarkably attended the labours of the missionaries, while their united testimony was stated to be that the diffusion of Christian truth is extending very widely throughout the Jewish population, and that many are secretly believing in the Lord Jesus Christ, who have not yet the courage to confess him openly. The society's mission in France presents features of peculiar encouragement. We select the following extract from a statement presented at her baptism, very recently, by a Jewish widow of high respectability.

"My parents were very respectable Jews, who lived in the strict observance of the Jewish rites, but the religious education I enjoyed consisted in nothing more than the reading of the Hebrew prayers, which I never understood. I was accustomed to go sometimes to the synagogue, but cared no more for the merit of such a practice than for the sin of its omission. At the age of twenty years I married, of course contrary to the will of my parents, because my husband was a Roman catholic. I loved him very much, and lived with him very happily, but it was a time in which I never thought of God. Till his death I never was in a Christian place of worship; nay, I was afraid to go in, lest I should be converted. After his death, when my spirit was quite humbled, I was persuaded by a kind friend (a member of Taitbout chapel) to go there in order to hear the good tidings of peace and pardon, which are alone calculated to soothe the pains and troubles of this life. I went, and was pleased; continued to go, and was always edified. Christianity pleased me very much, although I could not altogether understand or receive its doctrines. Until I made the acquaintance of Mr. Brunner (the society's missionary), I never knew that I should one day love Jesus. I saw once in the chapel Mr. H. (a Christian missionary), and having been told that he was a Jew, I called upon

him, and was very pleased with his exhortations, but I felt that I needed, like the Ethiopian, "some man to guide me." However, the Lord, in his gracious providence, sent me Mr. Brunner, to whose kind instructions, under the blessing of God, I owe the peace I now enjoy. Jesus is now precious to my soul, and I trust will remain so till I die. One thing, however, I regret; it is this: that I was not brought to love him when I was young; my recollections of the past would then have been to me as sweet as my prospects of the future."

Mr. Yonge mentioned that the female scripture reader in London has Jewish bible classes, comprising fifty individuals, several of the mothers of whom are also receiving Christian instruction. He referred likewise to the Jewish Mission College, in which five Israelites and three Gentiles are preparing for the work of missionaries to the Jews, and concluded his statement, which was listened to throughout with the most serious attention, by appealing for the prayers and Christian co-operation of all who love the Redeemer of Israel. No public collection was made, but the congregation were informed that, without an increase of pecuniary resources, the society would be unable to sustain its present agency or to pursue its career of usefulness.

DUNMOW.

The baptist church at Dunmow has been in a very feeble and inefficient state for many years, which may be attributed partly to the existence of a considerable debt upon the chapel, and partly to the influence of certain discordant sentiments among the people. Within the last three years several persons who hold, or who are represented to hold, antinomian views, have withdrawn from the congregation; the consequence of which has been, that matters have been conducted more peaceably of late.

Mr. J. King, who has laboured there with great devotedness for some years, has recently been compelled, through ill-health, to relinquish his ministerial duties. Having been the means, under God, of introducing a healthier spirit into the church, he naturally felt anxious, before quitting his post, to secure for the people the Christian sympathy and assistance of some of the neighbouring churches. He therefore communicated his views and intentions to some of the ministers of the Essex Baptist Association, who expressed their readiness to use their utmost efforts to aid Mr. King and his friends in their difficulties. In September last our aged and afflicted friend, finding it impossible for him, on account of the state of his health, to continue his public labours, he and his friends unanimously agreed to accept the kind offer of the ministers of the baptist association to

supply the pulpit for some time to come, and also to act in concert with the association in their future operations.

In the beginning of October the chapel was closed for some necessary repairs, and on Lord's day, the 19th, the place was reopened, when sermons were preached by the Rev. E. Davis of Romford; and on Monday evening, the 20th, another service was held, when two addresses were delivered by the Rev. D. Rees of Braintree, and E. Davis. The chapel, vestries, and burial ground cost £900, and £250 remain as a debt. The place is substantial, and will accommodate from three hundred to four hundred persons. The town, which has a population of about three thousand, together with the neighbouring villages, affords an interesting sphere of labour to some devoted and enterprising young man.

AN ENDOWED CHURCH.

Died, March 13th, 1851, at the extraordinary age of 109 years, Mr. James Armitage, who was according to the testimony of some who knew him a sincere, upright, and devoted follower of Christ, uniformly abounding in faith, love, and joy. Eighty-nine years ago he became a member of the baptist church at Clough Jordan, in county Tipperary, Ireland. With him expired the church to which he belonged, and its history deserves notice. £1,650 had been bequeathed at different times for its support; but the issue is that through bankruptcies and mismanagement all the property is lost, and the church has become extinct.

SAINT HILL, DEVON.

The baptist friends of Saint Hill Devon, having, August 29th, cancelled the debt contracted by an enlargement of their chapel, wish through the medium of the Magazine to express their gratitude to those churches in the Western Association, and to friends in London, Highgate, Harlington, Staines, Middlesex, and Woburn, Beds, for the liberal assistance rendered them, through their pastor Mr. Bennett; praying that the extra accommodation thus afforded, may be occupied by those that may receive the gospel, not in word only, but in power, and in the Holy Ghost, and in much assurance.

RESIGNATIONS.

The Rev. T. Clarke who was compelled some months since through severe indisposition to resign his pastoral relation with the baptist church at Ashford, Kent, and to give up all future prospect of regular ministerial labour, has removed to Wood-End, near Towcester, Northamptonshire. Prior to his leaving Ashford, the church gave to him unmistakable evidence of their true Christian sympathy and deep affection. As health returns, he hopes occasionally to labour in preaching that gospel, to the making known

of which for forty-two years he has consecrated his energies.

Mr. Alcock, of Parley, Hants, has been obliged to resign his pastoral connection with the church at that place, in consequence of ill health; he has a disease of the chest and lungs, brought on by over exertion in the work of the Lord; and exposure to the damp night air after preaching, has for the last fourteen months rendered him unable to speak, except in a low whisper. His wife who had been a great sufferer for fourteen years, died a few months ago. Her illness, and the expenses of an afflicted family of ten children, having rendered him unable out of a small income to provide any sort of annuity to fall back upon now, he is solely dependent on the promises of that gracious God who fed Elijah by ravens, and who never forsakes his aged servants.

The church at Newton Abbot, Devonshire, expects to be without an under shepherd at the end of the present year; the Rev. J. S. Bunce having resigned his charge.

MONTHLY SUMMARY.

KOSSUTH—BISHOPS OF OXFORD, MANCHESTER, AND EXETER—PROTESTANT ALLIANCE—PERSECUTION IN ITALY AND GERMANY, &c.

THE visit of KOSSUTH to our shores has completely eclipsed all the other events of the month; and has afforded an opportunity for the manifestation of an interest in European affairs, and an attachment to the great principles of liberty, far surpassing the most sanguine expectations, and which we cannot but believe must have a powerful influence on the future of Europe. The warmest admirers of this illustrious patriot have, we imagine, been altogether surprised, not only at his wonderful mastery of our language, his clear insight into our institutions, and his power of adapting himself to the varied audiences he addressed, but no less at the breadth of his views, and his devotedness to the cause of liberty throughout the world. Most of our readers, if they have not already become acquainted with his speeches, will shortly have an opportunity of becoming so, as we understand they are being published in a cheap form. There is one, however, which our readers will mark with pleasure, and which may not have met their eyes. It is an answer to an address from a few ladies, accompanied with a German Bible. M. Kossuth said: "I thank you. I take it for no merit in my life that I am a religious man not for any merit of mine, but because it is a necessity to every honest and thinking man, and because it is the most rich and fruitful source of those sentiments and those feelings which lead to happiness in this world, and bliss in the world to come. I

shall value it, because I take religion to be that most rich source of consolation which I have wanted so often in my life. Being a religious man, and, because religious, as well an enemy to superstition, intolerance, and fanaticism, as on the other hand the friend of freedom, I readily confess that it is from this great book that I have learned the principle of loving my neighbour as myself, and strength and courage to act in the great cause which has always been the guide of my life. Judge from this how I prize this gift to me, presented on the part of some ladies, and of which a copy was also presented by an honourable working man at Winchester. This, sir, will remain as the choicest gift I have received."

The BISHOPS OF OXFORD AND MANCHESTER have, during the past month, each commenced their visitation of their dioceses; and the charges delivered by them on the occasion, the one at Aylesbury, and the other at Bolton, singularly contrast in everything but the form of their publication. The Bishop of Oxford defends episcopacy on the double ground of its being a divine institution come down to us without alteration from the apostolic model; and of its having "committed to them solemnly by legal act the care and government," "not only of those who may choose to adopt him as their minister, but of the souls of all the parishioners or regular Christian men who dwell there." He also advocates the restoration of the legislative power in the church, and concludes by much that is very excellent in respect to the causes leading to secession to Rome, and to the dangers arising from the spread of rationalistic views. The Bishop of Manchester approves the decision of the Privy Council in the Gorham case, and the constitution of that court, deprecates the revival of convocation, and protests against excluding from the privileges of a valid ministry those who may not be episcopally ordained.

The BISHOP OF EXETER, in suspending a clergyman for neglecting to baptize an infant who had consequently died before that rite was administered (a grave offence certainly, according to the rubric, and which demanded chastisement), took the opportunity of asking, "Who could venture to say that any child dying unbaptized is in as good a state in all eternity as if it had been baptized? It was impossible," he said, "to remark too gravely on the fearful responsibility incurred by the defendant, who, by his neglect had deprived this poor innocent of that assurance of salvation which God's word, *solemnly interpreted by his church*, would otherwise have given."

The PROTESTANT ALLIANCE, formed on the 25th of June, has begun its work, having

convened a public meeting, at which it is intended that energetic measures shall be adopted to ensure a repeal of the Maynooth Endowment Act during the ensuing session, and to obtain for Protestants in Romish countries the free exercise of their religious rights. We hope for both these objects the most complete success.

THE PERSECUTION IN ITALY which still prevails, furnishes a powerful argument in support of such efforts. A correspondent of the Daily News states that in Florence a man and his wife have been incarcerated, and remain in separate cells, their crime being the reading of the Bible and acknowledging it; and that three others in the house at the time of their apprehension, were likewise imprisoned; one of them, being an Englishman, was released after twenty-two hours' confinement; the other two having accepted banishment as the alternative of indefinite imprisonment. Another, by name Casacci, well known and highly respected in Florence, has been betrayed by his wife at the confessional having stated that he was in the habit of reading the Bible; and though he denies having abandoned the catholic faith, he was taken into custody in the month of August, and still remains in prison. Such is Rome when armed with the civil power.

In addition to these facts, we learn from the Christian Times, that DR. MARRIOTT, the German correspondent of the Bible Society, is undergoing a four weeks' imprisonment for the crime of circulating in a Protestant State a tract against the Romish Church. At Karlsruhe, in the Grand Duchy of Baden, in Germany, under the government of a Protestant Grand Duke, the Jesuits have lately been holding a mission, and preaching and printing against Protestantism. Dr. Marriott, in defence, published a tract exposing the character of Jesuitism, and for this he has been imprisoned, under the influence of the Jesuits, who, on the other hand, are allowed the free use of the press. His arrest took place on the 6th of November.

We understand that the Committee of HORTON COLLEGE, Bradford, have filled up the vacancy occasioned by the retirement of the Rev. F. Clowes, late classical tutor in that institution, by the appointment to that office of the Rev. S. G. Green, B.A., pastor of the church at Taunton, Somersetshire. Mr. Green is also known to our readers as the author of an able Prize Essay on the Working Classes.

We understand that the REV. EBENEZER PROUT has been appointed Home Secretary of the London Missionary Society, in the room of the Rev. J. J. Freeman, whose lamented decease will be fresh in the minds of our readers.

CORRESPONDENCE.

ON THE PROSPECTS OF THE CHURCH.

To the Editor of the Baptist Magazine.

DEAR SIR,—In the Herald of last month appears my signature to a few hasty lines, written on the impulse of the moment to a friend, beyond whose notice I had not the remotest idea that they would ever extend. I certainly had no objection to their becoming more public when it was suggested to me as desirable. Having, however, thus adopted them, it has occurred to me that a fuller exposition of my own ideas on the subject would not be altogether inappropriate to the times that are passing over us. In common with fellow Christians of different classes, I doubt not but that the musings of my own mind have often found an echo in theirs, when reflecting on the present aspect of the world, in contrast with what might have been supposed would have been its condition after eighteen centuries had witnessed the unrepented announcement of our Saviour's command, to "go forth into all the world and preach the gospel to every creature." We are warranted to conclude that those to whom this injunction was addressed did to the extent of their ability actually go forth to execute their Master's will, which was doubtless in full harmony with their own convictions and inclinations. It would be incompatible with my present object, as well as beyond my power, to attempt to trace the history of the church from that period to the present, and indeed there appears to me a chasm in that history, which it would baffle the mightiest mind fully to develop. I doubt, however, whether we are permitted absolutely to resolve the mystery of the past suspension of the onward spread of the gospel to the self-complacent conclusion, "that the times and seasons the Father hath kept in his own power." The responsibility of the church to her high destinies and obligations must not be considered as relaxed by any appeal or reference to the secret counsels of the Most High. I must not, however, pursue that point, which would lead beyond my more immediate design as well as my own competency. I am more disposed to lead the thoughts of the reader to the period comprised within the last sixty years; a period distinguished by the manifest token of divine favour, in connexion with the practical doings of the church. I stay not to attempt a delineation of the various operations of the past half century, which are patent to most Christian minds. Nor would it be consistent with the facts before us to form a low estimate of the efforts and appliances of Christian beneficence. Far be it from me to become the censor of any single individual whose heart beats within him to-

wards the advancement of the Redeemer's kingdom; but I would and do appeal to all who love his appearing, to contemplate the present position and claims of many craving supplicants, who, catching glimpses of his coming glory, by the occasional visits of the missionary and the presentation of the tract, and the distant tidings of the coming jubilee, and thus hearing of a Saviour's love, are beginning to yearn for the crumbs that cover our tables. Thousands are waiting and watching for the dawning of the coming day, the advent of which is betokened in the movements going forwards in many directions, and multitudes are beginning to feel that they want something which they have not. The fields are whitening to the harvest. Come then all, and especially those who on reflection are convinced they have the means to do so. Come, embark with renewed energy and participate in the luxury of helping forward the evangelization of the world, sympathizing in the animating prospect, and communicating of your substance to carry on his work, simply because loving him you love it; the utterance of your heart will be, of "Thine own have we given thee;" and you will realize in your own spirit what I have sometimes thought was a favourite axiom in the Saviour's teaching, and may we not say also in his own delights, "It is more blessed to give than to receive." I have exceeded my limits, and have done some violence to my love of privacy, but I have discharged my conscience, and remain,

Dear sir, yours truly,

ROBERT LEONARD.

Bristol, Nov. 3rd, 1851.

EDITORIAL POSTSCRIPT.

A beautifully engraved portrait of the Rev. William Brock of Bloomsbury Chapel will embellish the Baptist Magazine for January, 1852.

The Alphabetical List of Baptist Ministers in England which forms part of our Supplement this year, has been compiled by a friend in the country who takes great delight in statistics. Notwithstanding the care which he has given to its preparation, some mistakes may have been made. If these are pointed out, it will afford us pleasure to correct them; we shall be thankful for emendations; but we intreat readers who endeavour to improve the list, to be very careful that their information is trustworthy, as cases have often occurred in which the original compiler of statistics has been right, and the alleged amendment has been fallacious.

The Rev. H. J. Betts of Romney Street chapel having changed his residence, it may be convenient to his correspondents to learn

that his address is now, Romney Cottage, Portland Place, Clapham Road.

A highly respectable baptist minister in the country has a friend who is about to publish a book, and who has requested him to review it, and send the article for insertion in the Baptist Magazine for January. He inquires whether if he comply the review will appear. Now, reader, what say you to the business? If you do not object, we see not who else can. Certainly the author cannot object; he has selected his critic, who will probably take a favourable view of his friend's book, and apportion to him a satisfactory amount of commendation. The reviewer cannot object; he performs the labour willingly, and the gratification which he affords to his friend is his reward. The editor cannot object; he gets his work done for him without either trouble or expense, is reckoned a good-natured obliging man, and soon sees an encomiastic quotation from the review appended to an advertisement. Every thing has proceeded as smoothly and pleasantly as possible, and all will end delightfully, unless you, reader, should imagine that a review thus conducted will be wanting in impartiality, and that after all its advice to you respecting the purchase of the book is of little value. There are periodicals in which such articles are accepted, and this may account for the profusion of praises which we sometimes find awarded to what seems to us when we come to read it to be worthless twaddle. Such spontaneous critiques are often offered to us, but we shall not think it right to accept any of them, gentle reader, without your knowledge and consent.

We are informed that the library of Acadia College, Nova Scotia, of which Dr. Cramp has recently taken the oversight, is deplorably destitute of good books. Surely there are in England men who, if not from special interest in the province—which is a colony of our own—yet for the sake of the estimable tutor, will make an effort to supply this sad deficiency. If we cannot maintain instructors among our kinsmen in the other hemisphere, we could, and, if we were awake to the prospects of the future we should, provide them with supplies of standard books. "Give a portion to seven, and also to eight, for thou knowest not what evil shall be on the earth." Any of us may be glad, before we die, to take refuge in one of the North American colonies.

Some of our readers have seen in the daily papers reference to a prize gained by the Rev. J. Angus, of an unusual character, and they may desire some further information respecting it. The facts, we believe, are these:—In the year 1850, a gentleman named Tucker, in the civil service of the

East India Company at Allahabad, anxious to have a treatise on the character and work of our Lord as exhibited in his life, adapted for translation into the vernacular languages of India and distribution throughout that portion of the world, offered a prize of two hundred pounds for the best essay on this subject. It was required that it should set forth "the original deity of the Son of God, the circumstances of his life so as to show the wonders of his love in the work of redemption and the exceeding sinfulness of sin which required his obedience unto death, the glorious exaltation of Christ, and his second coming, with its consequences; the whole work being such as to exhibit most forcibly to the minds of enlightened heathen the wonderful character of the Son of God as revealed to us in the scriptures." The adjudicators appointed were the Rev. James Scholefield, M.A., Regius Professor of Greek in Cambridge, the Rev. John Tucker, Secretary of the Church Missionary Society, and the Rev. T. Sale of Southgate. The prize was awarded by these gentlemen a few days ago to our esteemed friend the president of Stepney College. There were sixty-four competitors.

Happening to see that among the bills to be stitched in with this number of the Magazine was one headed "The Patriot," we began to examine it, and soon observed a statement that nearly twenty years have elapsed since the first number of that journal was published. Twenty years! and during that time we have been among its constant readers. How often in those twenty years have the heads of the editors ached through exertions on behalf of the public, of the advantages of which we have been partakers! If others do not think of offering them thanks at the end of this term, surely one who knows the heart of an editor may be excused if he turn aside for a moment to do so. Without bringing the Patriot into comparison with any other journal, and without adverting to particulars in which we have sometimes thought it wrong, remembering how promptly the editor of a newspaper has sometimes to choose his course, and how necessary it is for him to pronounce respecting matters on which thinking men, holding the same general principles, are sure to differ,—at the end of the twenty years it is nothing more than cool justice to express our opinion that the discretion evinced in the management of the Patriot has been as generally sound as could be reasonably expected from fallible men, and that the title it has earned to public confidence is very strong. May the health of its editors be long continued, and may their hearts be constantly replenished with those influences which alone can fit men for great achievements, and sustain them in the performance of arduous services!

Supplement.

DECEMBER, 1851.

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, 1851	£19,064 18 5
EXPENDITURE	18,459 0 8
BALANCE against the society	5,751 11 4

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq., M.P.
 Secretaries, REV. FREDERICK TRESTRAIL and EDWARD B. UNDERHILL, Esq.,
 Baptist Mission House, 33, Moorgate Street.

Committee.

Acworth, Rev. James, LL.D., Bradford.	Middleditch, Rev. C. J., Frome.
Allen, Joseph H., Esq., Brixton.	Murch, Rev. William H., D.D., Watford.
Angus, Rev. Joseph, M.A., Stepney.	Mursell, Rev. James P., Leicester.
Birrell, Rev. Charles M., Liverpool.	New, Rev. Isaac, Birmingham.
Bowes, Rev. W. B., London.	Newman, Rev. T. F., Nailsworth.
Brawn, Rev. Samuel, Loughton.	Noel, Hon. and Rev. B. W., London.
Brook, Rev. William, London.	Pewtress, Thomas, Esq., Gravesend.
Cox, Rev. Francis A., D.D., LL.D., Hackney.	Phillips, J. L., Esq., Melksham.
Davies, Rev. J. J., Luton.	Robinson, Rev. W., Kettering.
Dowson, Rev. H., Bradford.	Russell, Rev. Joshua, Greenwich.
Green, Rev. Samuel, London.	Soule, Rev. Israel May, Battersea.
Groser, Rev. William, Chelsea.	Steane, Rev. Edward, D.D., Clamherwell.
Hinton, Rev. John H., M.A., London.	Stevenson, George, Esq., Blackheath.
Hoby, Rev. James, D.D., London.	Stovel, Rev. Charles, London.
Katner, Rev. Daniel, Hackney.	Tucker, Rev. F., B.A., Manchester.
Leechman, Rev. John, M.A., Hammersmith.	Watson, William H., Esq., London.
Leonard, Solomon, Esq., Bristol.	Webb, Rev. James, Ipswich.
Low, James, Esq., London.	Winter, Rev. Thomas, Bristol.

Auditors.

Messrs. William Bowser, Charles Burls, and R. W. Cooke.

Missionaries	40
Native preachers	118
Net increase of members during the year	132
Number of members	5,013
Assistant teachers	176
Day schools	98
Day scholars	4,140

In these numbers Jamaica is not included.

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, 1851	£3,895	9	4
EXPENDITURE	3,910	2	0
BALANCE against the society	446	18	2

Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

Committee.

Acworth, Mr.
Allen, Mr. J. H.
Benham, Mr.
Bozer, Mr. H.
Bond, Mr. W. H.
Easty, Mr. N.
Fishbourne, Rev. G. W.
Green, Mr. B. L.
Groser, Rev. W.

Haddon, Mr. J.
Heptinstall, Mr. W.
Hill, Mr. J.
Howieson, Rev. W.
Miall, Rev. W.
Moore, Mr. G.
Russell, Rev. J.
Sarl, Mr. A.
Soule, Rev. I. M.

Auditors.

Mr. James Low and Mr. W. Sarl.

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, 1851	£2,297	15	8
EXPENDITURE	2,519	6	7
BALANCE against the society	1,828	4	1

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.

Secretary, Rev. WILLIAM GROSER, 33, Moorgate Street.

Committee.

Bigwood, Rev. John, Camberwell.
Bond, W. H., Esq., London.
Fishbourne, Rev. G. W., Bow.
George, Rev. Jonathan, Walworth.
Groser, Rev. Philip, Chelsea.
Harvey, James, Esq., London.
Hill, John, Esq., Hammersmith.
Jay, Alfred, Esq., London.
Low, James, Esq., London.
Lowe, George, Esq., F.R.S., Highgate.

Miall, Rev. William, Dalston.
Oliver, Mr. James, Newington.
Overbury, Rev. R. W., London.
Peto, S. M., Esq., M.P., London.
Rothery, Rev. Joseph, London.
Sanders, Joseph, Esq., Walworth.
Stevenson, George, Esq., Blackheath.
Trestail, Rev. F., London.
Watson, Samuel, Esq., Walworth.
Young, T., Esq., Camberwell.

General Baptist Missionary Society.*Formed 1816.*

INCOME, year ending June, 1851	£2,016	16	4
EXPENDITURE	1,321	2	9
BALANCE due to the Treasurer	439	14	1

Treasurer, Mr. ROBERT PEGG, Derby.

Secretary, Rev. J. G. PIKE, Derby.

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, 1851	£1,777	9	9
EXPENDITURE	1,644	2	4
BALANCE in hand	51	3	4

Treasurer, G. T. KEMP, Esq., Spital Square.
Secretary, Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Allen, J. H., Esq., Brixton.
Acworth, J., LL.D., Bradford.
Angus, Rev. J., M.A.
Birrell, Rev. C. M., Liverpool.
Bowes, Rev. W. B., London.
Bruck, Rev. W., London.
Burls, C., Esq., London.
Burns, Rev. J., D.D., London.
Davies, Rev. J. J., Luton.
Hinton, Rev. J. H., M.A., London.
Hoby, Rev. J., D.D., London.
Jackson, S., Esq., Camberwell.
Low, James, Esq., London.
Lowe, G., Esq., F.R.S., London.
Middleditch, Rev. J. C., Frome.
Murch, Rev. W. H., D.D., London.

Mursell, Rev. J. P., Leicester.
Newman, Rev. T. F., Shortwood.
Overbury, Rev. R. W., London.
Pewtress, T., Esq., Gravesend.
Pike, Rev. J. G., Derby.
Pryce, Rev. E. S., B.A., Gravesend.
Robinson, Rev. W., Kettering.
Russell, Rev. J., Greenwich.
Soule, Rev. I. M., Battersea.
Sprigg, Rev. J., M.A., Westbury Leigh.
Stevenson, G., Esq., Blackheath.
Tucker, Rev. F., Manchester.
Underhill, E. B., Esq., London.
Watson, S., Esq., London.
Webb, Rev. J., Ipswich.
Winter, Rev. T., Bristol.

Travelling Agents.

Rev. George Francies, 61, Walnut Tree Walk, Lambeth; Rev. Manoah Kent, Shrewsbury.

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 denominations throughout the United Kingdom."

INCOME, year ending July, 1851	£795	8	7
EXPENDITURE	858	10	10
BALANCE due to the Treasurer	23	11	10

Treasurer, JOSEPH FLETCHER, Esq., Union Dock, Limehouse.
Secretary, Mr. JOHN EASTTY, 2, Victoria Terrace, Upper Grange Road, London.
Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

Committee.

Bayley, Mr. George.
Barnes, Mr. R. Y.
Benham, Mr. J. L.
Bowser, Mr. William.
Bowser, Mr. A. T.
Danford, Mr. John.
Dixon, Mr. R. S.
Eastty, Mr. Nathaniel.
Haddon, Mr. John.
Merrett, Mr. Thomas.
Moore, Mr. G.
Oliver, Mr. James.

Peto, S. M., Esq., M.P.
Pewtress, Mr. Stephen.
Poole, Mr. M.
Rothery, Rev. J.
Soule, Rev. I. M.
Spurden, Mr.
Trestrail, Rev. F.
Warrington, Mr. Joseph.
Williams, Mr. R.
Wilmshurst, Mr. B. C.
Woollacott, Mr. J. C.

Auditors, Messrs. W. BOWSER and N. EASTTY.

Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Grant during the year to two churches	£45	0	0
Loans to nine churches	750	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 April, 1851	£103 6 3
EXPENDITURE, including last year's balance	93 7 0
BALANCE against the Society	35 5 10

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.

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 Baptist Irish Society.
 Hoby, Rev. J., D.D., Secretary to the Hanserd Knollys Society.
 Pike, Rev. J. G., Secretary to the General Baptist Missionary Society.
 Trestrail, Rev. F., Secretary to the Baptist Missionary Society.
 Underhill, Mr. E. B., Secretary to the Baptist Missionary Society.

Elected Members.

Allen, Mr. J. H., Brixton.
 Angus, Rev. J., M.A., Stepney.
 Bigwood, Rev. J., Camberwell.
 Birt, Rev. C. E., M.A., Wantage.
 Brock, Rev. W., London.
 Burls, Mr. Charles, London.
 Burns, Rev. J., D.D., London.
 Cox, Rev. F. A., D.D., LL.D., Hackney.
 Fishbourne, Rev. G. W., Bow.
 Green, Rev. S., Stoke Newington.

Haddon, Mr. John, London.
 Howieson, Rev. W., Walworth.
 Leechman, Rev. J., M.A., Hammersmith.
 Low, Mr. James, London.
 Murch, Rev. W. H., D.D., London.
 Rothery, Rev. J., Hoxton.
 Stevenson, Rev. J., Walworth.
 Wallace, Rev. R., Tottenham.
 Watson, Mr. W. H., Walworth.

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 Rev. Dr. Davies, Montreal.
 In Nova Scotia, the Rev. Dr. Cramp, Acadia College, Horton.
 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.

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, 1851	£2,495 6 6
EXPENDITURE	2,388 18 4

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.

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, 1851	£471 14 9
EXPENDITURE	404 13 9
Capital, £4600 new 3½ per cent. Stock, £1000 3 per cent. Consols, 400 3 per cent Reduced.	
Claimants receiving aid	26
Number of Beneficiary Members	108

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.
 Daniell, Rev. C., Melksham.
 Dohney, Rev. J. T., Oxford.
 Fowler, Mr. W., Trowbridge.
 Gotch, Rev. F. W., M.A.
 Gouldsmith, Mr. J., Trowbridge.
 Hanson, Mr. J., Brixton Hill.
 Hinton, Rev. J. H., M.A., London.
 Horsey, Mr. W. D., Willington.
 Howe, Rev. G., Warminster.
 Jackson, Rev. John, Coate.
 Manning, Rev. S., Frome.
 Rodway, Rev. G. W., Trowbridge.

Russell, Rev. J., Blackheath.
 Salter, Mr. S., Trowbridge.
 Sheppard, J., Esq.
 Sherring, Mr. R. B., Bristol.
 Shoard, Mr. John, Bristol.
 Smith, Mr. J. G., Bath.
 Steane, Rev. E. D. D., Camberwell.
 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 January, 1851	£49
Grants to Widows from the commencement to Midsummer last	5,781

Editor, Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.
 Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.
 Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns.

First published in 1823.

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 25, 1851	£245
Grants from the commencement	3,216

Treasurer, Rev. Dr. MURCH, 57, Torrington Square, London.

Publisher, Mr. HADDON, Castle Street, Finsbury.

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 Calvinists and Strict Communion Baptists."

INCOME, year ending December 31, 1850	£149 18 8
EXPENDITURE	148 16 8
BALANCE in hand	33 18 8

Editor, Rev. W. NORTON, Egham Hill.

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.

Secretaries, Rev. R. W. OVERBURY, 6, Henrietta Street, Brunswick Square ;

Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Committee.

Betts, Rev. H. J.
Blake, Rev. W.
Bowser, Mr. W.
Chalmers, Mr. W.
Kevan, Mr. N.
Lewis, Rev. B.
Lush, Mr. R.

Merrett, Mr. T.
Peacock, Rev. J.
Pillow, Mr. T.
Price, Mr. T.
Whorlow, Mr.
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.

Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.

Auditors, J. H. ALLEN, Esq., J. W. PEWTRESS, Esq., J. J. SMITH, Esq.

Council.

Acworth, Rev. J., D.D., LL.D.
Angus, Rev. Joseph, M.A.
Birtell, 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. P. 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.
Green, Rev. Samuel.
Groser, Rev. William.
Hinton, Rev. J. H., M.A.
Jones, Charles Theodore, Esq.
Kemp, G. T., Esq.

Lowe, George, Esq., F.R.S.
Morgan, Rev. T.
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, LL.D.
Read, James, Esq.
Overbury, Rev. R. W.
Russell, Rev. Joshua.
Sprigg, Rev. James, M.A.
Steane, Rev. Edward, D.D.
Stovel, Rev. Charles.
Thomas, Rev. Thomas.
Trestrail, Rev. Frederick.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted 1770.

INCOME, year ending June 24, 1851	£1,119 12 0
EXPENDITURE	1,126 2 1
BALANCE due to the Treasurer	6 10 1

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.
Gotch, Rev. F. W., M.A.
Hawkins, Rev. W.
Haycroft, Rev. N., M.A.
Jones, Mr. R.
Leonard, Mr. S.

Livett, Mr. A.
Livett, Mr. J.
Phillips, Mr. J. L.
Ransford, Mr. O.
Reed, Mr. C.
Ryland, Mr. J. E.
Sheppard, Mr. John.
Sherring, Mr. R. B.
Shoard, Mr. John.
Smith, Mr. J. G.
Steane, Rev. E., D.D.
Whittuck, Mr. C. J.
Winter, Rev. T.

Stepney.

Instituted 1810.

INCOME, year ending September 12, 1851	£1,812 7 10
EXPENDITURE	1,777 10 9
BALANCE in hand	89 7 10

Present number of Students, 19.

President and Theological Tutor, Rev. JOSEPH ANGUS, M.A., M.R.A.S.

Classical Tutor, Rev. J. T. GRAY, PH.D.

Mathematical Tutor, Rev. R. WALLACE, M.A.

German Tutor, Professor NENNER.

Treasurer, GEORGE T. KEMP, Esq., Spital Square.

Secretary, Rev. G. W. FISHBOURNE.

Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Allen, J. H., Esq.
Beddome, W., Esq.
Denham, J. L., Esq.
Bigwood, Rev. J.
Brawn, Rev. Samuel.
Brock, Rev. William.
Burlis, C., Esq.
Cox, Rev. F. A., D.D., LL.D.
Danford, John, Esq.
Eastly, Nathaniel, Esq.
Fishbourne, Rev. George W.
Foster, C. J., Esq., LL.D.
Green, Rev. S.
Groser, Rev. William.
Gurney, W. B., Esq.

Hoby, Rev. J., D.D.
Leechman, Rev. John, M.A.
Lowe, George, Esq., F.R.S.
Murch, Rev. W. H., D.D.
Overbury, Rev. R. W.
Pryce, Rev. E. S., A.B.
Salter, Rev. W. A.
Smith, Rev. Thomas.
Smith, W. Lepard, Esq.
Soule, Rev. Israel May.
Stoane, Rev. Edward, D.D.
Stevenson, G., Esq.
Stovel, Rev. Charles.
Trestrail, Rev. Frederick.
Warrington, J., Esq.
Wood, F. J., Esq., LL.D.

Auditors, Mr. J. H. ALLEN ; Mr. GEORGE GOULD ; Mr. B. L. GREEN.

Bradford.*Instituted 1804.*

INCOME, year ending August 6, 1850	£1,003 14 3
EXPENDITURE	836 17 4

Number of students, twenty three.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College.

Classical Tutor, Rev. S. G. GREEN, B.A.

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, Mr. J. B., Leeds.
 Burras, Mr., Leeds.
 Callender, W. R., Esq., Manchester.
 Carill, Mr. J. C., Hull.
 Chapman, Mr. Sheffield.
 Cheetham, James, Esq., Oldham.
 Cooke, Mr., Bradford.
 Fawcett, James, Esq., Hebden Bridge.
 Foster, G., Esq., Sabden.
 George, W., Esq., Bradford.
 Goodman, G., Esq., Leeds.
 Greenwood, Mr., Haworth.

Gresham, Mr., Leeds.
 Hainsworth, Mr. P., Farsley.
 Harris, R., jun., Esq., Leicester.
 Houghton, J., jun., Esq., Liverpool.
 Illingworth, Miles, Esq., Bradford.
 Kelsall, Henry, Esq., Rochdale.
 Lawden, Mr. A., Birmingham.
 Shaw, Mr., Salendine Nook.
 Stead, Mr., Bradford.
 Town, Mr. John, Keighley.
 Vickers, W., Esq., Nottingham.
 Wheldon, Mr. John, Scarborough.

And ministers who subscribe or make an annual collection.

Pontypool.*Instituted at Abergavenny, 1807.**Removed to Pontypool, 1836.*

INCOME, from May 1850 to May 1851	£617 19 7
EXPENDITURE	601 3 0

Number of students, 12.

President, Rev. T. THOMAS.

Classical Tutor, Rev. GEORGE THOMAS.

Treasurers, W. W. PHILLIPS, Esq. ; W. C. JAMES, Esq.

Secretaries, Rev. S. PRICE ; I. HILEY, Esq.

Committee.

Allen, Rev. W., Newport.
 Bevan, Rev. T., Nantyglo.
 Conway, B., Esq., Pontrhydryn.
 Conway, Mr. J. H., Abergavenny.
 Conway, Mr. W., Pontypool.
 Daniel, Mr. J., Abergavenny.
 Davies, Mr. C., Pontypool.
 Davies, Rev. D., Llanelly.
 Davies, Mr. W., Talywaun.
 Edwards, Rev. D., Newport.
 Evans, Rev. D. D., Pontrhydryn.
 Evans, Rev. J., Caerleon.
 Griffiths, Rev. Rees, Zion Chapel.
 Havard, Mr. J., Pontypool.
 Hiley, Rev. F., Llanwnarth.
 Isaac, Rev. D. L., Trostant.
 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.
 Lewis, Rev. T., Llanthewy.
 Michael, Rev. J., Zion Chapel.
 Michael, Rev. Owen, Blaenavon.
 Morgan, Rev. Daniel, Blaenavon.
 Price, Rev. W., Beulau.
 Roberts, Rev. Mr., Bethel.
 Rowe, Rev. J., Risca.
 Thomas, Rev. M., Abergavenny.
 Thomas, Rev. T., Bethesda.
 Thomas, Rev. W., Newport.
 Thomas, Rev. W., Pissgah.
 Tombs, Mr. D., Newport.
 Williams, Rev. S., Nantyglo.
 Williams, Rev. E. P., Cwmbran.

Haverford West.

Instituted 1839.

INCOME, year ending August 1, 1847 [The latest account received] . . . £285 5 7

President, Rev. D. DAVIES, Haverford West.

Leicester.

GENERAL BAPTIST NEW CONNEXION.

Removed to Leicester 1843.

INCOME, audited Aug. 13, 1851	£501 2 1
EXPENDITURE, including last year's balance	511 15 5½
BALANCE, due to Treasurer	10 13 4½

Tutor, Rev. JOSEPH WALLIS.

Treasurer, Mr. H. MALLEY, Nottingham.

Secretaries, Rev. J. GOADBY, Loughborough; Mr. J. F. WINKS, Leicester.

Committee.

Baldwin, Mr. G., Nottingham.
 Crofts, Mr. W., Wolvey.
 Eary, Mr. J., Melbourne.
 Gray, Mr. B., Loughborough.
 Heard, Mr. J., Nottingham.
 Hill, Mr. T., Nottingham.
 Hodgson, Mr. J., Stubbing House.
 Noble, Mr. J., Belgrave.
 Pegg, Mr. R., Derby.

Roberts, Mr. C., Bourne.
 Soar, Mr. T., Castle Donnington.
 Stevenson, Mr. G., Derby.
 Stevenson, Mr. W., Derby.
 Trueman, Mr. G., Nottingham.
 West, Mr. L., Nottingham.
 Wherry, Mr. R., Wisbeach.
 Wild, Mr. G., Derby.

Baptist Theological Institution for Scotland.

Instituted 1846.

INCOME, year ending August 3, 1849	£139 6 5
EXPENDITURE	149 13 8
BALANCE due to the Treasurer	10 7 3

Present number of students, 8.

Tutor, Rev. FRANCIS JOHNSTON, Greenside Place, Edinburgh.

Treasurer, WILLIAM HAMILTON, Esq., Edinburgh.

Secretary, THOMAS H. MILNER, Edinburgh.

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.

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., who repaid all they had received.

ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

Names.	Residences.	Names.	Residences.
Abbott, —	Wetherden, Suffolk.	Banting, J.	Frenchmore, Hants.
Abbott, R.	March, Cambridgeshire.	Barber, J.	Warford, Cheshire.
Abdington, L. J.	Hanley, Stafford.	Barker, J.	Lockwood, Yorkshire.
Accock, J.	Stow-on-the-Wold, Gloucester.	Barker, W. J.	Burslem, Stafford.
Acworth, J., LL.D.	Bradford, York.	Barnes, J.	Austrey, Warwick.
Adey, E.	Leighton Buzzard, Beds.	Barnes, R.	Glemsfote, Suffolk.
Aikenhead, R.	Wolverhampton, Stafford.	Barnes, W.	Clare, Suffolk.
Ainsworth, J.	Uxbridge, Middlesex.	Barnes, W.	Trowbridge, Wilts.
Aitchison, W. S.	Hemel Hempstead, Herts.	Barnett, H. W.	Evesham, Worcester.
Albrecht, H. S.	Mirfield, Yorkshire.	Barnett, J.	Blaby, Leicester.
Alcock, P.	Parley, Hants.	Barnett, J. B.	Riddings, Derby.
Alcorn, J.	Gilbert, Cheshire.	Bartlett, B.	Fenny Stratford, Bucks.
Alderson, W.	Willingham, Cambridgeshire.	Batey, J.	Burnley, Lancashire.
Aldis, J.	Old Kent Road, London.	Bather, A.	Heybridge, Essex.
Alldis, R.	London.	Bayne, R.	Stradbroke, Suffolk.
Allen, —	Charlton-on-Otmoor, Oxon.	Baynes, J.	Wellington, Somerset.
Allen, G.	Long Crendon, Bucks.	Baynes, J. A., B.A.	Nottingham.
Allen, W.	Newport, Monmouth.	Bedding, E.	Cuddington, Bucks.
Allen, W.	Stepney, Middlesex.	Beddow, B.	Great Sampford, Essex.
Allison, J.	Chapel-fold, Yorkshire.	Bee, G.	Houghton-le-Spring, Durham
Allnut, W.	Sydenham, Oxon.	Bell, —	Brooke, Norfolk.
Amory, E.	Chipping Campden, Gloucester.	Bennett, R.	Blackfield Common, Hants.
Anderson, A.	Bures St. Mary, Suffolk.	Bennett, T.	Barnoldswick, Yorkshire.
Anderson, H.	Bratton, Wilts.	Bennett, W. C.	St. Hill, Kentisbury, Devon.
Angus, H.	Rugby, Warwick.	Bentley, R.	Paulton, Somerset.
Angus, J., M.A.	Stepney, Middlesex.	Berry, A.	Haworth, Yorkshire.
Archer, W. E.	Spaldwick, Hunts.	Best, G.	Drayton, Berks.
Arnold, E.	Cuckfield, Sussex.	Best, J.	Little Stonham, Suffolk.
Arnot, G.	Portsea, Hants.	Betts, H. J.	Westminster.
Arnsby, G.	Shrewsbury, Salop.	Bevan, T.	Nantyglo, Monmouth.
Arthur, B.	Bideford, Devon.	Bidder, W.	Bermundsey, Southwark.
Ash, J.	Staly Bridge, Lancashire.	Biddle, T.	Brookham Green, Surrey.
Ashby, S.	Long Sutton, Lincoln.	Bigwood, J.	Camberwell.
Ashford, J.	Harpole, Northampton.	Billings, D. D.	Gedney Hill, Lincoln.
Ashmead, G.	Great Missenden, Bucks.	Bilson, J. E.	Allerton, Yorkshire.
Atkinson, J.	Woolwich, Kent.	Birrell, C. M.	Liverpool.
Atwood, T.	Kennington, Surrey.	Birt, C. E., M.A.	Wantage, Berks.
Austin, W.		Birt, J.	Oldham, Lancashire.
Avery, T.	Aston Clinton, Bucks.	Black, T.	Ford Forge, Northumberland.
Ayres, T.	Keynsham, Somerset.	Blackburn, J.	Foxton, Leicester.
Ayrton, T.	Chesham, Bucks.	Blackmore, S.	
Backhouse, —	Norton, Suffolk.	Blackmore, T. W.	South Molton, Devon.
Bailey, G. G.	Haddenham, Cambridgeshire.	Blake, J. H.	Southwark.
Baillie, J.	Newcastle-on-Tyne.	Blake, W.	Broughton Gifford, Wilts.
Baker, —	Dartford, Kent.	Blake, W. A.	London.
Baker, C.	Bradninch, Devon.	Blakeman, J.	Hook Norton, Oxon.
Baker, R.	Necton, Norfolk.	Blakey, J.	Haslingden, Lancashire.
Baker, T.	Burrowbridge, Somerset.	Bland, J.	Jersey.
Baker, T. S.	Deal, Kent.	Blinkhorne, R.	Willingham, Cambridgeshire.
Baldin, J.	Cransford, Suffolk.	Bliss, T., B.A.	Chipping Norton, Oxon.
Baldock, T.	Wivelsfield, Sussex.	Bliss, W. B.	Kington, Hereford.
Ball, W.	Wandsworth, Surrey.	Bloomfield, H.	New Romney, Kent.
Bamber, J.	Hunslet, Yorkshire.	Bloomfield, T. G.	Cheltenham, Gloucester.
Bane, J.	Downham, Norfolk.	Bolton, J.	Highbridge, Somerset.
Banks, C. W.	London.	Bonner, W. H.	Southwark.
Banks, E.	Newcastle-on-Tyne.	Bontems, W.	Whitchurch, Salop.
Banns, W.	Bacton, Norfolk.	Booth, S. H.	

Names.	Residences.
Bosworth, F., M.A.	Dover, Kent.
Bott, E.	Heptonstall Slack, Yorkshire.
Bottle, H.	Yelling, Hunts.
Bottomley, W. C.	Birmingham, Warwick.
Bowden, R.	Towersey, Bucks.
Bowes, W. B.	London.
Box, C.	Woolwich, Kent.
Branch, J.	Southwark.
Brasted, J. B.	Blakeney, Norfolk.
Brawn, S.	Loughton, Essex.
Breeze, R.	
Brewer, E. H.	Dartmouth, Devon.
Brewer, R.	Leeds, Yorkshire.
Briand, —	Aldringham, Suffolk.
Bridge, W.	Cosely, Stafford.
Bridgman, D.	Horsington, Somerset.
Briscoe, J. P.	Chesterton, Cambridgeshire.
Broad, J.	Hitchin, Herts.
Brock, W.	London.
Brocklehurst, S.	Colchester, Essex.
Brockway, G.	Wimborne, Dorset.
Bromwich, J.	Sheepshead, Leicester.
Brook, J.	Broadstairs, Kent.
Brook, T.	Road, Northampton.
Brook, W.	
Brooks, J. H.	Ridgmont, Beds.
Brooks, T.	Road, Somerset.
Brown, H. S., M.A.	Liverpool, Lancashire.
Brown, J.	Halesworth, Suffolk.
Brown, J.	Northampton.
Brown, J.	St. Ives, Hunts.
Brown, J. J.	Reading, Berks.
Brown, W.	Attleborough, Norfolk.
Brown, W.	Triston, Suffolk.
Brown, W.	Godmanchester, Hunts.
Brown, W.	Poulner, Hants.
Bruce, R.	Sunderland, Durham.
Bryan, E.	Oxford.
Bugby, F.	Winchester, Hants.
Bulgin, S.	Poole, Dorset.
Bull, T.	Over, Cambridgeshire.
Bumpus, T.	Stratford-on-Avon, Warwick.
Bunce, J. S.	Newton Abbott, Devon.
Burchell, W. F.	Rochdale, Lancashire.
Burdett, A.	
Burdett, C.	Sutton-in-Elms, Leicester.
Burditt, T.	Saffron Walden, Essex.
Burnet, J.	Lytham, Lancashire.
Burns, J., D.D.	London.
Burns, S.	Gornal, Stafford.
Burroughs, J.	Guernsey.
Burrows, J.	Magdalen & Stowbridge, Norf.
Burt, J. B.	Beaulieu Rails, Hants.
Burton, E. H.	Portsea, Hants.
Burton, J.	Great Grimsby, Lincoln.
Burton, T.	Donnington, Lincoln.
Bury, J.	Haslingden, Lancashire.
Busell, J.	
Butcher, T.	Shiffnall, Salop.
Butterworth, J. C., M.A.	
Byatt, T.	Thasted, Essex.
Cakebread, C.	Portsea, Hants.
Campbell, J. P.	Towcester, Northampton.

Names.	Residences.
Campion, J.	Brington, Northampton.
Cantlow, W. C.	Isleham, Cambridge.
Cardwell, T.	Hamsterley, Durham.
Carey, E.	London.
Carpenter, W.	Dunstable, Beds.
Carrick, J. D.	North Shields, Northumberl.
Carter, T.	Chenies, Bucks.
Carto, B.	Torquay, Devon.
Castleden, J.	Hampstead, Middlesex.
Catheart, W.	Barnsley, Yorkshire.
Catterall, C.	Boroughbridge, Yorkshire.
Chamberlain, F.	Fleet, and Holbeach, Lincoln.
Chamberlain, T.	Pattishall, & Eastcote, North-
Chancellor, S.	Epping, Essex. [ampton.
Chandler, —	Eden Bridge, Kent.
Chapman, J.	
Chapman, J.	Upottery, Devon.
Chapman, W.	Longford, Warwick.
Chappell, J.	Isle Abbots, Somerset.
Cbeattle, G.	Birmingham.
Chenery, R.	Manchester.
Cherry, W.	Burford, & Milton, Oxon.
Chew, J.	Sunningdale, Berks.
Chew, S. J.	Cheddar, Somerset.
Chown, J. P.	Bradford, Yorkshire.
Clark, E.	Weston-by-Weedon, Nhamp.
Clark, H., M.A.	Monmouth.
Clark, T.	Wood-end, Northampton.
Clarke, J.	Hanslope, Bucks.
Clarke, O.	London.
Clarke, R.	
Clarke, W.	Bath, Somerset.
Clarke, W.	Hatherleigh, Devon.
Claypole, E.	
Clements, J.	Desborough, Northampton.
Clements, W.	Halstead, Essex.
Clift, Z.	Crockerton, Wilts.
Clifton, W. S.	Downton, Wilts.
Cloake, W.	Calstock, Cornwall.
Clowes, F.	
Cobner, J.	Penrhos, Monmouth.
Colcroft, W.	Wakefield, Yorkshire.
Cole, —	West Haddon, Northampton.
Cole, C. H.	Old Brentford, Middlesex.
Cole, G.	Exeter.
Coles, —	Sulgrave, Northampton.
Collier, J. T.	Downton, Wilts.
Collings, T.	Wadleigh Salterton, Devon.
Collings, W.	Kingston-on-Thames, Surrey.
Collins, G.	Broughton, Cumberland.
Collins, S.	Grundisburgh, Suffolk.
Collins, W.	Greenwich, Kent.
Collis, I.	Coggeshall, Essex.
Collyer, W.	Ivinghoe, Bucks.
Compton, R.	Lynnhurst, Hants.
Cook, J.	Painswick, Gloucester.
Coombs, —	Wallop, Hants.
Cooper, J.	Soham, Cambridge.
Cooper, J.	Wattisham, Suffolk.
Copley, W.	Blakeney, Gloucester.
Corben, —	Frome, Somerset.
Corben, T.	Langton Purbeck, Dorset.
Cotton, J.	Barton, Leicester.

Names.	Residences.	Names.	Residences.
Couthall, G.	London.	Dixon, J.	White Colne, Essex.
Couthern, G.	West Ham, Essex.	Dobney, H. H.	Maldstone, Kent.
Cowdy, S.	Poplar, Middlesex.	Dolamore, D.	Bedale, Yorkshire.
Cox, F. A., D.D. LL.D.	Hackney, Middlesex.	Donomy, J.	Llangibby, Monmouth.
Cox, J.	Walgrave, Northampton.	Dore, J.	.....
Cox, J.	Woolwich, Kent.	Dovey, J. E.	Lowestoft, Suffolk.
Cozens, G.	Bewdley, Worcester.	Dowsing, —	Occold, Suffolk.
Cozens, S.	Willenhall, Stafford.	Dowson, H.	Bradford, Yorkshire.
Crabtree, W.	Lineholm, Yorkshire.	Drawbridge, C.	Rushden, Northampton.
Cragg, J.	Great Ellingham, Norfolk.	Drew, J.	Newbury, Berks.
Crampin, J.	Stratham, Cambridge.	Dring, J.	Wilburton, Cambridgeshire.
Cranbrook, D.	Maldstone, Kent.	Dumbleton, J.	Swanbourne, Bucks.
Craps, J.	.....	Dunckley, H., M.A.	Salford, Lancashire.
Crate, C. T.	Bildestone, Suffolk.	Dunn, J.	Gillingham, Dorset.
Crawford, J.	Lee, Kent.	Dunn, S.	Winchcomb, Gloucester.
Crawford, T.	Chittleholt, Devon.	Dunning, —	London.
Crisp, T. S.	Bristol.	Dyson, A.	Rotherham, Yorkshire.
Crofts, J.	Birchington, Kent.	Eacote, W.	Acton Turville, Gloucester.
Crofts, M. H.	Ramsey, Hunts.	Ealing, T.	Colchester, Essex.
Croggan, W.	Grampound, Cornwall.	Earle, J. F.	Malton, Yorkshire.
Cromwell, W.	Bath, Somerset.	Early, W.	Wootton, Beds.
Crook, J.	Hebden Bridge, Yorkshire.	Eden, T.	Chadlington, Oxon.
Crook, J.	Somersham, Suffolk.	Edgecomb, J. P.	Dover, Kent.
Crooks, G.	Killingholm, Lincoln.	Edge, J.	Sutton-on-Trent, Notts.
Cross, R. P.	Hemyock, Devon.	Edger, S., B.A.	Kimbolton, Hunts.
Cross, W. J.	Bristol.	Edmonds, —	Mildenhall, Suffolk.
Crossman, H.	.....	Edmonds, T., M.A.	Cambridge.
Crowe, W.	Worcester.	Francis, J.	Natton & Westmancote.
Crowest, B.	Billerica, Essex.	Edwards, —	South Chard, Somerset.
Crumpton, D.	Atchlench, Worcester.	Edwards, D.	Newport, Monmouth.
Cubitt, J.	Thrapstone, Northampton.	Edwards, E.	Chard, Somerset.
Cunningham, M.	Chedworth, Gloucester.	Edwards, J.	Liverpool.
Curtis, D.	Homerton, Middlesex.	Edwards, J.	Nottingham.
Cutcliffe, —	Brayford, Devon.	Edwards, T.	Tunbridge Wells, Kent.
Daniell, C.	Melksham, Wilks.	Edwards, W.	Mayford, Suffolk.
Daniell, J. M.	Bamsgate, Kent.	Elliott, C.	.....
Dark, S.	Market Lavington, Wilts.	Elliott, E. E.	Lydney, Gloucester.
Davey, J.	Combmartin, Devon.	Elliott, W. H.	London.
Davey, J.	Hereford.	Ellis, —	Burwell, Cambridge.
Davidge, J.	Iwerne, Dorset.	Ellison, W.	Wigan, Lancashire.
Davies, H. C.	Longhope, Gloucester.	Elven, C.	Bury St. Edmunds, Suffolk.
Davies, J.	.....	Etheridge, B. C.	Bolton, Lancashire.
Davies, J. J.	Luton, Beds.	Evans, B.	Inskip, Lancashire.
Davies, S.	Wallingford, Berkshire.	Evans, B.	Scarborough, Yorkshire.
Davies, T.	.....	Evans, D.	St. Melon's, Monmouth.
Davies, W. B.	Stockport, Cheshire.	Evans, D.	Tredegar, Monmouth.
Davis, B.	Horsell, Surrey.	Evans, D. D.	Pontrhydryn, Monmouth.
Davis, E.	Romford, Essex.	Evans, D. M.	Manchester.
Davis, G.	Tetbury, Gloster.	Evans, E.	Snailbeach, Salop.
Davis, G. H.	Bristol.	Evans, J.	Caerleon, Monmouth.
Davis, J.	Arnsby, Leicester.	Evans, J.	Rushden, Northampton.
Davis, S. J.	Peckham, Surrey.	Evans, R.	Burnley, Lancashire.
Davis, T.	Cubberley, Gloucester.	Evans, S.	Westbury, Wilts.
Dawson, J.	Buxton, Norfolk.	Evans, T.	Penycae, Monmouth.
Dawson, J.	Princes Risborough, Bucks.	Everson, J.	Beverley, Yorkshire.
Dawson, T.	Bacup, Lancashire.	Ewing, J.	Long Parish, Hants.
Day, G.	Wincanton, Somerset.	Eyres, J.	Thornbury, Gloucester.
Day, W.	Tunstall, Suffolk.	Facy, A.	Ashwater, Devon.
De Fraine, R.	Lutterworth, Leicester.	Farmer, J.	.....
De Butron, M.	Guernsey.	Felkin, J.	Belper, Derby.
Derry, J.	Barton, Leicester.	Felton, W.	Deptford, Kent.
Diboll, J.	Salehouse, Norfolk.	Field, —	Broseley, Salop.
Dickinson, P.	London.	Figg, R.	Redbourn, Herts.
Dixon, J.	Risely, Bedford.	Finch, T.	Harlow, Essex.

Names.	Residences.	Names.	Residences.
Finch, T. C.	London.	Gould, D.	Dunstable, Beds.
Fleh, C.	Great Gidding, Hunts.	Gould, G.	Norwich.
Fishbourn, G. W.	Bow, Middlesex.	Gordon, J.	Tenbury, Worcester.
Flack, —	Sutton, Cambridge.	Goss, W.	Yarmouth, Norfolk.
Flanders, W.	Wednesbury, Stafford.	Gowing, J.	Norwich.
Flavel, F.	Aldreth, Cambridge.	Grace, J.	Brighton, Sussex.
Flood, J.	Melbourne, Cambridge.	Grace, R.	Aldwinkle, Northampton.
Flory, J.	Bury St. Edmunds, Suffolk.	Grain, G.	Haverhill, Suffolk.
Flower, W.	Offord, Hunts.	Grainger, H. D.	Wellington, Salop.
Flukes, J.	Hull, Yorkshire.	Gray, J. Ph.D.	London.
Fogg, W.	Gamston, Notts.	Green, J.	Newcastle-on-Tyne.
Foreman, J.	London.	Green, J. C.	Niton, Hants.
Foot, U.	Collumpton, Devon.	Green, R.	Corsham, Wilts.
Foot, W. E.	Honiton, Devon.	Green, S.	Shacklewell, Middlesex.
Fordham, T.	Caxton, Cambridgeshire.	Green, S. G., B.A.	Bradford, Yorkshire.
Forth, C.	Middleton-in-Teesdale, Durh.	Green, W.	Nottingham.
Poster, E. L.	Stony Stratford, Bucks.	Griffith, D.	Accrington, Lancashire.
Foster, J.	Farsley, Yorkshire.	Griffith, D.	Romsey, Hants.
Foster, J. H.	Uckfield, Sussex.	Griffith, E.	Aldborough, Suffolk.
Francies, G.	Lambeth, Surrey.	Griffiths, M.	Bymney, Monmouth.
Francis, J.	Natton & Westmancote.	Griffiths, R.	Ponthir, Monmouth.
Franklin, C.	Knaresborough, Yorkshire.	Grigg, H. T.	Dorman's Land, Surrey.
Franklin, F.	Coventry, Warwick.	Groser, P.	London.
Franklin, J.	Hendon, Middlesex.	Groser, W.	London.
Frearson, R. T.	Coniston, Lancashire.	Guinnell, T.	Greenwich, Kent.
Freer, J.	Woodstock, Oxon.	Gunner, G.	Southwark.
Freeman, J.	Wythall Heath, Worcester.	Haddy, —	Ravensthorpe, Northampton.
Frize, J.	Fairford, Gloucester.	Hall, G.	Ipswich, Suffolk.
Frost, J.	Cotton End, Beds.	Hall, J.	Gorsley, Hereford.
Fuller, —	Ashfield Magna, Suffolk.	Hall, R. B. A.	Arlington, Gloucester.
Fuller, H. J.	Ashampstead, Berks.	Hamblin, J.	Foot's Cray, Kent.
Fuller, J. G.	Stogumber, Somerset.	Hammond, E. R.	West Malling, Kent.
Fuller, W. H.	Minehead, Somerset.	Hancock, W.	Chipperfield, Hertfordshire.
Fyfe, J.		Hannan, J.	Bourton, Somerset.
Galpine, G.	Horham, Suffolk.	Hanson, J.	Milnes Bridge, Yorkshire.
Garner, W.	Harston, Cambridgeshire.	Harbottle, J.	Accrington, Lancashire.
Garrard, W.	Leicester.	Harbottle, J.	Oswaldtwistle, Lancashire.
Garratt, W. G.	Salford, Lancashire.	Harcourt, C. H.	Wokingham, Berkshire.
Garritt, T.	Stoke Newington, Middlesex.	Harcourt, J.	Luton, Bedfordshire.
Garrington, J.	Burnham, Essex.	Harcourt, W. S.	Tydd, St. Giles, Cambridge.
Garside, J.	Ogden, Lancashire.	Hardacre, S.	Long Preston, Yorkshire.
Garwood, W.	Ramsgate, Kent.	Hardick, T.	Corton, Wilts.
Gate, T.	Keysoe, Bedford.	Hardy, R.	Queenshead, Yorkshire.
George, J.	Walworth, Surrey.	Harris, E.	Kensal Green, Middlesex.
Gibbs, G.	Bath, Somerset.	Harris, G.	Rishangles, Suffolk.
Gibbs, R.	Skipton, Yorkshire.	Harris, P.	Wymondham, Norfolk.
Gibson, J.	West Drayton, Middlesex.	Harris, W.	Framden, Suffolk.
Giles, J. E.	Sheffield, Yorkshire.	Hart, C.	Wortwell, Norfolk.
Gill, H. V.	Millford, Hants.	Harvey, J.	Bury, Lancashire.
Gill, T.	Melbourne, Derby.	Hatch, S. S.	Highgate, Middlesex.
Gillson, A. W.	Bath, Somerset.	Hatton, J.	Outwood, Surrey.
Gipps, J.	Potter Street, Essex.	Hatton, J.	Wolverhampton, Stafford.
Glanville, W.	Bessel's Green, Kent.	Havard, G.	Blaenavon, Monmouthshire.
Goadby, J.	Loughborough, Leicester.	Hawkes, W.	Guildenborough, Northampton.
Godwin, B., D.D.	Bradford, Yorkshire.	Hawkins, S.	Wilden, Bedford.
Golsworthy, J.	Sutton, Lincolnshire.	Hawkins, W.	Bradford, Wilts.
Gooch, S. B.	Fakenham, Norfolk.	Hawkins, W.	Bristol.
Gooding, J. W.	Hartley Row, Hants.	Hawson, G.	Staines, Middlesex.
Goodlifo, W.	Rothley and Sileby, Leicester.	Haycroft, N., M.A.	Bristol.
Goodman, W., B.A.	Lincoln.	Hedge, W.	Helmdon, Northampton.
Gotch, F. W., M.A.	Bristol.	Henderson, W. T.	Banbury, Oxon.
Gough, J. J.		Hewett, J.	Swadham, Norfolk.
Gough, T. T.	Clipston, Northampton.	Hewlett, J. P.	Watford, Herts.

Names.	Residences.	Names.	Residences.
Hiley, F.	Llanwenarth, Monmouth.	Jones, D.	Horncastle, Lincoln.
Hill, C.	Stoke Ash, Suffolk.	Jones, D. R.	Rydney, Monmouth.
Hillman, J.	Deptford, Kent.	Jones, E.	Castletown, Monmouth.
Hillyard, —	Stanningley, Yorkshire.	Jones, G.	Wolston, Warwick.
Hinton, J. H., M.A.	London.	Jones, J.	Goitre Saron, Monmouth.
Hirons, J.	Brixton Hill, Surrey.	Jones, J.	Manchester.
Hirst, J.	Blackley, Yorkshire.	Jones, J.	March, Cambridgeshire.
Hobson, J.	London.	Jones, J.	Monk's Kirby, Warwick.
Hoby, J., D.D.	London.	Jones, J.	Pailton, Warwick.
Hockin, J.	Evesham, Worcester.	Jones, J.	Lays Hill, Hereford.
Hoddy, T.	Walton, Suffolk.	Jones, J. A.	Goaberton, Lincoln.
Hodgkins, B.	Bishops Stortford, Herts.	Jones, J. A.	London.
Hoe, B.	Clapham, Surrey.	Jones, J. C., M.A.	Spalding, Lincoln.
Hogg, R.	Armsley, Yorkshire.	Jones, T.	Chatham, Kent.
Holland, W.	Whittlesea, Cambridgeshire.	Jones, T.	Chepstow, Monmouth.
Hollinrake, H.	Birchcliffe, Yorkshire.	Jones, T.	Usk, Monmouth.
Holmes, H. W.	Pole Moor, Staithwaite, York.	Jones, T.	Lumb, Rossendale, Lancash.
Holmes, R.	Rawden, Yorkshire.	Jones, W.	Brosley, Salop.
Hood, W.	Ford, Bucks.	Jones, W.	Newport, Isle of Wight.
Hooppell, R.	Wincoscombe, Somerset.	Jones, W.	West Bromwich, Stafford.
Horsfield, R.	Leads, Yorkshire.	Joseph, D.	Bootle, Lancashire.
Horsfield, T.	Sheffield, Yorkshire.	Judd, G.	Covingsby, Lincoln.
Horsley, N.	Monksthorpe, Lincoln.	Jukes, R.	Bedford.
Horton, T.	Devonport, Devon.	Katterns, D.	Hackney, Middlesex.
Hosken, C. H.	Crayford, Kent.	Kay, J.	Brough, Westmoreland.
Hossack, J.	Stourbridge, Worcester.	Keen, C. T.	Worstead.
House, W.	London.	Keen, C. T. jun.	Cambridge.
How, G.	Warminster, Wilts.	Kendall, T.	Chadwell Heath, Essex.
How, T.	Cheltenham, Gloucester.	Kenny, R.	Burton-on-Trent, Stafford.
Howe, J.	Bacup, Lancashire.	Kent, M.	Shrewsbury, Salop.
Howe, J.	Macclesfield, Chester.	Kent, S.	Biggleswade, Bedford.
Howell, H.	Kenninghall, Norfolk.	Kenworthy, A.	Hill Cliffe, Cheshire.
Howieson, W.	Walworth, Surrey.	Kerry, G.	Fishponds, Gloucester.
Hull, E.	Blockley, Worcester.	Kershaw, J.	Rochdale, Lancashire.
Huut, J.	Croyde, Devon.	Kiddall, J.	Malthy, Lincoln.
Hunt, W.	Kensington, Middlesex.	Killeu, H.	Bedford.
Hunt, W.	Misterton, Notts.	King, H.	Tavistock, Devon.
Hunter, H.	Nottingham.	King, J.	Dunmow, Essex.
Huntley, W.	Limpley Stoke, Wilts.	King, T.	Knole, Wilts.
Husband, T.	South Moreton, Berks.	Kingsford, J.	Deptford, Kent.
Ibberson, W. C.	Emsworth, Hants.	Kirkbride, D.	Maryport, Cumberland.
Ingham, R.	Louth, Lincoln.	Kirkwood, A.	Berwick-on-Tweed, Northmd.
Irish, D.	Warhoys, Hunts.	Kirtland, C.	Canterbury.
Isaac, D. L.	Trosnant, Monmouth.	Kitchen, W.	Ringstead, Northampton.
Isaac, G.	Chelmondiston, Suffolk.	Kneehon, J.	Hartlepool, Durham.
Ives, D.	Gold Hill, Bucks.	Knight, G.	Wolvey, Warwick.
Ivory, J.	Costessey, Norfolk.	Knott, B.	Maidstone, Kent.
Jackson, J.	Coate, Oxford.	Knowles, W.	Hackleton, Northampton.
Jackson, J.	Knutsford, Chester.	Lancaster, R. B.	South Shields, Durham.
Jackson, W.	Manchester.	Lance, J. W.	Houghton Regis, Bedford.
Jackson, W. E.	Cloughfold, Lancashire.	Landels, W.	Birmingham.
James, R.	Yeovil, Somerset.	Langford, R.	Colchester, Essex.
Jarman, J.	Argoed, Monmouth.	Large, W.	Sutton, Suffolk.
Jeavens, D.	Longton, Hereford.	Larom, C.	Sheffield, Yorkshire.
Jefferson, J.	Bishop Burton, Yorkshire.	Larwill, J.	Bugbrook, Northampton.
Jenkins, T.	Bristol.	Lawrence, H.	Lewes, Sussex.
Jenkinson, J.	Oakham, Rutland.	Lawrence, J.	Chapmanslade, Wilts.
Johns, R.	Trosnant, Monmouth.	Lawson, T.	South Shields, Durham.
Johnston, —	Garway, Hereford.	Lawton, J.	Leake, Leicester.
Johnston, K.	Shipley, Yorkshire.	Laxon, H.	Ornesby, Norfolk.
Johnston, R.	Beverley, Yorkshire.	Leach, —	Northampton.
Jones, A.	Bromsgrove, Worcester.	Leader, W.	Woolwich, Kent.
Jones, D., B.A.	Folkestone, Kent.	Le Clerc, J.	Guernsey.

Names.	Residences.
Lea, J.	Klissingbury, Northampton.
Lee, T.	Whittlesea, Cambridge.
Loechman, J., M.A.	Hammersmith, Middlesex.
Lefevre, E.	Hall Weston, Hunts.
Lefevre, H.	Woodchester, Gloucester.
Lefevre, T.	Rowley, Northumberland.
Lemaire, R. G.	Uley, Gloucester.
Leng, W.	Stockton-on-Tees, Durham.
Leonard, T.	Mavor, Monmouth.
Lewis, B.	Southwark.
Lewis, E.	Whitehaven, Cumberland.
Lewis, J.	Blaenau Gwent, Monmouth.
Lewis, J.	Darlington, Durham.
Lewis, J.	Woolaston, Parkhill, Gloster.
Lewis, J. P.	Diss, Norfolk.
Lewis, T.	Llanddewi, Monmouth.
Lewis, T.	Llanvihangel, Monmouth.
Lewis, W. G.	Cheltenham, Gloucester.
Lewis, W. G. jun.	Kensington, Middlesex.
Lewitt, J.	Coventry, Warwick.
Light, C.	Shrewton, Wilts.
Lillycrop, S.	Windsor, Berks.
Lingley, I.	Colnbrook, Bucks.
Lisling, W.	New Basford, Notts.
Lister, J.	Liverpool.
Litchfield, J.	Kingsthorpe, Northampton.
Little, J.	Fownhope, Hereford.
Little, J.	Street, Somerset.
Lloyd, W.	Thorpe, Essex.
Lockyear, H. B.	Yarcombe, Devon.
Lomas, T.	Leicester.
Lord, I.	Ipswich, Suffolk.
Lovering, G.	Swimbridge, Devon.
Lyon, J.	Chatteris, Cambridge.
Maclean, W.	Broomley, Durham.
Macpherson, J.	Ashton-under-Line, Lancash.
Maddeys, G.	Northampton.
Maddocks, W.	Ramsden Crays, Essex.
Maizey, W.	Studley, Warwick.
Major, A.	Farringdon, Berks.
Manning, E.	Gamlingay, Cambridge.
Manning, E.	Potton, Bedford.
Manning, S., M.A.	Frome, Somerset.
Marks, G.	Richmond, Surrey.
Marriott, J.	Spratton, Northampton.
Marriott, T.	Milton, Northampton.
Marsh, W.	Castle Camps, Cambridge.
Marston, C. H.	West Bromwich, Stafford.
Marten, R. H., B.A.	Abingdon, Berks.
Martin, C.	Loscoe, Derby.
Martin, J., B.A.	Lymington, Hants.
Martin, T.	Malmsbury, Wilts.
Massey, J.	Tamworth, Stafford.
Mathews, T. W.	Boston, Lincoln.
Matthews, D.	Rowley Regis, Stafford.
Matthews, H.	Ensham, Oxford.
Matthews, J.	
Matthews, W.	Millwood, Yorkshire.
Maurice, J.	Cosely Darkhouse, Stafford.
May, J. H.	Taunton, Somerset.
May, R.	
May, W.	Burton Latimer, Northamp.
McCur, J. B.	Hadlow, Kent.

Names.	Residences.
McLaren, A., B.A.	Southampton.
Mead, J.	Ludgershall, Wilts.
Mead, W.	Truro, Cornwall.
Medway, G.	Creech, Somerset.
Meeres, J. L.	Bermondsey, Southwark.
Merchant, J.	Burton, Somerset.
Merriman, E.	Ilfracombe, Devon.
Messer, T. J.	Hayle, Cornwall.
Miall, W.	London.
Michael, J.	Penuel, Monmouth.
Michael, J.	Ponthir, Monmouth.
Michael, O.	Blaenavon, Monmouth.
Middleditch, C. J.	Frome, Somerset.
Middleditch, T.	Caine, Wilts.
Millard, B.	Wigan, Lancashire.
Millard, J.	Lymington, Hants.
Millard, J. H., B.A.	Huntingdon.
Miller, B.	Swanwick, Derby.
Miller, J.	Penn, Bucks.
Miller, J.	London.
Mills, J.	Kidderminster, Worcester.
Milner, J.	London.
Mitchell, G.	Horsforth, Yorkshire.
Moase, J.	Crowborough, Sussex.
Moody, J.	Walworth, Surrey.
Morgan, —.	Donnington Wood, Salop.
Morgan, D.	Blaenavon, Monmouth.
Morgan, H.	Ebbw Vale, Monmouth.
Morgan, J. W.	Caerwent, Monmouth.
Morgan, M.	Beulah, Monmouth.
Morgan, W. J., M.D.	Turley, Wilts.
Morrell, C.	Blunham, Bedford.
Morris, J.	Shipton-on-Stour, Worcester.
Morris, R.	Clifton, Somerset.
Morris, R.	Driffield, Yorkshire.
Morris, T.	Southampton, Hants.
Moss, R.	London.
Mountford, J.	Oundle, Northampton.
Moyle, G.	Peckham, Surrey.
Mullet, P.	Guernsey.
Munday, W.	Lynn, Norfolk.
Murch, S.	Sudbury, Suffolk.
Murch, W. H., D.D.	London.
Murrell, G.	St. Neots, Hunts.
Mursell, J. P.	Leicester.
Nash, T.	Warwick.
Neave, J.	Portsea, Hants.
Needham, G.	Derby.
Nelson, I.	Whitehaven, Cumberland.
Neville, J.	Sutton-at-Hone, Kent.
New, C.	Penzance, Cornwall.
New, I.	Birmingham, Warwick.
Newborn, J.	London.
Newell, W.	Bradford, Wilts.
Newman, T. F.	Shortwood, Gloucester.
Newnham, S.	Barnstaple, Devon.
Newton, W.	Midhurst, Sussex.
Nichols, A.	Sunnyside, Lancashire.
Nichols, J.	Chelsea, Middlesex.
Nicholson, B.	Car Green, Cornwall.
Nicholson, S.	Plymouth.
Nightingale, R.	Castle Donington, Leicester.
Noel, Hon. B. W., M.A.	London.

Names.	Residences.	Names.	Residences.
Nokes, W.	Catshill, Worcester.	Pike, J. G.	Derby.
Norgrove, J. C.	Newark-on-Trent, Notts.	Pike, R. J.	Beeston, Nottingham.
Norris, —	Swavesey, Cambridge.	Pilkington, J.	Rayleigh, Essex.
Norton, W.	Cauldwell, Derby.	Pitt, A.	Upton-on-Severn, Worcester.
Norton, W.	Egbam, Surrey.	Player, C.	Langley, Essex.
Nott, C.	Sutton Ashfield, Nottingham.	Player, C., jun.	Landbeach, Cambridge.
Nottage, J.	Saxlingham, Norfolk.	Pledge, D.	St. Peters, Kent.
Nottage, W.	Okington, Cambridge.	Pledge, E.	Eythorne, Kent.
Nunnick, D.	Bloxham, Oxford.	Polley, W.	Bishop Wickham, Essex.
Oakley, T. W.	Hadleigh Heath, Suffolk.	Ponsford, J.	Cowland Grove, Surrey.
Offer, C.	Endford, Wilts.	Poock, T.	Ipswich, Suffolk.
Offer, S.	Netheravon, Wilts.	Poole, H.	Abergavenny, Monmouth.
Oldham, J.	Dorchester, Oxford.	Pope, G.	Collingham, Nottingham.
Oliver, T.	Monkwearmouth, Durham.	Porter, C.	Ludham, Norfolk.
O'Neal, A. G.	Birmingham.	Porter, J.	Upwell, Norfolk.
Orchard, G. H.	Birdlington, Yorkshire.	Pottenger, T.	Newcastle-on-Tyne.
Orton, W.	Morcott, Rutland.	Powis, R.	
Osborne, J. H.	Wells, Somerset.	Poynder, J.	Dane Hill, Sussex.
Osborne, J. J.	Carlisle, Cumberland.	Pratt, C. E.	
Oughton, J.	Hedge End, Hants.	Pratten, B. P.	Boxmoor, Hertford.
Overbury, F.	Pershore, Worcester.	Predgen, J.	Orcop, Hereford.
Overbury, R. W.	London.	Preece, J.	Westbury, Wilts.
Owen, J. J.	Derby.	Preston, G.	Sunderland, Durham.
Owen, T.	Cranfield, Bedford.	Price, D.	Liverpool.
Packer, J.	Ramsgate, Kent.	Price, J.	Middleton Cheney, Northamp.
Packer, S.	Bastcombe, Gloucester.	Price, J.	Montacute, Somerset.
Page, J.	Rotherfield, Sussex.	Price, S.	Abersychan, Monmouth.
Palmer, G. F.	Harcome Bottom, Dorset.	Price, W.	Beulah, Monmouth.
Palmer, W.	Manchester.	Prout, P.	
Park, J. C.	Colne, Lancashire.	Probert, E.	Bristol, Somerset.
Parkins, D.	Breachwood Green, Herts.	Pryce, E. S., B.A.	Gravesend, Kent.
Parkinson, J.	Crigglestone, Yorkshire.	Pugh, S. S.	Buckingham.
Parkinson, T.	Goxhill, Lincoln.	Pugh, W.	Wem, Salop.
Parson, W.	Rattlesden, Suffolk.	Pulling, G.	Crosscombe, Somerset.
Parsons, J.	Chesham, Buckingham.	Pulman, J.	Uffculm, Devon.
Parsons, B.	Whitbourne, Wilts.	Pulsford, J.	Burton-on-Trent, Stafford.
Partridge, J.	Wallingford, Berks.	Pulsford, J.	Hull, Yorkshire.
Pawson, H. T.	Waldringfield, Suffolk.	Pulsford, T.	St. Austle, Cornwall.
Payne, J.	Leighton Buzzard, Bedford.	Pulsford, W.	
Payne, J. E.	Kingsheath, Worcester.	Pym, —	Newport Pagnell, Buckingham.
Payne, W.	Chesham, Buckingham.	Pyne, R.	Tittleshall, Norfolk.
Payne, W.	Little Kingshill, Bucks.	Pywell, J.	Northampton.
Peachey, W., M.A.	Langham, Essex.	Ramsay, J.	Whitstone, Hereford.
Peacock, D.	Masham, Yorkshire.	Randle, W.	Sutton Courtney, Berks.
Peacock, J.	London.	Ray, T.	Lamberhurst, Kent.
Pearce, F.	Hilberton, Wilts.	Read, W.	Wellow, Hants.
Pearce, S.	Crewkerne, Somerset.	Redman, J.	Sunderland, Durham.
Pedley, R.	Wheelock Heath, Chester.	Rees, A. A., M.A.	Sunderland, Durham.
Pegg, —	Claxton, Norfolk.	Rees, D.	Braintree, Essex.
Pegg, G. W.	London.	Rees, J.	Victoria, Monmouth.
Pengilly, R.	Penzance, Cornwall.	Rees, R.	Glasgoed, Monmouth.
Penny, J.	Coleford, Gloucester.	Reynolds, T. D.	
Pepper, T.	London.	Reynolds, W.	
Perkins, F.	Battle, Sussex.	Reynolds, W.	Kettering, Northampton.
Perratt, W.	Harington, Middlesex.	Reynoldson, R.	Wisbeach, Cambridge.
Perrey, A., M.D.	Derby.	Rice, —	Catworth, Hunts.
Peters, S.	Great Gransden, Hunts.	Richards, J.	Skenfrith, Monmouth.
Phillips, J.	Astwood Bank, Worcester.	Richardson, J.	Barton Mills, Suffolk.
Philpin, M.	Alcester, Warwick.	Ricketts, D.	Cutsdean, Gloucester.
Philpot, J. C., M.A.	Stamford, Lincoln.	Ricketts, J.	Dunkerton, Somerset.
Pike, J.	Halifax, Yorkshire.	Ridgway, —	Millington, Cheshire.
Pike, J. B.	Bourn, Lincoln.	Rixon, C.	
Pike, J. C.	Wisbeach, Cambridge.	Roberts, E.	Noddfa, Monmouth.

Names.	Residences.	Names.	Residences.
Roberts, E.	Pontesbury, Salop.	Shaw, J.	Cradley Heath, Worcester.
Roberts, E.	Rhymney, Monmouth.	Shepherd, C., M.A.	London.
Roberts, W.	Blaenau, Monmouth.	Shirley, T.	Sevenoaks, Kent.
Roberts, W.	Leighton Buzzard, Bedford.	Shore, M.	Manchester.
Roberts, W.	Tredegar, Monmouth.	Short, C., M.A.	Earl's Colne, Essex.
Robertshaw, W.	Shore, Yorkshire.	Shorter, J.	London.
Robertson, J., M.A.	London.	Shufflebotham, J., M.A.	Macclesfield, Cheshire.
Robinson, C.	Borough Green, Kent.	Sillifant, J. P.	Devizes, Wilts.
Robinson, J.	Boughton, Nottingham.	Simister, J.	Market Drayton, Salop.
Robinson, J.	Hackney, Middlesex.	Simmons, J., M.A.	Oiney, Buckingham.
Robinson, J.	Maulden, Bedford.	Simmons, J. E., M.A.	Bluntisham, Hunts.
Robinson, J.	New Basford, Nottingham.	Simonds, J.	London.
Robinson, R.	Luton, Bedford.	Simons, A.	Pinchbeck, Lincoln.
Robinson, T.	Staughton, Bedford.	Simpson, J.	King's Sutton, Northampton.
Robinson, W.	Kettering, Northampton.	Sincox, S.	Dorchester, Dorset.
Robson, C.	Berwick-on-Tweed.	Sissons, J.	Heywood, Lancashire.
Rodway, E. J.	Weston-super-Mare, Somerset	Skemp, T.	Bilston, Stafford.
Rodway, G. W.	North Bradley, Wilts.	Slade, J.	Camden Town, Middlesex.
Rogers, C.	Devonport, Devon.	Slim, C.	Maidstone, Kent.
Rogers, J. T.	Margate, Kent.	Sloper, —	Wallingford, Berks.
Rogers, J.	Mersey, Essex.	Smedmore, J.	Forton, Hunts.
Rogers, N.	Frome, Somerset.	Smeed, J.	St. Peter's, Kent.
Rogers, W.	Dudley, Worcester.	Smith, A.	Cranbrook, Kent.
Rolestone, F. H.	Sodbury, Gloucester.	Smith, A.	St. Ives, Hunts.
Rofe, T.	Smarden, Kent.	Smith, A.	Wendover, Buckingham.
Room, C.	Portsea, Hants.	Smith, C.	London.
Rootham, J.	Canterbury, Kent.	Smith, C.	Whitchurch, Hants.
Rosevear, W.	Coventry, Warwick.	Smith, F.	Sevenoaks, Kent.
Ross, W. G.	Lockerley, Hants.	Smith, G.	Bardwell, Suffolk.
Rothery, J.	London.	Smith, G.	Hillsley, Gloucester.
Rouse, W.	Chudleigh, Devon.	Smith, G. C.	Penzance, Cornwall.
Row, T.	Little Gransden, Cambridge.	Smith, H. C.	Hugglescote, Leicester.
Rowe, J.	Lytchett, Dorset.	Smith, J.	Bacup, Lancashire.
Rowe, J.	Risca, Monmouth.	Smith, J.	Bowling Green, Worcester.
Rowe, W.	Steventon, Beds.	Smith, J., jun.	Loughborough, Leicester.
Rowley, C.	Manchester, Lancashire.	Smith, J.	Shrewsbury, Salop.
Rudman, J.	Trowbridge, Wilts.	Smith, J.	Spring Meadow, Stafford.
Ruff, J.	Boston, Lincoln.	Smith, J. C.	Kirton-in-Lindsey, Lincoln.
Rumsey, —	Withington, Hereford.	Smith, T.	Harrow-on-Hill, Middlesex.
Runnacles, J.	Charsfield, Suffolk.	Smith, T.	Hinckley, Leicester.
Rush, W.	Eaton Bray, Bedford.	Smith, T.	Little Leigh, Cheshire.
Russell, J.	Chatham, Kent.	Smith, T.	New Brentford, Middlesex.
Russell, J. T.	Greenwich, Kent.	Smith, W.	Bedworth, Warwick.
Saffery, P. J.	Waltham Abbey, Essex.	Smitber, T.	Mile End, London.
Sagas, W.	Clayton, Yorkshire.	Sneath, J.	.....
Salter, W. A.	Amersham, Buckingham.	Solomon, W.	Tipton, Stafford.
Samuels, S.	Farnham, Surrey.	Soule, I. M.	Battersea, Surrey.
Sanderson, R. B.	Newcastle-on-Tyne.	Sparke, J. F.	Rye, Sussex.
Sarah, R.	.....	Spencer, J.	Guildford, Surrey.
Saunders, J. H.	Ryde, Isle of Wight.	Spooner, J.	Attleborough, Warwick.
Saunders, M.	.....	Sprigg, J., M.A.	Westbury Leigh, Wilts.
Savory, W.	Brighton, Sussex.	Springthorpe, C.	Ilkeston, Derby.
Scoble, T.	Harberton Ford, Devon.	Spurgeon, S.	.....
Scott, P.	Sutton, Yorkshire.	Spurgeon, W.	Neatishead, Norfolk.
Scott, T.	Norwich.	Staddon, J.	Quarndon, Leicester.
Searle, J.	Aylesbury, Buckingham.	Stalker, A. M.	Leeds, Yorkshire.
Searle, J.	London.	Stanford, C.	Devizes, Wilts.
Searle, R.	North Curry, Somerset.	Stanion, R.	Wirksworth, Derby.
Sedgwick, J.	Brighton, Sussex.	Stanion, T.	Braunston, Northampton.
Service, —	Earl Soham, Suffolk.	Stanley, W.	Peterchurch, Hereford.
Sexton, W.	Chesham, Buckingham.	Staples, G.	Measham, Leicester.
Sharman, C.	.....	Statham, J.	Bourton-on-the-Water.
Sharp, A.	Bedlington, Northumberland.	Stearns, E., D. D.	Camberwell, Surrey.

Names.	Residences.	Names.	Residences.
Stembridge, J.	Loughwood, Devon.	Totman, —	Laxfield, Suffolk.
Stembridge, H. W.	Hatch, Somerset.	Townsend, R.	Kingston Lisle, Berks.
Stenson, E.	Isleham, Cambridge.	Trafford, J., M.A.	Weymouth, Dorset.
Stenson, J.	London.	Trend, H.	Bridgewater, Somerset.
Stent, J.	Hastings, Sussex.	Trestrail, F.	London.
Stephens, D. R.	Abercarn, Monmouth.	Trickett, E.	Botesdale, Suffolk.
Stephens, E.	Thaxted, Essex.	Trimming, J.	Irthlingborough, Northampt.
Stephens, J. M.	Cirencester, Gloucester.	Tryon, —	Deeping, Lincoln.
Stevenson, E.	Loughborough, Leicester.	Tabbs, R.	Bristol, Somerset.
Stevenson, J., M.A.	London.	Tucker, F., B.A.	Manchester.
Stevenson, J.	Skidley, Yorkshire.	Tuckett, E. H.	.....
Stevenson, T.	Leicester.	Tunncliff, J.	Leeds, Yorkshire.
Stevenson, W.	Derby.	Turner, R.	Blisworth, Northampton.
Stewart, C.	.....	Turner, W.	Great Brickhill, Bucks
Stewart, J.	Hull, Yorkshire.	Tydemann, H.	Chelmsford, Essex.
Stock, J.	Salendine Nook, Yorkshire.	Tyler, P.	Haddenham, Bucks.
Stocks, R.	Macclesfield, Cheshire.	Underwood, W.	Paddington, London.
Stovel, C.	London.	Upton, J.	Aylsham, Norfolk.
Stringer, T.	Gravesend, Kent.	Upton, W.	St. Alban's, Herts.
Stubblings, W.	Northallerton, Yorkshire.	Varley, W.	Slack Lane, Yorkshire.
Stubbins, S.	Sterston, Wilts.	Veals, G.	Forest Row, Sussex.
Stutterd, J.	Castle Acre, Norfolk.	Venimore, J.	Ingham, Norfolk.
Sutcliffe, J.	Raceaster, Stafford.	Vernon, C. W.	Broughton, Hants.
Sutcliffe, J.	Raileybridge, Lancashire.	Verrow, R.	Earl Shilton, Leicesters.
Sutton, —	Williton, Somerset.	Versey, C.	Frithestock, Devon.
Sutton, S.	Wachett, Somerset.	Voller, J.	Tipton, Stafford.
Sutton, T.	Cottenham, Cambridge.	Wake, T. W.	Markyate Street, Herts.
Swan, T.	Birmingham.	Walcot, J.	Bramley, Yorkshire.
Swinton, T.	Northwich, Cheshire.	Walcot, J. B.	Stanwick, Northampton.
Syckelmoore, W.	Smarden, Kent.	Walker, D.	Quainton, Bucks.
Syme, E.	Smalley, Derby.	Walker, S.	Thame, Oxford.
Syme, J.	Nottingham.	Walker, S.	Ryeford, Hereford.
Symonds, W.	London.	Wall, T.	Hailsham, Sussex.
Taylor, B.	Pulham St. Mary, Norfolk.	Wallace, R.	Tottenham, Middlesex.
Taylor, J.	Birmingham.	Wallis, H.	Bexley Heath, Kent.
Taylor, J.	Kegworth, Leicester.	Wallis, J.	Leicester.
Taylor, T.	Tottlebank, Lancashire.	Walsh, A.	Lechlade, Gloucester.
Taylor, W.	Manchester.	Walters, R.	Newcastle-on-Tyne, Northum.
Teall, J.	Naunton, Gloucester.	Walters, T.	Ledbury, Hereford.
Tester, J.	Datchett, Bucks.	Walters, W.	Southwark.
Thomas, E.	.....	Walton, N.	Cowlinghill, Yorkshire.
Thomas, E.	Machen, Monmouth.	Walton, W.	Bampton, Devon.
Thomas, G.	Pontypool, Monmouth.	Warburton, J.	Trowbridge, Wilts.
Thomas, G. B.	London.	Ward, G.	Bradfield, Suffolk.
Thomas, M.	Abergavenny, Monmouth.	Ward, S.	Calverton, Nottingham.
Thomas, T.	Bethesda, Monmouth.	Ward, T.	Woodborough, Notts.
Thomas, T.	Meltham, Yorkshire.	Ware, R.	Potter's Bar, Middlesex.
Thomas, T.	Pontypool, Monmouth.	Warne, G.	Hendon, Middlesex.
Thomas, T. J.	Nash, Monmouth.	Warren, J.	Braintree, Essex.
Thomas, W.	Newport, Monmouth.	Warren, J.	Markyate Street, Herts.
Thomas, W.	Taliwain, Monmouth.	Wassell, D.	Bath, Somerset.
Thompson, D.	Torrington, Devon.	Watts, J.	Wootton-under-Edge.
Thompson, D. M.	Hull, Yorkshire.	Watts, J.	.....
Thompson, J.	Asket, Buckingham.	Wayland, A.	Lyme, Dorset.
Thornby, —	Bedford.	Webb, E. S.	Tiverton, Devon.
Thornley, T.	Stowmarket, Suffolk.	Webb, J.	Ipswich, Suffolk.
Thorpe, T. M.	Long Buckley, Northampton.	Webb, J.	Worstead, Norfolk.
Thursfield, J. S.	Audlem, Cheshire.	Webb, J. W.	Dunchurch, Warwick.
Tilley, A.	Bridgnorth, Salop.	Webley, H.	Woodside, Gloucester.
Tiptaft, —	Abingdon, Berks.	Webley, S.	Avening, Gloucester.
Todd, J. W.	Salisbury, Wilts.	Webster, J.	Stonehouse, Devon.
Toms, —	Holcombe Regis, Devon.	Weinberg, A.	Rickmansworth, Herts.
Tootman, W.	Blackmore, Essex.	Welch, W.	Norwich.
		Wells, J.	London.

Names.	Residences.	Names.	Residences.
Wells, S.	Thurleigh, Beds.	Wilson, S.	Boston, Lincoln.
Wealey, G.	Tillingham, Essex.	Wilson, W.	Woburn Green, Buckingham.
Wheeler, F.	Moulton, Northampton.	Winks, J. F.	Leicester.
Wheeler, T. A.	Norwich.	Winslow, O., M. A.	Leamington, Warwick.
Whimper, E.	Camden Town, London.	Winter, —	Shelfanger, Norfolk.
White, D.	Cirencester, Gloucester.	Winter, T.	Bristol, Somerset.
White, R.	Chalford, Gloucester.	Wise, H.	Abbott's Langley, Hertford.
White, W.	Rushall, Wilts.	Wise, J.	Marylebone, London.
Whitehead, S.	Hertford.	Wise, T.	East Church, Kent.
Whitewood, S.	Halifax, Yorkshire.	Withington, W. B.	Devizes, Wilts.
Whiting, E.	Needingworth, Huntingdon.	Wood, J.	Mansfield, Nottingham.
Whitlock, H.	Belton, Rutland.	Wood, T.	Berkhampsted Common.
Whittaker, D.	London.	Wood, T.	London.
Whittaker, J.	Golcar, York.	Wood, W.	Toddington, Bedford.
Whittemore, J.	Rushden, Northampton.	Woodard, J.	Ilford, Essex.
Wigg, S.	Leicester.	Woodington, T.	Croydon, Surrey.
Wightman, C. M.	Exeter, Devon.	Woodrow, G.	Gloucester.
Wigner, J. T.	Lynn, Norfolk.	Woods, I.	Prickwillow, Cambridge.
Wilkins, B.		Woodstock, W.	Northall, Buckingham.
Wilkinson, T.	Chowbent, Lancashire.	Woolacott, C.	Little Wild Street, London.
Willey, W.	Oxford.	Woolston, J.	Keysoe Row, Bedford.
Williams, B.	Daran-velan, Monmouth.	Wooster, J. C.	Swavesey, Cambridge.
Williams, B.	London.	Worley, W. C.	Addlestone, Surrey.
Williams, C.	Accrington, Lancashire.	Worrall, —	Ashdon, Essex.
Williams, E. P.	Cwmbran, Monmouth.	Worrall, J. D.	
Williams, H.	Shepscombe, Gloucester.	Wright, D.	Cosely, Stafford.
Williams, J.	Dereham, Norfolk.	Wright, G.	Beebles, Suffolk.
Williams, J.	Walsall, Stafford.	Wright, S.	Lincoln.
Williams, S.	Nantyglo, Monmouth.	Wrigley, W.	Blackburn, Lancashire.
Williams, T.	Sharnbrook, Bedford.	Wyrd, G.	London.
Williams, W.	Bosworth, Leicester.	Wycherley, T. E.	Wednesbury, Stafford.
Williams, W.	Ryeford, Hereford.	Yatie, D. S.	Liverpool.
Williams, W. S.		Yates, T.	Hugglescote, Leicester.
Williamson, P. W.	Kensington, Middlesex.	Yates, W.	Stroud, Gloucester.
Wills, F.	Ramsgate, Kent.	Young, H.	Beech Hill, Berks.
Wilson, C.	Helston, Cornwall.	Young, T.	Bridport, Dorset.
Wilson, D.	Hull, York.	Young, W.	Southwark, Surrey.

STATISTICS OF NINETEEN BAPTIST ASSOCIATIONS, FOR THE YEAR 1851.*

	Churches.	Bap- tized.	By Letter.	Re- stored.	Dead.	Dis- missed.	With- drawn.	Ex- cluded.	Clear Incr.	Mem- bers.
London.....	32	331	225	16	94	106	108	25	159	6279
London New	6	56	32	..	9	10	...	19	50	761
East Kent.....	11	64	15	7	12	18	14	3	37	810
Northern	15	79	28	8	21	9	8	7	70	1252
Bristol.....	46	253	122	12	151	130	...	60	46	6941
Northamptonshire	37	160	48	7	85	48	18	26	38	2808
Monmouth	58	264	634	121	127	290	...	377	225	8751
Cardarthen and Cardigan.....	65	331	126	120	129	95	...	165	208	
Gloucester.....	25	102	49	2	46	54	...	9	44	2151
Pembrokeshire	40	477	40	109	95	66	...	157	308	
Southern	27	73	25	3	31	23	10	19	9	2721
Berks and West Middlesex	18	101	36	2	28	25	16	25	45	1507
Midland.....	28	175	62	27	59	78	25	44	58	3929
Lancashire and Cheshire	39	243	162	20	89	90	52	100	94	4758
Yorkshire.....	61	410	134	21	130	106	103	100	98	6374
Oxfordshire.....	23	101	22	1	34	12	4	9	65	1705
Worcestershire	11	58	26	6	27	28	8	10	17	1165
Western	61	220	70	10	49	55	...	23	173	3275
Herts and South Beds.....	13	151	23	3	18	21	12	17	109	1632
	616	3649	1879	491	1234	1454	367	1197	1853	68920

* ** Clear increase 1747.

* The Circular Letters of the remaining Associations have not reached us.

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. ROBERT REDPATH, M.A., 12, College Place, Camden Town.

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, 11, Smith Street, Chelsea.

Angus, Joseph, A.M.	1838	Stepney College.
Betts, Henry John	1848	Romney Cottage, Portland Place, Clapham Rd.
Bigwood, John	1851	Grove Park, Camberwell.
Blake, W. A.	1850	4, Southampton Row, New Road, Marylebone.
Bonner, W. H.	1848	New Church Street, Bermondsey.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Brock, W.	1849	12, Gower Street.
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cox, F. A., D.D., LL.D.	1811	Downs Park Road, Clapton.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Cox, John	1848	Woolwich.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davis, Stephen Joshua	1837	Lyndhurst Terrace, Peckham.
Dickerson, Philip	1832	13, Princes Street, Jubilee Street, Mile End.
Elliott, William H.	1842	12, Wharion Street, Lloyd Square, Pentonville.
Fishbourne, G. W.	1847	9, Coborn Street, Bow Road.
Francis, George	1838	61, Walnut Tree Walk, Kennington Road.
Green, Samuel	1835	10, Barrett's Grove, Stoke Newington.
Groser, William	1840	11, Smith Street, Chelsea.
Hinton, John Howard, A.M.	1838	59, Bartbolomew Close.
Hoby, James, D.D.	1845	Blackheath Hill.
Jones, John Andrews	1836	65, Buttesland Street, Hoxton.
Kattersn, Daniel	1841	Hackney.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Leechman, John, M.A.	1849	The Grove, Hammersmith.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	Brockham Villas, Richmond Road, Dalston.
Milner, Samuel	1849	25, Stepney Causeway.
Murch, William Harris, D.D.	1828	57, Torrington Square.
Overbury, Robert W.	1835	6, Henrietta Street, Brunswick Square.
Peacock, John	1825	7, Owen's Row, St. John Street Road.
Pritchard, George	1817	4, York Place, Pentonville.
Robertson, John, M.A.	1850	1, Sylvanus Road, Hornsey Road.
Rothery, Joseph	1832	25, Herbert Street, New North Road.
Russell, Joshua	1847	Blackheath Hill.
Smith, Thomas	1845	33, Moorgate Street.
Soule, Israel May	1838	St. John's Hill, Battersea Rise.
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, Jas. z, D.D.	1836	17, Porteus Road, Paddington.
Stevenson, John, M.A.	1833	12, Marlborough Place, Waiworth.

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.
Allon, Henry.....	1844	St. Mary's Road, Canonbury.
Ashton, Robert.....	1839	Putney.
Aveling, Thomas.....	1839	6, Nelson Terrace, Stoke Newington.
Baker, W. R.	1843	Sydenham.
Bean, William.....	1839	Tulse Hill.
Bennett, James, D.D.	1829	49, Gibson Square, Islington.
Binney, Thomas.....	1829	Saville Row, Walworth.
Birch, George R.	1843	Finchley.
Bodington, John.....	1817	22, Thanet Place, Spa Road, Bermondsey.
Browne, George.....	1828	20, Westhourn Terrace, Paddington Rd.
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	Upper Clapton.
Campbell, John, D.D.	1841	Tabernacle House, Finsbury.
Campbell, William.....	1841	2, Brunswick Place, City Road.
Carlile, James, D.D.	1841	Woolwich.
Charlton, J. M., M.A.	1846	Totteridge.
Clayton, George.....	1805	14, Penton Row, Walworth.
Collyer, W. B., D.D.	1801	Peckham.
Dickinson, J.	1846	Hounslow.
Davies, Rev. Ebenezer.....	1850	6, Richmond Road, Barnsbury Park, Islington.
Davies, George Palmer, B.A.	1850	Wandsworth.
Davies, John.....	1834	Upper Clapton.
Davies, S. A.	1829	5, South Terrace, Rye Lane, Peckham.
Davies, Evan.....	1842	Richmond.
Davis, Samuel.....	1843	33, Tredegar Square, Mile End.
Davis, J.	1848	Crescent Place, Mornington Crescent.
Dobson, J. P.	1826	27, Doughty Street, Gray's Inn.
Dubourg, S. A.	1835	Acre Lane, Clapham.
Dukes, Clement, A.M.	1839	1, Oxford Terrace, Middleton Rd., Kingsland.
Edwards, W. S.	1850	36, Gloucester Road, Regent's Park.
Eldridge, Samuel.....	1843	6, Grosvenor Villas, Cold Harbor Lane, Brixton.
Emblem, John.....	1817	147, Church Street, Bethnal Green.
England, S. S.	1847	Mill Hill, Middlesex.
Forster, William.....	1847	Kentish Town.
Gallaway, J. C., M.A.	1849	Myddleton Road, Dalston.
Gamble, H. J.	1847	Peckham.
Gilbert, Charles.....	1831	25, Manchester Terrace, Liverpool Road.
Godwin, J. H.	1839	1, Norfolk Villas, Carlton Hill, St. John's Wood.
Good, A.	1848	Park Road, Upper Holloway.
Hall, John.....	1845	Thurlow Lodge, Lower Norwood.
Harris, John, D.D.	1843	New College, John's Wood.
Harrison, J. C.	1842	80, Albert Street, Camden Town.
Henderson, E., D.D.	1826	11, Park Terrace, Highbury.
Hill, James.....	1841	Clapham.
Hollis, B.	1846	3, Sutton Villas, Carlton Hill, Camden Road.
Hope, William J.	1831	Deptford Bridge.
Hoppus, John, D.D.	1829	39, Camden Street, Camden Town.
Hoxley, J.	1848	29, Amphill Square, Hampstead Road.
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.
Jeula, H. B.	1821	Greenwich.
Jeula, Matthew.....	1841	Church Street, Edmonton.
Kennedy, John, M.A.	1847	Stepney Green.
Kennerley, Thomas.....	1839	Mitcham.
Kent, Benjamin.....	1843	Norwood.
Leask, W.	1848	Isabel Place, Camberwell New Road.
Leifchild, John, D.D.	1813	6, Camden Street, Camden Town.
Lewis, Thomas.....	1837	15, Compton Terrace, Islington.

Littler, Robert	1845	28, Gloster Road, Regent's Park.
Lockyer, John	1847	Ponder's End.
Lucy, William	1847	Union Place, Blackheath Road. ;
Machray, Robert.....	1847	Walthamstow.
Mannering, Edward	1836	27, Kingsland Crescent.
Martin, David	1849	10, Southampton Row, Russell Square.
Martin, Samuel	1843	1, Chester Place, Chester Square.
Massie, J., D.D., LL.D.	1848	Congregational Library.
Mather, J.	1843	38, Norland Road, Notting Hill.
Morison, John, D.D., LL.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	Tuffnell Park, Holloway.
Morris, Caleb.....	1828	64, Middleton Square, Pentonville.
Mummery, J. Vale.....	1847	Richmond Road, Canonbury.
Neller, Frederick.....	1849	23, Brooksby's St., Barnsbury Park, Islington.
Owen, William	1843	10, Gibson Square, Islington.
Palmer, W. S.	1827	4, Downing Terrace, Compton Rd., Canonbury.
Philip, Robert.....	1826	Maberley Cottage, Richmond Road, Dalston.
Pigg, J. G., B.A.	1850	Oxford Terrace, Old Kent Road.
Prout, E.	1849	London Missionary Society House.
Pulling, John	1834	4, Elizabeth Place, New Cross.
Richard, Henry.....	1836	10, Surrey Square, Old Kent Road.
Richards, J. E.....	1826	2, Copenhagen Place, Limehouse.
Richardson, J. W.....	1843	7, Tonbridge Place, New Road.
Robinson, John.....	1830	City Mission House.
Rogers, G.	1838	4, Frederick Pl., Commercial Rd., Peckham.
Rogers, J.	1850	Amphill Square, Hampstead Road.
Rose, George.....	1826	Grange Road, Bermondsey.
Seavill, T.	1850	29, Burton Crescent.
Sherman, James.....	1841	Surrey Chapel House, Blackfriars Road.
Smith, George	1842	Trinity Parsonage, East India Road, Poplar.
Smith, J. S., B.A.	1850	Enfield.
Smith, Philip, B.A.	1844	53, New Finchley Road.
Smith, G. L.	1850	3, Arnold's Terrace, Bow Road.
Smith, James.....	1850	Victoria Grove, Kensington New Town.
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.
Thompson, George	1849	Hackney.
Tidman, Arthur.....	1828	27, Finsbury Square.
Timpson, Thomas	1826	Lewisham.
Townley, Henry	1828	3, Highbury Place.
Townley, C. G., LL.D.....	1844	3, Highbury Place.
Tyler, W.	1848	Pine House, Holloway.
Unwin, W. J., M.A.....	1849	10, Liverpool Street, Bishopsgate.
Vardy, E. F., A. M.	1845	65, Gibson Square, Islington.
Vautin, James	1818	Upper Clapton.
Verrall, George.....	1841	Bromley, Kent.
Viney, Josiah.....	1844	Upper Clapton.
Wall, William	1794	Kingsland Crescent.
Watson, John.....	1848	Hackney College.
Wilkins, George	1844	11, Lansdown Villas, Bridge Rd., St. John's Wd.
Williams, C.	1840	1, College Crescent, St. John's Wood.
Williams, J. de Kewer.....	1847	Tottenham.
Woodman, E. F.	1844	33, Hart Street, Bloomsbury Square.
Woodwark, John.....	1837	Amphill Square, Hampstead Road.
Wright, George	1849	13, Clapton Terrace.
Yockney, John	1816	9, Highbury Terrace.
Yonge, W. C.	1841	Brentford.

Presbyterian Members of the Body.

Archer, 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.	
Allo Street, Goodman's Fields	P. Dickerson.....	Strict Bap. Asso...m.	e.	t
Artillery Street.....		m.	e.	th.
Austin Street, Shoreditch	W. Miall.....	London Association...m.	e.	th.
Battersea	I. M. Soulo.....	m.	e.	w.
Blandford Street, Manchester Square.....	W. B. Bowos.....	m.	a.	a. w.
Brontford (New)	T. Smith	m.	e.	w.
Brentford (Old).....	C. H. Cole	m.	e.	w.
Borough Road, Southwark	J. Stevenson, A.M.	General Baptist m.	e.	w.
Bow.....	G. W. Fishbourne..	Association... m.	e.	th.
Bloomsbury Chapel.....	W. Brock	m.	a.	a. th.
Brick Lane, Old Street	J. A Jones.....	m.	e.	th.
Brixton Hill	J. Hirons	Association...m.	e.	m.
Buttesland 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.....	J. Branch	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. w.
Cumberland Street, Curtain Road ...	C. Smith	Strict Bap. Asso...m.	a.	a. w.
Deptford (Lower Road)	J. Kingsford	m.	a.	e. w.
Deptford (Florence Place)		m.	e.	w.
Devonshire Square	J. H. Hinton, A.M ...	Association...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	W. Williams..	Welsh...m.	a.	e.
Greenwich (Lewisham Road)	J. Russell	Association...m.	e.	w.
Greenwich (Bridge Street).....	W. Gwinnell	m.	a.	e. f.
Hackney (Mare Street)	Dr. Cox and D. Katterus ...	Asso...m.	a.	e. th.
Hammersmith	J. Lecchman, M.A.	m.	a.	e. tu.
Hampstead (Holly-Bush Hill)	J. Castleden	m.	e.	tu.
Hampstead (New End)		m.	e.	w.
Hatcham		m.	e.	th.
Henrietta Street, Regent Square	C. A. M. Shepherd	Association...m.	e.	tu.
Highbury.....	S. S. Hatch.....	m.	e.	
Horsley Street, Walworth.....	Jonathan George.....	Association...m.	e.	w.
Homerton Row.....	D. Curtis.....	m.	e.	tu.
Hoxton, Old Town	H. B. Simmonds	m.	e.	
Islington Green	G. B. Thomas	Association...m.	e.	e.

Islington (2nd.).....	W. Symonds	m.	e.		
Rotherhithe (Jamaica Row).....	W. Bidder	m.	e.	10.	
John Street, Gray's Inn Lane	B. W. Noel, M.A.	m.	e.	14	
John's Row, St. Luke's	J. Newborn	m.	e.	17.	
Kennington, Charles Street	T. Atwood.....	Association...m.	a.	e.	20.
Kensington (Silver Street)	W. G. Lewis, jun.....	Association...m.			20.
Keppel Street, Russell Square.....	.....	Association...m.	e.		th.
Lion Street, Walworth	W. Howieson	Association...m.	e.		th.
Lambeth (Regent Street) .....	.....	Association...m.	e.		th.
Mason's Court, Shoreditch .....	.....	.....	e.		th.
Maze Pond, Bermondsey	J. Aldis	Association...m.	e.		
Meard's Court, Soho .....	.....	.....	e.		th.
Mill Yard, Goodman's Fields	W. H. Black.....	Seventh-day...Sat. m. and	a.		f.
Mitchell Street, St. Luke's	J. Shover.....	.....	e.		
New Park Street, Southwark Bridge. W. Walters.....	.....	Association...m.	e.		20.
Northampton Street, King's Cross .....	.....	.....	e.		th.
Peckham (Rye Lane).....	G. Moyle.....	.....	e.		20.
Phillips Street, Kingsland Road.....	T. Pepper .....	.....	a.	e.	
Pimlico, Carmel Chapel	J. Stenson .....	.....	e.		20.
Poplar (Cotton Street)	S. Cowdy	Association...m.	e.		20.
Praed Street, Paddington.....	W. Underwood..	General Baptist...m.	e.		20.
Prescot Street, Goodman's Field.....	C. Stovel	Association...m.	e.		f.
Redcross Street	D. Whittaker.....	.....	e.		20.
Romney Street, Westminster	H. J. Betts.....	.....	e.		
Salters' Hall, Cannon Street.....	J. Hobson	Association...m.	e.		20.
Shacklewell	John Cox & Samuel Green...	Asso...m.	e.		th.
Shakspear's Walk, Shadwell .....	.....	Association...m.	a.	e.	th.
Shouldham Street, Paddington	W. A. Blake.....	Association...m.	e.		th.
Soho Chapel, Oxford Street.....	G. Wyard .....	.....	e.		20.
Somers Town	J. Alldis.....	.....	e.		th.
Spencer Place, Goswell Street.....	J. Peacock.....	Association...m.	a.	e.	th.
Stepney Green	J. Angus .....	.....	a.	e.	20.
Stratford .....	.....	Strict Bap. Asso...m.	e.		th.
Tottenham	R. Wallace	Association...m.	e.		th.
Trinity Square, Southwark B. Lewis & J. H. Blake..	.....	Strict Bap. Asso...m.	e.		
Unicorn Yard, Southwark	W. H. Bonner .....	.....	e.		th.
Vernon Square, Pentonville.....	O. Clarke.....	Association...m.	a.	e.	20.
Victoria Street, Shadwell	S. Milner.....	.....	e.		20.
Waterloo Road .....	.....	Association...m.	e.		th.
Wandsworth	W. Ball .....	.....	e.		
Wild Street	C. Woollacott ...	Strict Bap. Asso...m.	a.	e.	th.
Windmill Street, Finsbury .....	.....	.....	e.		
Worship Street	B. Mardon, M.A....	Old Gen. Bap...			

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 30, 1851, including Jubilee Fund	£59,469 17 9
EXPENDITURE	60,400 18 5
BALANCE, in favour of the society	1,768 11 6

Treasurer, JOHN GURNEY HOARE, Esq., Hampstead.

Honorary Secretaries,

Rev. W. W. CHAMPNEYS, M.A.; Rev. E. 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.

Weekly Tract Society,

Formed, December, 1847.

OBJECT:—"To inculcate religion, and to promote the social and moral improvement of the working classes, by the circulation of appropriate tracts. A new tract is published weekly."

RECEIPTS for 1850	£283 5 4
EXPENDITURE	261 9 1
BALANCE in hand	53 17 2

Treasurer, WILLIAM GARLICK, Esq., 33, Great James Street.

Secretary, Rev. WILLIAM H. ELLIOTT, 12, Wharton Street, Lloyd Square.

Office, 8, St. Ann's Lane, St. Martin's-le-Grand.

English Monthly Tract Society.

Formed 1837.

OBJECT:—"The tracts are sent every month, postage free, to subscribers, or to any persons to whom they may wish them to be transmitted, in proportion to their subscriptions, whether in Great Britain, France, Germany, Holland, Belgium, or Switzerland."

INCOME, year ending Dec. 31, 1850	£1,544 15 11
EXPENDITURE	1,549 12 4
BALANCE in hand	9 2 2

Treasurer, MOSES POOLE, Esq., 13, Serle Street, Lincoln's Inn.

Honorary Secretaries, Rev. H. HUGHES, M.A.; Rev. J. LEIFCHILD, D.D.

Secretary, Mr. JOHN STABB, 27, Red Lion Square.

Collector, Mr. THEOPHILUS COOPER, 168, Fleet Street.

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, 1851, Benevolent Fund Account	£1,315	4	1
EXPENDITURE ditto	1,654	6	7
BALANCE due to the Treasurer ditto	320	12	2
TRADE ACCOUNT, stock at depository	3,466	17	9
CAPITAL	3,250	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.*

* 27, Red Lion Street, Clerkenwell.

Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.

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, 1851	£103,330	2	8
EXPENDITURE	103,543	10	10

President, Right Hon. Earl of SHAFTESBURY.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. GEORGE JOHN COLLINSON, B.A., Swanbourne

Rev. GEORGE BROWNE, Clapham.

Superintendent of the Editorial Department,

Rev. THOMAS H. MELLER, M.A., Rector of Woodbridge.

Accountant and Assistant Secretary, Mr. WILLIAM HITCHIN.

Assistant Foreign Secretary, Mr. KNOLLEKE.

Depositary, Mr. JAMES FRANKLIN.

Collector, Mr. WILLIAM DAVIES.

Bibles issued during the year	474,613
Testaments	663,004
Total from 1804	24,247,667

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 (including £750 from the Council of Education)	£11,973	9	8
EXPENDITURE	11,169	15	5
BALANCE, due to the Treasurer, Dec. 31, 1850	152	8	5

President, The Duke of BEDFORD.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, HENRY DUNN, Esq., Central School, Borough Road.

Collector, Mr. G. R. EHN, 11, Albion Terrace, Penton Place, Newington.

Voluntary School Association.

Formed 1848.

OBJECT :—"The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable, consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries. The religious instruction in schools connected with the Society, is to be based upon the Holy Scriptures in the authorized version (which shall be read, at least, daily), and shall comprehend the great doctrines of the divinity and atonement of Jesus Christ, and the regenerating influence of the Holy Spirit. It is, however, intended that such parents of children in attendance at the schools as may object to the religious instruction given, shall be at liberty to withdraw their children during such portion of school hours as may be specially devoted to it."

INCOME, year ending March 31st, 1851	£1,682	19	8
EXPENDITURE	1,776	13	5
BALANCE in hand	828	17	11

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.

Honorary Secretaries,

Rev. HENRY RICHARD, 10, Surrey Square ; JOSEPH BARRETT, Esq.,
22, Fleet Street.

Assistant Secretary, Mr. CHARLES THEODORE JONES,
Cedar Lodge, Denmark Hill.

Normal School for Young Men, 30, Surrey Place, Old Kent Road.
Normal School for Young Women, 15, Charlotte Row, Walworth Road.

Society for Promoting Female Education in the East.

Formed 1834.

OBJECT :—"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."

INCOME, year ending May, 1851	£1,667	16	8
EXPENDITURE	1,515	3	5
BALANCE in hand	152	17	2

President, Her Grace the Duchess Dowager of BEAUFORT.

Treasurer, JOHN LABOUCHERE, Esq., 20, Birchin Lane.

Sub-Treasurer, Mrs. BONAR.

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 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, 1851	£2,609 4 5
EXPENDITURE	2,619 19 10
BALANCE in hand	21 1 2

President, Rt. Hon. EARL DUCIE.
 Treasurer, THOMSON HANKEY, jun., Esq.
 Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.
 Bankers, Messrs. HANKEY, Fenchurch Street.
 Collector, Mr. E. SHREWSBURY, 16, King's Row, Walworth.
Society's Offices, 2, Jeffrey Square, St. Mary Axe.

Inland Navigation and Railway Mission.

Formed 1837.

OBJECT:—To promote religious instruction among Canalmen, Rivermen, and Railway labourers, by boat, barge, and domiciliary visiting, Scripture reading, Bible and religious tract distribution, particularly on Lord's day.”

INCOME, year ending November, 1850	£290 18 7
EXPENDITURE	228 14 5
BALANCE in hand, for buildings	93 0 11
BALANCE due to Treasurer	30 14 9

[*The Accounts for 1851 are not yet accessible.*]

Treasurer, JAMES NASH, Esq., 56, Walcot Place, Lambeth.
 Secretary, Rev. JOHN TREMBATH 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 operations” being “London and the larger towns of the United Kingdom.”

INCOME, year ending April, 1851	£4,512 13 1
EXPENDITURE	4,575 9 2
BALANCE in hand	285 6 8

Treasurer, JOHN DEAN PAUL, Esq., 217, Strand.
 Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, D.D.;
 Rev. W. M. BUNTING.
 Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

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 21, 1850	£2,270 9 9
EXPENDITURE	1,965 3 8
BALANCE in hand	185 0 5

President, CHARLES 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, 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 1851	£632 6 1
EXPENDITURE	714 11 11
BALANCE in favour of the society	49 0 6

Treasurer, THOMAS CHALLIS, Esq., Alderman, 32, Wilson Street, Finsbury.
 Secretaries, Rev. ROBERT ASHTON, Putney, Surrey ;
 Mr. JOHN PITMAN, 9, Grove Place, Hackney.
 Collector, Mr. JOHN RIDLER, 3, Normandy Place, Brixton.

Associations connected with the society	97
Visitors	1,947
Families visited	48,852

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 1851	£24,657 3 4
EXPENDITURE	24,427 10 2
BALANCE in hand	1,445 12 4

Treasurer, Sir EDWARD NORTH BUXTON, Bart., M.P.
 Secretaries, Rev. JOHN GARWOOD, M.A. ; Rev. JOHN ROBINSON.

Examiners of Missionaries.

Beecham, Rev. J., D.D.	Lorimer, Rev. Peter.
Beamish, Rev. H. H., M.A.	Molyneux, Rev. Capel, M.A.
Bunting, Rev. W. M.	Morison, Rev. J. D.D.
Carver, Rev. J., M.A.	Noel, Hon. and Rev. B. W., M.A.
Charlesworth, Rev. J., B.D.	Patteson, Rev. John, M.A.
Dibdin, Rev. R. W., M.A.	Redpath, Rev. R., M.A.
Fisher, Rev. J. M., M.A.	Reeve, Rev. J. W., M.A.
Gribble, Rev. C. B., M.A.	Stears, Rev. E., D.D.
Harrison, Rev. J. C.	Woodward, Rev. John.

Bankers, Messrs. BARNETT, HOARE, and Co., 62, Lombard Street.
 Collector, Mr. JOHN DIXON, 37, Argyle Square, King's Cross.

Missionaries employed	245
Visits during the year	1,180,911
Copies of scriptures distributed	3,925
Tracts distributed	1,326,372

Office, 20, Red Lion Square.

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, 1851	£1,009	1	9
EXPENDITURE	859	16	10
BALANCE due to the Treasurer	61	14	7

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.
Secretary, JOHN SCOBLE.

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, 1851	£2,759	5	11
EXPENDITURE	2,530	3	7
BALANCE in hand	280	8	4

Treasurer, WILLIAM EDWARDS, Esq.

Secretary, Mr. JOHN CARVELL WILLIAMS.

Financial Agent and Publisher, Mr. ALBERT COCKSHAW.

Collector, Mr. P. W. CLAYDER.

Office, 41, Ludgate Hill.

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 May 1, 1850, to May 1, 1851	£2,918	15	0
EXPENDITURE	3,077	16	5
BALANCE in hand	210	15	6
Deposited as a Reserve Fund	1,500	0	0

President, Rt. Hon. Earl of SHAFTESBURY.

Treasurer, R. C. L. BEVAN, Esq., Lombard Street.

Honorary Secretary, Mr. W. LOCKE, 127, Regent Street.

Secretary, Mr. J. G. GENT, 1, Exeter Hall.

Collector, Mr. W. A. BLAKE, 4, Southampton Row, New Road.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co., Lombard Street.

Soldier's Friend Society.

OBJECT:—"Diffusing religious knowledge throughout the British Army."

President, S. M. PETO, Esq., M.P.

Treasurer, B. SWALLOW, Esq., 1, Torriano Villas, Kentish Town.

Honorary Secretary, Rev. W. A. BLAKE, 4, Southampton Row, New Road.

Evangelical Continental Society.

OBJECT:—"To assist and encourage evangelical societies on the continent, in their endeavours to propagate the gospel, and by other means to promote the same important end."

INCOME from November 6, 1850, to July 16, 1851	£332 19 8
EXPENDITURE	345 17 5
BALANCE in hand	55 17 7

Treasurer, W. A. HANKEY, Esq.
 Sub-Treasurer, EBENEZER PYE SMITH, Esq.
 Secretary, REV. EVAN DAVIES.
 Collector, Mr. RANDLE, 41, Charles Street, Horselydown

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 March 20, 1851	£3,655 11 11
EXPENDITURE	3,964 15 0
BALANCE in hand	497 16 6
FUNDED PROPERTY producing an annual income of £2,339.	

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.
 Secretary, Mr. H. K. SMITHERS, 3, Brabant Court, Philpot Lane.
 Collector, Mr. DAVID HINE, 22, Montpellier Square, Brompton.

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to 109 Widows in England at £11 each.	
Exhibitions 49 Widows in England at £12 each.	
Exhibitions 10 Widows in England at £10 each.	
Exhibitions 42 Widows in Wales at £8 each.	
Exhibitions 25 Widows in Wales at £9 each.	
Exhibitions 3 Widows in Wales at £7 each.	

Occasional donations to 12 widows amounting to £96.

Of the 163 English Widows, 79 were of the baptist, 60 of the independent, and 7 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, 1831	£1,871 11 0
EXPENDITURE	1,962 18 6
BALANCE in hand	16 14 6
CAPITAL, £18,591 in the 3½ per cents, and £8,550 Consols.	
Annuity	34
Number of members	170

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."

Orphans in the Schools, 238.

President, JOHN REMINGTON MILLS, Esq.
 Treasurer, THOMAS MERRIMAN COOMBS, Esq.
 Secretary, Mr. JOSEPH SOUL, 9, Boxworth Grove, Islington.
 Collector, Mr. W. H. CHAPLIN, 11, Stebans Buildings, Islington.
 Matron, Mrs. BAIRD.
 Principal Master, Mr. W. F. TABLTON. Principal Mistress, Miss SALIER.
Office, 32, Ludgate Hill.

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 March 31, 1851	£2,768 19 0
EXPENDITURE	2,803 3 8
BALANCE in hand	4 0 8
STOCK, 3½ per cent. stock	1,768 11 3
Number of orphans	99
Received from the commencement	168

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P.
 Sub-Treasurer, Rev. ANDREW REED, D.D.
 Honorary Secretaries, DAVID W. WIRE, Esq.; Rev. T. AVELING.
 Sub-Secretary and Collector, Mr. JOHN H. CUZNER.
 Bankers, MESSRS. BARCLAY, BEVAN, TRITTON, and Co.

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 Dec 31, 1850 (including dividends)	£302	12	8
EXPENDITURE	276	5	1
BALANCE in hand	165	16	7

To which is united,

The London Society Female Orphan Institution.

Founded 1830.

OBJECT:—"Maintaining and educating the daughters of gospel ministers."

INCOME, year ending Dec. 31, 1850 (including dividends)	£179	9	6
EXPENDITURE	225	4	0
BALANCE due to the Treasurer	3	15	8

Number of female orphans, 9.

Treasurer, THOMAS CHALLIS, Esq., Alderman.

Secretary, EBENEZER TAYLOR, Esq., 25, Bartlett's Buildings, Holborn.

Collector, Mr. BRESSON, School House, North Street, Little Moorfields.

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, 1849	£158	8	0
EXPENDITURE	188	0	10
BALANCE in hand	9	17	10

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, 10 premiums have been granted, amounting to £160.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

Balthamstow 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, 1851	£1,622	15	7
EXPENDITURE	1,529	16	8
BALANCE, in hand	116	15	3

Treasurer, JOSEPH TRUEMAN, jun., Esq.

Cash Secretaries, Mrs. E. CAREY; Mrs. FOULGER.

Collector, Mr. HINE, 22, Montpelier Square, Brompton

PÆDOBAPTIST SOCIETIES.

London Missionary Society.

INCOME, 1850-51, including receipts from the stations	£72,292	3	1
EXPENDITURE	69,058	7	3
BALANCE in hand	1,696	1	2
STOCK possessed for general and special purposes, about	24,500	0	0

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.
Secretaries, Rev. ARTHUR TIDMAN; Rev. EBENEZER PROUT.

Mission House, Blomfield Street, Finsbury.

European missionaries, about 170

Wesleyan Missionary Society.

INCOME, for the year ending Dec. 31, 1850	104,661	14	4
EXPENDITURE	113,767	3	3
BALANCE due to the treasurers	10,841	13	2
The Treasurers are also under acceptances amounting to	12,129	17	0

Treasurers, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.
Secretaries, Rev. Dr. BEECHAM, Rev. ELIJAH HOOLE, Rev. G. OSBORNE, and
Rev. W. ARTHUR.

Wesleyan Mission House, Bishopsgate Street Within.

Central or principal stations called circuits	322
Chapels and other preaching places	3,106
Missionaries and assistant missionaries	432
Catechists, interpreters, day school teachers, &c.	864
Full and accredited church members	104,235
Scholars	80,070
Printing establishments	8

Church Missionary Society.

INCOME for the year ending March 31, 1851	£100,756	6	8
EXPENDITURE	101,366	5	11
BALANCE due	187	17	0
BALANCE, in Stock, at the bankers', and in the office	124,337	17	9

President, the Right Hon. the Earl of CHICHESTER.
Treasurer, JOHN THORNTON, Esq.
Secretaries, Rev. HENRY VENN, B.D., Rev. JOHN TUCKER, B.D., and
Major HECTOR STRAITH.
Assistant Secretary, Rev. W. KNIGHT, M.A.

Mission House, Salisbury Square.

Stations	107
European English clergy	128
European Lutheran clergy	7
East-Indian ordained missionaries	2
European laymen	31
European Female Teachers	12
East Indian and country-born clergymen	21
East-Indian and country-born laymen	22
Native lay-teachers	1,358
Communicants	14,154

Congregational "British Missions."

HOME MISSIONARY SOCIETY.

INCOME, year ending April 30, 1851	£3,985 2 0
EXPENDITURE	8,385 11 5
BALANCE in favour of the society	1,262 4 7
Stock, belonging to the society	3,913 0 7
Number of stations	121
Number of missionaries	50
Number of grantees	63
Number of students	5
Lay preachers	140
Parishes in which the agents have stations	343
Towns, villages, and hamlets	428
Chapels	204
Rooms	246
Members	4,846
Admissions to churches during the year	463
Hearers	40,224
Sunday-schools	170
Teachers	1,691
Scholars	12,848
Day-schools	27

Treasurer, THOMAS THOMPSON, Esq., Poundsford Park.

Secretary, Rev. JAMES WILLIAM MASSIE, D.D., LL.D.

IRISH EVANGELICAL SOCIETY.

INCOME, year ending April 30, 1851	£3,950 10 8
EXPENDITURE	3,238 10 6
BALANCE, against the society	266 5 9

Treasurer, T. M. COOMBS, Esq., Ludgate Street.

Secretary, Rev. J. W. MASSIE, D.D., LL.D.

COLONIAL MISSIONARY SOCIETY.

INCOME, year ending March 31, 1851	£3,025 19 6
EXPENDITURE	2,714 4 7
BALANCE in favour of the society	405 16 8

Treasurer, JAMES SPIGER, Esq.

Secretary, Rev. THOMAS JAMES.

Congregational Union.

Treasurer, BENJAMIN HANBURY, Esq.

Secretaries, Rev. W. STERN PALMER, and Rev. G. SMITH.

Secretary of the Congregational Board of Education, WILLIAM RUTT, Esq.

The Offices of these Societies are in Blomfield Street, Finsbury.

Wesleyan Methodist Connexion.

President, Rev. JOHN HANNAH, D.D.

Secretary, Rev. JOHN FARRAR.

President of the Wesleyan Theological Institution, Rev. JABEZ BUNTING, D.D.

Book Steward, Rev. JOHN MASON, 14, City Road, London.

Editors, Rev. W. L. THORNTON ; Rev. W. H. RULE.

MINISTERS.

In GREAT BRITAIN	925	Supernumerary and superannuated	192	On Trial	108	Total	1,22
In IRELAND	101		35		20		156
In FOREIGN STATIONS	309		13		72		394
							1,775

MEMBERS.

In GREAT BRITAIN	392,209	decrease	56,0
In IRELAND	20,815	decrease	292
In FOREIGN STATIONS	98,011	increase	140
In CANADA	26,213	increase	1,17

MISSIONARY SOCIETY.—See page 800.

The next Conference is to be held at Sheffield, commenting on Wednesday, July 28th, 1852.

Wesleyan Conference Office, 14, City Road, London.

Methodist New Connexion.

Formed 1797.

Chapels 359. Preachers 143. Local Preachers 882. Members 21,590. Sabbath scholars 50,000.

Primitive Methodist Connexion.

Formed 1819.

Chapels.....	1,662
Rented chapels and preaching places	3,593
Travelling preachers.....	551
Local preachers	9,077
Members.....	108,781
Clear increase.....	4,019
Sabbath schools.....	1,403
Sabbath school teachers	23,442
Sabbath scholars	121,168

Wesleyan Methodist Association.

Formed 1834.

President, Rev. JOHN PETERS.

Secretary and Editor, Rev. ROBERT ECKETT, 6, Argyle Square, London.

Treasurer, JOHN PETRIE, Esq., Rochdale.

Book Room, Horse Shoe Court, Ludgate Hill.

Chapels.....	333
Preaching places, rooms, &c.	200
Members in society	21,484
Clear decrease during the year	694
Members on trial	686
Deaths	325
Removals and Withdrawals	2,997
Itinerant preachers and missionaries	98
Local preachers	1,083
Leaders.....	1,398
Sunday schools	340
Sunday scholars	44,882
Sunday school teachers.....	7,419

THE MISSIONARY HERALD.



THE OUTCAST FOR CHRIST.

INDIA.

CALCUTTA.

Mr. Lewis has kindly favoured us with the following particulars of the edition of the Persian New Testament that has just been completed and issued from the press. His labours in the department of translation are of great efficiency, in addition to which he gives some portion of his time to the welfare of the native church at Narsigdarchoke, and the English church at Dum Dum. Their present state is detailed in the following letter, dated September 5th.

I may mention, as the first item of intelligence, that the Persian Testament which I was engaged in editing, has been completed now about three weeks. I intended to draw up an account of this work to send you, but, on consideration, it appeared to me that the subject would not possess much interest, and a few facts, which I will here mention, are probably all which you will care to know.

About ten years ago, an edition of Henry Martyn's Persian Testament was published by the brethren, for the Bible Translation Society. It was adapted to our convictions of truth by Dr. Yates, and he also made a few other alterations of no very great importance. This edition being exhausted, and another being resolved upon, I undertook the charge of carrying it through the press. I very soon found that it abounded with mistakes, by which the sense was very frequently destroyed. These, for the most part, had been made in the first Calcutta edition—from which Dr. Yates printed his—and they were retained in his reprint. I could give many instances: such as, زرع *sowing seed*,

for ذرع *a cubit*; روان *going*, for روان *running*; قديم *ancient*, for فدية *ransom*.

Proper names were spelt in various ways. Numbers were given incorrectly: *e. g.*, John xi. "two hundred and fifty-three," instead of "one hundred," &c. Rev. vii. 4, "A hundred and forty thousand," instead of "A hundred and forty-four thousand." In some cases, members of verses were left out: *e. g.*, Matt. xxiii. 12, "He that exalteth himself, shall be abased," is given; but the rest of the verse, "but he that humbleth himself, shall be exalted," is wholly omitted.

In order to weed out the errors, and to make my edition as correct as possible, I

compared the greater part of it with the Greek original, and with all the Persian editions I could obtain, and I hope I have succeeded in making the work tolerably accurate. I will send a copy for the library as soon as I have an opportunity.

The edition of the Hindostani Testament, to which I have alluded in former letters, is nearly finished; next month, probably, it will be printed off. Brother Wenger, probably, will inform you of the progress of the Bengali revisions. I render him all the assistance in my power, and have derived nothing but pleasure from my connection with him in the work.

At Narsigdarchoke, the work is going on very much as when I last wrote. Additions from the heathen to our nominal Christian community are not unfrequent, but the motives which induce people thus to renounce caste, are often of the most degraded kind. Last month, I saw a man in the village who had just abandoned his Hindu standing, in the hope that by calling himself a Christian, he would be allowed to live in sin with a married Christian woman. You will be ready to ejaculate, "Can these dry bones live?" Oh that the long-expected and prayed-for Spirit would breathe upon them! The day will come, and we must await it with patient diligence.

At Dum Dum we still labour under heavy discouragement. The station continues empty of men, and our congregations are very small, yet I hope a little good is being done. Last sabbath I baptized two, and another is waiting with much anxiety to be admitted to the rite. Other hearts seem to be touched by the truth, and I feel great distress at the thought of abandoning the few members who remain there. There is now reason to expect that a number of fresh men will shortly take up their quarters at the station.

SERAMPORE.

Since we called the attention of our readers in the *Herald* for September to the surrender to Bishop Wilson, on the part of Mr. DENHAM, of the Danish church,

for the long period of forty-three years occupied by the Serampore missionaries, some curious particulars have come to light in the Indian press of the manner in which the bishop has acted in the affair.

It will be remembered that but few of the inhabitants of Serampore signed the memorial, and that most of the episcopal residents actually refused to sign it, and that it was with great difficulty any signatures at all were appended to it. But the most extraordinary feature of the affair is, that Bishop WILSON himself got up the memorial, that he should apply to the government to have the church made over into his own hands. This, strange enough, is stated by the very individual employed by the bishop, and whose letter to the *Bengal Hurkaru* we subjoin, together with the editor's remarks thereon.

To the Editor of the Hurkaru.

STR,—An editorial of your issue of this day unintentionally does me great injustice. It is founded, indeed, on an expression in Thursday's *Friend of India*, which was not agreeable to the state of the case.

The movement at Serampore did not originate with me, but with the bishop, who had heard that the number of church people had been lately much increased, and who directed me to have a petition circulated among such church people (and not others), to beg that a minister of the church of England might be allotted for the station. That petition was drawn up, and circulated, but not by me. Many church people declined signing it, from motives of delicacy to the pious missionaries; but twenty or thirty did affix their names; and the bishop applied to government to have the Danish church made over to him, and directed me, having no duties at the cathedral on Sunday, to undertake the care of it until a resident chaplain was available. This I have willingly done for nearly three months, in addition to my various duties at the cathedral and elsewhere, in Calcutta; but I must add, in justice to myself, that I re-

ceive no emolument whatever for my services at Serampore.

I am, sir,

Your obedient servant,

J. EVILLE,

Officiating Minister at Serampore.

Aug. 15th, 1851.

The Editor of the Hurkaru's remarks on the foregoing.

So, then, it was not Mr. Eville who proposed the Serampore petition to the bishop. The name of his son-in-law may have been at the top of the memorial, but, according to Mr. Eville, the bishop was at the bottom of it. The rev. gentleman was only the agent,—the right reverend one was the principal. The bishop knew better what the Serampore churchmen wanted than they did themselves; so he sent Mr. Eville to circulate among them a petition to his Lordship's self, asking him to send them a minister. We hope Mr. Eville has not betrayed any secret of episcopal policy in the very candid and straightforward statement with which he has furnished us. We think, however, that he has some right to complain of having been kept as a clerical warming-pan three months, and without remuneration.

After this, our readers will not be surprised to learn that the bishop's presence at Serampore has not diminished the congregation of our brother DENHAM. His labours in Christ's cause continue to be blessed, though he cannot but be apprehensive of the insidious operations of the Propagandist agents among the native Christians and promising native youth, by which last year some were drawn aside.

At the date of our last communication from Mr. DENHAM, September 6th, he was about to baptize a youth, a student at the College of two years' standing. Three other of his students had recently passed their examination at the Calcutta Medical College, and were accepted, and also two of his first class young men had passed an examination for the Engineer and Survey service. Others were nearly ready to leave College for similar employments. The large native church under our brother's care abides in peace, and God is with the people, blessing his word in their midst.

CAWNPORE.

By a letter, dated August 21st, we find that our brother WILLIAMS was actively engaged in preaching in this populous town and district, and rendering ministerial aid to Mr. GREENWAY, who has for some time acted as pastor of the small English church gathered in the Cantonments. Mr. WILLIAMS had baptized nine persons, the fruit of Mr. GREENWAY'S labours. The remarks of Mr. WILLIAMS on the nature of the missionary work in India will be read with the interest their importance deserves. Yet, notwithstanding the great obstacles the fabric of Brahminism presents, and the ignorance and depravity of the people, there can be no doubt that in those parts of India where the gospel has for a considerable time been preached, there is a remarkable movement adverse to idolatry manifesting itself in every class of native society, that bids the Christian church look forward with hope and confident expectation of speedy success. Missionary operations, however, are not of such long continuance and operation in Northern India as in Bengal, and it is to Northern India our brother's remarks especially apply.

You must be more or less aware that the state of things in this country is very different from that which existed in those localities where the apostles laboured. Hence we cannot, in every particular, adopt the same plans of operation with them, though they are, indeed, to be regarded as patterns to all who should follow after, more especially the apostle Paul. I am inclined to believe that the most formidable obstacles ever presented in the way of the spread of Christianity are to be found in this land. Hinduism is the master piece of Satan, and Mahomedanism is but little if any better, both systems tend only to the dishonour of God, and pander to the carnal passions and propensities of our fallen nature. It is a shame even to speak of the vile things which are done by them in secret. Indeed I have often thought that many of them are devil possessed, no less than the poor demoniac whom our Lord cured and restored to his right mind. Only a few days since I fell in with an individual of this stamp; he was sitting on the public road besmeared with mud from head to foot. His fiend-like appearance, his language, his actions, all seemed to indicate that he was more than ordinarily under Satanic influence; my object in going near him was to get a crowd of people to whom I might preach. I succeeded accordingly, but not without some considerable opposition from this poor degraded being; but finding the people more disposed to listen to me than to himself he walked away.

A new field.

I find that there are four principal ghauts in this place to which several hundreds of Hindoos resort every morning and evening to wash away their sins, as they suppose, in the sacred stream of the Ganges. No doubt

a missionary could be well and usefully employed in preaching the gospel at these several places. Indeed, I should say, that there is enough work here for three or four missionaries, could they be obtained. This, alas! is the case everywhere, a wide, a mighty field presents itself, but no labourers. I believe there is not as much as one missionary to every million of the inhabitants.

A serious inquiry.

The question is, are the several churches of our denomination in England and in this land doing all they can, both by way of prayer and pecuniary support to evangelize the benighted heathen? If this is not the case, then have we reason to fear that the divine blessing will be withheld from us, and that we shall wait for a harvest of immortal souls *in vain*. It is a melancholy fact, that millions of this people have never yet as much as heard of the glad tidings of the kingdom of God. Some few days ago I went, accompanied by brother Greenway, to a village only a short distance out of the station; after preaching I asked them if they had ever heard of Jesus Christ before, they said, "No, we never heard of a Saviour until now," and it must be thus with multitudes in all parts of the country.

During my stay here I preach twice a week in English generally, and go out almost daily, sometimes twice a day, to preach to the heathen. Brother Greenway accompanies me occasionally, and also the two native agents employed by the church, so that we muster rather a strong party, and can divide into two and two, and address the people in different places.

Sowing by the way side.

This morning I went some little distance and addressed two congregations on the

public road, one a company of travellers on pilgrimage to Bindrabun. I expostulated with them on the folly and utter uselessness of such a step, and directed them to the only Saviour of sinners, many of them seemed to hear with attention and concern. May the Lord open their blind eyes and turn them from darkness to light. My second congregation was very large, the people heard me attentively until a proud brahmin arrived, who set on me with all his might, an unprofitable controversy ensued, still a good impression was made upon the minds of some.

MONGHIR.

Our readers will peruse with peculiar gratification the interesting details given by our brother LAWRENCE in the following letter. In a previous letter from Mr. PARSONS, we were informed of some particulars of the history of Dhunda Das. Mr. LAWRENCE adds much more to our information respecting this interesting case. The quiet spread of gospel truth is strikingly illustrated by the discovery of the native Christians Mr. LAWRENCE refers to, and the narrative gives rise to the hope and expectation that in many retired spots may be found individuals that have cast aside idolatry, and like this poor weaver and his family, have sought and found salvation through Christ Jesus. The incident encourages our brethren to cast the seed of life over a wide surface. The letter is dated August 28th.

We had the pleasure of administering the ordinance of baptism to two believers, who were received into the fellowship of the church on the first Lord's day in April. They are natives belonging to our native Christian community, who had been waiting for baptism a long time, and from their consistent conduct we hope that they are now true followers of the Redeemer.

An interesting case.

I had great hopes that we should have had the pleasure ere now of receiving among us a Gosain, or holy man, who has been residing in Monghir more than fifteen months, and who has for some months past *professed himself* to be a Christian, in every respect except eating and associating with the Christians; but he still holds himself aloof. He is, however, an interesting character. His native country is Balk, whence he journeyed on pilgrimage to Jagannath, and on his way back came to Monghir. He is an intelligent and respectable man, and has always regarded with contempt the grosser superstitions of the Hindus. He had heard the gospel before he came to Monghir, but he did not appear to comprehend its most essential truths. He spoke highly of the morality of the gospel, and admired the wisdom and goodness of Christ; but he sternly opposed his divinity and the doctrine of the atonement. He was persuaded, however, to read the New Testament carefully, and seemed always ready to converse with different members of the mission, particularly with Nainsukh, on the doctrines of Christianity. One by one his objections vanished, until at length he declared his conviction

that the New Testament is the word of God, that Jesus Christ is a divine person and the only Saviour, and that he rested all his hopes of salvation on the atoning sacrifice of Christ. He does not conceal his altered views, but he recommends Christ and his gospel to all who visit him, and denounces Hinduism as wholly and utterly false. He refuses to receive the offerings made to him as a Hindu saint, and sharply reproves those who present them. So that he is now commonly reported to be a Christian.

An anxious inquirer.

In February Nainsukh and Sudin visited the large mela at Boujnath, as in previous years. They report that they were well received by the people generally. Their hearers were very numerous and attentive; many visited their tent, and held long conversations with them respecting Christianity; some appeared very anxious to become acquainted with the truths of the gospel, and nearly all expressed themselves pleased with what they heard. There was one man in particular whom they describe as having been greatly affected by what he heard of the way of salvation through the atonement of Jesus Christ. He was a Sipahi, or soldier, in the service of a Rani, who had come on pilgrimage from some place near to Saugor, attended by a great retinue. Many of her attendants heard the gospel, and received portions of the scriptures, some of which reached the Rani. But Dhunda Das (for that was the name of the Sipahi) seemed to receive the truth with all readiness of mind; and that he might be instructed therein he visited our brethren at their tent, night and

day. He had long been very uneasy on account of the enormity of his sins and his past wicked life, and was much concerned to know what he should do to obtain forgiveness. He had consulted Brahmins and Gurus, and had done many things which they had prescribed, but without obtaining any relief for his burdened conscience. When the gospel plan of salvation was proclaimed in his hearing the first time he listened with intense interest and astonishment; and as soon as he had an opportunity of speaking and expressing his feelings he poured forth the most bitter lamentations, with tears, over his sins, and eagerly inquired whether there was any hope for him. Being assured that there are no limits to the pardoning mercy of the Redeemer, but that the greatest sinners who repent and believe shall be saved, he offered up most touching ejaculations to the Lord Jesus, imploring pardon and deliverance from sin. During the few days they remained together at the mela, he would be the first to greet them in the morning, and the last to leave their tent at night. He exceedingly regretted that he was unable to read; he determined, however, to learn, and for that purpose he begged a New Testament, and began at once. On taking leave of Nainsukh and Sudin, he begged them with tears in his eyes, to pray for him, that he might become a true servant of the Lord Jesus Christ, and be enabled by his grace to renounce all his former wicked ways, and to lead a holy life. Unfavourable as this poor man's circumstances assuredly are, still may we not hope that he will prove a brand plucked from the burning in the great day of the Lord?

A visit to the country.

This year I have spent five weeks in visiting the numerous villages on the banks of the river Gandak, accompanied by our native brethren Nainsukh and Bandhu. Our hearers were not so numerous this year as in former years; nevertheless we were enabled to preach the gospel to some thousands of the village people. The friendly manner in which we were greeted and listened to in most of the villages, was very encouraging. In many places the females, who are always very shy, came out of their houses by dozens, and remained listening with great decorum during the whole of our discourses. One day, passing by a house we overheard a woman relating to her companion what she had just heard Nainsukh say in his address: "True!" said the other woman, "it is all true! our idols and our deities are all false, and it is useless for us to worship them." "The religion which these people teach," said another woman, "is most excellent; I wish all our people would receive it, I am sure they would be much better than they are now." A Guru, who was surrounded by

some twenty or more of his disciples, invited us to come and sit down, and read to them out of our holy book. Nainsukh read and commented on the fifth of Matthew. The Guru was highly delighted, begged a copy of the gospel, and strongly recommended our teaching to his disciples. He particularly inquired after our residence, and promised to visit us. A shopkeeper invited us to sit down, as he wished to have some conversation with us. We conversed for more than two hours on the great doctrines of the gospel; all the time he paid very serious attention, and appeared to be deeply interested; the result was, he wished to know how he might become a disciple of Jesus, and how he was to worship and serve him; he expressed a resolution to study the books we gave him, and asked us to pray for him.

A contrast.

We were not always received in the same encouraging manner. Sometimes we met with angry and quarrelsome hearers, as well as stupid and indifferent hearers. We were told by some that we were liars, deceivers, and mischief-makers, destroyers of people's caste, and nothing better than demons. Some told us that what we preached might be true, but come what would, they would never renounce the religion of their fathers. Others, indifferent to all religion, would ask with a sneer what profit there was in listening to such babbling as ours.

A pleasant discovery.

We visited one village, about sixty miles from Monghir, in which we had the pleasure of finding five native Christians who reside there, and maintain themselves by their own industry. In a neighbouring village there are four or five more. We were there on the Lord's day, when they all came together for Christian worship; we met with them, and felt much encouraged at witnessing so interesting a sight as a small congregation of Christians in a heathen village, far distant from any missionary station. Some of them have had their sincerity put to the test by severe treatment from their heathen neighbours and relatives; they had to give up their all for Christ's sake; they were forsaken by their nearest relatives; were turned out of their houses, were deprived of their property, and not allowed to come into the village.

The first convert.

A weaver, who was the first openly to profess his faith in Christ, after he had been deserted by his wife and family, had his house set on fire, and was awoke from his sleep in the middle of the night by the burning embers falling upon him. He instantly started up, and seizing upon his loom, providentially made his escape out of the

house, which, together with all his clothes and his bed, were burned to ashes. He was denied shelter in the village, and was compelled to remain outside, under a tree, for several months. Here he worked his loom, and supported himself in the best way he could, and while living in this exposed situation, his wife returned to him, and declared her determination to be a Christian too. He was soon after joined by his brother and his wife and children, who also had made up their minds to follow the Lord Jesus. With no better protection than a tree afforded, they all lived together for a considerable time. The village people refused to allow them to live in the village, and the zemindars refused to give them another spot of ground on which to build a house outside the village. Thus they became literally outcasts for Christ's sake. But the Lord, in whom they trusted, appeared for them, comforted them in their difficulties, and supplied their wants. "We were living there," said one of them to me, "very happily."

A friend in need.

At length, through the kind influence

of a gentleman who occupies an indigo factory in the neighbourhood, a small bit of ground outside their village was obtained, and houses were erected for them, where they now live undisturbed by their heathen neighbours, and maintain themselves by weaving. Not twelve months ago they were joined by a young brahmin, who has become a Christian. His conversion excited a great stir in the neighbourhood. He belongs to a very respectable and influential family, and by becoming a Christian and uniting himself with these poor weavers, he has not only renounced the honours of a high caste, but he has exchanged a home of comfort for an abode of poverty and meanness, in the estimation of the world. Others of the little band have had to pass through severe trials, but they are now protected by the friendly influence of the gentleman above mentioned. I received the above particulars from themselves, and as they appeared to me very interesting and encouraging, showing the fruits of village preaching, I thought you would be glad to be acquainted with them.

CEYLON.

It will be remembered that in the letters of the Indian deputation, reference was made to the importance of erecting a new chapel for the church and congregation assembling in the Pettah, Colombo. This most desirable event has taken place, and the labours of our indefatigable missionary, Mr. ALLEN, have been crowned with success. The following is from the editorial article of the *Colombo Observer* for September.

The above place of worship was opened yesterday, the Rev. D. J. Gogerly preaching in the morning, and the Rev. Mr. Hill in the evening. On the latter occasion there were about four hundred persons in the building, and when it is considered that the fabric, the lamps and other fittings, and about half the number of seats sufficient to accommodate such a congregation have been all provided for a sum of £400, it will, we believe, be acknowledged that such a marvel of cheapness has not yet occurred in the building annals of Colombo. The new chapel as regards sitting room can compete with either the Scotch kirk, or Trinity church, the former of which cost about £3,000; the latter above that sum. And yet neither strength nor elegance of appearance has been sacrificed to economy.

All the materials employed in this structure are of the very best description, and the quality of the workmanship has been secured by the unceasing care and personal attendance of the architect, Mr. J. B. Nelson, on whom the edifice reflects great credit.

The whole style of the structure is new, and well adapted, from the thorough ventilation which it secures, for a tropical climate.

The testimony of the rev. gentlemen who yesterday preached to such crowded congregations is sufficient to prove that the great object has been gained of securing the coolest possible position for the minister.

The whole history of this building, which has been only six months in the course of erection, affords gratifying proof of the success of the voluntary principle in religion. The baptists, out of their general poverty, contributed in proportion to their means, and they have been liberally aided by their brethren and friends of other Christian denominations, from the governor downwards.

When the accounts were adjusted on Saturday a sum of £64 only was wanted to make up the £400. Subscriptions to the amount of £12 were received on Saturday, and the collections yesterday amounted to £20 4s. 6d.; so that little more than £30 remains to be collected, and, judging from the past, there is no fear that the whole debt

will not be soon liquidated. The baptist church and congregation, we can venture to say, feel deeply grateful for the kindness and liberality with which their appeal has been met. With the exception of £50 granted

by the Baptist Missionary Society, and a handsome donation of nearly £18 from Mr. Marshnan of Serampore, the whole sum has been collected in the island.

CHITTAGONG.

It has often appeared at the time to our brethren in their itineracies and bazar preaching, that but few of the multitudes they addressed welcomed the message of salvation. Yet of late examples have been frequent in which the word or the tract has proved the messenger of life, and in some dark and concealed corner it has sprung up, producing rich and ripe fruit unto God. The following communication from our missionary brother JOHANNES, dated July 28th, gives a most pleasing instance of this, and affords much matter for encouragement to sow by all waters. He says:—

You will, no doubt, rejoice to learn that about a fortnight ago two men came to my house from Comilla, three days' journey from here. One was a Brahman and the other a Kayast.

A striking instance of the usefulness of tracts.

The Brahman gave me to understand that some years back, he served in Chittagong, where, with others, he came into possession of a few tracts, one of which was the "True Refuge," and again, subsequently, he and a few others with him, at the Sitakund mela, heard the gospel of the Lord Jesus Christ preached to them. These books were carried by them to their habitations, and read over by the people there; upon which they felt it their duty and obligation to renounce idolatry and believe on Jesus Christ, the only Saviour of a lost and ruined world. The change wrought upon their minds was soon perceived by the Hindus, and the zemindars commenced a series of persecutions, to make them think differently on the subject, and entirely disbelieve the new shastras. They said that God had opened their eyes to see the evil of their ways, the folly and absurdity of idol worship instead of that of the living and the true God; and that as the truths contained in these books were congenial to their hearts and feelings, they would rather suffer for conscience' sake, and endure privations of land and property, than return to them. On this they were more openly and greatly opposed and persecuted. They were at length compelled to leave their houses and take shelter in distant villages and hills, where they were living in sheds. On hearing these things, I detained the two men. Both remained, ate and drank with us, and without ceremony united in Christian worship; and then said, they would not leave Chittagong unless I accompanied them and baptized them: I lost no time in deputing six of our

brethren, paid their expenses, and desired them to go and encourage the hearts of these people, and to send me a report of what they witnessed of this commencement of God's work among the benighted idolaters at Comilla. One of the brethren has just returned, with one of these men, and a letter in Bengali, signed by seventeen persons, declaring that there are upwards of one hundred and twenty-five individuals ready to join the Christian faith as soon as I go there. They plainly state that they believe in Jesus, and wish much to be baptized. They also say, that if, on my arrival at Comilla, I find these statements incorrect, they will gladly defray all the expenses incurred in travelling. Our brethren remain there, and the people will not allow them to return to Chittagong.

The letter.

Josada ar Thana, Chagol-Khya, South of Comilla. Aug. 15th.—You will be glad to hear that through the kindness and assistance of friends at Chittagong, I have been enabled to prosecute my trip to this place. I rejoice and thank God that I did undertake the journey; for, although I have been disappointed as to the number specified in the letter inviting me to this place, I have not in the character of the people; some of whom appear to me as if they had been long trained in the school of Christ. This, however, is abridging the power of God, who can by his Spirit illuminate the most dark understanding, and of the stones raise up children unto Abraham, and bring the disobedient unto the wisdom of the just. There are sixteen persons at present under instruction, and I am credibly informed that there are numbers who, but for fear of man which proves a snare, would readily show themselves to me and testify their regard to the truth as it is in Jesus. You can have no idea what these poor people have endured and are enduring for the sake of the gospel. Had I not

been an eye-witness, and heard from the native preachers, I should have concluded their trials imaginary; but they are real, and likely to retard the progress of the gospel. On my arrival here I was surprised to see the long beards of my native preachers, and also of the men; and on inquiry, was told that the barbers in the village would not approach the Christians, nor shave them. This was not all. The washermen would not wash their clothes, so that they were very dirty; and the shopkeepers would not sell them dal, or rice. To prove the truth of all this, I sent my people, on my arrival, to the shops, but they had to go fasting that day. The zemindars have threatened to expel them from their land; and I know two men who have been turned out of their houses, and their wives and children not allowed to follow them.

Some of the people have been forced to declare in writing that they will not go near the Christians. A zemindar threatened one of my native preachers in the bazar: "What! have you not left the village yet? Take care that you don't do so with disgrace, and with your personal security." If the people were assured that a missionary would be located there, and prove a friend in their difficulties, so that they might with freedom and ease of mind serve God, many more would not have kept themselves aloof from us. Averse as I am to litigation, and unwilling to bring any of the converts before judges and rulers to seek redress, yet, under their present sufferings, such a step becomes indispensable, and to-morrow they are about to proceed to Comilla, my native preachers accompanying them; and if God opens the heart of the magistrate to assist these poor people, I am

sure the gospel will progress in these parts.

I am at present slightly ailing with fever and cold. The hut I occupy is exposed all round. It is a temporary shed. I wanted to put lattices round it, but I hear the bamboo dealers will start objections to sell, such is their dread of the Brahmans and zemindars. The floor of my hut is so damp that my palaki bedding appears quite saturated every morning. The fields around, for several miles, present a sheet of water. You cannot visit your neighbour without wading through the water, which, in some places, is waist-deep. You cannot put your feet in water for half a minute, but you are covered with leeches. The long grass grows most luxuriantly, but the cows are afraid to get into the water.

The people are very urgent with me to baptize them. The native preachers bring strong arguments in their favour, but this I shall decide after prayerful deliberation. I would strongly recommend that this field be occupied; the people, but for zemindaree and Brahmancial influence, would gladly come under Christian instruction. Even the Muhammadans here I find disposed to hear the word with gladness and attention. There are errors which a missionary will have to combat, but every thing will give way before the gospel. I have made particular inquiries as to whether missionaries ever visited this village. The people answer in the negative. One man says that there is a place about two days' journey from this, where the people have heard the gospel. I intend to leave two of my preachers here, and occasionally visit the people, till other arrangements can be made.

BARISAL.

The missionary operations of our brethren PAGE and SALE, in the Zillah, or district, of Backergunge, afford many interesting facts adapted to sustain the faith of our brethren and of the churches of Christ, in their labour of love. The following circular, prepared by the missionaries, will give a general view of their work, and also much cheering information as to its happy results. The reader will not fail to notice the zeal with which the education of the converts to Christianity is promoted by our brethren; nor to see that the people second by their industry in learning, the zeal of their missionaries in teaching. We regret to perceive that the expenditure has been £10 in excess of the receipts, but we cordially hope that the publication of this report will result in more ample funds.

To all interested in the operations of the Baptist Missionary Society.

CHRISTIAN FRIENDS,—We have again the pleasure of placing before you a brief statement of the state of the mission in *Zillah Bakerganj*; and of the manner in which the

sums put into our hands have been expended. We beg to offer our best thanks to those who have, from time to time, assisted us; and cannot but indulge the hope that we shall be favoured with like encouragement and support in future.

Some little progress has been made: for

this we desire to be grateful to God, who has not left us without some tokens of his approbation and blessing.

1. STATIONS. Our stations still number ten; *Barisal*, and the following nine places, of which all but one are in this district: *Dhamshor, Dhandona, Chhobikarpur, Ashkar, Ambalya, Suagan, Digalya, Madra, Kaligan*. There is now a small (we are sorry to say too small, but our means would permit no better) thatched chapel in all these villages, except one; and a native preacher is placed in each of them.

The number of *out-stations* is 21. These are visited regularly. Every day in the week, worship is conducted in all the stations. On the sabbath, after a prayer-meeting at sun-rise, two services are held. Our congregations have fallen off in two places, but in three others they have increased.

At the close of last year, we had, at all the stations under our care, 1,085 souls constituting the Christian community. Of these only 381 are children under thirteen years of age; so that we must have quite 600 adults at worship every sabbath day. This fact is not without its peculiar interest.

2. THE CHURCH. At the close of 1850 there were 192 members in church fellowship. Since then, we have had the happiness of baptizing a few more; and others are anxiously waiting to be accepted. The conduct of by far the majority of the members has been consistent with the profession of the gospel. A few have been troublers of the church, and have consequently been brought under discipline; yet, on the whole, we cannot but express once more our conviction that the native Christian in Bengal is not so selfish, so carnal, so utterly godless as some would imagine. Our people do, with all their faults, encourage us to hope, that, with better teaching, with more labour spent upon them, they will yet prove an honour to the Christian name. Why should any one think differently? The Spirit of God is no "respector of persons!"

3. SCHOOLS FOR BOYS AND MEN. Our six *day-schools* are still continued. They contain 114 boys. One reason why we have not succeeded better this year, is, that the heathen are afraid to send their children, lest, as they say, they should become Christians. This prejudice will gradually wear

off, and then our schools will become more worthy of the name. Several of our boys have learned to read the scriptures, and have committed to memory two catechisms of the Tract Society. A few who are at *Barisal* can manage a little tailors' work, and may soon be able to support themselves.

About 100 men also are learning to read; they attend the native preacher chiefly at night, after their work is done.

4. SCHOOLS FOR GIRLS AND WOMEN. The *boarding school at Barisal* now numbers 20 girls: most of these have learned to read; a few can write; all can sew, and every one of them is improving. Their conduct during the past year has been very good; and every thing about this school is promising.

The majority of the *women*, also, at all the stations are learning to read. We have the wives of five native preachers employed on very small salaries, teaching them for two or three hours every day. At this date, we must have quite 125 women, wives, and mothers, thus attending school. Not a few of these can use the bible, and have a very correct knowledge of its leading facts and doctrines.

5. AMONG THE HEATHEN AND MUHAMMADANS we still endeavour to make known the gospel. Markets and villages are visited; scriptures and tracts are distributed. We have the satisfaction of knowing that one and another are becoming acquainted with Christianity, and we enjoy the hope that, in the day of God's power, when the holy Spirit shall be poured out on this people, the simplest truth made known, the smallest tract given away, may prove the word of salvation, a messenger of peace, to many an immortal soul. Our feeling is this, let a simple knowledge of Christianity spread, God in his own time will *apply* it to the hearts of thousands.

6. FINALLY. We ask for the sympathy and prayers of all our brethren, We entreat all our friends to take a greater interest in native Christians generally; and to manifest a greater concern for the salvation of the people of this heathen land.

JOHN C. PAGE,
JOHN SALE.

Barisal, July 16th, 1851.

HOME PROCEEDINGS.

Since our last publication there have not been many meetings, as far as we know, on behalf of the Society. Mr. UNDERHILL and Mr. MAKEPEACE have been into Kent, Mr. CAREY to Amptill, Mr. JOHN CLARK has visited Dublin and Belfast, and Mr. HULL has represented the Society in North Devon, and he informs us that all the meetings in that district were interesting, and in two places were held for the first time. Remittances from various quarters have been made, which will bring up the income to about the same amount as last year at this time.

We beg to announce to our young friends that a NEW SERIES of the *Juvenile Herald* will be published in January. The Editors will endeavour to make it far more adapted to its object than it has hitherto been. It will be printed and published by Mr. J. HEATON, of Leeds, and sold also by Messrs. HOULSTON and STONEMAN, Paternoster Row, London.

The attention of our friends is earnestly requested to the following extract from the Rev. JONATHAN MAKEPEACE's letter to the secretaries, dated Birmingham, Nov. 15 :—

Will you excuse my troubling you with a suggestion? Several friends at Birmingham and elsewhere are busily engaged in collecting materials for a box or boxes, the proceeds of which will be appropriated to the purchase or erection of a mission house—a great desideratum, whether we labour at Agra or Saugor. Now, would it not be well to state as much in your forthcoming *Herald*, adding that should any other friends be willing to promote this laudable undertaking, all presents of divers articles of clothing, books, &c., &c., would be thankfully received? Should any parties, willing to contribute, find that the notice is too short, or that the cost of transmission is too expensive, the equivalent remitted per post office order to me, at 49, Great Hampton Street, Birmingham, would be thankfully acknowledged. All articles, &c. should be forwarded on or before Christmas day. N.B. They are intended for sale among the European and Indo-British residents in India.

We stand in great need of a Mission House at Agra, and I must make an effort, before I go, to secure some portion of the necessary funds. I trust you will assist by the insertion of the substance of the above. Of course the building will be the *bonâ fide* property of the society.

On the 30th of October, Mr. D. WEBLEY, of Bristol Baptist College, was ordained to the ministry of the word, and to mission service in the island of Haiti, at King Street Chapel, Bristol.

The Rev. N. HAYCROFT, of Broadmead, gave an interesting detail of the history of the Haytien people. After Mr. WEBLEY's answer to the usual questions, the Rev. T. S. CRISP, the president of the college, commended Mr. WEBLEY to God, and to the work to which divine Providence has called him, which was followed by an earnest and affecting exhortation to the youthful missionary from his father, Rev. H. WEBLEY, of Woodside. The Revs. T. WINTER and G. H. DAVIS conducted the devotional parts of the service, which was attended by a very large congregation. We are happy to learn that our friends have very liberally responded to the appeal made to them for the erection of a suitable chapel in Jacmel. Their donations, amounting to nearly £100, together with the generous gifts of friends in Liverpool, will enable our missionary brethren at once to set to work in its erection. Mr. and Mrs. WEBLEY departed for their destination on the 17th of November.

A service was held on Monday, Nov. 3rd, in the baptist chapel, Waltham Abbey, in connexion with the departure of the Rev. D. J. EAST, to Calabar, Jamaica. The Rev. JOHN HIRONS, of Brixton, opened the service; the Rev. JOSEPH ANGLUS, M.A., president of Stepney College, gave a brief history of the Jamaica mission, and described the sphere of labour which Mr. EAST is about to occupy. The Rev. F. TRESTRAIL received from Mr. EAST a statement of his views of his anticipated work; the Rev. SAMUEL BROWN, of Loughton, offered special prayer; the Rev. Dr. MURCH delivered a valedictory address. Other parts of the service were taken by the Revs. W. SYMONDS, of Islington; T. SMITH, of Brentford; W. CLAYDON, of Jamaica; and T. HILL, of Cheshunt. During the few years our esteemed brother has resided at Waltham Abbey he has greatly endeared himself to his congregation, and rendered important service to the different institutions established in the town for the benefit of the working classes.

Mr. and Mrs. EAST, with four of their children, and their sister, sailed for Jamaica, in the *Statira*, on the 22nd ult.

We deeply regret that we have no room for the extracts we intended to insert from Mr. EAST's statement, especially his views on the training of native agents in the mission field, which struck us as singularly valuable and just.

FOREIGN LETTERS RECEIVED.

AFRICA	CAMEROONS	Saker, A.	September 1.
	CLARENCE	Saker, A.	August 14 and 18.
AMERICA	UTICA	Pickton, T. B.	October 2.
ASIA	BARISAL	Sale, J.	September 2.
	CALCUTTA	Lewis, C. B.	September 5.
		Thomas, J.	September 6.
	CAWNPORE	Williams, R.	August 21.
	COLOMBO	Allen, J.	September 15.
	MADRAS	Page, T. C.	September 13.
	MONGHIR	Lawrence, J.	August 28.
	SERAMPORE	Denham, W. H.	September 6.
BAHAMAS	RUM CAY	Littlewood, W.	Aug. 25, Sept. 18.
BRITTANY	MORLAIX	Jenkins, J.	November 4.
HAITI	JACMEL	Webley, W. H.	September 26.
JAMAICA	KINGSTON	Graham, R.	September 24.
	LUCEA	May, J.	September 24.
	ST. ANN'S BAY	Millard, B.	September 24.
	SALTER'S HILL	Dendy, W.	September 22.
	STEWART TOWN	Dexter, B. B.	September 18.
	SUTCLIFF MOUNT	Hutchins, M.	October 7.
TRINIDAD	SAVANNA GRANDE	Cowen, G.	October 4.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Mr. A. Foster, Modbury, for a parcel of magazines;
 Miss Elizabeth, for two parcels of school materials, for *Rev. J. Sale, Barisal*, and *Mrs. Saker, Western Africa*;
 Mrs. Chamberlain and Miss Sibly, Ipswich, for a box of useful articles, for *Rev. W. H. Webley, Haiti*;
 Mrs. Joseph Gurney, for a parcel of tracts, for *the same*.
 T. Radford Hope, Esq., Liverpool, for a box of useful articles, for *the same*;
 Friends at Battersea, for a parcel of useful articles, for *the same*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1851.

	£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscriptions.</i>		Horsfall, Messrs. & Co.,		Underdown, Mr., late of	
Evans, James, Esq.	2 0 0	for Chapel at Clarence,		Uckfield	19 1
Hassall, Mrs.	1 1 0	Fernando Po	25 0 0		
		J. B., for Dry Harbour			
		Chapel	1 0 0		
<i>Donations.</i>				LONDON AND MIDDLESEX	
Bible Translation So-		<i>Legacies.</i>		(AUXILIARIES.	
ciety, for Translations	300 0 0	Perry, Mrs. Elizabeth,		Blandford Street—	
Boyce, Thomas, Esq.,		late of Wotton under		Ladies' Association,	
the Trustees of the		Edge	5 0 0	for Barisal	5
late	50 0 0			Bloomsbury Chapel, on	
				account	30 0

Hammersmith	£ s. d.	7 16 8
Vernon Chapel—		
Juvenile Association		4 7 0
BEDFORDSHIRE.		
Luton, Old Meeting.....		3 18 0
BERKSHIRE.		
Reading, on account ...		30 1 7
BUCKINGHAMSHIRE.		
Amersham—		
Collection		15 17 10
Contributions		44 8 0
Do., Sunday School		1 3 2
		61 9 0
Previously acknow-		
ledged and expenses		60 15 9
		0 13 3
CORNWALL.		
Redruth—		
Anon		1 7 0
DEVONSHIRE.		
Bovey Tracey—		
Collection		2 18 8
Contributions		3 17 1
Chudleigh—		
Collection		3 0 0
Contributions		11 17 2
Plymouth, on account..		59 0 5
Stonehouse—		
Collections		4 11 8
Contribution		0 10 0
Tiverton—		
Sunday School, for		
<i>Native Preacher,</i>		
<i>Dinagapore</i>		5 0 0
DORSETSHIRE.		
Dorchester—		
Collection		3 5 6
Contributions		1 4 0
Do., Sunday School		0 15 4
GLOUCESTERSHIRE.		
Avonng—		
Collection		2 3 7
Contributions		0 11 0
Do., Sunday School		0 5 6
Do., for <i>Haiti Chapel</i>		0 2 6
Chalford—		
Collection		1 4 0
Coleford—		
Collection		5 5 0
Contributions		6 17 0
Eastington—		
Collection		2 16 0
Hilsley—		
Collection		0 15 0
Kingstanley—		
Collection		4 12 0
Contributions		10 2 9
Do., Sunday School		2 15 8
Minchinhampton—		
Collection		1 6 7
Shortwood—		
Collection		9 15 0
Contributions		19 14 6
Do., Sunday School		6 15 7
Stroud—		
Collection		14 18 0
Contributions		5 11 6
Do., Juvenile, for		
<i>Schools in India</i>		2 15 0

Tetbury—	£ s. d.	
Collection		1 11 0
Contributions		1 12 0
Woodchester—		
Collection		0 17 0
		102 7 2
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HERTFORDSHIRE.		
Hitchin—		
Friend, for <i>Intally</i> ...		4 0 0
Tring—		
Olney, Mr. D.....		5 0 0
KENT.		
Sevenoaks—		
Collections.....		11 8 5
Contributions		13 13 7
Do., Sunday School		1 0 10
LANCASHIRE.		
Accrington—		
Collections.....		10 7 4
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nile		12 14 8
		23 2 0
Less expenses		1 1 0
		22 1 0
Bolton		25 1 6
Barnley—		
Collections.....		12 17 6
Bury—		
Collection		12 3 6
Contribution		1 0 0
Cloughfold—		
Collections.....		10 5 2
Colne—		
Collections.....		6 3 0
Goodshaw—		
Collections.....		2 0 2
Haslingden—		
Ebenezer—		
Collections.....		3 10 8
Contributions		0 18 6
Pleasant Street—		
Collections.....		7 16 2
Contributions		4 4 5
Heywood—		
Contributions		0 12 0
Liverpool, Myrtle Street—		
Collections.....		64 14 2
Contributions		26 9 4
Do., Juvenile.....		5 3 6
Manchester, on account,		
by Thomas Bickham,		
Esq.		622 10 0
Millwood—		
Collections.....		2 12 9
Contributions		0 7 7
Do., Sunday School		1 19 8
Padiham—		
Collections.....		2 12 4
Contributions		2 2 8
Do., Sunday School		0 7 6
Rochdale—		
Collections.....		66 13 5
Contributions		205 6 2
Do., Sunday School,		
for <i>Intally</i>		10 9 0
Sabden—		
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Contributions		7 3 8
Do., Sunday School		8 16 10
		1042 14 11
Less expenses		16 7 6
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LEICESTERSHIRE.		
Arnsby—		
Collections.....		13 2 6
Contributions		2 10 0
Do., Sunday School		0 5 6
Biaby—		
Collection		1 18 4
Contributions		2 12 10
Cosby—		
Collection		0 14 6
Leicester—		
Belvoir Street—		
Collections.....		35 11 7
Contributions		53 12 10
Do., Sun. Schools		3 13 11
Charles Street—		
Collection		11 17 3
Do., Public Meet-		
ing		11 11 7
Contributions		28 7 9
Do., Sun. School		1 9 0
Loughborough—		
Contributions		1 8 5
Monk's Kirby—		
Collection		2 7 0
Oadby—		
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Sheepshead—		
Collections.....		7 7 2
Contributions		4 12 10
Sutton in Elms—		
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		32 2 3
LINCOLNSHIRE.		
Grimsby—		
Collections.....		8 1 3
Contributions		2 19 9
		11 1 0
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		9 9 7
NORFOLK.		
Kenninghall		12 0 0
NORTHAMPTONSHIRE.		
Middleton Cheney—		
Sunday School		0 14 2
NORTHUMBERLAND.		
NORTHUMBERLAND and		
DURHAM Auxiliary,		
on account, by Mr.		
Henry Angus.....		
		35 0 0
NOTTINGHAMSHIRE.		
Collingham—		
Nichols, Mrs., for <i>Ja-</i>		
<i>maica Theological</i>		
<i>Institution</i>		1 0 0
Sutton in Ashfield—		
Collection		2 5 1
Contribution		0 10 0
		2 15 1
Less expenses ...		0 5 9
		2 9 4

SOMERSETSHIRE.		£ s. d.	Bradford—		£ s. d.	Jezreel—		£ s. d.
Bristol—			Collection, United Ju-			Collection	1 1 6	
Leonard, Robert, Esq.	200 0 0		venile Meeting	7 0 6		Contributions	0 6 0	
<hr/>			Sion Chapel—		Mortlah—			
SUSSEX.			Collections	12 11 8	Collection	0 8 1		
Hastings—			Do., Public Meet-		Contributions	0 15 6		
Collections	13 9 1		ing	12 2 9	Penrhyncoch—			
Contributions	6 4 3		Westgate—		Collection	1 1 6		
Do., Sunday School	0 14 5		Collections	21 17 6	Contributions	0 15 0		
			Proceeds of Public		Pont-rhydendigald—			
			Breakfast	1 11 3	Collection	1 7 6		
			Sunday Schools	12 18 6	Contributions	0 5 0		
Less expenses ...	20 7 9		Brearley—		Swyddflyn—			
	1 10 9		Collection	2 18 0	Collection	0 15 7		
	18 17 0		Contributions	2 2 0	<hr/>			
<hr/>			Cullingworth—		Less expenses	24 11 6		
WARWICKSHIRE.			Collection	1 0 0		2 15 0		
Birmingham, on account,			Dewsbury—		<hr/>			
by Mr. J. H. Hopkins	5 0 4		Collection	1 4 0	GLAMORGANSHIRE—			
Christie, J., Esq.	2 0 0		Farsley—		Lantwitt Major—			
<hr/>			Collection	7 2 4	Collection	0 12 0		
WORCESTERSHIRE.			Contributions	10 2 8	<hr/>			
Blockley—			Halifax—		PEMBROKESHIRE—			
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Contributions	1 11 10		Contributions	38 8 8	Collections	0 19 0		
Do., Sunday Schools,			Do., for India	1 0 0	Contributions	2 12 6		
Teachers and			Do., for Translations	1 0 0	Do., for Jamaica ...	1 5 0		
Children	8 1 4		Haworth, West Lane—		Do., Sunday School	2 1 6		
			Collections	8 1 8	Honeyborough—			
			Contributions	8 9 2	Collections	1 2 0		
Less expenses	18 0 2		Do., Sunday School	1 5 4	<hr/>			
	0 6 6		Hebden Bridge—		Narberth—			
	17 14 8		Collection	13 5 9	Collections	7 2 5		
<hr/>			Contributions	6 17 6	Contributions	2 6 1		
KIDDERMINSTER—			Idle—		Less expenses			
Collection	3 10 8		Collection	1 12 0		10 8 6		
Contributions	10 10 9		Pudsey—			0 7 6		
Do., for Africa	2 1 0		Collection	1 0 0	<hr/>			
Do., Sunday School	2 10 6		Salendine Nook—		10 1 0			
			Collection	6 0 0	<hr/>			
Less expenses	18 12 11		Slack Lane—		Tenby—			
	0 12 11		Collection	2 1 0	Collections	3 3 0		
	18 0 0		Stanningley—		Contributions	2 7 0		
<hr/>			Collection	1 2 7	<hr/>			
PERAHOE—			Steep Lane—		Less expenses	5 10 0		
Collections	11 6 3		Collection	3 15 6		0 7 0		
Contributions	41 11 7		Sutton—		5 3 0			
			Collection	6 15 11	<hr/>			
Less expenses	52 17 10		Contributions	2 1 3	SCOTLAND.			
	0 9 6		Do., Bible Classes	2 9 10	Nairn—			
	52 8 4		Waingate—		Haynes, H., Esq., M.D.	0 10 0		
<hr/>			Collection	2 1 0	<hr/>			
YORKSHIRE.			Wakefield—		FOREIGN.			
Baldersby, Boro'bridge			Collection	7 14 0	<hr/>			
and Dishforth—			<hr/>		JAMAICA—			
Collections	9 14 9		254 17 6		Mount Hermon—			
Contributions	9 5 3		Less expenses	12 8 6	Contributions, for			
Blackley—			<hr/>		Africa	6 5 0		
Collection	1 1 0		242 9 0		<hr/>			
<hr/>			SOUTH WALES.		CARDIGANSHIRE—			
SOUTH WALES.			CARDIGANSHIRE—		Aberystwith—			
Baldersby, Boro'bridge			Aberystwith—		Collections		5 6 10	
and Dishforth—			Collections		Contributions		12 1 0	
Collections	9 14 9		Do., Bible Classes		Do., Sunday School		0 8 0	
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			254 17 6					
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			12 8 6					
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			242 9 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; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

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IRISH CHRONICLE,

FOR DECEMBER, 1851.

TO THE TREASURER AND COMMITTEE.

London, November 1, 1851.

MY DEAR BRETHREN,

Ballina is a small neat town on the banks of the river Moy, in the north western part of the island. Here I spent my third Lord's day, and preached twice to Mr. Hamilton's congregation, which though not larger than those which I had seen in the south interested me more than they, because it was less exclusively Saxon in its aspect, and gave plain tokens of the extreme poverty of some of the worshippers. Its numbers have been reduced greatly by those causes which are depopulating the whole province, and Mr. Hamilton is anticipating the loss of others who have been accustomed to encourage him. But the steady persevering efforts of himself and his family, who are in fact his best co-adjutors, and the respect with which I had the opportunity of learning that he was regarded by protestants of all denominations around, gratified me exceedingly. His preaching stations in surrounding villages are numerous, some of which I visited. At Crossmalina, about eight miles west of Ballina, where we have a school, it having been made known that I should preach in the room, a few of the adult villagers attended, with about thirty children, though on the previous Lord's day, as I was informed, the priest had denounced from the altar all parents who allowed their children to attend either at that school, or at another in the neighbourhood conducted by presbyterians. On the following evening I preached at Newtownwhite, in a cottage six or seven miles north of Ballina, and had two rooms-full of people to hear. The next day I went to Curragh, about ten miles north east of Ballina, not a very great distance from Easky where we formerly had a small church, many of whose members now live in the neighbourhood of Curragh, and there, though the harvest was not all housed, at two o'clock in the afternoon I preached to forty persons, all of whom were very attentive, several being, as I was told afterwards, Roman Catholics. After this, I went in the evening to Eneas McDonnell's, at Tullylin, and in our school-room, I

explained the way in which God justifies sinners to twenty of his neighbours, six of whom were Roman Catholics. These places and several others receive monthly visits from Mr. Hamilton; and it would have afforded me incalculable pleasure, if I could have concluded my sojourn at his house with the assurance that he should receive such aid as should enable him to carry on with increased vigour the diversified operations in which he is engaged. O that you could send him a ministerial assistant to aid in reaping those fields which, if not actually white for the harvest, are assuming a promising aspect! But alas, instead of this, the labours of faithful teachers in the schools are miserably impeded by the want of books, slates, copies, maps, and other necessary implements.

Having passed through the east of Connaught in my way to Leinster, I spent the first Lord's day in October at Moate and Athlone. Mr. Thomas who has been in the service of the society five and thirty years, though advancing in life, enjoys good health and has no desire to abandon his work. He travels and preaches much, and many who have known him long appear to receive his visits with pleasure. Moate is a clean little town; and a small place of worship has been fitted up by Mr. Thomas in the garden behind his house: there I preached on a rainy sabbath morning to thirty persons, and afterwards I united with ten of the number who belonged to the church, in commemorating the Redeemer's death. The evening I spent at Athlone. The rain descended in such torrents at the time for the commencement of the service, that the number assembling could not be taken as at all indicative of the usual attendance. There were but twenty who braved the storm. Three months' residence at Athlone, has not however created in the mind of Mr. Williams a more favourable impression respecting it than he had when he went thither; and the course to be adopted respecting this unproductive place in future is one of the topics which will demand your grave deliberation.

Abbeyleix is a small but prettily situated town, the property of a nobleman of evangelical sentiments and charitable habits. The rector is his nephew, and his spirit and conduct correspond with his vocation. With this gentleman I happened to meet before I reached Abbeyleix, and with him I had much free and pleasant conversation. He spoke of Mr. Berry very kindly, and his representations of the state of the parish were fully corroborated by Mr. Berry afterwards. The population, it appears, is under a thousand, and three-fourths of the number are professed Romanists. The rector is assisted sometimes by two, sometimes by three curates. Every thing that can be done to facilitate the education of the labouring classes is done by Lord de Vesci and the clergy. The baptist meeting-house is small and in bad repair; at one time the church comprised seventy members I believe; but so completely has emigration scattered it that at length Mr. Berry's congregation consisted exclusively of the members of his own family. He now collects a few more to hear, and some individuals have recently been baptized; but these do not reside in the immediate neighbourhood. You will agree with me, I doubt not, that under these circumstances, his labours may with propriety be transferred from Abbeyleix to some more necessitous locality.

I concluded my travels in Ireland by a visit to Dublin, where I was received with cordiality by Mr. Milligan, in whose convenient and well situated chapel I preached twice on the second Lord's day in November. His congregation and church are I believe gradually though slowly increasing.

On the whole, brethren, I see no reason to think that Ireland yields a smaller return for the labours of the spiritual husbandman, in proportion to the culture bestowed, than the provinces of our own highly favoured land. It is true that our progress has been slower than the anticipations of our early years; but then how disproportionate have been the means employed to the work to be achieved! When formidable opposition is to be encountered, as is the case in priest-governed Ireland, the stone to be rolled upwards will often press heavily on the solitary labourer, and it cannot be thought wonderful if his spirits should sometimes faint and his arms grow weary. Yet it seems

to me that much good has been done. This is especially cheering, that the labourers now employed by the society in subordinate departments are generally speaking the fruit of its own exertions in former years. Readers, schoolmasters, and schoolmistresses, are in many cases persons who were rescued from the darkness of popery by the instrumentality of some of our earlier agents. Many have been apparently converted to God who have left their native land and are now serving Christ in distant realms; and yet greater numbers in departing declare without scruple that as soon as they are released from the restrictions under which they now labour, they shall cease to maintain any connexion with the priests of that church to which they have hitherto belonged.

Some suggestions respecting the more appropriate distribution of our strength I shall communicate privately; but in the face of the whole world I call upon you to persevere determinately in your work. Never before was I so firmly convinced as I am now of the importance of strenuous exertions for the diffusion of scriptural Christianity in Ireland. It grieved me before, but it grieves me much more now, that prudence requires us under existing circumstances to abstain from enterprises on which if we had the means it would be our immediate duty to enter, and from strengthening our operations where they are lamentably feeble. But we must not for a moment lose sight of the necessity for the removal of the debt. Our primary business is to redeem the independence of the executive. While that work is progressing, we may make some economic arrangements that will be advantageous, but till that is done we must not venture upon any new expenditure even in the most promising localities. If it shall please Him in whose service we are engaged to put it into the hearts of our English and Scottish friends to relieve us from our burden and augment our resources, we may soon enter on inviting fields for labour in that land which I fully believe calls more imperatively for the exertions of British Christians at the present crisis, than any other on the face of the earth.

I am, dear brethren,

Yours faithfully,

W. GROSSER.

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We are requested by the Deacons of the Baptist Church at Coleraine, gratefully to acknowledge, on their behalf, the sum of £26 3s., kindly contributed by Scotch friends for the purpose of enclosing their chapel yard; and also £10 8s. 5d., towards the support of the ministry of the gospel among them. And for the satisfaction of those who contributed to these objects, they beg to subjoin the subscription list.

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Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Missio House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom,

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A MANUAL
OF THE
BAPTIST DENOMINATION

FOR THE YEAR 1851.

BY THE

Committee of the Baptist Union of Great Britain and Ireland,

TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING AN ACCOUNT OF THE

THIRTY-NINTH ANNUAL SESSION
OF THAT BODY, ETC. ETC.

LONDON:
HOULSTON AND STONEMAN,
65, PATERNOSTER ROW.
1851.

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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.

Officers and Committee.

Treasurer.

Mr. GEORGE LOWE, 39, Finsbury Circus.

Secretaries.

Rev. EDWARD STEANE, D.D., Camberwell.
— JOHN HOWARD HINTON, M.A., 59, Bartholomew Close, London.

Committee.

OFFICIAL MEMBERS.

Rev. F. TRESTRAIL, } Secretaries to the Baptist Missionary Society.
Mr. E. B. UNDERHILL, }
Rev. J. G. PIKE, Secretary to the General Baptist Missionary Society.
— STEPHEN J. DAVIS, Secretary to the Baptist Home Missionary Society.
— W. GROSER, Secretary to the Baptist Irish Society.
Mr. JOHN EASTY, Secretary to the Baptist Building Fund.
Rev. J. HOBY, D.D., Secretary to the Hanserd Knollys Society.
Mr. BAILEY, Secretary to the Particular Baptist Fund.

ELECTED MEMBERS.

<p>ALLEN, Mr. J. H. ANGUS, Rev. J., Stepney. BIGWOOD, Rev. J. Camberwell. BIRT, Rev. C. E., Wantage. BROCK, Rev. W., London. BURLS, Mr. C. BURNS, Rev. J., D.D., London. COX, Rev. F. A., D.D., LL.D., Hackney. FISHBOURNE, Rev. G. W., Bow. GREEN, Rev. S., Stoke Newington.</p>	<p>HADDON, Mr. HOWISON, Rev. W., Walworth LEECHMAN, Rev. J., Hammersmith. LOW, Mr. MURCH, Rev. W. H., D.D., London. ROTHERY, Rev. J., Hoxton. STEVENSON, Rev. J., Camberwell. WALLACE, Rev. R., Tottenham. WATSON, Mr. W. H.</p>
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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.
— HAMBURGH, the Rev. J. G. ONCKEN, Hamburgh.
— PRUSSIA, the Rev. G. W. LEHMANN, Berlin.
— CANADA, the Rev. Dr. DAVIES, Montreal.
— NOVA SCOTIA, Rev. Dr. CRAMP, Acadia College, Horton.
— 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.

EVANGELICAL BAPTIST CHURCHES

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ENGLAND, WALES, AND IRELAND.

The Churches with an asterisk () prefixed are connected with the Baptist Union.*

England.

BEDFORDSHIRE.

CHURCHES.	Date.	PASTORS.	Date	Association to which attached.
Bedford, Old Meeting	1650	R. Jukes	1839	
Bedford, 2nd ch.	1791	H. Killen	1848	
Bedford, 3rd ch.		— Thornby	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, West Street	1803	D. Gould	1826	
Eaton Bray	1837	W. Rush	1837	
*Houghton Regis	1837	J. W. Lance	1849	
*Keysoe	1652	T. Gate	1838	
Keysoe Row		J. Woolston	1834	
*Leighton, Lake Street	1790	E. Adey	1829	Herts and South Beds
Leighton, Bethel		W. Roberts	1850	
*Leighton, 3rd ch	1840	J. Payne		
*Luton, 1st ch.	1689	J. J. Davies	1849	Herts and South Beds
*Luton, 2nd ch.	1832	R. Robinson	1843	
*Luton, 3rd ch.	1836	J. Harcourt	1850	Herts and South Beds
Maulden and Amptill	1768	J. Robinson	1845	
Potton		E. Manning	1848	
Ridgmount	1816	J. H. Brooks	1834	
Risely	1839	J. Dixon	1848	
*Sharnbrook	1719	T. Williams	1838	
Shefford	1829			
Sonthill	1693			
Stoughton (Little)	1767	T. Robinson	1836	
Steventon	1655			
Stotfold	1832			
Thurleigh	1837	S. Wells	1839	
*Toddington	1816	W. Wood	1832	Herts and South Beds
Westoning	1814			
Wilden	1838	S. Hawkins	1831	
Wootton	1826	W. Early	1826	

BERKSHIRE.

*Abingdon, Ock Street	1652	R. H. Marten, A. B.	1845	Berks & West Middlesex
Ditto, 2nd ch.	1842	— Tiptaft	1842	
*Ashampstead	1835	H. J. Fuller	1836	Berks & West Middlesex
*Beech Hill	1796	H. Young	1845	Berks & West Middlesex
*Brimpton		C. Rixon	1844	Berks & West Middlesex
Drayton		G. Best	1845	

BERKSHIRE.—Continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
*Farrington	1770	A. Major.....	1846	Oxfordshire
Kingston Lisle		R. Townsend.....	1838	
Moreton, South	1832	T. Husband		
*Newbury	1640	J. Drew	1845	Berks & West Middlesex
*Reading, King's Road	1640	J. J. Brown.....	1847	Berks & West Middlesex
Reading, London Street.....	1813			
*Sunningdale	1823	J. Chew	1836	Berks & West Middlesex
Sutton Courtney.....	1841	W. Randle	1841	
*Wallingford, 1st ch.....	1798	S. Davies.....	1848	Berks & West Middlesex
Wallingford, 2nd ch.....		J. Partridge	1846	
Wallingford, 3rd ch.....		— Sloper		
*Wantage, 1st ch.....	1648	C. E. Birt, M.A.....	1844	Berks & West Middlesex
Wantage, 2nd ch.....	1848			
*Windsor	1838	S. Lillycrop	1840	Berks & West Middlesex
*Wokingham	1778	C. H. Harcourt	1842	Berks & West Middlesex

BUCKINGHAMSHIRE.

*Amersham, 1st ch	1783	W. Salter	1840	
Amersham, 2nd ch	1823			Bucks
*Aslett	1837	J. Thompson	1846	
*Aston Clinton	1830	T. A very	1843	Bucks
Aylesbury, 1st ch.....	1801	J. Searle.....	1835	
Aylesbury, 2nd ch.....	1837			
*Buckingham	1842	S. S. Pugh	1847	Bucks
*Chenies	1760	T. Carter	1849	Bucks
*Chesham, Berkham- } stead, and Tring... }	1706	{ W. Sexton... } { S. Ayrton..... }	1842	General Baptist
*Chesham, 2nd ch.....	1714	W. Payne	1834	Bucks
Chesham, 3rd ch.....	1819	J. Parsons.....	1849	
*Colnbrook	1708	J. Lingley	1848	
*Cuddington	1829	E. Bedding.....	1847	Bucks
*Datchett.....	1786	J. Tester.....	1844	Berks & West Middlesex
*Fenny Stratford	1842	B. Bartlett.....	1848	Bucks
*Ford	1814	W. Hood	1840	General Baptist
*Gold Hill	1809	D. Ives	1827	
Great Brickbill.....		W. Turner		
*Haddenham	1810	P. Tyler	1810	Bucks
Hanslope	1818	J. Clarke		
Hare				
*Harefield				Bucks
*Ickford	1825			Bucks
Ivinghoe	1804	W. Collyer.....	1834	
Little Kingshill.....	1814	W. Payne	1840	
*Long Crendon	1802	G. Allen.....		Bucks
*Missenden.....	1776	G. Ashmead	1846	Bucks
*Mursley.....	1838			Bucks
Newport Pagnell.....	1662	— Pym.....	1847	
Northall	1812	W. Woodstock		
Olney.....	1694	J. Simmons, A.M.....	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			
*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			
*Wendover	1683	A. Smith	1847	General Baptist
*Woburn Green	1833	W. Wilson	1849	
Wycombe, New Land.....	1709			
*Ditto, High Street	1845			Bucks

CAMBRIDGESHIRE.

Aldreth.....	1844	F. Flavel	1844	
Botolphsham Lode	1810			
Burwell	1851	— Ellis	1851	

CAMBRIDGESHIRE.—*continued.*

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
Cambridge:—Eden Chapel..	1182			
*St. Andrew's Street.....	1720			
*Zion Chapel		C. T. Keen, jun. ...	1848	
Castle Camps	1817	W. Marsh		
Caxton		— Fordham	1838	
*Chatteris, 1st ch.....	1783	J. Lyon	1824	General Baptist
Chatteris, 2nd ch.....	1819			
Chatteris, 3rd ch.....	1838			
Chesterton	1844	J. P. Briscoe	1846	
Cottenham, 1st ch.....	1780	T. Sutton	1820	
Cottenham, 2nd ch.....	1811			
Downham				
Dry Drayton.....	1824			
Elsworth	1831			
Gamlingay	1710	E. Manning	1818	
Gransden, Little				
Haddenham.....	1812	G. G. Bailey	1831	
Harston	1786	W. Garner	1838	
Isleham, 1st ch.....	1693	W. W. Cantlow	1846	
*Isleham, 2nd ch.....	1812	E. Stenson	1846	General Baptist
Kirtling.....	1670			
Landbeach	1828	C. Player, jun. ...	1847	
Littleport	1835			
*March, 1st ch.....	1700	J. Jones.....	1832	General Baptist
March, 2nd ch.....		R. Abbott	1849	
*Melbourne.....	1705	J. Flood	1835	
Okeington.....	1818	W. Nottage	1842	
Orer	1737	T. Bull.....	1845	
Prickwillow	1815	I. Woods	1833	
*Shelford.....	1825	W. Symonds	1846	
*Soham	1752	J. Cooper	1843	
Streatham	1801	J. Crampin	1848	
Sutton	1789	— Flack	1830	
Swavesey, 1st ch.....	1789	J. C. Wooster	1848	
Swavesey, 2nd ch.....	1840	— Norris	1847	
*Tydd St. Giles.....	1790	W. S. Harcourt	1846	General Baptist
Waterbeach				
Whittlesea, 1st ch.....	1836	W. Holland		
*Whittlesea, 2nd ch.....	1823	T. Lee.....	1847	General Baptist
Wilburton	1808	J. Dring	1848	
Willingham, 1st ch.....	1662	W. Alderson	1851	
Willingham, 2nd ch.....	1838	R. Blinkborne	1842	
*Wisbech, 1st ch.....	1665	J. C. Pike	1838	General Baptist
Wisbech, 2nd ch.....	1792	R. Reynoldson	1830	

CHESHIRE.

*Audlem	1814	J. S. Thursfield	1819	General Baptist
Birkenhead.....	1849			
Bollington	1847			
Cherry Lane				
Chester	1806			
*Congleton	1843			General Baptist
Crewe	1849			
Gillbent.....	1841	J. Alcorn.....	1841	
*Hillcliff	15...	A. Kenworthy	1839	Lancashire and Cheshire
Knutsford	1827	J. Jackson	1827	
Little Leigh	1821	T. Smith		
*Macclesfield, Calamine St.	1823	R. Stocks	1851	General Baptist
Ditto, Park Green	1837	J. Howe	1837	
Millington		— Ridgway		
*Northwich	1841	T. Swinton	1841	Lancashire and Cheshire
Stockport, 1st ch.....	1822			
*Stockport, 2nd ch.....	1836			General Baptist
*Stockport, 3rd ch.....	1838	W. B. Davies	1850	Lancashire and Cheshire
*Stockport, 4th ch.....				
*Tarpорley	1817			General Baptist
Warford	1705	J. Barber	1838	
*Wheelock Henth.....	1823	R. Pedley	1835	General Baptist

CORNWALL.

CHURCHES.	Date.	PASTORS	Date.	Association to which attached.
* Calstock	1818	W. Cloake	1842	
Car Green		B. Nicholson	1842	
* Falmouth	1772	J. Jackson	1848	South Western
* Grampond	1804	W. Croggan	1848	
Hayle		T. J. Messer		
* Helston	1830	C. Wilson	1834	South Western
Marazion	1823			
Millbrook				
* Padstow	1834			
* Penzance, 1st ch.	1802	C. New	1845	South Western
Penzance, Jordan chapel ..	1834	G. C. Smith	1848	
* Redruth	1801	E. Merriman	1849	South Western
* St. Austle	1833	T. Pulsford	1851	South Western
* Saltash	1812	B. Nicholson	1842	
* Scilly, St. Mary's	1823			
Truro	1789	W. Mead	1851	

CUMBERLAND.

Broughton	1662	J. Collins	1835
Carlisle	1839	J. J. Osborne	1846
* Maryport	1808	D. Kirkbride	1850
Whitehaven	1838	E. Lewis	1850
Whitehaven	1839	I. Nelson	

DERBYSHIRE.

* Alfreton and Ripley	1832			General Baptist
* Ashford	1700			
* Belper	1817	J. Felkin	1847	General Baptist
* Bradwell	1811			
* Cauldwell	1785	W. Norton		General Baptist
* Crich	1830			General Baptist
* Derby, Agard St.	1793	A. Perrey, M.D.	1846	Notts and Derby
* Brook Street	1845	G. Needham		General Baptist
Duffield Road	1846	J. J. Owen	1850	
* St. Mary's Gate	1791	{ J. G. Pike	1810	} General Baptist
		{ W. Stevenson		
* 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	T. Gill	1847	General Baptist
Milford	1849			
* Riddings	1847	J. B. Bennett	1851	Notts and Derby
* Smalley	1785	E. Syme	1850	General Baptist
* Swanwick	1804	B. Miller	1849	Notts and Derby
* Wirksworth	1818	R. Stanion		General Baptist

DEVONSHIRE.

* Appledore	1833			Western
* Ashburton	1798	J. Dore		
* Ashwater (Muckworthy) ..	1827	A. Facy	1828	Western
* Bampton	1693	W. Walton	1847	Western
* Barnstaple	1835	— Newnham	1848	Western
* Bideford	1829	B. Arthur	1849	Western
Bovey Tracey	1773	W. Brook	1840	
* Bradninch	1814	C. Baker		Western
* Brayford	1817	W. Cutcliffe	1833	Western
* Bridestow	1832			
* Brixham	1800	M. Saunders	1848	
* Budleigh Salterton	1844	T. Collings	1844	Western
Chittleholt	1835	T. Crawford		
Christow				
Chudleigh	1849	W. Rouse	1849	
* Collumpton	1745	U. Foot	1843	Western
Combmartin	1850	J. Davey	1850	
* Crediton	1817			Western
* Croyde	1824	J. Hunt	1838	Western
* Culmstock (Prescott)	1743			Western
* Dartmouth	1646	E. H. Brewer	1838	

DEVONSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
*Devonport, Pembroke St.	1784	C. Rogers.....	1847	
Devonport, Morice Square	1798	T. Horton	1822	
Dolton				
*Exeter, Bartholomew St.	1816	G. Cole	1849	Western
*Exeter, South Street	1654	C. M. Wightman.	1850	Western
Frithestock	1836	C. Veysey	1836	
Harberton Ford	1827	T. Scoble	1848	
Hatherleigh	1835	W. Clarke		
*Hemyock	1833	R. Powis.....		Western
High Bickington	1834			
Holcombe Regis	1843	— Toms	1843	
*Honiton	1817	W. E. Foote	1851	Western
Kenton				
Kilmington		J. Stemberidge		
*Kingsbridge	16..	E. H. Tucket.....	1850	
Langtree	1836			
*Loughwood	1650	J. Stemberidge.....	1832	Western
Malborough	1839	H. Crossman	1850	
*Modbury	1791	J. Bussell	1843	
Monkly	1816			
*Newton Abbott	1819	J. S. Bunce	1849	Western
*Newton St. Petrock	1828			Western
Plymouth	1748	S. Nicholson	1823	
St. Hill, Kentisbere.....	1816	W. C. Bennett ...	1850	Western
*Shaldon	1810	R. Sarah		Western
*South Moulton	1836	T. W. Blackmore	1849	Western
*Stoke Gabriel				
Stonehouse	1833	I. Webster	1837	
Swimbridge	1837	G. Lovering	1837	
Tawstock	1818	H. King	1835	
*Thorverton	1832			Western
*Tiverton	1687	E. Webb	1848	Western
*Torquay	1838	B. Carto	1850	Western
*Torrington	1820	D. Thompson	1847	Western
*Uffculm		J. Pulman	1850	Western
*Upottery	1649	J. Chapman	1841	Western
*Yarcombe	1830			Western

DORSETSHIRE.

*Bridport	1830	T. Young	1850	Western
*Dorchester	1830	S. Sincox	1842	Western
Gillingham	1839	J. Dunn	1842	
*Iwerne	1831	J. Davidge	1833	
Langton, Purbeck	1831	T. Corben		
*Lyme	1655	A. Wayland	1821	Western
Lytchett		J. Rowe		
*Poole	1804	S. Bulgin	1807	Southern
*Weymouth	1814	J. Trafford, M. A.	1845	Western
*Wimborne		G. Brockway		

DURHAM.

*Bedlington	1836			Northern
*Bishop Wearmouth, Sans Street	1797	J. Redman.....	1844	Northern
*Broomley and Broomhaugh	1652	W. Maclean	1850	Northern
*Darlington	1846	J. Fyfe	1849	Northern
*Hamaterley	1652	T. Cardwell	1850	Northern
*Hartlepool	1843	J. Kneebon	1849	Northern
*Houghton le Spring	1810	G. Bee	1821	
*Middleton in Teesdale	1827	C. Forth.....	1850	Northern
*Monk Wearmouth	1835	T. Oliver		Northern
*South Shields, 1st ch.	1818	R. B. Lancaster...	1849	Northern
Ditto, 2nd ch.		T. Lawson	1836	
*Stockton on Tees	1810	W. Leng.....	1824	Northern
Sunderland, Malling's Rig	1845	G. Preston.....	1850	
Ditto, 2nd ch.	1846	H. Bruce	1846	
Ditto, Tanevor Street	1848	— Rees	1848	
*Wolsingham	1831	T. Cardwell	1850	Northern

ESSEX.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
* Ashdon	1809	— Worrall .....	.....	Essex
Billericay	1815	B. Crowest	1815	
Blackmore	1840	W. Tootnan	1850	
* Braintree, 1st ch.	1680	D. Rees	1846	Essex
Ditto, 2nd ch.	1848	J. Warren	1848	
* Burnham	1690	J. Garrington	1811	Essex
Chadwell Heath	1847	— Kendall	1847	
Chelmsford	1807	H. Tydeman	1842	
Coggeshall	1829	I. Collis	1847	
* Colchester, 1st ch.	1689	R. Langford	1842	Essex
Ditto, 2nd ch. ....	.....	S. Brocklehurst .....	.....
Ditto, 3rd ch. ....	.....	T. Ealing .....	.....
Ditto, 4th ch.	1849	.....	.....
* Dunmow	1823	J. King	1846	Essex
* Earl's Colne	1786	C. Short, M.A.	1848	Essex
* Halstead, 1st ch.	1700	W. Clements .....	.....	Essex
Halstead, 2nd ch.	1836	.....	.....
* Harlow	1662	T. Finch	1817	
* Harwich	1830	.....	.....
Heybridge	1835	A. Bather .....	.....
* Ilford, 1st ch.	1809	J. Woodard	1840	London New
Ilford, 2nd ch. ....	.....	.....	.....
* Langham	1754	W. Peachey, M.A.	1841	
* Langley, 1st ch.	1828	C. Player	1838	Essex
Langley, 2nd ch.	1841	.....	.....
* Loughton	1817	S. Brawn	1817	
Mersey	1803	J. Rogers	1825	
* Potter Street	1754	J. Gipps	1832	
Prittlewell	1843	.....	.....
Ramsden Crays	1836	W. Maddocks	1839	
* Rayleigh	1799	J. Pilkington	1799	Essex
Rochford .....	.....	.....	.....
* Romford	1836	E. Davis	1847	
* Saffron Walden, Up. Meet.	1774	T. Burditt	1848	Essex
Ditto, London Road ..	1820	.....	.....
* Sampford	1805	B. Beddow	1841	Essex
Sible Hedingham .....	.....	.....	.....
* Stratford, Enon Chapel ..	1843	.....	.....	London Strict
Thaxted, Dunmow Road ..	1813	T. Byatt	1813	
Thaxted, Park Street	1834	E. Stephens	1847	
* Thorpe	1802	W. Lloyd .....	.....	Essex
* Tillingham	1830	G. Wealey .....	.....	Essex
* Waltham Abbey, 1st ch.	1729	D. J. Fast	1846	
Waltham Abbey, 2nd ch.	1824	.....	.....
West Ham .....	.....	J. Couthern	1847	
* White Colne	1845	J. Dixon	1845	Essex
Wickham Bishop	1842	W. Polley	1842	
Witham .....	.....	.....	.....

GLOUCESTERSHIRE.

Acton Turville	1840	W. Eacote	1840	
* Arlington	1840	R. Hall, B.A.	1846	Oxfordshire
* Avening	1818	S. Webley	1828	Bristol
Blakeney	1821	W. Copley	1846	
* Bourton on the Water	1720	J. Statham	1849	Oxfordshire
* Chalford	1742	R. White	1847	Gloucestershire
Cheltenham, Bethel	1753	T. G. Bloomfield ..	1844	
* Ebenezer	1841	T. How	1849	Gloucestershire
Salem	1836	W. G. Lewis	1841	
* 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	T. Davis	1829	Gloucestershire
* Cutsdean	1839	D. Ricketts	1839	Oxfordshire
Downend	1814	.....	.....
* Eastcombs	1800	S. Packer	1847	Gloucestershire
Eastington	1832	.....	.....

GLoucestershire.—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
*Fairford	1700	J. Frize	1847	Oxfordshire
*Fishponds.....	.....	— Kerry	1850	Bristol
Foxcote	1838	.....	.....	.....
*Gloucester	1813	G. Woodrow	1846	Gloucestershire
Hallen (Bristol)	1830	.....	.....	.....
*Hillsley .....	.....	unk. G. Smith.....	1847	Gloucestershire
*Kingstanley.....	1630	.....	.....	Gloucestershire
*Lechlade	1819	A. Walsh	1847	Oxfordshire
Long Hope	1842	H. C. Davies	1842	.....
*Lydney	1836	E. E. Elliott	1836	Gloucestershire
*Minchinhampton	1824	.....	.....	Bristol
Natton (7th day).....	16...	J. Francis .....	.....	.....
*Naunton and Guiting	1797	J. Teall	1849	Gloucestershire
*Nuppnd .....	.....	.....	.....	Gloucestershire
*Painswick	1832	.....	.....	Gloucestershire
Shepscombe.....	1832	H. Williams	1842	.....
*Shortwood.....	1715	T. F. Newman	1832	Bristol
*Slimbridge	1834	.....	.....	Gloucestershire
*Sodbury	1709	F. H. Rolestone	1849	Bristol
St. George's (Bristol).....	1836	.....	.....	.....
*Stow on the Wold.....	.....	J. Acock .....	.....	Oxfordshire
*Stroud	1825	W. Yates.....	1828	Gloucestershire
*Tetbury.....	1700	.....	.....	Gloucestershire
*Tewkesbury	1655	.....	.....	Gloucestershire
*Thornbury	1831	J. Eyres.....	1845	Gloucestershire
*Uley.....	1820	R. G. Lemaire	1850	Gloucestershire
Upton	1825	.....	.....	.....
*Westbury on Trym	1830	.....	.....	Bristol
*Winchcomb .....	.....	S. Dunn .....	.....	Gloucestershire
*Winstone	1823	T. Davis	1823	Gloucestershire
*Woodchester.....	1825	H. Lefevre.....	.....	Gloucestershire
*Woodside.....	1843	H. Webley	1851	Gloucestershire
*Woolaston, Parkhill.....	1839	J. Lewis.....	1839	.....
*Wootton under Edge.....	.....	J. Watts	1830	Bristol

HAMPSHIRE.

*Andover.....	1824	W. Goodman, A. B.	1847	Southern
*Ashley.....	1817	.....	.....	.....
*Beaulieu Rails.....	1817	J. B. Burt.....	1828	Southern
Bitterne	1845	.....	.....	.....
*Blackfield Common.....	1831	R. Bennett	1831	Southern
Brockenhurst.....	1842	.....	.....	.....
Broughton.....	1655	C. W. Vernon	1849	.....
*Colwell, I. W.	1834	.....	.....	General Baptist
Emsworth.....	1845	W. C. Ibberson.....	1849	.....
*Forton	1811	J. Smedmore	1848	Southern
Frenchmoor.....	1824	J. Banting .....	.....	.....
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	.....	.....	.....
Hartley Row, 1st ch.....	1843	J. W. Gooding.....	1848	.....
Hartley Row, 2nd ch.....	1845	.....	.....	.....
*Hedge End.....	1818	J. Oughton.....	1841	Southern
Jersey:—St. Helier's .....	.....	J. Bland .....	.....	.....
*Lockerley	1753	W. G. Ross	1847	Southern
*Long Parish.....	1818	J. Ewing.....	1850	Southern
*Lymington	1688	{ J. Millard	1818	} Southern
.....	.....	{ J. Marten, B. A.	1848	
*Lyndhurst.....	1680	R. Compton	1842	General Baptist
*Milford.....	1815	H. V. Gill.....	1847	Southern
*Newport.....	1809	W. Jones	1849	Southern
*Niton.....	1835	J. Green	1847	Southern
*Parley	1827	P. Acock	1844	Southern
Portsea :—*Clarence St.	1802	E. H. Burton	1835	General Baptist
*Ebenezer	1812	J. Neave, G. Arnot	1834	Southern
*Kent Street	1696	C. Room	1837	Southern
*Landport	1820	C. Cakebread.....	1828	Southern

HAMPSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date	Association to which attached.
*Portsea :—Salem	1813			
*Poulner	1841	W. Brown	1850	Southern
*Romsey	1771	D. Griffith	1850	Southern
*Ryde	1849			Southern
*Southampton, East Street	1764			Southern
*P. rtland Chapel	1840	A. McLaren, B.A.	1846	Southern
*Southsea	1782	H. Williams	1844	Southern
*Sway	1816			
Wallop	1849	— Coombs.	1849	
*Wellow and Yarmouth	1804	W. Read		
*Whitchurch	1690	C. Smith	1849	Southern
*Winchester	1822	J. Davis	1849	Southern

HEREFORDSHIRE.

Fownhope	1827	J. Little		
Garway	1802	— Johnston		
Gorsley	1831	J. Hall	1831	
*Hereford	1829	J. Davey	1850	
Kington	1805	W. B. Bliss	1848	
*Lay's Hill	1822			
*Ledbury	1828	T. Walters		
Leominster	1656			Gloucestershire
Longtown	1843	D. Jeavans	1848	
Orcop		J. Predgen	1846	
Peterchurch	1820	V. Stanley	1833	
*Ross	1819			
Ryeford	1662			
Whitestone		J. Ramsay	1850	
Whitney	1845			
Withington	1817	— Rumsey		

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			
*Breachwood Green	1825	D. Parken	1848	Herts and South Beds
Cheshunt	1849			
*Chipperfield				Herts and South Beds
*Gaddesden Row	1828			
Hemel Hempstead	1679	W. S. Aitchison	1848	Herts and South Beds
Hertford	1773	S. Whitehead	1846	
Hitchin	1660	J. Broad	1841	
*Markyate Street, 1st ch.	1813	T. W. Wake	1840	Herts and South Beds
Ditto, 2nd ch.	1847	J. Warren	1850	
*Mill End	1811			Buckinghamshire
Northchurch	1841			
Redbourn	1828	R. Figg	1844	
*Rickmansworth	1840			Herts and South Beds
*St. Alban's	1675	W. Upton	1821	Herts and South Beds
Tring, 1st ch.	1802			
Tring, 2nd ch.	1840			
*Tring, New Mill	1686			
Watford	1703	J. P. Hewlett	1850	

HUNTINGDONSHIRE.

*Blunfisham	1787	J. E. Simmons, M.A.	1830	
Bythorne	1811	R. Turner	1844	
Catworth		— Rice		
Earith	1833			
Ellington				
*Fenstanton, 1st ch.	1842			General Baptist
Fenstanton, 2nd ch.	1849			
Godmanchester	1814	W. Brown		
Great Gransden	1684	S. Peters		
Great Gidding	1784	C. Fish	1833	

HUNTINGDONSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
Hail Weston	1757	E. Lefevre	1846	
Houghton	1844			
Huntingdon	1823	J. H. Millard, A. B.	1845	
Kimbolton	1692	S. Edger, A. B.	1842	
Little Gransden	1833	T. Row	1833	
Needingworth	1767	E. Whiting		
*Offord	1844	W. Flower		
*Ramsey	1726	M. H. Crofts	1834	
*St. Ives, 1st ch.	1809	J. Brown	1850	
St. Ives, 2nd ch.	1838	A. Smith	1844	
St. Neots	1800	G. Murrell	1811	
Spaldwick	1692	W. E. Archer	1848	
Warboys	1829	D. Irish	1832	
Yelling	1830	H. Bottle	1833	

KENT.

*Ashford	1653			East Kent
*Bessels Green	1769	W. Glanville	1846	
Bethersden	1807			
Bexley	1845			
Bexley Heath	1827	H. Wallis	1849	Kent and Sussex
*Birchington	1849	J. Crofts	1851	East Kent
*Borough Green	1809	C. Robinson	1845	Kent and Sussex
*Brabourne	1824			East Kent
Brabourne Lees	1836			
Brenchley (Matfield)	1811			
*Broadstairs	1844	J. Brook	1847	East Kent
*Canterbury, 1st ch.	1825			East Kent
Canterbury, 2nd ch.		J. Rootham	1845	
*Chatham, Clover Street	1630	J. Russell	1850	
Chatham, Ænon	1842	T. Jones		Kent and Sussex
*Cranbrook	1706	A. Smith	1849	Kent and Sussex
Crayford	1810	C. H. Hosken		
Dartford	1847	— Baker		
*Deal	1814	T. S. Baker	1850	
Deptford, 1st. ch.	1835	J. Kingsford	1835	
Deptford, Bethel	1849	J. Hillman	1849	
Deptford, Florence Place	1842	W. Felton	1843	
Dover, Pentside	1822	J. P. Edgcomb	1847	Kent and Sussex
*Dover, Salem	1839	F. Bosworth, M. A.	1850	
Dunks Green, Plaxtool	1840			
Eastchurch	1831	I. Wise	1838	
Eden Bridge, 1st ch.		— Chandler		
Eden Bridge, 2nd ch.	1846			
*Egerton	1836			
*Eynsford	1786	W. Reynolds	1847	
*Eythorne	1604	E. Pledge	1850	
*Folkestone	1750	D. Jones, B. A.	1849	East Kent
*Foots Cray	1840	J. Hamblin	1842	
Gravesend, Peacock St.	1846	T. Stringer	1851	
Do. Zion Chapel	1845	E. S. Pryce, B. A.	1845	
Greenwich, Bridge Street	1760	T. Guinnell	1847	
Ditto, East Lane	1850	W. Collins	1851	
*Do. Lewisham Road.	1838	J. Russell	1844	London
*Hadlow	1826	J. B. M'Cure	1848	Kent and Sussex
Lamberhurst	1850	T. Ray	1850	
Lee	1850	J. Crawford	1850	
*Lessness Heath	1805	J. H. Blake	1848	Kent and Sussex
*Maidstone, King Street	1797	H. H. Dobney	1841	
Maidstone, Providence ch.	1820	C. Sliu	1850	Kent and Sussex
Maidstone, Bethel	1834	D. Cranbrook	1846	
Maidstone, 4th ch.	1839	— Knott	1839	
*Margate	1720	J. Rogers	1850	East Kent
*Meopham	1832			Kent and Sussex
*New Romney	1831	H. Bloomfield	1849	East Kent

KENT—continued.

CHURCHES.	Date.	PASTORS.	Date	Association to which attached.
*Ramsgate, Cavendish Ch.	1832	F. Wills	1847	East Kent
Do., Zion Chapel.....		W. Garwood		Kent and Sussex
*Do., 3rd church	1732	J. Packer	1840	General Baptist
*Sandhurst				
*Sevenoaks, 1st ch.....	1752	T. Shirley	1810	
*Sevenoaks, 2nd ch.....	1817	F. Smith.....	1845	General Baptist
*Sheerness	1817			Kent and Sussex
*Smarden, 1st ch.....	1644	T. Rolfe	1816	General Baptist
*Smarden, 2nd ch.....		W. Syckelmore...	1837	
*St. Peter's	1720	J. Smeed		Kent and Sussex
Sutton-at-Hone	1842	J. Neville	1845	Kent and Sussex
*Tenterden, 1st ch.	1773			
Tenterden, 2nd ch.				
*Tonbridge Wells, 1st ch..				Kent and Sussex
Do. Mount Zion.....	1849	T. Edwards	1849	
*Uphill	1842			East Kent
*West Malling	1837	E. R. Hammond...	1848	
Woolwich, Enon.....	1757	C. Box.....	1840	
Woolwich, 2nd ch.....	1786	J. Cox.....	1830	
Woolwich, Bethlehem.....	1807	W. Leader.....	1843	
Woolwich, Carmel.....	1830	J. Atkinson.....	1840	

LANCASHIRE.

*Accrington	1760			Lancashire and Cheshire
*Ashton under Line	1836	J. Macpherson...	1849	Lancashire and Cheshire
*Bacup, Ebenezer	1710	J. Smith.....	1848	Lancashire and Cheshire
*Bacup, Irwell Terrace	1821	T. Dawson.....	1835	Lancashire and Cheshire
Blackburn, 1st ch.	1710			Lancashire and Cheshire
*Blackburn, 2nd ch.....	1841	W. Wrigley	1850	
*Bolton	1823	B. C. Etheridge...	1846	Lancashire and Cheshire
Bootle	1846	D. Joseph	1850	
*Burnley Lane	1780			General Baptist
*Burnley, 1st ch.	1828	R. Evans	1844	Lancashire and Cheshire
*Burnley, 2nd ch.	1850			General Baptist
*Bury	1845	J. Harvey	1845	Lancashire and Cheshire
*Chowbent	1833	T. Wilkinson.....	1847	Lancashire and Cheshire
*Cloughfold	1675	W. E. Jackson....	1845	Lancashire and Cheshire
*Colne.....	1772			Lancashire and Cheshire
*Coniston	1836	R. S. Frearson ...	1847	Lancashire and Cheshire
*Eccles	1832			
*Goodshaw	1747			Lancashire and Cheshire
*Haslingden, Pleasant St..	1831	J. Blakey	1836	Lancashire and Cheshire
*Ditto, Ebenezer		J. Bury	1850	Lancashire and Cheshire
*Heywood	1834	J. Sissons	1848	Lancashire and Cheshire
Huncoates	1810			
*Inskip	1815			Lancashire and Cheshire
Liverpool:—				
Great Crosshall Street..	1804	D. Price		Anglesea and Carnarvon
Great Howard Street...	1840			Anglesea and Carnarvon
Myrtle Street	1800	H. S. Brown	1847	Lancashire and Cheshire
*Pembroke Place	1838	C. M. Birrell.....	1838	Lancashire and Cheshire
Pleasant Street.....	1843	J. Lister	1850	
Sidney Place	1798	D. S. Wylie	1798	
Sir Thomas Buildings ..				
*Soho Street	1825			Lancashire and Cheshire
Stanhope Street	1832			Anglesea and Carnarvon
*Lumb, Rossendale	1828	T. Jones	1850	Lancashire and Cheshire
Lytham.....		J. Burnet		
Manchester:—				
Granby Row	1833	J. Jones		Anglesea and Carnarvon
*Grosvenor Street.....	1845	D. M. Evans	1850	Lancashire and Cheshire
Jersey Street				
*Oak Street	1821	M. Shore	1850	General Baptist
Oldham Street.....	1848	W. Palmer	1851	
*Oxford Road	1842	F. Tucker, A.B....	1842	Lancashire and Cheshire
St. George's Road	1786	W. Taylor.....	1849	
Thornley Brow	1810	{ W. Jackson... } { C. Rowley..... }	1810	

LANCASHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
Manchester:—				
*Wilmott Street	1844	.....	.....	Lancashire and Cheshire
*York Street	1808	R. Chenery.....	1850	Lancashire and Cheshire
*Ogden.....	1783	J. Garside.....	1841	Lancashire and Cheshire
*Oldham.....	1816	J. Birt.....	1842	Lancashire and Cheshire
*Oswaldtwistle, L. Mr. End	1840	E. Lewis.....	1850	Lancashire and Cheshire
Prescot.....	1841	.....	1841	.....
*Preston, 1st ch.....	1783	W. Walters.....	1842	Lancashire and Cheshire
Preston, 2nd ch.....	.....	.....	1848	.....
Preston, 3rd ch.....	.....	.....	.....	.....
*Rochdale, 1st ch.....	1777	W. F. Burchell.....	1839	Lancashire and Cheshire
Rochdale, Hope chapel...	1809	J. Kershaw.....	1822	.....
*Sabden, Pendle Hill.....	1798	C. Kirtland.....	1846	Lancashire and Cheshire
*Salford, 1st ch.....	1840	H. Dunckley, M.A.....	1848	Lancashire and Cheshire
*Ditto, Zion Chapel.....	.....	W. J. Garratt.....	1850	General Baptist
Sunnyside.....	1847	A. Nichols.....	1847	.....
*Staly Bridge, 1st ch.....	1808	J. Sutcliffe.....	1844	General Baptist
*Staly Bridge, 2nd ch.....	1815	J. Ash.....	1846	Lancashire and Cheshire
*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.

*Appleby.....	1825	.....	.....	Leicestershire
*Arnsby.....	1667	J. Davis.....	1843	Leicestershire
*Ashby and Packington.....	1807	.....	.....	General Baptist
*Barton.....	1745	J. Derry, J. Cotton.....	.....	General Baptist
*Billesdon, 1st ch.....	1820	.....	.....	General Baptist
Billesdon, 2nd ch.....	1846	.....	.....	.....
*Blaby.....	1807	J. Barnett.....	1839	Leicestershire
*Bosworth and Walton.....	1793	W. Williams.....	1845	Leicestershire
*Castle Donington.....	1785	R. Nightingale.....	.....	General Baptist
*Earl Shilton.....	1820	R. Verow.....	.....	General Baptist
*Fleckney and Smeeton.....	1819	.....	.....	General Baptist
*Foxton.....	1716	J. Blackburn.....	1837	Leicestershire
*Hathern.....	1840	.....	.....	General Baptist
*Hinckley.....	1766	T. Smith.....	1843	General Baptist
*Hugglescote.....	1798	{ T. Yates..... } { H. C. Smith..... }	1850	General Baptist
*Kegworth and Diseworth.....	1760	J. Taylor.....	1846	General Baptist
*Knipton.....	1700	.....	.....	General Baptist
*Leake and Wimeswold.....	1782	J. Lawton.....	1849	General Baptist
Leicester:—				
*Archdeacon Lane.....	1794	T. Stevenson.....	1850	General Baptist
*Belvoir Street.....	1756	J. P. Mursell.....	1830	.....
*Carley Street.....	1823	J. F. Winks.....	1827	General Baptist
Charles Street.....	1831	T. Lomas.....	1843	.....
*Dover Street.....	1823	.....	.....	General Baptist
*Friar Lane.....	1688	S. Wigg.....	1821	General Baptist
St. Peter's Lane.....	1802	.....	.....	.....
*Vine Street.....	1841	.....	.....	General Baptist
York Street.....	1819	W. Garrard.....	1842	.....
*Long Whatton.....	1799	.....	.....	General Baptist
*Loughborough, 1st ch.....	1760	E. Stevenson.....	.....	General Baptist
*Ditto, Sparrow Hill.....	1815	J. Smith, Jun.....	1850	Leicestershire
*Ditto, Woodgate.....	1846	J. Goadby.....	1848	General Baptist
Lutterworth.....	1835	R. De Fraime.....	1840	.....
*Market Harborough.....	1830	.....	.....	General Baptist
*Measham and Netherseal.....	1839	G. Staples.....	1840	General Baptist
*Oadby.....	1825	.....	.....	Leicestershire
*Queniborough.....	1836	.....	.....	General Baptist
*Quornndon and Woodhouse.....	1804	J. Staddon.....	1845	General Baptist
*Rothley and Sileby.....	1802	W. Goodliffe.....	1847	General Baptist
*Sheepshead, 1st ch.....	1695	f. Bromwich.....	1827	Leicestershire
Ditto, 2nd ch.....	1850	.....	.....	.....
*Sutton-in-Elms.....	1650	C. Burdett.....	1811	Leicestershire
*Thurlaston.....	1814	.....	.....	General Baptist

LINCOLNSHIRE.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
*Alford.....	1845			
Asterby and Donnington.....		F. Burton.....	1843	
*Boston, 1st ch.....	1653	T. W. Mathews.....		General Baptist
*Salem chapel.....	1800	J. Ruff.....		
Ebenezer.....	1818			
4th ch.....	1840	S. Wilson.....		
*Bottesford.....				Notts and Derby
*Bourn.....	1688	J. B. Pike.....	1847	General Baptist
Burgh.....	1700			
*Coningsby.....	1657	G. Judd.....		General Baptist
Deeping.....	1839	— Tryon.....	1839	
*Epworth.....	1695			General Baptist
*Fleet and Holbeach.....	1688	G. Chamberlain.....	1845	General Baptist
*Gedney Hill.....	1820	D. D. Billings.....	1847	General Baptist
*Gosberton.....	1688	A. Jones.....	1847	General Baptist
*Goxhill.....	1812	T. Parkinson.....	1842	
*Great Grimsby, 1st ch.....	1826	J. Burton.....	1850	
Ditto, 2nd ch.....	1850			
Horncastle.....	1830	D. Jones.....	1830	
*Killingholm.....		G. Crooks.....	1846	General Baptist
*Kirtan in Lindsey.....	1663	J. C. Smith.....	1848	General Baptist
Lincoln, 1st ch.....	1781			
*Lincoln, 2nd ch.....	1822	S. Wright.....	1838	General Baptist
*Long Sutton.....	1840	S. Ashby.....	1848	General Baptist
Louth.....	1802	R. Ingham.....	1847	General Baptist
*Maltby and Alford.....	1773	J. Kiddall.....	1844	General Baptist
Monksthorpe.....		N. Horsley.....		
*Partney.....	1837			
*Pinchbeck.....		H. Simons.....		General Baptist
*Spalding, 1st ch.....	1646	J. Jones.....	1848	General Baptist
*Spalding, 2nd ch.....	1745			
Stamford.....		J. C. Philpot.....		
*Sutterton.....	1808	J. Golsworthy.....	1838	General Baptist
Sutton St. James.....	1790	W. S. Harcourt.....		

LONDON, SOUTHWARK, &c.

Bermondsey—				
Jamaica Row.....	1782	W. Bidder.....	1847	
New Church Street.....		J. L. Meeres.....		
Snow's Fields.....	1804			
Bishopsgate—				
*Devonshire Square.....	1638	J. H. Hinton, M.A.....	1837	London
Blackfriars—				
*Church Street.....	1785			London
City—				
Redcross Street.....	1644	D. Whittaker.....	1833	
*Salters' Hall.....	1830	S. J. Davis.....	1827	London
Finsbury—				
*Eldon Street.....	1817	B. Williams.....	1849	London
Windmill Street.....	1848			
Goodman's Fields—				
Great Alie Street.....	18—			
Little Alie Street.....	1753	P. Dickerson.....	1831	London Strict
*Little Prescot Street.....	1633	C. Stovel.....	1832	London
Goswell Road—				
*Spencer Place.....	1815	J. Peacock.....	1821	London
Wilderness Row.....	1849	T. Wood.....	1849	
Gray's Inn Road—				
Cromer Street.....	1838			
*Henrietta Street.....	1817	C. Shepherd, M.A.....	1849	London
John Street.....	1816	B. W. Noel, M.A.....	1850	
Holborn—				
Bloomsbury Street.....	1849	W. Brock.....	1849	
*Eagle Street.....	1737	R. W. Overbury.....	1834	London
*Little Wild Street.....	1691	C. Woollacott.....	1835	London Strict
*Keppel Street.....	1713	J. Robertson, M.A.....	1849	London
Hoxton—				
Buttesland Street.....	1830	J. Rothery.....	1831	
Dorchester Place.....	1845	— Dunning.....	1847	

LONDON AND SOUTHWARK—*continued.*

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
Hoxton—High Street	1847	J. Simonds	1847	
Phillip's Street	1848	T. Pepper	1848	London Stri t
Union Row	1849	J. Searle.....	1849	
Islington—				
Denmark Terrace	1848	W. Symonds	1851	
*Islington Green	1840	G. B. Thomas	1850	London
Windsor Street	1850			
Lambeth—				
*Regent Street	1821			London
*Waterloo Road	1836	J. Branch	1845	London
Marylebone—				
Blandford Street, Man- chester Square.....	1794	W. B. Bowes.....	1835	
Eden St. Hampstead Rd.	1843			
Edward St., Dorset Sq.		J. Wise	1845	
Hill Street, Dorset Sq.	1825	J. Foreman.....	1827	
Little Portland Street.....	1843			
*New Church Street.....	1831	J. Burns, D.D.....	1835	General Baptist
*Shouldham Street.....	1809	W. A. Blake	1845	London
Mile End—				
*Commercial Road	1657	G. W. Pegg	1845	General Baptist
Squiries St., Bethnal Grn.	1827	T. Smither		
Paddington—				
*Praed Street.....	1841	W. Underwood	1841	General Baptist
Pentonville—				
*Vernon Square.....	1784	O. Clarke	1842	London
Pimlico—				
Westbourne Street	1830	J. Stenson	1832	
Shadwell—				
Bluegate Fields	1830	J. Milner	1831	
*Devonshire Street	1837			London
Shoreditch—				
*Astin Street	1837	W. Miall.....	1839	London
*Ditto, Seventh Day	1675			
Cumberland Street	1841	C. Smith.....	1848	
Mason's Court	1835	C. W. Banks	1850	
Morpeth Street	1849	J. D. Worrall.....	1850	
Soho—				
Meard's Ct. Wardour St.	1784			
Oxford Street	1780	G. Wyard	1842	
Somers Town—				
Chapel Street	1796	R. Aldis.....	1849	
Hawley Road	1851	E. Whimper	1851	
*Northampton Street, King's Cross.....	1843	J. Miller		
Pancras Road	1849	J. Nunn	1849	
Southwark—				
Alfred Place, Kent Rd.	1820	W. Young	1821	
*Borough Road	1674	J. Stevenson, M. A.	1832	General Baptist
Borough Rd., Tabernacle		J. Wells		
Coles Street, Dover Rd.	1850	G. Conthall	1850	
Crosby Row				
King's Court, High St.....		G. Gunner		
*Maze Pond	1692	J. Aldis.....	1838	London
Nelson Place	1847			
*New Park Street	1719			London
Trinity St.....	1773	B. Lewis.....	1825	London Stri ct
Unicorn Yard	1720	W. H. Bonner	1847	
St. Luke's—				
Banner Street		W. House	1850	
Brick Lane	1783	J. A. Jones.....	1831	
John's Row	1817	J. Newborn	1838	
Macclesfield St.	1844	R. Moss	1846	
Mitchell Street	1841	J. Shorter.....	1847	
Westminster—				
Rochester Row	1846			
Romney Street.....	1817	H. J. Betts.....	1847	London Stri ct
Whitechapel—				
Brown's Lane				

MIDDLESEX.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
Alperton	1827			
* Bow	1785	G. W. Fishbourne	1846	London
Camden Town, King Street	1847	J. Slade	1847	
Chelsea, Beulah	1836			
* Chelsea, Paradise Chapel..	1817	W. Groser	1849	London
Chelsea, Zion	1824	J. Nichols	1838	
Hackney, Clarence Road..	1847	J. Robinson	1847	
Hackney, Homerton Row..	1820	D. Curtis	1837	
* Hackney, Mare Street.....	1798	{ F. A. Cox, D.D. D. Katters	{ 1811 1847	{ London
* Hammersmith, 1st ch.....	1793	J. Leechman, M.A.	1848	London
Hammersmith, 2nd ch.....	1835			
Hampstead, Holly-bushhill	1818	J. Castleden	1818	
Ditto, New End	1825			
Harefield	1835			
* Harlington	1798	W. Perratt.....	1847	Berks & West Middlesex
Harrow on the Hill	1812	T. Smith.....	1836	
Hayes	1843			
Hendon	1847	G. Warn	1847	
* Highgate	1813	S. S. Hatch	1848	
Hounslow	1848			
Hyde (Hendon).....	1848	J. Franklin.....	1844	
Kensal Green	1848			
Kensington, High Street..	1848	P. W. Williamson	1848	
Do., Silver Street.....	1824	W. G. Lewis.....	1847	London
Do., Holland Street.....	1844	— Hunt		
* New Brentford	1802	T. Smith.....	1845	
Old Brentford	1819	C. H. Cole	1849	
* Poplar	1812	S. Cowdy	1850	London
Potter's Bar	1825	R. Ware	1836	
* Shacklewell	1818	S. Green	1850	London
* Staines	1825	G. Hawson	1825	Berks & West Middlesex
* Stepney, College Chapel..	1836	J. Angus, M.A.	1850	
Stepney, Cave of Adullam	1828	W. Allen	1837	
Stoke Newington	1849	T. Garratt	1849	
* Tottenham	1827	R. Wallace.....	1845	London
* Uxbridge	1840	J. Ainsworth		Berks & West Middlesex
* West Drayton	1827	J. Gibson.....	1851	Berks & West Middlesex

MONMOUTHSHIRE.

* Abercarn		D. R. Stephen.....	1850	Monmouthshire
* Abergavenny, 1st ch.....	1807	M. Thomas.....	1807	
* Abergavenny, 2nd ch.....	1828	H. Poole	1838	
* Abersychan	1827	S. Price	1831	Monmouthshire
* Argoed	1818	T. Davies		Monmouthshire
* Bassaleg, Bethel	1831	E. Thomas.....	1847	Monmouthshire
* Bethesda	1742	{ J. Edmunds..... { T. Thomas	{ 1805 1836	{ Monmouthshire
* Beulah	1824	W. Price	1849	Monmouthshire
* Blackwood, Libanus	1835			Monmouthshire
* Blaenau, Salem	1842	W. Roberts	1846	Monmouthshire
* Blaenau Gwent	1660	J. Lewis	1837	Monmouthshire
* Blaenavon, Ebenezer	1825	O. Michael	1840	Monmouthshire
* Blaenavon, Horeb	1823	D. Morgan	1849	Monmouthshire
* Blaenavon, English.....	1846			Monmouthshire
* Caerleon	1771	J. Evans	1827	Monmouthshire
* Caerwent	1819	J. W. Morgan		Monmouthshire
* Castletown	1823	E. Jones	1823	Monmouthshire
* Cbepstow	1818	T. Jones.....		Gloucestershire
* Cwmbran	1839	E. P. Williams	1850	Monmouthshire
* Daran-velen.....	1842	B. Williams.....		Monmouthshire
* Ebbw Vale	1849	H. Morgan.....	1849	Monmouthshire
* Glasgoed	1817	R. Rees	1848	Monmouthshire
* Goitre, Saron	1826	J. Jones	1847	Monmouthshire
* Llanddewi	1828	T. Lewis.....	1848	Monmouthshire
Llandogo	1839			
* Llangibby, Bethel	1837			Monmouthshire
* Llanhiddel	1838			Monmouthshire

MONMOUTHSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
Llanvihangel Cryconry	1838	T. Lewis	1848	
*Llanwenarth	1652	F. Hiley	1811	Monmouthshire
*Machen	1829	E. Thomas	1848	Monmouthshire
*Magor, Bethany, English	1814	T. Leonard	1819	Monmouthshire
*Monmouth		H. Clark, M.A.	1847	Gloucestershire
*Nantyglo, Hermon	1830	S. Williams	1848	Monmouthshire
*Nash		T. J. Thomas	1848	Monmouthshire
*Newport, Welsh	1817	W. Thomas	1835	Monmouthshire
*Newport, English	1829	W. Allen	1846	
Commercial Road	1844			
*Temple		D. Edwards	1849	Monmouthshire
*Noddfa	1846			Monmouthshire
*Penrhos	1839	J. Cobner	1841	Monmouthshire
*Penuel	1772	J. Michael	1847	Monmouthshire
*Penycae	1827	T. Evans	1849	Monmouthshire
*Penygarn	1729			Monmouthshire
*Pisgah, Taliwain	1828	W. Thomas	1848	Monmouthshire
*Ponthir, Sion Chapel	1803	{ J. Michael } { R. Griffiths }		Monmouthshire
*Pontrhydryn	1815	D. D. Evans	1827	Monmouthshire
*Pontypool	1836	T. Thomas	1836	Monmouthshire
Ragland	1818	J. Jones		
*Rymney, Penuel, Eng.	1840	M. Griffiths		Monmouthshire
*Rymney, Welsh	1828	W. Roberts	1847	Monmouthshire
*Ditto, Jerusalem		D. R. Jones	1847	Monmouthshire
*Risca, Moria	1835			Monmouthshire
Skenfrith	1846	J. Richards	1850	
*St. Bride's, Llansaintffraid				Monmouthshire
*St. Melon's, Llancwrwg	1842	D. Evans	1843	Monmouthshire
*Tredegar, English	1833	D. Evans	1847	Monmouthshire
*Tredegar, Welsh	1798	W. Roberts	1833	Monmouthshire
*Trosnant	1776	D. L. Isaac		Monmouthshire
*Trosnant, Sion Chapel	1844	R. Johns		Monmouthshire
*Twyngwyn	1829			Monmouthshire
*Usk	1839			Monmouthshire
*Victoria	1840	J. Rees	1848	Monmouthshire
*Zoar, Henllys	1844			Monmouthshire

NORFOLK.

*Atleborough	1825	W. Brown	1836	
*Aylsham	1796	J. Upton	1849	
*Bacton	1822	W. Banns		
*Blakeney	1844	J. B. Brasted		
Brooke	1841	— Bell	1846	
*Buxton	1796	J. Dawson	1842	
Carlton Rode	1812			
*Castle Acre	1840	J. Stutterd	1846	General Baptist
Claxton	1765	— Pegg	1850	
*Costessey	1823	J. Ivory	1824	
*Dereham	1783	J. Williams	1822	
*Diss	1789	J. P. Lewis		Suffolk
*Downham	1800	J. Bane	1847	
*Ellingham, Great	1699	J. Cragg	1847	
*Fakenham	1801	S. B. Gooch	1840	
Felthorpe	1836			
*Fornett St. Peter	1814			General Baptist
*Foulsham	1820			
*Holt	1840			
*Ingham	1653	J. Venimore	1826	
Kenninghall	1799	H. Howell	1842	
King's Lynn		W. Munday	1850	
*Ludham	1822	C. Porter	1849	
*Lynn	1688	J. T. Wigner	1840	
*Magdalen and Stowbridge	1823	J. Burrows		General Baptist
*Martham	1800			
*Neatishead	1811	W. Spurgeon	1812	
*Necton	1787	R. Baker		

NORFOLK—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
*Norwich, 1st ch.....	1670	T. Scott.....	1831	General Baptist
*St. Mary's.....	1691	G. Gould.....	1849	
*St. Clement's.....	1788	T. A. Wheeler.....	1845	
*Orford Hill.....	1833	W. Welch.....	1847	
Providence Chapel.....	1830	J. Gowing.....	1841	
St. George's				
Ormesby.....	1842	H. Laxon.....	1844	
Pulham St. Mary.....	1841	B. Taylor.....	1842	Suffolk and Norfolk
*Salehouse.....	1802	J. Diboll.....	1848	
Saxlingham.....	1802	J. Nottage.....	1850	Suffolk and Norfolk
*Shelfanger.....	1762	— Winter.....		
*Swaffham.....	1822	J. Hewett.....	1825	
Thornage.....	1846			
*Tittleshall.....	1830	R. Pyne.....		
*Upwell.....	1840	J. Porter.....		
*Worstead.....	1737	J. Webb.....	1850	
*Wortwell.....	1819	C. Hart.....	1844	
Wymondham.....	1796	P. Harris.....	1846	
*Yarmouth, 1st ch.....	1686	W. Goss.....	1837	General Baptist
Yarmouth, 2nd ch.....	1624			

NORTHAMPTONSHIRE.

Aldwinkle.....	1822	R. Grace.....	1849	Northamptonshire
Alford.....	1850			
Blisworth.....	1825	R. Turner.....	1851	Northamptonshire
*Braunston.....	1788	J. Gough.....	1847	Northamptonshire
Braybrook.....	1793			Northamptonshire
Brinton.....	1824	J. Caupion.....	1849	Northamptonshire
Buckby.....	1765	T. M. Thorpe.....	1850	Northamptonshire
Bugbrook.....	1805	J. Larwill.....	1838	Northamptonshire
Burton Latimer.....	1744	W. May.....	1843	Northamptonshire
Clipston.....	1777	T. T. Gough.....	1835	Northamptonshire
Deanshanger.....	1839			
*Desborough.....	1848	J. Clements.....	1848	Northamptonshire
Earl's Barton.....	1793			Northamptonshire
Eastcote.....	1838	T. Chamberlain.....	1839	
Ecton.....	1818			
Gretton.....	1786			Northamptonshire
Guildborough.....	1781	W. Hawkes.....	1844	Northamptonshire
Hackleton.....	1781	W. Knowles.....	1815	Northamptonshire
Harpole.....	1823	J. Ashford.....	1842	Northamptonshire
Helmdon and Colworth.....		W. Hedge.....	1850	Northamptonshire
Irthlingborough.....	1770	J. Trimmings.....	1832	
Kettering, 1st ch.....	1696	W. Robinson.....	1830	Northamptonshire
*Kettering, 2nd ch.....	1824	W. Reynolds.....		
King's Sutton.....	1846	J. Simpson.....	1846	Oxfordshire
Kingsthorpe.....	1822	J. Litchfield.....	1848	Northamptonshire
*Kislingbory.....	1810	— Lee.....	1847	Northamptonshire
Middleton Cheney.....		J. Price.....	1843	Oxfordshire
Milton.....	1825	T. Marriott.....	1828	
Moulton.....		F. Wheeler.....	1819	Northamptonshire
Northampton:—				
*College St.....	1733	J. Brown.....	1843	Northamptonshire
2nd ch.....	1820	— Leach.....		
*Kingswell St.....	1829	G. Maddeys.....	1850	General Baptist
*Grey Friars' Street.....	1834	J. Pywell.....	1846	Northamptonshire
Oundle.....	1800	J. Mountford.....	1851	
Pattishall and Eastcote.....	1838	T. Chamberlain.....	1839	Northamptonshire
*Peterborough.....	1653			General Baptist
Raunds.....	1801			
*Ravensthorpe.....	1819	— Haddy.....		Northamptonshire
Ringstead.....	1714	W. Kitchen.....	1846	
Road.....	1688	T. Brook.....		Northamptonshire
Rushden, 1st ch.....		J. Whittemore.....	1831	Northamptonshire
Rushden, 2nd ch.....	1800	C. Drawbridge.....	1826	
Rushden, 3rd ch.....	1849	J. Evans.....	1850	
Spratton.....	1840	J. Marriott.....	1847	Northamptonshire
Stanwick.....	1842	J. B. Walcot.....	1843	Northamptonshire

NORTHAMPTONSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached
Sulgrave		— Coles		Northamptonshire
*Thrapstone	1787	J. Cubitt	1849	Northamptonshire
Towcester	1784	J. P. Campbell	1849	Northamptonshire
Walgrave	1689	J. Cox	1849	Northamptonshire
West Haddon	1821	— Cole	1841	Northamptonshire
Weston by Weedon	1681	E. Clark	1850	Northamptonshire
Woolaston	1835			
Woodford	1822			

NORTHUMBERLAND.

Berwick on Tweed*	1809	{ A. Kirkwood. } { C. Robson. }	1809	
Ford Forge	1807	J. Black	1807	
Newcastle-on-Tyne:—				
Carpenters' Hall		J. Bailie	1838	
Groat Market		R. Walters	1846	
New Bridge	1825	R. Banks	1825	
*New Court	1818	J. Green	1849	
Providence Chapel	1844	R. B. Sanderson	1844	
*Tutill Stairs	1650	T. Pottenger	1849	Northern
*North Shields	1798	J. D. Carrick	1839	Northern
*Rowley and Shotley Field	1785	T. Lefevre		Northern

NOTTINGHAMSHIRE.

*Arnold	1849			General Baptist
*Beeston	1804	R. Pike	1845	General Baptist
*Boughton	1806	J. Robinson	1847	General Baptist
*Broughton and Hose	1801			General Baptist
Calverton		S. Ward		
*Carlton le Moorland				Notts and Derby
*Collingham		G. Pope		Notts and Derby
*Ganston and Retford	1831	W. Fogg	1835	General Baptist
*Hucknall				General Baptist
*Kirkby Woodhouse	1760			General Baptist
*Mansfield	1819	J. Wood	1839	General Baptist
*Misterton	1610	W. Hunt		General Baptist
New Basford	1829	{ J. Robinson. } { W. Lislign. }	1829	
*Newark on Trent, 1st ch.	1810	— Norgrove	1850	Notts and Derby
Newark on Trent, 2nd ch.				
Nottingham:—*Broad Street	1775			General Baptist
Derby Road	1847	J. A. Baynes, B.A.	1848	
*George Street		J. Edwards	1830	Notts and Derby
*Mansfield Road	1849	J. Syme	1849	General Baptist
Park Street		W. Green	1844	
*Stoney Street	1819	H. Hunter	1830	General Baptist
*Old Basford	1838			
*Southwell	1811			Notts and Derby
*Sutton Ashfield, 1st ch.	1818	C. Nott	1826	Notts and Derby
*Sutton Ashfield, 2nd ch.	1811			General Baptist
*Sutton Bonington	1798			General Baptist
*Sutton on Trent	1822	J. Edge	1836	Notts and Derby
Tuxford	1850			
*Warsop	1841			General Baptist
*Woodborough & Calverton	1833	T. Ward	1833	Notts and Derby

OXFORDSHIRE.

Ascot				
*Banbury	1840	W. T. Henderson	1851	Oxfordshire
*Bloxham	1812	D. Nunnick	1821	Oxfordshire
Boddicott	1817			
*Burford	1728	W. Cherry		Oxfordshire
*Chadlington	1842	F. Eden	1842	Oxfordshire

* Berwick-on-Tweed is a county of itself.

OXFORDSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
Chalgrove.....	1822			
*Chipping Norton.....	1694	T. Bliss, B.A.....		Oxfordshire
*Coate.....	1664	J. Jackson.....	1848	Oxfordshire
*Dorchester.....	1849	J. Oldham.....	1849	Berks & West Middlesex
*Ensham.....	1814	H. Matthews.....	1836	
*Goring.....				
*Hooknorton.....	1640	J. Blakeman.....	1841	Oxfordshire
*Milton.....	1837	W. Cherry.....		Oxfordshire
*Oxford, New Road.....	1720	E. Bryan.....	1847	Oxfordshire
Oxford, Friars.....	1847	W. Willey.....	1848	
Syddenham.....	1826	W. Allnutt.....	1827	
Syddenham, 2nd ch.....	1847			
Thame.....	1825	S. Walker.....	1841	
*Woodstock.....	1827	J. Freer.....	1849	Oxfordshire

RUTLANDSHIRE.

Belton.....	1843	H. Whitlock.....	1843	
*Morcott and Barrowden.....	1678	W. Orton.....	1844	General Baptist
Oakham.....	1771	J. Jenkinson.....	1849	Northamptonshire
*Uppingham.....	1848			General Baptist

SHROPSHIRE.

Aston Clunsland.....	1836			
Bridgnorth.....	1740	A. Tilley.....	1846	
Broseley, 1st ch.....	1749	W. Jones.....		
Broseley, 2nd ch.....	1803	— Field.....		
Dawley.....				
Donnington Wood.....	1820	— Morgan.....		
Madeley.....				
Market Drayton.....	1818	J. Simister.....	1838	
Oldbury.....	1815			
Oswestry.....	1806			
Pontesbury, 1st ch.....	1828	E. Roberts'.....	1848	
Pontesbury, 2nd ch.....	1841			
Shiffnall, 1st ch.....	1700			
Shiffnall, 2nd ch.....	1842	T. Butcher.....		
Shrewsbury, Claremont St.....	1627	J. Smith.....	1851	
Ditto, 2nd ch.....	1828	G. Arnsby.....	1844	
Snailbeach.....	1817	E. Evans.....	1833	
Wellington.....	1807	H. G. Grainger.....	1849	
Welshampton.....	1820			
Wem.....	1815	W. Pugh.....		
*Whitchurch.....	1808	W. Bontems.....	1848	

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.....	1820	
*Beckington.....	1786			Bristol
*Bourton.....		J. Hannam.....		Bristol
*Bridgewater.....	1687	H. Trend.....	1829	Western
Bristol:—Bedminster.....	1834			
*Broadmead.....	1640	{ T. S. Crisp,	1845	} Bristol
		{ N. Haycroft, M.A.	1848	
*Counterslip.....	1804	T. Winter.....	1823	Bristol
*King Street.....	1656	G. H. Davis.....	1842	Bristol
*Maudlin Street.....		T. Jenkins.....		Bristol
*Phitay.....	1834	E. Probert.....	1835	Bristol
*Thrissell Street.....	18...	R. Tubbs.....	1849	Bristol
*Welsh.....	1838	T. Jenkins.....	1841	Monmouthshire
*Buckland St. Mary.....	1832			
Burnham.....	1844			Western
*Burrowbridge.....	1837	T. Baker.....	1837	Western
*Burton.....	1833	J. Merchant.....	1834	Western
*Chard.....	1653	E. Edwards.....	1843	Western
*Cheddar.....	1832			Bristol

SOMERSETSHIRE—*continued.*

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
Chew Magna	1829			
*Clifton	1848	R. Morris	1849	Bristol
*Creech	1831	G. Medway	1831	Western
*Crewkerne	1816	S. Pearce	1842	Western
*Crosscombe	1700	G. Pulling		Bristol
*Dunkerton		J. Ricketts		Bristol
*Frome, Badcox Lane	1689	C. J. Middleditch	1837	Bristol
Ditto, Cross Street		W. Rogers		
Ditto, Nashes Street		— Corbin		
*Ditto, Sheppard's Barton	1685	S. Manning	1848	Bristol
*Hatch	1742	W. W. Stembridge	1846	Western
*Highbridge	1826	J. Bolton		Western
*Horsington	unk.	D. Bridgman	1830	Western
*Isle Abbotts	1810	J. Chappell	1850	Western
*Keynsham	1808	T. Ayres		Bristol
Langport				
*Laverton	1814			Bristol
*Minehead	1817	W. H. Fuller	1850	Western
*Montacute	1824	J. Price	1825	Western
Nempnet	1845			
*North Curry	1828	R. Searle	1848	Western
*Paulton	1658	R. Bentley	1849	Bristol
*Philip's Norton	1819			Bristol
*Pill	1815			Bristol
Roade	1783	T. Brooks	1850	
Rowberrow	1824			
South Chard		— Edwards		
*Stogumber	1656	J. G. Fuller	1843	Western
*Street	1813	J. Little	1826	Western
*Taunton, 1st ch.	1814	S. G. Green, B. A.	1847	Western
Ditto, 2nd ch.	1842			
*Twerton	1804			Bristol
*Watchett	1808	S. Sutton	1827	Western
Wedmore				
*Wellington	1739	J. Baynes	1820	Western
*Wells	1816	J. H. Osborne	1847	Bristol
*Weston-super-Mare	1844			
Wexford	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		W. Jones	1848	
*Burslem	1806	W. J. Barker	1849	Lancashire and Cheshire
*Burton on Trent, 1st ch.	1792	J. Pulsford	1848	Notts and Derby
*Burton on Trent, 2nd ch.	1825	R. Kenny	1850	General Baptist
*Cosely, Darkhouse	1788	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 Lime	1834			Lancashire and Cheshire
*Rocester	1834	J. Sutcliffe	1834	General Baptist
Rowley Regis	1823	D. Matthews		
*Smethwick	1847			Midland
Spring Meadow		J. Smith		
*Stoke on Trent	1841			General Baptist
Tamworth		J. Massey		
*Tipton, Zion Chapel	1828	J. Voller	1848	Midland
*Tipton, Toll End	1849	W. Solomon	1849	Midland
Uttoxeter	1822			

STAFFORDSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached
*Walsall, 1st ch.	1832	J. Williams.....	1845	Midland
Ditto, 2nd ch.	1847			
*Wednesbury	1829	T. C. Wycherley.....		General Baptist
Wednesbury, 2nd ch.	1848	W. Flanders	1850	Midland
*West Bromwich, Provi- dence	1796	C. H. Marston		Midland
* Ditto, Bethel	1830			Midland
Ditto, 3rd ch.	1840			
*W illenhall	1792	S. Cozens	1850	Midland
*Wolverhampton, 1st ch.	1830	R. Aikenhead.....	1850	Midland
Wolverhampton, 2nd ch.	1824	J. Hatton		
Wolverhampton, 3rd ch.	1831			

SUFFOLK.

Aldbrough.....	1821	E. Griffith		
Aldringham.....	1812	— Briand	1851	
Ashfield Magna	1844	— Fuller	1844	Suffolk and Norfolk
Bardwell.....	1824	G. Smith	1842	Suffolk and Norfolk
*Barton Mills	1811	J. Richardson	1847	
Beccles.....	1808	G. Wright	1823	Suffolk and Norfolk
Bildestone.....	1738	C. T. Crate.....	1850	
Botesdale	1846	E. Trickett	1847	
*Bradfield		G. Ward.....	1848	
Bungay	1846			Suffolk and Norfolk
*Bures St. Mary	1833	A. Anderson	1833	Essex
*Bury St. Edmund's, 1st ch.	1800	J. Elven	1822	
*Bury St. Edmund's, 2d ch.	1837	J. Flory	1850	Suffolk and Norfolk
*Charsfield	1809	J. Runnacles	1835	Suffolk and Norfolk
Chelmondiston	1824	G. Isaac	1850	Suffolk and Norfolk
*Clare	1802	W. Barnes.....	1846	
Cransford	1838	J. Baldin	1850	Suffolk and Norfolk
*Crowfield	1834			Suffolk and Norfolk
Earl Soham	1824	— Service		Suffolk and Norfolk
*Eye	1810			
*Framsden	1835	W. Harris	1850	
Friston	1810	W. Brown	1834	Suffolk and Norfolk
Glemsford	1829	R. Barnes	1831	Suffolk and Norfolk
Grundisburgh.....	1798	S. Collins	1827	Suffolk and Norfolk
Hadleigh	1819			
Hadleigh Heath	1819	T. W. Oakley.....	1850	
Halesworth	1819			Suffolk and Norfolk
Haverhill	1844	G. Grain.....	1844	
Horham	1799	G. Galpine.....	1847	
Ipswich, Bethesda		T. Poock		
Globe Lane.....	1836			
St. Clement's	1829			
*Stoke Green.....	1750	J. Webb	1843	
Turret Green	1842	I. Lord.....	1847	
Zoar				
*Laxfield	1808	— Totman	1831	Suffolk and Norfolk
*Lowestoft.....	1813	J. E. Dovey	1845	
Little Stonham.....	1823	J. Best.....	1850	Suffolk and Norfolk
Mayford		W. Edwards		
Mendlesham.....	1839			
Mildenhall, West Row	1787	— Edmonds	1847	
Norton	1831	— Backhouse.....	1844	Suffolk and Norfolk
*Occold	1834	— Dowsing		Suffolk and Norfolk
*Otley	1800			
Rattlesden	1813	W. Parson.....	1847	Suffolk and Norfolk
Rishogles		G. Harris		Suffolk and Norfolk
*Somersham	1835	J. Crook	1836	Suffolk and Norfolk
*Stradbroke	1817	R. Bayne.....	1842	
Stowmarket	1797	T. Thornley	1849	
*Sudbury	1834	S. Murch	1848	
Southwold	1821			
*Stoke Ash	1808	C. Hill.....	1850	Suffolk and Norfolk
*Sutton	1810	W. Large	1850	Suffolk and Norfolk
Tunstall.....	1805	W. Day.....		Suffolk and Norfolk

SUFFOLK—continued.

CHURCHES.	Date	PASTORS.	Date.	Association to which attached.
Waldringfield	1823	H. T. Pawson	1843	Suffolk and Norfolk
Walsham le Willows	1818			Suffolk and Norfolk
Waltton	1808	T. Hoddy	1837	
*Wattisham	1763	J. Cooper	1831	Suffolk and Norfolk
Wetherden	1838	— Abbott		Suffolk and Norfolk
Winston	1842			

SURREY.

*Aldlestone	1842	W. C. Worley	1842	Berks & West Middlesex
*Bagshot	1839			
*Battersea	1797	I. M. Soule	1838	
*Brixton Hill	1840	J. Hiron	1850	London
Brockham Green	1803	T. Biddle	1830	
Burstow	1834			
*Camberwell	1823	E. Steane, D.D.	1823	London
Chobham, West End				
Chobham, Burrow Hill				
Clapham	1787	B. Hoe	1842	
Cowland Grove, Wands-		J. Ponsford		
worth Road				
Croydon	1729	T. Woodington	1849	
Dorman's Land	1792	H. T. Grigg	1850	
Farnham	1846	S. Samuels		
Guildford	1689	J. Spencer	1849	
*Horsell	1843	B. Davis	1843	Berks & West Middlesex
Horsell Common				
*Kennington	1835	T. Atwood	1835	London
Kingston on Rail	1848			
Kingston on Thames	1790	W. Collings	1843	
Mayford	1849			
Norwood, Upper	1850			
Outwood		J. Hatton		
Peckham	1818	G. Moyll	1847	
Richmond	1848	G. Marks	1849	
Stockwell	1825			
*Walworth, Lion Street	1805	W. Howieson	1849	London
*Walworth, Horsley Street	1833	J. George	1847	London
Walworth, East Street	1792	J. Moody		
Wandsworth	1821	W. Ball	1843	London Strict

SUSSEX.

*Battle	1793	F. Perkins	1849	
*Brighton, Bond Street	1786	W. Savory	1830	Kent and Sussex
Brighton, Richmond Hill	1824	J. Sedgwick	1824	
Brighton, Robert Street	1842			
Brighton, West Street	1847	J. Grace	1847	
Crowborough	1844	J. Moase		Kent and Sussex
Cuckfield	1848	E. Arnold	1848	
*Dane Hill and Newick	1815	J. Poynder	1844	
Forest Row	1841	G. Veals	1843	
Hailsham	1793	T. Wall	1839	
*Hastings, Wellington Sq.	1838	J. Stent	1851	
Hastings, Zoar				
Horsham	1834			
*Lewes	1761	J. Lawrence	1848	
*Midhurst	1838	W. Newton	1851	
Rotherfield		J. Page		
*Rye	1750	J. F. Sparke		Kent and Sussex
Slaugham, Hand Cross	1780			
Uckfield	1815	J. H. Foster	1815	
*Wadhurst	1816			
*Wivelsfield	1763	T. Baldock	1841	Kent and Sussex

WARWICKSHIRE.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
* Alcester	1640	M. Philpin	1845	Worcestershire
Attleborough	1840	J. Spooner	1839	
* Austrey	1808	J. Barnes	1816	General Baptist
Bedworth	1796	W. Smith	1822	
Birmingham:—				
* Bond Street	1785	I. New	1847	Midland
Bradford Street	1850	W. Landels	1850	
* Cannon Street	1737	T. Swan	1829	Midland
* Chapel-house Street		W. C. Bottomley	1843	Midland
* Graham Street	1828			Midland
Great King Street	1850			
* Heneage Street	1842			Midland
* Lombard Street	1786	G. Cheate	1810	General Baptist
* New Hall Street	1814	A. G. O'Neal	1848	Midland
Thorp Street	1845			
Brealey	1846			
Coventry, 1st ch.	1716	W. Rosevear	1850	
Coventry, 2nd ch.	1822	J. Lewitt	1848	General Baptist
Draycott	1811			
Dunchurch	1844	J. W. Webb	1848	
Henley in Arden	1688			
Leamington	1831	O. Winslow, A. M.	1839	
* Longford	1766	W. Chapman		General Baptist
* Longford, Union Place	1827			General Baptist
* Monk's Kirby	1817	J. Jones	1842	Leicestershire
Nuneaton	1846			General Baptist
Over Easington	1803			
Pailton		J. Jones		
Pudsey	1847			
Rugby	1808	H. Angus	1848	
Stratford on Avon	1832	T. Bumpus		Worcestershire
Studley	1848	W. Maizey	1848	
Warwick	1640	T. Nash	1843	
Wolston	1814	G. Jones		
* Wolvey	1815	J. Knight	1826	General Baptist

WESTMORELAND.

* Brough	1834	J. Kay		Northern
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WILTSHIRE.

* Berwick St. John	1825	— King		
Bradford, 1st ch.	1690	W. Hawkins	1842	
* Bradford, 2nd ch.				Bristol
* Bratton	1734	H. Anderson	1850	Bristol
Bromham	1828			
Broughton Gifford	1806	W. Blake	1829	
* Calne, 1st ch.		T. Middleditch	1846	Bristol
Calne, 2nd ch.				
Chapmanslade	1788	J. Lawrence	1841	
Chippenham	1804			
Clock	1843			
* Corsham	1824			Bristol
* Corton	1827	T. Hardick	1831	Bristol
* Crockerton	1689	Z. Clift	1843	Bristol
Devizes, 1st ch.	1700	W. B. Withington	1841	
Devizes, 2nd ch.	1807	C. Stanford		Bristol
Devizes, High Street	1836	J. P. Sillifant	1850	
Devizes, 4th ch.				
* Downton, 1st ch.	1680	W. S. Clifton	1845	General Baptist
* Downton, 2nd ch.	1731	J. Collier	1847	Southern

WILTSHIRE—continued.

CHURCHES.	Date	PASTORS.	Date.	Association to which attached.
Ellacott	1832			
Endford	1818	C. Offer	1818	
Fosbury	1820			
*Grittleton				
Hilperton	1805	F. Pearce	1845	
*Knole and Semley	1830	T. King	1843	
Limpley Stoke	1820	W. Hnntley	1829	Southern
*Ludgershall	1818	T. Mead		
Malmsbury	1700	T. Martin	1812	
Market Lavington	1832	S. Dark	1832	Bristol
*Melksham, 1st ch.	1700	C. Daniel	1844	
Melksham, 2nd ch.	1824			
*Netheravon		S. Offer		
North Bradley	1775			
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	C. Light	1845	Bristol
Southwick	1660			
Stratton	1740	R. Breeze	1831	
*Trowbridge:—Back St. ..	1736	W. Barnes	1843	Bristol
*Bethesda	1821	S. Walker	1847	Bristol
Zion Chapel	1813	J. Warburton	1815	
Bethel	1843	J. Rudman	1849	
Turley	1848	{ W. J. Morgan, } { M. A. M. D. }	1848	
Uphaven				
*Warminster	1811	G. How	1841	Bristol
Westbury	1830	J. Preece	1839	
Westbury Leigh	1669	J. Sprigg, M.A.	1849	
*Westbury, Penknapp ..	1810	S. Evans	1834	Bristol
Whitbourne, (Corsley) ..	1811	R. Parsons		

WORCESTERSHIRE.

Astwood Bank	1813	J. Phillips	1850	
Atchlench	1825	D. Crumpton	1843	Worcestershire
*Bewdley	1649	G. Cousins		Midland
*Blockley	1820	E. Hull	1850	Oxfordshire
Bowling Green	1831	J. Smith	1841	
*Bromsgrove	1652	J. Sneath	1848	Midland
Buckridge Bank				
*Catshill		W. Nokes		Midland
*Cradley	1798			Midland
*Cradley Heath	1834	J. Shaw	1850	General Baptist
*Dudley		W. Rogers	1826	Midland
Dudley, Toll End	1847			
*Evesham, Cowl Street ..	1732	J. Hockin	1837	Worcestershire
Evesham, Mill Hill	1779	H. W. Barnett	1851	Worcestershire
Kingsheath	1835	J. E. Payne	1835	
*Kidderminster	1809	J. Mills	1841	Midland
Netherton, 1st ch.	1810			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
Studley and Cookhill ..	1841			Worcestershire
Tenbury	1819	J. Gordon	1842	
*Upton on Severn	1670	A. Pitt	1849	Worcestershire
Westmancote	1779	J. Francis	1843	Worcestershire
Wythall Heath	1819	J. Freeman	1848	
Worcester	1651	W. Crowe	1841	Worcestershire

YORKSHIRE.

CHURCHES.	DATE.	PASTORS.	DATE.	Association to which attached.
* Allerton	1826	J. E. Bilson	1849	General Baptist
Armley	1848	R. Hogg	1848	
* Barnoldswick	1668	T. Bennett	1845	Yorkshire
Barnsley	1846	W. Cathcart	1850	
* Bedale	1819	D. Dolamore	1847	Yorkshire
Beswick 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	1808	General Baptist
* Bishop Burton	1774	J. Jeffersou	1848	Yorkshire
* Blackley	1794	J. Hirst		Yorkshire
* Boroughbridge and Dish- forth	1816	G. Catterall	1849	Yorkshire
* Bradford, 1st ch.	1753	H. Dowson	1836	Yorkshire
*Ditto, 2nd ch.	1824	— Chown	1848	Yorkshire
*Ditto, Prospect Place ..	1832			General Baptist
Ditto, 4th ch.	1843			
* Bramley	1796	J. Walcot	1850	Yorkshire
Brearley	1846			
* Bridlington	1698	G. H. Orchard	1848	Yorkshire
* Chapel-foid	1821	J. Allison	1844	Yorkshire
* Clayton	1828	W. Sagas		General Baptist
* Cowlinghill	1756	N. Walton	1826	Yorkshire
* Crigglestone	1823	J. Parkinson		Yorkshire
* Cullingworth	1836			Yorkshire
* Dewsbury				Yorkshire
Doncaster	1849			
* Driffeld		R. Morris	1848	Yorkshire
* Farby in Craven	1818			Yorkshire
* Farsley	1777	J. Foster	1824	Yorkshire
* Gildersome	1749			Yorkshire
* Golcar	1835	J. Whittaker	1847	Yorkshire
Halifax, 1st ch.	1755			Yorkshire
Halifax, 2nd ch.	1782	J. Pike	1845	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			
Hellfield	1805			
* Heptonstall Slack	1807	E. Bott	1848	General Baptist
* 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	
South Street		J. Pulsford		
5th ch.	1849	J. Plukes	1849	
* Huomanby	1817			Yorkshire
* Hunslet	1837	J. Bamber	1850	Yorkshire
* Idle	1810			Yorkshire
* Keighley	1810			Yorkshire
* Killham	1820			Yorkshire
Kirkstall	1847			
* Knaresborough	1846	C. Franklin	1851	Yorkshire
Leeds, South Parade	1760	A. M. Stalker	1848	Yorkshire
* Leeds, Byron Street	1841	R. Horsfield	1846	General Baptist
* Leeds, 3rd ch.	1848	R. Brewer	1848	
Leeds, Call Lane	1850	J. Tunnichiff	1850	
* Lineholm	1819	W. Crabtree	1837	General Baptist
* Lockwood, 1st ch.	1790	J. Barker	1847	Yorkshire
Lockwood, 2nd ch.	1835			
* Long Preston	1834	S. Hardacre	1834	Yorkshire
* Malton	1822	J. F. Earle	1850	Yorkshire

YORKSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
*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
Northallerton & Brompton	1845	W. Stubbings	1849	
*Ossett	1822	W. Rowe	1848	Yorkshire
*Ovendon	1846			General Baptist
*Pole Moor, Staithwaite.....	1794	H. W. Holmes	1829	Yorkshire
Pudsey	1847			
*Queenshead	1773	R. Hardy	1841	General Baptist
Rawden	1715	R. Holmes	1848	Yorkshire
*Rishworth	1803			Yorkshire
*Rotherham	1837	A. Dyson	1848	Yorkshire
*Salendine Nook	1743	J. Stock	1848	Yorkshire
*Scarborough	1771	B. Evans	1826	Yorkshire
*Sheffield, Eldon Street	1849	T. Horsfield	1849	General Baptist
*Sheffield, Eyre Street	1839	J. Batey	1850	General Baptist
*Sheffield, Port Mahon	1833	J. E. Giles	1846	Yorkshire
*Sheffield, Townhead Street	1804	C. Larom	1821	Yorkshire
*Shipley	1758	K. Johnson	1848	Yorkshire
*Shore	1795	W. Robertshaw	1844	General Baptist
Skidby	1820	J. Stevenson	1826	
Skipton	1850	R. Gibbs		
*Slack Lane	1819	W. Varley		Yorkshire
*Stanningley		— Hillyard	1850	Yorkshire
*Steep Lane	1770			Yorkshire
*Sutton	1711	P. Scott		Yorkshire
Thornhill	1826			
*Todmorden	1844			General Baptist
*Wainsgate	1750			Yorkshire
*Wakefield	1837	W. Colcroft	1848	Yorkshire
*Whitby	1842			Yorkshire

Wales.

ANGLESEA.

Aion		J. Nicholas		Anglesea
Amlwch and Cemaes	1826	H. Williams	1826	Anglesea
Balan		D. R. Jones		Anglesea
Beaumaris and Llangoed	1784	J. Edwards		Anglesea
Boddeyrn	1838			Anglesea
Brinsincin and Newburgh	1838			Anglesea
Caegeliog		T. Evans	1850	Anglesea
Capel Newydd	1792	T. Roberts		Anglesea
Caregfawr		J. Robinson		Anglesea
Gaerwen				Anglesea
Holyhead and Bont	1825	W. Morgan	1824	Anglesea
Llandegfan	1833	J. Edwards		Anglesea
Llandusant		R. Roberts	1849	Anglesea
Llanfachreth	1828	R. Roberts		Anglesea
Llanfair				Anglesea
Llangefni	1779	D. R. Jones	1849	Anglesea
Llanerchymedd	1832	J. Nicholas	1850	Anglesea
Pencarnedu	1791			Anglesea
Pensarn & Capel Newyd		T. Roberts		Anglesea
Pontrypont		T. Evans	1850	Anglesea
Rhos y bol, Bethel				Anglesea
Rhydwynd and Soar		J. Robinson	1839	Anglesea
Sardis				Anglesea
Traethcoch				Anglesea
Twr Mountain	1850			

BRECKNOCKSHIRE.

CHURCHES.	Date.	PASTORS.	Da	Association to which attached.
*Blaenauglyntawe	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		
*Brynmaur, Sion	1845	E. Williams	1850	Old Welsh
Ditto, Calvary	1837	J. Roberts	1837	Monmouthshire
*Builth	1784	D. L. Pughe		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	T. Williams		Old Welsh
*Dyvynock	1843	J. Jones	1844	Old Welsh
Erwood		D. Arthur		
*Glyntawe				Old Welsh
Hay	1815	J. H. Hall		
*Llanerch, Bethany	1836	— Davies	1848	
*Llanelly, Bethlehem	1838	D. Davies	1846	Monmouthshire
*Llangynidr	1812	L. Evans	1844	Old Welsh
*Llanfrynach	1834	W. Williams	1845	Old Welsh
*Llangorse	1823			Old Welsh
*Maesyberllan 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	D. Evans	1845	Old Welsh
*Sirhowi Carmel		T. Ellis		Monmouthshire
Ditto, Tabernacle		M. Thomas		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	Carmarthen and Cardigan
*Ainon				Carmarthen and Cardigan
*Bethel		J. Williams		Carmarthen and Cardigan
*Blaenwenen		J. Lloyd		Carmarthen and Cardigan
Blaenyffos		J. Morgan		
*Capel Gwndwn	1844	D. Williams	1844	Carmarthen and Cardigan
*Cardigan	1799	E. Thomas	1851	Carmarthen and Cardigan
Coed-gleision		J. Williams		
*Crug-maen, Zion Chapel				Carmarthen and Cardigan
Cwm-symlog				
*Ebenezer, Llandyssil	1833	J. Jones	1833	Carmarthen and Cardigan
*Jezreel				Carmarthen and Cardigan
*Llanrhystyd	1827	M. Davies	1844	Carmarthen and Cardigan
*Llanvihangel Croyddyn	1838	W. Jones		Carmarthen and Cardigan
*Llwyndafydd	1833	T. Griffiths		Carmarthen and Cardigan
*Moria		W. Davies		Carmarthen and Cardigan
*Penrhyncoch	1818	E. Howell		Carmarthen and Cardigan
*Penycoed	1829	J. Williams	1834	Carmarthen and Cardigan
*Penyparc		J. Lloyd		Carmarthen and Cardigan
Pont-bren-geifr				
Pont-rhydfendiguid		R. Roberts		
*Sion Chapel		D. Jones		Carmarthen and Cardigan
*Swyddfynon	1821	R. Roberts		Carmarthen and Cardigan
*Talybont		J. Evans		Carmarthen and Cardigan
*Verwic, Siloam	1826			Carmarthen and Cardigan

CARMARTHENSHIRE.

CHURCHES.	Date.	PASTORS.	Dr.	Association to which attached.
*Aberduar	1742	J. Williams		Carmarthen and Cardigan
*Bwlchgwynt	1794	D. Davies		Carmarthen and Cardigan
*Bwlchyrhiw	1818	R. Owen		Carmarthen and Cardigan
*Bwlchnewydd		D. Davies		Carmarthen and Cardigan
Caer Salem		J. Williams		
*Caia, Bethel and Salem		J. Jones		Carmarthen and Cardigan
*Carmarthen, Tabernacle	1768	H. W. Jones	1835	Carmarthen and Cardigan
*Ditto, Priory Street	1775	N. Thomas	1850	Carmarthen and Cardigan
*Ditto, Penuel		N. Thomas		Carmarthen and Cardigan
Carmel		B. Thomas		
Cilycwm		J. Hughes		
Croesgoch				
*Cwmdu	1799	W. Gravel		Carmarthen and Cardigan
*Cwmifor	1795	D. Griffiths		Carmarthen and Cardigan
*Cwmsarnddu	1814	D. Jones		Carmarthen and Cardigan
*Cwmfelin, Ramoth	1798	W. Jones		Carmarthen and Cardigan
*Drefach	1793	F. Roberts	1847	Carmarthen and Cardigan
*Ebenezer, Langynog	1791	F. Williams	1826	Carmarthen and Cardigan
*Einon		W. James		Carmarthen and Cardigan
*Felinfoel	1733	D. Jones		Carmarthen and Cardigan
Felinwen		J. Davies		
*Ferryside	1806	J. Reynolds		Carmarthen and Cardigan
*Ffynnon Henry	1794	{ D. Evans		Carmarthen and Cardigan
		{ J. Davies		
*Graig				Carmarthen and Cardigan
*Gwaunglyndaf	1798	D. Jones		Carmarthen and Cardigan
*Hebron, Llandyssil	1833	J. Jones	1833	Carmarthen and Cardigan
*Kidwely		J. Reynolds		Carmarthen and Cardigan
*Lanedy	1818	B. Thomas	1834	Carmarthen and Cardigan
*Lanyfin	1806			Carmarthen and Cardigan
*Llandilo	1831		1841	Carmarthen and Cardigan
*Llandyssil, Penybont	1793	E. Roberts		Carmarthen and Cardigan
*Llanelly, Bethel		W. Hughes		Carmarthen and Cardigan
*Llanelly, Horeb		D. Brown		Carmarthen and Cardigan
*Llanelly, Zion Chapel	1735			Carmarthen and Cardigan
*Llandoverly		J. Morgan		Carmarthen and Cardigan
*Llandybie	1817	B. Thomas	1833	Carmarthen and Cardigan
*Llangadock, Zion Chapel				Carmarthen and Cardigan
*Llandyfaen, Zoar	1808			Carmarthen and Cardigan
*Llanfynydd	1829			Carmarthen and Cardigan
*Llangendeyrn	1797	J. Davies		Carmarthen and Cardigan
*Llangennerch, Salem		D. Jones		Carmarthen and Cardigan
Llanstephan		T. Williams		
*Login	1834	J. Walters	1839	Carmarthen and Cardigan
*Mydrim, Salem	1773	D. Williams	1850	Carmarthen and Cardigan
Mount Chapel				
*Newcastle Emlyn	1775	{ T. Thomas	1820	Carmarthen and Cardigan
		{ J. George		
*Penrhiwgoch	1799	B. Thomas		Carmarthen and Cardigan
*Penybry, Bethlehem				Carmarthen and Cardigan
*Pontardulais, Sardis		J. Williams		Carmarthen and Cardigan
*Pouthrenaraeth	1822			Carmarthen and Cardigan
*Porthyrhyd	1818	J. Jones	1846	Carmarthen and Cardigan
*Rehoboth	1696		1841	Carmarthen and Cardigan
*Rhydargaeon	1720	J. Davies	1794	Carmarthen and Cardigan
*Rhydwylym	1668	F. Jones	1808	Carmarthen and Cardigan
*Saron		B. Thomas		Carmarthen and Cardigan
*Sion Chapel	1812	J. Hughes		Carmarthen and Cardigan
*Sittim	1818	J. Davies		Carmarthen and Cardigan
*Smyrna	1835	J. Williams		Carmarthen and Cardigan
St. Clear's				
*Talag, Bethania		D. Jones		Carmarthen and Cardigan

CARNARVONSHIRE.

CHURCHES.	Date.	PASTORS.	Da	Association to which attached.
Bangor	1813	E. Evans.....		Carnarvon
Bethesda				Carnarvon
Caernarvon	1815	W. Richards.....	1846	Carnarvon
Capelbeirdd	1820	R. Jones	1842	Carnarvon
Galltraeth				Carnarvon
Garndolbenmaen	1784	R. Jones	1842	Carnarvon
Giltiach				Carnarvon
Llanaelhaearn.....	1816	J. Evans	1847	Carnarvon
Llanberis	1820	J. Jones	1844	Carnarvon
Llandudno	1815	J. Griffiths	1822	Carnarvon
Llangian	1800			Carnarvon
Llanllyfni.....	1827	R. Jones	1836	Carnarvon
Nevin	1793	T. Hughes		Carnarvon
Pontllyfni				Carnarvon
Porth Madoch & Penshyn	1842			Carnarvon
Pwllheli	1812	J. M. Williams	1844	Carnarvon
Rhos	1781	W. Roberts	1833	
Rhoshirwaen and Carmel	1835			
Tyddyn, Zion				Carnarvon
Tyndonen	1784			

DENBIGHSHIRE.

Cefnbychan, Penycæ	1786	D. Roberts	1845	North Wales Eastern
Cefnmawr, Trongarth	1805	E. Evans.....	1819	North Wales Eastern
Dawn				North Wales Eastern
Denbigh	1822			North Wales Eastern
Gefaillyrhid				North Wales Eastern
Glynceiriog	1764	J. Hughes.....	1848	North Wales Eastern
Llanellian, and Llanddulas	1857			North Wales Eastern
Llangollen, Glydyfidwy	1815	J. Prichard	1823	North Wales Eastern
Llanefyd and Bontnewydd	1815	{ R. Roberts.....	1815	} North Wales Eastern
		{ J. Kelly.....	1826	
Llangernyw, Dawn	1830	J. Jones	1843	North Wales Eastern
Llanrwst and Llanddogit	1794	O. Owen	1844	North Wales Eastern
Llanfair-la-hairan and Llansanan				North Wales Eastern
Llansantffraid and Roe	1783	W. Roberts.....		North Wales Eastern
Llansilin	1829	J. Roberts	1825	North Wales Eastern
Llanwydden & Llandudno	1819	T. R. Davies		North Wales Eastern
Moelfre	1836	D. Rees		North Wales Eastern
Rhos Llanerchrygog	1837			North Wales Eastern
Ruthin, Llanfair, Lland- dyriog	1795	H. Jones.....		North Wales Eastern
*Wrexham	1635	J. Clare		

FLINTSHIRE.

Bodfari		J. Jones		North Wales Eastern
Flint		J. Jones		North Wales Eastern
Halkin and Milwr	1838	D. Davies	1838	North Wales Eastern
Holywell	1828	M. Edwards	1848	North Wales Eastern
Lixum and Green	1810	E. Roberts		North Wales Eastern
Penyfron.....	1838	D. Davies		North Wales Eastern
Pen y gelli and Aestyn				North Wales Eastern
Rhuddlan and St. Asaph	1827	W. Evans	1841	North Wales Eastern
Treffynon and Bagillt				North Wales Eastern

GLAMORGANSHIRE.

*Aberaman	1848	D. Jones	1849	Glamorganshire
*Aberaman, English	1850	J. Morris.....		Glamorganshire
*Aberavou	1784	J. R. Morgan.....	1849	Glamorganshire
*Abercanaid	1849	R. Johns	1849	Glamorganshire

GLAMORGANSHIRE—continued.

CHURCHES.	Date	PASTORS.	Date	Association to which attached.
*Aberdare.....	1810	T. Price.....	1845	Glamorganshire
*Abernant y groes.....	1844	.....	1845	Glamorganshire
*Bethlehem.....	1849	.....	.....	Glamorganshire
*Betws.....	1839	H. Jenkins.....	.....	Glamorganshire
*Bridgend, Ruamah.....	1789	E. Howells.....	1850	Glamorganshire
*Bridgend, Hope Chapel,E.	1850	J. P. Jones.....	1848	Glamorganshire
*Cadoxton.....	1814	T. Roberts.....	1850	Glamorganshire
*Caerphilly.....	1784	D. Jones.....	1841	Glamorganshire
*Caersalem Newydd.....	1841	T. Davies.....	1847	Glamorganshire
*Cardif, Bethany.....	1806	{ W. Jones..... A. G. Fuller.....	{ 1841 1816	{ Glamorganshire
*Cardif, Tabernacle.....	1822	D. Jones.....	1850	Glamorganshire
*Clydach.....	1844	D. Davis.....	1835	Glamorganshire
*Corntown.....	1839	E. Morse.....	1844	Glamorganshire
*Cowbridge.....	1820	J. Evans.....	1845	Glamorganshire
*Croesyparc.....	1777	.....	1846	Glamorganshire
*Cwmaman.....	1843	.....	.....	Glamorganshire
*Cwmavon.....	1845	.....	.....	Glamorganshire
*Cwmgarw.....	1841	P. Hopkins.....	.....	Glamorganshire
*Cwmtwrch.....	1834	T. Williams.....	1844	Glamorganshire
*Cwmvelin.....	1834	D. Williams.....	1846	Glamorganshire
*Dinas.....	1832	W. Lewis.....	1847	Glamorganshire
*Dinas, Glandwr.....	1846	.....	1845	Glamorganshire
*Dowlais, 1st ch.....	1830	.....	.....	Glamorganshire
*Dordais, Hebron.....	1846	.....	.....	Glamorganshire
*Foxhole.....	1843	.....	.....	Glamorganshire
*Gellygare, Horeb.....	1848	J. D. Williams.....	.....	Glamorganshire
Gerazim.....	1830	D. Williams.....	1840	.....
*Gerazim.....	1830	J. Hughes.....	1848	Glamorganshire
*Glynnedd.....	1847	J. Pugh.....	1845	Glamorganshire
*Goitre, Siloam.....	1832	J. Jenkins.....	1808	Glamorganshire
Graigarw, Zoar.....	1848	.....	.....	.....
*Hengoed.....	1650	B. Evans.....	1843	Glamorganshire
*Hirwain.....	1831	.....	.....	Glamorganshire
*Lantwit.....	1823	J. Lawrence.....	1823	Glamorganshire
*Llancarvan.....	1822	.....	.....	Glamorganshire
*Llwyni.....	1829	M. Edwards.....	1845	Glamorganshire
*Longhor.....	1850	.....	.....	Glamorganshire
*Lysfaen.....	1831	W. Williams.....	1844	Glamorganshire
*Merthyr, High Street.....	1607	T. Davies.....	1836	Glamorganshire
* Ditto, Ebenezer.....	1793	.....	.....	Glamorganshire
* Ditto, Tabernacle.....	1834	.....	.....	Glamorganshire
* Ditto, Zion.....	1791	J. Jones.....	1839	Glamorganshire
*Morrison.....	1845	E. Davies.....	.....	Glamorganshire
*Neath, Bethania.....	1789	E. Evans.....	1850	Glamorganshire
*Neath, Tabernacle.....	1841	F. Jones.....	1841	Glamorganshire
Neath, English.....	1842	T. Pulsford.....	.....	.....
*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
*Pontardawe.....	1848	.....	.....	Glamorganshire
*Pontllyw.....	1843	.....	.....	Glamorganshire
*Pyle.....	1839	W. Bowen.....	1844	Glamorganshire
*Rymney, Zoar.....	1837	S. Edwards.....	1841	Glamorganshire
*Salem, Llangyfelach.....	1779	.....	.....	Glamorganshire
*Spelters.....	1850	.....	.....	Glamorganshire
*Swansea, Bethesda.....	1788	D. Davies.....	1826	Glamorganshire
Ditto, Mount Pleasant.....	.....	E. Williams, M.A.....	1849	.....
* Ditto, York Place.....	1829	D. Evans.....	.....	.....
*Tandu, Mount Zion.....	1850	J. Hopkins.....	1850	Glamorganshire
*Tongwynlais.....	.....	W. Lewis.....	1845	Glamorganshire
*Trefforest.....	1841	O. Williams.....	1846	Glamorganshire
*Twynyrodyn.....	1843	.....	.....	Glamorganshire

GLAMORGANSHIRE—*continued.*

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
*Wauantrodau.....	1829	D. Davies	1844	Glamorganshire
*Ystrad, Dyfodog.....	1786	.....	.....	Glamorganshire
*Ystrad, Libanus.....	1849	.....	.....	Glamorganshire
*Ystradgynlas, Aion.....	1848	.....	.....	Glamorganshire

MERIONETHSHIRE.

Cwnwyd.....	1832	R. Roberts.....	.....	North Wales Eastern
Dolgelly and Dolmelynllyn	1799	H. Morgau.....	1844	North Wales Eastern
Llanerwchylyn.....	1841	E. Humphreys	.....	.....
Llansantffraid.....	.....	W. Owen.....	.....	North Wales Eastern
Pandy'r capel & Llanelidan	1845	J. Owen.....	1845	.....

MONTGOMERYSHIRE.

*Caerws.....	1824	J. Nicholas.....	.....	Old Welsh
*Cwmbran.....	1836	J. Savage.....	.....	Old Welsh
*Cwmllwyd.....	1813	R. Thomas.....	1842	Old Welsh
*Cwmnantyffyllon.....	1830	.....	.....	Old Welsh
*Llandrimo.....	.....	.....	.....	.....
*Llanfyllin and Bethel.....	1803	J. Roberts.....	1841	North Wales Eastern
*Llanidloes.....	1822	.....	.....	Old Welsh
Llanlligan and Amaria.....	.....	.....	.....	Old Welsh
Llanwain.....	1826	D. Evans.....	1838	.....
*Machynlleth.....	1837	— Roberts.....	1847	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	W. Reynolds.....	.....	.....
*Penford-lâs and Tanylan.	1813	J. Jones.....	1823	Old Welsh
Pontlogell.....	1831	.....	.....	.....
*Rhydfeleu.....	1792	J. Nicholas.....	.....	Old Welsh
*Stay a little.....	.....	.....	.....	Old Welsh
*Talywern and Llanbrynmair.	1819	R. Davies.....	1842	Old Welsh
*Welshpool, Trallwng.....	1823	S. M. Bell.....	1848	Old Welsh

PEMBROKESHIRE.

*Bethabara.....	1826	W. Davies.....	.....	Pembrokeshire
*Bethel.....	1824	.....	.....	Pembrokeshire
*Bethlehem.....	1820	.....	.....	Pembrokeshire
*Beulah.....	1817	D. Morris.....	.....	Pembrokeshire
*Blaenffos.....	1827	J. D. Thomas.....	1850	Pembrokeshire
*Blaenllyn.....	.....	T. E. Thomas.....	.....	Pembrokeshire
*Blaenconyn.....	1846	O. Griffiths.....	.....	Pembrokeshire
*Blaenywaun.....	1795	J. W. Williams.....	1848	Pembrokeshire
*Broad Haven.....	1839	T. Harris.....	1839	Pembrokeshire
*Caersalem.....	.....	D. George.....	.....	Pembrokeshire
*Camros.....	1839	.....	.....	Pembrokeshire
*Carmel.....	1834	H. Price.....	.....	Pembrokeshire
*Casmael.....	.....	T. Morris.....	.....	Pembrokeshire
*Cilfawyr.....	1704	.....	.....	Pembrokeshire
*Croesgoch.....	1849	.....	.....	Pembrokeshire
*Ebenezer.....	1766	J. Morris.....	.....	Pembrokeshire
*Fishguard, 1st ch.....	1807	R. Owen.....	1839	Pembrokeshire
*Fishguard, 2nd church.....	1850	.....	.....	Pembrokeshire
*Ffynon.....	1797	J. Edwards.....	.....	Pembrokeshire
*Galilee.....	1833	H. Evans.....	1833	Pembrokeshire
*Glanrhyd.....	.....	J. Edwards.....	1849	Pembrokeshire
*Gerazim.....	.....	T. Williams.....	.....	Pembrokeshire
*Harmony.....	.....	H. Davies.....	.....	Pembrokeshire

PEMBROKESHIRE.—*continued.*

CHURCHES.	Date	PASTORS.	Date	Association to which attached.
*Haverfordwest.....	1799	D. Davies	1837	Pembrokeshire
*Honeyborough.....	.....	I. Thomas	1848	Pembrokeshire
*Jabez.....	1820	D. George	1838	Pembrokeshire
*Kilgeran.....	1841	.....	.....	Pembrokeshire
*Letterston.....	.....	B. Owen.....	.....	Pembrokeshire
*Llangloffan.....	1745	{ H. Davies.....	1811	} Pembrokeshire
.....	.....	{ J. Williams.....	.....
*Llanvrynach.....	1823	W. Davies.....	.....	Pembrokeshire
*Manorbier.....	1350	.....	.....	Pembrokeshire
*Marloes.....	1836	W. Davies.....	1847	Pembrokeshire
*Middlemill.....	1800	W. Reynolds.....	.....	Pembrokeshire
*Milford.....	.....	.....	.....	Pembrokeshire
*Moleston.....	.....	D. Phillips.....	1850	Pembrokeshire
*Myrtlewy.....	1842	J. Rees.....	1842	Pembrokeshire
*Narberth.....	1819	T. D. Matthias.....	1850	Pembrokeshire
*Newport.....	1795	.....	.....	Pembrokeshire
*Pembroke.....	1836	T. Morgan.....	1851	Pembrokeshire
*Pembroke Dock, 1st ch.....	1818	.....	.....	Pembrokeshire
Pembroke Dock, Bethel.....	1844	E. Davies.....	1850	.....
*Pennel.....	1822	E. Thomas.....	.....	Pembrokeshire
*Penuel Cemes.....	.....	.....	.....	Pembrokeshire
*Penbryn.....	1833	M. Evans.....	.....	Pembrokeshire
*Pope Hill.....	1819	T. Thomas.....	1848	Pembrokeshire
*Pisgah.....	.....	.....	.....	Pembrokeshire
*Saint David's.....	.....	W. Reynolds.....	.....	Pembrokeshire
*Saleu.....	.....	T. D. Jones.....	.....	Pembrokeshire
*Sandyhaven.....	1814	T. Davies.....	1847	Pembrokeshire
*Sardis.....	1824	H. Morgan.....	.....	Pembrokeshire
*South Dairy.....	1834	D. Jenkins.....	.....	Pembrokeshire
*Solva.....	.....	W. Reynolds.....	.....	Pembrokeshire
*Star.....	1833	J. Rees.....	1844	Pembrokeshire
*Tabor.....	1800	.....	.....	Pembrokeshire
*Tenby.....	.....	W. T. Phillips.....	1848	.....
*Tretair.....	.....	W. Reynolds.....	.....	Pembrokeshire

RADNORSHIRE.

*Bwlchsarnau.....	1829	E. Brunt.....	1829	Old Welsh
*Dolau.....	1761	D. Davies.....	1845	Old Welsh
Dyffryn Elan.....	1827	E. Brunt.....	1837	.....
*Gladestry.....	.....	.....	.....	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.....	} 1813	Old Welsh
.....	.....	{ W. Probert.....		
*Presteign.....	1828	R. Ayers.....	1848	Old Welsh
*Rhayader.....	1840	J. Evans.....	.....	Old Welsh
*Rock and Franksbridge.....	1724	J. Jones.....	1838	Old Welsh

Ireland.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.
ANTRIM.				
*Ballymoney.....	1823	.....	.....	Irish
*Belfast.....	1810	W. S. Eccles.....	1847	Irish
*Carrickfergus				
CORK.				
*Cork.....	1653	B. C. Young.....	1848	Irish
DERRY.				
*Coleraine.....	1808	J. Brown, M.A....	1847	Irish
*Tnbberrmore.....	1808	R. H. Carson.....	1849	Irish
DONEGAL.				
Letterkenny.....	1808			
DOWN.				
Banbridge.....		J. Bain.....	1850	Irish
*Conlig.....	1840	W. Mc. Kee.....	1850	Irish
DUBLIN.				
*Dublin.....	1640	J. Milligan.....	1847	Irish
KING'S COUNTY.				
*Ferbane.....	1815	J. M'Carthy.....	1815	Irish
*Parsonstown.....	1841	M. Mullarky.....	1841	Irish
*Rahue.....		J. M'Carthy.....	1847	Irish
MAYO.				
*Ballina.....		W. Hamilton.....	1846	Irish
QUEEN'S COUNTY.				
*Abbeyleix.....	1829	T. Berry.....	1838	Irish
ROSCOMMON.				
*Athlone.....	1820	.....	.....	Irish
Boyle.....		S. Jackman.....	.....	Irish
SLIGO.				
*Coolaney.....	1834	.....	.....	Irish
*Easky.....		.....	.....	Irish
TIPPERARY.				
*Cloughjordan.....	1690	M. Mullarky.....	1841	Irish
TYRONE.				
Aughivoy.....	1822			
Balligawley.....	1810			
Blackforth.....	1830			
Cookstown.....	1838			
Dungannon.....	1830			
Knockconny				
Mullaghmore				
Mullycar.....	1820			
Omagh.....	1807			
WATERFORD.				
*Waterford.....	1653	T. Willshere.....	1850	Irish
WESTMEATH.				
*Kilcooly.....		R. J. Wilson.....	1847	Irish
*Moate.....	1814	W. Thomas.....	1846	Irish

LIST OF ASSOCIATIONS, 1851.

NAME OF ASSOCIATION.	When formed.	No. of Churches.	PLACE OF MEETING.	TIME, 1850.	SECRETARY.	SUBJECT OF CIRCULAR LETTER.	WRITER.	INCREASE.			DECREASE.			Clear Incr.		Village Stations.	SUNDAY SCHOOLS.		Number of		
								Baptism and Profession.	Letter.	Restoration.	Death.	Dismission.	Withdrawment.	Exclusion.	In Churches.		Members.	Teachers.	Children.	Churches.	Members.
Anglesea	1845	24	Llangefni	June 27	Rev. W. Morgan, Holyhead ..	General Exhortations.....	Rev. D. R. Jones, Llangefni..	505	52	108	29	66	...	34	22	536	.....	.....	.....	.....
*Berks and West Middlesex.	1826	19	Wokingham	May 22	— C. H. Harcourt, Wokingham.	No Letter .....	.....	79	36	4	19	16	6	15	19	63	32	237	1376	19	1549
*Bristol.....	1823	45	Frome.....	May 23	— C. J. Middleditch, Frome	The Scripture Law as to the Acquisition and Appropriation of Money.	— T. F. Nowman, Shortwood	346	121	20	141	111	48	37	42	150	.....	1035	6416	45	6942
*Bucks	1811	17	Fenny Stratford.	May 7	— W. Payne, Chesham	Ministerial Support, and Ministerial Efficiency.	— S. S. Pugh, Buckingham ..	30	31	4	24	14	3	6	14	18	29	260	1376	14	1333
*Carmarthen and Cardigan.	1832	65	Jezreel	June 11	— T. Thomas, Newcastle Emlyn.	Our Principles and Duties as Nonformists.	— E. Williams, Aberystwith	1299	80	285	149	63	...	108	65	1344	.....	.....	.....	.....
Caernarvon	1845	19	.....	.....	.....	Same as Anglesea .....	.....	203	45	38	37	52	...	27	18	170	.....	.....	.....	.....
*East Kent	1835	9	Folkestone.....	May 29	— D. Jones, Folkestone	Latent Gifts.....	— D. Jones, Folkestone	31	16	3	12	6	3	11	8	18	.....	146	1141	8	706
*Essex	1796	15	Bures	May 28	— A. Anderson, Bures.....	The Agency of the Holy Spirit essential to the Prosperity of the Churches	— D. Rees, Braintree	62	6	3	16	11	...	14	14	30	23	.....	1129	14	1186
*General Baptist	1770	139	Chesham.....	June 25	— R. Kenney, Burton-on-Trent	The Importance of Sabbath Schools.....	— W. Underwood, London...	985	322	86	319	475	218	246	127	135	.....	3590	25,934	127	18,277
*Glamorganshire	1832	70	Llwyni.....	June 19	— D. Jones, Cardiff	On Christian Exertion	— W. H. Hughes, Llwyni	3037	408	1250	333	453	...	477	64	3432	30	2095	8403	69	10,217
*Gloucestershire...	1843	26	Lydney	May 23	— G. Woodrow, Gloucester	The Best Means of promoting Religion in the Family	— G. Woodrow, Gloucester...	86	46	15	32	55	19	26	25	15	31	432	3423	26	2234
*Herts and South Beds.	1835	13	Hemel Hempsted	June 3	— E. Adey, Leighton	Religious Advancement.....	— W. Aitchison, Hemel Hempstead	141	45	12	34	15	...	5	13	144	26	.....	2392	13	1536
*Irish	1841	22	Athlone.....	May 8	— F. Bugby, Waterford	Hindrances to Success	— F. W. Bugby, Waterford...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kent and Sussex	1845	18	Meopham.....	June 4	.....	The Objects Contemplated by the Association	— J. Neville, Sutton.....	104	30	13	26	12	...	21	16	88	.....	189	1124	18	1410
*Lancashire and Cheshire.	1837	39	Accrington.....	May 22	— W. F. Burchell, Rochdale	On the Best Means of Interesting the Working Classes in Religious Ordinances	— H. J. Brown, Liverpool...	286	130	14	54	79	61	60	37	186	70	1337	12,202	39	4726
Leicestershire	1835	10	Foxton	May 22	— J. Davis, Arnsby	No Letter .....	.....	57	16	3	19	18	...	9	8	30	.....	.....	.....	8	937
*London	1834	32	London.....	Jan. 22, (1851.)	— G. W. Fishbourne, Bow	The Necessities of the Churches	— C. Stovel, Prescott Street...	331	225	16	94	196	108	25	30	149	.....	.....	3101	30	6279
Ditto, New	1149	.....	Ratcliff Grove, St. Luke's	May 31	— W. H. Bonner, Unicorn Yard.	The Propriety and Utility of an Association of Christian Churches and Pastors.	— W. H. Bonner, Unicorn Yard.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ditto, Strict	1845	7	Romney Street...	Oct. 15	— B. Lewis, Southwark	No Letter .....	.....	41	13	...	14	8	4	13	6	15	.....	.....	.....	7	1059
*Midland	1665	27	Wolverhampton.	May 21	Mr. T. H. Morgan, Birmingham	Compassion for Sinners	— I. New, Birmingham	278	53	14	47	14	34	27	25	223	.....	.....	5922	25	4253
*Monmouthshire	1831	56	Newport	May 29	Rev. I. Hiley, Pontypool	The duty of Providing for Old and Infirm Ministers	— D. Edwards, Newport.....	2728	192	593	190	160	...	289	50	2884	.....	1037	6181	50	9057
Northamptonshire	1764	37	Towcester	May 22	— W. Robinson, Kettering	The Importance of a Deep Interest in our Devotional Services to the Prosperity of our Churches	— J. Gough, Braunston	162	42	6	56	36	7	10	33	101	.....	.....	2644	37	2770
*Northern	1690	15	Darlington	June 11	.....	No Letter .....	.....	96	33	4	26	17	30	4	13	56	30	216	1323	15	1231
North Wales Eastern.	1845	34	Glynceiriog	June 16	— H. Jones, Rutbin.....	Same as Anglesea .....	.....	713	99	114	69	116	...	60	27	711	.....	.....	.....	.....	.....
*Notts and Derby	1836	15	Bottesford	Oct. 30, (1849.)	— J. Edwards, Nottingham } Mr. S. Hazzledine, ditto }	The Importance of Regular Attendance on Public Worship	— J. Edge, Swanwick.....	34	2	6	25	9	82	6	14	180	.....	288	1875	15	1237
*Old Welsh	1700	48	Bwlchsarnau	June 5	.....	On Prayer	— D. Pugh, Bwlchsarnau.....	516	74	186	83	50	...	92	44	551	.....	.....	2511	38	3115
*Oxfordshire	1802	23	Faringdon	May 28	Rev. T. Bliss, Chipping-Norton	Pastoral Visitation, its Scope and Design	— J. Jackson, Coate.....	96	35	1	28	13	6	5	21	80	37	326	2399	23	1534
*Pembrokeshire ..	1832	40	Croesgoch	June 4	— H. Davies, Llangloffan ..	Same as Carmarthen and Cardigan.....	.....	615	43	162	124	35	...	118	40	543	.....	.....	.....	.....	.....
*Southern	1823	27	Beaulieu.....	June 5	— T. Morris, Southampton...	The Scriptural Idea of the Christian Ministry	— J. Martin, Lymington....	97	46	7	55	41	18	8	24	28	.....	.....	2410	26	2780
*South Western ..	1824	6	Penzance	June 11	— E. Merriman, Redruth	No Letter .....	.....	17	22	2	6	13	...	6	5	16	.....	.....	.....	5	348
Suffolk and Norfolk	1830	29	Chelmondiston ..	June 4	— G. Wright, Beccles	Growth in Grace	— G. Wright, Beccles	103	23	20	33	14	...	25	28	83	53	.....	1293	20	2436
Suffolk Union	1849	11	Bury St. Edmunds	July 4	— C. Elven, Bury	No Letter.....	.....	97	30	10	22	31	6	10	11	68	34	210	1334	11	1534
*Western.....	1823	54	Tiverton	May 22	— J. P. Lewis, Diss.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
*Worcestershire...	1836	11	Evesham	June 4	— H. Trend, Bridgewater	The Financial Laws of the New Testament	— S. G. Green, Taunton.....	345	125	19	61	115	26	55	46	212	44	572	3700	47	3718
*Yorkshire	1849	61	Hebden Bridge...	May 20	— F. Overbury, Pershore.....	The Nature, Design, and Obligation of Christian Ordinances.	— J. Francis, Westnancote..	48	12	1	11	18	17	16	11	11	18	.....	1460	11	1085
Total.....	35	1022	.....	.....	— H. Dowson, Bradford ... } Mr. H. Gresham, Leeds	The Spirit of Faith	— J. E. Giles, Sheffield	434	114	45	164	102	81	99	61	147	.....	2775	11,036	61	6793
								14,001	2567	3103	2351	2424	777	1964	981	12,155	457	14,746	110,105	930	100,391

*. * The Associations with an (*) prefixed belong to the Baptist Union.

† Diminution, arising from the division of the church at Newark.

‡ Diminution

GENERAL VIEW

OF THE STATE OF THE BAPTIST DENOMINATION IN ENGLAND, WALES, AND
IRELAND, DURING THE PRECEDING YEAR.

TABLE OF NEW CHURCHES.

COUNTY.	PLACE.	DATE.
Anglesea	Twr Mountain	1850
Cambridgeshire	Burwell	January 7, 1851
Devon	Combmartin	1850
Glamorganshire	Aberaman, English	June 3, 1850
	Longhor	1850
	Spelters	1850
	Tondu	1851
Kent	Greenwich, East Lane	1850
	Lamberhurst	1850
	Lee	1850
Lancashire	Burnley, 2nd ch.	1850
	Salford, Zion Chapel	1850
Leicestershire	Sheepshead, 2nd ch.	1850
Lincolnshire	Great Grimsby, 2nd ch.	1850
London	Camden Town, Hawley Road	1851
	Dover Road, Coles Street	1850
	Islington, Windsor Street	Nov. 19, 1850
	Kingsland, Union Row	1850
Northamptonshire	Alford	1850
	Helmdon and Culworth	March 29, 1850
Notts	Tuxford	March 27 1850
Pembrokeshire	Fishguard, 2nd ch.	1850
	Marorbier	1850
Surrey	Upper Norwood	1850
Warwickshire	Birmingham, Bradford Street	May 19, 1850
	Ditto, Great King Street	July 14. 1850
Yorkshire ..	Leeds, 4th ch.	1850

TABLE OF NEW CHAPELS.

COUNTY.	PLACE.	NEW, OR ENLARGED.	DATE.
Anglesea	Holyhead	New	Sep. 9, 1850
Cornwall.....	Truro	New	Feb. 14, 1850
Devon.....	Chudleigh.....	New	Sep. 17, 1850
Gloucestershire	Naunton	New	August 2, 1850
Hants	Southsea, St. Paul's Square	New	June 12, 1850
	Ryde	New	Jan. 1, 1851
Huntingdonshire	Yelling	New	Oct. 22, 1850
Lancashire.....	Salford, Broughton Road.	New	June 30, 1850
Notts	Nottingham, Derby Road.	New	July 9, 1850
	Ditto, Mansfield Road...	New	Oct. 23, 1850
Somersetshire	East Brent	New	Oct. 18, 1850
	Weston-super-Mare	New	Aug. 29, 1850
Wilts	Studley Green.....	New	Aug. 1, 1850
	Upton Scudamore	New	Dec. 1850
Westmoreland	Brough	Enlarged	April 21, 1850
York	Leeds.....	New	Jan. 15, 1850

TABLE OF SETTLEMENTS.

COUNTY.	PLACE.	NAME.	WHENCE.	DATE.
ANGLESEA	Caegellio	T. Evans		1850
	Llanerchymedd.....	J. Nicholas		1850
BEDS	Leighton, Bethel	W. Roberts		Feb. 1850
	Luton, 3rd church	J. Harcourt	Houghton	Dec. 1850
BRECON	Brynmawr, Zion	E. Williams		1850
BUCKS	Woburn Green.....	W. Wilson	London	1850
CAMBRIDGESHIRE.....	Burwell	— Ellis	Horsell	Jan. 27, 1851
	Sutton	— Plack	Islington	Oct. 15, 1850
	Willingham	— Alderson	London	1851
CARMARTHEN.	Carmarthen, Priory Street	W. Thomas		1850
	Mydrim, Salem	D. Williams	Abercanaid	1850
CARDIGANSHIRE ..	Cardigan	E. Thomas.....		Jan. 1. 1851
CHESHIRE	Macclesfield, Calamine, Street	R. Stocks		1851
	Stockport	W. B. Davies	Boroughbridge	July 21, 1850
CORNWALL	Truro	W. Mead	Bristol College	April, 1851
DERBYSHIRE	Riddings	J. B. Barnett.....	Bristol College	March 16, 1851
DEVON	Honiton	W. E. Foote	Bristol Colloge	Jan. 5, 1851
	Kingsbridge	E. H. Tuckett	Truro	Aug. 10, 1850
	Exeter, South St.	C. M. Wightman		1850
	St. Hill, Kentisbere ..	W. C. Bennett	Ilminster	Oct. 22, 1850
	Torquay	B. Carto		1850
	Uffculm	J. Pulman		1850

COUNTY.	PLACE.	NAME.	WHENCE.	DATE.
DORSET	Bridport	T. Young	Isle Abbots	Aug. 7, 1850
DURHAM	Broomley	W. Maclean		1850
	Hamsterley	T. Cardwell	Hartlepool	May 22, 1850
	Middleton in Teesdale	C. Forth	Horton College	May 17, 1850
ESSEX	Blackmore	W. Tootman		Aug. 30. 1850
GLAMORGANSHIRE.	Bridgend	E. Howell		1850
	Cardiff, Bethany	A. G. Fuller	Evesham	1850
	Tondu	J. Hopkins		1850
GLOUCESTERSHIRE ...	Woodside	H. Webley	Bradford	Jan. 1, 1851
HANTS	Long Parish	J. Ewing		1850
	Poulner	W. Brown		1850
	Romsey	D. Griffiths		1850
HEREFORDSHIRE ...	Hereford	J. Davey		1850
	Whitestone	J. Ramsey	Gloucester	Aug. 25, 1850
HERTS	Markyate Street, 2nd church	J. Warren		1850
HUNTS	St. Ives, 1st church	J. Brown	Harlow	Dec. 3, 1850
KENT	Chatham, Dover St.	J. Russell	Stockport	April 10, 1850
	Dover, Salem	F. Bosworth, M.A.	Montreal	April 14, 1850
	Eythorne	E. Pledge		1850
	Gravesend, Peacock Street	T. Stringer	Southwark	March 23, 1851
	Greenwich, East Lane	W. Collins		1851
	Lamberhurst	J. Ray	Brenchley	Feb. 17, 1850
LANCASHIRE	Margate	J. Rogers	Pontypool College	Oct. 23, 1850
	Haslingden, Ebenezer	J. Bury	Colne	May 19, 1850
	Liverpool, Pleasant Street	J. Lister	Liverpool	1850
	Lumb	S. Jones		1850
	Manchester, Granby Road	J. Jones		1850
	Ditto, Grosvenor St.	D. M. Evans	Accrington College	Nov. 24, 1850
	Ditto, Oak Street	M. Shore	Tarporley	Oct. 6, 1850
	Ditto, Oldham Street	W. Palmer	Chatteris	Jan. 1, 1851
	Oswaldtwistle	E. Lewis	Wolsingham	1850
	Salford, Zion Chapel	W. J. Garrett	Crich	March 8, 1850
	LEICESTERSHIRE ...	Hugglescote	H. C. Smith		Oct. 23, 1850
Leicester, Dover St.		S. Chew	Cheddar	Sept. 1850
Loughborough, 2nd church		J. Smith, jun.	Foulsham	April 3, 1850
LONDON	Banner Street	W. House		1850
	Coles Street	G. Couthall		1850
	Hawley Road	E. Whimper		1851
	Islington Green	G. B. Thomas	Fishponds	June 20, 1850
	Mason's Court	C. W. Banks	Southwark	1850
MIDDLESEX	Poplar	S. Cowdy	Chipperfield	Dec. 19, 1850
	West Drayton	J. Gibson	Taunton	Feb. 2, 1851
MONMOUTHSHIRE	Abercorn	D. R. Stephen	Manchester	1850
NORFOLK	Claxton	— Pegg		1850
	King's Lynn	H. Munday		1850

COUNTY.	PLACE.	NAME.	WHENCE.	DATE.
NORTHAMPTON.....	Blisworth	R. Turner	Bythorn	Feb. 2, 1851
	Buckby	T. M. Thorpe	Bristol College	Nov. 1850
	Helmdon and Culworth	W. Hedge	New Romney	March 27, 1850
	Northampton, Kingswell Street	G. Maddeys .....	.....	1850
	Oundle	J. Mountford	Handeslope	April 27, 1851
	Rushden, 3rd ch. Weston by Weedon	J. Evans .....	.....	1850
.....	.....	E. Clack .....	.....	1850
NOTTS	Newark-on-Trent	— Norgrove .....	.....	1850
OXFORDSHIRE	Banbury	W. T. Henderson	Stepney College	Jan. 5, 1851
PEMBROK	Moleston	D. Phillips .....	.....	1850
	Narberth	T. D. Mathias .....	.....	1850
	Neath	E. Evans .....	.....	1850
	Pembroke Dock, Bethel	E. Davies .....	.....	1850
SHROPSHIRE	Shrewsbury, Claremont Street	J. Smith	Liverpool	Feb. 2, 1851
SOMERSETSHIRE	Isle Abbotts	J. Chappell	Long Parish	April 21, 1850
	Minehead	W. H. Fuller	Bristol	June, 1850
STAFFORDSHIRE	Wednesbury, 2nd church	W. J. Flanders .....	.....	1850
	Willenhall	J. Cozens .....	.....	1850
	Wolverhampton, 1st church	R. Aickenhead .....	.....	1850
SUFFOLK	Aldringham	— Briand .....	.....	1850
	Bildestone	C. T. Crate	Gloucester	March, 1850
	Bury St. Edmunds, 2nd church	J. Flory .....	.....	1850
	Chelmondiston	G. Isaac	Otley	1850
	Cransford	J. Buldin	Bury St. Edmunds	1850
	Framsden	W. Harris	Oocold	1850
	Hadleigh Heath	W. Oakley	Stoke Ash	1850
	Little Stonham	J. Best .....	.....	1850
	Stoke Ash	C. Hill	Cambridge	Sept. 26, 1850
Sutton	W. Large	Grundisburgh	Dec. 25, 1850	
SURREY	Brixton Hill	J. Hirons	Luton	Dec. 8, 1850
	Dorinan's Land	H. T. Grigg	London	May, 1850
SUSSEX	Hastings, 1st ch.	J. Stent	Liverpool	Jan. 1851
	Midhurst	W. Newton .....	.....	1851
WARWICKSHIRE	Birmingham, Bradford Street	W. Landels	Cupar	April 14, 1850
	Coventry, 1st ch.	W. Rosevear	Bristol College	Oct. 29, 1850
.....	Devizes, 3rd ch.	J. P. Sillifant	Corsham	Aug. 1850
WILTS	Astwood Bank	J. Phillips	Southwell	Oct. 6, 1850
WORCESTERSHIRE	Cradley Heath	J. Shaw	Longford	Sept. 6, 1850
YORKSHIRE	Barnsley	W. Cathcart	Horton College	Sept. 30, 1850
	Bramley	J. Walcot	Horton College	Sept. 15, 1850
	Hunslet	J. Bamber	Oswaldtwistle	Sept. 1, 1850
	Knaresborough	— Franklin .....	.....	1850
	Malton	J. F. Earle	Somerleyton	Aug. 1850
	Leeds, 4th ch.	J. Tunnicliff	Leeds	June, 1850
	Stanningley	— Hillyard	Shiffnall	Aug. 18, 1850

In the Manual for 1850, the Baptist churches in the United Kingdom were stated at 1920. For churches new or newly entered, 84 are to be added to this number; and 28 are to be deducted for churches extinct or erroneously entered. The present number may be stated at 1976.

MEMORIALS OF BAPTIST MINISTERS DECEASED.

1. The Rev. W. BUTLER was born at Ashby-de-la-Zouch, in the county of Leicester, in August, 1801. When he was eight years old his parents removed to Loughborough, and were in the habit of attending the General Baptist chapel in Woodgate, at which place the mother became a member. Their son was sent to the sabbath school, and here apparently were the seeds of divine truth sown in his heart. In the commencement of his thirteenth year he left home, and was bound apprentice at Overseal, and in the autumn of 1817 he united himself to the baptist church at Cauldwell, a village about three miles from Overseal. Soon after he joined the church he began to pray and to speak at the prayer-meetings, and when the church was destitute of a pastor and supplies failed, he was requested to preach in the chapel at Cauldwell. In the year 1821, Mr. Butler, being released from his apprenticeship, applied for admission into the General Baptist Academy, then under the care of the late Rev. J. Jarrom, of Wisbech. He was admitted, and with a few shillings in his pocket, and his bundle under his arm, he set out on foot on his journey into Cambridgeshire. In the spring of 1824, he received a unanimous invitation from the church at Kegworth and Diseworth, and with the concurrence of his tutor, he accepted it, and removed thither in March, 1824. In July, 1825, he was ordained at Kegworth, and there seemed reason to expect that he would remain at this station for many years; but during the year 1828, a variety of events occurred which so far dispirited him that he listened to a call from the church at Longford, in Warwickshire, and removed thither in August of that year. In the spring of 1834 he again removed, and receiving an invitation from the church at Heptonstall Slack, he went there in the following summer. The best part of Mr. Butler's ministerial life was spent at Heptonstall Slack, in the church he served he was highly esteemed and loved, and in the district to which the church belonged he was felt to be an important and valuable minister and member. In 1839, the state of his health obliged him to suspend his labours for some time, and from that period till his death he was subject to severe attacks, which it was feared would end in paralysis. In 1848 he resigned his connexion with the church at Heptonstall Slack, and after lingering for two years, he expired April 19th, 1850, in the forty-ninth year of his age.

2. The Rev. JOHN CLARK was born at Fulbourne, in Cambridgeshire, in the year 1790. His friends were engaged in agricultural pursuits. The family being very large, it was deemed desirable that its members should separate at a very early period; hence, at the age of twelve years, he left home and applied himself to business. While very young, his mind was seriously impressed with the truths of religion, the instructions of a beloved and pious mother having been greatly blessed

to him, and in the year 1811 he joined the Baptist church in Little Wild Street, London, where he was baptized by the Rev. T. Waters. He had now a strong desire to devote himself to the work of the ministry, and accordingly, in the year 1813, he entered Stepney College. On completing his term of study, he wished to go to India as a missionary, but upon a consideration of his health, the project was abandoned. In January, 1817, Mr. Clark was invited to supply the Baptist church at Folkestone, Kent, and in the following November was ordained as its pastor. In 1823, he saw it right to resign his office, and having visited the church at Long Buckby, Northamptonshire, he was invited to become its pastor: his removal however, was delayed by domestic circumstances for some time, and he ultimately declined the invitation. He now gave his attention to the claims of Uphill, a little village near Folkestone, at the same time continuing a school which he had commenced some time before. The prospect at the village was encouraging, and a sabbath school being established, it was thought desirable to erect a chapel, for which purpose three hundred pounds were collected by Mr. Clark, and a chapel was soon built. In 1842 a church was formed, of which Mr. Clark became pastor, his communion having hitherto been maintained in the most cordial manner with the church at Folkestone. This period was rendered memorable by the interesting circumstance, that on the Wednesday preceding the formation, Mr. Clark baptized five persons, four of whom were his own children. He was eminently public-spirited, and for many years he acted as Secretary to the Bible Society, the Tract Society, and the British School. In February, 1850, his health began to fail; after visiting a beloved brother residing in Bristol, however, he returned home much relieved, and for two sabbaths more attended to his pastoral duties. On the 1st of May, he attended the ordination service of the Rev. T. Baker, at Deal; but on the 14th, while walking homeward from the railway station, he was again suddenly taken ill. It was the stroke of death. In two hours his life was terminated.

3. The Rev. JOHN COCKS was born at Great Torrington, Devon, October 12, 1783, of parents belonging to the established church, and was the youngest of thirteen children. His mother died when he was very young, and he seems to have had little instruction or restraint. After a dissipated youth, he left home for London. There he became acquainted with some pious young men, by whom he was invited to hear Dr. Jenkins, at Orange Street Chapel, and under his ministry he was convinced of his sinful state, and of the need of salvation by Jesus Christ. He no sooner felt the mercy and love of God for himself than he was desirous to tell that love to his brethren, and he returned home in order to commence preaching at his native place. Here he met with much opposition, through which, however, he continued his labours without shrinking, and with some success. At this time, also, he became convinced of the propriety and obligation of believers' baptism, and he was baptized in a river near the town. In 1817 he became pastor of the church at Calstock, in Cornwall, where he remained four years. He removed to Crediton, Devon, in 1821, where he was employed by the Home Missionary Society, and with the zealous and liberal aid of the Rev. S. Kilpin, of Exeter, and Opie Smith, Esq., of Bath, was enabled to erect a chapel. In 1826, he transferred his residence to Penton, near Minehead, at which latter place, also, he was enabled to erect a chapel, under the patronage of the Home Missionary Society. Hence

Mr. Cocks removed in 1833 to Highbridge, near Bridgwater, and in the following year he became pastor of the Baptist Church at Twerton, near Bath. In 1840, he was settled over the church at Lessness Heath, Kent; and in 1841 he removed to Amersham, in the county of Bucks. At the last named place he remained until his death, which took place December 12, 1850.

4. The Rev. BENJAMIN COOMBS was born about the year 1800, but the exact date and place are unknown. His first religious impressions arose in his ninth year, and from reading Janeway's Token for Children. When he was only fourteen years of age, he was received a member of the church in Little Wild Street, London, under the care of the late Rev. Thomas Waters. He shortly afterwards entered Stepney College, of which he was one of the earliest inmates. At the close of his studies he was sent to supply the church at East Dereham, in Norfolk. To another church in that county he went also as a supply; but it was evident that the atmosphere of Norfolk did not suit his delicate constitution. From thence he went to Ross, in Herefordshire, and in 1832 to Haverfordwest, where he remained seven years. At Bridport, in Dorsetshire, where he ended his days, he was permitted to labour during the longest and most favoured season of his ministerial activity. He died on the 4th of February, 1850.

5. The Rev. WILLIAM DAVIES was born at Coedcanlas, Pembrokeshire, May 1st, 1795. When young he manifested a great desire to acquire knowledge, and embraced every opportunity for the improvement of his mind. About the age of fifteen he made up his mind to pursue a sea-faring life; a berth on board of a large vessel out of the port of Bristol was procured for him, and he left his home in order to join his ship, which was bound for the West Indies. He was much annoyed by his new circumstances, particularly by the unbridled profanity of the crew, and more especially the tyrannical behaviour of a black sailor, who swore dreadfully at him. The vessel putting into Cork, William addressed a letter to his captain, stating his complaints, and telling him how much his estimate of a sea-faring life had been altered. The captain summoned all the apprentices on deck, read the lad's letter, and concluded by saying that all of them who wished might leave the ship. All remained but Davies, who gladly returned home. Not long afterwards (March 24th, 1816) he was baptized at Haverfordwest, by the Rev. Benjamin Davies, and added to the church there. He was soon encouraged to speak at prayer meetings, and frequently went out to preach at country stations. About this time he entered into business in the town of Pembroke, but continued preaching with much acceptance. In the year 1819, he went, by the recommendation of the church, to Stepney College. During one of his summer vacations he was invited to supply the church at Hailsham, Sussex, which he accordingly did, and returned to his studies; but their pastor, Mr. Dicker, having soon afterwards resigned his charge on account of old age, and at the same time recommended the attention of the church to Mr. Davies as his successor, he received a unanimous invitation, which, however, after much consideration, he declined. He was soon afterwards laid for a considerable time on a sick bed, and at one period his life was despaired of. When sufficiently recovered, he went to the neighbourhood of Hailsham for his health; and the result of this further acquaintance with the church was the renewal of their invitation, and his acceptance of it. In the year 1838, he removed to Canterbury, where he settled over the Baptist church, and laboured among

them for twelve years. Having suffered much from long and severe illness, he slept in Jesus, January 25th, 1851, in his 56th year.

6. The Rev. JOSEPH DAVIS was born at Bettwas, in Cardiganshire, in February, 1803. From his earliest childhood he attended the Baptist ministry in that village. He was baptized and joined the church there, when only ten years of age, his father and himself being baptized together. He attributed his conversion, under God, to the reading of the Bible when alone on the mountains keeping sheep. From the time of his conversion he possessed an ardent desire to make known the love of the Saviour to those who were perishing around him. At the solicitation of his brother, the Rev. Rees Davis, now of America, he preached his first sermon in a cottage at Westhild, from the words, "It is finished." He was pastor at Eardisland for two years, and left it to take the oversight of the church at Whilstone, Herefordshire. There he laboured for twenty-one years. He was removed after a short illness, August 12th, 1850.

7. The Rev. WILLIAM FRASER was born at Beechwood, near Edinburgh, on the 2nd of October, 1798. While he was still young his parents removed to Edinburgh, where he was brought up and educated. His father, though a respectable, was a poor man, and William was early apprenticed to a trade. While yet a boy religion made a deep and lasting impression on his mind. At nineteen he began to teach in a sabbath school, and became a member of the Church of Scotland, attending the ministry of the Rev. Dr. Colquhoun, of South Leith. He did not however remain long there. The subject of baptism having been brought under his consideration, he was soon led to see it to be his duty to follow his Saviour, and he was baptized by the Rev. Christopher Anderson, of Edinburgh, in the year 1825. Two years after, the church having seen his fitness for the work of the ministry, he went to Bradford, to enter upon a course of study there. He had previously married, and in less than a year after he went to Bradford he became a widower, which was a severe stroke to him. After two years' study he accepted an invitation to become pastor of the church at Bolton, Lancashire, and he was ordained there by the Rev. Dr. Steadman, in 1830. After labouring for twelve years in Bolton with considerable success, he removed to Regent Street, Lambeth, having while at Bolton married a second time. His labours at Lambeth were unceasing and very useful. With patience and resignation he endured a long and trying illness; and on the 7th of April, 1850, he entered into his rest, in his 52nd year.

8. The Rev. JOHN HAIGH was born in the parish of Almondbury, in the West Riding, on the 21st of December, 1787. His parents were pious, and his mind appears to have been early impressed with the value of the holy scriptures, (large portions of which he committed to memory,) and the importance of vital religion. He dated his conversion as late as the year 1804, and ascribed it to a sermon preached by Mr. Blake, of Shelly, at Moorbottom Chapel, from Acts xvi. 14. June 23rd, 1808, he was baptized, and joined the church at Lockwood. He was soon requested to take his turn in speaking at the meetings, in which manner he first exercised his gifts on the 6th of November, 1808; but he preached what he calls his first sermon at Crigglestone, on the 3rd Sept., 1809. After preaching for some time before the church, he was sent by them to Bradford Academy in February, 1810. Here he stayed four years. In November, 1813, he received an

invitation from the church at Bottesford, which, by the advice of his tutor, he accepted, and he remained there nearly four years. After a serious attack of asthma, he went, in 1817, to Masham, in Yorkshire, which place, after rather more than four years' stay, he left. For fourteen following years he had no settled pastorate, though he preached three times every sabbath day, and often in the week. He then settled at Bottesford a second time, remaining from six to seven years, and from thence he went to Steventon, in Bedfordshire. He resigned his charge at Steventon on the 6th of April, 1850, and returned to his native place, but only to die. He fell asleep in Jesus, April 30th, 1850, in his sixty-fourth year.

9. The Rev. JOSEPH HUME was born in the county of Essex, on the 23rd of March, 1822. His parents, members of the church of England, were pious persons, and they instilled into his mind from the earliest period the truths of the gospel. At a suitable age he left the parental roof to enter into a drapery establishment in London, and with his employer, attended Devonshire Square Chapel, Bishopsgate Street, where Dr. Thomas Price was at that time settled. He became a teacher in the sabbath-school, and from the school he dated his first serious impressions. A few months after this Mr. Hume communicated to the Rev. J. H. Hinton, who in the meantime had succeeded Dr. Price, his desire for church fellowship, and by him he was baptized, and received into the church at Devonshire Square in the month of November, 1837, at the age of fifteen years. About three years after this, his brother went as a missionary to Jamaica, and he expressed to Mr. Hinton his desire to be engaged in the same work. This desire continued for the next two years, when he entered the Normal school for teachers, Borough Road, London, with a view to learn the British system of instruction previously to his departure. In the meantime a great change came over the affairs of the churches in Jamaica, and by the advice of friends he gave up his intention of going there, and went to the Rev. J. Jackson at Taunton, to study for the work of the ministry at home. He afterwards finished his studies with Mr. Gould of Dunstable, and at the conclusion of them he received an invitation to supply for three months the baptist church at Woodside, Gloucestershire. Here his services were so acceptable, that they were immediately followed by a request to assume the pastoral office. This the state of his health induced him to decline. A second and earnest invitation, however, prevailed with him, and he was ordained there in May, 1848. It was not long that he was permitted to labour. The seeds of consumption, which had long been discernible, began to germinate rapidly, and in October, 1849, a year and a half only from his ordination, he was wholly laid aside from pulpit labour. Twelve months were occupied in wasting sickness, and in the spring of 1850 his affliction was aggravated by the death of his beloved child of seven months old. Throughout the whole of his illness his serenity was unbroken, and after a confinement to his bed of only four days, he died on the 9th of October, 1850.

10. The Rev. DAVID JONES was born January 16, 1816, at Gwaun Gwdwyn, in the parish of Aberystwith, Monmouthshire. He was in the habit when quite young of attending the sabbath school at Hermon Nantyglo, when it soon became evident that his mind was deeply impressed with religious truth, and before he was thirteen years old he was baptized by the Rev. J. Lewis, of Llanwenarth, and added to the church at Hermon. For years he was an efficient and faithful Sunday school teacher, and he appears early to have entertained thoughts of the ministry,

for which, in the opinion of his friends, he was well fitted. After he had, at the request of the church of which he was a member, occasionally preached for about two years, he was, in August, 1837, admitted to Pontypool academy. In 1840 he accepted the unanimous invitation of the church at Llanthewy, near Abergavenny, to become their pastor, and he commenced his labours there, May 31st in the same year. From Llanthewy he removed to Henlllys, near Newport, Monmouthshire, where he spent about three years. In the summer of 1847, he took the oversight of the church at Caerphilly, Glamorganshire, and here the last three years of his life were passed. In the beginning of July, 1850, his constitution having suffered a severe shock by the death of two of his children by typhus fever, he went to Swansea for the recovery of his health, but without effect. On the 9th of that month, as he was walking by the sea-side, he was struck with paralysis, and on the 11th a stroke of apoplexy succeeded, under which he sank in a few hours.

11. The Rev. HENRY KEWELL was born at Horsham, in Sussex, in 1795. He was the child of religious parents, who attended the Independent chapel there. When he was seventeen years of age, he heard the Rev. Mr. Stodhart preach, at Brighton, from these words, "What think ye of Christ?" and from that time he gave evidence of a work of grace begun in his heart. It was not till the year 1818, however, that he became a member of the church in Bond Street, in that town, under the care of the Rev. J. Packer, his prejudices against believers' baptism having very slowly given way. After five years he was called to fill the office of deacon. He was accustomed, with other members of the church, to instruct and address the children of a sabbath school at Beeding, in connexion with the church in Bond Street; and after this he regularly supplied a small chapel at Hurst Pierepont, for some years. Being recommended by his pastor, the Rev. J. Savory, to the infant cause at Tunbridge Wells, he removed thither, and so abundantly was his ministry blessed that a church was soon formed, and a substantial chapel built. Here he laboured till his death, which took place after a short illness, on the 16th of December, 1850.

12. The Rev. THOMAS MILLER was born at Spalding, Lincolnshire, May 6th, 1771, of parents belonging to the church of England. His first religious impressions were produced in the following manner:—On Sunday, August 21st, 1785, as he was engaged in his usual sports with his companions, they began, in consequence of the sudden death of a man who had been accidentally killed, to talk about death and eternity; and this led him, with several others, to resolve on immediately preparing for death. He thus entered on a round of duties without knowing the plague of his own heart. His prejudices against dissenters gradually giving way, he went to the Baptist chapel at Spalding, where he heard Mr. Cripps to great profit, and he joined the church on the 14th of October, 1787. About five years afterwards he preached his first sermon before the church, but his nervous temperament hindered him from attempting much at that time: still his desire to be engaged in the work of the ministry continued, and after some time he preached in a small village near his home, called Peakel. He afterwards supplied the church at Boston for six months, and then accepted an invitation to become pastor of a small church at Partney, in Lincolnshire. Here he remained amidst many discouragements till October, 1807, when he complied with a request from the church at Oakham, to supply the pulpit on probation. After preaching among

them for some time, they invited him to become their pastor, and he was recognized as such May 17th, 1809. In 1820, he removed to Woodford, Northamptonshire, and formed a Baptist church, and built a chapel there; but in November, 1825, he resigned his charge and went to Gretton for a short time. In 1827, he became pastor of the church at Oadby, near Leicester, and in 1830 he removed to Cranfield, Bedfordshire. He preached there eleven years, and then, in consequence of increasing infirmities, went to reside near his only daughter at Oakham, where he died December 21st, 1850.

13. The Rev. TIMOTHY MOORE was born in Leicestershire, about the year 1810 or 1811. He was led to the study of divine truth, and to some experience of its power upon the heart, by the instructions and prayers of his pious mother, whom he lost when in the ninth year of his age. In his sixteenth year he joined the church, and soon after entered, as pupil and teacher, the school of a Baptist minister in Lincoln, from whence he was recommended to the Baptist College at Bradford, Yorkshire, preparatory to his engagement in the Christian ministry. He was brought into notice in 1834 or 1835, while labouring with great zeal in the revival exercises at Lincoln, and in 1836 he was chosen by the London Baptist Association to occupy the chapel in Shakspeare's Walk, which was re-opened by that body. Mr. Moore's labours here were characterized by great diligence and perseverance. The church was formed in 1837 of fourteen members, which number he in a few years augmented to a hundred and twenty. By the difficulties of his station, and the failure of his health, the church was afterwards greatly reduced, but he laboured on till 1849, when it was found that the only hope of prolonging his life and labour would be in removing him to a milder climate. With this design he, with his wife and children, embarked for Sydney. The two youngest children, with their mother, died on the voyage. With his three remaining children he reached Sydney, and died on the third day after his landing, December the 7th, 1849.

14. The Rev. WILLIAM OWEN was born January, 22nd 1805, at Builth, in the parish of Landysilio, Montgomeryshire. His parents and relations were all members of the Church of England, but they permitted him to go to the Baptist sabbath school, although not without some misgivings as to the result. Being led by divine grace to see his state as a sinner, he found it more congenial with his views to attend the chapel. About his 19th year he became a teacher in the sabbath school, and on some evenings during the week held a bible class in the chapel. He was baptized May 14th, 1826, in the river Virnew, by the Rev. J. Ashford, pastor of the Baptist church at Welsh Pool, and became a member of the Baptist church at Llandrinio. He afterwards preached at Llandrinio with much acceptance for four years; and amidst many regrets, he left in October, 1835, to become pastor of the church at Madely, Herefordshire, where he was ordained November 3rd, 1836. In December, 1837, he removed to Monmouth, to take the pastoral care of the church there, and also to teach the school belonging to Mr. Goff's charity, as he had previously done at Madely. He was pastor at Monmouth only five years. September 17th, 1842, he left it for Llanvihangel, near Abergavenny, where he remained till January 1st, 1848. At this period he removed to Usk, where he laboured till his death, although partially laid aside by illness for six months previously. He fell asleep in Jesus on the 5th July, 1850.

15. The Rev. — PAGE was born in South Street, Manchester Square, London, Dec. 5th, 1791. His parents were pious persons, and, at the proper age, they apprenticed him to a cabinet maker, who was a member of the church in Blandford Street, under the pastoral care of Mr. Keeble. No religious change appeared in him in early youth. A prayer-meeting which he attended in his nineteenth year was made the means of his conversion, an expression used by some poor illiterate man being fixed on his mind. About twelve months afterwards he joined the church at Shouldham Street, under the pastorate of Mr. Oughton; but the church soon afterwards breaking up, he transferred his membership to Blandford Street, where he commenced preaching, in conjunction with Mr. Collins, of Grundisburgh, Mr. Sedgwick, of Bristol, and others then young. After two or three years he removed his fellowship to the church at Meard's Court, under Mr. Stevens. Under his sanction, Mr. Page, associated with Mr. Collins, went to Kilburn to preach in a hired room. He settled at Horsell in the year 1825, and remained there seven years. He then removed to Richmond, and laboured there for fourteen years, when, the church being much lessened by the building of a new chapel at Kingston, he thought it his duty to leave. In 1845, he became pastor of the church at Tring, where he was a faithful labourer while health and strength continued. He entered into rest, January 22nd, 1851, in his sixtieth year.

18. The Rev. JAMES PEGGS was born at March, in the Isle of Ely, January 7, 1793. His mother, who was a member of the General Baptist Church in that place, died when he was about two years old, and his father does not seem to have enjoyed, or even to have been friendly to sincere religion. He had serious thoughts while yet a boy at school, but seems to have had no clear view of his state as a sinner, or of the way of salvation, till his seventeenth year, when he went to Long Sutton, in Lincolnshire. Here he heard the late Rev. W. Burgess, of Fleet, and was led to seek salvation. He was baptized, and became a member of the church at Fleet, August 27, 1809. His mind appears to have been so morbidly sensitive at this time that his health became seriously injured, and in 1810 he left Long Sutton, and returned home. He was now greatly troubled at having no regular employment. At length, when commencing his nineteenth year, he opened a day-school, which he continued until he came into a little property by the death of his father, January 4, 1815. Ambitious to do good, he now employed his pen, and prepared many articles for periodicals, newspapers, &c. Thence, although he had a weak and unimpressive voice and manner, he proceeded to preaching. His first sermon was delivered at Eastwood End, (October 25, 1812,) where he shortly afterwards established regular meetings and a Sunday-school. At Doddington, and almost every place in the neighbourhood, he preached, and the church at March gave him a regular call to the ministry. The year after the death of his father (1816), he broke up his school, and entered himself as a student in the General Baptist Academy at Wisbech. In December, 1817, he received an invitation to visit Norwich, with a view to become the pastor of the General Baptist church there, which invitation he accepted, and he removed thither at the commencement of the following year; but the settlement did not take place, as his mind had been deeply exercised on the propriety of devoting himself to God in the missionary field. In March, 1820, he wrote to the secretary of the General Baptist Missionary Society, offering himself for foreign service, and was accepted; it having been

decided that he, with his wife, should accompany Mr. Ward to India. He was publicly set apart as a Christian missionary at Wisbech, on the 17th of May. He left London on the 20th, and arrived at Serampore November 15th, 1821. The province of Orissa was selected as the field of labour; but after four years' residence at Cuttack, on the coast, his health failed, and he embarked for England November 9th, 1825. The return of Mr. Peggs to England did not destroy his desire to benefit India. Throughout the whole of his subsequent life India was uppermost with him, as was manifest from the urgency of his frequent publications advocating the discontinuance of British patronage to Hindoo idolatry. After acting for some time as a deputation for the General Baptist Missionary Society, he became pastor (in February, 1828) of the church at Coventry, where he resided till October 1834, when he removed to Bourne, in Lincolnshire; and he removed from thence to Ilkeston in 1841. Here he remained four years and a half, when he again removed, and for the last time, to Burton-upon-Trent. He had been in feeble health for some years, but he continued his labours till June 1849, when he resigned his ministry. He gradually sank till Saturday, January the 5th, 1850, when he expired, having hardly completed his 57th year. The morbid restlessness of Mr. Peggs's early years ripened into a most extraordinary energy of benevolent activity, to which we can here do no justice in detail.

17. The Rev. WILLIAM FRANK POILE was born at Abinger, in Surrey, where he spent his earlier days. When a young man he removed to Wales, and there became decidedly concerned about good things, from hearing an evangelical clergyman. He afterwards became convinced of the propriety of adult baptism, and joined the church in Merthyr Tydvil, then under the pastorate of Mr. Davies. By this church he was sent into the ministry, spending a year with Mr. Simmons of Olney, before going to Stepney, then under the presidency of Dr. Murch. On leaving college, Mr. Poile accepted an invitation to Lynn, in Norfolk, where he laboured with much success for seven years. Leaving this on account of the state of his health, he took the charge of the church in Keppel Street, London, remaining with the people there only three years, when he removed to Derby, where he preached till his health finally gave way. He removed to Leicester with Mrs. Poile (who is an artist), occasionally occupying the pulpits in the town and neighbourhood with much acceptance till his decease, which occurred very suddenly on the 8th of February, 1851.

18. The Rev. WILLIAM POPE was born at Bishopstone, in Wiltshire, in the year 1793. He was early brought to a knowledge of the truth, and he began to preach the gospel in the villages around soon after he was twenty years of age. For many years he preached stately at Grove, Wallingford, and Wantage, in Berkshire. In 1833, he was chosen pastor of the church at Meopham, in Kent, where he laboured with considerable success to the time of his death, and by his instrumentality the gospel was introduced into several villages. His last illness was of short duration. He was detained from the pulpit but one sabbath, and this was the only one on which he had been hindered from preaching by indisposition during nearly forty years' ministry. He died with a calm and cheerful hope, March 22nd, 1851, in the 58th year of his age.

19. The Rev. DAVID REES was born at Frodlai, near Glanvffin, Carmarthen-shire, on the 19th of February, 1796. He was brought up under the care of pious

parents, and was early led to think of religion. In the year 1815 he was baptized by the Rev. Joshua Watkins, of Carmarthen, and received into the fellowship of the small baptist church at Glanyffin, then under the pastoral care of the Rev. J. P. Davies. Soon after he had joined the church, he was thought by his brethren to be possessed of qualifications for the ministry, and was requested to exercise his gifts. In the year 1820 he visited North Wales, and continued to labour there for some years as co-pastor with the Rev. Simeon James. After this he visited the Welsh Baptist church at Bristol, and having received a unanimous invitation to become its pastor, he was ordained in the year 1824. Here he laboured for five years, but at the expiration of this time he was induced to return to Wales, where several invitations awaited him, both from the north and the south. He selected Dowlais, Glamorganshire, where the congregation so greatly increased as to require the erection of a new place of worship, which was happily effected. Being made unhappy by doctrinal differences, however, he shortly left this people, and removed to London, where he settled over the Welsh Baptist church in Eldon Street, at the end of the year 1835. After preaching for one year in London, he settled for the last time at Cardigan. He entered into rest on the 27th of July, 1850, in the fifty-fifth year of his age.

20. The Rev. ROBERT ROFF was born on the 4th of March, 1800, at Stow-on-the-Wold, Gloucestershire. During his early years he enjoyed but few religious advantages, and he appears to have been altogether without religious impressions. In the year 1817 he left home and went to Cheltenham, and he dates his conversion from that place in 1820. On the 1st of April, 1821, he was baptized, and joined the church at Cheltenham under the care of Mr. Walton, at the same time commencing instruction in the sabbath school. His attention was soon turned to the ministry, and he was encouraged by his friends to speak at the prayer-meetings, and afterwards before the church. He was then recommended to become a student of Bristol Academy, which he entered about the end of the year 1824. When he left the academy he settled at Swansea, where his labours were eminently useful. He had laboured there for nine years, when he was called to supply the Baptist church at Cambridge, then without a pastor, and he soon received a unanimous and cordial invitation to take the oversight of it. He was pastor of this church for a period of thirteen years, and he was very suddenly called from the scene of his labours to that of his recompence. On Lord's day, November 24, 1850, he preached with even more than his usual energy, but a very severe inflammation of the throat came on, to which he fell a victim on the following Friday, the 29th, having borne his severe sufferings with exemplary patience.

21. The Rev. HENRY ROSE was born at King's Bromley, Staffordshire, April 26th, 1819. When he was very young the family removed to Birmingham, and as the circumstances of his parents required it, he was put to work at an early age. Though denied the advantages of a liberal education, he sought to improve his mind and to obtain knowledge. He was early the subject of religious impressions, and when he was about sixteen years of age he was baptized, and became a member of the church in Lombard Street, Birmingham. It was not long before he began to take an active part in the prayer-meetings, where the warmth of his manner, the fluency of his expressions, and the propriety of his language, led his friends to expect that he would become an acceptable and useful minister of the gospel. On

the 2nd March, 1837, he delivered his first discourse before the church; and on the 29th of October, 1838, he received a recommendation to the General Baptist institution at Loughborough, then under the care of the late Rev. T. Stevenson. The church at Whittlesea, in Cambridgeshire, being destitute of a minister, he visited them as a supply, and subsequently received an invitation to become their pastor, which invitation he accepted, and removed to Whittlesea in the year 1840. At this station he laboured nearly six years, when circumstances arose which led him to accept an invitation from the church at Northampton. From this place he removed to Bradford, in Yorkshire, where he arrived in May, 1848. His incessant labours brought on pulmonary consumption, and he gradually sank till Nov. 30th, 1850, when he quietly fell asleep in Jesus, at the early age of thirty-one years.

22. The Rev. JOHN SHOVELLER was born March 29, 1760, at Portsea. At the age of eight or nine he attended worship at the Baptist Chapel, Portsea, where, under the ministry of the Rev. John Lacy, he was seriously impressed. He was baptized by Mr. Lacy, September 29, 1776, and united to the church under his care. In the year 1780 he repaired to Woolwich with a view to improvement in his business, and after remaining there little more than a year he returned to Portsea to assist his father. After some eight years' residence in his own locality he repaired to London, where he resided five years, and in September, 1796, he again took up his abode at Portsea, and became a deacon in the church of his father-in-law, Mr. Horsey. He had been active in London, nor was he less so here. He originated a school, in which thirty boys and forty girls were taught; and in a populous district adjoining Portsea, called Marylebone, he erected a preaching-room, which soon became so crowded as to demand enlargement. Here it was that those preaching exercises commenced which were continued by Mr. Shoveller till within a few years of his death. His services were much in request, and besides preaching regularly at Marylebone, he assisted neighbouring ministers with much acceptance. In 1802 he accepted the pastorate of the newly formed church at Newport, Isle of Wight, over which church, however, he did not continue long. In September, 1814, we find him, after preaching at several places in the interval, settled at Poole, in Dorsetshire, where he spent twelve useful and happy years. Once more he returned to his native place in 1826, and though he was not pastor of any church, increasing years were no plea for indolence; he gave much pulpit assistance to his friends around, as they needed his aid. At length, about his eighty-fifth year he was obliged to relinquish his loved employ. And nothing could be more in keeping with his long and honourable course than its termination. He fell asleep January 2, 1851, in his ninety-first year.

23. The Rev. JAMES SMITH was born at Grampound, in Cornwall, in the year 1771. In very early life he was the subject of religious impressions, but does not appear to have been truly converted till his seventeenth year. Music and singing were his delight. Having left home one day with the design of attending a neighbouring church for the gratification of this passion, and being too early, he saw many persons going towards a chapel, and he followed them. He thus heard the Rev. Mr. M'All, subsequently of Bristol, and he regarded this as the period of his conversion. His attention was soon directed to the ordinance of baptism, to which he was promptly obedient. Before completing his twentieth year he commenced preaching the gospel, and at the age of twenty-one he went to Bristol College. On

the completion of his studies he went to Pershore, in Worcestershire, where he was first settled. In 1798 he removed to Alcester, in Warwickshire. The former minister having preached once a month at Astwood, a village nearly five miles distant, with considerable success, Mr. Smith cheerfully engaged to supply them every alternate sabbath, and subsequently every sabbath; and this he continued to do till the autumn of 1811, when his health was so impaired as to oblige him to desist for a time from preaching altogether. In 1813 it was thought advisable to form a church at Astwood, the members of the Alcester church there resident (twenty-five in number) being dismissed for that purpose. Mr. Smith consented to take the oversight of them, and he faithfully ministered the gospel to them there for thirty-two years. For a considerable period before his death, it was evident to his friends that he would not be much longer with them, yet was his departure sudden. He had suffered much from rapidly increasing debility, and had partially taken to his bed, but on the day preceding his death he felt much revived; having laid down, however, as disposed to sleep, he was discovered in about half an hour to have expired. He died on the 3rd of July, 1850, in the seventy-ninth year of his age.

24. The Rev. DANIEL TROTMAN was born at Dursley, Gloucestershire, on the 29th of December, 1772. His parents removing to Frome in Somersetshire, when he was fourteen years of age, he after a while joined them, and was there engaged in business for some years, and then went to London, but after a short time returned to Frome. Among the more prominent impressions of a religious nature produced on his mind, special attention is said to have been excited, probably before his twentieth year, by a discourse from the words, "When I was a child I thought as a child." In the earlier part of his religious career, he was thrown into more immediate connection with the Wesleyans at Frome; but subsequent reflection induced him to adopt the sentiments of the Baptist body, to which he decidedly adhered through life. Having, in his twentieth year, been baptized at Westbury Leigh, he joined the church at Crockerton, Wilts; being resident in Frome, however, he attended the ministry of the Rev. John Sibree, among the independents. In this association his more public efforts were called forth in village preaching, a service in which he had been partially engaged during his connexion with the Methodists. In his twenty-third year (1795) he went to the Baptist College at Bristol, then under the care of Dr. Ryland, and he completed the usual term of study. His first charge was at Boston, in Lincolnshire, where he laboured for two years and a half. He afterwards preached to the church at Southampton for six months, but in January, 1803, he entered on probational service at Tewkesbury, in Gloucestershire, and here he was ordained in the following September. Here he earnestly carried on the work to which he had devoted his life for forty years. Being anxious to preach the gospel wherever he could, he obtained access to the workhouse, and for nearly thirty years conducted a service there. About five years previous to the close of his pastorate, on his own suggestion and aided by the relinquishment of half his salary, a coadjutor was found in the Rev. Jesse Hewett, with whom he continued to labour till Mr. Hewett died. At the same time Mr. Trotman, feeling his health failing, relinquished his connection with the church he had so long served, and retired at once from a stated charge and the town of Tewkesbury, in July, 1843. During the following seven years of his life, he continued to devote such portions of time as his health per-

mitted to his accustomed work. For a short time he took charge of the ministerial and pastoral duties at Newbury, Berks; and at a subsequent period he occupied himself once more in the scene of his early labours at Boston. During many intermediate changes of place, and after his final settlement at Frome, in 1848, his earnest desire was still to be useful in "the work of an evangelist," until at length he was called to higher service. His death occurred on sabbath morning, August 18, 1850, at half-past five o'clock, the time when he was accustomed to rise and pray, but on that day prayer was turned into praise.

25. The Rev. RICHARD MOSS WORTH was a student at Olney under Mr. Sutcliffe, some forty years ago. While still a student, he paid a visit to Bythorne, in Huntingdonshire; but whether with any view of settling there is unknown. During his stay in this village he met with an accident which threatened to be fatal, and actually proved most disastrous to his career. Riding on a spirited horse, he was thrown to the ground and fractured his skull—an event which incapacitated him for ministerial labour for many years. He retired from Bythorne and lived with his friends, who then resided in Essex. He afterwards removed and settled at Harrold, in Bedfordshire, maintaining his family by keeping a school. His wife also kept a boarding-school for young ladies. At this time he preached occasionally, but his nerves seemed to be so shattered as to prevent his feeling much confidence in his own ability to speak in public. From this state, however, it would seem that he subsequently recovered, as he removed from Harrold, and undertook a settled pastorate at Ridgmountin, Bedfordshire. He died at Burcott, near Bedford, October 17, 1850.

26. The Rev. THOMAS WRIGHT, of Lay's Hill, Herefordshire, died on the 2nd of July, 1850. He had been a minister of the gospel for nearly forty years, and for twenty-three years he had been pastor of the church at Lay's Hill.

27. The Rev. W. WRIGHT was born at Yoxford, in Suffolk, in 1781. His father was a farmer, and both his parents were church people. Yoxford was a benighted place in those days, and the only schoolmaster in the village was a Unitarian, from whom, of necessity, Mr. W. received the rudiments of education. At fifteen years of age he became assistant in a school at St. Ives, in Huntingdonshire, kept by the Rev. W. Burley, pastor of the General Baptist church then existing in that town. Here Mr. Wright's mind became impressed with the saving truths of the gospel, and at seventeen years of age he was baptized as a believer in Christ. In 1804 Mr. W. commenced a school on his own account at Godmanchester, a suburb of Huntingdon; and in 1808 he removed to Slepe Hall, a large mansion at St. Ives, formerly one of the residences of Oliver Cromwell. Mr. Wright's opening a school at St. Ives was so ill borne by Mr. Burley, that there was no prospect of cordial co-operation between them, and Mr. W. therefore resolved to join the old Presbyterians, now the Independent church, under the ministry of the Rev. Mr. Panton, whose age and infirmity made it very desirable that some vigorous and intelligent mind should come to his aid. Mr. Wright was soon chosen deacon, and at his instance a co-pastor was shortly elected in the person of the Rev. W. Crisp, then a student from Hoxton Academy, but now and for many years past the respected tutor of Bristol Baptist College. Between Mr. Wright and Mr. Crisp the most intimate and affectionate friendship existed for many years. Mr. Wright now began to preach occasionally, and his services were very

acceptable to the neighbouring churches. In 1824 the General Baptist church, being destitute of a pastor, solicited Mr. Wright's acceptance of the office. His long connexion with the other church seemed to him to forbid this step; but when, in 1825, he was invited by a few friends at Huntingdon to undertake the work of the ministry amongst them with a view to raising a cause, he at once consented to preach for three months on probation, and afterwards to forsake his large and flourishing school, amounting to nearly one hundred scholars, that he might give himself wholly to the work of the ministry. At the beginning of his ministrations his hearers numbered thirty in the morning, and seventy at night; but in the course of a year the congregation had so increased, that they resolved on erecting a chapel. The present building was accordingly opened in 1826. In April, 1827, Mr. Wright was formally ordained. During the twenty-one years that followed his ordination, Mr. Wright's life was one of unblemished purity and zealous labour. His success, for several years, was remarkable; especially in so irreligious and bigoted a town as Huntingdon was at that time. In 1837, the congregation had so increased, that it was found necessary to erect commodious galleries. A place for worship on the sabbath afternoons and week evenings was also opened at Godmanchester about the same time, which has always been at once a blessing to the neighbourhood, and a very considerable source of strength to the parent cause. No fewer than one hundred and eighty individuals, out of a comparatively thin population, were added to the church. To some sources of pastoral discouragement, which Mr. Wright felt very acutely, must be added his own declining health, which, in 1845, led to his accepting a co-pastor in the person of the Rev. J. H. Millard, A.B., and to his entire relinquishment of the pastoral office in 1846. He still continued however to labour occasionally, and always with much acceptance, because of the universal esteem he had secured; but in the winter of 1849-50, his infirmities so greatly increased as to lay him aside altogether. On the 19th of May, 1850, he went twice to chapel, and the keenness of the air in the evening brought on an attack of bronchitis. His constitution was already too debilitated to resist the new enemy. Three days sufficed to do the work of death. On Thursday the 23rd, he was seated in an easy chair in the usual sitting-room, surrounded by all the members of his family that could be hastily gathered together. Peacefully he bade them adieu, then watched with perfect calmness and collectedness the gradual ebbing of life, and at noon-day his spirit escaped from the fair-tabernacle it had inhabited for sixty-nine years.

In the missionary field three beloved brethren have fallen:—

28. The Rev. CHARLES CORNELIUS DAWSON was born at Shenfield, in Essex, Nov. 13th, 1817. He was a clever child, and at the early age of thirteen, while at school, he commenced writing a Dictionary of the Bible. At the age of seventeen he was placed with Mr. Harrison, a land surveyor at Birmingham, and afterwards with Mr. Gibbs, a printer at St. Alban's. During his residence there he became an evidently converted and Christian youth, and he was baptized by the Rev. W. Upton, Feb. 26th, 1837, and added to the church. He was an active and useful member of the church. Quitting St. Alban's, he removed to Reading, where he superintended a printing establishment, and where he was living when inquiries were made by the Baptist Missionary Society for a printer to go out to Ceylon. His missionary zeal having induced him to offer himself, his offer was accepted in

May, 1840. He sailed for Ceylon in August following, and was for some time engaged in the printing operations of the Mission, in connexion with the late Rev. J. Harris. He subsequently occupied the missionary station at Maturah; from whence it became necessary for his health that he should return home. Having, with his family, embarked with this view on board the City of London, on the 10th of February, 1850, he was long and fervently expected in England; but since nothing has subsequently been heard of the ship, there is every reason to believe that all on board of her have perished in the deep.

29. The Rev. WILLIAM NEWBEGIN was born at Norwich, on the 29th of October, 1818. At the age of sixteen he left school, and was articled to a medical man in his native city, and at the expiration of his articles he left Norwich for London, where he attended the ministry of the Rev. S. Green, of Walworth, and became a Sunday-school teacher. After passing his medical examinations he returned to Norwich, and in September, 1840, he was baptized and added to the church at St. Mary's, in that city. It soon after appeared that he was anxious to be a missionary, or at least to follow his profession in such a manner as to aid the efforts of the ministers of Christ in the West Indies. He believed he could be a more useful man in Jamaica, than he could be in England. In 1841 he sailed for that island, where he pursued the practice of medicine with considerable success. In November, 1843, he wrote to his father that he considered it his duty to follow the Rev. John Clarke to Africa; and in accordance with this determination, Mr. and Mrs. Newbegin arrived in England from Jamaica, in June, 1844. Various circumstances detained them here till the beginning of the year 1845, but on the 7th of February in that year they, with their children, sailed in the Dove, which arrived at Fernando Po, on the 23rd of March. Soon after his arrival Mr. Newbegin suffered from fever, and one of his children died. He then took up his residence at Bimbia, and there he suffered a fearful attack of fever, which nearly proved fatal. In December, 1846, his wife was attacked with fever, and on the 16th of January following she died. His own health now thoroughly gave way, and in November, 1847, he arrived as an invalid in England. As soon as his recovery permitted, Mr. Newbegin resolved to go back, and having contracted a second marriage, on the 7th of December, 1848, he sailed a second time for Africa, in the Dove, and reached Clarence on the 18th of February, 1849. Towards the end of this year his health again failed, amidst labours which were certainly far too heavy for one man. In the spring of 1850 he became seriously indisposed, and one attack of fever succeeded another, leaving him weaker every day. On the first Monday in April, he conducted, in much weakness, the prayer meeting at Clarence; on the 7th he administered the Lord's supper at Bimbia, and gave a short address in Isubu; on the 17th he was alarmingly worse, and, as a last resource, embarked for Clarence, to seek medical help; but all was in vain. In the evening of that day he died at sea, on board the Dove, which had twice conveyed him to that exhausting field of labour.

30. The Rev. JOSHUA TINSON was born at Watlege, near Shortwood, in Gloucestershire, in 1794. His parents were in very humble life. His boyhood was spent in a clothing mill, and his education was obtained chiefly in the Sunday-school at Shortwood, at which place he was baptized and added to the church on the 23rd of April, 1816. We have no date of the time when he first began to preach; but having offered his services to the Baptist Missionary Society, he

was ordained for the work of the mission March 26th, 1822, and arrived in Jamaica in that year. He became pastor of the Baptist church in Hanover Street, Kingston. After nearly ten years' toil, the exhausted state of his health required that he should revisit his native shores, and, with Mrs. Tinson, he landed in England on the 14th of August, 1841. Shortly after his arrival, he underwent a severe, but successful surgical operation, and his health having slowly rallied, he accepted the tutorship of the academy then newly instituted at Calabar. He left the Downs, on his return to Jamaica, February 4th, 1843. For about seven years he continued his useful labours as president of the Theological Institution, and he died at his post on the 3rd of December, 1850.

RESULTS OF THE ASSOCIATION RETURNS.

The total number of churches reporting their state is 981, and the result of the returns is as follows :—

GROSS INCREASE.	
By profession	14001
By letter	2567
By restoration	3103
Total	19671
GROSS DECREASE.	
By death	2351
By letter	2424
By withdrawal	777
By exclusion	1964
Total	7516

Total clear increase in 981 churches, 12,155.

Average clear increase of each church, 12.

The proceedings of the Associations furnish the following matter for record :—

Seasons of special prayer were appointed by the Pembrokeshire, East Kent, and Old Welsh Associations.

Humiliation on account of the low state of the churches in the body was expressed by the Buckinghamshire Association; and a suggestion thrown out, recommending the amalgamation of some of the smaller churches. Visits of fraternal sympathy to the churches were recommended by the Essex, and the Kent and Sussex Associations.

Petitions against Church Rates were adopted by the Midland and the East Kent Associations.

The Oxford, Bristol, and Western Associations forwarded petitions to Parliament against certain clauses of the Extra-mural Interments Bill.

Petitions were adopted by the Western, the Bristol, and the Oxford Associations, in favour of the Bill for Legalizing Marriage with a deceased Wife's Sister.

Resolutions approving of the Anti-state-Church Association were passed by the Western, and the Gloucestershire Associations. The Western Association also petitioned the Legislature for the abolition of the Irish Church; and the Northamptonshire Association petitioned for the severance of the Church from the State.

The Northamptonshire Association passed a resolution, approving of International Arbitration as a substitute for war.

The persecution of the Baptists in Sweden excited much sympathy among the brethren, and petitions to the king of Sweden praying for religious liberty, were forwarded by the Anglesea, the Suffolk and Norfolk, the Lancashire and Cheshire, and the Monmouthshire Associations.

The Suffolk Association has been succeeded by the Suffolk Home Missionary Union; which, as it publishes statistics of the churches, and has several other characters of an association, we report as such in our table.

TABULAR VIEW OF THE STATISTICS OF BRITISH BAPTIST ASSOCIATIONS.

Year.	No 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 dismission.	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
1836	37	858	710	4,681	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	4½	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
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	7½	696	78,679	113
1843	38	1039	957	9,035	1961	1074	922	5266	6	749	83,600	112
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
1846	39	1092	955	5,713	1726	783	955	2183	2½	759	85,148	112
1847	35	997	964	4,848	1797	749	964	1325	1½	769	84,262	116
1848	33	934	850	5,360	2042	635	850	2337	3	762	82,871	109
1849	35	1022	917	5,695	1930	1119	917	2425	3	823	87,373	106
1850	35	1080	981	14,001	2567	3103	981	12155	12	930	100,391	108

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	£19,064	18 5	£18,459 0 8
Baptist Home Mission	1797	3,895	9 4	4,342 7 6
Baptist Irish Society	1814	2,297	15 8	2,519 6 7
General Baptist Mission	1816	1,887	8 4	1,669 8 8
Bible Translation Society	1840	1,726	6 5	1,754 6 5
COLLEGES.				
PLACES.	FOUNDED.	NO. OF STUDENTS.	INCOME.	EXPENDITURE.
Bristol	1770	228	£1483 0 0	£1215 0 0
Haverfordwest	1841	11	281 4 7	269 4 3
Horton	1804	16	1004 8 5	939 1 10
Leicester	1798	10	434 17 5	503 5 8
Pontypool	1807	12	635 17 2	601 10 7
Stepney	1810	20	1921 19 4	1866 8 7
MISCELLANEOUS.				
SOCIETIES.	FOUNDED.	OBJECTS.	INCOME.	EXPENDITURE.
Particular Baptist Fund	1717	Education of Ministers, Assistance of Poor Churches, &c.	£2493 6 6	£2418 18 4
Baptist Magazine	1809	Relief of Ministers' Widows .....	.....	85 0 0
Bath Society	1816	Support of Superannuated Ministers ...	413 9 1	555 5 10
New Selection ...	1829	Relief of Widows and Orphans of Ministers and Missionaries ...	.....	208 0

The Baptist Building Fund having been transformed for the most part into a Loan Fund, it presents no particulars suitable for insertion in this Table.

FOREIGN CORRESPONDENCE.

ASIA.

A letter has been received from the Rev. W. H. Denham, and the Rev. C. B. Lewis, Secretaries of the Bengal Baptist Association, enclosing the statistics which we give below :—

Churches.	Pastors.	By Baptism.	By Letter.	By Restoration.	By Death.	By Dismission.	By Withdrawal.	By Exclusion.	Clear Increase.	Clear Decrease.	Members.	Preachers.	Boys' Schools.	Girls' Schools.
Serampore.....	W. H. Denham..... } J. Robinson..... }	1	1	3	3	1	9	8	119	4	4	1		
Jessore.....	J. Parry.....								206					
Cutwa.....	W. Carey.....			1	1		1	1	30	4			1	
Dinájporc.....	H. Smylie.....	2						2	20	1	3			
Lal Bazar.....	J. Thomas.....	14	3	2			3	12	152	1	2			
Dacca.....	W. Robinson.....	5				5			20	6				
Chittagong.....	J. Johannes.....	7			1			6	45	4	3	2		
Circular Road.....	A. Leslie.....	3	1	3				1	99					
Birbhum.....	J. Williamson.....			1			2	1	35	4	5	3		
Colingah.....	J. Wenger.....	2		4	1		1	11	7	47	2			
Haurah.....	T. Morgan.....	1					4	1	27					
Cuttack.....	C. Lacey.....	15	3	2	3	10		3	120	6	2	1		
Burisal.....	J. C. Page, J. Sale...	23	1	28	1	2	34	15	192	1	7	7		
Khari.....	G. Pearce, J. Mandal.	3		2		1	5		1	49				
Lakhyantipore...	G. Pearce.....	3			3		6		6	61				
Intally.....	G. Pearce..... } Rám Krishna..... }	2	1		3		2	5	7	43	2			
Narsikdárchoke..	C. B. Lewis.....	3			1			2	54	5	1			
Malayáporc.....	G. Pearce.....	3				2		1	7					
Balasure.....	O. Bachelor.....	1	5			2		4	11			2	2	
Jellasure.....	J. Phillips.....		4	1		5		2	13	2				
Dum Dum.....	C. B. Lewis.....	1		1	3				1	24	1			
Berhampore... }	J. Stubbins..... } H. Wilkinson..... }								46					
Chogá.....	J. Buckley.....	14	3		2	3		1	11	57	1	1		
		103	22	43	27	31	383	58	34	1477	54	40	17	

Baptisms not additions to the Churches, Lal Bazar, 2—Balasure, 3.

AUSTRALIA.

A letter has been received from the Rev. J. HAM, dated Sydney, Oct. 23, 1850, from which are taken the following extracts:—

“I have great pleasure in stating that the church and congregation over which I preside have been gradually improving ever since my last statistical account, to December 2, 1849. Besides this, I am happy to say that we have had unbroken peace and unity among us, which the church had not enjoyed for years before. In this respect ‘the Lord hath done great things for us, whereof we are glad!’ Oil has been poured on the troubled waters, and they have become calm; nor has there ever been a period within the last three years in which we have been without some tokens for good, in the character of earnest seekers after the way to Zion. In this I feel assured that you, with many more of my brethren and friends, will rejoice.

“Besides this, I would mention the efforts we are making (though our means are small) to extend our denominational borders, and we hope also the cause of our divine Redeemer, in the towns and villages around us. We have now three important stations supplied every Lord’s day, and we intend opening another as soon as we can get the place fitted up and repaired. Brother W. H. CAREY, a grandson of the venerated Dr. CAREY, having come out in the early part of this year with Dr. LANG, is now employed by us in the ministry. We have placed him at Paramatta to preach on the sabbath, but besides this he has the charge of two country stations, where he preaches every week. In Paramatta and the vicinity we have thirty members belonging to our church, and they being able to reach Sydney but seldom, even on ordinance days, we have had, for several years past, the ordinance administered to them at the country stations about once in three months.

“At this place brother CAREY has very pleasing prospects of usefulness. We have already purchased a piece of land, for which we have given £150; we have also got the money for it, and have had it conveyed in trust for the chapel. On Tuesday, Sept. 3, 1850, the foundation-stone of a new chapel was laid, when several ministers of different denominations were present, and took part in the services. The size is 36 feet by 29, and the builder has engaged to complete it by Christmas-day. As soon as the chapel is finished we shall get the church formed, and brother CAREY fully settled; and I feel persuaded he will be very comfortable and useful.

“The statistics of our church are as follow:—

INCREASE.	DECREASE.
Baptized since December 2,	Dismissed 3
1849 12	Dead 1
Received by letter 12	Excluded 1
24	5
Clear increase 19	

“The total number of members is 176. Besides these we have eight more soon to receive, six by baptism, and two by letter. All persons applying for baptism or fellowship with us have to wait three months before they can be received. This we find to be a salutary and necessary measure, as it is needful to be very cautious in receiving members in this country, even when they bring the best testimonials from home.”

EUROPE.

TO THE SECRETARIES OF THE BAPTIST UNION.

Berlin, April 8, 1851.

DEAR BRETHREN,

"The Lord has done great things for us in the past year. Our Prussian association, with which I am most familiar, has had a net increase of nearly 400 precious souls. I have enjoyed the privilege of visiting almost all our churches and stations, and have witnessed the most glorious scenes and events. The most happy results have been achieved in eastern Prussia; one church, for instance, Stolzenberg, near Königsberg, had in the previous year (1849) been established, and closed then with an increase of seventy-one members; in the past year, they more than doubled their number, being at the last returns, 173. Similar events are experienced in the regions near the Prussian frontiers, in Memel, Tilsit, and along the Memel stream. I was, as I stated, an eye-witness of the victories of the Saviour, and could in most of those places both sow and reap. We held the annual conference of deputies of our association in Elbing, which was a season of great refreshing. Thence a number of dear brethren travelled all over the field where the churches are scattered, and preached, and strengthened the hearts of the disciples.

"Our church in Berlin has had also a sweet share in the general blessings, not so much, however, as in former years, which partly may arise from my long absence, as the greater part of the year I have been travelling. We had a net increase of fifty-three, numbering at the close 310, with seventeen stations. We enjoy peace and prosperity; and on the whole, we can rejoice in the things the Lord has done amongst us.

"Our north-western association has also been much blessed. They numbered 825 members at the beginning, and 987 at the close of last year, making a net increase of 162. The most important of those, and of all our churches, is Hamburg; indeed, the mother of us all. They had at the close 529 members. A regular course of instruction for the ministry amongst us is now pursued in Hamburg, under the tutorship of our much beloved and esteemed brother Kübner. Recently I was in Hamburg, and delighted in the excellent manner in which all was conducted, and in the devotedness of those dear brethren who hope to be useful in the work of the Lord. There were, however, only six of them, so much every talent or power is laid hold of to *work* at once, and very few can be spared to learn more, with leisure. Our British friends must, however, not think of a regular theological study in these exercises. We have neither time nor talent as yet for that. All we can attempt is the most necessary; a thorough knowledge of the holy scriptures, and rules to expound it, German grammar, exercises in speaking publicly, &c. Most of our labourers are come out from the working classes, and only now they begin to value a more careful culture of mind.

"Our third association is that of Middle and South Germany, a vast territory, but where still the least of our churches are to be found. Their report, just come from the press, reports 519 members in twelve churches and thirty-two stations. Their net increase (included in this number) was seventy-one last year.

I had the privilege of attending their annual meeting in Hersfeld (Hessia) last year; a very interesting occasion, and a time of refreshing. The sufferings of the dear brethren there from persecution had rather ceased, and they enjoyed a season of repose. Fields are also here very inviting, and only a want of labourers stopped greater progress. Two brethren were ordained as pastors of the churches of Hersfeld and of Spangenberg. The love and devotedness of the dear souls in Hessia exceeds everything I experienced in my journeys; and with deep pain they saw me go, and so my pain was. They extend to Frankfort on the Maine, and to Baden, &c. I saw the great importance of the former town, and fain would have seen stationed there a regular labourer in the gospel; but as yet there is no hope of it. If the numbers of these three associations, which embrace all Germany, are placed together, they will stand thus:—

Prussian Association	1411
North western do.....	987
Middle and South do.....	519
Making a total of.....	2917

But it should be remembered that this is not the whole amount of those who hold baptist principles. There are several churches in various parts of Germany, which are not in connexion with us, from various reasons, partly doctrinal, partly practical, and whose number of members we cannot ascertain, not even by an estimate.

“Persecution from governments has much ceased generally, but there are many cases of exercised arbitrary power, of banishment and vexations of all kinds, while the mob in many other cases raged against our brethren. On the whole we may expect a more and more retrograde movement in legislation against religious liberty. But all this is in higher hands, and we may safely rest in the arms of eternal love.

“One thing only I would mention still, namely, that the triennial conference of deputies of all our German churches will take place in August of the present year in Hamburgh. How much we all would rejoice to see then many of our British brethren, and how much such visits would strengthen our brethren, I need hardly say. Hamburgh can so easily be reached from England and Scotland, there are so many in that town and amongst our people who speak English, that it would certainly be a time of great refreshing before the Lord. I trust that this intimation will not be in vain.

“Now saluting most fervently all those dear and venerated brethren and friends I saw in your blessed realms, and who live deeply and sweetly in my memory, I recommend myself to your continued love,

And am, with highest esteem and affection,

Your devoted brother,

G. W. LEHMANN.

STATISTICS OF THE UNITED BAPTIST CHURCHES IN GERMANY, FOR THE YEAR 1850.

NORTH-WESTERN GERMANY.

Churches.	When formed.	Increase			Decrease.			Clear Increase.	Clear Decrease.	Members.
		Baptized.	By Letter.	Re-admitted.	By Death.	Dismissed.	Withdrawn.				Excluded.
Hamburg	1833	121	11	3	5	20	...	39	71	529
Bremen	1845	29	11	1	3	11	...	2	25	108
Oldenburg	1837	5	4	...	...	3	...	4	...	35
Jever	1840	23	10	...	...	49	...	2	...	73
Halsbeck	1849	18	...	...	1	1	...	1	15	60
Ihren	1846	45	3	1	1	1	...	47	...	111
Wittingen	1849	11	1	...	1	1	...	1	9	25
Pinneberg	1849	18	3	1	1	7	...	2	12	46
		269	43	6	12	93	0	51	181	987

* Dismissed to Halsbeck.

MIDDLE AND SOUTH GERMANY.

Einbeck	1843	18	2	1	1	6	...	14	...	65
Othfresen	1840	16	1	3	2	4	2	4	9	100
Spangenberg	1847	26	1	...	...	7	2	2	17	90
H. Kassel	1847	4	4	...	...	1	1	...	6	21
Nieder-Zwehren	1848	...	...	...	...	...	...	...	...	6
Ober-Kaufungen	1849	13	...	...	2	...	1	10	...	21
Fronhausen	1845	15	...	3	1	6	...	5	6	68
Hersfeld	1846	21	5	1	...	2	...	2	23	73
Bayreuth	1840	...	...	...	...	...	...	...	...	12
Altheim (Baden)	1847	...	...	...	...	...	...	...	...	14
Bruchsal (ditto) .....	...	...	...	...	...	...	...	...	...	1
Zürich .....	...	...	...	...	...	...	...	...	...	41
Kappel *	...	...	...	...	...	...	...	...	...	...
Mülhausen (Elsass) .....	...	...	...	...	...	...	...	...	...	7
		113	13	8	4	28	5	28	71	519

* No return.

PRUSSIA.

Berlin	1837	48	35	1	2	11	...	18	53	310
Bitterfeld	1840	8	2	4	1	4	...	4	5	50
Memel	1843	...	...	...	...	...	...	...	142*	211
Elbing	1844	3	...	...	...	11†	...	6	...	54
Templin	1845	12	1	...	...	5	...	4	4	58
Zackerick	1845	...	1	...	1	...	...	2	...	19
Breslau	1846	9	3	...	...	...	...	...	12	27
Stettin	1846	48	11	6	1	8	...	20	36	191
Voigtsdorf	1848	...	...	...	...	...	...	...	21*	40
Anclam and Lassan	1848	15	...	1	...	3	...	2	11	39
Rummelsburg, (Pommerania)	1841	...	...	...	...	...	...	...	8	211
Stolzberg (near Königsberg)	1840	100	2	3	...	1	...	2	102	173
Liegnitz	1849	6	6	...	...	...	...	6	6	19
Klein Werder (near Marienburg) ...	1849	...	9	...	...	...	...	...	9	9
		240	67	15	5	43	...	64	409	1141

* Particulars not stated.

† Nine of these to Klein Werder.

* * Clear Increase, 393.

STATIONS.	Members.	Sunday Scholars.	Teachers.	STATIONS.	Members.	Sunday Scholars.	Teachers.
NORTH-WESTERN GERMANY.				MIDDLE AND SOUTH GERMANY—continued.			
HAMBURG and ALTONA	361	120	19	SPANGENBERG	38	36	5
Tangstedt	28	25	3	Its environs	45		
Boizenburg	10	31	2	Melsungen	7	75	4
Achlerdeich	14			KASSEL	21	12	3
Radbruch	7			NEDER-ZWEHREN	6	5	2
Wismar	35			OBER-KAUFUNGEN	21	12	3
Elmsborn	20			FRONHAUSEN	4		
Lübeck	4			Its environs	41		
Heidenhof	7			Roth	11	16	1
Schleswig	16			Marburg	12		
Rondsburg	2			HERSFELD	52	56	7
Ludwigslust	20			Breitenbach	6	6	2
Stade	5			Its environs	15		
BREMEN	43	40	4	Schmalkalden	6		
Deichshausen	9	7	1	BAYREUTH	12		
Hittigwarder	5			ALTHHEIM	14		
Werderhölle	7			BRUCHSAL	1		
Elflech	9	8	1	ZURICH	41		
Bracke	4			MULHAUSEN	7		
Bremerhafen	4			Stations..... 32	519	263	31
Verden	8						
Holtum	6			PRUSSIA.			
Fischerhude	13	50	3	BERLIN	166	70	13
OLDENBURG and LEUCHTEN- BURG	35			Seegefeld	11		
JEVER	35	20	4	Dalgow	6		
Hacksiel	7			Spandau	7		
Varel	15			Cremmen	7		
Seefeld	16			Marwitz	2		
HALSBECK	60	10	4	Gesundbrunnen	5		
Eggelogen				15			
Felde				Frankfurt-on-Oder	13		
IHREN	36	24	6	Its environs	11		
Weener	37	30	5	Seehausen	10		
Holthusen	3			Altmark, scattered	8		
Bunde	3			Mariendorf	5		
Mühlwarf	3			Britz	8		
Leer	21	18	13	Neustadt-Eberswalde	13		
Neeremoor	8			Tornow	7		
WITTINGEN	25	8	2	Amalienhof	6		
Niendorf				5			
Bekendorf				5			
PINNEBERG WILSTER	46	60	6	Scattered	13		
Stations..... 45	987	451	73	BITTERFELD	7	10	1
MIDDLE AND SOUTH GERMANY.				Nieder-Glauchau	8	10	1
EINBECK	15	20	2	Schkeuditz	2	3	1
Its environs	22			Zörbig	5		
Usslar	3			Lützen	8	3	1
Its environs	3			Kötzenschau	11	3	1
Prendelburg	7			Löbejün	6		
Its environs	1			Scattered	3		
Hanover	9			MEMEL	100	118	15
Rinteln	2			Culmin Jennen	33		
Its environs	3			Unter-Eisseln	35		
OTHPRESEN	13			Its environs	16		
Its environs	69			Tilsit	7		
Goslar	9			Schwegerau	7		
Salzgitter	9	25	2	Scattered	14		
				ELBING	33		
				Allenstein	7		
				Gogolin	2		
				Keilhof	1		
				Dirsthau	2		

STATIONS.	Members.	Sunday Scholars.	Teachers.	STATIONS.	Members.	Sunday Scholars.	Teachers.
PRUSSIA—continued.				PRUSSIA—continued.			
Tobethen	9			Helmsdorf	15		
TEMLIN	28	6	1	Tiefensee	4		
Hindenburg	2			Gallitten	15	20	3
Hammelspring	5			Bartenstein	1		
Storkow	4			Hasselberg	11		
Kneden	4			Benkenwalde	4		
Milmersdorf	8			Tiefenthal	3		
Scattered	7			Wilmsdorf	6		
Tangersdorf .....	...			Rossitten	29	19	3
Annenwalde .....	...			Landsberg	5		
ZACKERICK	15			Kreutzburg	2		
Alt Lietzegöricke	4			Schnakeinan	6		
BRESLAU	27			Bladia	1		
STETTIN	124	7	10	Worglitten	1		
Damm	17			LIEGNITZ	12	12	1
Scholwin	8			Gross Beckern	2		
Mesow	8			Alt Beckern	2		
Reetz	13			Waldau	2		
Scattered	21			Landeshut	1		
VOIGTSDORF	40			KLEIN WERDER	9		
ANGLAM and LASSAN	39			Stations ...79			
POMMERANIA	211				1411	402	56
STOLZENBERG	70	40	4				

NORTH AMERICA.

A letter has been received from the Rev. Charles Spurden, of Fredericton, New Brunswick, giving the following view of the two Baptist Associations in that province:—

	Preaching Stations.	Added by Baptism.	Members.	Ministers.
Eastern Association . .	38	291	2643	26
Western „ „	39	97	2163	23
	<u>Total 77</u>	<u>388</u>	<u>4806</u>	<u>49</u>

WEST INDIES.

TO THE SECRETARIES OF THE BAPTIST UNION.

Brown's Town, Jamaica, March 24, 1851.

DEAR BRETHREN,—I am unable this year to send you the statistics of our churches, as we have not been able to collect them in consequence of the fearful prevalence of cholera. Our decrease, however, will be very large. Some churches have lost a tenth; others a sixth, and one or two a third of their members, by this awful visitation. But it has not been sent in vain. Notwithstanding the large number of attendants at our stations who have been cut down, their places have

been filled up, and multitudes who long refused to hear the gospel message now crowd the house of God, and listen apparently with deep interest to the invitation of mercy. Many backsliders have been aroused to a consciousness of their fearful condition, and are, with sincere penitence, we hope seeking to be restored to Christian fellowship; and still greater numbers of those who have been long hearers but not doers of the word, are anxiously inquiring after salvation. At my own stations there are upwards of 200 of both classes, and some other stations are more highly favoured.

We rejoice over these hopeful indications, yet not without trembling. In past days we have seen the goodness of many pass away like the morning cloud and the early dew. Pray for us, that we may now witness a true revival of the work of God.

While we are grateful to our Father in heaven for sparing our mission-band from the pestilence, we have to mourn over the removal of our beloved brother Tinson, tutor of our Theological Institution. He died in peace and hope on the 3rd of December last, after a protracted and painful illness. The college is closed until the arrival of a new tutor.

One of our brethren has just been compelled to leave us in consequence of failure of health, and others will follow as soon as possible from the same cause. Thus our feeble band is being gradually reduced, and at a time when we need a large increase to our numbers to gather in the harvest, now so abundant and promising.

I must not close without referring to the sympathy and aid we have received from the churches at home during our affliction, and to assure you of our gratitude. The heart of many a widow and orphan has been made glad, and the sufferings of those who have laboured in the gospel have been alleviated by this timely act of benevolence.

Praying that God may richly bless the churches of Britain with showers of his Spirit,

I remain, dear brethren,

Sincerely yours,

JOHN CLARK.

APPENDIX.

PROCEEDINGS

OF THE THIRTY-NINTH ANNUAL SESSION OF THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

The Session was held at the Mission House, London, on Friday, April 25, 1851, the Rev. JAMES HOBY, D.D., presiding.

At twenty minutes past ten the Chairman commenced the proceedings by giving out the 55th Hymn of the New Selection, which was sung; after which prayer was offered by the Rev. C. J. MIDDLE-DITCH, of Frome. EDWARD B. UNDERHILL, Esq. then delivered an Introductory Discourse, and again prayer was offered by the Rev. J. CARRICK, of North Shields.

After a few minutes the Chairman called the Session to order, and gave a short address.

It was moved by the Rev. J. H. HINTON, seconded by the Rev. Dr. MURCH, and resolved,—

That such Christian friends, not members of the Union, as desire to be present during the proceedings of the Session, be cordially welcomed.

It was moved by the Rev. J. P. MURSELL, of Leicester, seconded by the Rev. C. BIRRELL, of Liverpool, and resolved,—

That the cordial thanks of the Session be given to their esteemed friend, Mr. UNDERHILL, for his instructive and valuable discourse, on a subject so interesting to the Denomination, and exhibiting so much research into its history; and that he be requested to permit its insertion in the forthcoming Manual.

The Rev. J. H. HINTON, Secretary, then read the Report of the Committee, together with the audited account of the Treasurer, and presented the materials prepared for the Manual.

It was moved by the Rev. J. DAVIS, of Arnsby, seconded by the Rev. R. MORRIS, of Clifton, and resolved,—

That the Report now read be received, and that it be printed under the direction of the Committee.

The Chairman appointed a Committee of Nomination, to prepare a List of Officers and Committee for the year ensuing.

That part of the Report relating to the funds of the Union being taken up, it was moved by GEORGE GOULD, Esq., of Loughton, seconded by J. H. ALLEN, Esq., of Loudou, and resolved,—

That the Session sincerely regret that the operations of the Union should be embarrassed by a considerable balance against it in the Treasurer's account, especially in the face of the extraordinary expenses incident to the ensuing year. Nevertheless, they authorize and direct the Committee to prepare the usual Triennial Returns, together with such interesting matter as the Census, if completed, may furnish; convinced on the one hand that the churches would not wish these instructive and valuable labours to be abandoned, and on the other that they will, without any other stimulus than may be supplied by this notice, promptly afford the necessary supplies.

That part of the Report which related to the Association Returns being adverted to, it was moved by the Rev. J. ALDIS, of Mazepond, seconded by the Rev. W. ROBINSON, of Kettering, and resolved,—

That the Union cannot repress their emotion of devout thankfulness to God that the numerical increase of the churches, as shown by the Association Returns of last year, affords so favourable an index of their condition; and they are especially grateful on behalf of those districts on which his most copious blessing has been poured. They are at the same time deeply conscious that much cause remains for humiliation, while some is given for hope; and they desire that the churches universally may be quickened to more lively spirituality, and to more earnest effort in the cause of God, especially as summoned to come forth to the help of the Lord in a period of unusually energetic opposition to his gospel.

That part of the Report which referred to the Triennial Conference of the German Baptists being taken into consideration, it was moved by the Rev. Dr. ACWORTH, of Horton College, seconded by the Rev. J. ANGUS, of Stepney College, and resolved,—

That the Union respond with the liveliest sympathy to the request of the Rev. G. W. Lehmann, that a deputation may be sent to the Triennial Conference of the United German Baptist Churches, to be held at Hamburgh, in August next. The Union deem it highly desirable that this project should be carried into execution; and accordingly request their brethren, the Secretaries of the Union, to become their messengers.

The state of the Anti-papal Agitation being considered, the following resolutions were moved by the Rev. G. H. DAVIS, of Bristol, seconded by the Rev. J. WEBB, of Ipswich, and adopted,—

That this Union, feeling themselves called upon at the present juncture to give

expression to their sentiments on the subject of Popery, and its existing attitude in this country, hereby declare :—

1. That they utterly reject and abhor, as totally subversive at once of the truth of God and the salvation of men, the doctrinal elements of the Romish system ; for example, the authority of tradition, the efficacy of sacraments, the existence of an official priesthood, the power of the church, the perpetual renewal of an expiatory sacrifice, the meritoriousness of human works, and the mediatorial intervention of the saints—in opposition to which they hold and maintain as all-important and fundamental verities, the exclusive authority of the Holy Scriptures ; the absolute necessity of experimental religion ; the sole mediation and priesthood of our Lord Jesus Christ ; the expiatory offering of Himself once for all ; and salvation for all who believe in him, as justified by faith only, without works, either of righteousness or of satisfaction.

2. That they regard with equal detestation the practical elements of the Romish system—its interference with the exercise of private judgment, its assumption of infallibility and of exclusive catholicity, its aim at universal domination, its cruel intolerance, its unnatural system of asceticism and celibacy, its perpetual efforts to subjugate all civil powers to ecclesiastical bondage, and its proved hostility alike to the social advancement, the moral improvement, and the political freedom of mankind.

3. That they consequently regard the attitude of eager, and to some extent successful proselytism now exhibited by the adherents of Popery in this country, and especially indicated by the recent constitution of a Romish Hierarchy therein, with serious concern ; and as calling for the most strenuous opposition of all who love the truth of God or value the souls of men.

4. That in the conflict which may thus ensue, they have no desire to see Popery, as a religious system, interfered with by law. They cannot but complain, however, that a considerable amount of legislative support and public patronage has unhappily been given to it—as in the permanent endowment of Maynooth, in the payment of Romish ecclesiastics in the colonies out of the public funds, and in the concession of official precedence to Romish bishops. All such patronage and support should, in the judgment of the Union, be withdrawn from Romanists, in common with all other religious bodies. In whatever manner, or to whatever extent, the measures of the Papacy may assume a political character, or interfere with civil rights, the Union would approve and sustain enlightened legislation.

5. That they believe that the weapons which are not carnal are the only ones proper to the war against Popery in its religious aspect, and that these weapons will still be found mighty through God, even to the pulling down of strong holds. They would consequently fight the battle, for their part, with the sword of the Spirit, which is the word of God ; and most solemnly do they enjoin it on themselves, and most affectionately do they urge it on all their brethren, to be more abundant in all labours whereby the truth as it is in Jesus may be brought home, under God's blessing, to the hearts and consciences of men. And this the more especially, as they recognize with much grief the wide-spread and rapidly germinating seeds of Popery in the Church of England, by the teaching of which they fear

a large part of the population, while nominally remaining in the Anglican communion, become essentially papistical, and are prepared for an easy, if not an early transition.

The subject of Religious Liberty in Europe being taken up, it was moved by the Rev. Dr. STEANE, seconded by the Rev. C. E. BIRT, of Wantage, and resolved,—

The Union direct their regard, not only with a lively interest, but with deep concern, on the present aspect of the European continent. At the Session of 1848, they allowed themselves to express sentiments of gratulation on account of the extension of religious liberty in which the convulsions of that year seemed likely to issue: and now they cannot but deeply deplore the changed aspect of affairs. On almost every hand is freedom of worship restricted, and freedom of thought obstructed; and the papal power is too evidently bent on trampling down both the minds and the consciences of men by a tyranny not unworthy of its most palmy days. The Union cannot but express their warmest sympathy with those who in Austria, Sardinia, the Papal States, and other parts of Europe, are determined to exercise for themselves, and striving to secure for others, the inalienable rights of conscience.

In relation to the Industrial Exhibition, it was moved by the Rev. Dr. MURCH, seconded by the Rev. J. BIGWOOD, and resolved,—

That the Union regard with a lively interest, and without apprehension of political disturbance, the gathering from many nations at the approaching Industrial Exhibition. They devoutly implore the protecting care of Divine Providence over the safety of so many travellers, and the tranquillity of society at large: and they will sincerely rejoice if the Exhibition shall be found to supply a new stimulus to human ingenuity, to open a wider scope to commercial enterprise, and to cherish a spirit of amity among the nations of the world. Against the moral mischief which must to a certain extent be inseparable from so vast an influx of foreigners, they trust that all parties will be on their guard; and that all who fear God will endeavour, by their consistent and exemplary conduct, to exercise a salutary and controlling influence.

In anticipation of the Christian Conference convened by the Evangelical Alliance, it was moved by the Rev. T. WINTER, of Bristol, seconded by the Rev. W. WALTERS, of Preston, and resolved—

That the Union anticipate with great pleasure the assemblage in this metropolis of a large number of sincere Christians from many countries, and of diverse communions, on occasion of the Industrial Exhibition, and warmly sympathize in the project of the great Evangelical Conference announced for the month of August next. Bidding a cordial welcome to brethren of their own denomination, they welcome with not less sincerity all who love the Lord Jesus Christ, under whatever

form of ecclesiastical diversity ; and they will be ready to take their part in all such ministrations as may be adapted to edify their fellow Christians, and to render this unprecedented gathering of the saints a wide and lasting blessing to the world.

On the subject of Slavery in the United States, it was moved by the Rev. J. H. HINTON, seconded by the Rev. J. J. BROWN, of Reading, and resolved,—

That this Union, having heretofore faithfully and affectionately remonstrated with their brethren of the Baptist denomination in the United States, on the degree of support unhappily given, both by churches and ministers, to the system of slavery, deem it an imperative duty at the present season, both on account of the enactment of the recent Fugitive Slave Law, and more especially on account of the large number of persons from the United States whom the Industrial Exhibition may be expected to draw to this country, to renew its protest against this essentially criminal and abominable system. They call to remembrance the fact, that a large number of the Baptist churches in England have formally and publicly resolved not to allow ecclesiastical fellowship to slave-holders ; and they sincerely hope that the spirit which dictated these resolutions will operate universally, both towards professors and ministers, in such a manner as shall unequivocally show that British Christians cherish an imperishable hatred towards slavery, and are ever ready to show double honour to those who reprobate it and seek its extinction.

The Committee of Nomination brought up their Report, and Officers and Committee were elected for the ensuing year.*

The fact that the Rev. W. H. BLACK, pastor of a church in the Union, had acted in a manner inconsistent with the evangelical character of this body being brought to the notice of the Session, it was moved by the Rev. J. H. HINTON, seconded by the Rev. S. GREEN, and after mature deliberation, resolved,—

That, since it is apparent that the Rev. W. H. BLACK, pastor of the church at Mill Yard, Goodman's Fields, one of the constituent churches of this Union, took part in a course of Lectures recently delivered under the patronage of the London District Unitarian Society, and lectured on the following subject :—" The Non-trinitarian character of Christian Theology during the first and second centuries"—the church at Mill Yard be no longer considered as a constituent of the Union.

In reference to the endeavours of the Peace Congress Committee to introduce a system of international arbitration, it was moved by

* For the List see page 4.

the Rev. C. M. BIRRELL, of Liverpool, seconded by the Rev. S. J. DAVIS, and resolved,—

That this Union express their cordial approbation of the endeavours now made to discountenance the settlement of international differences by an appeal to the sword, and to substitute arbitration, as a means of preserving amity among nations, and of advancing enlightened freedom in the world.

It was then resolved, that the thanks of the Session be given to GEORGE LOWE, Esq., Treasurer; also to the Rev. Dr. STEANE, and the Rev. J. H. HINTON, Secretaries, for their attention to the business of the Union during the past year.

Thanks having been voted also to the Chairman, the Session was closed by the Doxology and a benediction.

REPORT OF THE COMMITTEE,

PRESENTED TO THE ANNUAL SESSION, APRIL 25, 1851.

Your Committee commence their Report by recording the changes which have taken place in the constituent elements of the Union during the year. By direct communication the church at Olney has detached itself, and the church at Hereford has expressed its adhesion; more numerous changes, however, have taken place through the Associations connected with the Union, and by means of corrections required in the list of churches.

The following churches are reported extinct :—Beeston, 2nd ch; Chagford; Clonmel; St. Daniel's, Pembrokeshire; St. Helier's, English; and Truro, 2nd ch. Cambridge, Gloucestershire, and Bethany, Monmouthshire, were erroneous entries.*

* Mill Yard, London, was separated by the Annual Session: see the proceedings.

The churches which have been added to the Union appear in the following list:—

Arnold.	Longhor.
Aberaman, English.	Manorbier.
Aberaman, Welsh.	Nantyglo.
Bethlehem, Glamorgan.	Noddfa.
Bethesda, Monmouthshire.	Nottingham, Mansfield Road.
Birchington.	Penuel Cemes.
Bishop Wearmouth.	Pisgah, Pembrokeshire.
Blaenconyn.	Pontardawe.
Blaenllya.	Salford, Zion Chapel.
Burnley, 2nd ch.	Salem, Pembrokeshire.
Casmael.	Sheffield, Eldon Street.
Caersalem.	Smethwick.
Croesgoch.	Solva.
Dorchester.	Spelters.
Fishguard, 2nd ch.	St. David's.
Gerazim, Pembrokeshire.	Stay-a-little, Brecon.
Gellygare, Glamorgan.	Tipton, Toll End.
Hammersmith.	Todmorden.
Harmony, Pembrokeshire.	Tondu.
Hereford.	Tretair.
Hucknall.	Ystrad.
Letterston.	Ystradgynlas.

There is, on the whole, a gain to the Union of 36 churches.

The returns of the Association for the year 1850 present some facts of unusual interest. The clear increase on 981 churches which reported their state is no less than 12,155 members, the largest number known to have been ever announced. The average clear increase of the churches yielded by this division is 12; also the highest average on record. It appears, however, that this numerical result is not equally diffused over the country; but that it springs chiefly from the large increase reported by three of the Associations—the Carmarthen and Cardiganshire, the Glamorganshire, and the Monmouthshire. The last of these, containing 50 churches, reports the extraordinary number of 2,884; yielding an average of more than 57 members per church. Although the country generally has not partaken of this extraordinary increase, the returns are decidedly more favourable than in the preceding year. By these five of the Associations had suffered a decrease; by the present, only two have done so, and one of these from the division of a single church.

According to a Resolution of the last Annual Session, the Rev. J. H. Hinton and the Rev. W. Groser attended the Triennial Conference of the Anti-State Church Association held in May last, as delegates from

this body. In addition to their personal aid, they contributed in the name of the Union £2 to the expenses of the Conference.

The Committee have to state, that their incipient collection of chapel plans has been during the past year augmented by the addition of the drawings of the new Baptist chapel at Riddings, in Derbyshire. They have also the pleasure of saying, that a valuable work has been published by the Rev. V. J. Jobson, of the Methodist connexion, on Chapel and School Architecture, as appropriate to the buildings of Nonconformists; a copy of which has been kindly presented by that gentleman to the Committee, and has by them been placed in the Denominational Library, for general convenience.

In the month of May last, at the period when the Miscellaneous Estimates were coming before the House of Commons, your Committee felt it their duty to support the Motion of which Charles Lushington, Esq., M.P., had given notice for the discontinuance of the *Regium Donum*, by a Petition, which was presented at their request by S. M. Peto, Esq., M.P., and of which the following is a copy:—

“ *To the Commons.*”

“ The Petition of the Committee of the Baptist Union of Great Britain and Ireland, representing more than One Thousand Congregations of Protestant Dissenters of the Baptist Denomination therein,

“ Sheweth,

“ That your Petitioners view with increasing dissatisfaction and regret the annual repetition of the grant to Protestant Dissenting Ministers, commonly called the *Regium Donum*.

“ That your Petitioners hold it as a fundamental principle that national funds ought not in any case to be appropriated to religious purposes.

“ That your Petitioners are assured that the benevolent object contemplated by the Parliamentary Grant would be at least equally well attained without it, by means of voluntary liberality.

“ Your Petitioners therefore pray your Hon. House to take the premises into consideration, and to discontinue the said grant forthwith and for ever.

“ And your Petitioners, &c.”

So lately as the 11th instant, the attention of the Committee was again called to the subject, in consequence of the early period at which the Miscellaneous Estimates were expected to be brought forward; and a Resolution, of which the following is a copy, was forwarded to Mr. Lushington:—

“ That this Committee cannot allow the vote for the Annual grant to Protestant Dissenting Ministers, commonly called the *Regium Donum*, to be again introduced to the House of Commons, without renewing its solemn protest against it, in common with all grants of public money for religious purposes, and on the broad

ground that religion in every form ought to be left to the resources voluntarily supplied by its friends."

At the close of May, also, the case of Mr. O. Nilsson, at that time suffering in Sweden for the ministry of the gospel, was brought under the consideration of the Committee, and a petition on his behalf to the King of Sweden, was adopted and forwarded. It was of the following tenor :—

" May it please your Majesty,

" The Committee of the Baptist Union of Great Britain and Ireland, a body representing more than One Thousand congregations of Christians called Baptists in the United Kingdom, beg, with all respect and honour, to express to your Majesty their sentiments on an occurrence within the Kingdom of Sweden which interests them deeply.

" It has come to the knowledge of the Committee that a sentence of banishment has been past against F. O. Nilsson for exercising a religious ministry, and that proceedings have been taken against some of his adherents.

" Now we humbly and fervently entreat your Majesty, since no crime is laid to the charge of these persons but their religious peculiarity, to extend your Royal clemency towards them, and to secure to them, in common with all your Majesty's subjects, a complete liberty of worship.

" May Almighty God bless your Majesty, and make your life long and your reign prosperous, and cause you to descend to the grave in a full age, followed by the blessings of a grateful people."

In the month of November, the Registrar-General laid before the Committee the Schedule according to which it was designed by the Government, under the New Census Act, to obtain returns respecting places of public worship, and requested their co-operation by a circular addressed to the Baptist churches throughout the Kingdom. Upon a careful consideration of this matter, the Committee saw nothing in the proceeding to disapprove, but much that might be useful; and they directed the Secretaries to forward to the Churches the following Circular :—

" To the Baptist Churches in Great Britain.

" Dear Brethren,

" Her Majesty's Government being desirous of obtaining in the General Census of 1851, a Return of certain particulars respecting places of Public Worship, according to a Schedule which has been submitted to us, and the Registrar-General having requested us, as the Committee of the Baptist Union of England and Wales, to express to the churches our sentiments thereon, we accordingly announce to you our sense of the usefulness and importance of the statistical information desired. And we add our cordial recommendation to all our brethren to fill up

with accuracy and care the Schedules which may be forwarded to them, and to return them duly to the office of the Registrar-General.

“ Signed by order and on behalf of the Committee,

EDWARD STEANE, D.D. } Secretaries.
J. H. HINTON, }

“ London, Dec. 17, 1850.”

While not strictly involving any action of their own, yet as deeply affecting the welfare of the baptist, in common with every other religious denomination, and more particularly as having arisen out of some proceedings of the Baptist Union in the Session of 1848, when the unsatisfactory state of the law in relation to chapel trust deeds was taken into consideration, and a report presented by the Committee was adopted, and ordered to be printed, the Committee advert with great pleasure to the passing of a Bill which was brought into the House of Commons by S. M. Peto, Esq., M. P., for rendering more simple and effectual the tenure of chapel and school property. They recommend that this Act be printed in the Appendix ; and they concur warmly in the general sentiment of gratitude to Mr. Peto, for the great benefit which Nonconformists of every class owe to his judgment, perseverance, and liberality.

Your Committee were not unobservant of the excitement and agitation occasioned throughout the country by the constitution of a hierarchy within these realms by the Roman Pontiff, and more than one extended conversation was held by them on the subject. Although they did not see it their duty to adopt any proceedings at that period, they have prepared a series of resolutions in relation to it, which will be laid before the Session.

The Industrial Exhibition of the present year has appeared to your Committee to afford a proper opportunity for the expression of the sentiments of the Union ; and some resolutions in reference to it have been draughted for the consideration of the Session.

The Union having, at its annual session in 1848, adopted a resolution expressive of its joy at the expansion of religious liberty apparently resulting from the European convulsions of that year, the Committee have prepared a Resolution in relation to the same subject in its present aspect, to be submitted for consideration to the present Session.

The Committee lay upon the table the materials prepared for the Manual, together with the foreign correspondence. It is throughout interesting ; but there is one portion of the letter from the Rev. G. W. Lehmann, of Berlin, which the Committee feel it right to insert in their report. It is as follows :—

“ One thing more I would mention, namely, that the triennial conference of deputies of all our German churches will take place in August of the present year,

in Hamburg. How much we all would rejoice to see then many of our British brethren, and how much such visits would strengthen our brethren, I need hardly say. Hamburg can so easily be reached from England and Scotland; there are so many in that town and amongst our people who speak English, that it would certainly be a time of great refreshing before the Lord. I trust that this intimation will not be in vain."

The Committee have not felt themselves warranted in bringing up any resolution in relation to this interesting request; but they think it worthy of the serious consideration of the Session.

In accordance with a suggestion thrown out at the last annual session, that every church connected with the Union, and subscribing to its funds, should be held entitled to a copy of the Manual without charge; the Committee arranged the following plan of distribution: viz., that a copy of the Manual should be supplied gratuitously by Mr. Haddon to every church making application for it, until the 1st of October; for which purpose the type should be kept standing till that period. The time of receiving subscriptions for 1849-50 was also prolonged to the same date: and a circular announcing these arrangements was addressed to all the churches in the Union.

It would have gratified the Committee if they had been able to state that the Manual thus presented to the churches had been eagerly sought for: but less than one hundred and forty applications have been made—about one in seven of the churches in the Union. Upwards of two hundred and fifty, however, have been sold by Messrs. Houlston and Stoneman; and perhaps some of the churches may have preferred supplying themselves in this manner.

With respect to the funds of the Union, the audited accounts presented will show that somewhat more than enough has been contributed to meet the expenses of the year. The gross receipts of the year have been £103 5s. 3d.; and its expenditure £93 7s. Yet the financial statement is on several grounds far from satisfactory. In the first place, a balance of £35 against the Union still remains. In the next place it has been only by a very undesirable restriction of its expenditure, that the outlay of the year has been brought within its income. And in the third place, the contribution which has been received, has required the issue of three circulars, and has been obtained from so few churches, and with such great difficulty, as to discourage future expenditure. The Committee regret this at the present period especially, as, according to the usual custom, the triennial returns from the churches should be prepared for the Manual of 1852; for which also the census of the population may be expected to furnish some interesting matter. Without a different amount of contribution, however, no increase of expense can safely be incurred.

INTRODUCTORY DISCOURSE,

BY EDWARD B. UNDERHILL, ESQ.

FATHERS AND BRETHREN,—It is with much diffidence and hesitation that I have ventured to accede to the request of the Committee to discourse to you on this occasion of your annual assembling. In our two previous sessions we have been permitted to listen to counsels on our duties and position as baptists, from revered and honoured ministers of the gospel of Christ, which neither age nor experience authorize me to give. Very many topics, however, remain for remark and investigation, and, encouraged by the richness of the field, I have concluded to attempt a few observations on those features of truth which seem to me especially characteristic of the baptist denomination, and which distinguish the baptists from bodies of Christian men otherwise allied to them by a common faith.

If it be granted that among the Protestant churches of this country there exists a general agreement of sentiment on the fundamental articles of Christian belief, their denominational separation and action can only be justified on the ground that some important truth is neglected, or receives an inadequate or distorted expression. Not all neglected truth may require this separate maintenance; but only such as relates to the essential elements of Christianity, or to the constitution of the church, which, framed by divine appointment, gathers into itself the subjects of the kingdom of God. Some such truth or truths, either imperfectly apprehended, or marred by human additions, or perverted by error, I believe the baptist denomination is called to affirm. I may sum up in a few words what appears to me to be the object of its existence:—Its vocation is to embody in a visible form, as perfect an idea of the will of the church's Redeemer and Lord, as the imperfections of humanity will allow.

As protesting against the errors of Rome, baptists hold in common with all protestants, and with all true evangelical churches in every age, the main doctrines of the gospel. The unity of God developing itself in time in a Trinity of Persons, the incarnation of the Son of God for the purpose of effecting by his vicarious sufferings and death man's redemption from the curse which has fallen on the whole race through Adam's transgression, the resurrection, ascension, and session of the Redeemer at the right hand of God, the doctrines of justification by faith, of the sanctification of the chosen people of God through the inworking energy of the Holy Spirit by the word, of the resurrection of the dead, of future judgment, of everlast-

ing misery and happiness respectively apportioned to the wicked and righteous:—these and other truths of scripture have ever found constant and holy professors among the baptists, as among the great body of protestant Christians.

Controversies on these topics have indeed, more or less, agitated all protestant confessions, and in them baptists have had their share. Some difference, however, is observable in the result of these diversities of opinion. The name of baptist is not confined to one of the many parties which have been formed among protestants on these subjects: that designation is given to many whose doctrinal sentiments are very diverse: it is a term under which have been and are still included churches, which maintain views of divine truth that have found special exponents in some one or other of the protestant sects. Thus, while the Wesleyan church may be said especially to maintain the Arminian view of certain doctrines, and the Presbyterian and independent churches the opposite, or the Calvinistic view, an analagous division has taken place in the baptist body itself, as in the case of the general and particular baptists; but a division subordinate to those more characteristic principles, which separate the entire body of baptists from other portions of the Christian church.

While therefore the baptist body as a whole, agrees with, or reflects opinions that are more or less prominently held by other protestant parties, it holds ground peculiar to itself, which from its nature constrains a diverse form of ecclesiastical procedure, and the separate denominational existence of such as adhere to the like views of Christian truth and duty. To two or three of these special features, I shall proceed to call your attention. They relate to the authority of scripture, to the nature of the church of Christ, and to the two ordinances instituted by the Redeemer—the so-called sacraments.

One remark may be allowed me before entering on their consideration. In speaking of the sentiments that characterize us, it will be found that our diversity from other bodies is not in every case alike sharply defined. There is a gradation of error, as well as of approximation to the truth, in every church. Some bodies of Christians recede further than others from the principles of which I am about to speak, while in a few instances there have been a growing enlightenment and a gradual approach to the ground we occupy. Our testimony for the truth has, to no inconsiderable extent, been blessed of God, and modern times have seen large accessions to the views we hold. While there has been no change in the principles the baptist churches, as such, have ever professed, a wide extension of those principles has taken place among other bodies, and in some cases a very near approach to their entire adoption.

ON SCRIPTURE.

The Reformation of the sixteenth century finds its best justification and its chief feature in the triumph of the principle—so long urged by the sects of the middle ages in opposition to the traditions and corruptions of Rome—that the inspired volume of the holy scriptures is the only rule of faith among Christian men. Protestantism rests, and with it all the parties who recognize opposition to Rome as a common bond, on the recognition of the divine and supreme authority of holy writ in all that pertains to the essence and form of Christianity. But while all protestant sects unite in a general acknowledgment of the supreme theological authority of holy scripture, much diversity is found in the degree of sub-

mission thereto, and in the use that has been made of the record itself. By the early reformers of Germany and England, scripture was in the first instance solely applied to the elucidation of those fundamental truths which constitute the essence of the gospel. Every portion of the dogmatic teaching of Rome was rigidly examined in the light of God's word. Many doctrines and practices were rejected which appeared to them to be directly contradictory to it, or to have no sanction in its language grammatically interpreted. But it was soon found impossible to confine investigation to these matters, and two tendencies rapidly developed themselves amid the agitations of the times. By the one, scripture was affirmed to be not only the supreme law to regulate the spiritual and moral life of Christians, but to have authority, the power of direction and control, over every part of the ecclesiastical or church-life of the Christian fellowship. By the second tendency, it was declared, that the only safe and proper interpreters of scripture were men who were themselves spiritually enlightened, whose hearts and minds the divine Spirit had tuned into moral harmony with its revelations and truths. These tendencies appeared together. At Wittenberg and Zurich they troubled the course of the reformers, Luther, Melancthon, and Zuingle. They wrought on to the formation of an unworldly church, to the rejection of the unintelligent and unregenerate from its fellowship, and to the absolute supremacy of the inspired word over the entire range of man's relations with God, dividing the German and Swiss baptists from the followers of those great and noble men, and ultimately awakening the bitter and prolonged hostility of every protestant party; the more bitter that it was evident to friend and foe, that these sentiments were the legitimate and logical sequence of the principle on which the reformation itself was based.

For the present I shall confine myself to a few observations on the second of the tendencies referred to.

The early reformers were all of them of the order of priests. While in communion with Rome, they had been trained for the ministry in the various knowledge then deemed necessary for its discharge. The conflict with Rome brought into powerful play every resource of learning. On the one hand it was felt to be necessary to unite the new movement with the past. "Reverence for the gray hairs of their ancestors," was a universally recognized law;* and this could only be made auxiliary to the reform by a wide acquaintance with patristic lore. On the other hand, unceasing reference was required to the original languages in which the revelation of God's will was given. Moreover, translations of the holy word had to be prepared for the use of the common people; linguistic ability was required to transfer the divine originals into the vernacular tongues. Hence it came to pass that the evident utility of the literary habits and training of the first reformers, in combination with the religious and political circumstances of the time, led to the conclusion that learned men must be, as they had for ages been, the only qualified expositors of scripture. Large numbers of men whose judgments and intellect revolted against the corruptions, untruthfulness, and unscriptural character of the dogmas of Rome, became favourers and advocates of the reformation, though spiritually unenlightened. They deemed themselves, from their education and calling, the only fit and rightful ministrants at the Oracle of Truth. Scripture exposition was held to be the peculiar office of preachers "law-

* Wirttemberg Confession : Harmony of Confession, p. 16.

fully called ;" even " were the preacher evil and a sinner,"* that formed no bar, according to a reformed confession, to the efficacy or value of his ministrations. To this was added an overweening attachment to the opinions of antiquity, until, as in the case of the Anglican church, the authority of scripture was practically set aside, by the determination to submit all controversies of faith to the judgment of the churches and councils of the first four centuries; or as in the Lutheran churches, the " natural meaning " of scripture was affirmed to be set down, and that without appeal, in the three creeds of the Apostles, of Nice, and of Athanasius. †

The baptists arose to protest against this fundamental error. They affirmed that learning was not a sufficient guide to the interpretation of the scriptures, whether drawn from the great and confused mass of patristic divinity, or exercising itself on the original tongues in which they were written. True, the grammatical sense of scripture was of prime importance; but discrepancies were soon apparent between the conclusions of the learned, and the Christian consciousness of minds quickened by the Spirit of God to a spiritual apprehension of the truth, to whom the sacred oracles uttered a language which found a response in their experience, and without which the divine word itself must remain a dead and lifeless letter. Hence the teaching of the Spirit was set over against the teaching of the schools; and baptists were said to condemn the gospel and the sacraments, because they laid unusual stress on the necessity of a divine instructor. " Never," said one of them, ‡ " will the external word change a wicked heart, never make a dead thing alive; else the learned *must* be the most pious; which was so little the case in the time of Christ, that when the scripture-learned scribes would delineate the gospel of Christ, they neglect not to represent him as a rebel, an enthusiast, a blasphemer, a sorcerer, and arch heretic." " Only those," he adds elsewhere, § " are in a condition to understand the scriptures who have received from above a supernatural light, wherein they have a perfect understanding of scripture, and whereby they comprehend all theological truth." Or, to express the same thought in the language of a great modern baptist theologian, Andrew Fuller, || the scriptures " present evangelical truth as a holy doctrine, and as that which cannot be understood by an unholy mind. — It is the wisdom that is from above, and therefore requires a state of mind suited to it."

It cannot here escape remark, how the objection to a merely learned ministry as such, and therefore to schools in which theology is professionally taught, and the ministry itself degraded to the rank of a profession, has characterized the baptist denomination in all stages of its existence. Not unfrequently, indeed, this has led to an undue depreciation of learning, and to a very feeble support of those institutions, in which some necessary amount of instruction is communicated to our rising ministry. This is every way to be regretted. For while it is of the last importance that none but such as are truly converted to God should enter the ministry, there can be no reason whatever why, when converted, the ministry should not receive the highest practicable degree of cultivation, that it may be in every respect an able ministry, qualified for every department of service

* Confession of Helvetia. Ibid. p. 2.

† Harmony, p. 12.

‡ Sebastian Frank, quoted in Schenkel's *Wesen des Protestantismus*, vol. i. p. 141.

§ Ibid. i. p. 140.

|| Works, p. 867.

and duty. And while pursuing this, we would never forget that the gospel of Christ is pre-eminently a moral remedy for moral defects; that these are universal; that learning is not required to amend them; that without it, the gospel, under the powerful demonstration of the Spirit, can rouse and speak to the universal heart of humanity, with its plainest statements awaken the torpid conscience, and bid the dead to live. It were an evil day for the church and the world, were the baptist denomination ever to relinquish this testimony, or to confide the deposit of faith, and its inculcation, to the hands of unsanctified learning.

I must not pass from this topic without offering the remark, that this spiritual apprehension is not to be confounded with reason. Reason has its claims with respect to religion, and within certain bounds must be employed in deciding the credibility and authority of any given revelation. But this is an intellectual act, and an intellectual act that may and ought to be controlled in its exercise by moral considerations. The decisions of the reason are especially subject to perturbations from man's moral condition, and what is affirmed in the principle of which we have been treating is simply this, that to the right exercise of reason, to the correct action of the understanding and intellect on the word of God, it is of the highest moment that the heart be right; in other words, that in judging the meaning and authority of revelation, the mind should be in moral harmony with its Author.

From this same principle proceeds another eminent feature of the Reformation, the affirmation of the right of private judgment, and its correlative, liberty of conscience. If God be the teacher, who shall interfere with the duty, and therefore the right, of resorting to His instruction, or repress the utterance and practice of that which He has taught? But who does not know that while exercising these privileges to the utmost for themselves, the reformers of every name and sect denied their enjoyment to all who differed from them? I have no need, brethren, to recur at length to the annals of history in proof of this. You know the long and sanguinary struggle the baptist denomination has had to pass through ere it achieved, by God's blessing, that liberty it now enjoys. You know how that for many long years the baptist stood the alone advocate of free, full, and impartial liberty for every man to worship God as God shall teach him. It is our privilege to-day to meet in quietude and peace, with our fellowship unbroken by the rude irruption of military bands, or robbed of its teachers by the stealthy familiars of the inquisition's power, in the just and rightful exercise of a holy liberty of thought and speech—a liberty for which our spiritual and, in some cases, our personal ancestors passed through "great tribulation." The church they watered with their tears and blood might well be called the "Church of the Cross;" for heavily has the cross burdened its steps until now. And while we rejoice in the freedom we inherit, while we thank God, and offer our oblations of praise to the Redeemer for his exceeding mercy, let not our gratitude be unmindful of the wide progress these principles of truth and liberty have made among the noble of the earth; and more than all, let it be to us a source of unalloyed thankfulness that Christian brethren of other protestant denominations, the Anglican, the Presbyterian, the Independent, wiser than the formal creeds to which they yet adhere, have all learnt the divine lesson of tolerance and charity, and now fraternize with us in spreading on every side the gospel of good-will to men, and in the maintenance of those blessed principles which once they united to destroy.

One other point remains to be briefly noticed. The supreme theological authority of holy scripture involves the rejection of articles and creeds as tests of belief. It seems to me self-evident, that however correctly a given creed, or confession, may embody the truths of scripture, since it can be regarded as nothing more than a human production, it cannot with reason be held as authoritative in the decision of controversies of faith. Even if we suppose that consequences may be drawn with absolute logical accuracy from the holy text, and approach as far as may be to the certainty of mathematical demonstration, yet, as still owing their statement and form to the human intellect, they must be treated as fallible. The text of scripture can be the only infallible authority; that is the law, all else is comment. To prefer the comment to the text, in cases of appeal, is to set aside the law, and practically to annul its authority. There appears, however, some propriety in the use of creeds and confessions, as compendious affirmations, or apologetic statements, of the things "most surely believed" among the members of a church. But in this case they hold a very different position to the former. Having no pretension to authority, they are not regarded as possessing any obligation. They at once give way before the advancing step of the supreme Judge, and herald his approach. Virtually every protestant sect in this country, baptists and independents excepted, undermines the fundamental principle of its protestantism, by substituting creeds and formularies, or other documents, for the scripture, as the judge in matters of faith. Thus the church of England imposes on its adherents its articles and liturgy, as the only authentic standard of orthodoxy. Where disputes arise as to the meaning of these *credenda*, the appeal is not made to scripture. Legal and secular acumen is employed to eliminate from the forms themselves the true doctrine, assisted by such light as can be thrown on them from the writings of their framers, or those of the ancient church. In the last resort the supreme governing power in the realm decides. In no case is the appeal to the word of God.* So in courts of Presbyterian judicature, the Westminster Confession and Catechism is the standard of decision, the criterion of judgment, the condemning or absolving law. While in the great body of Methodists, the expository notes and sermons of John Wesley are the ultimate reference, sustained by an unscriptural and irresponsible tribunal, whose regulations have all the force of canons—the power to bind and loose—though they be not the laws of the one Lawgiver in the church, Christ Jesus.

Our testimony, then, brethren, on the fundamental principle of scripture authority is still required. Our denominational position on this topic is simple and decisive. We have still to maintain and advocate in all meekness and charity the great truth of the absolute dominion of scripture over faith, and in the church of God. May God grant that in the future our testimony may be as clear and steadfast as in the past!

ON THE CHURCH.

Proceeding from their common ground, the authority of scripture, the protestant confessions, so far as their formularies are concerned, are for the most part agreed as to the constituent elements of the Christian church. It is generally regarded as the aggregate of believers in Christ, whether

* Cranmer, the author of the Articles, states in a letter to A. Lasco, in 1548 that the Articles were framed for the very purpose "that all posterity may have a rule [of faith] to follow." In this he followed the counsel of Melancthon. See Britton, on the Sacramental Articles, p. 19.

existing in a militant state on earth, or triumphant in heaven. But it is at once evident that this general statement has a two-fold aspect. In the one the church may be viewed as an invisible body, compassing in its fold all the true and genuine followers of the Lamb, and them only. In the other, as a visible body composed of the same constituent elements as the invisible.

According to the Lutheran* confession, the church is the congregation of saints and of true believers, renewed in heart, governed and sanctified by the Holy Spirit—a spiritual people, not distinguished from the nations of the earth by rites or laws of a civil nature. The main feature of Lutheranism is here predominant. As the saved are those who believe, so, therefore, the church should consist of believers only. But it was held that this description could only be true of the church invisible. Hypocrites and unbelievers, it was said, will unavoidably, like tares, be planted in the kingdom of God. Hence to form a church that should purely reflect the characteristics of the true church is impossible. It were therefore at once foolish and wrong to look for a realization of that scriptural idea of the church which the formulary presents. But since the definition is of necessity inapplicable to every existing or possible church, we must be content to adopt such other general marks, as shall suffice in some measure to identify some visible body, as the church or kingdom of God. The ground was therefore shifted, and the scriptural idea of the church abandoned. It was enough to say, that the preaching of the true gospel and the due administration of the sacraments, were the only certain marks by which the true church could be known. The attempt was clearly given up to express the invisible reality by the visible. It became not only possible, but also the fact, that while the creeds, formularies and liturgy, of the visible church might correspond in all their parts with the teaching of holy writ, they could be employed and set in motion, and be the privilege of persons of whom the normal idea and definition of the church was totally false—that is to say, by persons who were not saints, nor true believers, but enemies of the cross of Christ. It is scarcely necessary to remark how fearfully the departure from the truth, and the all-embracing union that was made of the church with the world, have been visited on the Lutheran communions. We have seen them sink into the slough of rationalism, and well nigh swallowed up in the abyss of infidelity.

In the Calvinistic churches, by which I understand the Presbyterian and Independent churches of this country, together with the reformed churches of France, Holland, and Switzerland, the predominant idea of the church is that of an invisible body, consisting of the whole number of the elect, under every dispensation, who by Christ are gathered into one body, constituting the fullness of Him who filleth all in all.† But the endeavor to give a visible form to this ideal led to the same discrepancy as that we have noted in the case of the Lutherans. In some sort it was thought the visible church could be called catholic. It might be regarded as made up of all single churches throughout the world, whose members were defined as those who professed the true religion, and were bound together by their agreement in some common truths. However alien in spirit and life individuals might be, they were still true members, until cut off by ecclesiastical censure or discipline.‡ Hence it followed that the

* Guericke's *Christliche Symbolik*, pp. 612, 633.

† Guericke, p. 621; Maurice's *Kingdom of Christ*, vol. i. pp. 136, 141.

‡ *Harmony of Confessions*, pp. 211, 216.

mark of the members of the true church on earth was not, as the theoretic definition would lead us to expect, their divine election, but a mere external profession; and the sign of the church itself was not its forming a part of the elect invisible church, but the preaching of the word of God and the right ministration of the sacraments. These marks were, according to Calvin,* sufficient: because neither the word can be preached, nor the sacraments observed without producing fruit and prospering by the blessing of God. When this takes place the church appears without ambiguity, nor can her admonitions and censures be resisted with impunity. But in this theory the endeavour to constitute the visible church on the basis of the invisible is again abandoned. The idea of the church as a fellowship of saints altogether vanishes away.

The departure of the *de facto* church from the normal idea of the Calvinistic confessions, was still further ensured by the admission of the children of its members into the fold. Their election was presumable since they stood in federal and covenant relations with God through the parent, and therefore the sign of the covenant ought not to be withheld.† Thus it became inevitable that the visible church should depart from the type of the invisible, and in time be in direct contrast with it.

The pernicious results of this departure from a scriptural and true ideal, were increased when equal authority was attributed to the legislation of Moses as to that of Christ, in relation to the laws, constitution, and secular aspects of the Christian church. Not only, it was held, ought the church to be a theocracy, a God-governed community, but likewise the state. Could there be for any purpose, civil or religious, better laws, or a more just legislation, than that of God himself, as written by his own hand on the tables of Sinai? And were not the whole people by profession and baptism, the Lord's? Had they not all received, both Jew and Gentile, the seal of the covenant? Why then should they not be governed by the same code of laws with all its stern and just severity? Besides, was it not acknowledged by all protestants that all scripture was possessed of absolute and divine authority, in every matter relating to this life as well as to that to come? It was therefore the duty of the magistrate to rule with the rod of Moses, as it was the duty of the minister of God to guide the magistrate in its exercise. Hence the perturbations, dissensions, and persecutions unto death, which marked the course of the eminent Calvin in Geneva: the prolonged conflict sustained by the advocates of the holy discipline with the established church in this country, whose partial victory in the days of the commonwealth threatened to destroy the nascent religious and civil liberty so hardly fought and nobly won: and the disruption we have seen in these modern days, in the northern part of the kingdom, of a large part of the Presbyterian church from its connection with the state, because of legal interference with its internal and divine constitution, without any abandonment of its claim to national and state support.

If we now turn to the view of the Anglican church, as expressed in its Articles, we find a definition, in at least one important particular, dissimilar to those definitions which have hitherto engaged our attention; but in practice the same pernicious mixture of the church with the world. The 19th Article does not recognize the existence of an invisible church; but at once affirms of the visible church, what the Lutheran and Calvinistic confessions

* Institutes, lib. iv. cap. 1, sect. 10—12.

† Harmony, p. 303.

declare to be only characteristic of the invisible. It consists of a congregation "of faithful men." But inasmuch as some doubts may arise on this point as to the true ecclesiastical character of any particular community, "as the evil be ever mingled with the good and sometime the evil have chief authority" in the church, (article, 26.) by which this mark of the true church may become valueless: the Anglican formulary adopts the ~~general~~ general features laid down by the other confessions as marks of the kingdom of God on earth, and adds to its definition that "the church is a congregation of faithful men," the further qualification, "in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance."

It is curious to observe the recurrence of these closing words in the various confessions. As definitions of the church of Christ they have no authority from the word of God. *There* the church is always described by a reference to the parties composing it—they are saints—the called of Christ Jesus—and so on, and all these formularies and confessions admit that view of the church by adopting it as the primary characteristic of the Redeemer's fold. But with the rest the English church, in practice, departs from its own ideal. The church becomes simply the aggregate of the baptized, all classes of the people, irrespective of moral condition or character—the entire nation. Thus the distinction between the righteous and wicked, the believer and the unbeliever, the kingdom of God and the kingdom of Satan, is utterly obliterated. The church is the world, and the world the church: and the church's laws wait for recognition and authority on the sovereign power of the land.

Not of such a nature is the baptist view. It stands in broad and well-defined contrast to the practice of all other communities. We believe that Christ has on earth a spiritual kingdom, that is, a kingdom not distinguished by marks of worldly grandeur and power, but in opposition thereto. While recognizing that kingdom in its universality, as embracing in every age the redeemed from among men in every nation and clime, we affirm that each particular visible church should be a reflection of the general idea, a congregation of redeemed and faithful men, of saints, of believers, called and separated from the world by the word and Spirit of God, baptized on a personal and sincere confession of faith in Christ, and united with each other in fraternal communion and fellowship in the grace of Christ Jesus. We hold, further, that Christ Jesus is the only lawful governor and lawgiver in the church, with whose administration and laws no secular authority or power should interfere.* What therefore every confession, in harmony with scripture, affirmed the church to be, the baptists endeavoured to realize. They would make theory a fact, and embody, as far as human infirmity could be overcome, the ideal in the actual. They started from the principles of the reformers themselves to do that which they one and all inconsistently with their principles abandoned. Under every conceivable disadvantage, with the whole power of states and sovereigns against them, their views condemned as visionary, in the midst of mockery and reproach, contumely and scorn, with imprisonments and death meeting them at every turn, they persisted in the vocation to which they were called, sustained by the divine promise and the all-watchful provident care of the church's Lord. And the little one has become a thousand, and the small one a strong nation. The testimony they have borne has been blessed of God.

* See Confession of 1646. Crosby, vol. i. App. p. 18.

No inconsiderable countenance and support have been received during the last two centuries from the like efforts of the Independent churches of this country. It is not for me to attempt to reconcile our common views of the constituent elements of the church with their admission of infants to one of its privileges, or to decide for them the controversy now agitating their body on the principle on which this right should be imparted. I rejoice in their advocacy of the church's purity and of its independence of secular control, and would only express the hope, that as on the nature and relations of the church of Christ they have been led to the adoption of similar views with ourselves, so ere long they may by divine teaching be brought to the recognition of the truth on those few points on which we now differ.

I will not detain you with many remarks on the form, the ecclesiastical organization, the church of Christ has assumed amongst us. Such as it is, it has been the result of the elemental law. As in all else, here too the word of God is our teacher. We hold that the church's discipline as well as the church's faith, is to be derived from the church's Lord. Prelatic episcopacy, Presbyterianism, and Methodism regarded as an ecclesiastical organization, seem alike to us to be wanting in scripture authority. It is, however, worthy of remark that controversies on the forms of church polity have seldom agitated the baptists. Whether scripture contains a settled and complete form of polity they have scarcely thought it worth while to inquire. It was enough to adhere to the simple directions of the inspired word, ever careful not to lose in the pursuit of forms, or of uniformity, the spirit which can alone render any arrangement useful. Scripture has been found amply sufficient for every purpose of Christian fellowship, to guide in the formation of the fold, in the gathering of the flock, the maintenance of purity, and the enjoyment of the means of grace by which the spiritual man grows and attains maturity. Thus a general harmony of sentiment and practice has been found to prevail in all baptist churches—for they "all walk by one rule of truth."*

ON THE SACRAMENTS.

I now turn to the last topic of discourse that will engage your attention—that of the respective views held by baptists and other protestant churches on the so-called sacraments.

The views of the great parties into which protestants are divided, on the meaning and use of the two positive institutions of Christianity, have from the beginning differed fundamentally, and given rise to prolonged and bitter controversies. It is obvious, on a very cursory glance at the formularies and confessions of the different churches, that the doctrines of Rome have on this subject exercised a strange influence—that the protestant sects but very imperfectly freed themselves from notions of sacramental grace and efficacy, and the trammels of priestly power. The Lutheran churches, under Luther's guidance, maintained with much fulness the original error of Rome. According to them, † God proffers in the sacraments, and communicates to the participant, invisible and heavenly blessings, through the external signs he has appointed. These external signs have secured to them by the promises of God an invisible divine thing, and, when rightly administered, effectually and really communicate the blessing to all believing communicants. Thus in baptism regeneration and remission of sins are infallibly given to the believing neophyte,

* Ibid. p. 23.

† Guericke, pp. 431, 449, 453.

while in the infant heart is planted the germ of faith. In the Lord's supper, Christ in his living bodily personality, as the God-man, is present. His body and blood, after the consecration of the elements of bread and wine, are actually existent on the altar, and received by the communicant, while in its reception the germ of the resurrection-life is imparted.

These views are opposed by the Calvinistic churches as but little removed from the *opus operatum* of Rome.* On the other hand, the sacraments are affirmed to be outward symbols representing the divine promise and mercy to men, which God's grace and Spirit have imparted to their souls. They are yet more than this. Though symbolic of the divine mercy, they also seal to every believer, to every one in the covenant of grace, that is to say to the elect, the benefits of Christ's redemption, "so as to oblige them to obedience, to testify and cherish their love to one another, and to distinguish them from those that are without." Grace, however, is not absolutely and exclusively tied to the sacraments: to the non-elect and the unbelieving they are valueless. In respect to baptism, it is God that freely purges us from our sins in his Son's blood, and in Christ adopts us into his family, making with us a holy covenant, and enriching us with gifts of grace. "All these things are sealed up unto us in baptism." *Inwardly*, these gifts and graces are wrought by the Holy Spirit; *outwardly*, they are sealed by water, and by it represented to the eye. The baptized become bound to fight in the Christian warfare, and to render all due obedience to the Lord's commands. Their covenant relation to God through their covenanted and elect parents, entitles infants to every privilege and blessing of the gospel, which are sealed unto them in the baptismal rite in virtue of their presumed election. In this view of baptism, the Calvinistic churches of this country substantially agree. A portion of the Independent body, however, following Dr. Halley,† deems the rite as a mere symbol, a significant emblem of divine truth, a sacred sign of evangelical doctrine, illustrative of some important truths of the gospel, and to be administered indifferently to all, without respect to age, character, or condition. As to the holy supper, the Calvinistic churches believe only in a spiritual presence of Christ in the sacrament. The enjoyment of blessing or grace is made dependent on the believer's faith—the body and blood of Christ are received only after a spiritual manner by the soul. Faith, co-working with the sign, raises the soul upward into a state of communion with the Redeemer; but this communion is by no means dependent on the sign. It only *happens* to be contemporaneous. It may at all other times be realized by a living faith without the sign. Nevertheless the rite seals the benefits of Christ's sacrifice to all believers, and is an assurance or pledge of their acceptance with God. In the practical carrying out of these views, Calvinistic churches profess to baptize the children of believers only—that is, the children of professed Christians, and receive all the baptized to the table of the Lord, presuming their baptism a sufficient guarantee of genuine discipleship. The Independent churches do not act on this broad principle. With the exception already alluded to, they for the most part admit to baptism the children of believers only, understanding thereby those who are sincere followers of Christ: but admission to the Lord's table is barred against all, even the baptized, who do not evince unequivocal signs of a true conversion to

* Harmony, p. 301, &c. Guericke, pp. 438, 462. Halley on the Sacraments, p. 4.

† On the Sacraments, p. 95.

God. Thus the purity of their church-fellowship is maintained at the cost of consistency; for it is self-evident that if the baptized children of believers inherit all the blessings of the gospel covenant, it were inconsistent to exclude them from the enjoyment of any part of them. Either a sign is imparted which has no significance, or they are ejected from church privileges whom baptism has sealed as the covenant children of God.

The church of England belongs to neither of these parties. The sacraments are not, in its view, on the one hand mere barren signs of God's grace and goodness, but are effectual to work and to quicken, to strengthen and confirm faith in God: nor, on the other, do they become effectual to this end, unless worthily received and duly administered. Two parties, however, divide this church as to the mode in which the sacraments operate. Thus one affirms that the "wholesome effect or operation" is inseparable from the rite, unless unworthiness intervene to prevent the gracious result; and especially with respect to the eucharist, the Redeemer is really, though spiritually present, the believing recipient communicating in the precious body and blood of Christ after a mystical and supersensual manner. The other party affirms, that the gracious effect is separable from the rite, though it may be imparted at the same time that the rite is performed, as it is *one*, though *but one*, of the several means and channels of grace appointed for the salvation of men. Regeneration, therefore, is not a special grace of baptism. It may be wrought either by the preaching of the word, or by the gift of the Holy Spirit at some other time. And as it respects the second rite of the church, the blessings of salvation are enjoyed through faith; yet may that faith be quickened and revived in the presence of the sacred signs by which as it were Christ is set forth crucified before the eyes of men.*

It were beside my purpose to detain you with any remarks on the question, which of these views accords most nearly with the language of the Anglican formularies. It is, however, my own opinion, and one shared in by large numbers of impartial men, that the first view most truly expresses the teaching of the articles and liturgy. The two views are fundamentally discordant; and it can be no matter of surprise that the conflict upon them now agitating the establishment threatens its disruption.

With none of these opinions do the baptists agree. Mere signs the sacraments cannot be, simply illustrative of important truth, since by baptism the convert is actually incorporated into the visible church of God; while by participation in the holy supper, he expresses his faith in the atoning sacrifice of the Lamb, and his fellowship with the family of the redeemed. Still less are these rites the channels of grace, of regeneration and forgiveness, or seals and assurances of the believer's acceptance with God. I may be permitted to express the baptist views, of baptism for instance, in the words of an ancient confession:†—"Sacred baptism is an outward, visible, and evangelical action, in which, following the precept of Christ, and the practice of the apostles, they who have heard the doctrine of the holy gospel, and have believed and willingly received it with a penitent heart, are baptized in water in the name of the Father, Son, and Holy Spirit." Or in a yet later confession, that of 1646:‡—"Baptism is an ordinance of the New Testament, given by Christ, to be

* Articles xxv.—xxx. See Halley, p. 93. † A.D. 1580. Guericke, p. 479.

‡ Crosby, vol. i. App. p. 21.]

dispensed upon persons professing faith, or that are made disciples, who upon profession of faith ought to be baptized, and after to partake of the Lord's supper." As the answer of a good conscience, as the solemn confession of faith in Christ, and of adherence to his kingdom, baptism is an act of practical importance and value. A line of distinction is drawn between the kingdom of Christ and the kingdom of Satan. It is the boundary of the church visible, and the badge of Christian discipleship. Yet baptism is not without an additional and symbolic meaning. Death to sin and to the world is imaged forth in the act of immersion, and a new and holy life entered upon, as the child of God emerges from the laver of regeneration. "It is a sign," says the latter confession just now quoted, "of the interest the saints have in the death, burial, and resurrection of Christ, and that as certainly as the body is buried under water and risen again, so certainly shall the bodies of the saints be raised by the power of Christ in the day of resurrection to reign with Christ."

But inasmuch as neither the initiatory rite, nor the symbol, can find their full meaning and realization in any but the truly regenerate, in them that believe, since baptism is expressive of a real transfer from Satan's kingdom to God's, and a symbol of that final redemption on which faith rests, and which hope anticipates, the rite itself must be limited in its application to those in whom these things are realized. Hence infants, who possess neither the ability to confess Christ, nor the power to comprehend the blessings of salvation, cannot be fit subjects of baptism; and, in opposition to the whole of Christendom, the baptist churches refuse to perform what must in all such cases be an unmeaning ceremony.

Here, as in former instances, scripture is the guide of the baptist churches. On the institutions of the new covenant, the instructions of Christ, by whose blood it was ratified, are held to be paramount and alone. What cannot be proved by the New Testament they reject. They cleave to the simple and determinate language of holy writ. Sacramental grace, and federal privileges, appear to them to have no place in the rule of faith. And on the doctrine of the sacraments, as on other points, they are compelled to bear their testimony against various perversions still upheld by protestant churches, as well as by the source of all these errors, the church of Rome itself.

In every stage of the Reformation this testimony was borne. Perspicacious men saw that in the absolute and theological authority of scripture, lay the sacramental and ecclesiastical views the baptists deduced from it. But the principle covered too large a field for the reformers, and they shrank back from pursuing the course to which God's word and providence summoned them. They stopped short in its application to the interpretation of scripture itself;—they hesitated to employ it in the ecclesiastical arrangements necessitated by their abandonment of Rome;—they feared for the ark of God if it were not upheld by human might; and the counsels of earthly potentates were more regarded in the construction of the church fabric, its national extension and maintenance, than the might and wisdom of Him: "who is the blessed and only potentate, the King of kings, and Lord of lords." And not only so. Our sorrow at this departure from the principles the reformers had themselves announced, is deepened as we remember, that the secular arm on which they leaned was employed by them to repress every differing sentiment. It did not suffice to garb heavenly truth in ragged tatters of human device and construction. Everywhere the objector was met, in protestant as well as in Romish countries, with reproach and torture.

The streams and dykes of Holland, the market places of broad Germany, the mountain lakes and dales of glorious Switzerland, together with the Smithfield of our own England, bear witness to the steadfast faith, the glowing and unwavering attachment to the truth as it is in Jesus, the ardent love for Christ, and devotion to his crown and covenant, of the myriads of martyred baptists, who for their testimony to the word of God, cheerfully, yea joyously, laid down their lives, "not accepting deliverance." But that testimony has borne rich fruit. Liberty, the free expression of thought and piety in their many forms, has been won. Numerous churches have arisen, are still rising, in which Christ is the only acknowledged head and lawgiver. Our modern legislation breathes the spirit of charity, tolerance, and peace; and the agitations which now rock every church around us, bid fair to place in a broad and unmistakable light the evils which must ever follow, which have so plentifully followed, every departure from the pure words of the divine testimony.

The kingdom of our Lord, though extended and extending, is not yet come: "We see not yet all things put under him." A mighty struggle is evidently impending over us. Scripture, its inspired and absolute authority, the primary foundation of the Christian faith, is being rudely questioned, and impatiently handled. The traditions of past ages have again emitted their miasmatic mists, like a noisome pestilence, to corrupt its holy truths. Infidelity, in bold yet covert forms, threatens to submerge all human hopes, and even the expectation of immortality, in a flood of spiritualism and transcendental philosophy, striking more or less openly at the historic fidelity of the records of truth, or making them to vanish away in imaginative myths. "It is not unlikely," said the sagacious Fuller, in 1796,* "it is not unlikely, that almost all our religious controversies will soon be reduced to one, upon which the great body of men will divide. Is Christianity true or false? Is there a God? Is there a heaven or a hell? or is it all fiction? Agitated by these important questions, the greater part of the inhabitants of Europe, and perhaps of America, including our posterity, may rank either as real Christians or as open infidels." Yes, brethren, the time is at hand, if not already come. You are summoned by the providence of God to the defence of the Bible. It has ever been your endeavour to embody all your Lord's instructions in a practical and living form. You have found his word sufficient for every purpose of religious and ecclesiastical life, and by it you are prepared to stand. And should another flood of tribulation again overwhelm the churches of God you scripturally guide and teach,—should our principles again undergo the fiery trial, doubtless now, as in all past ages, many amongst us will be counted worthy to testify with their blood to the pure word of our God, assured that, in the beautiful and striking language of Hubmaier, who in 1528, at Vienna, laid down his life at the stake:—"DIVINE TRUTH IS IMMORTAL: IT MAY, PERHAPS FOR LONG, BE BOUND, SCOURGED, CROWNED, CRUCIFIED, AND FOR A SEASON BE ENTOMBED IN THE GRAVE; BUT ON THE THIRD DAY IT SHALL RISE AGAIN VICTORIOUS, AND RULE AND TRIUMPH FOR EVER."

* Works, p. 503.

TITLES OF RELIGIOUS CONGREGATIONS' ACT.

13TH AND 14TH VICTORIA, CAP. 28.

AN ACT TO RENDER MORE SIMPLE AND EFFECTUAL THE TITLES BY WHICH CONGREGATIONS OR SOCIETIES FOR PURPOSES OF RELIGIOUS WORSHIP OR EDUCATION IN ENGLAND AND IRELAND HOLD PROPERTY FOR SUCH PURPOSES.

I. WHEREAS it is expedient to render more simple and effectual the titles by which congregations or societies associated together for the purposes of maintaining religious worship, or promoting education in England, Wales, or Ireland, may hold the property required for such purposes: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that wherever freehold, leasehold, copyhold, or customary property in England or Wales, has been or hereafter shall be acquired by any congregation or society, or body of persons associated for religious purposes or for the promotion of education, as a chapel, meeting house, or other place of religious worship, or as a dwelling-house for the minister of such congregation, with offices, garden, and glebe, or land in the nature of glebe, for his use, or as a schoolhouse, with schoolmaster's house, garden, and playground, or as a college, academy, or seminary, with or without grounds for air, exercise, or recreation, or as a hall or rooms for the meeting or transaction of the business of such congregation or society or body of persons, and wherever the conveyance, assignment, or other assurance of such property has been or may be taken to or in favour of a trustee or trustees to be from time to time appointed, or of any party or parties named in such conveyance, assignment, or other assurance, or subject to any trust for the congregation or society or body of persons, or of the individuals composing the same, such conveyance, assignment, or other assurance shall not only vest the freehold, leasehold, copyhold, or customary property thereby conveyed or otherwise assured in the party or parties named therein, but shall also effectually vest such freehold, leasehold, copyhold, or customary property in their successors in office for the time being and the old continuing trustees, if any, jointly, or if there be no old continuing trustees, then in such successors for the time being wholly, chosen and appointed in the manner provided or referred to in or by such conveyance, assignment, or other assurance, or in any separate deed or

instrument declaring the trust thereof, or if no mode of appointment be therein set forth, prescribed, or referred to, or if the power of appointment be lapsed, then in such manner as shall be agreed upon by such congregation or society or body of persons, upon such and the like trusts, and with, under, and subject to the same powers and provisions, as are contained or referred to in such conveyance, assignment, or other assurance, or in any such separate deed or instrument, or upon which such property is held, and that without any transfer, assignment, conveyance, or other assurance whatsoever, anything in such conveyance, assignment, or other assurance, or in any such separate deed or instrument, contained to the contrary notwithstanding : Provided always, that in case of any appointment of a new trustee or trustees of or the conveyance of the legal estate in any such property being made as heretofore was by law required, the same shall be as valid and effectual to all intents and purposes as if this act had not been passed.

•II. And be it enacted, That where such property shall be of copyhold or customary tenure, and liable to the payment of any fine, with or without a heriot, on the death or alienation of the tenant or tenants thereof, it shall be lawful for the lord or lady of the manor on which such property shall be holden, on the next appointment of a new trustee or trustees thereof, and at the expiration of every period of forty years thereafter, so long as such property shall belong to or be held in trust for such congregation or society or body of persons or other party or parties to whom such property may have been or shall be conveyed for their benefit, to receive and take a sum corresponding to the fine and heriot, if any, which would have been payable by law upon the death or alienation of the tenant or tenants thereof; and such payments shall be in full of all fines payable to the lord or lady of the manor of which such property is holden, while the same shall remain the property or be held in trust for such congregation or society or body of persons; and the lord or lady of such manor shall have all such powers for the recovery of such sums as such lord or lady could have had in the event of the tenant or tenants of such property having died or having alienated the same.

III. And be it enacted, That for the purpose of preserving evidence of every such choice and appointment of a new trustee or new trustees, and of the person and persons in whom such charitable estates and property shall so from time to time become legally vested, every such choice and appointment of a new trustee or new trustees shall be made to appear by some deed under the hand and seal of the chairman for the time being of the meeting at which such choice and appointment shall be made, and shall be executed in the presence of such meeting, and attested by two or more credible witnesses, which deed may be in the form or to the like effect of the schedule to this act annexed, or as near thereto as circumstances will allow, and may be given and shall be received as evidence in all courts and proceedings in the same manner and on the like proof as deeds under seal, and shall be evidence of the truth of the several matters and things therein contained.

IV. And be it enacted, That the provisions of this Act shall extend to that part of the united kingdom called Ireland.

V. And be it enacted, That this Act may be amended or repealed by any Act to be passed in the present Session of Parliament, except so far as the contrary shall be made to appear.

Schedule to which this Act refers.

Memorandum of the choice and appointment of new trustees of the [*describe the chapel, school, or other buildings and property*] situate in the Parish [*or township*] of _____ in the county [*riding, division, city, or place*] of _____ at a meeting duly convened and held for that purpose [*in the vestry of the said chapel*] on the [*26th*] day of [*April 1850*], A. B. _____ of _____ chairman.

Names and descriptions of all the trustees on the constitution or last appointment of trustees made the _____ day of _____

*Adam Bell of
Charles Dixon of
Edward Foster of
George Hurst of
John Jackson of
Kenneth Lucas of
Matthew Norman of
Octavius Parker of*

Names and descriptions of all the trustees in whom the said [*chapel*] and premises now becomes legally vested.

First.—Old continuing trustees :—

*John Jackson, now of
Matthew Norman, now of
Octavius Parker, now of*

Second.—New trustees now chosen and appointed :—

*Benjamin Adams of
Charles Bell of
Jonathan Edmonds of
Richard Baxter of
John Home of*

Dated this _____ day of _____

Signed, sealed, and delivered by the said *William Hicks*, as chairman of the said meeting, at and in the presence of the said meeting, on the day and year aforesaid, in the presence of
*C. D.
E. F.*

William Hicks, (t.s.)
Chairman of the said meeting.

[*The blanks, and parts in italics, to be filled up as the case may be.*]

CONTRIBUTIONS.

	£	s.	d.		£	s.	d.
Abergavenny.....	0	10	0	Haddenham	0	7	0
Abingdon	0	10	0	Halifax	1	0	6
Allerton	0	5	0	Haslingden, Pleasant St.	0	8	0
Asburton	0	4	0	Hammersmith	0	10	0
Ashampstead.....	0	10	0	Harlington	0	5	0
Aylsham.....	0	4	0	Harlow	1	0	0
Bacup.....	0	5	0	Hebden Bridge.....	1	0	0
Banbury	0	3	6	Hemyock	0	3	0
Battle	0	5	0	Heptonstall Slack	0	10	0
Beaulieu.....	1	0	0	Heywood	0	5	0
Bessels Green	0	5	0	Hoby, Rev. Dr.....	1	0	0
Bignold, J., Esq.	0	10	0	Ipswich	1	0	0
Bishop Burton	0	5	0	Keighley.....	0	2	6
Bishop Stortford.....	0	5	0	Kidderminster.....	0	5	0
Blockley.....	0	5	0	Kington	0	2	6
Bolton.....	0	5	0	Leake	0	5	0
Burnley, (1st ch.)	0	3	6	Leeds, South Parade	2	0	0
Boston, (1st ch.)	0	5	0	Leicester, Archdeacon Lane	0	10	0
Salem	0	5	0	Liverpool, Myrtle St.	0	5	0
Bow.....	0	10	6	Soho Street	0	5	0
Bradford, (1st ch.)	1	0	0	Pembroke Place	0	10	0
Bradford, (2nd ch.)	0	10	0	London, Borough Road	0	10	0
Bradninch	0	5	0	Commercial Road	0	10	0
Bramley	0	10	0	Devonshire Square.....	2	0	0
Brighton	0	10	0	Eagle Street.....	1	0	0
Bristol, Counterslip.....	2	0	0	Maze Pond	1	1	0
Brixham.....	0	5	0	Mill Yard (1849).....	0	10	0
Broughton and Hose	0	7	6	New Park Street.....	2	0	0
Brentford	0	5	0	Paddington, Church Street	0	5	0
Buckingham	0	5	0	Prescot Street	1	0	0
Burford	0	5	0	Shakespeare's Walk	0	1	7
Burslem	0	5	0	Shouldham Street	0	5	0
Bury	0	5	0	Walworth, Horsley Street.....	1	0	0
Camberwell	2	0	0	Vernon Square	0	10	0
Cambridge, St. Andrew's St.	2	2	0	Long Crendon	0	10	0
Ditto, Zion Chapel	0	11	6	Long Preston	0	5	0
Chard	0	5	0	Loughton	0	10	0
Carmarthen and Cardigan Association	3	3	0	Louth	0	5	0
Chelsea	0	10	0	Ludham	0	2	6
Cloughfold.....	0	5	0	Lyme	0	5	0
Coningsby	0	5	0	Lynn	0	5	0
Crosscombe	0	4	0	Manchester, Grosvenor Street	0	5	0
Derby, St. Mary's Gate	1	0	0	March (1st ch.)	0	5	0
Diss	0	5	0	Margate	0	10	0
Dorchester.....	0	7	0	Markyate Street (1st ch.).....	0	10	0
Downham	0	5	0	Melbourne, (2 years)	0	10	0
East Dereham, (2 years)	1	0	0	Meltham	0	5	0
Essex Association, (2 years)	4	10	0	Monmouth Association, (2 years).....	1	5	0
Fairford	0	5	0	Mureley	0	3	8
Falmouth	0	5	0	Necton	0	5	0
Farsley	0	5	0	Newcastle-on-Tyne	0	10	0
Freshwater	0	2	6	Newton Abbott	0	5	0
Friend	2	0	0	North Shields	0	12	0
Friend	0	1	0	Norwich, St. Clements	0	10	0
Glamorgan Associationshire	2	1	0	Nottingham, Stoney Street	1	0	0
Goodshaw	0	5	0	Notts and Derby Association	2	2	0
Gloucestershire Association	3	10	0	Oldham	0	5	0
Grimsby.....	0	5	0	Oxford	1	0	0
Hackney.....	2	2	0	Pendle Hill	0	5	0

	£	s.	d.		£	s.	d.
Pembrokeshire Association	6	4	3	Sodbury	0	5	0
Penzance (1st ch.)	0	5	0	Soule, Rev. I.	0	10	0
Phillips, L., Esq.	0	10	0	St. Alban's	0	10	0
Pinchbeck	0	2	6	Staines	0	5	0
Preston	0	7	6	Staly Bridge	0	5	0
Quainton	0	5	0	Stockport	0	5	0
Quorndon	0	10	0	Stogumber	0	2	6
Rawden	0	5	0	Stoke-on-Trent	0	5	0
Reading, King's Road	1	1	0	Sutton Bonington	0	5	0
Redruth	0	5	0	Swaffham	0	5	0
Rishworth	0	5	0	Swanbourne	0	3	0
Rooester	0	2	0	Taunton	0	5	0
Rochdale	0	5	0	Thrapstone	0	10	0
Rotherham	0	4	0	Tipton, Zion Chapel.....	0	10	0
Salford	0	5	0	Torrington	0	10	0
Salehouse	0	5	0	Tottlebank	0	5	0
Shacklewell	1	1	0	Truro	0	5	0
Sheffield, Port Mahon.....	0	5	0	Wakefield	0	5	0
Eyre Street	0	5	0	Wallingford	1	2	4
Townhead Street	0	10	0	Warminster	0	5	0
Sheepshead	1	0	0	West Drayton	0	5	0
Sheerness	0	4	4	West Malling	0	10	0
Shipley	0	15	0	Whiteburch	0	4	6
Shortwood	1	0	0	Windsor	0	5	0
Smarden (1st ch.).....	0	2	6	Wokingham	0	10	0
				Worstead	0	11	0

ABSTRACT OF THE TREASURER'S ACCOUNT.

GEORGE LOWE, *Treasurer, in Account with the Baptist Union, from April, 1850, to April, 1851.*

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Contributions from the Churches...	91	5 5	Balance last year	45	5 1
Subscriptions	2	11 0	Printing Baptist Manual, &c.....	36	4 0
Sale of Baptist Manual	9	9 10	General Expenses.....	27	3 0
Balance due to Treasurer	35	5 10	Secretary's Expenses	30	0 0
	<u>£138</u>	<u>12 1</u>		<u>£138</u>	<u>12 1</u>

We have audited the above account, and find a balance against the Union of £35 5s. 10d.

(Signed) SOLOMON LEONARD, } *Auditors.*
 JOSEPH H. ALLEN, }

April 25, 1851.