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THE GENERAL  
***BAPTIST REPOSITORY,***

AND

MISSIONARY OBSERVER :

PUBLISHED UNDER THE

SANCTION OF THE ANNUAL ASSOCIATION OF THE

**NEW CONNECTION ;**

AND THE PROFITS DEVOTED TO THE PUBLIC INSTITUTIONS

SUPPORTED BY THAT UNION.

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FOR THE YEAR

**1827.**

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“ Let all things be done unto edifying.”—PAUL.

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## P R E F A C E.



THE completion of another Volume of this Miscellany calls for the usual Address to our friends and the public: and, though we feel great cause for gratitude in the reflection that the Work continues to obtain as extended a support as, in existing circumstances, could reasonably be expected; yet we sincerely regret that we cannot, on this occasion, adopt the language of congratulation which we have formerly used. There has been a *decrease* in the circulation during the past year: and, though we are well persuaded, that this painful fact might be easily accounted for, from causes beyond our controul; yet we choose rather to consider it as a motive to excite us and the friends of the undertaking to increased exertion in its support. We have, therefore, thought it our duty to listen, with impartial attention, to the hints which we have received from various sources, as to the means by which this Publication might be rendered more useful and interesting; and thus more worthy of the patronage of the churches.

It has been frequently suggested that, as many of the readers of this Miscellany are young and uninformed on subjects of general knowledge, it would have a happy tendency to enlighten their understandings and enlarge their minds, if occasional papers on these useful topics were introduced into the work. A sense of the difficulty of conveying correct information on scientific subjects, without the assistance of diagrams, and the use of technical phraseology; and of giving a view sufficiently comprehensive, in the space allowed by our very narrow limits, deterred us from adopting advice of which we cordially approved. Encouraged, however, by the hopes of effectual assistance from our able correspondents, it is proposed to follow the papers on "Bible Geography," which are now nearly completed, by short and popular Essays on some of the most interesting branches of Natural Philosophy; the leading design of which will be, to assist the young inquirer

"To look through Nature up to Nature's God."

It has also been frequently remarked, that, as the doctrinal sentiments of the churches composing the New Connection are little known, and often greatly mistaken by their brethren of other denominations; and not always accurately understood even by the younger members of their own churches, a perspicuous and accurate statement and judicious defence of their sentiments, would very appropriately and usefully occupy a department in a Periodical published under their sanction, and devoted to their interest. Fully convinced of the propriety and weight of this remark, we have been restrained from it, solely by a consciousness of not being able to command the abilities, leisure and space requisite to do justice to a theme so delicate and momentous. But, in compliance with the importunity of many whose judgments we highly esteem, an attempt will be made in subsequent Numbers: and we respectfully but ear-

nestly solicit the friendly aid of those venerable Fathers of the Connection, who have so long been the steady assertors and successful advocates of those important truths, which they esteem the glory of the gospel. Something of this nature is peculiarly seasonable at the present period, when various cotemporary publications are labouring to illustrate and maintain opinions directly opposed to those which distinguish the General Baptists. A temperate, modest and scriptural discussion will therefore, it is hoped, tend to the instructing of the ignorant, the reclaiming of the wanderer, and the fixing of the unstable. May the great Father of Lights grant that these important ends may be steadily pursued and, under his illumination, be ultimately obtained.

There is another topic which we have frequently noticed, and to which we feel it necessary again to recal the attention of our correspondents. It is one principal design of this publication to record all the *important and public transactions of the Body* to which it belongs; and thus to form a Repository of their proceedings. But, it is obvious that, in the prosecution of this object, we must depend on communications from the different parts of the Connection. If the accounts of public transactions are not sent at all, or sent long after they take place, this department of the Work must necessarily be defective and uninteresting. It is therefore earnestly requested that Accounts of all *Associations, Conferences, Ordinations, Opening of New Meeting Houses, &c. &c.* be forwarded with as little delay as possible after they occur.

We cannot close this Address without acknowledging the gratitude which we and the Connection at large owe to those kind friends who, in the various districts, act as *Agents*, in procuring subscriptions and distributing the Numbers. To their disinterested labours, the Work is indebted for much of its success. They are intreated not to grow weary in well-doing; but, in the present circumstances of the publication, to continue their exertions with increasing vigour and diligence. We have good reason to believe that not a few of our churches are ignorant of the existence of this Miscellany; and we know that this is the case with many members of our most flourishing societies. Let prompt and persevering measures be adopted to make it known, and to recommend it to the patronage of the real friends of the cause, and it will soon afford permanent and effectual aid to the Funds of the two noble Institutions to which the profits are devoted.—To our able *Correspondents*, also, who have enriched the work by their valuable communications, we return our grateful acknowledgements for past favours, and earnestly solicit a continuance of their friendly assistance.

May these suggestions be acted upon with zeal and perseverance, and the blessing of Him who alone can give success accompany them; and to Him alone be the glory!

THE EDITORS.

December, 1, 1827.

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ERRATUM.

Page 355, line 41, for "one hundred and seventy families," read "one hundred and seventy *thousand* families."

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THE  
GENERAL BAPTIST REPOSITORY

AND

**Missionary Observer.**

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No. 61.

JANUARY 1, 1827.

VOL. VI.

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BRIEF ACCOUNT  
OF THE  
ARMENIAN CHRISTIANS.\*

ARMENIA is an extensive mountainous country; lying to the north of Persia and Mesopotamia, and to the south of the Euxine and Caspian seas. It was anciently a powerful and flourishing state, and the scene of many remarkable revolutions. There is good reason to believe, that christianity was planted in this region soon after the apostolic age; though it probably did not long maintain itself against the paganism which then, and for several succeeding centuries, tyrannized over the deluded inhabitants. At length, Gregory Nazianzen, patriarch of Constantinople, about the middle of the fourth century, undertook a mis-

\* For the facts stated in this Article, we are chiefly indebted to Dr. Walsh's "Account of the Armenian Christians," published in the *Amulet* for 1827, and noticed in the review of that work in our number for November; and to some interesting information respecting their religious principles and character, collected from one of their own Liturgies, and kindly communicated to us, by our esteemed friend, Mr. J. Peggs, lately returned from India.

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sion to the Armenians; and, after much opposition and suffering, persuaded Tiridates who was then king of that state, his nobles, and many of his subjects to embrace the religion of Christ. If we credit the traditions of his followers, he was a most eminent saint, and performed numerous miracles. His memory is held in the highest veneration by the Armenian christians; who make his death the epoch of their chronology: reckoning from it as we do from the birth of the Saviour. According to them, he died A. D. 551; and therefore the present year, A. D. 1827, is the year 1276 of their era. Even the Turks entertain so great a respect for his character, that they permit a church which was built by him to enjoy the use of bells: a privilege granted to no other christian church in the dominions of the grand Seignior. Christianity continued to flourish for many ages after the death of Gregory; and, in the beginning of the sixteenth century, Anee, the capital city of Armenia, contained three hundred sacred edifices devoted to the worship of Jesus.

In 1515, the Turks invaded this country; and, after an obstinate struggle, reduced it under their pow-

A

er. These zealous Mahometans exercised great oppression and cruelty towards the vanquished christians, in order to compel them to renounce their ancient faith and become the followers of the Arabian impostor. Some of the inhabitants yielded to the pressure, and abjured the gospel; but many retired to the mountains; and, in the midst of privation, suffering and persecution, adhered to the religion of their fathers. Multitudes also fled into foreign parts, and formed settlements in various countries. The monarch of Persia invited the fugitives to take up their abode in his dominions, promising them liberty and protection. This invitation was accepted by above fifty thousand Armenians; who repaid their benefactor by introducing arts and commerce amongst his subjects. The Turkish conqueror himself carried a large colony with him on his return, and planted them in the neighbourhood of Constantinople; where he permitted them to profess their own religion on the payment of a heavy tribute. The descendants of these exiles have continued to the present day; and their numbers have considerably augmented. On a fair computation, it is ascertained, that about one million of Armenian christians are, at present, scattered in the mountains of their native country; two thousand in Constantinople; half as many in Persia; forty thousand in India; and upwards of ten thousand in Europe.

The intelligence, industry and integrity of these strangers attracted the trade of Asia to their adopted countries. They became the factors of the world, and extended their connections to every part of the globe. The manufactures of Europe were, for a long time, circulated through the regions of the East, solely by this enterprising people:

and though the exertions and science of the Europeans have, in a great measure, deprived them of the monopoly of traffic which they formerly possessed, yet many of their commercial settlements still remain in the north of Europe, and the inland trade of India is managed almost exclusively by them. In Turkey, they are highly respected by their oppressors; who, though they style the Greeks 'slaves,' and the Jews 'strangers,' dignify the Armenians with the title of 'subjects.' They are appointed to all those situations which the lazy and ignorant Turks are incapable of filling. They are the masters of the mint, and conduct the whole process of coining money; the bankers who supply government and individuals with cash; the conductors of the few manufactures which exist in the empire; and the merchants who carry on the whole internal traffic of Asia. They enjoy, however, a perilous protection; for the very favour they receive is a snare for their destruction; and every man that acquires wealth holds his life in security only as long as that fact is unknown. For, when an Armenian has acquired a fortune capable of exciting the rapacity of his Turkish masters, he is then, on some pretext put to death, that his property may be confiscated. Among this oppressed people, therefore, a person's being executed is esteemed no disgrace, but implies that he was a man of affluence and rank. They are even fond of displaying the violent deaths of their relatives; and you see frequently on their tombs, figures of men hanged, strangled or beheaded: the last holding their heads in their hands.

The Armenian church is governed by four patriarchs, whose jurisdiction is acknowledged by the people, in whatever country they re-

side. These were probably founded soon after the introduction of christianity; and the chief is the patriarchate of Etch-measin, founded by Gregory. The Turks have added two other patriarchs, for Jerusalem and Constantinople; but they are little regarded, being considered only as the tools of their tyrants.— They ordain their priests by imposition of hands; in which it is necessary for all the four primitive patriarchs to concur, either personally or by proxy. Their priests are divided into secular and regular.— Marriage is a necessary qualification for orders among the former, though second marriages are prohibited on pain of degradation; but the regular clergy, from whom the patriarchs and bishops are chosen, are not permitted to have wives. The whole clerical establishment is now supported by voluntary contributions and a few fees. They have three orders of monks, who inhabit four convents in different parts of Asia. Amongst these there are a sect who climb the most inaccessible rocks, and there take up their abode for life: never afterwards quitting them; but drawing up, by means of a cord, the provisions which are brought by their admirers to the bottom of the precipices. The Armenians have also a peculiar order of ministers, styled 'doctors'; who are considered the most learned of the nation and enjoy extraordinary privileges, and whose opinions are esteemed the standards of orthodoxy. And some of their bishops have no fixed sees; but itinerate from place to place, and pay visits to the houses of the people, to reprove and correct any laxity or error in religion or morals into which they may have fallen. Are not these the 'overseers' of the primitive christians?

The churches of these professors

are outwardly plain edifices; but are gaudily adorned internally with paintings. They abhor images as idolatrous; but their churches are generally lined from the floor to the roof with pictures of the Saviour, his virgin mother, and other saints; to which they pay profound respect, by bowing their knees when they approach them, and kissing them with the most awful reverence. The service of their worship is chaunted; and the music is superior to the Greek churches.

The Armenians practise infant baptism; and insist on the total immersion of the subject thrice in water. If any part of the body remains unwetted, they pour water on it from the palms of their hands. After baptism, they anoint the forehead, eyes, ears, stomach, palms of the hands and soles of the feet of the infant with consecrated oil; and, lastly, put a part of the bread of the Lord's supper to its lips.

The Lord's supper is administered to adults on Sundays and festivals. Unleavened bread, in the form of wafers, is used on these occasions; which is steeped in the consecrated wine, and taken out of it by the minister with his fingers and given to the people. They understand the declaration of our Saviour, "This is my body," literally; and, to a certain extent, believe transubstantiation. They imagine that the elements, converted into the real presence, continue in the stomach twenty-four hours indigested; during which time they neither spit, nor suffer any impure thing to touch their lips.

These professors are very frequent and strict in their observance of religious fasting. They generally commence their Lent by abstaining three or four days from every kind of food; and during its continuance

they eat nothing till three o'clock in the afternoon; in imitation of Cornelius, who fasted till that hour. And during their numerous fasts, when they are allowed to eat in the evening, they are restricted to bread and oil; the latter being purposely of a most disgusting taste and odour. In this manner, they observe certain periods before Christmas and other festivals; beside every Wednesday and Friday throughout the year.

In contracting their marriages, these christians extend the prohibited degrees of consanguinity farther than our ecclesiastical canons. Second marriages are allowed to the laity, but a third is reckoned highly scandalous. Widows are enjoined to marry widowers only; and spinsters must choose bachelors. Their women are kept in a state of severe seclusion: and the parties to be united seldom see each other, till they meet at the nuptial ceremony. The matches are made, under the direction of the parents, by certain matrons whose exclusive profession it is. When it is judged expedient by her friends, that a young woman should marry, they employ one of these females to look out for a suitable match, and she never fails to find one. Yet these marriages are generally happy; and instances of conjugal infidelity among the Armenians are unknown. Indeed, all the domestic virtues and affections are cultivated in their families, with a success highly honourable to their religious and civil character. The tender attachment, which unites the members of a family in the closest harmony while living, survives the stroke of death; and manifests its lovely influence in many striking expressions of affectionate regard to the memory of those who have been removed from the social circle.

A purgatory of suffering after death is not admitted as an article of faith by this interesting people. They believe that the souls of their departed friends, when they leave this state of existence, pass into a place where they suffer neither pleasure nor pain, but retain a perfect consciousness of past events. From this state they suppose that they may be delivered by the prayers and alms of survivors. In rendering this important aid, the pious Armenians exhibit a liberality and zeal worthy a more correct and scriptural creed.—All the families of this denomination residing in and near Constantinople, have one common burial place; in which all their deceased friends are deposited. It is situated on a hill overlooking the sea, and contains nearly one hundred acres. They generally plant over the graves of their relatives a tree, which yields a gum of a strong aromatic odour, that perfumes the air and corrects the exhalations from the tombs. These trees grow to a large size and are very picturesque. From the elevated situation of this cemetery, the prospect it commands, and the view it presents, it is a most interesting grove. Here whole Armenian families, consisting frequently of two or three successive generations, are constantly seen sitting round the tombs, holding visionary communications with their departed relatives. Easter Monday is the great day selected for this purpose; but every Sunday and frequently week days are devoted to the same object. A priest accompanies them, and opens the scene by reading the prayers for the dead, in which all the company join.—They then separate in groups, or sit down singly, by favourite graves; call its inhabitants about them; and by the help of a vivid imagination

and ardent affection seem really to hold converse with them. These family visits to the mansions of the dead are a favourite enjoyment of this pious and pensive people.

The Armenians have little taste for general literature, and confine their reading almost exclusively to religious subjects. They have long had a printing press attached to the patriarchate. At this press, in the space of the last one hundred and thirty years, only fifty-two books have been printed; but each has undergone several editions. Forty seven of them were commentaries on the Bible, sermons, books of prayers, lives of saints, hymns, psalters, and a panegyric on angels. The other five were a grammar, a history, a moral treatise, a tract on precious stones, and a romance.—This statement, made on actual examination, furnishes a sufficiently accurate idea of the literary taste and acquisition of this singular people. The holy scriptures had become very scarce and excessively dear among them, before the commencement of that noble institution, the British and Foreign Bible Society. A copy of the Armenian Bible sold then for twenty pounds sterling in India, and could with difficulty be procured at that price. Since that period, the exertions of that valuable society have done much to remedy this deplorable evil. Large editions of the sacred scriptures, in the Armenian language, have been printed both at Calcutta and Constantinople, which are sold at a reasonable charge; and the Armenians shew their sense of the benefit conferred on them, by purchasing, with joyful avidity, the blessed volume thus offered to them.

The doctrinal tenets of the Armenians have been very differently

stated. We have been favoured with some extracts from a publication of their own; from which it appears, that they believe in the proper divinity of the Son of God—his atonement for sin—salvation through faith in his blood—the personality and divinity of the Holy Spirit—and his influence on believers. In their explanation of that inexplicable mystery, the doctrine of the Trinity, they use many nice and scholastic distinctions; and darken counsel by words. Their faith, as well as their practice, is however disfigured by numerous traditions of men. In some of their public forms of prayer, they invoke the intercession of almost every saint in the calendar; but totally omit the “one Mediator between God and man, the man Christ Jesus.”

Their clergy are sunk into sloth and ignorance. The Rev. Henry Martyn, who, in his return from Persia, in 1812, spent several days at their principal convent at Etchmeasin, where he was treated with the most affectionate and respectful hospitality, praises their friendly disposition, but exhibits a discouraging portrait of their ecclesiastics. He represents the patriarch, the head of the Armenian church, as a mere cypher who spent most of his time in bed; and laments the neglect of the clergy in never preaching, as thereby the glad tidings of a Saviour are never proclaimed. This convent contains a hundred monks, most of whom have been singing boys. They are obliged regularly to rise at midnight and spend the time till sun-rise in prayer. They dine altogether in the hall, at eleven o'clock in the forenoon; where, observes Mr. Martyn, coarseness of meals and men too much prevails. This eminent missionary

had an interview with the patriarch, who received him publicly with great ceremony, reclining on a sort of throne, and all his clergy, except two senior bishops, standing round him. Respecting the finances of this community, he remarks: "The church was immensely rich till about ten years ago, when, by quarrels between two contending patriarchs, one of whom is still in the monastery in disgrace, most of the money was spent by referring their disputes to the Mahometans as arbitrators. There is no difficulty, however, in replenishing their coffers: their merchants in India are entirely at their command."

Yet, it ought to be observed, there are some encouraging traits in the character of these professors, which render them well deserving of the attention of the friends of real christianity. Their hospitable and friendly dispositions—the important doctrines of the gospel which they firmly maintain, though mixed with many debasing errors—but especially their eagerness to obtain the volume of revelation, and the veneration which they profess for its authority—afford reasonable grounds to hope that, as the Bible becomes more generally known and read amongst them, they may reform their creed and approach nearer to the standard of scripture. This desirable event would be greatly accelerated, if learned, prudent and pious missionaries were employed to assist and animate their progress in divine knowledge. And, when it is considered, that these christians are intimately connected with so many nations of heathens and Mahometans, it may safely be concluded that, if they were brought to know and feel the truth as it is in Jesus, they would be most efficient auxiliaries in spreading the kingdom

of the Redeemer among millions who are now involved in darkness and the shadow of death.

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## CHRISTIAN MORALS.

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### PARENTAL DUTIES.

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DAUGHTERS have an equal claim with sons on the affection and care of their parents; and the welfare of society requires that they also should be properly qualified, by previous instruction, to discharge the duties of the stations in which they may be placed. Parents, therefore, are under the same obligations to provide for their present support and comfort, and to prepare for their future happiness and usefulness. The cultivation of the mind, and the formation of good habits, are as necessary in one sex as the other. All that has been said on these subjects, applies with equal force to both sexes; and must be considered as designed to include both sons and daughters.

But, as we have before had occasion to observe, Providence has made a material difference in the duties which the two sexes are usually called to fulfil. Men have generally to provide for the support of the family by pursuing some trade, employment, or profession; while women have to oversee and manage the domestic concerns, or in the apostolic phrase, "to guide the house." And as the object of all good education is to prepare the subjects of it for the proper discharge of the duties which will devolve upon them in future life, it is obvious, that a daughter ought to be brought up to the

knowledge of domestic concerns; instructed in those things which she will have to practice when she is a wife, a mother, and the mistress of a family; and imbued with those principles of neatness, regularity, cleanliness, and economy which will enable her to render her house and her family happy and respectable. To train a daughter to a knowledge and practice of these useful attainments ought to be the common object of both parents; but it is evidently the peculiar duty of the mother.

There are various acquirements which, though not essential to the good management of a house, are yet very conducive to the happiness and interest of those who depend, as husbands necessarily do, for a great portion of their domestic comfort and enjoyment, on the attention and abilities of their wives. Every acquisition of useful knowledge, every real improvement in understanding, temper or conduct, renders the individual herself more excellent and worthy; more capable of administering to the gratification and instruction of her family; more acceptable as a companion to a man of sense and virtue; and more valuable as an assistant and counsellor in the important, and often difficult circumstances in which he is frequently placed. Parents ought therefore, to embrace every proper method of informing the minds and enlightening the understandings of their daughters, in order that they may be qualified to direct their own conduct with propriety, and to advise and assist their associates. Real knowledge is useful in every person, of whatever station or sex.

Some objects however, are too generally introduced into the education of females, whose parents

are in reality, or wish to be thought, raised above the lowest stations in society; the utility and propriety of which are very doubtful. They are usually styled *accomplishments*; and, it is to be feared, form in many instances, the chief objects of attention. How far these accomplishments may be necessary or proper in high life, it is needless for us to inquire; as we conceive our opinions seldom fall under the notice of persons in that station. How far they are consistent with a serious and decided profession of christianity, will probably demand our attention on another occasion. We mention them here, because they are useless in preparing young females for the important stations which they are designed to occupy; and, if cultivated to any extent, have a tendency to incapacitate and indispose them for the serious duties which those stations may call them to perform. Every parent who wishes his daughter to act with reputation and advantage at the head of a family, will find so many subjects of real interest, in which it will be necessary to instruct her, that there will be no time left for the attaining of those acquirements which serve only to amuse, and tend to enervate the mind, introduce habits of frivolity, and nourish a desire for admiration. It is really painful to a contemplative mind, to observe a tradesman's daughter, especially if he be a professor of religion, spending some of the best years of her youth, the only season for instruction that she may ever enjoy, in the acquisition of music, dancing, drawing, &c. Of these accomplishments, she may indeed make a silly display while young, and attract the admiration, either real or pretended, of the thoughtless or

designing; but they must be laid aside when the real duties of life call her attention, and all the time and expense lavished upon them will be totally and irrecoverably lost.

The scripture has furnished a description of an *accomplished lady*, which deserves the serious consideration of every parent. Solomon's "Virtuous woman" had learned the arts of spinning and weaving. She could make coverings of tapestry for herself, and deliver girdles to the merchant. She knew how to purchase the materials, and how to dispose of her manufactures. She appears to have been able to judge of the value of land, as well as the excellencies of her merchandise. She had cultivated her intellectual powers, and was mistress of a persuasive eloquence: "She opened her mouth in wisdom; and her tongue was the law of kindness." But she excelled especially in piety. "She was a woman that feared the Lord." These were some of the accomplishments of this celebrated matron; her virtues may hereafter come under review. And, though every female may not have the means of acquiring all her excellencies; yet every one ought to cherish a noble emulation to imitate her example, as far as circumstances will permit. And those parents who are desirous that their daughters should be blessed by their children, and praised by their husbands, will best secure the fulfilment of their paternal wishes, by giving them those solid acquirements which Lemuel's mother recommended to the approbation of her son.

But though the usual station of females is to superintend domestic concerns, and therefore to fit them

for the duties of that station, ought always to be the principal object in their education; yet every female is not called to act as a wife or the mistress of a family. And, as parents cannot foresee what may be the future condition of their daughters, it becomes a matter of duty, when it can be done without too great a sacrifice of more important considerations, to furnish them with some occupation or profession by which they may obtain a livelihood, should they, in the course of divine Providence, be thrown on their own resources for support.— It is to be regretted that there are so few branches of employment open to the female sex; and that some of them require so much time and expense to attain a competent ability in them as to place them beyond the reach of the indigent. Yet a conscientious and affectionate parent will feel it to be his duty to use all proper endeavours to give his daughter some means of honest subsistence. In many cases, he will probably have sufficiently discharged this duty, when he has qualified her for some of the numerous gradations of female service, which are found in the families of the middle and higher ranks of society. And it may be doubted, whether females who have to provide for their own support are not generally more safe, respectable and happy in those creditable and useful stations, than in most others. Daughters as well as sons sometime injure both themselves and their relatives by seeking high things.

Yet, as the other occupations and professions which are usually followed by females are requisite to the well being of society, and are honest and reputable in themselves, parents ought to consult the abilities and inclinations of their daugh-



ters; and, as far as prudence will permit, prepare them for those stations in which they are most likely to be useful and happy. In doing this, all the considerations which have been mentioned in the remarks on the chusing of professions for sons and the setting of them forward in life, will claim regard in the treatment of daughters. All the moral habits of diligence, temperance, frugality, honesty and veracity, are equally necessary for the comfort and success of females in every line of life, as they are for the prosperity of the other sex.— Besides there are several virtues of a nature so suitable to the female character as to be almost indispensable for their honourable progress through life: common opinion, whether justly or not, having made a deficiency in any of these virtues, far more disgraceful in a woman than in a man. This observation, which might easily be exemplified, ought to have its full weight in the education of daughters, and in every attempt to settle them in the world.

*Lladshew,*  
Dec. 1, 1826.

JACOBUS.

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## NEW YEAR'S RETROSPECT AND RESOLUTIONS.

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“REDEEMING THE TIME.”—Eph. v. 16.

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AT the close of the year, we are naturally called to review the transactions of a period which is now placed by the revolutions of time, with the years beyond the flood.— It is irrecoverably past; and we cannot recal one single hour, or retract the slightest action, that has occurred during the course of so important a portion of our state of pro-

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bation for eternity. This reflection will excite an anxious enquiry in a pious mind, and lead it to a serious self-examination. We should ask, Have our conduct and tempers, during the past year, been such as will be approved by that omniscient Judge, from whom “every one must receive the things done in the body, according to that he hath done, whether it be good or bad?”

If our consciences are tender, our understandings properly informed, and our souls alive to God, such a retrospect cannot fail of causing emotions of sincere regret and deep self-abasement. We shall discover so many instances in which we have done things that we ought not to have done, and omitted things that we ought to have done; and so much imperfection attending our best attempts to perform the will of God, that, had we no other foundation for acceptance with our Maker than our own merit, we should be filled with just dismay. We should then acknowledge, with heartfelt gratitude, the inconceivable mercy of the Almighty Saviour, who bore our sins in his own body on the tree; and flee, with renewed ardour, to that blood which cleanseth from all sin. But, should we not also feel that our past defects supply a strong motive for greater circumspection in future? Ought they not to induce us to commence the New Year with ardent desires and strong resolutions, through the assistance of divine grace, to devote ourselves more completely to the service of God than we have hitherto done?— It may assist us in this laudable object, to take a more detailed view of our past faults, in order that we may be able, in time to come, more effectually to guard against them.

In looking over the transactions of the past year, and comparing them

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with the standard of duty laid down in the word of God, we shall find that we have, even the best of us, been very imperfect in our attention to the *means of grace*, and to the improvement of them to our real advancement in the christian course. Many instances will doubtless occur, in which we have neglected them, for reasons and on pretences which conscience, upon an impartial review as in the presence of God, obliges us now to confess were insufficient to justify such neglect.—We have often also attended to them with so little seriousness and self-application, as to receive no lasting impression on our hearts: or we have, when some degree of proper feeling has been produced, thoughtlessly plunged into the business and cares of life, without duly meditating on the solemn exercises in which we have been engaged, and devoutly supplicating that, through the blessing of God, they might be made to promote our spiritual edification.—Now, if conscience convict us of these sins, let us earnestly seek for strength from above to enable us, in the year upon which we are now entered, to improve the ordinances of the gospel, so that they may indeed become means of grace to our souls—to enter conscientiously into their design and feel their importance while we are engaged in them—and to take all proper occasions afterwards to meditate upon them, and apply them to our own hearts.—Thus may we hope to receive the full benefit of these sacred ordinances; and to draw water with joy out of these wells of salvation. And, though our springs of religious experience had, in a deplorable measure, become dry, and even our leaves of profession had begun to wither, yet thus, by the effectual influence of the Holy Spirit, we

shall “grow as the lily, and cast forth our roots as Lebanon.”

Again. A review of the occurrences of the past year will probably discover to us much imperfection and sin in our manner of discharging the *duties* which we owe to our fellow creatures, as well as in the management of our own actions, words and thoughts. The professed disciples of the holy Jesus ought to be exemplary in their attention to every personal, domestic, social and public duty. They ought to “be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world.” They are commanded to “let their light so shine before men, that they may see their good works and glorify their Father who is in heaven.” Their divine Master has solemnly declared “that except their righteousness exceed the righteousness of the scribes and pharisees, they shall in no wise enter into the kingdom of heaven.” Yet, though these awful declarations have been frequently pressed on our attention, a candid examination will compel us to acknowledge, with sincere confusion of face, that we have too often done actions, uttered words, and indulged in tempers, very unworthy of the profession which we make; and adapted to bring a reproach on the blessed cause of christianity. And, if these things are so, then let us with deep repentance apply for pardon through the blood of the Redeemer for our past offences—let us study the numerous explicit and important precepts contained in the volume of inspiration, respecting our duties to ourselves and our fellow-men, in the various relations we stand, and the stations we occupy in society and in the church—and then let us humbly but

firmly resolve, in dependance on the aid of the Holy Spirit, steadily, diligently and constantly to perform these duties, and to act in such a manner as shall be advantageous to ourselves and our fellow creatures and honourable to the religion we profess.

Further. Christians are instructed to pray for the coming of the kingdom of God, that "his will may be done on earth as in heaven;" and are exhorted to strive "together for the faith of the gospel." And every sinner, who has reason to hope that his guilt has been removed through the blood of the Lamb, will feel himself laid under the most powerful obligations of duty and gratitude to endeavour, as far as his ability and influence extend, to enlarge the kingdom and increase the honour of Him to whom he is so unspeakably indebted, and to bring others to the enjoyment of those blessings which have been so graciously bestowed upon himself.— While, therefore, we mourn over our former coldness of heart and want of activity, let us resolve through every future period of our lives, to be more alive to the great blessings we enjoy, and more watchful to improve every occasion of shewing our gratitude by imparting them to others.

By making this use of our past imperfections, we shall turn them, through a divine blessing, into sources of future excellence; and, to adopt the expressive language of an apostle, "redeem the time." We shall recover the advantages lost by our former neglect; and, as far as possible, rescue our past conduct from the guilt it has so justly incurred. Yet it ought carefully to be remarked, that whatever may be the case between man and man, it is impossible for any diligence or

care, in present or future conduct, for a creature to make any atonement to his Creator for past offences. The obligations of an individual to his fellow-creature seldom require all the power of the one to be incessantly employed in the service of the other. If, therefore, remissness or neglect should occur at one season, a greater degree of attention at another may balance the account; and the superior may actually receive all the service that he had a right to demand. But every moral agent owes to his Creator the constant and uniform devotion of all the powers of his mind and body to him. The law is, "Love the Lord thy God, with all thy heart, and with all thy strength, and with all thy soul, and with all thy mind:" and the sanction is awfully extensive, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." But this is all that the most perfect and unremitted obedience can accomplish; and this is required, constantly required, by the divine law. No place then is left for works of merit. The utmost that any man can perform, it is his unremitting duty to perform; and therefore he can make no compensation for past omissions. When once the law of God is broken, the offence can never be repaired by his own most strenuous exertions. The curse of disobedience rests on the offender; and satisfaction must be made and pardon obtained, if obtained at all, by some merit not his own. It is only through faith in the blood of Jesus Christ, that God "can declare his righteousness in the remission of sins that are past."

But, though all our exertions can avail nothing before God as a compensation for our former transgres-

sions; yet both duty and interest require us "to give all diligence to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Gratitude to our Redeemer, and allegiance to our Creator, render this conduct our indispensable duty; and this conduct, though only our reasonable service, our blessed Lord has graciously promised abundantly to reward. "For, if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."—"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

REFLECTOR.

ON CONTENTMENT WITH OUR  
CONDITION.

*"Let your conversation be without covetousness, and be content with such things as ye have: for he has said, 'I will never leave you, nor forsake you.'"*—HEB. xiii. 5.

AMONG the numerous precepts given us, with a view to promote our felicity and prove our obedience, is that which enjoins contentment with our earthly portion. Although there may be some difficulty in stating the precise nature of the disposition here recommended, it is obviously not inconsistent with a prudent concern to preserve the credit of our characters, discharge the obligations of justice, and provide a little, where it is in our power, for the period of sickness and old age. The majority of people are placed in circumstances in which, if they are to act with integrity and fulfil their duty as members of society, they must apply themselves diligently to some trade; and having engaged in one, a moderate desire

of success is both reasonable and lawful. A sober wish to prevent or remove the inconveniences of poverty, therefore, and to have something to give to him that needeth is not discontent.

But there are people who, though in their present circumstances they have the means of enjoying the conveniences and even comforts of life, are restlessly anxious to change their situations; and ever ready to engage in new schemes for the accumulation of money. Allowing that such characters are not utterly destitute of religion, are they not likely to "fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition?"—Contentment with our condition supposes that the inordinate desire of great things has been repressed by an experience of divine grace; and that our main concern is to discharge the duties of our station, without being given to change, or anxiously looking out for some way of life, attended with more profit and honour.—Before mentioning the advantages which result from obedience to this precept, it may not be improper to state the dangers attending a contrary disposition.

Discontent with our portion arises either from ambition or covetousness; passions which, when they reign in the bosom, prove that we are utter strangers to real religion. He who is greatly dissatisfied with his present possessions may desire an increase, merely as a means to the acquisition of power or the elevation of himself to some station of rank and influence; or, he may be actuated by an inordinate attachment to money itself. In either case, there is reason for alarm, when we recognize in ourselves a propensity which, if it be the ruling one, proves that we have no absolute interest in the promises of the gospel, but are in danger of everlasting destruction. Even if it be not the predominant feeling, it shews that we are mere babes in Christ, carnal professors who need to be placed in the furnace of affliction to purge away our dross. A meek and lowly mind, properly acquainted with itself, and affected with a recollection of its misimprovement of privileges and its desert of punishment, is not apt to indulge discontent and dissatisfaction. Far from feeling a proneness to compare its circumstances with those of a higher and more responsible station, it rather wonders that God has given to it blessings, which are denied to others of a more deserving character; and, aware that its final account will be

sufficiently defective as to the discharge of present services, it is not extremely anxious after stations which will impose on it still more difficult and important duties.

Those changes of situation, to which the feeling under consideration frequently leads, are not always made without guilt. Some people act as if the bearing of a removal from one place to another on religion should never enter into the consideration of duty, except in the case of a pastor's leaving the people of his charge. But they are in a great error. And, as these remarks are addressed to those who are supposed to possess something of real christianity, it may not be useless to ask; "Ought not salvation to be the principal object of your pursuit? Ought not the welfare of Zion to be nearer to your heart than the acquisition of gain? Do you not profess to be born from above, to have your portion in heaven, and to be living here only as strangers and pilgrims, who "use this world, as not abusing it, knowing that the fashion thereof passes away?" If these questions are answered in the affirmative, consistency requires that your anxiety should be mainly directed to the things of religion, and that you do not hastily leave a sphere of action in which you once deliberately concluded that God placed you, and gave you his benediction. To act in a contrary manner is not to "acknowledge God in all our ways:" it is reversing the direction of our Lord, and seeking first the things of this life, vainly expecting, that the kingdom of God and his righteousness will be added unto them.

Actuated by the spirit of discontent, people often engage in imprudent speculations. They enter into extensive businesses, the management of which requiring more capital than they possess, induces them to risk property which is not their own; and thus, as the success of trade is always precarious, how often, without any unjust intention, has the consequence been a failure; which is esteemed dishonorable in a man of the world, and still more culpable in a professor of religion? The voice of public censure, on occasions of this kind, ought perhaps sometimes to be more softened by pity than it is; yet, what serious person does not tremble at the idea of causing so much obloquy to be poured on the name of Christ?

On the danger of covetousness, as it exists in unregenerate minds, many

other solemn statements might be made. It is an insatiable desire after money, which only can be counteracted by considerations drawn from the loss of the soul. Leading to injustice and cruelty in the accumulation of property, it argues an entire want of religious principle, and the possession of a character resembling that of Achan the thief, and Judas the betrayer of Christ. With respect to the slave of this vice, it is said "In the fullness of his sufficiency he shall be in straits; every hand of the wicked shall come upon him. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating. He shall flee from the iron weapon, and the bow of steel shall strike him through." If contentment with our portion be the true remedy for that idolatrous state of feeling which the apostle, in Eph. v. 5. declares will exclude us from the kingdom of heaven, and which exposes us to the evils just enumerated, one would imagine no more need be said to induce the weakest christian to attempt the cultivation of this state of mind. But there are other motives drawn from the effects of an attention to this duty on ourselves, our families, and the world at large.

A contented mind enjoys a continual feast. It knows the delights of gratitude. Free from the pain of ungratified desire, and from the torment attending a disposition to murmur against God, it enjoys, in the scriptures, a perpetual and a sufficient portion of good. "Godliness with contentment is great gain."

"Man wants but little here below;  
Nor wants that little long."

Contentment is not more friendly to personal than it is to domestic comfort.—When the heads of a family, reconciled to the situation where Providence has placed them, cheerfully engage in the discharge of its duties, they gradually instil their spirit into their family, and promote in their breasts the gratitude towards themselves which they feel towards their Creator. The contagion of dissatisfaction, however, is easily caught; and those parents cannot reasonably expect their children to be grateful to them for those circumstances in life which they evidently shew are insufficient to gratify their own ambitious desires.

A thankful acquiescence with our lot contributes also to our usefulness in the church and in the world. By disposing

ns to continue in one station, it enables us to learn more accurately the nature and extent of our duties, makes our characters more known, establishes our reputation, and increases our influence.— That a man in such a condition may do more good than he who is perpetually changing his plans or his station, it requires little intellect to perceive. Besides, if discontent sometimes leads to alterations which mend our circumstances, it often makes them worse; and as “godliness has the promise of the life that now is,” there is reason to suspect that, in the majority of instances, a quality so unfriendly to godliness, occasions changes injurious even to worldly enjoyment.

The great mistake of men on this subject is, that happiness and respectability are confined to peculiar situations, or to large possessions, and that the most punctual discharge of duty in some spheres will be followed only by contempt and wretchedness. It was to check this dangerous illusion, that Jesus Christ delivered this admonition, “Take heed and beware of covetousness; for a man’s life,” meaning the felicity, honour, and usefulness of it, “consisteth not in the abundance of the things which he possesseth.” Property implies no excellence and confers none. It never inspires wisdom in conduct. It can bestow neither magnanimity beneath contempt, patience in suffering, nor hope in those dark scenes through which all have to pass in their progress to eternity. It is the manner in which an individual discharges the duties of his station, not the station in which he is placed, that fixes his character, and obtains the respect or the contempt of his associates.

The chief help in cultivating contentment with our condition is to be derived from the promise, “I will never leave you, nor forsake you.” This reminds us of the possibility of enjoying God in any situation, and of the delightful satisfaction which his loving kindness inspires.— Animated by the assurance of his smile, they who suffer the severest hardships of poverty are often enabled to forget their trials, and exult in the privileges of their condition, without one covetous desire after the luxuries and honours of the most exalted sons of pride. The troubles most difficult to be borne are those which we bring on ourselves; and as to those which are allotted us by the Author of our existence, it is a consolation to know that He knows all our feelings, pities our infirmities, and “makes all things work together for our good.”

“Good when he gives, supremely good!  
Nor less when he denies;  
E’en crosses from his sovereign hand,  
Are blessings in disguise.”

Suppose, therefore, our portion to be extremely small, what is the reason our heavenly Father does not enlarge it? Is it his distance from us? No: for he declares, with multiplied negatives, “I will never leave you; no, not I; I will never forsake you.” Is it his unkindness? No: for “in all our afflictions, he is afflicted; and the Angel of his presence comforteth us.” Is it his inability to enrich? No: for “the world is His, and the fulness thereof.” The true reason is, that, according to his infallible judgment of things, a small inheritance will most contribute to our safety and our preparation for eternal bliss. Why should not our judgment accord with his? We cannot be sure that a change of condition, which involves a change of duties and temptations, would be attended with no risque of our everlasting welfare. It is probable that we should never have heard of those crimes of David which have occasioned so many blasphemies, if he had always remained in the humble employment of a shepherd. Where others have fallen, might not we be in danger? Elevated therefore, by devotional feeling, let the redeemed of the Lord consider that they are going by the right way to a city of habitation. Is it still asked, but have I made that choice of an occupation or profession, in which “I may boldly say, the Lord is my helper, I will not fear what man can do unto me?” The answer is, Yes. If it do not lay you under the necessity of transgressing the laws of God, you may without hesitation look for his blessing.— As life is extremely short, it is folly to waste much time in determining where to fix our tent; and, having once erected it and commended all our concerns to the superintendence of divine mercy, it is equally foolish to throw away our moments in needlessly pulling it down and raising it up again in other places. The shades of death will quickly gather around us; and the loud summons will come, requiring an entrance into the trackless abyss of eternity, where no human sagacity will suffice to direct our steps. But, if we have, while in this state, exercised a proper dependance on divine grace, and humbly endeavoured to do our duty, our disembodied spirits will still be cheered by the assurance, “I will never leave you; no, not I; I will never, never forsake you.”

W. C. R. L.

## CORRESPONDENCE.

## ON REJECTING HERETICS.

*In reply to a Query.*

A CORRESPONDENT who assumes the signature of *Ignotus*, at p. 253. of your last volume, enquires, "What is the precise meaning and proper application of the apostolic injunction, "A man that is an heretic, after the first and second admonition, reject?" Tit. iii. 10. As no answer has yet appeared, I send you a few remarks, which you may insert, if you judge proper, in your next number.

The primitive meaning of the word *heresy* was probably nearly synonymous with our term *sect* or *party*. Thus we read of the heresy of the pharisees and of the heresy of the sadducees; &c. Acts v. 17.—xv. 5.—xxiv. 5.—xxviii. 22: for, in all these places, the original word is heresy. But it appears to have been early used, in a bad sense, to signify opinions contrary to truth and subversive of duty. In this sense, the sacred writers themselves employ it. Hence Paul reckons heresies amongst "the works of the flesh," which will exclude those who do them from the kingdom of God. Gal. v. 20, 21. Peter speaks of persons who brought in "damnable heresies." 2 Pet. ii. 1. And the former apostle informs the Corinthians, that heresies were permitted to rise amongst them, that they which were approved might be made manifest. 1 Cor. xi. 19. Hence the term has generally been used to denote doctrines opposed to the fundamental and essential truths of the gospel.—The persons censured by Peter as bringing in damnable heresies, "denied the Lord that bought them, and brought upon themselves swift destruction." And it is probable, that the parties, designed in the text referred to by *Ignotus*, were such as laboured to foment the strifes and contentions about the law, mentioned in the preceding verse. They wished to substitute an observance of the Mosaic rites and ceremonies in the place of faith in the Redeemer and obedience to him. An *heretic* then is one who disturbs the peace of the church by pertinaciously and contentiously teaching doctrines contrary to the fundamental truths of christianity; and who refuses to desist from his disorderly conduct when admonished by the

church of the wickedness and mischief of his proceedings. Such an offender, the apostle commands Titus to reject; that is, to cut him off from the fellowship of the society, and cast him again into the world.

Some have thought, from the following verse, that the term heretic ought to be confined to one who teaches doctrines that he knows to be false; and is therefore "condemned of himself." But this is hardly consistent with the other part of the description in the same verse, he "is subverted:" that is, he himself has been seduced into error. Besides, we can hardly conceive how the precept in the text could be carried into execution, on that supposition, without the power of searching the hearts of the offenders. For no man would declare, that he was defending and propagating opinions, which he himself knew to be false and dangerous. Such a declaration would, at once, brand him as a wilful deceiver, and most effectually prevent others from embracing his sentiments. The meaning of the apostle appears to be, that the unhappy man's conduct and temper furnish full evidence that he is departed from the truth and unworthy to be a member of the christian church. He is self-condemned; convicted by his own actions.

Your correspondent inquires further; "What is the proper application of the apostolic injunction?" This is not perhaps so easy to specify in the narrow space allowed in your columns. It may however be observed that, it is not every difference in opinion, even upon important points, that constitutes the crime of heresy and warrants the discipline here described. It is evident that, in the passage under consideration, the writer is speaking of those who interrupted the peace of the church and distracted the minds of the brethren, by discussing foolish questions and genealogies, and by unprofitable and vain contentions and strivings about the law. And, on a similar occasion, the same apostle addresses the Roman christians in these instructive words: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which you have learned; and avoid them: for they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. xvi. 17, 18. From these passages, it appears that the persons against whom the holy writer warns his friends were such as not only taught

opinions contrary to the doctrines sanctioned by inspired men, but also endeavoured, by the most unjustifiable and disorderly methods, to propagate these opinions and gain proselytes to them.—They not only strove and contended, in a vain and unprofitable manner, and blew up the flames of discord amongst the members of the same church; but, by good words and fair speeches, they deceived the hearts of the simple. In short, “they served not the Lord Jesus Christ, but their own bellies.” They had their own personal interest in view, and sought only their own private advantage. Against such troublers of Israel, the gentle and affectionate disciple whom Jesus loved is still more explicit. “If there come any unto you,” he observes to the elect lady, “and bring not this doctrine, receive him not into your house, nor bid him God speed: for he that biddeth him God speed, is a partaker of his evil deeds.” Many of such heretics distracted the primitive church; and it would be well for the peace and purity of christianity if none of them existed at the present day, in any of the various denominations into which the professing world is divided. When however, a church has the misfortune to find such vipers devouring her vitals, the path of duty is plain: if they refuse to listen to admonition, they must be *rejected*.

## RESPONSOR.

## DISTRIBUTION OF FRENCH TRACTS.

Dear Sirs,

IN the last number of your Miscellany, is a most interesting account of the usefulness of the Tract intitled “*Serious Thoughts on Eternity*,” translated into the French language. Since I read it, I have thought, “What can be done to obtain and distribute several thousands of this valuable Tract, amongst the millions of popish and infidel inhabitants of France?” The Continental Society would doubtless, by their agents, undertake the distribution: and I should be happy to commence a subscription for this object by a pound note. Will you be so kind as to express your readiness to receive any sum, however small, for this good object? Hoping your animating narrative of the happy effects produced by a *single Tract* in a foreign land, will excite many to

labour to do good, both at home and abroad,

I am, yours, in every good work,  
P.

D——, Dec. 14 1826.

WE feel no hesitation in complying with the wish of our esteemed correspondent; but it would probably greatly assist his pious object, if the mode and practicability of distribution were ascertained and laid before the public.

EDIT.

## QUERY.

AT the close of the first celebration of the Lord's supper, the Redeemer said, —“*Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.*” Mark, xiv. 25, and Matt. xxvi. 29. Is it then lawful, upon the plea of economy, to use any inferior wine, in this sacred ordinance, instead of the real fruit of the vine? And, if the bread used by our Lord was *unleavened*, would it not be more proper for his professed followers to use bread of the same kind? A satisfactory reply to this query would give consolation in the sacred ordinance, to  
Your's in the Lord, P.

## VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

THE POWER OF CONSCIENCE.—Sceptics may deny the existence of this faculty, of the influence of which both scripture and universal experience have given many striking examples. A very remarkable instance of the sting of that powerful principle “which makes cowards of us all,” occurred a few weeks ago; of which the bookseller, to whom the stolen article was restored, has favoured us with the interesting particulars. “One of the Blackwall coachmen lately left a parcel at my shop, for which he charged fourpence. On opening the envelop, I found a small old black letter book, intitled, a “*A Booke of Presidents*,” &c.; and enclosed was a slip of paper containing the following words: ‘Stolen twenty years ago from



your shop, and now returned for conscience sake.—Let this act redeem the fault.' I had forgotten the book and the circumstance altogether; till looking on the inside the cover, I perceived a memorandum in my own hand-writing." J. M.

**THE HAPPY MATCH.**—The Moravian Brethren have a celebrated settlement at Bethlehem, in Pennsylvania; consisting of upwards of six hundred individuals, which form a social community under a kind of patriarchal government, vested in those to whom age and character have given influence. The late Mr. Lindley Murray visited them in the former part of his life; and had much conversation with them on their peculiar modes and customs. "Among other observations," he says, "We took occasion to enquire, whether the practice of the elders and elderesses in selecting a partner for a young man who wished to marry, was not sometimes attended with serious inconveniences.—But they seemed to have no doubt that this regulation produced more happy marriages, than would be effected by leaving the parties to choose for themselves. A lively and sensible man, with whose conversation we were particularly pleased, took occasion to give us his own experience on the subject. He expressed himself to the following effect. 'When I wished to change my situation in life, I applied to one of our elders, and communicated the matter to him. He asked me whether I had any particular young woman in view; I replied in the negative; and that I wished my superiors to choose for me. Pleased with my answer, and the confidence reposed in them, he assured me that the greatest care should be taken to select for me a partner.—The elders and elderesses consulted together; and, after a suitable time, fixed on a young woman, whose disposition and qualifications were correspondent to my own, and which they thought were adapted to make me happy. We were introduced to each other in the presence of our superiors. The interview was favourable: we became mutually attached; and in a short time we were married. The event has perfectly answered our most sanguine hopes. I probably should not have chosen so happily, if I had been left to decide for myself; but I am certain I could not have made a better choice.' He concluded his observations with a degree of animation and satisfaction, which precluded all doubt of the truth of his assertions."

VOL. VI.

**THE ELEPHANT'S RECOLLECTION.**—

The following instance of the memory and disposition of this sagacious animal is recorded in the "Memoirs of Lindley Murray," as happening to himself.—"When I was in England, 1771, I went to see the elephants, which were kept at the Queen's stables, Buckingham house. Whilst I was gratifying myself with observing the huge creatures, and their various actions and peculiarities, I took occasion to withdraw from one of them a part of the hay which he was collecting on the floor with his proboscis. I did this with my cane; and watched the animal very narrowly, to prevent a stroke from him, which I had reason to expect. The keeper said that I had greatly displeased the elephant, and that he never would forget the injury. I thought but little of this admonition at the time. But, about six weeks afterwards, when I accompanied some other persons on a visit to the elephants, I found that, though probably several hundred people had been there since my preceding visit, the animal soon recognised me. I did not attempt to molest or tease him at all; and I had no conception of any concealed resentment. On a sudden however, when I was supposed to be within the reach of his proboscis, he threw it towards me with such violence, that if it had struck me, I should probably have been killed, or received some material injury. Happily for me, I perceived his intention: and being very active, I sprang out of his reach. To every other person present, he was gentle and good tempered; and his enmity to me arose, as the keeper declared, solely from the circumstance of the little affront which I formerly put upon him.—This incident made some impression upon me; and perhaps contributed to subdue a curiosity, which could not be gratified but at the expense of the feelings of others."

**BOLD REPROOF.**—The Rev. Samuel Wesley, senior, while residing in London, went one day into a coffee-house to obtain some refreshment. There were some gentlemen in a box at the other end of the room where he was; one of whom, an officer of the guards, swore dreadfully. Mr. Wesley saw that he could not speak to him without much difficulty; he therefore desired, the waiter to bring him a glass of water. When it was brought, he said aloud, "Carry it to that gentleman in the red coat, and desire him to wash his mouth after his oaths." The officer

C

rose up in a fury; but the gentlemen in the box laid hold of him: one of them crying out, "Nay, colonel, you gave the first offence. You see the gentleman is a clergyman; and you know that it is an affront to swear in his presence." The officer was thus restrained, and Mr. Wesley departed. Some years afterwards, being again in London, and walking in St. James's Park, a gentleman joined him: who, after some conversation, inquired, "Do you not recollect having seen me before?" Mr. Wesley replied in the negative. The gentleman then recalled to his remembrance the scene at the coffee-house: and added, "Since, that time, sir, I thank God, I have feared an oath, and every thing that is offensive to the Divine Majesty; and, as I have a perfect recollection of you, I rejoiced at seeing you, and could not refrain from expressing my gratitude to God and you." A word spoken in season how good is it!

**THE SCORNER SILENCED.**—Some months ago, a minister of the gospel went to preach at a place called Harmony, in the western settlements of the United States; when a physician, a professed infidel, called on his associates to accompany him while he attacked the methodists. They went; and he commenced the sport by asking the minister, "Do you follow preaching to save souls?" "Yes," was the reply. He then pursued his interrogatories. "Did you ever see a soul?" "No." "Did you ever hear a soul?" "No." "Did you ever taste a soul?" "No." "Did you ever smell a soul?" "No." "Did you ever feel a soul?" "Yes, thank God," replied the minister. "Well," rejoined the physician, in a tone of triumph, "there are then four of the five senses against one that there is no soul." The minister immediately retorted, by asking his antagonist, "Are you a doctor of medicine?" "Yes," answered the infidel. "Then you profess to ease pain. Did you ever see a pain?" "No." "Did you ever hear a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever feel a pain?" "Yes." "Then," said the Minister, "there are also four senses against one to prove that there is no pain: and yet, sir, you know that there is a pain, and I know that there is a soul." The doctor appeared confounded and walked off.—"Answer a fool according to his folly; lest he be wise in his own conceit."

## GENERAL BAPTIST OCCURRENCES.

### OBITUARY.

**DIED** at Netherseal, April 21st, 1825, aged thirty-nine years, Mrs. MARTHA BURTON, wife of Mr. Joseph Burton, to whom much gratitude is due for his persevering exertions in obtaining the chapel at Netherseal. (See page 21 of the present Number). She was baptized at Austrey, May 5, 1822; and from thence until her decease, she shared largely in the affections of her friends, who will long recollect her kindness.

When she first became impressed with the importance and necessity of religion, her mind was almost overwhelmed: concluding her sins were too great to be pardoned. But, it pleased the Lord, by his blessing and her attendance on the means of grace, to relieve her from that distressed condition, and enable her to rest on Christ for salvation. She found peace and joy in believing; but being of a delicate frame of body and subject to a nervous affection, she sometimes laboured under much mental depression. She was a loving wife, a tender mother, and an affectionate friend, particularly to the disciples of Christ, and to ministers especially. She longed for the prosperity of Zion; and anticipated, with much delight, the time when a public place of worship would be opened at Netherseal. She had invited many friends to come on the occasion; but, alas! before the wished for period arrived, she was called hence to enter the portals of eternal glory. For some time previous to her dissolution, she had laboured under much bodily infirmity, and her last affliction, which was a high inflammation on the lungs, attended with a pleurisy, was very severe; yet she bore it with much Christian resignation. The inflammation was something abated, and hopes were entertained of her recovery; but her bodily strength was so much exhausted from its effects, and her then peculiar situation, that when her minister called to see her, it was a considerable time before she could speak to him. On reviving a little, she observed—that her mind was composed—Christ was precious—she could say, 'Thy will be done'—and declared her thankfulness that she had not that religion then to seek which was now her only support.

About ten days after this affecting interview, she was delivered of twins; which was too much for her feeble frame, and the next day she resigned her soul into the hands of her Redeemer: leaving an affectionate husband and a numerous family to lament their irreparable loss.— Her remains, with one of the babes, were interred at Austrey on the Lord's day following; when a sermon was preached, by her pastor, Mr. Barnes, from Eccl. ix. 10. "Whatsoever thy hand findeth to do, do it with thy might," &c.— On Lord's day, May 8th, the sorrowful event was improved, to an affected and crowded congregation at Netherseal from Prov. xiv. 32. "The wicked is driven away in his wickedness; but the righteous hath hope in his death."—Since that time, the other dear babe has been interred by its mother; and a neat stone has been erected, by her surviving partner, to her memory, and to the memory of three of their children; one of whom was buried some time before the decease of its mother. Three of their dear children have, since her departure, become decided followers of the Lamb: two have been baptized and joined the church at Austrey, and the other is now waiting for a convenient opportunity. L. A.

SEPT. 29th. 1826, died Miss TOPHAM, aged twenty-two, the daughter of respectable parents at Hitchin, Herts. The gentleness of her manners and the sweetness of her disposition endeared her to all her connections; especially to an aunt who visited her parents in 1824. The following summer, the visit was repeated; and Miss T. accompanied her relative to Portsmouth for the benefit of her health, which was then rather delicate. She prolonged this visit for eleven months, and gained many friends. Her health was improved; but, what was of superior importance, she obtained much divine light and religious improvement. The house of God became her delight, and she lost no convenient opportunity of resorting to it. She hailed the Lord's day with rapture, and listened with earnest attention to the word of life. Private prayer was never neglected; and she took great pleasure in kneeling at the family altar. She took occasion to converse freely with the minister on whose labours she attended; and he expressed much satisfaction with her sentiments and experience. She was now decidedly on the Lord's side; and proposed, on her return home, to make a public profession

of her Saviour. At this time, she was in the bloom of youth and beauty; and endeared to her admiring friends by her amiable conduct, her warm affection, and her steady and faithful friendship. They fondly anticipated the period when these graces and virtues, matured by experience, should be rendered a blessing to society and to the church. But all these hopes were speedily blasted.

She was soon afterwards seized with the confluent small pox; and, in her case, that direful malady assumed its most fatal and painful forms. She bore her afflictions with pious resignation to the divine will; and after the most agonizing sufferings, resigned her soul in peace into the hands of her Almighty Saviour. Jesus was exceeding precious to her. She was happy in a perfect confidence in the full redemption which he had purchased for her immortal soul. Perfectly sensible to the last, as long as she could speak, she constantly extolled the value and love of her Saviour. When her eyes were closed by the complaint, she bowed her head with gratitude to every attendant on her sick bed. She joined in the prayers of her religious visitors with great devotion; and expressed her satisfaction by hearty "Amens." On one occasion, she told her weeping aunt: "I am on the Rock, and can leave all with the Lord." The enemy of souls however was permitted to buffet her; and, in a moment of temptation, she was heard to say, "I fear, I have lost the witness of the Spirit." But, after supplications had been made by her christian friends, the cloud passed away, and light broke in upon her soul. Her medical attendant, a pious character, entering the room, found nature nearly exhausted with agony, and said, "My dear, I hope you are happy." Perceiving that her weakness rendered her incapable of speech, he added, "If you are, raise your hand." This she immediately did, as high as her strength would permit. The following night, she suffered dreadfully; but towards the morning became calm; and just as some of her relatives were about to enter her apartment, she tranquilly expired. Thus were her parents deprived of a dutiful and affectionate daughter, and her friends of a lovely and dear companion. She was beloved and admired by all who knew her; but by none more than her afflicted aunt, with whom she had resided nearly twelve months, and who knew her worth. Her death was improved, at the request of her family, for the benefit of the

young, by Mr. Kaym, the Independent Minister, from Jer. xv. 9. "Her sun is gone down while it is yet day." E. W.

AUG. 28th. 1826, died, in London, at the house of her daughter-in-law, Mrs. MARY COUPLAND, aged sixty-four, late of Coningsby, Lincolnshire. She was the daughter of pious parents; and their instruction and example were not lost on her, as she evinced, when very young, a disposition for the best things. Indeed she has been heard to say, that her mind was so early impressed with a concern for religion, that she could scarcely recollect the first impression. In her fourteenth year, she united with the G. B. church at Coningsby, then under the pastoral care of the venerable Gilbert Boyce; and her conduct for upwards of fifty years, was honourable to her profession. Her piety was rational and cheerful; springing from an extensive acquaintance with the word of God. Her attendance at the house of God, while her health permitted, was exemplary: she was hardly ever absent.

Mrs. C. like all the children of God, had her trials; and some of them were of a very painful nature. She was called to witness the death of all her children; but her sorrow was greatly alleviated by the hope, that they were all prepared for the important change. About seven years ago, she lost her husband, with whom she had lived for many years, in a state of domestic comfort. Since that period, her health had been visibly declining; and, for the last eighteen months, her weakness and debility were extreme. She does not indeed appear to have suffered much pain. Her's was a gradual decay of nature. The vital flame had long shone but faintly in the socket, and at length expired. During her last illness, her faith in the gospel was strong; her hopes, lively; and her resignation, entire. At her particular request, Mr. F. Cameron of Louth, preached her funeral sermon, from 1 Thess. iv. 14. "Them which sleep in Jesus will God bring with him." R. M.

DIED of consumption, at Quorndon, Leicestershire, Aug. 9, 1826, Mrs. ELIZABETH GAINS, aged twenty-five. She was the wife of Mr. Joseph Gains, of Loughborough, and the second daughter of Mr. Thomas Bailey of Quorndon; having lived in the marriage state only nineteen months.

When a child, she was remarkably sub-

missive to the will of her parents; and as she grew up manifested comparatively small inclinations to the vanities and follies of youth. Being trained up in a regular attendance on a gospel ministry, she early became the subject of serious impressions; but did not, till her last illness, cordially embrace the overtures of mercy held out in the gospel of Christ. Frequently, during her lengthened affliction, did she lament that she had so long neglected to become a true disciple of the Lord Jesus. Feeling, as she did, her bodily powers decaying, she began also to feel the necessity of a decided attention to the salvation of her soul. But that it might not seem as if she wished to make an outward shew of religion, she determined not to discover her feelings. She proposed to request her husband to read the scriptures and other good books to her; and thus, without ostentation, she hoped to obtain that assurance of the divine favour, which she began earnestly to desire. About the beginning of April, her disease seeming to wear an increasingly threatening aspect, it was thought advisable that she should remove to Quorndon, in order to enjoy the benefit of her native air; and the kind attention of her affectionate mother. Hopes were entertained that by these means, under the divine blessing her health might be restored; but God had otherwise determined. After her removal to Quorndon, her design of secretly preparing for heaven, soon gave way to a desire for intercourse with the people of God; and, though she was afterwards, always glad to see the numerous friends that kindly visited her, yet she far more highly enjoyed the conversation of those, from whom she could derive instruction and encouragement in relation to heavenly things.

The first interview the writer of this short sketch had with her, she made the most voluntary confession of sin; especially in having so long neglected the gospel of Christ. So great did her unworthiness appear, that she was disposed to doubt the possibility of pardon; but, by repeatedly bringing before her those passages of scripture, that speak of the abundant grace of God in providing redemption, the completeness of the work of Jesus, and the universal invitations of the gospel to perishing sinners, she was at length enabled to trust in Christ, and him alone, for the pardon of all her sins. Frequently, when reflecting on her past neglect of religion, she expressed thankfulness for a lengthened affliction, because

it gave her such favourable opportunities of endeavouring to prove the sincerity of her attachment to the Saviour. Protracted and severe as her sufferings were, yet never did a murmur escape from her lips. She often expressed a strong desire to withdraw her mind entirely from all things below the skies, and to be absorbed in the contemplation of divine things; but found it difficult to give up her husband, and dear relatives. She was however, at length enabled to adopt the language of the poet, and say,

“ Earth, twine no more about my heart,  
For 'tis far better to depart.”

One evening, after contemplating the love of the Saviour, and indulging in the hope of soon being with him, she observed “ Yes, I love my husband : I love my father and mother : I love my brothers : and I love my sister : but I love my Jesus better than all. O what love I have to my Jesus ! ” From that time, she began to seek in earnest an interest in the Saviour. She felt a peculiar delight in the exercise of prayer; nor would she on any account, allow a friend to leave her room, if she knew him to be in the habit of social prayer, till he had engaged with her. And, while thus employed she usually accompanied the petition with such language, as plainly indicated the depth of interest she felt, while pleading at a throne of grace. About twenty hours before her departure, she seemed unable to speak. A friend calling upon her prayed with her; at the conclusion of which, in a faint, but elevated tone of voice, she three times said, “ Amen.”— During the night preceding her decease, and till the afternoon on which her spirit took its flight, she spake much of her love to Jesus, and her hope of soon being with him. In the afternoon, her attendants perceived that her glass was nearly run out, and the family was called into the room; when, with an earnestness not to be easily forgotten, she prayed for each of her weeping relatives. A few minutes before her departure, she said,

“ Yes thou art precious to my soul,  
My transport and my trust ; ”

But her memory failed, and she could not proceed. A friend standing by said, “ Jewels to thee are gaudy toys ; ” and then she added, “ And gold is sordid dust.”— These were nearly her last words. Thus with the name of Jesus upon her tongue

she exchanged time for eternity. May the exhortations she gave to her surviving relatives, be long remembered by them! and may they be so regarded that their last end may be like her's! By desire of her mourning friends, her funeral sermon was preached by Mr. Scott, from James iv. 13, 14, to a crowded and much affected auditory; when her remains were deposited in the burying ground adjoining the G. B. chapel, Quorndon, on the Lord's day, August 13th, 1826. E. P. Q.

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## CONFERENCE.

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THE NORTH MIDLAND CONFERENCE was held at *Mansfield*, Nov. 7, 1826. The proceedings of the Midland Conference at Derby were read, and the business of the Home Mission introduced. After some discussion, it was resolved that the case should be submitted to the consideration of the churches; and they should be requested to invite Mr. Winks to visit them and collect for that important Institution. The states of the several churches, composing this Conference, as reported to this meeting, were encouraging; though several suffered much from the continued depression of trade. The circulation of religious Tracts was encouraged as one efficacious means of extending the cause of the Redeemer.— Southwell was recommended to the Midland Conference, as a suitable place for a Home Missionary station. Mr. Winks was requested to submit the case of the Sunday-school at Mansfield to the generous consideration of the Schools belonging to the G. B. Sunday School Union.— Mr. Winks preached, at this meeting, from Acts, xiii. 26.— The next meeting to be at Sutton, on the Wednesday in Easter-week: Mr. Peggs to preach; or, in case of failure, Mr. Pike.

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## OPENING OF A NEW MEETING-HOUSE.

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ON Wednesday, 17th May, 1826, a new G. B. place of worship was opened at *Netherseal*, in Leicestershire. Mr. Pike of Derby preached in the forenoon, from Luke x. 60; and, in the afternoon, from James v. 20. “ Save a soul.” Mr. Stocks of Castle Donnington delivered a discourse, in the Evening, from Joshua xxiv.

15, first part.—The services were very impressive, and the congregations numerous and respectable. The afternoon and evening were crowded to an excess, numbers could not gain admittance; which rendered it needful to conduct the services in the chapel-yard. The collections amounted to 12l. 13s. 6d. The situation is very desirable, being within an hour's walk of twelve villages: and, in most of them, there is no place of worship for dissenters; nor in all human probability will any be admitted in this generation.—The G. Baptist cause was introduced into this village by the friends at Austrey, in 1821. (see G. B. Rep. 1822, page 101.)—At a Conference held at Austrey, (see G. B. Rep. 1823, p. 141,) encouragement was given to a Mr. Burton, a member of the church at Austrey, residing at Netherseal, to purchase an old barn and about three hundred yards of ground; which, with much difficulty and exertion, was effected. A good title to the New Connection of General Baptists is made, and the trust deeds properly enrolled; the whole expense does not exceed £200. Since the opening, it has been well attended. Many of the hearers were before entire strangers to the manner of worship amongst dissenters. The prospect is pleasing and encouraging: some having publicly avowed their love to the Redeemer, and others are coming forward. The Lord has hitherto blessed the attempt; and we earnestly pray that it may be crowned with abundant success. The hopes of the friends are strengthened by the fact that some young men, who have been recently baptized, have begun to exercise their abilities, and go occasionally to the adjacent villages to declare the glad tidings of salvation; and have introduced preaching where, in all probability, no dissenter had before attempted it.—The chapel being too small to admit of a Sabbath school, a plan has been projected for its enlargement, which, we trust, will be speedily executed.

#### ORDINATION.

JUNE 4, 1826, Mr. J. KING was ordained to the pastoral office over the G. B. church at *Marsham*, Norfolk. Mr. Bane, Particular Baptist minister at Aylesham, opened the solemnities of the day with reading the scriptures and prayer; and afterwards stated the nature of a church of Christ. In the evening, Mr. J. Green

of Norwich, asked the usual questions of the church and minister, offered up the ordination prayer with imposition of hands, and delivered an animating charge to the minister, from 1 Pet. v. 2—4. Mr. Bane then addressed the church, from 1 Thess. v. 12, 13. The attendance was encouraging; and it is hoped that the union will be blest to the good of many.

The friends at Marsham were, for several years, a branch of the church at Norwich; but as the cause was in a declining state, and sufficient ministerial aid could not be obtained from the parent society, Mr. King was invited to labour amongst them. The success that has attended his ministry induced them to form themselves into a distinct church, and to call him to the pastoral office, in order that they might regularly enjoy the ordinances of the gospel.

#### REVIEW.

A POPULAR INTRODUCTION to the Study of the HOLY SCRIPTURES, for the Use of English Readers. By WILLIAM CARPENTER.

Illustrated with Maps and Plates. 8vo. pp. 672. Price, bds. 16s.

Wightman & Cramp, London.

WHEN we had occasion, several years ago, to notice that valuable publication, Horne's "Introduction to the Critical Study and Knowledge of the Holy Scriptures," we expressed our desire that a work of a similar nature might be composed, better adapted to the necessities of those readers who possess neither great literary acquisitions nor heavy purses.\* We have good reason to know that, among the Protestant dissenters, there are many both ministers and private christians who are included in this class. We then thought that, if the worthy author himself had compiled such a treatise, it would have been highly advantageous to the cause of biblical knowledge, and no way detrimental to his own interests. This, however, he has not done; and the author before us has undertaken to supply the deficiency. In preparing the second work, it was impossible to avoid introducing the same subjects which had been treated in the first: to have attempted it

\* See G. B. R. Vol. II. page 64.

would have wholly frustrated the design of the writer. On many topics, the same things must be repeated; unless variety be purchased by the sacrifice of truth. The sources of information were open to both parties; and it is obvious that, without incurring the guilt of plagiarism, a certain degree of resemblance must, in many instances, be discovered. We had our fears, when we first saw Mr C.'s prospectus, that this identity would excite some unpleasant feelings; and we are sorry to learn that our apprehensions have been realized. We hope, however, that the worthy authors will soon come to a satisfactory explanation. Both works are eminently adapted for usefulness in their proper circles. None, who can procure and make a good use of Mr. Horne's work, will be content with Mr. Carpenter's: and thousands will avail themselves of the important aid to be derived from the latter, who would never have seen the former, even if the present volume had not appeared.—We proceed, therefore, with pleasure, to give our readers a concise account of the Contents; and regret that our limits will not permit us to enter more largely into its merits.

The work is divided into two parts.—*Part first* contains—I. The disposition and habits of mind required for a profitable perusal of the Bible.—II. Rules for reading the Holy Scriptures. *Part second* comprises Helps towards a right understanding of Scripture, in eleven chapters.—I. Prefatory observations on the several Books of the Sacred Volume.—II. A Sketch of *Sacred Geography*; the general Features and Divisions of the Holy Land—the Jewish Capital—the Atmosphere and Phenomena of Judea—its Seasons and Productions—Places beyond its limits.—III. *Political Antiquities of the Jews*; their Forms of Government—their Courts of Judicature and Legal Proceedings—Roman Judicature—Jewish Modes of Punishment and Treatment of Prisoners—Tributes and Taxes—Sacred Laws and their Sanctions.—V. *Sacred Festivals*; The Sabbath—Great Annual Festivals—Lesser Festivals—Sabbatical Year and Jubilee—Festivals and Fasts not of divine appointment. VI. *Sacred Places of the Jews*; Tabernacle—Temple—Synagogues. VII. *Sacred Things, Members and Officers of the Jewish Church*; The Hebrew Nation, Proselytes, and Devoted Persons—Ministers of the Sanctuary, IX. *The Corruption of Religion amongst the Jews*; Idolatrous practices—Jewish Sects—State of Religion at the Christian Era. X.

*National and Domestic Customs of the Jews*. Divisions and Modes of reckoning Time—Weights, Measures, and Coins.—Literature—Habitations—Costume or Dress—Marriages and Treatment of their Children—Modes of Travelling—Treatment of the Sick and Dead—Domestic Customs—Forms of Politeness, and Marks of Honour and Disgrace. XI. *Scripture Allusions to various Customs and Opinions*; Images borrowed from the Theatre—from the Grecian Games—Philosophical Sects.—The Volume closes with an *Appendix*, including the Outlines of a Scripture Cyclopedia, and Scripture Lessons for Daily Reading in historical order.

From this necessarily imperfect outline, the reader will be able to form some idea of the various and important aid which he may expect from this valuable volume, in his endeavors to understand the word of God. The author appears to have executed his plan with commendable diligence and sound judgment; under a deep sense of the momentous influence of correct views of the truths of divine Revelation on the eternal states of men. We could gladly make many extracts from his pages; but must only venture on one: hoping that as many of our readers as can will avail themselves of the assistance of the work itself.

The first "disposition of mind required for a profitable perusal of the Bible," mentioned by Mr. C. is, "Devout gratitude for the fact and character of the Divine Revelation," which he thus introduces—"If we have any thing like just conceptions of the high and holy character of God, and of our own debased and abject condition, we shall not fail to approach the volume of inspiration with sentiments of the profoundest gratitude to HIM, for having favoured us, in such circumstances, with any communication of his will; but especially for the character and design of those communications which are presented to us in the Bible. Separated from the Author of our being by a course of sinful disobedience, and totally incapacitated by the depravation of our wills and affections, for both his service and presence. He might have justly abandoned us to the imaginings of our own hearts, destitute of the guidance of any further light from his own infinite intelligence. In that case, how deplorable must have been our moral condition! Cut off from God—under the domination of the powers of darkness—following the dictates of the most fierce and turbulent passions, we could only have proceeded

from one stage of depravity and wretchedness to another, until we should have found ourselves placed beyond the reach of even the Divine compassion itself. But "the day-spring from on high has visited us;" the light of His truth has pierced through the gloom with which we are surrounded—"they who sat in darkness and in the region of the shadow of death have seen a great light," and in the midst of our rebellion we are arrested by the voice of God, in accents the most tender and merciful—"Unto you, O men, I call, and my voice is to the sons of men." (Prov. viii. 4): "How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you," i. 22, 23. Now we

say, that the mere fact of a divine revelation intended to benefit our condition, is amply sufficient to excite our warmest gratitude, and to inspire us with the most intense interest and reverential feeling, whenever we approach the oracles of God.

But, if we proceed to examine into the character of these divine communications our obligations will appear greatly augmented, and our gratitude should be proportionably excited. Be it observed, then, that it is in the Holy Scriptures, only, that we have—Rational and influential discoveries of God—an intelligible account of the origin of moral evil—the method by which the salvation of man is effected, and the medium of his approach to God—and, the revelation of the truth and certainty of a future state." Each of these topics are resumed with appropriate illustrations and improvement.

## LINES

on the

### DEATH OF MR. SAMUEL SMALL.

(See the last Number, page 454.)

While weeping friends lament his death,  
And scarce believe him gone.  
I, who did watch his panting breath,  
I, who did hear his ev'ry moan,  
Confess no sorrow filled my breast  
To see him enter into rest.

Tho' sins, at first, like mountains rose,  
And troubled much his fainting mind;  
Yet Jesu's blood did interpose,  
And he a settled peace did find:  
Christ made him with his presence blest,  
Then took him to his heav'nly rest.

Tho' gloomy doubts and anxious fears,  
Harass'd, at first, his anxious heart;  
Yet he, who counts his people's tears,  
Soon bade those doubts and fears depart;  
His Saviour smil'd and made him blest,  
Then took him to eternal rest.

When friends desired to understand,  
If Christ was precious to his soul,  
Thrice did he lift his dying hand,  
To make his firm dependance known:  
Thrice was this happy sign express'd  
Then calm he sunk to endless rest.

O! may we all who now survive  
Desire his happy death to die;  
Like him, to our dear Saviour live,  
And like him, dwell with God on high:  
Like him, expire with peaceful breast,  
Like him, arise to endless rest.

—o—o—o—

## VERSES

*Sung at the Interment of*  
MRS. ELIZABETH GAINS,  
AUG. 13, 1826.

Over our dear connections dead,  
We shed the tear—we heave the sigh;  
But faith beholds their spirits fled,  
To Jesus far beyond the sky.  
Could she we mourn before us rise,  
The admonitions she would give,  
Would urge us to be truly wise,  
Would teach us how to die and live.  
Would she not say? "How vain is life,  
Its hopes, anxieties, and cares!"  
Would she not check that ceaseless strife  
In which we waste the hast'ning years?  
And tell us how her Jesus died,  
Died to the uttermost to save;  
How she on him alone rely'd,  
For victory o'er the gloomy grave?  
But rest, blest spirit, safely rest,  
Where storms and tempests cannot come.  
O be it ours to be as blest,  
And with thee find a heav'nly home.

E. P.



# Missionary Observer.

JANUARY, 1827.

## BIRMA.

### American Baptist Missions.

THE anxiety long felt respecting those distinguished Missionaries, Mr. and Mrs. Judson and their companion Dr. Price, is at length relieved. Their sufferings have been great, but they have safely passed through those dark days of trouble, and a brighter prospect than ever before, now opens on their view. Under British protection, they may safely pursue the labours of their interesting and important Mission in Birma. It has been stated, that Mr. Judson, since the conquest of so large a portion of the Birman Empire by Britain, has been employed as one of the Commissioners for planning the new town that is to be erected in one of the ceded provinces, and to be named "Amherst," after the Governor General of India. Mrs. Judson's account of the sufferings of her friends and herself is full of mournful interest. Our readers may perceive with pleasure, that a British General was honoured as the instrument of rescuing these servants of God from their oppressors. The kindness with which he treated them, will doubtless endear his name to many friends of religion in England and America.

Mrs. Judson's account was addressed to the late Joseph Butterworth, Esq., from on board the Ir-rawaddy gun-boat, 60 miles above Prome, on March 12, 1826.—

I will not attempt to describe the joyful sensations produced, by finding myself once more in a situation to write to you, after an interval of two years—yes, two years—of suffering and privation, the very recollection of which often chills our feelings and sickens our hearts. Though unbelief has often prompted us to say that our afflictions were greater than we could bear or deserved, yet our better feelings have triumphed in the sovereign government of God, assured that He would do all things well, and, if it were His pleasure, could easily lessen our sufferings. Nor have we been disappointed in our hopes; for, in His own time and way, we have been extricated from our difficulties, and are now safe and happy under British Protection.

Knowing your interest in the Burman Mission, and assured of personal sympathy and regard, I will endeavour to give you, in my usual way, a general relation of events for the last two years.

In my last to you, I mentioned that every thing had a warlike appearance. The Burman Government, however, had no idea that the English were in earnest in their communications: consequently they heard the report that Rangoon was taken, with surprise and amazement. No preparation had been made at that port, for the reception of strangers; and even the Viceroy was absent. An army was immediately raised, and orders to march under the command of the Khgee-Woongyee, who was to be joined on his way down by Shagah-Woongyee, he having been

recently appointed Viceroy of Rangoon. The only fear and anxiety which the King and Government then manifested and expressed, was lest the English at Promeshould hear of their approach; and precipitately leaving the country, deprive the Burnese Grandees of the pleasure of employing in their service, as slaves, a few of the white strangers. "Send to me," said one of the Ladies of a Woongyee (Minister of State), "four Kalarpyoos (white strangers) to manage the affairs of my household, as I hear they are trustworthy."—"And to me," said a gay young sprig of the palace, "six stout men to row my boat." The army, in their gayest attire, danced and sung down the river; but few, if any, ever danced back again, and the Khgee Woongyee found other commissions to execute than those just given him.

As soon as the first force was despatched, the Government had leisure to look round, and inquire into the cause of Rangoon being taken, and the probable intentions of the arrival of those strangers. It was at once concluded, that spies were in the country; who had communicated the state of things, and invited the foreigners over: and who so likely to be spies as Rogers, Gauger, and Laird, who, under the garb of merchants, had plotted so much evil! They were all three accordingly arrested, and put in confinement. We now, more than ever, began to tremble for ourselves, and hourly to expect some dreadful scene. In examining the accounts of Mr. Gauger, it was found that Mr. Judson and Dr. Price had taken money of him; which circumstance, to the uninformed mind of a Burmese, was a sufficient evidence that they also were spies, and in the employ of the English Government, as they received their supplies from an Englishman. The King had, before, been advised to put the Missionaries in confinement; but his reply had been, "They are true men: let them remain." He was, however, informed of the above-mentioned circumstance; and, in an angry tone, issued an order for the immediate arrest of Dr. Price and Mr. Judson.

And now commenced a series of oppressive acts, which we should, before, have thought human nature incapable of committing.

On the eighth of June, a City Writer, at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house, and demanded Mr. Judson. "You are called by the King," said the Writer, (a mode of expression when about to execute the King's order) and instantly the small cord was produced by the spotted face, who roughly seized Mr. Judson, threw him on the floor, and tied his

hands behind him. The scene was now dreadful. The little children were screaming with fear—the Burmans in our employ running here and there, endeavouring to escape the hands of those unfeeling wretches—and the Bengalservants mute with amazement and horror, at the situation in which they saw their Master. I offered money to the executioner, and intreated him to untie Mr. Judson; but in vain were my tears and entreaties: they led him away I knew not whither; and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him, who, for our sakes, was bound and led away to execution; and, even in that dreadful moment, I experienced a degree of consolation hardly to be expected.

But this employment was of short duration. The magistrate of that part of Ava in which we lived was in the verandah, continually calling me to come out, and submit to his examinations. Supposing that all our letters and writings would be examined, and feeling conscious of having noted down every occurrence since my arrival in Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This Writer was ordered to write down my name, age, and country, with the names of my four little Burman girls, and those of the two Bengallee servants; and then pronounced us all slaves of the King, again ordered the guard to watch me closely, and departed. It was now near evening: with what anxiety I waited the return of our faithful Moug Ing, who had followed Mr. Judson at a short distance, to see what became of him. I had then no doubt but I could procure the release of Mr. Judson, if he had not been executed, by getting a petition presented to the Queen: but I was also a prisoner, and could not move out of the house. After dark, Moug Ing returned, with the intelligence that he saw Mr. Judson conducted to the court-house, and thence to the death-prison, the gates of which were closed, and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to render it the most dreadful night that I ever passed. I barred the doors, and retired with the four Burman children to the inner room. The guards were constantly ordering me to unbar the gates and come out, as they could not be assured of my safety, if I remained within. They next threatened to go in, and inform the magistrate that I had secreted myself; and that they must not be blamed if I made my es-

cape: finding themselves unsuccessful in their demands, they took the two servants and made their feet fast in the stocks: as I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful: this I could not bear to see, and promised them all a present in the morning, if they would release the servants. The next morning I sent Moug Ing with a piece of silver, in order to gain admission to the prison to ascertain the real situation of Mr. Judson. Dr. Price and the three Englishmen were all confined in the inner prison, each with three pairs of iron fetters, and fastened to a long pole.

My only concern was how to get to the Governor of the city, who has the entire direction of prison affairs, in order to obtain at least a mitigation of the sufferings of the Missionaries. I sent a request to the Governor to allow me to visit him with a present. The next day I received an order, which was most readily obeyed, to visit him. My present gained me a favourable reception; and, after listening attentively to my relation of the brutal manner of Mr. Judson's arrest and his present dreadful situation, he manifested considerable feeling, severely reprimanded the Writer who allowed such treatment, and then assured me that he would make the situation of the "Teachers" more comfortable. He told me, however, that I must consult with his Head Writer respecting the means, and immediately called and introduced him to me. I shuddered to look at the man: for a more forbidding countenance was surely never before seen. I found, to my sorrow, that, under the Governor, he had much to do with the prison, and had power to make us suffer much. He took me aside, and told me, that if I wished to make the situation of the Missionaries more tolerable, I must bring him two hundred tickals and two pieces of fine cloth; on the reception of which he would release Dr. Price and Mr. Judson from the hole, and put them in another building, where I should be allowed to send them pillows and mats to sleep on, and their daily food. At the same time I obtained an order from the Governor for an interview with Mr. Judson; and, for the first time in my life, looked into the interior of a Burman Prison. The wretched and ghastly appearance of the Missionaries produced feelings indescribable, and forbade a moment's hesitation in producing the sum demanded for their temporary relief. Mr. Judson was allowed to hobble to the door of the prison; and, after five minutes' conversation, I was ordered to depart by a voice and in a manner to which I had been unaccustomed, and which convinced me that those

underlings felt that we were entirely in their power. Our house was two miles from the prison; and, knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay the two hundred tickals without delay; and, the same evening, had the consolation of hearing that Mr. Judson and Dr. Price were in a better prison.

My next object was to get a petition presented to the Queen, the brother of whom is by far the most powerful man in the Empire. Our situation as prisoners rendered a personal interview with the Queen impossible. I was obliged, therefore, to address her through the medium of her brother's wife, who is of low origin, and proud, haughty, and ambitious. I had visited her in better days, and received distinguished marks of her favour; but now the scene was changed: Mr. Judson was in irons and in distress, which were reasons sufficient for a frigid reception. I took with me a valuable present, consisting of a gold-wrought mantle and other little trappings. She was lolling in state, and hardly deigned to raise her eyes on my entrance into her splendid hall. I took my seat, not at a respectful distance or at her bidding, but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, "What do you want?" Grief made me bold; and, at once, I began a relation of our wrongs. I stated to her that Dr. Price and Mr. Judson were Americans—that they were Ministers of Religion—that they had nothing to do with war or politics—and that she knew well that even their residence in Ava was in consequence of the King's command. In vain I strove to work on her feelings, by requesting her to imagine herself in my situation—a stranger in a foreign land, and deprived of the protection of an only friend, who, without any alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, "Your case is not singular: the other white prisoners suffer equally with your husband. I will however present your petition to her Majesty the Queen: come again to-morrow." I went from her with a little hope; and, faint as it was, I endeavoured to communicate the same to Mr. Judson, but my admittance was strictly forbidden by the Writer to whom I had given the two hundred tickals.

The next morning I saw three of the King's Officers pass; and was informed that they had gone to take possession of Mr. Gauger's property, and that on the morrow our house would be searched. I spent the day, therefore, in making preparations to

receive them; arranging and secreting as many articles as possible, knowing that we should be in a state of starvation, unless some of our property could be preserved. I again endeavoured to gain admittance to Mr. Judson, but was refused.

The three Officers, who had taken possession the day before of Mr. Gauger's property, now came to take an account of ours. Among the three was one (Koung-tong-myoo-too), who seemed to take an interest in my forlorn condition, and who prevented the others taking many articles, which were afterward, during our long trial, of the greatest use. They first demanded my silver, gold, and jewels: I replied that gold I had none—jewels I had never worn since my residence in their country—but here was the key of a trunk which contained the silver: open and look for themselves. They seemed pleased with my offering them the key, requested I would open the trunk, and that only one person should be allowed to enter my inner room to take an account of the property. And here justice obliges me to say that the conduct of these Burman Officers in this transaction was more humane and civilized than any other which I witnessed in Ava. The silver was weighed, and laid aside. "Have you no more?" said one of them. "Search for yourselves," I replied: "the house is at your disposal."—"Have you not deposited money and jewels in the hands of others?" "I have no friends in this country: with whom should I deposit treasure?"—"Where is your watch?" I produced an old one of Mr. Judson's, which had been out of use for a long time; but which answered their purpose just as well, and was the means of preserving a good one which I had then about me. "Where are your goods, your pieces of muslin, handkerchiefs, &c.?" "Mr. Judson is no merchant: he neither buys nor sells; but subsist on the free offerings of the disciples of Christ, who collected the money, which you have taken, to build a Church for the preaching of the Gospel. Is it suitable to take the property of a Pong-ye (priest)?" "It is contrary to our wishes," said Koung-tong; "but we act in obedience to the King's command." Even our trunks of wearing-apparel they examined. I begged that they would not take them, as they would be of no use to the King, but to us they were invaluable: they said that a list only should be taken, and presented to his Majesty; when, if he gave no further order, they should remain. They did the same with regard to the books, medicine, and most of the furniture; and, on presenting the list to the King, he gave an order that these things should not be taken at present. These gentlemen, how-

ever, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea; and begged the royal Treasurer to intercede for the release of Mr. Judson.

After their departure, I had an opportunity of going again to the Queen's sister-in-law; who informed me that she had presented my petition to the Queen, and that her reply was, "He is not to be executed: let him remain where he is." I felt ready to sink down in despair, as there was then no hope of Mr. Judson's release from any other quarter; but a recollection of the Judge in the Parable, who, though he feared not God nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits until the object was obtained. But here, also, I was disappointed; for, after entreating her many times to use her influence in obtaining the relief of the Missionaries, she became so irritated at my perseverance, that she refused to answer my questions; and told me, by her looks and motions, that it would be dangerous to make any further effort.

I find, my dear Sir, in being thus particular, that my letter will be stretched to an immoderate length; and must, therefore, be more general.

For the next seven months, hardly a day passed in which I did not visit some one member of Government, in order to interest their feelings on our behalf. The King's mother, sister, and brother, each in turn, exerted their influence in our favour; but, so great was their fear of the queen, that neither of them ventured to make a direct application to his Majesty: and, although my various efforts were useless as to their grand object, yet the hopes which they excited kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done.

The last person to whom I applied, was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantages over the native soldiers at Arracan, 200 of whom he had sent as prisoners to Ava: this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favourable reception at court; and every honour in the power of the King to bestow, was heaped upon him. He had the entire management of affairs, and in fact was the real King of the country. With fear and trembling I presented unto him a written petition for the liberation of Dr. Price and Mr. Judson: he listened to the petition attentively, made some inquiries relative to our coming to Ava, and then said that he would

reflect on the subject—"Come again to-morrow." My hopes were now more sanguine than ever; but the morrow dashed them all, when the proud Bundoolah uttered—"I shall soon return from Rangoon, when I will release the Teachers, with all the other prisoners."

The war was now prosecuted with all the energy of which the Burmans were capable. Their expectations of complete victory were high; for their General was invincible, and the glory of their King would accompany their armies. The Government talked loudly of taking Bengal, when they had driven the presumptuous creatures from their own territories; and of destroying from the earth every white faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and, that I might not immediately be recognised as a stranger, and sometimes gain admission to Mr. Judson's prison, I adopted the Burman dress altogether.

Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. Judson; and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant.

The means which we invented for communication were such as necessity alone could have suggested. At first I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and, in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but when dried perfectly legible. But, after some months' experience, we found that the most convenient as well as safest mode of writing, was to roll up a chit, and put it in the long nose of a coffeepot in which I sent his tea. These circumstances may appear trivial; but they serve to shew to what straits and shifts we were driven: it would have been a crime of the highest nature, to be found making communications to a prisoner, however nearly related.

Bundoolah departed from Ava, in all the pomp and splendour imaginable; commanding an army of between 40,000 and 50,000 men: he was to join the Prince Thor-yar-wa-dee, who had marched some months before, at the head of an equal number. The first two or three reports of the invincible General were of the most flattering nature, and were joyfully received by the firing of cannon. Now—Rangoon was surrounded by the Burman Troops; then—the fort on the Pagoda was taken; and guns and ammunition sufficient for the Burman Army

should the war continue ever so long: and next—his Majesty might expect to hear, that not a white face remained in Rangoon! But no such report ever came—the cannons ceased to fire on the arrival of a boat—and soon it was whispered about that the Burmans were defeated, and thousands of them killed, among whom were many Officers; and that Bundoolah and the few that remained had fled to Donaboo. With what anxiety did we listen for the report—"The English are advancing!" for, in the arrival of foreign troops consisted our only hope of deliverance.

The war now dragged on heavily on the part of the Burmans; and, though the King and Government continued to supply Bundoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine.

The news, at length, came, that the English Army were advancing, and that they were within 20 miles of Donaboo. The town was all confusion, and the Queen began to send away, to a more secure place, her immense treasure. It was now the first of March, the commencement of the hot season; which, in Ava, is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each; and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners, all in one room, without a window or hole for the admittance of air, and the door half closed. I again applied to the Governor of the city to allow the Missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power; but all in vain. The old man shed tears at my distress; but said that it was not in his power to comply with my request, for his orders were from a high quarter: he had even been commanded to execute all the white prisoners in private; and, to keep them in close confinement was as little as he could do. He ordered, however, that they should be allowed to go outside of the door to eat their rice: and, when inside, be placed as near the door as possible. I was afterwards informed from good authority, that the Queen's brother, Mentho-gyee, had ordered the Governor to destroy the white prisoners; but that the Governor, fearing they might be required by the King, dared not obey the command.

The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful: indeed, the confined air deprived them of inclination for food, and their whole appearance was more

that of the dead than of the living. I daily visited the Governor, and continued to entreat him to pity the foreigners: sometimes he appeared to feel for us, and seemed half inclined to listen to my request; but the fear of Mentho-gyee, doubtless, prevented.

It was now reported that the foreign troops had reached Donaboo; and was whispered about that Bundoolah was dead. No one at first, ventured to say this openly; but the report was now conveyed officially to his Majesty, who was mute with disappointment, while the Queen smote her breast and exclaimed, "Ama, Ama!" What was to be done now? Where could another General be found, and from what quarter could troops be raised? The Prince and Woongyees at the Burmese Camp had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment. "What!" said one of the Woongyees at Court, "shall we allow it to be recorded in a future history of the country, that our glorious King made a peace with strangers, and gave them part of his territory? No, we will die first!"

The Pagan Woongyee, who had been in disgrace for some time, now thought it a good opportunity to retrieve his character and regain his influence. He petitioned his Majesty to allow him to go at the head of a new army; and positively assured the King, that he would conquer the English, and drive them from Burmah. He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those who had for eleven months escaped confinement, now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Lonoogo, a Spanish gentleman, who had for twenty years been high in the King's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them.

Mr. Judson had now been in close confinement, and in five pair of fetters, for a month; and, with anguish indescribable, I saw him sinking under the weight of his sufferings. He was taken with a high fever. My distress and intreaties now prevailed with the Governor of the city to give a written order to remove Mr. Judson from the common prison, into a little bamboo-room, six feet long and four wide. I also obtained an order to give him medicine, and visit him whenever I wished. I had removed into the Governor's compound, and was living in a bamboo house where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to

visit Mr. Judson, who began now to hope that he should recover from the fever, as his situation was so much better than before.

But new and dreadful trials were yet before us. I had gone in, one morning, to give Mr. Judson his breakfast, and intended spending a few hours as usual, when the Governor, in great haste, sent for me. I was agreeably disappointed on appearing before him, to find that he had nothing in particular to communicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily, and whispered that the foreign prisoners had all been taken out, and he knew not where they had been carried. Without speaking to the Governor, I ran down stairs into the street, hoping to catch a sight of them; but they were beyond the reach of my eye, I inquired of all whom I met, which way the white prisoners were gone; but no one knew. I returned again to the Governor, who declared that he was perfectly ignorant of their fate; and that he did not know of their being taken out of prison until a few moments before. This was all false; as he had evidently been detaining me, to avoid witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband: take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind, to the exclusion of every other—that I had seen Mr. Judson for the last time, and that he was now probably in a state of extreme agony. In the evening I heard that the prisoners were sent to Ummerapoorah; but what was to be their fate was not yet known. The next day I obtained a pass from Government to follow Mr. Judson, with my little Maria, who was then only three months old; and, with one Bengalee Servant, set out on my journey. We reached the Government House at Ummerapoorah; and were informed that the prisoners had been sent off two hours before to Oung-pen-lay (a place similar to Botany Bay), whither I immediately followed. I found Mr. Judson in a most wretched state. He had been dragged out of his little room the day before: his shoes, hat, and clothes, excepting his shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, had been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that, for six weeks, he was unable to stand. He was nearly ex.

hausted with pain and fatigue, when a servant of Mr. Gauger's, who had followed his master, took from his head his turban, gave part of it to Mr. Judson, who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together; and, with the other prisoners, put inside of a small wooden prison almost gone to decay. We afterwards were informed that the Pagan Woongyee had sent the foreigners to this place, with a design to sacrifice them, in order to secure success in his contemplated expedition: but the King, suspecting him of treasonable intentions, caused him to be executed before he had time to accomplish his designs.

I here obtained a little room from one of the jailors, where I passed six months of constant and severe suffering. Mr. Judson was much more comfortably situated than when in the city prison, as he had only one pair of fetters; and, when recovered from his fever and wounds, was allowed to walk in the prison enclosure. But I was deprived of every single convenience; and my health, which had enabled me to bear severe trials hitherto, now began to fail. I was taken with one of the country disorders; and, for two months, was unable to go to Mr. Judson's prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse nor a drop of milk in the village. But our merciful Father preserved us all, through these dreadful scenes; and, at the expiration of six months, an order arrived for the release of Mr. Judson, and I was allowed to return to our house in town.

The King was much in want of an interpreter; and, from selfish motives, had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese Camp, then at Wialown, where he remained six weeks, translating for his Majesty: he was then sent back to Ava; and, as a reward for his services, ordered back to the Oungpen, to prison: but, before the order could be executed, I sent \* Moug Ing to Koung-tong, who was now high in office, and had for a long time manifested a disposition to help us; and begged that he would intercede for Mr. Judson, and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. Judson, and took him to his house, where he was kept a prisoner at large nearly two months longer.

The British troops were now so rapidly advancing, that the King and Government

\* I was then unable to move, having been ill with typhus fever in Mr. Judson's absence, in which I lost my reason and was senseless several days.

felt the necessity of taking some measure to prevent their arrival at the Capital. They had, several times, refused to listen to the terms which Sir Archibald Campbell had offered; but they now saw that there was no other hope for the preservation of the "golden city." Mr. Judson was daily called to the palace, and his opinion requested in all their proceedings; and the Government finally intreated him to go as their Ambassador to the English Camp. this he entirely declined; but advised their sending Dr. Price, who had no objection to going. Dr. Price being unsuccessful in his mission, on his return Mr. Judson was taken by force, and sent with him again. Sir Archibald had before this demanded us, together with the other foreign prisoners; but the King had refused, saying, "They are my people: let them remain." We then did not venture to express a wish to leave the country; fearing that we should immediately be sent to prison. Mr. Judson communicated our real situation to the General; who, with all the feelings of a British Officer, now demanded us in a way that his Majesty dared not refuse; and, on the 21st of February, after an imprisonment of nearly two years, we took leave of the "golden city" and all its magnificence, and turned our faces towards the British Camp, then within 40 miles of Ava.

No one can conceive our joy, when we had safely passed the Burman camp; then we felt, indeed, that we were once more free, and out of the power of those whose *tender mercies are cruel*. The British General received us with all that kindness and hospitality for which your countrymen are so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in this gun-boat. We deeply felt the kindness of Sir Archibald Campbell, for, under the directions of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him a hundred fold, and prepare him for the future enjoyment of heaven!

Rangoon, March 22, 1826.

We have, my dear Mr. Butterworth, safely arrived in Rangoon, and once more find ourselves in the old Mission House! What shall we render to the Lord for all His mercies!

You will see from the public prints the Treaty of Peace. We intend going to one of the places retained by the English Government, and endeavour once more to collect a little Church around us. Mah Men-lay and her sister we found at Prome: they are as pious as ever, and will follow wherever we go.

Burmah will yet be given to Jesus for His

inheritance! We are not discouraged, but think our prospects brighter than ever. We shall have as many Schools as we can support at Mergui or Tavoy, to which places the Burmese population are flocking in crowds.

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## General Baptist Missionary Society.

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### JAMAICA.

IN the last letter received from Mr. Hudson, and bearing date October 17, he expresses his confidence of obtaining a licence for preaching the next week. Though unable, till then, to pursue his labours in the most public way, he has not been inactive, but with prudence and zeal, has been pursuing the great object to which his life is devoted. A few extracts from one of his communications will doubtless be interesting. In the parish of Hanover, to which the first extract refers, his exertions have been particularly directed.

The parish of Hanover was pointed out as a wide unoccupied field. It is at the north-west end of the island, and considered tolerably healthy. Lucea Bay, the principal place, is a pretty town, with a considerable population; and the slave population of the whole parish is more than 23,000, without a single Missionary to instruct them in the things of God. The harvest truly is great, but the labourers are few. Many places are very inadequately supplied with Missionaries, and others quite unoccupied. Thousands of perishing sinners are without God and hope, for want of one to point them to the Lamb of God who takes away the sin of the

world. That day, with Jamaica, is not yet arrived, when it will be said to a Missionary just landed, "We have no room for you here, our wants are supplied, and we will help to send you some where else." My trial is not that there is no room for me. The greatest difficulty of mind I experience, is to be enabled to fix in a proper place; a place where Providence would have me live and labour.

I have visited a member of Mr. Tinson's church to-day, who is very sick, and expects soon to be in the eternal world. Her experience of the things of God is truly interesting. I asked her the state of her mind, and how she had felt during her afflictions. She said the Lord had been with her;—had visited her in her heart: she hoped to be saved, and was happy. I asked her how she hoped to be saved, and why she was happy. She said "Through de true mercy of the Lord Jesus, and because me sins forgiven me." "Are your sins forgiven you," said I, "because of your good works?" "No, not for me goodness, but through de pity and love of de Lord Jesus Christ toward me."

Surrounded by several visitors, I read and prayed with this afflicted Negro, and left her with a good hope that she was in the way to everlasting life. O, what hopes and prospects the Gospel gives; how it disarms death of its sting, cheers the mind in the midst of agony and pain, and enables the soul triumphantly to enter into an invisible and eternal state.

-25th. (*Lord's-day*).—Have preached to-day for Mr. Tinson, at Windword Road chapel. A large congregation, nearly all blacks, very attentive; some much affected.—I have felt happy every time I have



preached in this island. It animates me to see them so attentive, and to observe tears trickling down their cheeks; and were I to give full vent to my feelings, and preach as I have sometimes done in England, it would move the whole congregation.

### ORISSA.

WE have at length an opportunity of furnishing some interesting extracts from a Journal of Mr. Sutton's, which has been a few months in hand.—

*October 15th.*—Have been a great deal exercised of late, and particularly this evening, about the scene of my future labours, should it please my heavenly Father to spare my health and strength, and bless me with ability to preach in the language. I feel some difficulty about remaining at Pooree. I think there are places to be found where I can become more familiar with the people, and do more for them likely to promote their spiritual welfare. I should like to meet the wishes of the Society, and be stationed where I can live more among the natives than it would be possible to do here, or prudent if it were possible. I should wish to do this because it is the wish of my brethren, and, above all, because I think it most likely to do good. I feel more desirous than ever to be useful to their perishing souls. May an all-wise God direct all my steps, and use me, unworthy as I am, to promote his glory.—Have been trying to say a little something to the people this evening, but, with a stammering tongue.

*21st.*—It is the Dooga poojah.—Saw several contemptible golden

idols brought out of the temple: they were about the size of a shilling doll, and as much like it as possible; they were each brought out in a kind of palanquin, adorned with gold, silver, and flowers, in great pomp, attended with several noisy wretched-sounding trumpets, and a vast concourse of the people. I could scarcely refrain from tears at this display of the blasting influence which Satan has over the minds of the people, and the vast multitude now prostrating themselves before these contemptible images.

*22nd.*—Went this evening to the outskirts of the town, and in the neighbourhood of a cluster of large temples, grown old in the service of idolatry, but bearing evident marks of their former grandeur. I endeavoured to recommend the blood of Christ, as the only foundation for a sinner's hope. I read a little from the Scriptures, and also from a catechism containing a summary of Christian doctrines, and got on, pretty well, for some time, till a proud, and what they called, a respectable brahmin, came and spoiled the opportunity: he seemed to have the malice of the wicked one in his countenance, and like those of old, called the divine Saviour "Beelzebub." After recapitulating, in a sneering manner, the substance of what I had said, he added, it was all true; and with a scornful triumphant malicious grin declared that Jesus Christ was the devil. After reminding him that he was accountable for the reception or rejection of the truth, I left him: but it was evident he hated the truth; and derived a devilish satisfaction from blaspheming it. May the Lord bless him with repentance unto life!

*25th.*—Going on from thence, I saw an old brahmin sitting on the

ground, and one or two men near him. I commenced by asking him who he was, &c. He replied, "I am a padre." (priest). I told him that I was a padre also, and wished to teach the way of salvation. I reminded him that he was a very old man, and would soon die, and how would he then find salvation. He said his hopes were in Juggernaut. I shook my head, and told him I was much afraid he would not find salvation that way. I then preached the blood of Christ as the propitiation for our sins, to a tolerably good number, and afterwards returned home.

26th,—In my perambulations this evening a brahmin called after me for a kitab (book). Our business is well known, and they often call after us, "Yesoo Kreest! Yesoo Kreest!" Some more insolent than others, will exclaim, "Amba Yesoo Kreest na bojano kurriboo, Amba Juggernaut bojana kurriboo." (I will not worship Jesus Christ, I will worship Juggernaut). I stopt till a few more came up, I then read a little from my Orissa Gospel, and preached Jesus Christ. One brahmin declared that my stick was God, and that a piece of brick was God also. Thus the prophets prophecy lies, and the people love to have it so.

November 5th. (Sabbath-day). —Have had an enquirer to day after the way of life; at least, such in appearance. He has raised our hopes very high respecting him. He seems to have a seriousness about him very different to the Oriyas generally. We had a long conversation with him, and, on the whole, were pleased with him. O that our hopes respecting him may not be disappointed! May he prove a faithful follower of the meek and lowly Jesus!

9th.—This evening, on looking

out at the door just as we were going to have family worship, I saw that there was a fire in the town. Brother Bampton and myself walked off immediately to see if we could render any assistance, knowing the apathy of the natives on such occasions: and we found as we expected, four or five houses on fire, with as many people attempting to put them out; while their neighbours were sitting quite at their ease, eating their suppers. We, however, soon made a stir among them, and insisted on their furnishing us with hondys, viz., earthen vessels that are used for holding water, &c., threatening to go into their houses and fetch them if they refused. We knew very well that there was an abundance, quite useless, always about their premises. But, perhaps, there is no precept whatever more incompatible with a Hindoo's ideas than that of *loving our neighbour as ourselves*. However, by dint of threatening and exertion, we succeeded in getting a good number, and some ropes to draw water with. While brother B. superintended the drawing of water, I had to look out for people to help to carry it away: so laying hold of any I could find, I took them two by two, one in each hand, to the place: some went very reluctantly, and set up a cry very like a child; however the fire was in a very dangerous situation, being surrounded with thatched buildings to a great extent, so that there was no time to trifle. Brother B. was busy enough at the well; I was engaged among the fire, keeping the men at work: and we finally succeeded in keeping it to the six houses which were on fire when we came: these were, however, quite burnt down. As a proof of the gratitude of the Hindoos, we did not

see the owner of one house, that we knew of, nor did a single individual appear to thank us for our assistance. This is the second fire I have helped to extinguish under similar circumstances. It cannot, however do harm, and may, perhaps, do some good.

24th.—Gave a New Testament to a brahmin to day, to take with him to the Cashmire country. He has been with us several times, and appears to be very intelligent, and has some very good ideas respecting the Gospel. He reads very fluently, and affects to worship Narakar, (the invisible God), and to despise the deotas. O that the leaven which is in him may continue to operate! Perhaps, by and by, we may meet some such enquirers in the kingdom of our Father.

*Sabbath Evening.*—Brother B. preached without interruption, for some time, this evening, till, at length, the evil spirit of some Poo-ree brahmins burst forth, and spoiled the opportunity. In the course of the evening some of Juggernaut's chief brahmins sent for brother B. to go and talk with them. He replied, that he was busy; but if they would come to him he would talk with them. We knew pretty well the nature of their wishes, for they had sent for him before. At length three or four of them came, with all the marks of pride and scorn upon their countenances; and began, by making some insolent remarks upon brother B.: but he turned to the people and said, "Amba galle chi nae," viz., I do'nt wish for abuse. Our disturbers took the hint, and smiling at one another, significantly walked off, as much as to say, He understands us. After this we had a pretty good opportunity; and the people listened with pretty good attention.

*December 2nd.*—This morning brother B. started off on a missionary excursion, into the neighbouring villages. I accompanied him about a koss, or 2 miles. By the way we reflected with mutual feelings of pain and pleasure on the prospect around us.

As we were walking along, anticipating with pleasure the time when we shall find a native brother in the different villages through which we pass, an old man accosted us, with, "How do you, Sahib?" It was really a treat to hear this in a foreign land. It appeared he had been a drummer, in his youth, in the English army.

3rd.—Went out this evening, with Abraham and heard him describe the birth of Christ in a very striking manner. The people listened with unusual attention. I afterwards exhorted them to take care how they heard, for in a little time we should all die, and then we should wish for salvation. Abraham is a very eloquent speaker of the Oriya.

4th. (*Sabbath-day*).—Read to Mrs. B. and Abraham in our morning service, Dr. Watts' sermon on "Christ admired and glorified in his saints." During the service the post-man brought the "Friend of India," giving an account of the death of dear Albrecht, a most amiable and promising young Missionary: and some encouraging accounts of religion in Africa.—Went out in the evening, and seated myself opposite the temple; where I read and talked a little in Oriya. Afterwards had some serious conversation with a drummer, whose father was an Englishman. What a crying sin it is of Europeans who have connexion with native women and leave their unknown children scattered up and down the country, often totally unprovided for. Af-

terwards had a long contest with a very talkative old man, but did not understand one half that he said: this is one of the most discouraging circumstances a young Missionary has to contend with. He can manage to make himself understood, but cannot understand others, and consequently often cannot reply to objections that are urged. After my return administered the Lord's Supper, as usual, to Mrs. B.: Abraham being too poorly to attend. Oh when shall the long wished-for time arrive that our number shall be increased.

11th.—The last two or three days we have had a very cold wind, which quite pinches the natives up, so that I have been able to do but little in the preaching way. To day has been milder. In the morning read a sermon to Mrs. B. and Abraham on Divine Influences. Prayed and sung as in England. Afterwards Abraham preached to the beggars in Hindoostanee. In the evening I had a pretty good bout with the people till it was quite dark. One young man, of a pleasing aspect, talked with me for a long time, but urged, as usual, *If we wished their good why did we take their rupees at the gate?* This is urged almost every day. Alas! that a Christian Government should give occasion for such objections to Christianity.

12th.—Went out with Abraham and had a very long contest on the subject of the Deity's being worshipped as Nerakar or Arkar, viz., with or without form. The volubility they possess is amazing; but Abraham is equal to any of them. It is astonishing how they will shut their eyes to the abominable practices of their gods; and, if charged with them, they look at one another and laugh, being surprised that we

are acquainted with it. Any exposure, however, will not lessen their attachment to them; and some observe that what god does is not sin, even though he commit adultery, or worse than this, as some of their gods are said to have done: others say that the name of God is like fire, and purifies every thing. They will, notwithstanding, assent to the descriptions our shasters afford of Deity, though they shew no disposition to worship the holy God we declare unto them. They often say, "Shew us Jesus Christ, and we will worship him." We easily silence them on this head by reminding them that they worship many depts which they never saw. On leaving, they gave us the usual shout of "Hurribol," and, "Juggernaut savamie ke jai," meaning, perhaps, something like, "Victory to our god Juggernaut."

17th.—These few last evenings have had some pretty good opportunities with the people, though nothing different to our usual routine has occurred. One man annoyed me last night and to-night for some time, by declaring that he was God; but he was at length ashamed and went away. A nasty naked byraggee, covered with ashes, has been very importunate for money these two last evenings, but when I refused to give him unless he would work, he set up a great cry, and the tears, which fell plentifully, washed the ashes from his face, which did not contribute much to his beauty. I, however, refused to give him any thing unless he would work: we make a point of giving pice to the diseased, blind, &c. It is astonishing the tricks the byraggees and brahmins will resort to, to get money. I saw, in a paper sent us yesterday, an account of a brahmin who lay himself down at a shop-

keeper's door, and demanded some pice: the shopkeeper could not afford, or did not chuse, to give him any thing more than cowries; but as this did not satisfy the holy man, he set to at beating his breast, till he made a large bruise: the police at length obliged him to walk off. In the upper provinces they resort to very violent measures to extort money from the people. I gave the driver of a hackery, who came down from the Pochem Country to see Juggernaut, a Gospel, in Hindostanee, to take back with him, about 1500 miles.

18th. (*Lord's-day*).—In our morning service I read Dr. B. Ward's sermon on "The Love of Christ beareth us away," and longed to live and act under the influence of that benevolent spirit it inculcates. Afterwards, Abraham preached to the beggars in Hindostanee. This morning three mussalmans and the country-born young man alluded to before came with Abraham about the religion of Jesus Christ, and took away books to read. Abraham is very sanguine of some of them. In the evening had a pretty good opportunity of telling my tale to the poor dark prejudiced Oriyas.

#### VISIT TO BERHAMPORE.

To-morrow I go to Berhampore, not knowing the things which may befall me there; it may be an important trip in the history of our little Mission. Grant, O Lord, that it may receive thy blessing! and then it must be well.

19th. (*Monday*).—I set off this evening on my journey to Berhampore.—Sent the bearers on before me with the palkee, and followed myself on horseback till I overtook them, when I sent my horse back.—Reached Nursingapatam by about 8 or 9 o'clock, when my bear-

ers wanted some kana, (food). I waited till nearly 12 o'clock before I could get them to start, and then it was with so ill a grace I feared they would not go far. My fears were too well founded, for they would not cross a river while the water was high, and I was obliged to return and sleep in my palkee under a tree.

20th.—Next morning, after a deal of trouble, set off again, but got my palkee-bed completely soaked in crossing the river. I then pulled off my shoes and stockings and trudged barefoot over the sand for 6 or 7 miles, by the side of the Chilka Lake. The thought came across my mind that this was the journey Buchanan took when he sat down on the banks of the Chilka and reflected on the *long and bloody reign of Moloch*: similar feelings operated in my breast in a unspeakable manner. I scarcely knew how I felt at the recollection that I came 16000 miles over the sea, now roaring at a distance, and had left my parents, my brethren, and my native land for the express object he then contemplated.—Met a man in the midst of my journey and gave him a book, with the caution that I had given him the knowledge of salvation. Afterwards met another, and gave him a book, with something similar. At 10 o'clock reached Molo, a fishing village, and declared my message to a lot of poor fishermen. They heard very well, and understood what I said.—Could not find one that could read, but left a few books for those who might be able. Afterwards I saw a brahmin that could read a little. At 10 o'clock reached Manickapatam, and preached to several the message of mercy. They said it was "Tic," viz., solid argument. Some seemed surprised.

One or two heard brother Bampton last year. I left several books at this place. As the Hindoos are too holy to admit Europeans into their houses, I was obliged to sit under a tree and get my dinner, or breakfast. 'Twas not a very savoury meal, viz., fish and rice boiled up together, but hunger is the best sauce; and, as I had eaten nothing since I left home, it went down very well. At this place my bearers refused to go any further, so that I was obliged to get a small boat, made of two old trees hollowed out, to proceed toward Rhumba, with my cook.—Sent some books ashore to two small villages by the side of the lake.—Read Chamberlain's life, and scribbled hitherto in my journal. At 9 o'clock reached Sath-poore, where I got a larger boat.—Preached to the people who came to the side of the boat, and left some books. We then proceeded up the lake towards Rhumba, which I reached at 2 o'clock next day, 21st. This is a most delightful place, and the boldest scenery I have met with in India. I am seated in the middle of a delightful amphitheatre. The bold mountain scenery forms a sort of horse-shoe form around me. The hills are very high, and covered with trees to the very top. Wild beasts are in great abundance in their neighbourhood. Before me, at the only opening, spreads the beautiful Chilka Lake covering an immense space. I have sailed over 20 koss of its surface, and in many places the eye cannot reach from shore to shore. I have taken up my quarters, for the day, in a fine house, built many years ago by a gentleman now in England. Here I am obliged to halt for want of bearers. After making a hearty meal, I posted off to the town, and endeavour-

ed to make known the glad tidings. The first place I saw likely to suit my purpose was a new idol-temple, about half built. I went up to it, seeing some people, but found it covered with the most beastly and obscene figures that can be conceived of. I tried to conceal my feelings, and began to preach to a large crowd, but was sadly opposed. I then walked round the temple, but was so disgusted I do not know how I felt: I was obliged to leave with shame and sorrow. It being now dark, I distributed a few books and returned.—Placed my palkee upon a hackery, and reached Ganjam about 1 o'clock in the morning.—Set my palkee in the verandah of a Catholic Chapel, and slept comfortably till morning. I saw a few of the Catholics: they are very poor and ignorant, and have no pastor. A priest comes once a year from Vizagapatam, about — miles.—Proceeded, at 12 o'clock to Berhampore, our road lay through the jungles.—Stopped about three hours, at a small place by the way, to refresh the bearers, when I preached the everlasting Gospel to a few Oriyas, and gave books to some good readers, both in Oriya and Telinga. I was much pleased with this opportunity. I also got a cup of tea, which was refreshing. About 2 koss from Berhampore I saw two or three black bears in a field through which we passed. About 2 o'clock in the morning reached my place of destination, and set my palkee in the verandah of an empty house, where I slept as well as the cold would permit till morning, when I was awakened by the drums an hour before sunrise, which let me know that I was in Cantonments. I then got up and reconnoitred till breakfast time. Just as I was sitting down

to breakfast, the doctor, hearing of a stranger having arrived, sent to invite me to breakfast: this I declined, but called upon him immediately after, and got a little information about the place. The regiment appears to be 1,000 strong. They have ten or twelve European officers, two or three European sergeants (invalids), and about twenty drummers who talk English: these call themselves Christians, or rather catholics. The priest preaches to them with a whip in his hand, and has his place of worship hung round with images of terror, and from all I can learn they are little better than heathens. There is also a doctor, a collector and sub-collector, one or two other Europeans, and about twenty country-born, chiefly writers. The doctor gave me a list of the Europeans, and told me there was one gentleman would be glad to see me, for he was favourable to missionary exertions. This was refreshing news, and I soon called on Mr. Newbolt, and found him a very pious, humble man, and desirous of doing good. He gave me a hearty welcome to take up my abode with him during my stay, which I gladly accepted. I also received an invitation from the colonel to dine with the mess during my stay at Berhampore, which kindness I felt obliged to decline as politely as I could.—This evening I went through the bazar, and round the native part of the town, to look about me. I found it pretty large, and thickly populated, but felt some discouragement about the language, it seemed so different from what I knew anything about. I therefore returned much perplexed and divided in my mind, whether to chuse or to refuse, but committed myself to God, and sought his direction.

24th.—I rose early and rambled through the other parts of the town, and felt a doubt whether, from its promising appearance, I ought not to think more about it, even though the language should be different to what I had begun from. After breakfast I set to with Mr. N. (who had commenced the study of the Oodeea, as the natives call it), to examine the language more closely, and soon found it was the same language as the Oriya, spoken at Pooree and Cuttack, with a little variation in the pronunciation of some of the letters: for instance, one d, which in the Oriya is pronounced r, is by the Oodeeas pronounced as d, and the third b as r, &c. In the evening I went into the bazar, and got some of them to read my books, and found they understood them very well: I then began to talk to them, and was surprised and delighted at the opportunity. I gave away my whole stock of books to a very eager multitude, and promised many, who were disappointed in not being able to get one, that I would come to the same spot in the morning. In the evening, after my return, had some further conversation with Mr. N., and found he had already made an attempt to instruct some of the children, and had a school-master in his pay at six rupees per month. I had a most delightful opportunity with him, conversing on the things which belong to our eternal peace.—Mr. N. is the sub-collector. Mrs. N. appears to be an amiable woman, but of very delicate health. She seems, however, to have chosen the better part.

25th.—Christmas-Day and the Sabbath,—I rose to go into the bazar, according to promise; but the natives gave me no opportunity for this, for early in the morn-

ing they came in flocks, of all ages and pursuits, from the proud Byraggee brahmin, to the little child, Oriyas, and Telingas, to hear about the new doctrine and get a book. I never had such a day in my life: as soon as one group left another came, so that I was perpetually engaged from morning till night, to different sets, in preaching and giving away books: indeed I talked till I could talk no more, and was obliged to steal away in my palanquin for a little ride and relief. —I spent the evening very profitably with Mr. and Mrs. N, and received very pressing desires to come and fix my lot at Berhampore. After all I found that I had done too much; but blessed be our heavenly Father, though I slept but little, from having my mind so intently fixed upon the difficulties and discouragements and encouragements of fixing my abode here, yet I arose in the morning pretty well recovered, and prepared for my return to Pooree. On Monday morning many more came for books before I left: indeed, I think altogether, I may say the whole city came together to hear me. Mr. N. was highly delighted with the feeling which had been excited, and was very sanguine of good being done. Before leaving I examined the language with Mr. N.'s learned man, and had my own ideas of it confirmed, and was informed that the language was spoken for nearly 100 miles beyond Berhampore. Mr. N. then walked with me, and pointed out a piece of ground where he would build a school-room, if I should come, and at my suggestion engaged to make it large enough for a place of worship on Sabbath-days. At 10 o'clock I took my leave of these kind friends, with the conviction that if my brethren approv-

ed, I ought to return as soon as possible and commence my labours. Berhampore is nearly 70 miles from Pooree and is the last station in the Northern Circars under the Madras presidency. It is situated in a very high situation, surrounded with hills inhabited by a wild race of Oriyas, under six or seven independent rajahs. The population is much less than at Pooree or Cuttack, but the villages near it are numerous and populous. The inhabitants, of which three-fourths are Oriyas and one-fourth Telingas, many of whom talk English, are not so tenacious of their cast as in other places, and many features in their character seem favourable for missionary labour. The place is considered tolerably healthy, and very prolific.

Preached at Ganjam in the bazar in the evening and distributed books; then walked to Rumba, about 7 miles, and got on board the boat about 12 o'clock, and reached Nursingapatam by 6 o'clock on Wednesday morning, after thirty hours fagging upon the water. I then took off my shoes and stockings, as I could get no bearers, and then walked to Pooree, 7 miles, which I reached about 9 o'clock, and found all well. Blessed be God for his goodness and mercy to me during this journey, and for raising up friends where I least expected them. 'Tis now probable my lot will be fixed at Berhampore: I tremble at the awful responsibility attached to the undertaking. O Thou that heardst the prayer of Solomon, give me wisdom and an understanding heart, to perform my vast undertaking as I ought, that I may save myself and them also among whom I labour. Amen.



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BRIEF MEMOIR  
OF  
**MR. WILLIAM ELLIOTT,**  
LATE OF NOTTINGHAM.

—  
"Smitten friends  
Are angels sent on errands full of love;  
For us they languish, and for us they die."  
YOUNG.  
—

MR. WILLIAM ELLIOTT was a highly esteemed member and deacon of the General Baptist church, Broad Street, Nottingham. In this town he was born; here he was apprenticed; and here he resided, with few short exceptions, the whole term of his life. He was apprenticed to the business of a silk-stocking maker; which, at that time, was the principal branch of the hosiery manufacture carried on in Nottingham. This business he afterwards quitted, and for many years followed that of a silk-throwster.

In the early part of life, Mr. E. was fond of the pleasures of the world; and pursued them with avidity, as the only source of happiness with which he was acquainted,

till he had arrived at about the twenty-fourth year of his age. Then a divine change was produced in his mind, visible to all who knew him, influencing all his habits, and permanent as life itself; the blessed effects of which will doubtless extend into the eternal world, and there administer never-failing delight to his soul.

It is a source of pleasure to the serious mind, and excites lively gratitude to God, to learn by what steps divine Providence conducts individuals to the attainment of that knowledge by which the heart is renewed, and a saving change effected. In the present case, we may learn something which may both instruct and profit us. A zealous female member of the church who, on account of her daily employment, was frequently in Mr. E.'s company, several times invited him to go with her to the chapel: hoping that he might be wrought upon by the word, and brought to the knowledge of the truth. Though he felt not the least inclination to comply with her request; yet the amiable kindness of his disposition prevented his giving a positive refusal: and he made a kind of half-promise that he would, at some

convenient time, oblige her. She repeated her solicitations; but, alas! this convenient time was not yet come. A circumstance, however, occurred which revived her hopes, and she determined to seize the favourable opportunity. At the Nottingham Assizes, held in March, 1785, two unhappy men were condemned to die, and a few days afterward suffered the awful penalty of the law. These persons were visited in prison by the pastor of the G. B. church; who also attended them to the place of execution, where prayer was offered up to God for them. The vast crowd of spectators was likewise addressed; and, at the conclusion, it was publicly announced that a sermon would be preached on the occasion, that evening, in the G.-B. chapel. The pastor entertained no idea that the affair would excite any extraordinary attention; and was greatly surprised to find, when he went to the chapel, that it was crowded to excess in every part, so that multitudes who could not obtain admittance were returning. The text selected for the occasion was Luke xxiii. 39—43.

The publicity given to this matter, and the noise which it occasioned, induced the friend already mentioned to use it as an argument to induce Mr. E. to accompany her to hear the sermon. He complied with her request: and, blessed be God, the Father of mercies! such were the impressions made at that time upon his heart, that he immediately professed his faith in the Son of God. He instantly forsook all his vain companions, and all their carnal delights; became a regular worshipper in the public assemblies, at the place where he received his first impressions; and, in a little time, proposed himself as

a candidate for baptism and the fellowship of the church. Thus, in his happy experience, were fully verified the words of the apostle, "Old things are passed away; behold, all things are become new."

Our departed friend found it a serious trial of his faith, that his relatives were all opposed to his forsaking the church as by law established. It was even intimated to him, that his perseverance in his present practice would be contrary to his worldly advantage. These insinuations, however, though they might at times produce some unpleasant feelings, could never prevail with him to forsake that worship of God which he believed to be according to the divine word, though its forms and appendages were not sanctioned by act of parliament; nor to abandon those people of God whom he most sincerely loved, and amongst whom he had found the pearl of great price.

The church having considered Mr. E.'s request to be baptized and admitted a member of their body, cordially accepted him; and, with thirty one more, he was baptized in the river Trent, on July 30, 1786, in the presence of eight or ten thousand spectators. Our late highly respected brother, Mr. Pollard of Quorndon, Leicestershire, delivered a discourse at the river side to the surrounding multitude; and Mr. F. Smith of Melbourn, preached in the afternoon, and administered the Lord's supper to the church; amongst whom were now, for the first time, the thirty-two newly baptized members. This was a day of very great pleasure to Mr. E. It was the day of his espousals to the church of Christ. It was a day of sacred delight to all the members: and such have been its effects that they are advantageously felt to the

present time. Being now connected with the church, and enjoying the benefit of regular christian instruction and the ordinances of the gospel, he walked in the fear of the Lord, and in the comfort of the Holy Ghost.

On July 7, 1794, Mr. E. entered into the marriage state with Elizabeth, the eldest daughter of Mr. John Jeffery, of Gamston Mill, Nottinghamshire: an amiable young woman, who has been from the commencement of their union, a help meet for him; and whose affectionate solicitude to promote his comfort continued to the last moment of his life.

When he had been a member of the church about ten years, a deacon being wanted, his amiable disposition, his usefulness in the church, and serious piety towards God, strongly recommended him to his brethren as the proper person to be appointed to sustain that office. He was therefore most cordially elected. He entered upon the duties of his office in the fear of the Lord, and discharged them, to the end of his life, in a manner highly satisfactory to all parties.

Our departed brother possessed a delicate and feeble bodily frame, and was frequently indisposed. He had for many years been subject to epileptic fits which had considerably impaired both his body and his mind. By these continued strokes from the hand of divine Providence, he was led to reflect upon the apparent probability of his speedy removal hence, and to discourse frequently with his beloved partner, on subjects connected with it. "To converse upon his departure hence," said his dear wife after his decease, "gave him not the least alarm. He would often introduce it, and dwell upon

it with as much ease and placidity as he would have done on any other serious subject. He might be said to have died daily, for some time; his mind and affections had been increasingly detached from the things of earth and time, and more evidently occupied with those which are spiritual and eternal."— In this composed state of mind, the fatal disorder attacked him, which brought him to the tomb.

Upon the first visit of his pastor, during his last illness, he expressed his confidence in the Lord Jesus, with great pleasure, in the words of Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." And with good old Simeon prayed, "Now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." In repeating these passages of the holy scriptures, he evidently intended to express, both the present delightful experience with which, at the time, it pleased his heavenly Father to favour him; and also the conviction he had, that his afflictions would terminate in death. He on the same occasion added, "The Saviour is mine. He is my all in all." Then, in deep humility of soul, impressed with a lively sense of his vileness in the sight of God, with uplifted hands, he exclaimed, "Mercy! Mercy! Grace!" His soul seemed lost in astonishment, that a creature so unworthy as he conceived himself to be, should ever be made a partaker of such important blessings. Nor could he find words fully to express the gratitude which he felt to that God and Saviour whose mercy and grace were the foundation of all his hopes of eternal salvation in the realms of glory.— This was a specimen of his conver-

sation and experience at subsequent interviews. He never, from the commencement of his affliction, expressed any expectation of being again restored to health, and it was evident he did not desire it. The longing of his soul was "to be with Christ, which was far better."

A friend, who visited him one Lord's-day morning, more than a week before he died, gives the following account of the interview. "On my enquiring how he was, he stretched out his poor withered hand, and taking hold of mine, said, 'I am a poor creature, an unworthy sinner, all my hope is in Jesus Christ, that precious Saviour.' Then turning towards me, he added: 'O, my brother, the prospect is delightful!' He proceeded to repeat the last verse of Dr. Watts' paraphrase of the xviii. Psalm; viz.

"My flesh shall slumber in the ground,  
Till the last trumpet's joyful sound;  
Then"—and, looking most affectionately towards me, "Then!"—"O how delightful is the prospect!"

"Then burst the chains with sweet surprise,"

—"O what a morning that will be,"  
"And in my Saviour's image rise!"

The gratitude and joy of his soul forced their way through his sunken eyes in tears which flowed down his pallid cheeks; while his brightly animated countenance bore witness to the anxious impatience of his soul to drink of those pleasures which are at God's right hand for evermore."

His earnest desire to depart and to be with Christ led him frequently to repeat passages of scripture which referred to this subject, or which, by an easy accommodation, might be applied to it. "To-day shalt thou be with me in paradise."—"This poor man cried and the Lord heard him, and delivered him out

of all his troubles." "Loose him, and let him go." And, alluding to a line in a hymn, he exclaimed, "Welcome, welcome, welcome! sweet discharge!" One day indeed, he spake to Mrs. E. respecting the load of afflictions and pain which he endured, in a strain which led her to apprehend that he was too anxious to depart, and she said, 'I hope, my dear, you would not wish to go before the Lord's time:' when he instantly replied, "Not a minute! Not a minute!" A little time before he died, his pastor visited him. They could converse very little; but they presented their last united supplications to their heavenly Father. In this exercise, he was devoutly engaged, and afterwards was exceedingly happy through the day.

The closing scene of his life was addressing his family, and giving them all his dying blessing. This was a most affecting scene. It was with great difficulty that he could articulate his words, frequently pausing betwixt them. He exhorted his children to guard against the temptations of this life—to know the God of their fathers—adding, "May he keep you from crooked paths, safe to the end! May you be presented faultless before the throne of his glory with exceeding joy! And you, my beloved wife, trust in the Lord. It is his direction, 'Let your widows trust in me.'" After a few more similar expressions, he concluded with the apostolic benediction; 'I commend you all to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.' And may the Lord grant it for Christ's sake!"

This solemn scene, in which a dying husband and a father was

the principal actor, was interesting beyond description; and, as might be expected, every one present was dissolved in tears. This work being concluded, he had nothing to do but to die. For a time he was very restless and appeared to suffer much; but his friends raising him up a little in his bed, and supporting him with pillows, his happy spirit took its flight to that blessed world where God shall wipe away all tears from their eyes.—Thus departed our dear brother, Oct. 4, 1826, in the sixty-sixth year of his age; having been an honourable member of the church more than forty years.

R. S.

Nottingham, Dec. 5, 1826.

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## THOUGHTS ON ELECTION

*From a Miscellany published by the American Free-will Baptists.\**

I CONSIDER *Election* as one of the links of that chain of divine truth, revealed to us and recorded in the Bible, which so admirably displays the attributes, perfections and glories of the invisible God through the medium of Jesus Christ; and, at the same time, through the same medium, opens to all mankind a lawful door of hope and a consistent way of salvation, whereby God can be just and the justifier of him that believeth in Jesus. But I do not conceive that the election spoken of in the Bible means an

eternal, irrevocable decree of God without any respect to character, to save certain individuals of mankind and make them heirs of immortal glory, and to leave the rest without any possibility of obtaining that blessing. I believe that there is no election to salvation out of Christ spoken of in the scriptures of truth; and that none can be considered or denominated elect till they believe in Jesus Christ, receive his spirit, and have Christ in them the hope of glory. This I think will appear evident if we candidly examine those scriptures which speak of election, and observe their connection and the design of the Holy Spirit in them.

The word *elect* means *chosen* or *choice ones*; and implies or presupposes that the persons thus elected are really possessed of those graces or holy excellencies which render them the proper objects of divine delight. This word is first applied to Christ, Isa. xlii. 1. "Behold my servant whom I uphold, mine *elect* in whom my soul delighteth." Christ was the proper object of God's love and choice, because he possessed all those divine excellencies which rendered him pleasing in the sight of infinite goodness and holiness. All the divine attributes met and harmonized in his character. Mercy and truth, righteousness and peace met and embraced each other in his glorious person. God always loves with complacency and approbation every thing that resembles himself; but stands opposed to every thing contrary to his perfect nature.—Jesus Christ possessed those excellencies in which he delights and was therefore always his chosen one. God was ever well pleased in him. In him dwells all the fulness of the Godhead bodily. All

\* We have inserted these "Thoughts on Election," not because we adopt all the views and sentiments of our transatlantic friends; but because they contain suggestions, on an important subject, which we think are well deserving of the serious consideration of every lover of the gospel.

divine grace dwells originally in Christ. Thus he is Head over all things to the church; and every thing that renders man elect of God is received from him. "Of his fulness," say his disciples, "have we all received, and grace for grace." All mankind out of Christ, or in a state of unbelief, are represented as non-elect. "They that are in the flesh cannot please God," and therefore cannot be chosen of him. "If any man have not the Spirit of Christ, he is none of his." He does not belong to his family, and of course is not one of his elect.

Yet though all mankind had by sin become the objects of divine wrath, and obnoxious to justice, yet so greatly did the benevolence of the Almighty abound towards the human race, that even while they were yet sinners and subjected to his holy displeasure, he "so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By this Saviour, a complete atonement was made for sin, the divine law which man had transgressed, was magnified and made honourable, a lawful door of hope was opened by which men may repent of their sins, believe the gospel, be justified by faith, be saved by grace, and thus become the elect or chosen ones of God. "Wherefore it is contained in the scripture, Behold, I lay in Sion, a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." Jesus Christ is not only elect and precious as a sure foundation for the believer to build his hope of heaven and immortal glory upon; but he is also considered as the chief corner stone, or the uniting bond of the whole building. For it is a divine union with him that

unites all believers to God and to one another. Therefore "to them that believe he is precious;" because all that renders them precious to God and to one another originated in him, and is received from him. "Since thou wast precious in my sight," says the Lord, "thou hast been honourable and I have loved thee."

Hence the term *elect* is also applied to believers in Christ. This is the description of God's elect given by all the sacred penmen.—"Know," says the psalmist, "that the Lord hath set apart him that is godly for himself." The godly are therefore the chosen of God. Hear the Saviour, "Shall not God avenge his own elect, which cry unto him day and night." Whom then does this infallible teacher denominate God's own elect? Were they enemies to God, who were afterwards; to be brought into obedience to him? No. They were such as cried unto him day and night. These were certainly believers; for "How shall they call upon him in whom they have not believed?"—Let us attend also to the description which Paul gives of the character and disposition of God's elect. "Put on therefore, as the *elect* of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness and long-suffering." Col. iii. 10. These are inward graces which render their possessors proper objects of the divine delight and choice: and these are the graces of every new-born saint. Well, therefore, might the same apostle exclaim, "Who shall lay any thing to the charge of God's elect? It is God that justifieth? Who is he that condemneth." The Almighty will surely justify persons of this character; and no rational or equitable judge would condemn them.

They are the excellent among men ; the salt of the earth. Whoever toucheth such to harm them, toucheth the apple of God's eye ; and it were better that a mill-stone was hanged about his neck and he were drowned in the depth of the sea, than that he should offend one of these little ones that believe in Christ.

Again. Paul shews how believers obtained this distinguished privilege. " Being justified by faith, we have peace with God, through our Lord Jesus Christ."— They were the children of God by faith in Christ Jesus ; and therefore were his elect. But it may be useful to inquire a little further into the Apostle's views of election.— Writing to the christians at Thessalonica, he says, " We are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning *chosen* you to salvation, through sanctification of the Spirit and belief of truth : whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. ii. 13, 14. Some have thought that because Paul says, " God hath *from the beginning* chosen you to salvation," that he means they were chosen *before the beginning*, or from all eternity. Eternity surely has no beginning ; but the very idea of election presupposes a time when the choice was made. Let us, however, hear Paul's own account of their election ; as it was an event with which he was well acquainted. He addresses the same Thessalonians thus : " Knowing, brethren beloved, your *election* of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thess. i. 4, 5. Here the Apos-

tle evidently fixes their election to the time when he and his companions first preached to them ; and when, by receiving their message in power and in the Holy Ghost, and much assurance, they were " chosen to salvation through sanctification of the Spirit and belief of the truth." Luke has given us an instructive history of this transaction, Acts xvii. 1—9 : and Paul and Silas had good reason to remember it. For, though some of the " Jews believed and consorted with the apostles, and of the devout Greeks a great multitude, and of the honourable women not a few ;" yet the brethren were obliged to provide for the personal safety of these zealous ministers, by sending them away by night to Berea.

The Apostle Peter agrees with Paul in his ideas of the elect. He addresses his first letter to the christians scattered through Asia Minor, and describes them as "*elect* according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Now, it is evident, that this election was " according to the foreknowledge of God," and obtained " through sanctification of the Spirit unto obedience and sprinkling of the blood of Christ." The Father had determined that those who partook of these heavenly graces, should be his elect ; and when they became the happy partakers of them, they were introduced into the highly honoured number of God's chosen ones. In this manner, all true believers are " chosen of God in Christ, before the foundation of the world," and " predestinated to the adoption of children by Christ Jesus to himself." And this happy change takes place, " according to the good pleasure of his will : " for his trans-

cently benevolent will and pleasure, when he sent his Son into the world, was "that whosoever believeth in him should not perish but have everlasting life." This was the great decree of Jehovah respecting fallen man; and, in strict conformity with this decree has he treated all the human race ever since the fall of their first parents.

Again, Peter describes the elect to whom he wrote, thus: "Ye are a chosen generation, a royal priesthood, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." But this happy character had not always belonged to these christians; nor had they always stood in this relation to God; for the sacred writer immediately adds—"Which in times past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." And, to shew that he was not speaking of an eternal, unconditional, irreversible election, he exhorts the same persons to "give all diligence to make their calling and election sure," by adding to their faith virtue, and the other christian graces. He assures them, that "if they do these things, they shall never fail:" plainly intimating that the continuance of their election, depended on their perseverance in the christian course.

James gives us the same description of the elect. "Hath not God," he says, "chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?"—And I am well persuaded that there is not one text in the Bible that applies the term elect to any persons who are not believers in Christ and partakers of his Holy Spirit. But my limits forbid any farther

enlargement; and I shall conclude by examining a few passages which are more obscure, and have been thought by some to favour a different system.

(To be continued.)

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## THE CHRISTIAN'S CHARACTER AND REWARD.

*The substance of a Sermon, preached by the late Mr. D. Taylor, at March, July 14, 1816.*

"But now being made free from sin and become servants of God, ye have your fruit unto holiness, and the end everlasting life."—Rom. vi. 22.

ONE great end of the Bible is to teach us the knowledge of ourselves. It shews, that, though man was made upright, yet he is awfully depraved. The tenor of scripture on this point is, that man is fallen by his iniquity—that he is shapen in iniquity and conceived in sin. The scriptures also point out the nature and necessity of a divine change. Moses speaks of the "circumcision of the heart." David of the 'cleansing of the heart:' Ezekiel, "of a new heart and a new spirit." But our Lord describes and speaks very expressly of it in his conversation with Nicodemus, John iii 3; and in his discourse to his disciples, Matt. xviii. 3. A sentiment so important should come home to our heart and lodge in it.

In the context, the apostle shews the difference between a sanctified and an unsanctified heart. In the preceding verse, he says, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death."



We are reminded of the folly and danger of following the course of this world. When we review the past, we see that our expectations have often been blasted; and that we have cause to be ashamed of our conduct: O! that men would consider the unprofitableness of sinful conduct! The common expression respecting many things which are evil in the sight of God, "that there is no harm in them," is the language of those who are blind. The sentiment is awfully injurious, and sometimes eternally destructive. We must be ashamed of our past thoughtless conduct, or we shall be driven into eternal shame and sorrow.

In the passage before us, we have the character of the believer. It is drawn with great clearness and propriety; and it highly becometh us to consider it severally, and examine how far we have attained to it.

In the character, observe first, that *christians are made free from sin*. Sin is the original and greatest of ills. It is destructive of happiness. How can man be happy while an enemy to God, banished from his presence, and exposed to everlasting misery! It provokes the Holy One of Israel to anger; inasmuch as it despises his commands and tramples upon his authority. Sin *poisons the soul*. Man was originally holy and comparable to fine gold; but alas, "how has the fine gold become dim." The venom of the serpent is infused into our nature, and unhappily runs in every human vein. Sin unfits man for communion with God here, and for the enjoyment of God hereafter. What evil so great and so universally injurious! It defaced the works of our Creator.

"Curs'd sin that in one evil hour  
Spoil'd six days labour of a God."

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But whilst in a natural state, we are led captive by it; and are generally unconscious of our slavery. Such a course is opposed to communion with God, to his promises, to his threatenings, yea to the whole tenor of his word.

Now sin having prevalence must be subdued. Though it may maintain strong ground in our corrupt nature, such is the plan of salvation that Christ will completely destroy it, and present his saints before the eternal throne "without spot and blameless." The guilt of sin is pardoned and removed, through faith in Christ. The power of it is broken by the power of divine grace. Though the sinner be convinced of the nature and consequences of sin, and resolve and strive against it, yet all his labour is ineffectual without the aid of divine grace. Blessed be God, grace is able to controul the power of sin in temper, wishes, aims, and designs. The believer is made free from sin: it has no more dominion over him, seeing "he is not under the law but under grace." Are you, my friends, acquainted with this change? There is no religion without the subjection of sin.

Farther. *Real believers become servants of God*. Those who are the servants of God, were not so formerly. We are all, "by nature, children of wrath and enemies to God by wicked works." "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." "He that committeth sin is of the devil." But divine grace subdues the disobedient will, and prompts the inquiry in every regenerated soul; "What wouldst thou have me to do?" The sincere christian desires to do, as well as to know, the will of his Maker. His resolution is, "I

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will do thy will, O God." He cultivates a knowledge of it in the use of various means. For this purpose, he reads and hears the word with attention: sitting at the feet of Jesus to learn of him. And he is careful to reduce to practice what he knows. Is the believer a husband? He loves his wife as himself, trains up his children in the ways of the Lord, and with his house serves the Lord. Is the believer a wife? She is obedient to her husband. Believing parents bring up their children well. Children, when pious, are the joy of their parents and the comfort of those with whom they have to do. A christian is the servant of God; he is disengaged from the service of sin that he may serve the Lord; he cultivates the knowledge of his will and aims at his glory, and is enabled in some degree to promote it. But,

The christian *has his fruit unto holiness*. The scripture speaks of doctrines and principles as roots, and their consequences as fruits. They are considered as seeds which, planted in the heart, produce fruit according to their nature. Corrupt principles in the unregenerate mind spring up and bear pride, lust, enmity to God, and such like, O! how important the nature and consequences of what we imbibe in our youth! As effects are inseparable from causes, so also is the fruit from the principles which govern us. But the doctrines of scripture implant in the believer just and holy principles; and these produce good fruit. "A good tree bringeth forth good fruit." The nature of this fruit is holy. In the mind, it consists in good information, desires, tempers, purposes and designs. Nothing but true religion can fill the heart with that

fruit that is acceptable to God. This fruit appears in the family, in the just regulation of every member of it, in gratitude for family mercies, and in the exercise of family duties. In the kitchen, it appears in submission to authority, industry and contentment: in the market, in upright dealing, constantly doing to others as we would have them do to us. It is the great excellence of holiness, that its fruit appears and adorns every character and station where it is found. The real nature and value of the fruit of holiness and of our attainment of it, must be judged by the word of God. Examine yourselves respecting your real state; and "as the tree is known by its fruit," so by your fruit ascertain your real character. Is your fruit unto holiness? If so, then will it be unto life and peace; but, if ye be unfruitful, your end, like that of unfruitful trees, will be burning. A natural state is an unprofitable and dead state. Men are dead in trespasses and sins; and it is written, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Gal. iii. 10. Man is a depraved, guilty and condemned creature, naturally bringing forth corrupt fruit; and without any solid hope of heaven. Consider this, ye that bring forth no fruit to the glory of God.

Finally. *The Christian's end is everlasting life*. The end of our mortal career is very momentous. We know what will be the end of them who obey not the gospel of our Lord Jesus Christ; even everlasting destruction from his presence. But the end of the believer is everlasting life. This present life is a conquered state. As it is not a state of final retribution, the wicked have not their just punishment, nor

the righteous their due reward. It is the end of life that will render all things equitable. That which is a terror to the wicked is a cheering prospect to the righteous. He desires the appearing of the Son of God, has a good hope of a joyful resurrection, waits for the fruition of that rest prepared for him, and longs to wake up in the likeness of his Redeemer's glorious body, and for ever to cease from sin. He has a joy set before him, to which he has continual respect; and which he seeks in all his professions of religion. He looks forward to that time when "God shall wipe away all tears from his eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Rev. xxi. 4. The object of regard is life, everlasting life. Its duration is without end; and the pious soul, in the full assurance of faith, sings,

"Millions of years my wond'ring eyes  
Shall o'er thy beauties rove,  
And endless ages I'll adore  
The glories of thy love."

O how desirable to have an interest in Christ and that which he hath prepared for them that love him! Where he is there shall also his servants be.

Examine then whether you are the servants of Christ. Are you free from the love, dominion and practice of sin? Is it evident to those around you that you are the servants of God? Does all your conduct and conversation prove that you belong to a peculiar people, zealous of good works? What fruit do you bring forth? By your fruit you are known to God and man. What will your end be? Important enquiry! May it dwell upon your hearts! and the Lord give you the blessed end of his people! Amen!

THE  
SERPENT AND THE FROG.

*A Hindoo Fable, freely translated from the  
Hetopadesa.*

COMMUNICATED BY MR. J. PEGGS.

The following singular specimen of Hindoo instruction, copied from one of their most celebrated sacred books, is inserted at the request of the friend who communicated it, and cannot fail of exciting serious reflection in every enlightened mind.

IN a deserted garden lived a superannuated serpent. Worn out with age and want of food, he approached the edge of a marsh. He looked at the frogs with a longing eye; but how was he to get at them? One of the frogs espied him, and keeping at a prudent distance, called out, "What ails thee? hast thou lost thy appetite?"—"Leave me, leave me," said the serpent, "do not waste a thought on such a wretch as I am?" The frog grinned with malignant joy at this speech; he came nearer, and modelling his vacant countenance into a grotesque expression of pity, begged earnestly to know the particulars of his unhappy fate. The serpent, venting a sigh, thus began:

'A sage of Brahmappoor, Kaundinya by name, had an only son, twenty years of age, endowed with every virtuous quality. Fate decreed that he should fall a victim to my venomous fangs. I bit him, and he died. The brahmin, at the sight of his lifeless son, dashed himself on the ground in a paroxysm of grief. His relations, his friends, all the neighbourhood of Brahmappoor, assembled round him.—Kapila, a man of experience and wisdom, approaching the spot, thus expostulated with the moaning brahmin:—"How, Kaundinya,

whence this folly? Whence this subjection to grief? Tell me what has become of the monarchs of the world; the lords of mighty armies and innumerable chariots? Does not every object within the vast limits of their empire remind us that they are dead?"

"The body perishes by death as the vessels of clay, unhardened by fire, dissolves in the stream. Youth, beauty, wealth, power, the society of those dear to us, are blessings which continue with us but for a day: the wise man does not owe them one sigh of respect."

"As two planks, borne upon the mighty lake, touch and then part for ever; so men meet in this world and then suffer an eternal separation. Is not the body a compound of the five elements? Why then mourn, that one of them should return from whence it emanated?"

"As many dear friends as a man hath, so many stings does he allow grief to pierce into his soul."

"Thou knowest that our birth is but the beginning of death. We are united for a moment, and separated for millions of ages."

"When the bond of tender friendship is severed, the stroke is as terrible as that which changes night into darkness."

"Torrents hasten to the great rivers; who can arrest their course? So also flies the life of man; so glide away his days and his nights."

"What is happiness enjoyed below but in the society of a virtuous man? Alas! this good is poisoned by the torment of separation."

"Segara and other mighty princes ennobled themselves by splendid actions. They are dead; and their actions, where are they?"

"When death prematurely strikes our children, and grief pierces our soul like a sharp sword, memory

becomes our foe; the only cure for our disease is forgetfulness."

'Kaundinya, at these words, roused himself as from a trance. 'Yes,' he exclaimed, 'I will fly this fatal place, where I feel the torments of hell; I will retire into a forest.' But Kapila resumed:

"Evil follows the sinner into the forest. Man can triumph over his passions without quitting his abode."

"The man of sorrow fulfils his duty when he maintains a tranquillity of soul, wherever he may be; for every place is proper for the exercise of religion."

"Man, the miserable sport of misfortune, disease, old age, and death, can only find happiness in detaching himself from the world."

"Happiness! do I say? It exists not; misery alone exists. We conceive an idea of happiness only by opposing misfortune."

'Alas!' cried the sorrowing brahmin, 'It is too true!' Then turning towards me, he cursed me in these words: '*From henceforth shalt thou bear frogs on thy back.*'

'Nevertheless, the lessons of Kapila falling like nectareous dew lenified the grief of his soul. He retired, after having performed the duties required by the law. And here am I, wretch that I am! condemned to the office of carrying frogs.'

The serpent had no sooner finished, than the frog leaped away to communicate the extraordinary circumstance to the monarch of the marshes. His majesty soon appeared, waddling with great dignity towards the serpent. The latter received him very meekly on his back, and bounded away, giving him a long and delightful ride.—Next day the king again appeared and mounted his courser; but the

serpent was not so brisk as before. 'What makes you so lazy?' asked the king of the frogs. "Why, my lord," said the serpent, under favour I am exhausted with hunger, and can eat nothing but frog meat." 'Well, well,' rejoined the king, 'you may eat a few frogs;' and accordingly commanded some of his subjects to approach and be devoured. The serpent's agility returned; the king was more and more delighted. The pond became thinner and thinner of inhabitants; and, when it was depopulated, the serpent swallowed his majesty.

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## CORRESPONDENCE.

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### PROPOSED BUILDING FUND.

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Gentlemen,

I HAVE been anxiously expecting, ever since the last Association, to see the subject of the proposed *Fund* for liquidating the Debts on Meeting Houses, resumed in your Miscellany. I acknowledge that the former discussion of this plan fully confirmed my previous opinion of its great utility, as well as of its easy practicability. And the interest which it had excited in the churches, previous to our last Annual Meeting; when more than one-third of the connection declared in its favour, and most of the remainder appeared to be only waiting for certain explanations to give it their support, induced me to hope, that a scheme so obviously adapted to render effectual relief to our burthened churches, by such an easy exertion of the whole union, would be carried into speedy execution. It has therefore been a source of sincere regret to observe the silence on the subject, which has prevailed, both in the pages of your publication and in most of our conferences, &c.

The subject is one of great importance in its own nature; but it is rendered still more so by being partially introduced and acted upon. It cannot now remain in its present undecided state without

causing essential injury to the cause which it is designed to assist. The churches, which are groaning under the weight of their debts, know not how to proceed in their efforts to obtain relief. Some of their sister churches have joined the Building Fund; and therefore, according to the resolutions of the Association in 1825, are exempted from the obligation of admitting begging cases. Other churches are deliberating on the question; and till they have determined, will naturally expect to be excused from acting. Thus the present uncertainty paralyses the efforts of the connection, by checking the applications of those who are in want of aid, by furnishing plausible excuses for those who wish to save their money, and by suspending the liberality of those who are disposed to assist their needy brethren. It is therefore highly desirable that this state of things should speedily terminate; and that the proposed plan should either be cordially and generally adopted, or be entirely relinquished. Something would be done, even if the system was rejected, for a few of the cases, though very partially and at a great expense; but at present, I fear, no useful aid is rendered to any. It is with an earnest desire to recal the attention of my brethren to this important subject, that I solicit the insertion of these plain remarks in your valuable Miscellany.

Is it not possible to ascertain the *real amount of all the debts on Meeting-houses* throughout the New Connection? If this could be done, it would afford facts on which to reason, with respect to the practicability and efficacy of the proposed Fund, which would soon decide the question; and either so clearly establish its eligibility as to secure its early adoption, or so fully expose its inefficacy as to dismiss it to merited oblivion. Has nothing been done in consequence of the hints and proposals formerly made in your columns? (See vol. iv. page 417.) If not; surely the inquiry should be immediately commenced and the facts collected. I have endeavoured to conjecture what should render the churches unwilling to state the amounts of their debts; but I remain unable to discover any good reason for their reluctance. If however there exist any cause, real or imaginary, it might be easily managed, so as to conceal the name and only publish the sum. I hope that you will urge this matter on the attention of your readers; and endeavour to procure an ac-

count of all the Debts. When this is once obtained the rest will be easy.\*

It is stated in the last Minutes, that "the collecting part of the system was generally approved; but it was thought there was still wanting a principle or plan of distribution which, while it was equitable and efficient, should operate as a stimulus to make those churches help themselves who were to derive help from this institution:" and that "the churches hesitated to unite themselves with it, through ignorance of the principle of distribution." This I believe to be a correct statement: and I am sorry to have occasion to know that, neither the tables and calculations contained in your Miscellany for November, 1825, nor the propositions recommended by the last Association, have rendered this part of the subject sufficiently clear and simple, to be fully comprehended by the members of churches. I have read the "Rules of Distribution," contained in the Minutes with considerable attention more than once, but I am not yet certain that I thoroughly understand them. If I do, I am afraid that they are encumbered with too many exceptions to be generally approved. As it seems to be assumed by all parties, that the Debts now owing, should be admitted without examination, all that remains is to guard effectually in future against the admission of improper claims. Would not this end be sufficiently secured by recurring to the ancient practice of the Connection; that is, by rejecting every case in which the propriety of incurring the debt by the erection of the building had not been sanctioned, previous to its commencement, by its own Conference and the Annual Association? This would give every case a fair opportunity of being decided on its own merits, by persons whose local knowledge would enable them to form a proper judgment. When these conditions are complied with, might it not be most con-

\* Fully agreeing with our correspondent in his views of the importance of ascertaining the amount of the debts on Meeting-houses, at present existing in the Connection, we earnestly entreat the Secretaries of the various Conferences to obtain and transmit to us for publication, without delay, either a statement of the various Debts, or the real Amount of all the debts, owing in their respective districts; that the whole subject may be brought fairly before our readers, previous to the Association.

EDIT.

ductive to general satisfaction to dispense with all other restrictions, and to divide the produce of the Fund in proportion to the amount of the respective debts: that is, if the whole produce of the Fund amount to three per cent. on the entire total of debts admitted to the benefit of the institution, let each church receive three per cent. of its own debt. This mode of distribution would be simple, and more generally approved perhaps than one more complex. Refusing debts which do not amount to one pound per member, or when the church has not paid one-fourth of its own debts, and confining the relief to one-fourth of the debt, might probably, in some instances, be very proper; but it is feared would in others be very oppressive and partial. The object designed, to furnish a stimulus to induce churches to help themselves, might perhaps be safely left to the natural wish every society must feel to ease itself of the burden of interest, which is often most painfully felt; or, it might be made a rule, that each church should raise as much annually, by its own exertions, as it receives from the Fund. This regulation, however, ought not to be adopted without serious consideration.

The noble and pious offer of the late Mr. Samuel Small, recorded in your number for June last, furnishes a precedent which, if properly followed, would soon extricate the Connection from all its difficulties. It has pleased an all-wise God to take that generous man to himself; yet many survive, to whom Divine Providence has given the ability to follow his example. Did a spirit like his animate all the members of our churches, the Building Fund would soon be adequate to all the purposes contemplated.

It is imperiously requisite, that the subject be set at rest at the next Association; and, if these observations induce our churches to take the plan into their immediate consideration; or, if some of your more able correspondents be roused to correct the errors or improve the suggestions contained in them, the object of the writer will be obtained.

Yours, respectfully,

ERASTUS.

January, 1827.

## ELEMENTS OF THE LORD'S SUPPER.

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*In reply to a Query.*  
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*Gentlemen,*

YOUR pious correspondent, P. at page 16 of your last number, has proposed two inquiries respecting the elements used in the celebration of the Lord's supper; a solution of which, he says, "would be a consolation to him in the sacred ordinance." If so, they certainly deserve some attention; and you will oblige a constant reader by inserting the following brief remarks, as soon as convenient; provided nothing more to the purpose comes to hand.

1. There is full evidence of the correctness of your correspondent's assumption, that the bread used at the institution of the ordinance was unleavened bread; because no other bread was to be found among the Jews during the feast of the passover: and that the wine was the fruit of the vine, is plain from our Lord's own assertion.

2. But it is equally certain that, in all parts of the New Testament, where the Lord's supper is either mentioned or alluded to, the first element is styled simply "*bread*," and the second is constantly expressed by the term "*the cup*." It does not, therefore, appear that the Holy Spirit has left any express directions on this part of the subject, nor that it is essential to the proper administration of the ordinance. Our blessed Saviour, at its first celebration, employed the elements that were on the table before him, which had been prepared for the paschal feast. And, if bread be eaten and wine be drunk, in holy commemoration of the atonement, made on the cross for the sins of men, with suitable dispositions and feelings, the quality or kind of elements employed on the instructive occasion, is not perhaps of great moment. It is those "who eat this bread and drink this cup of the Lord *unworthily*, that are guilty of the body and blood of the Lord;" and "eat and drink damnation to themselves."

3. Yet, as the kind of bread and wine used at the institution of this sacred ordinance is known with so much certainty, gratitude, affection and duty will cause every true disciple of the adorable Instructor, to take a holy pleasure in imitating him as near as circumstances will permit. When preparations are to be made for the commemoration of the dying

love of the Saviour, he will feel no temptation to substitute inferior elements. He will recollect the costly sacrifices required under the Mosaic dispensation, and the enormous expenses which often attend the worship of pagan idols, which yet are no gods; and, with sacred indignation, repel every paltry "plea of economy" to change the elements adopted by his heavenly Lord. He will read and feel the alarming denunciation of the prophet, Mal. i. 14.      **RESPONSOR.**

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**VARIETIES :**

INCLUDING

*HINTS, ANECDOTES, &c.*

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**HUMILITY.**—"Humility makes a man peaceable among brethren, fruitful in well doing, cheerful in suffering, and constant in holy walking. Humility is that which keeps all graces together. Humility fits us for the highest services we owe to Christ; and yet will not neglect the lowest service to the meanest saint. Humility can feed upon the meanest dish, and yet it is sustained by the choicest delicacies, as God, Christ and glory. Humility will make a man bless him who curses him, and pray for those who persecute him. An humble heart is an habitation for God, a scholar for Christ, a companion of angels, a preserver of grace, and a meetness for glory. Humility is the nurse of our graces, the preserver of our mercies, and the great promoter of holy duties."

"Humility will make a man quiet and contented with his condition; and keep him from envying any other man's prosperity. Humility honours those who are strong in grace, and puts two powerful hands under those who are weak. Did christians more abound in humility they would be less bitter and froward, and more gentle and meek in their spirits and practices. Humility will make a man have high thoughts of others and low thoughts of himself: it will make him see much excellency in others, and baseness and sinfulness in himself. Were christians more humble, there would be less unhallowed fire, and more loving union among them than there now are."

**A GOOD BISHOP.**—Dr. Burnet gives the following character of Archbishop Leighton, with whom he was long intimate—

ly acquainted. "He was a bishop that had the greatest elevation of soul, the largest compass of knowledge, the most mortified and most heavenly disposition, that I ever yet saw in any mortal. He had the greatest parts as well as virtues, with the perfectest humility that I ever observed in man. He had a sublime strain of preaching, with so grave a gesture and such a majesty both of thought and of language, and of pronunciation, that I never once saw a wandering eye where he preached; and I have seen whole assemblies often melt in tears before him. Of him I can say with great truth that, in a free and frequent conversation with him, for above two and twenty years, I never knew him say an idle word, or one that had not a direct tendency to edification. I never once saw him in any other temper, but that which I would wish to be in, in the last moments of my life. For that pattern which I saw in him and for that conversation which I had with him, I know how much I have to answer to God; and though my reflecting on that which I knew in him gives me just cause of being humbled in myself and before God, yet I feel no more sensible pleasure in any thing, than in going over in my thoughts all I saw and observed in him."

**THE DEATH OF THE SINNER AND OF THE CHRISTIAN.**—During the great plague in London, 1665, when more than seven thousand persons died in one week, the dying experience of the men of the world and the children of God was remarkably contrasted. The following observations on this subject which were published, 1667, by a pious minister who had been an eye-witness of the facts which he records, and had remained at his post through the whole terrible visitation, are affecting and instructive.

"As there will be a great difference between the condition of the souls of the righteous and the wicked, who died by the same disease of the plague after their death and separation, so there was a great difference between the carriage of their spirits at their death and upon their sick beds. Some wicked men were stupid and senseless; given up to a judicial hardness, and died in a sleep of carnal security, out of which they were not awakened till they awoke in the midst of everlasting flames. Others, more sensible and considering what had been and what was coming upon them, were filled with inexpressible terror, through

the roarings and tearings of a guilty, accusing conscience, and the forethoughts of that horrible unsupportable torment they were so near unto. Now scaring dreams terrified them; and fearfulness of the bottomless pit and the burning lake below, surprised them; while some brake forth in the anguish of their despairing souls, "Who can dwell with devouring fire?" "Who can inhabit everlasting burnings?" And however jovial and full of pleasure their lives had been; yet, at their latter end, they were utterly consumed with terrors."

"But, 'mark the perfect man, and behold the upright; the end of that man is peace.' Whatsoever storms they had encountered in their passage through a rough sea, the wind blowing and the waves roaring; so that sometimes they had been ready to sink through opposition and discouragement; sometimes overwhelmed with grief and doubtings; and sometimes dashed upon the rocks of terror and perplexity; yet, now they were come to the haven of death, the winds were hushed and still; the waves were smooth and silent; the storm was over; and there was a great calm upon their spirits. They were past the rocks, and out of the danger they feared, when they were in the greatest danger of approaching death. It was generally observed amongst us, that God's people, who died by the plague amongst the rest, died with such peace and comfort, as christians do not ordinarily arrive unto, except when they are called forth to suffer martyrdom for the testimony of Jesus Christ. Some who had been full of doubts and fears and complaints, whilst they lived and were well, were filled with assurance and comfort and praise and joyful expectation of glory, when they were laid on their death-beds by this disease. And not only grown christians who were more ripe for glory had these comforts; but also some younger christians whose acquaintance with the Lord had been of no longer standing."

**JUST RETRIBUTION.**—Pope Alexander VI. who was, says the historian, "of all bad men the worst," declared himself, as pope, not only heir of the cardinals but of all other prelates who should die at Rome. In concert with his-son, the partner of his most atrocious crimes, he took an exact inventory of the effects of several of the most opulent bishops, and formed the horrid design of poisoning them, in order to seize their



estates: Not chusing to invite them to their own palace, lest they should cause suspicion, they prepared an entertainment at the country-house of a cardinal, to which these devoted victims were invited. The pontiff and his partner in guilt placed, among several bottles of the best Italian wine, one in which they had infused a strong poison; and directed a servant, whom they had entrusted with the horrible secret, to give it to the destined persons during the feast. It happened that this accomplice was absent when the pope and his son arrived at the house; and requested some refreshment. The servant who was in waiting accidentally filled their glasses from the empoisoned bottle, which they instantly emptied. The effect was awful. The pope fell instantly ill, and died at the end of eight days. His son, by the vigour of youth and an antidote taken immediately, saved his life; but remained for a long time in a state of imbecility and languishment worse than death itself. Thus these wicked men "sunk into the pit which they made; and in the net which they hid was their own feet taken."

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## GENERAL BAPTIST OCCURRENCES.

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### OBITUARY.

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February 13, 1826, Mrs. ELIZABETH KEMP, of Utterby, near Louth, fell asleep in Christ, in the twenty-eighth year of her age. While she was yet young, she was moved by the influence of evangelical truth to seek after the Lord God; and having tasted that he is gracious, she first gave herself to the Lord, and then to his people according to the will of God. She was baptized, and received into the fellowship of the General Baptist Church at Louth, on Lord's day, July 1, 1821. From this period till her decease, she continued a steady, consistent and honourable member. Her uniform propriety of christian conduct endeared her to all her religious friends, and especially to the members of the church to which she belonged. They fondly hoped that she might long enjoy with them the benefit of ordinances which she manifestly highly valued, and be a blessing, by her instructive example, to many around her; but He,

"in whom we live, and move, and have our being," was pleased to disappoint these anticipations; and, after a painful illness of several months, to take her to himself.

When our esteemed sister married, in 1823, she removed to Utterby, four miles from Louth; yet she attended very constantly the public services of the Lord's day, and the week-day evening lectures. Her enjoyment of public worship, and the ministry of the word was great; and while health enabled her to attend, her place at the appointed seasons for the service of God was seldom empty. She might indeed have employed, with some plausibility, the excuses urged by many, such as distance, unfavourable weather, and the like, for neglecting the public means of grace; but she felt no occasion for them. A desire to be nourished by the bread of life, and to drink of the waters of that river which, clear as chrysal, proceedeth out of the throne of God and the Lamb, urged her to wait on the Lord in all his instituted ordinances.

From the first symptoms of consumption, which appeared a few weeks after her confinement, she expressed her apprehension that she should not recover; and then indeed commenced the season, in which a long succession of wearisome days and nights were to develope the views and feelings, which the grace of God had implanted and nourished within her heart. Her friends, and especially a beloved sister, whose attention to her was unremitting, remember that through all the painful trial of faith, no part of her conversation indicated the least disposition to murmur under the chastisement of her heavenly Father, or to dread the result of death. Her great concern was, that her affliction might be sanctified to herself and all around her. To use her own language, she knew that what the Lord ordains is right, and desired, whether in life or death, to glorify God. Many circumstances concurred to bring her resignation to a very severe test. She was yet very young—comfortably settled in life—blessed with an affectionate husband,—and had a dear little babe to leave behind her; but through grace, notwithstanding these strong and tender ties to earth, though possessing ardently affectionate feelings, she was enabled to say, "Father, not my will, but thine be done." When evidently wasting under the progress of disease, she was led very seriously to ex-

amine the ground of her hope before God; and the happy result was the increase of her peace and joy in believing. She had not satisfied herself with the name of a christian, or with being admitted into the fellowship of a christian church: she had "fled for refuge to lay hold on the hope set before us." When affliction abounded, her consolation also abounded by Christ. Unfolding the state of her mind to her affectionate and beloved sister, she said, "I know in whom I have believed, and am persuaded that he is able to keep what I have committed to him, until that day." Deeply sensible of her sinfulness and unworthiness, she felt her need of a Saviour, and recollected, with grateful delight, those texts of scripture in which the efficacy of the mediatorial work of Christ, and the benefits of believing in him are especially set forth.

In that solemn review of life, which the near approach of the final conflict urges the reflecting servant of Christ to make, she felt great satisfaction in the thought of having practically regarded the ordinances of the Lord Jesus, as instituted by himself, the only Lawgiver of Zion, and exemplified in the practice of inspired apostles; and observed with deep concern, that many, whose convictions of the will of the Lord accorded with her own, were, through fear, or shame, or some kindred unhallowed feeling, turned aside from them.

The uniform sense of acceptance with God, which this good woman was enabled to entertain through the whole of her illness, left her much at liberty, when not incapacitated by extreme weakness or pain, to improve the visits of her friends to their spiritual advantage. If she had reason to believe that they neglected the great salvation, she faithfully and affectionately admonished them of their danger, and exhorted them to seek the Lord while he may be found.

Her chief fear was, lest, as the outward man decayed and sufferings accumulated, she should be impatient under the long-continued strokes of her heavenly Father's hand. She had need of patience; and the grace of Christ she found sufficient. Every stage of her illness illustrated the scripture which affirms, "He is faithful that hath promised." Early in the last day of her life she prayed that the Lord would graciously support her in the valley of the shadow of death. Her prayer was heard; and her last words acknowledged the goodness of

God; and declared her hope of immediately enjoying the glory which he has prepared for his chosen.

She departed to be with Christ about seven o'clock in the evening. There, among the spirits of the just made perfect, she would regain the society of a beloved and excellent sister, Mrs. Ellen Pain,\* with whom she had often gone to the house of God, and who a few months before had finished her course, in full possession of the victory over death and the grave, which is through Christ our Lord. Her death was improved on Lord's day, Feb. 26, 1826, to a numerous congregation, from 2 Pet. i. 11. "For so an entrance shall be." &c.

Louth,

F. C.

DEC 3, 1825, died, at Quorndon, aged eighty-five, after having been a member of the G. B. Church, in that neighbourhood more than half a century, MARY, the *Widow of Thomas Wyld*, a member of the same church, whom she survived twenty-eight years. Mary Wyld, was born at Kegworth, Nottinghamshire; from which place her father removed, when she was a child, to Wimeswold, Leicestershire. She was put to service at an early age, and while young had some serious impressions, in consequence of hearing an harangue from a Mr. Jowett, who sometimes visited that quarter in the capacity of a preacher. She had a fellow servant, by profession a Roman catholic, who, however, displayed but little of the spirit of Christianity; for sometimes she would express a hope, that the time would come, when she should wash her hands in the blood of protestants. On one occasion, Mary was prevailed upon by her fellow servant to attend a dance; but while there, she was so conscious of doing wrong, that she determined never to be found in such a situation again. This determination she faithfully kept.

After some years servitude at Wimeswold, she engaged in a situation at Quorndon, where she embraced the opportunity of hearing the gospel preached by the G. Baptists. Though neither her master nor mistress attended themselves, they would sooner perform some part of the work which properly belonged to her, than she should be deprived of the opportunity of going to the meeting; for

\* The wife of Mr. J. Pain, the deservedly esteemed minister of the Independent Church at Horncastle.

they believed her to be a deserving young woman. By attending the means of grace, her convictions of sin were deepened; till, in the bitterness of anguish, she inquired, "What must I do to be saved?" In this state of mind, she continued a considerable time, but at last was enabled to depend on Jesus Christ. She soon offered herself as a candidate for fellowship; and never incurred the censure of the church, from the day of her baptism, to that of her death. At this time, her father, though he afterwards joined the Baptists, was an enemy to dissenters; but she determined to meet all opposition with the fortitude of a christian, and even rejoiced that she was counted worthy to suffer, for the sake of Jesus. She often spoke with great pleasure on the glowing affection which christians of that day cherished to each other, and of their sweet converse, when journeying from place to place, to hear the gospel preached. Almost to her death, she would refer to texts, and sermons by the venerable Donisthorpe, and Grimley, from which, on her first setting out, she had derived much spiritual advantage. Being soon settled in the world, with one whose religious views and feelings were in exact agreement with her own, and a chapel being erected at Quorndon, she found stability given to her religious enjoyments; though the G. Baptist cause and its adherents had many enemies.

Though far from being a perfect character, yet she was circumspect in her general walk and conversation. She was the mother of four children, whom she trained up in subjection, and had the pleasure to see three of them become members of the G. B. church, Quorndon, and the other a serious character residing at a distance. She was a woman of the strictest integrity; and in industry and economy was exceeded by few. She was cautious in not conforming to the maxims of this world, but kept in mind and often repeated the Apostolic rule, "Come out from among them and be ye separate." That gravity which becometh the christian character, she ever cultivated, and nothing more certainly incurred her censure, than foolish talking and jesting. She was ever careful in what she said, about the persons or business of her neighbours, lest she should be found a busybody in other men's matters. Punctual in her attendance on the means of grace, till her hearing became defective;

when she employed herself at home in reading the scriptures. Bunyan's Pilgrim's Progress, and Dan Taylor's Fundamentals of Religion were her favourite books. When laid aside from business, she read the scriptures with great diligence and delight; so that her mind was stored with their sacred contents, and when confined to her bed, in her last illness, she rejoiced that she had laid up a good foundation against the time to come. During that confinement, which lasted eight months, she often said, "What a mercy it is, that I sought the Lord in my youth: had I this to do now, I fear it would be too late." She never professed to be the subject of any extatic feelings; but seemed entirely delivered from the fear of death. Her language was, "I know in whom I have believed," &c. Not unfrequently did she wish to depart and to be with Christ; but, at the same time, was ready to say, "Not my will, but thine be done." When prayer was offered up for her, she joined heartily in it, and found answers of peace descend upon her soul. During the last night, she seemed nearly the same as she had been for some time; but in the course of an hour altered very perceptibly: and almost before her connections were apprehensive of immediate danger, without a struggle or a groan, she exchanged a state of suffering for that rest that remains for the people of God. Her remains were interred in the G. B. burying ground, Quorndon; when Mr. Allsop, delivered an appropriate address from 2 Cor. v. 1. May all who read these lines, "be followers of them who through faith and patience inherit the promises!"  
E. P. Q.

Died, at Packington, near Ashby-de-Zouch, January 8, 1827, MR. THOMAS GRANGER, aged seventy-two years: upwards of fifty of which he was a steady and conscientious member of the G. B. church in that neighbourhood. He possessed a tenderness of conscience and an affability of disposition. He was exceedingly dutiful to his parents; and for many years entirely supported them, although he had to maintain a numerous and increasing family of his own. He was very attentive on the means of grace. His place in the house of God was never empty, unless through indisposition or some other urgent cause. He was equally regular at the Lord's table; and for

nearly thirty years, as the writer of this article can testify, he hardly ever once absented himself from that sacred ordinance. Never, during his long profession, had he any strife or unpleasant words with any of his christian friends. As far as lay in him, he lived peaceably with all men: in this respect he was blameless and harmless and without rebuke, &c. How unlike the conduct of some professors, who are almost always engaged in strife and contention, or in some little petty squabble or other! While the minds of such professors, filled with envy and anger and evil speaking, resemble the storm that rises and blackens in the east; the mind of the deceased, calm and placid, like the serene sky in the vernal season of the year, tranquil and happy in itself, communicated happiness to all around.

Yet this good man had his weakness. The peculiarity of his disposition led him to be too easy in his family: he had not that influence and authority that he ought to have, particularly among his children. In business also, being upright in his own intentions, he had no suspicion of others. Hence he became an easy prey to the designing; and hence arose that difficulty and embarrassment that beclouded his latter days.

He naturally possessed a good constitution, except a weakness in his eyes, which he retained till his last illness, when his constitution broke up by a general and gradual decay. During his illness his views of gospel truth were well suited to his state, and his mind peaceful and happy. He would frequently say, "O dear! what a poor feeble creature I am! O! what could I now do without a Saviour? But he is allsufficient." And at another time, "I have never regretted serving the Lord, but rather, that I have served him so little." A stupor and drowsiness now came upon him and continued till he sank into the repose of death. His remains were interred in the G. B. burying ground, at Packington; and a funeral discourse was delivered, on the occasion, from 1 Cor. xv. 55, 57. "O death where is thy sting?"

#### CONFERENCE.

The MIDLAND CONFERENCE was held at *Measham*, Dec. 26th. 1826; when Mr. *Goadby* took the chair.

1. The ministers and representatives present stated that peace had generally prevailed in their churches since the last Conference; several had been added by baptism and many had come forward as candidates for fellowship.

2. The affairs of the *Home Mission* were then considered. Application was made from the friends at *Burton-upon-Trent*, respecting the suitability of their present minister for the station; and they were advised to strive earnestly for peace, till the expiration of the present engagement; and then, if necessary to separate, to do it in a friendly manner. Mr. R. Ingham requested advice respecting the money advanced by him on *Belper Chapel*; but, as there were no representatives from that church present, the Treasurer and the Secretary of the Midland District were requested to visit *Belper* and ascertain the real state of things.—A letter was read from Mr. J. Taylor of *Hinckley*, stating that the church there had collected ten pounds for the Home Mission, during the past year; six pounds of which they had paid Mr. Green for supplying *Hartshill*, and the balance was ready to be paid to the Home Mission. The Conference expressed their pleasure at hearing that there were prospects of success as *Hartshill*; but considered the proceedings of the *Hinckley* friends, in appropriating the money without the sanction of Conference, to be inconsistent with the rules of the institution.—A statement having been made respecting the prospects of usefulness at *System* and *Queensborough*, five pounds were voted to them, for the ensuing year.—The new meeting-house at *Ashbourne* will be opened for divine worship, in a few weeks.—Mr. Stocks suggested the necessity of improving the system of the Home Mission; and was advised to write an article on the subject, and transmit it to the Editor of the Home Missionary Register.—The Conference agreed, that in future, collections for the Home Mission should be made at the close of the sermons usually preached at the Conference: and, as these meetings return to the same place only once in four years, it was hoped, that, in the present low state of the Funds of that institution; this regulation would not be thought burdensome.

3. Mr. Deacon inquired what application had been made of the money collected at *Barton*, in the last year, for the *Building Fund*; and was referred to Mr. Pike of *Derby*. The churches at *Hinckley*

and Ilkiston both applied to have the next conference; but it was thought that the standing regulations were in favour of the latter. The next conference therefore will be at Ilkiston, on Easter Tuesday; when Messrs. Stevenson and Pickering will preach. Inn; the Sir John Warren.

At this Conference, Mr. Butler opened the morning service with reading and prayer; and Mr. R. Stocks preached, from Acts ix. 31. In the evening, Mr. Goadby, junr. prayed; and Mr. Winks preached, from Luke xiii. 22. The congregations were numerous.

## DISSENTING REGISTERS OF BIRTHS.

CONSIDERABLE anxiety has, for some time, been excited among the various classes of Dissenters, respecting the legality and effect of the modes adopted by them to record the births of their children. Several of our churches and conferences have agitated the question; and a general wish has been expressed for some information upon it. We intended to have introduced the subject to our readers some months ago; but understanding that the Committee of the *Deputies for the Protection of the Civil Rights of Protestant Dissenters* had it under their consideration, we waited for the result of their deliberations. We have now great satisfaction in submitting to our churches an interesting Extract from their last Report, made to the General Meeting, Dec. 15, 1826; which, we trust, will have a tendency to remove the unfounded alarm that, as we have reason to know, has seized many parents, and driven a few of them to expedients not very consistent with their avowed principles as Dissenters. The Extract runs thus:—

“Your Committee, with the valuable assistance of a Deputation from the Ministers of the Three Denominations, have deliberately considered the subject of the Dissenting Registers, with the opinions of Messrs. Shadwell, Bickersteth, and Tindal, which have been obtained thereon. The Resolutions which they have in consequence adopted, are subjoined to this Report; and they trust will have a beneficial effect, in allaying the apprehensions which had begun to prevail, respecting the utility of your Register, and

will tend to make it more known, and more generally advantageous, till an impartial examination of the present parochial practice shall have produced a conviction of its imperfection, and have thereby led to the introduction of a more complete and better organized system, equally applicable to every description of persons in society.”

*The RESOLUTIONS referred to in the foregoing Extract.*

“At a Meeting of the Sub-Committee of Deputies and Ministers appointed ‘to take into consideration the proper measures to be adopted relative to Dissenters’ Registers,’ held at the London Coffee-House, Ludgate Hill, December 1, 1826; WILLIAM SMITH, Esq. M. P. in the Chair.”

“The Secretary having produced and read a case, with the opinions of Mr. Shadwell, Mr. Bickersteth and Mr. Tindal, relative to the Register of Births kept at Dr. Williams’s Library:”

*Resolved*,—“That it appears to this Meeting, that the present system of Certificates and Registry at Dr. Williams’s Library, is of a high, important and valuable character. That it is admirably adapted to the great majority of purposes for which it is likely to be resorted to, and that it is as useful for legal purposes, (both as a clue to the best evidence, and as containing within itself as much of that evidence as can be obtained from any record not sanctioned by Act of Parliament,) as it is at all likely under the present system of the law, that such an Institution can be made to be.”

*Resolved*,—“That this meeting therefore earnestly recommends to the body of Dissenters, the use of the present Registry, and would exceedingly regret that any difficulty or defect in possible cases, which no voluntary institutions can avoid, should diminish its universality, and consequently its usefulness.”

*Resolved*,—“That the whole scheme of Registration of Births, Marriages and Deaths in this country, appears to this Meeting to be radically defective; not only as being identified with the establishment, within whose circle a great portion of the community are not comprised, and by whose Institutions, therefore, their civil exigencies cannot be provided for; but also, as being in its details defective in many important particulars, even for the limited purposes which it is calculated to serve.”

*Resolved*,—“That this Meeting feels that such a reform as would effectually remedy the evils complained of (many of

which affect Churchmen as well as Catholics, Jews, and every denomination of Non-conformists, in a greater or less degree,) can only be looked to as likely to spring out of a more liberal policy on the part of the Legislature, with regard to the greater questions which affect the political situations of persons differing from the Establishment in matters of faith: and that with this conviction, the Meeting looks with increased anxiety to the speedy agitation of those important topics in a new Parliament, through the common exertions of the Dissenting Body, and of the friends of civil and religious liberty."

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## REVIEW.

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TRACTS, designed to inculcate Moral Conduct on CHRISTIAN PRINCIPLES. Published by the Christian Tract Society. Five volumes, boards, 12mo. price 2s. 6d. each.

Sherwood and Jones, and Eaton,  
London.

THE publishers of these pamphlets, have assumed the designation of "The Christian Tract Society," we hope, with no invidious design, but simply to distinguish it from similar institutions. About fifty Tracts have been published in succession, at from one penny to sixpence each; with liberal allowance to subscribers. They may be had either separately or in volumes.

We have perused these publications with great pleasure, mixed with real pain. Many of them are interesting Tales, well told, and highly instructive to the class of readers for whom they are intended. The didactic ones are perspicuous and contain very useful principles and admonitions. Some of them perhaps are too long. Young persons and the illiterate, who read with difficulty, will hardly keep up their attention through upwards of four-score closely printed pages. There is also a great similarity in the incidents and conclusion of several of the stories; which will diminish the charm that novelty has upon the youthful and ignorant. Yet notwithstanding these unimportant defects, the Series does great credit to the literary talents of the Authors; as well

as to the judgment of its Editors in the selection of the very few pieces which are not original.

We should be happy to close our remarks here; but duty obliges us to proceed. Had these productions been called *Moral Tracts*, and avoided any allusions to the peculiar doctrines of christianity, we should cheerfully have given them our unqualified approbation. But, when compositions proceed from a *Christian Tract Society*, and pretend to teach the way of salvation to the thoughtless and uninformed, they assume a more dignified and important character. It is painful to observe in works making these pretensions, that penitence and reformation are the only terms of acceptance with an offended God, recommended to the most guilty and the most wretched; that the adorable Saviour is introduced to the alarmed sinner, merely as a divine Teacher of morality, a perfect Pattern of obedience and suffering; or, at the highest, as One by whom the Almighty Father had promised pardon to all penitent sinners;—and that, throughout the whole series, not the most distant allusion is made to Christ being wounded for our transgressions, bearing our sins in his own body on the tree, and purchasing eternal redemption for those who believe on him. On the contrary, the dying sinner is dismissed, after a life of wickedness and depravity, to her final account, with the cheerless hope that, the Almighty, in his mercy, will accept her sincere penitence for the wrong actions she had committed, together with her patient resignation under the sufferings with which he saw fit to afflict her; and that her lot at the resurrection will be a happy one. The only consolation of a pious lady on the death of highly valued relatives, is thus described, "I console myself under the loss of my beloved brothers, by the certainty that, having led truly honest and virtuous lives in this world, they will, through the loving kindness and tender mercies of their heavenly Father, enjoy everlasting happiness in that blessed one, where neither sin, pain, nor death can enter, and where I hope, in a few short years, to meet them again." Inquirers who are seeking the path to peace, holiness and heaven are directed to read God's word and to think of him; and are assured that, if they do this, they will every day draw nearer to him; without any hint of the necessity of divine grace to sanctify their depraved nature; or of any satisfaction

to divine justice for their past offences. (See No. 19, p. 67, 79, &c.)

Now, all this appears to us to cold, so heartless, so utterly incapable of bringing the soul to sincere repentance and obedience, so derogatory to the great work of redemption by faith in the blood of Christ, and so totally inconsistent with the obvious meaning of almost every page of the New Testament, that we cannot repress our unfeigned sorrow, that it should be found in compositions called *Christian Tracts*. Numerous impressions of some of these Tracts have been printed, and we suppose circulated; but we sincerely hope that their doctrinal sentiments will not gain many votaries. The writers have doubtless a right to publish and defend their own opinions on religious subjects; and it is their duty to be active and diligent in propagating what they conceive to be the truth. We neither blame their conduct nor impugn their motives; but we feel it our duty to warn our readers against opinions, which we conscientiously believe to be subversive of genuine christianity and highly dangerous to the souls of men.

MISCELLANEOUS PIECES on various Religious Subjects; being the last REMAINS of the Rev. ANDREW FULLER. Collected and arranged, with occasional Notes, by J. W. Morris; intended as a Supplement to his *Memoirs of the Author*.

Svo. pp. 328. Price, boards, 7s.  
Wightman & Cramp, London.

THE piety and talents of the late indefatigable Secretary to the Baptist Mission are well known and universally acknowledged. His avowed works were well received, during his life; and have been published, in an uniform edition, since his death. But the Editor of the volume before us, having enjoyed an unreserved intercourse with Mr. Fuller during more than twenty years, has been able to rescue from the oblivion to which they were hastening, the pieces contained in it; which had been published, under feigned signatures, in various religious periodicals. Many of these miscellanies are answers to queries on doctrinal and casuistical difficulties, with a few on practical and experimental piety. The collection includes seventy-nine independent pieces; a large majority of which are on topics interesting and important, peculiarly

suiited to the genius and pursuits of the author.

Our limits forbid us to give even a list of the subjects; much less can we attempt to examine the merits, either literary or religious, of such a number of distinct compositions. They display in general, that clearness of comprehension and soundness of principle which distinguished the pious author. Being written at distant periods and under a great variety of circumstances, they exhibit, as might be expected, various degrees of merit; but they will, we doubt not, be very acceptable to the numerous admirers of Mr. Fuller. Mr. Morris deserves the thanks of the religious world for the labour and judgment with which he has collected and arranged these valuable materials, which his attachment to the author and intimacy with him have been the happy means of preserving.

We shall gratify our readers with one specimen of these "Remains." It was written in 1803; but is no less applicable to professors of the present day.

"POLITICAL SELF-RIGHTEOUSNESS. —I have been much edified by some things which appeared in print, respecting the present state of our country, especially by those which have been directed against what may with propriety be called Political self-righteousness. I am persuaded this is a sin which cleaves closer to men, and even religious men, at the present time, than most of us are aware of; and that we are more in danger from it, than from almost all our other national sins put together."

"I have heard it frequently said, 'The Lord has many praying people in this country; surely therefore he will not deliver us up.' A praying people may indeed avert the divine judgements; but if we trust to the efficacy of our prayers, we shall be more likely to bring them upon us. This notion has been well combatted by another correspondent; and my soul unites with him in trembling for the consequences of our religious self-complacency. Alas, our navy and our army, it is to be feared, will too generally trust in themselves: but let not them that fear God do so too. Our brethren in distant countries may hope the best of us; the good minister at Berlin may be allowed to mention 'the numbers whose prayers continually rise to God in this country;' but we must not depend upon them ourselves, for this will render them of no effect."

"There is a passage in that admirable

book, the Holy War, which I could scarcely ever read without tears. When Mansoul, in the day of her distress, had drawn up a petition to Emanuel, a question arose, by whom it should be sent. 'Now, says the writer, there was an old man in the town, and his name was Mr. Gooddeed, a man that bare only the name, but had nothing of the nature of the thing. Now some were for sending him; but the recorder, Conscience, was by no means for that; for, said he, we now stand in need of, and are pleading for mercy; wherefore, to send our petition by a man of his name, will seem to cross the petition itself. Should we make Mr. Gooddeed our messenger, when our petition cries for mercy? Besides, quoth the old gentleman, should the prince now, as he receives the petition, ask him and say, what is thy name? and nobody knows but he will; and he should say, old Gooddeed, what think you that Emanuel would say but this? Aye, is old Gooddeed yet alive in Mansoul? Then let old Gooddeed save you from your distresses.—And if he says so, I am sure we are lost; nor can a thousand old Gooddeeds save Mansoul.'

"We subscribe to all this in matters which respect our eternal salvation, but it is no less applicable to things of time.—Instead of religious people flattering themselves with the idea of being the bulwark of their country, it becomes them to take heed lest they prove the contrary. Though the religious people in a nation may, by their interest with heaven, be its greatest blessing; yet there are cases in which they may prove the reverse. To Paul was given, not only his own life, but the lives of all them that sailed with him: but Jonah had well nigh been the destruction of those that sailed with him. God does not look for those things, as I may say, from the ignorant and ungodly, as he does from them that know him. It is their province to stand between God and their country: but if they be loose, light-minded, vain or worldly, what is to be expected? We may declaim against the wickedness of the slave trade, and many other things: but are there not with us, even with us, sins against the Lord our God?"

"Thus spake the Lord by his prophet: 'The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among

them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them: I have consumed them with the fire of my wrath.' Ezek. xxii. 29—31."

"God's ancient people were compared to a vine, and their country to a vineyard; this vine was cultivated with great care and expense, and a hedge of defence was set about it. But when he looked that it should bring forth grapes, it brought forth wild grapes. What was the consequence? 'Go to, saith the Lord, I will tell you what I will do to my vineyard. I will take away the hedge thereof, and it shall be eaten up: and I will break down the wall thereof, and it shall be trodden down.' Isai. v. 5. If God's vine bears no fruit, the wall that protects it may be expected to be broken down on its account; and thus our unfruitfulness may not only dishonour God, and injure ourselves, but render us a curse to our country."

"I write not thus, to promote dismay. I have never for a moment been the subject of such a feeling; but to cut up, as far as may be, self-righteous hope, and to excite that humble and holy trembling which becomes sinful creatures, whether in respect to this world or that which is to come."

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## AN ASPIRATION.

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Where will my troubles end?  
When will my sorrows cease?  
Not till I reach that happy land,  
Where reigns eternal peace.

Lord! I am weak and greatly need  
Divine, Almighty aid.  
Oh! take me by the hand, and lead  
Me through this dreary shade.

Conducted by thy steady hand,  
I shall not slip or fall;  
But safely reach that happy land  
— Where thou art Lord of all.

ANT,



# Missionary Observer.

FEBRUARY 1st, 8127.

## General Baptist Missionary Society.

### *Ordination and departure of Mr. Samuel Bromley.*

ON Monday, January the 8th, the ordination of Mr. Bromley, who had been previously appointed to proceed to Jamaica, took place at Castle Donnington. The services were held in the new Wesleyan Chapel, which was kindly offered for the occasion, being much more capacious than the Baptist Chapel. In the morning Mr. Burrows, Mr. Bromley's pastor, read and prayed. Mr. Butler delivered an appropriate introductory discourse. The questions were proposed with much propriety and feeling by Mr. Peggs. Mr. Stevenson offered the ordination prayer with considerable fervour; and a very faithful and judicious charge was then delivered by Mr. Goadby, senr. In the evening a sermon was preached, and the Committee's instructions to the Missionary read, by Mr. Pike. Messrs. Derry, Ewen, and Winks, engaged in prayer, in different parts of the services. It was not anticipated that the attendance would be so numerous as if held in a large town, in a more favourable season of the year; but the day was solemn and interesting; both services were crowded, and many seemed much impressed. Mr. Bromley's answers to the questions proposed to him, were satisfactory and pleasing. The collections exceeded twenty guineas.

Mr. Bromley is a member of the Church, at Sutton-in-Ashfield. During the greater part of his religious course he had little or no opportunity of intimacy with the General Baptists. In theory he appears always to have held the propriety of believers' baptism, but circumstanced as he was, did not for a length of time, perceive it his *incumbent duty* to submit to that sacred ordinance.

When he became convinced of this, he applied for admission into the church of which he now stands a member, and was recommended, and thus in fact dismissed, by testimonials highly honourable to his character and piety, from a respectable regular minister, and several other individuals among his former friends. When he offered himself to the Missionary Committee, strict and extensive inquiry was made into his character, piety, &c., the result was peculiarly pleasing and satisfactory; and the Committee being urged to send one additional labourer or more to Jamaica, with the LEAST POSSIBLE DELAY, unanimously accepted his offer of service. His mind and that of Mrs. Bromley, who is a member of the church at Derby, have, for a length of time, been turned to Missionary labours. After the Committee had accepted him on probation, a near relation offered him a farm, combining a variety of advantages, if he would relinquish his missionary engagements, and settle in England: this offer was of course declined. He is gone with the prayers of many, and it is trusted that his piety and good sense will render him, under the Divine blessing, a successful labourer.

Mr. Bromley's brief remarks at his ordination, on the subject of Baptism, will probably interest some of our friends.—

“ I beg leave before you propose a fourth question, to make a short statement of my humble views of Gospel ordinances, and particularly of that of baptism.—It is well known to many of you, perhaps to all, that previously to my becoming a General Baptist, I was united with a body of professing

Christians, who, generally speaking, believe in the propriety of Pædo-baptism; though hundreds of that body have seen it right to attend to the ordinance in another way. I never did, and I hope I never shall, place any ordinance in the room of experimental religion,—religion will support us when we have done with ordinances, because incapable of attending to them. But who does not perceive that an attention to ordinances established by the Author of the Christian religion, is essential to form the character of a Christian. An attention to circumcision, sacrifices, and all the ceremonies of the Jewish religion, was necessary to form the character of a righteous Jew: the man that neglected them, when he became of age, was to be cut off from Israel. And unless we can prove that the Christian religion is not so important in the blessings it bestows, and consequently in the duties it requires, the rewards it promises its votaries, and the threatenings with which it menaces the wicked, as the Jewish, it appears reasonable to me that we should pay as strict, and as constant an attention, as possible, to whatever duties it inculcates. For a man to understand the Gospel, it is necessary that he should hear it preached:—to comprehend every branch of his duty, as marked out in the precepts of the Gospel, he must read the Scriptures:—to become penitent, he must reflect and pray:—to become a consistent follower of Jesus Christ, to me it appears, he should be baptized; and by that baptism profess to the world,—the choice he has made,—the vows he has taken,—and the giving up of every thing of a worldly nature, that he may be buried, and rise with his Lord into newness of life. My views on the propriety of attending to the ordinance of baptism, when the candidate is capable of believing on the Lord Jesus Christ, are what they ever were. No change has taken place in my faith in this respect: I have on several occasions subjected myself to the censure of friends, who thought differently on the subject, before I perceived it my DUTY to attend to the ordinance. But a variety of circumstances, with which it would be exceedingly ill-timed in me to trouble this congregation, and several months reading of the works of able advocates for baptism; ultimately led me to be baptized, and join the General Baptists."

Previously to leaving England Mr. B. entrusted to the Secretary an interesting Poem, entitled "The Christian Minister," in eight cantos. Those of our friends who are fond of poetry, will, doubtless, be gratified with a few extracts from it. It should however be recollected, that these are presented like fragments, being dissevered from the body of the Poem.

## THE MISSIONARY.



WHEN Jesu's love sways all the hallow'd breast  
Then glows the heart with love and pity, such  
As felt the Saviour for the souls of men.  
—See yonder ship now toss'd amidst the wild  
Magnificence of foaming, raging seas,  
Where the dread voice of Heaven's fearful blasts  
Fright the deep ocean to his lowest bed,  
While whirling the black tempest through the sky;  
And in that tossing ship behold a man  
Who never saw the rolling deeps before,  
Nor heard, till now, the bellowing of winds  
Sweeping in savage rage along the rough  
Face of the ocean; yet a surgesless calm,  
Like ev'ning sunshine, circles round his heart,  
And smiles in the meek aspect of his eyes:  
That man has left in this blest, happy isle,  
Even in Britain, favoured of the skies  
So greatly, all the dear delights of home,  
Sweet words, sweet looks, sweet smiles, sweet  
scenes of bliss,  
And seeks a land, where perhaps burning suns  
Pollute the air with pestilence and death,  
Where men devour their fellow-men (so low  
Fall'n from God into egregious crime),  
Or where the frigid winds, and driving snows,  
And wild and wintry scenes, fill nearly up  
The number of the months that make the year.

But wherefore should he leave his weeping friends,  
Adventure 'mid a world of raging waves,  
And seek a clime where he can scarce expect  
To live a year? Seeks he aught earthly? Does  
He seek the riches of a thousand mines:—  
Will, when his cold remains are lodged in earth,  
The coming generations of mankind  
Worship his memory? No: None but those  
Who know his worth, will shed a tear for him  
When he is dead; the cruel world beside,  
Laugh at his toils, and triumph in his death.

The principle that actuates his soul  
Is love divine breath'd on him from the skies,  
Like that which Enoch, Noah, Moses, Job,  
David, Elijah, all the ancient line  
Of righteous worthies, were inspired with, in  
The various ages of the ancient Church;  
Such as th' Apostles, Peter, Paul, and John,  
Felt in all kinds of sufferings, sorrows, pains,  
As the fixed anchor of their souls; and such  
As in the Saviour ever dwells, in full  
Perfection, as he, Full Perfection, fills  
All time, all space, and all eternity.  
That principle, like the blue heavenly arch  
Without a cloud, o'er half the rolling world  
Smiling serene, expands and mantles o'er  
Nations of people whom it fain would save;  
And leads its meek, yet firm, invincible  
Possessor, through a thousand dangers, ills,  
Distresses, difficulties, griefs, and woes.

## CHRISTIAN JOY.



BUT joy most hallow'd and perennial that,  
Felicitates, exalts the man of God,  
Springs from the exercise of living faith:  
And hope, bright hope, assuring hope, that lifts  
Above the clouds, the darkness and the gloom  
Of earthly scenes, and bears away the soul  
On growing pinions to the world above,  
Which yet is veiled in shades obscure and deep.

His home is there, high, high above the reach  
Of reckless time, that devastates, destroys,  
Devours divisible, terrestrial things,  
Nor sheds a tear o'er their catastrophe.  
And, oft, when meditating on that home  
Where all will be reward, enjoyment, bliss  
Exuberant, supreme, ineffable,  
To be perpetuated through the years,—  
The years that none but heaven's eternal God  
Can number and retain the endless sum,  
He loses sight of fleeting time and earth,  
In blissful visions of celestial rest,  
And for some moments seems to dwell in heaven.

"Expand my soul" (the heir of God thus utters  
His blest soliloquy) let all thy pow'rs  
"Exerted be to drink enjoyment in.  
Thou shalt not dwell for ever here (though that  
Were well if gracious Heaven had so ordained)  
Thou shalt be happy in a clime which knows  
No change from good to bad, from joy to woe,  
From hope and pleasure to distress, despair;  
But where from sanctity to greater heights—  
Of spotless sanctity, from joy to joy  
More blissful still, from rapture to far more  
Transporting rapture, and from height to height,  
From throne to throne, through an immortal life,  
Spirits for ever soar toward the SUPREME:  
What songs of hallowed exultation there!  
What hallelujahs! What extatic joy  
Through countless choirs of powers ethereal,  
Saints, angels, cherubim, and seraphim!  
Haste happy period, that will fix my soul,  
For ever fix her in that glorious realm!"

It is designed to print this Poem, if a sufficient number of subscribers' can be obtained. It will form a neat volume, 12mo. The price, in extra boards, probably will not exceed 1s. 6d., but *shall* not exceed 2s. The profits will be appropriated to Mr. Bromley's use. Subscribers names are desired to be sent to Mr. Pike, Derby: they will also be received by Mr. A. Taylor, London; Mr. Wilkins, Derby; Mr. S. Bennett, Nottingham; Mr. Noble, Boston; and Mr. Winks, Loughborough.

#### EXTRACTS FROM MR. LACEY'S JOURNAL.

(Continued from page 481 of the vol. for 1827)

Oct. 3rd.—Monthly examination of schools to-day. Most came in time for worship, and swelled our number to more than 150, and the greater part were able to understand. Subject, Christ giving sight to the blind man. The schoolmaster said their depts had performed many miracles: I asked him if any other than an Hindoo would allow that. He said they would not.—The enemies of Christ admitted that he performed these miracles, and so we have reason to believe they were performed; but we have no reason to think the miracles said to be performed by the depts are true, for in the first place they are perfectly ridiculous, and secondly they

are entirely without evidence, except their own. They seemed to recognize the strength of this circumstance. The schools give us some encouragement: many of them make progress in reading and committing to memory. Twenty boys out of two of the schools repeated upwards of fifty answers to questions from Watts' Catechism in a truly pleasing manner. They read different portions of Scripture, and repeated their catechism much to our satisfaction. Some of them, who were most deserving, received a few pice (boxes) presents. The girls also have much improved lately.—A brahmin, who had received a book last evening, came to-day much agitated, and brought his book back, saying he dare not keep it, for that if he read and regarded it his cast would go. He and ten others of his brethren, he said, had read it, and had come to this conclusion. I told him he need not be afraid, for I would take the book again, but was sorry he was afraid to believe the truth. I then talked to him about half an hour upon the evidences of the truth of the book, and the folly and filth of their own shastras and depts, and then assured him affectionately that it revealed the only way of salvation to man. He seemed to pay great attention, and so far altered his mind, that he begged a larger book, and declared that he would read it and leave the consequences. This is a pleasing instance that the books we distribute are read and understood. The book which this man brought back contains the ten commandments, which was, no doubt, the exceptionable part. O may that with which he departed joyfully lead his mind into the truth. However, it is probable his brethren and friends will endeavour to prevent his reading it.

Mrs. L.'s old female servant gives her much pleasure. Her conversation and conduct afford reason to hope that her mind is exercised about religion. She often introduces the subject, and always pays the best attention at every opportunity of worship.—In the evening heard the patagooras (teachers) read the trial and death of Christ in John—enlarged upon his death as the atonement for sin. These men have obtained better wages this month, a good sign.—Waited long for an English congregation to attend the monthly missionary prayer-meeting; however only one came. I feel much happier in devoting myself to the instruction of the natives than in waiting upon a people like this, who think they confer a great obligation upon you if they attend your meetings for worship. How discouraging are circumstances like these. Happy ministers, whose people are all seated ere they ascend the pulpit, and meet their un-

ious looks with a ready longing countenance. Not so here: we look, inquire, hope and wish, and despair but all is in vain. O, may I look to the Great Source of comfort alone for encouragement. I am much wearied with the engagements of this day:—blessed be God there remaineth a rest for his people. O shall I be there! Through the infinite merits of a Saviour's blood I hope I shall; I believe I shall—

“There I shall bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast.”

There one moment will more than repay for all the toils and difficulties of the way.

4th.—Had a long and interesting opportunity this afternoon, and before dark had said all I could say for the soreness of my throat. Several brahmins opposed themselves to the word. After these were dismissed the common people heard apparently with gladness. The principal objector promised at length to togebeje (estimate) the shastras, and took one of mine to compare. In the midst of the conversation a mussulman came up, and advocated what I had said; however, I did not thank him for his interference, it only created disorder and confusion; and so I retired to another place. A man said he worshipped the deotas because the world did, but he was soon ashamed of his answer.—Preached Christ the true Incarnation. The Hindoos inquire whether Christ is Colnica (the true Incarnation). I observed, that Christ will destroy their deotas, shastras, sins, and darkness, by which they are blinded, and called religion, and so far He is Colnica.

5th.—Went out under great depression of spirits this afternoon, but was much revived while preaching to the people, and had a very happy opportunity.—Conducted the discourse with a brahmin. He maintained that the mortality among the jhatrees was an evidence of Juggernaut's mercy. But I replied, “If Juggernaut is merciful in thus destroying, how much more merciful, tell me, is Christ in dying for our salvation?” The brahmin answered, that he (Christ) was essential love. This comparison and confession made a good impression upon the multitude, and they vociferated out their approbation “Ah! ah! ah!”

*Missionary.* “What will Juggernaut give you?”

*Hindoo.* “Etta oodhar,” (thus much salvation).

*Missionary.* “How many years?”

*Hindoo.* “As many as will be.”

*Missionary.* “And what will be then?”

*Hindoo.* “I shall then go to hell.”

*Missionary.* “And what after that?”

*Hindoo.* “Come on the earth again. And so on.”

*Missionary.* This is your salvation; but it really is not salvation; for you are neither delivered from sin, punishment, death, earth, or hell. Now Jesus Christ, whom I preach to you, gives salvation from all these. Hear what my Shastras say,—(read John iii. 16 and 17).” Afterwards we parted with mutual salutations and good wishes. Several were eager for books this evening. As I rode out two brahmins met me, and as they passed I heard one say to the other, “Oh! there goes the shastra togebeje (shastra judger) to the Chowdry Bazar.”

6th.—Preached to a number of blind, poor, and lame beggars, about repentance for sin and faith in Christ Jesus, until time for English worship. Several persons were present this evening. I spoke upon Rom. xii. 2. I experienced some liberty. O may the word of God be received and obeyed; for some, alas! are conformed entirely to this world, amidst the frequent calls of Providence to the contrary.—Received a letter from an old friend and correspondent in Serampore, encouraging me in my work.—Thirteen hundred souls have perished, in two days, in Calcutta, by Cholera. In many parts of the country it is bad. The officers and courts of justice, in many places, are closed. It has been a severe time indeed, not only among the natives but Europeans: yet, alas! how careless of God! how iniquity abounds. It is not in man to mend his ways. Lord, pour out thy Spirit upon all flesh, and teach mankind thy judgments.

7th.—The people were more than ordinarily civil this evening: more than seventy stood and heard the Word of Life without interrupting: such opportunities are rare and pleasing. I love to proclaim the Gospel of Peace under such circumstances.—Continued speaking till late. Several byraggees stood and heard, covered with mud. As soon as they heard the drift of the discourse, they began to blaspheme, and went grumbling away: however they left all quiet, and seemed to make but little impression. One brahmin would not be denied a Gospel, and so I gave him the one I used to read in; also, several others received books, principally from the country. One man asked why I always came there to judge Juggernaut and Christ. I told him my intention was, to turn them, if possible, from the worship of idols to the service of the living God; but begged him not to think I intended him any harm, but, that one day he would see that I was his friend, and that the brahmins were his worst enemies. The workmen leaving the jail, just as I passed by homewards, called out, with one voice, “Who will you

worship? We worship Juggernaut. We cannot know Christ. Shew us Jesu Kristo. Juggernaut joy! Juggernaut joy! Victory to Juggernaut! Victory to Juggernaut! I am collecting the quarterly subscriptions for the English School.

8th.—Much grieved at the excessive levity of the people this afternoon: they conceded all I said, but all in sport and derision; as, O Sir, you have spoken the truth,—Sir, how wise you are,—hear all people, &c., and then followed a general laugh. Words were vain in attempting to reclaim them. I told them it certainly was sinful to treat the word of God so lightly: “Ah!” said they, “we shall all go to hell for it,—Sir, where is hell?” I perceived two or three behind who paid better attention, and this encouraged me to hope that the natives feel and think less of the ridicule and levity of their countrymen than we do, and that it produces a much less injurious effect upon their minds than upon ours; if this is a true conclusion it very much alleviates the aggravation of such discouraging circumstances. While some are laughing and making sport, others may be receiving impressions. How perfectly vain are all our words and feelings to produce seriousness and attention in this people so given to trifling and folly. O may the good spirit of God teach me and them: this is all our hope. Some old opponents stood and enjoyed the sport, and said, “O Sir, you see how this people regard you.”—Feel my breast sore with extra exertion and am but ill qualified for to-morrow’s exertions. Some took books and promised to read them, but what is the promise of an Hindoo? Their religion teaches them to lie, and no wonder at their obedience to such shastras. Am much indisposed in body and mind this evening, the Lord dispose of me according to his will, this my soul desireth, though the flesh is weak. Yet for me to live is Christ: I wish to do more for the souls of men: I have, alas! done little yet: what impression has been made upon this mass of darkness that may be felt? O, if I am spared, may I have grace to devote every moment to God, and Christ, and souls.

“Tis greatly wise to talk with our past hours,  
And ask them what report they bore to heaven,  
And how they might have borne more welcome  
news.”

Have been preparing a large picture of Juggernaut, to send to England, to-day: I am obliged to talk as little as possible in the daytime, that I may be able to talk at night.

9th. (*Lord’s-day*).—Preached twice, in English, to-day: after morning worship, had some encouraging conversation with our candidate, admired his simplicity; O may he be a help to us, and an ornament to his

profession. Could not get out among the people for the rain: collected the Patagoos and had worship with them; speaking of the death of Christ, said that, in that painful moment, he bore, in his own body, the sins of the whole world, they seemed particularly struck, and expressed their surprise at such love.

10th.—Out early this evening and obtained a good congregation, not less, I think, than eighty stayed: several brahmins soon left us in the field, and the people heard, with attention and interest, the word of life, which is able to save their souls; one observed, “see, our brahmins are fled without answering.” A young respectable Soodro then made some inquiries and objections, but in such a spirit and disposition as pleased me, rather than otherwise; I love them to inquire, indeed there is little good to be expected without, and I always allow them to propose their questions.—

*Missionary*. “Well Soodre, brother, to whom do you look for salvation?”

*Hindoo*. “Sir, Kristnoo.”

*Missionary*. “Ah brother, I fear Kristnoo will not be able to save you, for how shall he, that is baptized in his own sins, bear the sins of others?”

*Hindoo*. “Sir, that is true, but is Kristnoo baptized in his sins?”

*Missionary*. I appeal to your own shastras, did he not steal Rada from her husband;—commit adultery with the Gopees; did he not murder Rajacock and then steal his cloth?—he has to get salvation from this sin of his own before he can save others.”

*Hindoo*. “O Sir, God sent him to do this, and it was no sin in him.”

*Missionary*. “Oh brother, do not blaspheme God, by making him the father and author of sin: God cannot love sin, but must hate it, as it forms no part of his nature, and he is holy and has declared that sin shall not go unpunished: Kristnoo sinned of his own evil mind, and will never save a soul; but let us examine Christ and see whether he can save us: here the ability and willingness of Christ to save, was pointed out to them.”

*Hindoo*. “Well Sir, our shastras say Kristnoo, and so we believe; about his sin I cannot speak, we must believe the shastras.”

*Missionary*. That is, if the shastras speak the truth, we are not bound to believe false shastras: your shastras and mine are widely different in their nature, and one of them must be false; now brother, the thing for us to know is which of these is true, and according to that, to proceed. I have a little to say, hear brother, God you know is reermul (holy) and so cannot have given an unholy shastra, whenever his totwah (mind) is manifested it is holy; now as you see there is sin spoken

and permitted in your shastras, it follows they cannot be his totwah (mind;) but if you read this Book you will find it all holy, and this Book says that it contains his totwah (mind,) and from the correspondence in its nature, with the nature of God, there is the best and strongest reason to think it does: and again, your shastras do not cleanse the minds of men, while mine does, and so there is reason here to think that yours is not, but mine is the gift of God. If therefore, your shastras are not the gift of God, and mine are, you should leave the former and believe the latter, and this is proper and lawful for you to do. Besides, I have much more evidence of the truth of my shastras: I am glad you are disposed to inquire, and hope you will find the truth, seize that! Hindoo.—Sir, I have heard your words and I will seek the truth, for he that finds the truth finds great riches. So ended this conversation, in which I had much enjoyment and some liberty: we talked an hour and were not interrupted by any one.—Gave this man a Gospel and one of Watts' catechisms, and pray that he may be led to search and find the truth as it is in Jesus. Returned home exhausted, but felt much liberty in prayer for this interesting man, and that the Lord would give us a token for good. Finished a tract, from the Bengallee into the Oreeah, to day.

11th.—Fewer people this evening but not less attentive, and much less disputative than usual. The young man with whom I was so much pleased last evening, came again this evening, but stood and listened on the outside of the crowd. I happened to be speaking of the glorious atonement Christ had made for the sins of men. It is this that more than any thing else distinguishes our religion, and this astonishes the Hindoos. Through this, God is just in the justification of the sinner, which no other system, as far as I know, represents. The Hindoos are puzzled to make this out, and so have and do charge God as being the author of sin, and so he is unjust: O may this beauty, this safety, this glory, be revealed to their astonished, enlightened, inquiring minds. Some took books eagerly.

12th.—Enlarged upon and read the trial of our Lord, with some pleasure, at our morning worship. In the evening commenced conversation in Chowdry-Bazar, as usual; a brahmin, at commencement, said, Juggernaut was all, Juggernaut was all,—he is my God, he is my Saviour.—I can see Juggernaut, but I cannot see Christ, and so I will not regard him. In this manner he proceeded until the people began to laugh at him.

*Missionary.* "Brother, be not in a passion, I do not want to hurt you; brother, answer me one word that I will ask. What you cannot see, you will not mind?"

*Hindoo.* "What I cannot see, I will not mind."

*Missionary.* "You must be an ignorant man, for you have never seen Juggernaut's Bruma, and yet for this you worship him, or else you worship wood without Bruma, which you know is folly. Brother, did you ever see the Governor-General?"

*Hindoo.* "Ah, you want to catch me, but I say I have seen the Governor-General."

*Missionary.* "I do not believe you, nor do these people, but I will ask you again, did you ever see the great king, the king of England?"

*Hindoo.* "No, I never saw him."

*Missionary.* "You said, what you could not see you would not regard, will you not regard the king's orders which he gives to you by the gentlemen here?"

*Hindoo.* "Yes I will mind."

Here the poor man was a little ashamed that he had been obliged to deny his own words. Two or three respectable looking men came up and rebuked the man's ignorance, and asked him if he did not worship Juggernaut's Bruma, which he could not see, and so the Sahib worshipped Bruma, but without a form, while they worshipped him with, and so it was just the same thing. A conversation now commenced with these men, who started by saying that in the end we worshipped the same thing nerakar (invisibility).

*Missionary.* "Not so brothers, for you worship adulterers, murderers, and thieves; and I worship a holy and just God: now we cannot be all alike while there is this difference: I, brothers, do not allow your deotas to have Bruma in them, and so you do not worship him; not so Christ, for the nature of Bruma and the nature of Christ are alike; God is holy, and Christ is holy; God is love, and Christ is love; God is mercy, and Christ is mercy."

*Hindoo.* "Oh! Oh! then your Christ is our hurree; worship hurree people, shout hurree," (here the whole multitude set up the cry of hurree bol, hurree bol).

When this noise had subsided, and the people were again looking towards me for an answer, I thought a word by way of exposure of the brahmins, would soon get rid of my troublesome hearers, and this I found did answer the end, and these brahmins soon departed. I then spoke of the love of Christ, and the atonement he had made for helpless, dying sinners, and exhorted them to look to Christ, for that he loved them, and longed for their salvation; but as to these proud brahmins, they were blind leaders of the blind, and so would lead them into the ditch.

13th.—Preached to the mendicants this evening, and afterwards at our Thursday-evening worship. But few were present, and so few generally attend, that we do not seem justified in making the sacrifices neces-

sary thereto, particularly as it interferes with our work among the people.

14th.—Going out this afternoon, found a poor jahtree lying by the road side: had him conveyed to the hospital for pilgrims.—Had not less than an hundred hearers this evening. Some brahmins, at times interrupted, but would not stay to hear the promise (evidence,) and this they generally avoid.—Spoke of Christ as the able, willing, and only Saviour of sinners, with some feeling and pleasure. Many were light and trifling, but many serious and attentive. A fine looking man proposed to get a girl's school of sixteen in number; I encouraged him, but fear he will not think of performing his promise.—Gave away several books to readers.

15th.—This evening, had a long conversation with a brahmin, upon the evidences of his shastras and mine; he said, one of the evidences of the truth of the shastras, was, that at Pooree, in the time of the Rhut Jah-tree, *all casts could eat from the same vessel without losing cast!*—Endeavoured to exhibit to them the evidences of the truth of our Scriptures. Explained a part of Watts' catechism to them, and read and explained a part of the third of John: and in honour of our venerable translators, be it spoken, that the reading of this portion was distinctly and easily understood, and the true meaning of the sacred text correctly conceived.—Met with a man who saw brother Bampton, at Gangam, last year; he still retained a knowledge of what he then heard.—Gave away ten or twelve books. A respectable native called upon me this evening for my blessing, as he was going a journey to his house: this man knows much of the way of salvation, and acknowledges that our Books will succeed their shastras.

16th. (*Lord's-day*).—The rain prevented my going out in the evening, but I could not endure the idea of spending the day without directing one sinner to Christ, among the thousands with which I am surrounded. Four or five patagooros came, and I sat down with them and talked over the first part of the third of John. Afterwards retired and read the Scriptures and sung.

"How sweet the name of Jesus sounds  
In a believer's ear;  
It soothes his sorrows, heals his wounds,  
And drives away his fears.

It makes the wounded spirit whole,  
And calms the troubl'd breast:  
'Tis manna to the hungry soul,  
And to the weary rest.

Dear name! the rock on which I build  
My shield and hiding place;  
My never failing treasury fill'd  
With boundless stores of grace."

17th.—Went out with much better spirits than I had yesterday: I plainly see how easily the Lord could convert these people, and so render a reward upon the heads of those who slander his work and people; and besides, it is encouraging to think, that if we are faithful, our reward is certain though the people be not saved: but I felt, and do feel, confidence in the accomplishment of the Divine promise.—Had two standings this evening, the last, the most pleasing: the truth or falsehood of the shastras the subject; for, to disprove the shastras is important, as the whole system must then fall.—Maintained that the uncleanness of the shastras proved them not to be from God, and the contrary with our own, and mentioned other evidences. One man said he wished to hear and follow the truth.—Gave away ten or twelve books and returned late. O how sweet to proclaim the love of Christ!

19th.—Have had a desire to visit some of the villages round Cuttack, and so went to Jetreegaut, this afternoon, distant about a mile from our house.—Found a number of the inhabitants, among whom were two neighbouring brahmins, sitting under a tree on the bank of the Mahanuddy, lamenting their boats destroyed and sunk, and cursing the depts for their hard fate. They soon told me the story of woe and pointed me to the foundered boats.—Asked them what else they could expect since they had no God but wood and stone, and what could these do for them?—Had some conversation about the shastras and Scriptures, and gave them several to carry to their village, Bampoor, distant about four coos (ten miles). The Hindoos are astonished and charmed to hear a little Sanscrit repeated, and we ought to take every advantage we can lay hold of, so I have to day been committing Sanscrit to memory, and have managed one verse which the brahmins often repeat.

Na padow, na pane, na chopos, na cargoo;  
Na knrnaw, na nasa, na chakegee, na jeev;  
Na chetung, na menung, no hude, na chaung,  
Sada, anunda rupung, luna twung, namame.

Without feet, without arms, without behind and before;  
Without ears, without nose, without eyes, without tongue;  
Without body, without life, without understanding, without form:  
Always happy, living to thee alone, I bow.

This verse is spoken of God, and must be understood to refer to animal faculties.

22nd.—Many thousands of people were assembled this evening to witness the destruction of the giant Ravuna. It was vain to attempt to raise a congregation in town. The shops are closed, and business at an end; and from the surrounding villages the people are

come in great numbers. I went with the multitude, and stood surrounded by great crowds, and spoke of the folly of their present proceedings, and of worshipping monkeys. There are a number of boys, who imitate monkeys, covered with ashes and hung all over with hair, wearing masks. These blind people worship these boys as gods, and drink the water in which they wash their feet. These children are, I understand, purchased from their parents for the purpose, and are trained to the exercise, but many of them die from its severity, as nothing but a little milk and raw fruit is eaten by them. Their part in the play is to throw balls at the enemy, in imitation of Hoonoman when he threw the mountains about. After playing in this manner for some time, the fatal arrow pierces the body of Ravuna, and his pondrous bulk falls prone, to the inexpressible joy of the frantic crowd. The next day Rama leads back his seta to his owa (kingdom and house); but there are not many to see this ceremony.

24th. (*Lord's-day*).—This has been a true Sabbath to my mind. I have enjoyed many encouraging views of the privileges of the true believer in Christ—"He shall not be confounded," in life, by persecution, by men, by complicated trials and afflictions, in affliction, in death, or in judgment. In all these respects how are men confounded—Infidels, Heathens, &c.: but not so he that believeth in Christ. I seemed to rise above my depressions for once, and sweetly and calmly anticipated the worst, supported by a promise and foundation like this trust—

"My soul in such a frame as this  
Would sit and sing herself away  
To realms of endless bliss."

Bless the Lord for such refreshment on the way, O may I enjoy more of it in future, amidst the many causes of depression here. There is here no comfort from Christian friends,—no sweet communion of saints,—no crowded houses and listening multitudes,—none but God: but he is the portion of them that fear him. O may I in future learn, more than ever, to seek my all in Him.—Preached in the forenoon, in English, from 1 Peter, ii. and 6, with much liberty and sweetness, and found the subject a blessing to my own soul. In the afternoon went to Chowdry-Bazar, read and explained the ten commandments, spoke of the curse of the law, how the Hindoos had incurred it, and the consequences; how Christ came to save, what he did, how and for what he died.—Asked one man how his debt of sin was to be forgiven? He stood speechless for some minutes and so did all around, at length he said, by repeating the name of the depts.—Asked him whether his shop-keeper would

forgive him twenty rupees if he repeated his name? He said "No," and all the rest consented.—"How then must our debt of sins be forgiven?" "We must give oliann (gifts)." "If you owe your shop-keeper twenty rupees will he be satisfied with a cowry? You all know he will not, and so your gifts have no value; and besides, God does not eat and drink and wear, and so by these your debts will not be discharged; but if a friend goes with you and bears all your debt himself, then it is discharged: now Jesus Christ bore our debt of sin in his own body,—he has discharged it for us, and whosoever will believe on him is free; but no such amwoolya (without value) atonement is to be found among your depts and shastras." In this manner passed upwards of an hour, when some Bengallees hating the attention they observed in the people, began to blaspheme, calling Jesus Christ a devil, and the Gospel a den of hell, and I had something to do to get away from them in a manner I wished: distributed twelve or fourteen books and came away.—Found the congregation waiting for me, being detained a little longer in the street.—Finished the morning's subject this evening, and found, by Divine assistance, ample matter in describing the blessings promised to those who believe. "They shall not be confounded." After evening worship Mr. D. S. came to me and said he had had a blessed day, and begged I would baptize him next Lord's-day, for that he was not confounded, nor saw any reason to be, and was sorry he had been. Bless the Lord for days like these, when preacher and hearers feel and enjoy the word.

October 30th. (*Lord's-day*).—This day we have witnessed a triumph of the kingdom of Christ over the man of sin—the kingdom of darkness. Our friend, Mr. Desantos, has witnessed a good profession of his faith in Christ before many witnesses. O may this be the beginning of wonders here!—O that this river may be soon celebrated for the baptism of the first General Baptist Christian from Hindooism! We bless the name of the Lord for what he has done—for what we have seen this day: particularly when we consider what our friend was not long ago—a Roman Catholic, suffering under the penance of the priest for saying, "I am still a sinner." He frequently relates these circumstances to me, and speaks of his delivery from this darkness and slavery in terms truly gratifying. A few months ago he sent his idols, Peter, Mary and little Jesus, to us, to do as we pleased with them. Since he has been a candidate he has been informed that the priest is about to excommunicate him; but he has now too much light to fear that.

*The Missionary Observer for the present month contains a less quantity of matter than usual, in consequence of our having given an additional half-sheet in the number for December last.*



THE  
GENERAL BAPTIST REPOSITORY

AND

Missionary Observer.

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BIBLE GEOGRAPHY.

No. 36.

ARCHIPELAGO--SAMOTHRACIA--  
MITYLENE--CHIOS--SAMOS  
--PATMOS--COOS--RHODES  
--CRETE--CLAUDA--ADRIA  
--MELITA--SYRACUSE.

ON the north side of the Mediterranean sea, a spacious bay runs inland, upwards of three hundred miles in length; spreading itself from one hundred to one hundred and fifty miles in breadth, from east to west. It is bounded, on the east, by the provinces of Mysia, Ionia and Caria, in Asia Minor; on the north, by Macedonia; on the west, by Greece; and opens southward into the Mediterranean: dividing the continents of Europe and Asia. This bay was formerly called the *Egean Sea*; but it is now generally denominated the *Archipelago*. It is thickly interspersed with islands; several of which being mentioned in the New Testament, it may be proper to notice them, before we proceed to accompany that indefatigable missionary, the apostle Paul, in his excursions into Europe.

The island of *Samothracia*, at which Paul touched in his mission

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to Europe, lies at the head of the bay on the coast of Macedonia.—It is now called *Samandrachi*, is seventeen miles in circumference, and has a commodious harbour.—Acts xvi. 11.

On the apostle's return from Greece, he sailed from Assos on the Asiatic coast, to *Mitylene* a considerable seaport in the isle of Lesbos. This town has since given its name to the whole island, which is now called *Metelin*. It is forty miles long and twenty-four broad; and is situated seven miles west of Troas. It is famous in ancient history as having given birth to many illustrious characters. The country is mountainous and has several hot springs; but produces good wheat, wine, oil and figs. Its capital, the ancient Mitylene, is now called Castro; and exhibits considerable remains of its former splendour; being still the residence of a Turkish governor and commander. Acts xx. 14.

About twelve miles west of Smyrna on the continent of Asia, and thirty or forty south of Mitylene, lies the island of *Chios*, which Paul passed in the same voyage. Its modern name is *Scio*. It is a mountainous country, about thirty-six

1.

miles in length and thirteen in breadth. The soil is fertile, especially in vineyards; and its quarries produce most exquisite marble.—Christianity has long flourished here, and still exists under the tyranny of the Mahometans. Before the breaking out of the present troubles in Greece, it was computed to contain more than one hundred thousand Greek christians, dwelling in sixty-eight villages, and enjoying considerable indulgence from the Turks. But the inhabitants have suffered very severely during the insurrection. Acts xx. 15.

The apostle sailing from Chios arrived at *Samos*, an island lying about fifty miles to the north-eastward, scarcely five miles distant from Trogyllium, a seaport on the shores of Asia. *Samosis* a beautiful but much oppressed country; about thirty-two miles long and twenty broad, and noted as being the native place of *Pythagoras*, the celebrated philosopher. Before the present war, it contained above twelve thousand inhabitants, mostly Greek christians; who have shared largely in the calamities produced by the arduous and still doubtful contest.

About thirty miles south of *Samos*, is situated the small isle of *Patmos*, scarcely twenty miles in circumference. It is mountainous, rocky and barren; but has several commodious harbours. Its few inhabitants are chiefly Greek christians; and their residence owes its celebrity to its connection with sacred history. To this desolate spot, the apostle *John* was banished by the Roman emperor, for his attachment to his heavenly Master; and here he received the mysterious communications recorded in the Revelations. The inhabitants pretend to shew the very cave in which he saw these visions, and the hole in

the rock through which the inspirations of the Holy Ghost were conveyed to him. Over this cave is erected a large monastery and church, on the side of a steep hill in the middle of the island. Rev. i. 9.

When Paul sailed from Miletus, after his interview with the elders of Ephesus, he “came with a straight course to *Coos*,” a small isle about twenty miles to the south-east of *Patmos*; near the south-west corner of *Asia-Minor*. Its present name is *Lango*; and it was formerly noted for its excellent wine, and for a manufactory of very fine transparent muslin, which was highly valued by the ladies of Rome.

On the following day, Paul and his companions continuing their course to the south-east, passed *Rhodes*, an island near the mainland, a little to the east of the entrance of the Archipelago, about forty miles in length and fifteen in breadth.—It is celebrated both in ancient and modern history for its fertility, salubrity, populousness, learning and power, and has been the scene of many memorable events. Its capital, of the same name, was anciently nine miles in circuit, and regarded, in many respects, as the first city in the world. It has a good harbour with a narrow entrance between two rocks, on which are erected towers to defend the passage. It was here that the famous colossus or image of the sun stood for a long time, the pride of the island and the wonder of the world. This immense statue was formed of brass, in the figure of a man, holding a flaming beacon in his right hand. The image was one hundred and twenty feet in height, and each of its fingers the size of a man. It stood across the harbour with one foot on each bank; and the tallest ships sailed easily between its legs. Being thrown down by an

earthquake, it laid prostrate on the ground during nine centuries, till A. D. 665; when the place being subdued by the Saracens, they loaded nine hundred camels with the metal, and sold it into Egypt.—Rhodes also possessed an university, in which the students were famous for eloquence and mathematical skill.

Upwards of one hundred miles south of the entrance of the Archipelago, lies the isle of *Crete*, now called *Candia*; one hundred and eighty miles long, from east to west, and fifty broad, from north to south; situated at almost an equal distance from the continents of Europe, Asia and Africa. Three thousand years ago, it was powerful, and contained ninety or a hundred populous cities; but the despotism of the Turks has greatly reduced its inhabitants, and changed its former fertility into comparative barrenness. In the days of its prosperity, the Cretians were involved in effeminacy, indolence and gluttony; but their most notorious vice was a propensity to falsehood. Indeed they were so infamous for this disgraceful practice, that “to speak like a Cretian” became a proverb among their neighbours for uttering lies; and “a Cretian lie” signified one of singular magnitude and impudence. This base character they maintained in the days of the apostle, who quotes one of their own poets as giving this disgusting description of them,—“The Cretians are always liars, evil beasts, slow bellies.” This degrading account the inspired writer declares was true; and therefore exhorts Titus to “rebuke them sharply.” Josephus, the Jewish historian informs us, that the Jews were numerous in this island; and this also is evidently assumed by the apostle in his directions to Titus, “to

stop the mouths of vain talkers and deceivers,” “especially they of the circumcision;” and to warn the people “not to give heed to Jewish fables.” It is satisfactory to find these co-incidences between the respectable authors of antiquity and the sacred penmen. 1 Tit. i. 10, 14.

Yet, low as the morals of the natives had sunk, it is evident that the gospel was very early introduced into this island; though it is not certain by whose instrumentality. Amongst Peter’s hearers at Jerusalem, on the day of Pentecost, were some Cretian Jews, who might carry the doctrines of christianity to their own country; and, though we have no record of the transaction, yet we know that the apostle of the gentiles visited this country, and preached the gospel there. It is indeed very probable, that he first planted christian churches in this island; as he reminds Titus, that he had left him “in Crete, that he should set in order the things that were wanting, and ordain elders in every city.” From this statement we may conclude that, though the doctrines of the gospel had been cordially received by many of the inhabitants, in various parts of the island, yet there had not been sufficient time regularly to organize the infant societies.—Paul, it is thought, visited Crete after his first imprisonment at Rome, when the sacred historian closes his narrative.

When Paul was sent prisoner to Rome, the vessel in which he sailed was exposed to great peril on the coasts of Crete. After struggling with adverse winds for several days, it was with great difficulty that it weathered Salmone, a promontory on the north-east point of the island, and reached a port towards its south west corner, which bore the flattering name of the Fair-Havens, in the

vicinity of Lasea, a city of which little is known. Here the apostle advised the officers to pass the winter, and thereby to avoid the danger of navigating that stormy sea, at so improper a season. But that port being incommodious and the wind moderating, they left it with the design of reaching a more safe anchorage at Phenice, an excellent port, on the south side of the island; which had a secure harbour with two entrances, one of which opened to the south-west, and the other to the north-west. The storm however soon resumed its fury; and they were in danger of being driven on the shores of *Clauda*, a small island now called *Gozo*, about twenty-four miles to the southward of Crete.—To prevent this misfortune, they took in the sails, and suffered the ship to be driven at the mercy of the winds, which providentially carried them out into the open sea. Acts xxvii. 5, 17.

After having been “exceedingly tossed with the tempest” for fourteen days; without the light of either sun or star to regulate their course, during which the violence of the storm had driven the vessel above four hundred miles to the westward from Crete, Paul and his companions were thrown on the shores of an island in the Adriatic sea. The vessel was completely wrecked; but, through the over-ruling providence of God, the crew and passengers, partly by swimming and partly by the assistance of the fragments of the ship, all got safe to land.—*Adria*, or the *Adriatic Sea*, in which they had been thus “driven up and down,” was then the name of that part of the Mediterranean which washed the eastern and southern coasts of Italy and the western shores of Illyricum and Greece, and is now called the *Gulph of Venice*.

The island on which the ship was driven was *Melita*, or *Malta* as it is now pronounced, which is situated about sixty miles south of Sicily; and is about twenty miles long and twelve broad. It has been famous for many remarkable events both in ancient and modern times. It was long the chief residence of the Knights of St. John of Jerusalem, who signalized themselves greatly against the Turks. In 1798, it was taken by Bonaparte in his passage to Egypt; but was soon afterwards retaken by the British, and has ever since remained in their possession. When Paul and his partners in distress were cast on this island, the inhabitants, who were an uncivilized but friendly people, “shewed them no little kindness. “It was then under the power of the Romans, and governed by Publius a Roman magistrate. The apostle was detained there for three months, during which he performed many benevolent miracles, and doubtless published the doctrines of christianity. In the spring, he was put on board an Alexandrian vessel which had wintered in the island, and set sail for Syracuse; accompanied with the affection and reverence of the islanders, who gratefully supplied him and his friends with “such things as were necessary.” The memory of this visit is still preserved by the inhabitants; who believe that no venomous creature can live in their island since Paul burnt the viper that fastened on his hand; and shew the very cave where, as they assert, this miracle was performed. The air of this cave, they say, is instantly fatal to any noxious animal; and earth and stones are daily taken from it, to use as antidotes against the poison of serpents and scorpions. Acts xxviii. 1—10.

*Syracuse*, to which the prisoners

sailed from Malta, was formerly a very celebrated city, and esteemed for its opulence and extent, one of the principal cities in the world.—It was twenty-two miles in circuit, adorned with magnificent buildings and strongly fortified; but war, tyranny and earthquakes have reduced it to less than one-fourth of its former magnitude. *Sicily*, of which Syracuse was long the metropolis, is a large triangular island, one hundred and sixty-five miles long, and one hundred and twelve broad, separated by a narrow strait from the southern coasts of Italy. It was formerly a rich, populous, powerful and independent state, abounding in all the necessaries and luxuries of life. For a long time, it formed an important part of the kingdom of Naples; which was frequently styled the kingdom of the two Sicilies.—The famous burning mountain, *Etna*, which, for more than thirty-five centuries, has occasionally desolated the country, rises in the eastern part of this island, to the height of eleven thousand feet, from a base seventy miles in circumference. The summit is a league in circuit; and has an immense crater or basin in the middle, from which flames, ashes and smoke constantly issue; which at times pours forth such torrents of flaming and boiling matter, as spread destruction on all sides to a vast extent.—From Syracuse the ship “fetched a compass,” that is, sailed round the north east promontory of Sicily, and crossing the intervening strait, cast anchor at *Rhegium*, now *Reggio*, on the opposite coast of Italy. The following day, taking advantage of a south wind, it proceeded to *Puteoli* or *Puzzuoli*, an ancient sea-port about six miles south west of Naples. Here Paul landed, and proceeded by land to Rome. Acts xxviii. 13, 14.

THE  
FAITHFUL CHRISTIAN.

An Extract from a Sermon preached at the Interment of MR. JOHN SHIPMAN of Hinckley, March 22, 1812, by MR. JOSEPH FREESTON.

“He was a faithful man, and feared God above many.”—NEH. vii. 2.

THE man of observation and reflection, in surveying the characters of mankind, perceives a great variety and many shades of difference.—Some appear to be ignorant of the design of their Maker in bringing them into existence, and the end to which they should be zealously devoted. And, among those who manifest better information and deeper reflection, all are not equally solicitous to attain to that moral excellence, nor to display that active benevolence which duty and obligation demand; and which would be found the most profitable employment, both as to present satisfaction and future remuneration, to which their talents and time could possibly be devoted.

Even in a christian society, where all profess to be voluntarily devoted to God in the gospel of his beloved Son, we perceive a striking contrast in the characters and conduct of its various members. Some, from the manifest coldness of their hearts and inactivity of their lives, can only by a judgment of charity be considered as real christians. Others afford satisfactory evidence of genuine piety; but do not display that lively zeal, habitual steadfastness and persevering diligence and exertion to encourage their fellow christians, and serve the cause of Christ

which they ought to exhibit. While a few are eminently lively, zealous and exemplary. They appear to live only to do good. The cause of Christ, the prosperity of the church, and the salvation of their fellow men are nearer to their hearts than any other objects. For these their daily fervent prayers are offered, and to these their efforts, their property, their influence and their aims are constantly and cheerfully devoted. It is in a good degree, "their meat and drink to do the will of God." They are carefully and earnestly pressing forward with the prize in view; steadily "looking to Jesus," and "living a life of faith on him;" and, by their advice and example, encouraging the hearts and directing the conduct of their less mature fellow-Christians.--Such was the character of our deceased friend.

It is a peculiar honour conferred on that Christian, who, having been called by divine grace to be a sincere disciple of Christ, at an early period, and preserved by divine providence to advanced age, has distinguished himself through life, by the uniform purity of his conduct, by the ardour of his piety and zeal; and by an enlarged benevolence and an actively diffusive goodness. Such are ornaments of society—pillars of the church below—and blessings to the neighbourhood in which they reside. Such characters should be regarded with veneration and respect, while living; and their names should be embalmed in the grateful remembrance of their surviving brethren, when their faithful services have ceased on earth, and they are removed to the church above. Brethren, "be ye not slothful, but followers of them who through faith and patience inherit the promises." Heb. vi. 12.

Our deceased friend may very justly be considered as an exemplification of our text. He had been for nearly sixty years, a sincere and honourable professor of religion, a faithful follower of Christ, and a useful member of this church from its first formation. He sustained also the character of ruling-elder for many years, and filled up that office with much credit to himself, as well as advantage to the church. He had, too, for a long period officiated as a deacon; and by using that office well purchased to himself a good degree.

1. Who, in this large assembly, who knew him, (and he was well known to most of you) will hesitate to acknowledge that he was a *faithful man*? Might not his word be confided in? Were not his promises held sacred by him?—and were not his professions sincere?

As a *Christian* too, he was sincere and upright—in his early profession of religion—and in the commencement of his religious course. Until he arrived at the age of twenty years, he was regardless of true religion; a lover of carnal pleasure and of this vain world, rather than of God; and associated with the thoughtless and vain. But when God's word had pierced his conscience;—awakened him to a sight and sense of his condition, and produced a deep conviction of sin—after he had attended awhile on the faithful ministry of the plain gospel, though preached by unlearned men, he soon found it to be the power of God to his salvation, and heartily gave himself up to the Lord and to his holy will. His immediately connecting himself with the people of God, although, at that time, few, poor and much persecuted; his zeal to assist and promote the cause of the Redeemer, by every means in his

power, and his steady, resolute and diligent conduct in prosecuting the great concern of vital religion through a long life, with his perseverance to the close of it; evinced that religion was rooted in his very heart, and shed a vital influence over his general conduct. He kept his end in view, and finished his course in honour and in peace.—“Mark the perfect man and behold the upright; for the end of that man is peace.”

2. Did not our deceased friend give the most solid proof that the faithfulness which he displayed in his general conduct proceeded from “the fear of God?” He unquestionably knew, enjoyed, loved, and served God. These were the energetic principles that governed his actions and influenced him through life. He was evidently an intelligent, a thinking and a judicious christian. He made the scriptures his study; and was much versed in them. He was not only able to converse instructively upon the sacred writings; but, as many of you have frequently witnessed, speak to edification in public. His great diffidence and modesty prevented his doing so much of this as his brethren wished.—How many of you, especially those who have been longest in the church, have known him to be a judicious counsellor, a ready comforter, and an active and faithful friend?—He was qualified to advise and instruct at church-meetings, as well as in private difficult cases. How ready to visit the sick and pour the balm of consolation into the doubting, the dejected, and disconsolate mind! If any thoughtless creature, who had lived without God in the world, when laid on his sick bed, was alarmed and terrified at the prospect of death and a future state; who was thought of more common-

ly than our friend?—and who was more ready to attend such than he? It was because the irreligious felt his kindness, they were compelled to acknowledge that he was a *good man*.

3. May it not be justly said that “he feared God above many?” He was distinguished as a christian. Public opinion shewed this. The friends and the enemies of true religion would attest his uprightness even those, who evinced violent prejudices against dissenters, spoke honourably of him. His heart, his house, his purse were always open for the accommodation or relief of his friends in Christ; and few, in similar circumstances, were more liberal in parting with their money to support and advance the Redeemer’s interest in the world.—His aim was to do good, to serve his Master and not to grow rich.\* With slender means, he did much for the cause of God. He must therefore be greatly missed, and his memory will be long and deeply revered by those who knew his worth. It may be proper however to remark, that having no family, he was more at liberty to devote his property to religious purposes.

4. He deserves to be held up to view as a pattern in his regularity of attendance on public worship, church-meetings and meetings for prayer. This sprang from the lively interest which he felt in whatever would promote the cause of Christ and the edification of his fellow christians; and from the influence of that piety which was deeply im-

\* A judicious friend who was intimately acquainted with him for forty years and a very competent judge, has informed me, that, had he been as careful to save money as some christians think it their duty to be, he might have died worth several thousand pounds. He possessed at his decease about fifty or sixty pounds.

planted in his own heart.—He was careful to cultivate inward, vital religion, by private devotion and reading the scriptures and such books of a practical and an evangelical character, as were calculated to nourish the vital principle and to raise and invigorate his religious affections. As long as his strength would permit, he was, from the same motives, a frequent attendant on conferences and associations. He could not allow himself to be indifferent to the state of the connection, the progress of religion and the welfare of individuals and of churches, so as to be chiefly absorbed in his own personal and temporal concerns. He “prayed for the peace of Jerusalem;” and earnestly laboured for its welfare. And it is worthy of particular notice, that he steadily adhered to the peculiar and fundamental truths of the gospel, to the hour of his departure. Christ crucified was his delight and his glory; the rock on which all his hopes were built and the source of his daily comfort. To the very last, he professed an entire dependance on the mercy of God, freely bestowed through Christ, his sacrifice and his Saviour. He disdained all dependance on his own works, and was deeply sensible of his imperfections and unprofitableness.

For, we do not say that he was a perfect man: he never pretended to this. He had his weaknesses and failings as well as other christians. Although he possessed a superior degree of discretion and circumspection, and adorned the gospel of God his Saviour greatly, yet he was subject occasionally to warmth of temper, and temporary seasons of irritation; but being accustomed to reflection, he always felt acutely when he became calm. One defect in him, as a man of de-

votion, was his neglect of family worship. This may be attributed, in a great measure, to early impression and instructions: it being feared that the constant practice of domestic devotion would degenerate into mere formality. It is, however, surprising that he did not see, that the same objection may be made to the regular practice of both public worship and private devotion. Any thing may be abused.—It is to be regretted that what has been esteemed so important and necessary a duty by the best of men of different persuasions and different ages, was beheld in a wrong light by our friend; and that he was not a pattern in this, as he unquestionably was in many other christian duties. But, where are we to look for perfection, in this imperfect state? The best of men in every age, have been most sensible of their failings, and have most ingeniously and feelingly acknowledged them.—As he walked through a long life, “worthy of the vocation wherewith he was called,” so his end was peace: and having dropped his mortal part, and with it all his propensities and corruptions, the source of a christian’s failings, he is gone to dwell with holy angels, and the spirits of just men made perfect. Of this no one present will doubt.

Brethren, let us diligently follow him as he followed Christ; and daily strive to manifest that seriousness, steadiness, consistency and spirituality; that readiness to do good and that zeal for the cause and glory of God, for which he obtained so deserved a reputation and did so much honour to religion: that at last we may with him receive that crown of life which will be given to those who are faithful unto death.



## CHRISTIAN MORALS.

## PARENTAL DUTIES.

## RELIGIOUS EDUCATION.

EDUCATION has been defined the preparing of children to act their parts properly as men: and *Religious Education* may be described as the preparing of young persons properly to sustain their characters as christians, in the church, in the world, and to all eternity. It consists in instructing them rightly to understand the doctrines, precepts and motives of christianity—in adopting every just method of impressing on their hearts a due sense of their unspeakable importance—and in a constant, earnest and conscientious endeavour to lead them into habits of practically regarding them in all their transactions with their adorable Creator and with their fellow-creatures. To adopt the expressive language of Revelation, it is “training up a child in the way he should go”—it is “commanding our children and our households after us, that they keep the way of the Lord, to do justice and judgment.”

We have already noticed the importance of moral and religious conduct to the temporal felicity and respectability of children in their passage through life, as well as to the happiness and prosperity of society. It is a truth that will be readily admitted, by those who are the best qualified to take an accurate and comprehensive view of the state of mankind at large, and of the circumstances of individuals, that, in every station, those who sincerely endeavour to act in conformity with the duties which they owe to them-

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selves, to their associates and to their God, contribute more essentially to the welfare of the community, and enjoy more solid happiness and real satisfaction, than those who give the reins to their lusts, and live regardless of the claims of either God or man. The latter may for a time seem to prosper in the world; their eyes may stand out with fatness, and they may have more than heart could wish; but, they are set in slippery places, and, even in this life, they are often brought into desolation as in a moment, and are consumed with terrors. Experience, reason and scripture conspire to prove “that the way of transgressors is hard;” but “godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.”

But, it is the life to come which invests the religious education of children with its most interesting character. When we reflect seriously that the infant, which providence has intrusted to our care, is an heir of everlasting happiness or misery, and that its future never-ending bliss or woe depends greatly on the nurture and instruction which it receives during its younger years, it becomes tremendously important, that such instructions be given and such treatment be adopted as will have a tendency, under the blessing of heaven, to secure its eternal felicity and to preserve it from eternal woe. This ought then to be the chief object of religious education: and surely it is an object of sufficient interest to awaken the attention and command the most strenuous exertions of every one, who knows the value of an immortal soul, and has the feelings of a parent towards his offspring.

The *duty* of a religious education

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of children is enforced by the united voice of reason and scripture. All the arguments that have been urged already to prove the obligation that lies on parents to prepare their offspring for future happiness and usefulness in this world, apply with tenfold force when we are acting for eternity. It is granted indeed, that we cannot depend on our own strength or wisdom for the attainment of the important objects which we have in view; nor can we be absolutely certain that success will always attend our best efforts.—This is sometimes made a plea for neglecting the attempt. But we do not act on these principles in the concerns of life; though they are of infinitely less moment. We consider it to be our duty to use those means which, in the ordinary course of things, are usually crowned with success, and are in themselves best adapted to produce the effects desired,—to pray for the blessing of Providence on our endeavours—and to leave the event to the Governor of the universe.—He indeed may see fit sometimes to disappoint the wisest plans and frustrate the best conducted enterprises; and thus to teach his creatures their total dependance on his blessing for success in all their undertakings; yet it is the usual rule of his government to crown the honest and diligent use of such means as he approves with his blessing. The most assiduous industry and the strictest economy do not, in every instance, preserve us from the miseries of poverty; yet it is a maxim, sanctioned by universal experience and acted upon by the most prudent, that the hand of the diligent does, in the usual course of cause and effect, make rich. Thus also, though in some painful instances, it may seem as if the most pious education

and most careful nurture do not prevent the children of real christians from running in the broad road to destruction; yet it will appear in general, when a child is trained up in the way he should go, that when he is old, he does not depart from it. And, in the few painful instances in which the contrary result apparently occurs, it is presumed it would be found, on proper examination, that some defect, either in the nature or the mode of instruction and admonition, had often contributed much to produce the lamentable exception from the general rule.

The scriptures abound in precepts enjoining the religious education of children—in examples of it in the best of men under every dispensation—and in affecting instances of the direful effects of neglecting it. It would occupy too much room to refer to all these particulars at length; we can only glance at a few of them. We trust, however, that those of our readers who are parents will consult their Bibles with a sincere desire to learn the will of their Maker, and, an ardent prayer for his grace to dispose and enable them to practise it.

One of the most condescending instances of favour, conferred by the Majesty of heaven on that distinguished mortal who was called the “friend of God,” recognises, in a most interesting manner, the conscientious and successful discharge of this duty, as the ground of divine approbation and the cause of the future prosperity of his posterity.—When the Almighty was preparing to inflict a most exemplary punishment on the cities of the plain, “because their sin was grievous,” he introduces the discovery of his intentions to the pious patriarch in these remarkable words: “Shall I hide from Abraham that thing

which I do ; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ? For I know him, that he will command his children and his household after him, that they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham that which he has spoken of him." Surely, were this the only passage in the sacred volume which related to this important subject, no christian, who knows how to value the approbation of his Maker, or desires the welfare of his descendants, would hesitate a moment in adopting the resolution of Joshua ; and boldly say to all his associates, " If it seem evil unto you to serve the Lord, choose you this day whom you will serve ; but as for me and my house, we will serve the Lord."

Moses, the inspired legislator of the Israelitish nation, was deeply sensible of the vast importance of giving religious instruction to the rising generation ; and took frequent occasion to enjoin it. When he instituted the passover, and when he dedicated the first born of every family to the Lord, he commanded that the children of all succeeding ages should be carefully and faithfully taught the occasion and design of those ordinances. When he rehearsed the merciful and astonishing interpositions of God in favour of his chosen people, in delivering them from Egypt, and conducting them safely through the wilderness, he directed the people " to teach these things to their sons and their sons' sons." " These words, which I command thee this day," said the venerable chief, " shall be in thine heart ; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy

house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And when he had concluded his last address to his brethren, and was ready to ascend mount Nebo and die there, his parting admonition was " Set your hearts unto all the words which I testify among you this day ; which ye shall command your children to observe to do all the words of this law." Exod. xii. 26, 27.—xiii. 14, 15. Deut. iv. 9.—vi. 7—xi. 19.—xxxii. 45, 46.

Joshua, the successor of Moses, acted on the same principles.—When he had led the children of Israel in safety through the midst of the Jordan, he ordered twelve stones to be set up on the shore, and commanded that the Israelites should be careful to explain to their children the instructive providence of which they were a memorial.

The precepts of Moses and Joshua were observed by the pious Jews in succeeding ages. The Psalmist says, " We have heard of thee with our ears, O God ; our fathers have told us what work thou didst in their days, in the times of old." " I will open my mouth in a parable ; I will utter dark sayings of old ; which we have heard and known, and our fathers have told us." He declares also, the determination of the people of God, in his day, to persevere in the pious practice. " We will not hide them from our children ; shewing to the generations to come the praises of the Lord, and his strength and his wonderful works that he has done."—And he describes the grand object which these good men contemplated in giving these early instructions to their offspring ; " that they may set their hope in God, and not forget the works of the Lord but keep his commandments ; and might not be,

as their fathers, a stubborn and rebellious generation." Psa. lxxviii. 1—8.

His son Solomon bears grateful testimony to the godly care of his father in teaching him the precepts of wisdom; and has left on record, in the fourth chapter of Proverbs, a beautiful and instructive specimen of the paternal lessons which he received from him; which we earnestly recommend our young readers to peruse for their instruction, and parents to study as a model for their imitation. Indeed the greatest part of that book seems to be a collection of maxims of piety, wisdom and prudence, designed by Solomon for the use of his own son. And so much influence did that accurate observer of mankind attribute to religious education, that he delivers it as a general truth, "Train up a child in the way he should go; and when he is old he will not depart from it."

In the New Testament, though this subject is not so frequently and so directly introduced, yet the happy effects resulting from it are plainly assumed, and the duty strictly enjoined on all believing parents. Paul, in writing to his beloved son Timothy, evidently ascribes the unfeigned faith which, he was persuaded dwelt in that excellent young man, to the care which his pious relatives had taken to make him acquainted with the holy scriptures from a child. The same inspired writer requires that bishops and deacons should rule their children well; and that their children should be in subjection, and be faithful, not accused of riot, or unruly. And John, the beloved disciple, praises the elect lady, because "her children walked in the truth." Nor was this duty confined to the officers and leading members of

churches; all private christians were commanded, by the same authority, "to bring up their children in the nurture and admonition of the Lord."

The Holy Spirit has also recorded for our instruction and warning the awful consequences which have, even in the families of good men, resulted from a neglect of this important duty. Traces of this nature may be found in the histories of Abraham, Jacob, Aaron and David; but the most affecting instance is the case of Eli. That venerable high priest, who evidently feared God and sincerely disapproved of the disgraceful and disorderly conduct of his children, became an object of divine displeasure, his family was degraded, his offspring slain and himself brought to a violent death, "because his sons made themselves vile and he restrained them not."

Much more might be added; but it is hoped, that these brief hints will convince every christian, who wishes to approve himself to his God, and respects the authority of his word, of the indispensable duty and essential importance of paying a conscientious, diligent and constant regard to the religious education of his offspring; and excite in every breast, an anxious inquiry, "In what manner can I discharge this momentous duty, most to the glory of God and the advantage of my family?"—In some future papers an attempt will be made to solve this interesting query.

JACOBUS.

Lladshew, Jan. 1827.

## THOUGHTS ON ELECTION.

*(Continued from Page 48.)*

I PROCEED to examine some of the texts which have been supposed to favour opinions on the subject of *election*, opposed to those I have endeavoured to explain and defend; and commence with Rom. viii, 28—30. "We know that all things work together for good to them that love God, that are the called according to his purpose. For whom he did foreknow, he also did predestinate, to be conformed to the image of his son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." This passage has often been brought forward, with great confidence, to prove that the Almighty, from all eternity, fixed upon certain persons whom he foresaw would exist among the fallen sons of men, and without any regard to their character, chose those individuals as the objects of his mercy; and did ordain and foreappoint such a series of events to take place respecting them as would certainly bring them to final salvation: while all the rest of their fellow-sinners were left to perish everlastingly, without any provision being made to afford them the means of escape. But, it is hoped, that a fair examination of this celebrated text will not confirm this interpretation. For

1. The apostle seems to be speaking here wholly of things already past. The calling, justification, and glorification are represented as events that had taken place, as well as the foreknowledge and the predestination. Hence some have thought that he refers solely to the methods, by which those godly men who lived under the law were brought to heaven. Not however to insist on this, but granting that the words apply to all sincere believers, I observe

2. It is obvious that the persons of whom the sacred writer is speaking were real believers; for they were such as "loved God and were the called according to his purpose." Now it is certain that none can love God, in an evangelical sense, except believers; and it is equally certain, that none except believers are "the called according to his purpose." For God never designed to save sinners in any other way than by faith in his Son; a faith that worketh by love.

3. Those who were predestinated, called, justified and glorified, were such as

"God did foreknow;" and the whole chain expressly depends on the foreknowledge of God. But this cannot refer to the simple fact of foreknowing that such persons would hereafter exist; for the existence of all his creatures, and all the circumstances connected with their existence, must be foreknown or foreseen by a Being who "declareth the end from the beginning." If this foreknowledge therefore, respected only their future existence it would include all the human race; and thus, if the apostle's statement be correct, all the sons of men would be partakers of the inestimable privileges which he enumerates. This however would be contrary both to reason, observation and scripture; and it necessarily follows that this foreknowledge must intend, the foreseeing of something in these persons which distinguished them from the rest of their race, for which they were made partakers of the subsequent privileges. And the text itself informs us what this was which was foreseen. It was to such as loved God that the apostle was writing; to them he made the precious promise that all things should work together for their good.—They were the called according to his purpose; and those, who were the called were those who were foreknown and predestinated. The loving of God was the distinguishing trait in their character which was foreknown; and for which they were predestinated and enjoyed all the blessings specified.

4. They were "called according to his purpose;" that is according to the plan of infinite wisdom, justice and love, laid down in the word and will of God, according to which he is determined to treat sinners. The purposes, counsels and decrees of a wise, holy, gracious and just God, must be, like himself, wise, holy, gracious and just; founded on the most equitable principles, and executed with the most impartial and strict rectitude; and displaying at once the purity and benevolence of the Divine nature. To suppose that the Judge of all the earth forms arbitrary determinations, or acts on principles of mere absolute sovereignty, is inconsistent with his other attributes; and derogatory to his character. We are not however left to reason or conjecture on the subject. The Son of God himself has informed us what the will or purpose of the Father is respecting fallen man. "This is the will of him that sent me, That every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day."

It may therefore be safely concluded, that the meaning of this encouraging passage is, that God, foreseeing that some would believe in his Son and obey the gospel, predestinated or foreappointed such as did, to be heirs of eternal life, and partakers of all the blessings peculiar to his people; and to be conducted by his grace from one degree of christian experience and enjoyment to another, till their felicity should be completed in glory.—Nor does it, in this point of view, affect the doctrine, whether we suppose that the divine pre-appointment respected individuals who as individuals were foreknown, or only regarded character and did not descend to persons. For, if certain persons were fore-appointed to these privileges, it was because it was foreknown that they would love God, and therefore would be included in the characters whom God had determined to save. This sense of the passage is also confirmed by the apostle Peter in the place already mentioned; “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit and sprinkling of the blood of Christ.” Here it is evident, that the choice was made according to the foreknowledge of God the Father, and was effected through sanctification of the Spirit and sprinkling of the blood of Christ.

(To be continued.)

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## CORRESPONDENCE.

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### ON EMPLOYING FELLOW-MEMBERS.

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*In reply to a Query.*

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Dear Sir,

THE following remarks on a query in the May number by one who calls himself a Poor Tradesman, are submitted to your inspection; that, if deemed suitable, you may insert them in the Repository. The enquiry is: “It is not the duty of the members of a christian church, especially in seasons of temporal distress, to encourage each other by employing them in their several occupations, in preference to men of the world.” That this, considered as a general question, must be answered in the affirmative, will not, I apprehend, be disputed. Members of churches are to “bear one another’s bur-

dens, and so fulfil the law of Christ;”—“to be kind one to another, tender hearted,” &c.—“to love as brethren, to be pitiful, and courteous;”—“to remember those who are bound as bound with them, and them who suffer adversity as being themselves also in the body;”—“to distribute to the necessities of one another, and be given to hospitality;”—“to do good to all men, specially to the household of faith,” &c. &c. They must therefore, other things being equal, encourage one another in preference to men of the world. Where this is not done, there is a departure from scripture rule, and a deficiency of christian principle.

It does not however hence follow that members of churches are never to employ men of the world, even in preference to one another. This frequently is allowable and sometimes necessary: as

1st. In the case of natural relatives. Christianity is not intended to dis sever the ties of natural relationship; and where members of churches have near relatives, although men of the world, it is, in many cases, their duty to prefer them to their christian friends. In what instances it is proper to do this, and in which it is improper, cannot here be particularized; and sometimes perhaps this is a point not easy to be determined. Like many other things, it must be left to the judgment and conscience of those whom it concerns. But, that natural relatives have a claim, and often in preference to brethren in Christ, is the dictate both of reason and scripture. “If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.”

2nd. Sometimes this preference of men of the world is requisite on the ground of greater need. Christians are “to imitate their Father in heaven, who is kind to the unthankful and to the evil;”—“who maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” As they have opportunity they are to do good unto all men, while they especially regard the household of faith. On this just and benevolent principle, where men of the world are in much greater distress than christian friends, it is oftentimes a duty to give them the preference.

3rd. Frequently members of churches may do this for their own convenience and benefit. Their christian friends may not well understand the work in question,

or may not be able or willing to do it on the same terms as others; and thus, through a reasonable fear of not having it properly performed, or from a needful regard to economy, they may prefer men of the world. Religion does not require a person to employ, to the serious loss of himself and his connections, where others can be obtained, workmen who are unskilful, or unreasonable in their charges.

4th. This preference of men of the world to professors, by members of churches is sometimes justified by the circumstances that they are more obliging and faithful. It may seem strange, but it is too true that professors are sometimes exceeded in these respects by men making no profession. The different relations in which they stand, is reciprocal and universal; it devolves on master and servant, employer and employed, on buyer and seller, &c. No christian master is under greater obligation to prefer a servant, or to use him well, because he is a christian; than a servant to prefer a master, and serve him faithfully, for the same reason. This remark applies to every other relation in which members of churches stand to each other; and where the duty on the one side is forgotten or neglected, it needs excite no surprise if, on the other, it is regarded as cancelled. It should never be forgotten by christians or others, that to be generally respected and encouraged, persons must be respectable and deserving of encouragement.

5th. Another reason why christians may employ men of the world, and not their own religious connections is their being already in their employment. If a master has already a number of hands in his service, persons whom he saw reason to engage in the first instance, and has had cause to be satisfied with, though men of the world, it would not generally, especially in seasons of temporal distress, be commendable to dismiss them with a view to the employing of religious characters. To do this would have the appearance of injustice, and be of bad report in the world.

6th. In the last place, the conduct in question may proceed from obligation. A christian may not be at liberty to choose whom he will employ. In life, there are numerous connections, dependencies and obligations which must be regarded. A benefit received, a promise given, a request from one who has a right to be obliged, &c. may frequently render it expedient to employ a man of the

world, and not one who is of the household of faith.

The sum of the whole is, That, as a general rule, it is the duty of members of churches to encourage one another in their respective employments in preference to men of the world; but that this rule has many exceptions. The advice which, in conclusion, I would give my christian friends on the subject, is, on the one hand, that they would remember their obligations to love one another; that love is an active principle, feeding the hungry, clothing the naked, visiting the sick, giving work to the unemployed, &c. that in proportion as they act thus, they will evidence their faith, experience the satisfaction arising from the sense of doing good and performing their duty, especially of doing good to them who are dear to God and Christ; and that therefore they conscientiously practice the duty in question. On the other hand, I would advise christians not to expect too much from their brethren, to endeavour to act so as to be worthy of encouragement; to put the most favourable construction on such actions of their christian friends as may seem at variance with duty; remembering there may be circumstances operating unknown to them, which, if known, would satisfy them of the propriety of their actions; and to look forward, under trials and discouragements, to that rest and gracious reward which await the righteous in the heavenly state. Matt. xxv. 34.—Heb. vi. 10.—x. 34.—James v. 7. &c. &c.

JUNE 1826.

J. W.

QUERIES.

1. Is the administration of the Lord's Supper a work so peculiarly pastoral, that an unordained minister, on probation, when requested by his people to administer it, cannot with propriety comply with their wishes?

2. If, in such circumstances, an attention to the solicitations of a Church be improper, what are the evils connected with it, and what is the good a contrary course secures? LECTOR CONSTANS.

3. If some of your learned correspondents will be so kind as to inform me, through the medium of your valuable Repository, when infant sprinkling was introduced into the church as a substitute

for Believer's Baptism by immersion, it would much oblige, yours,

SEEK-TRUTH.

4. *Gentlemen*.—Permit me to return my grateful acknowledgments to your judicious correspondents for the valuable instruction they have communicated, through your useful periodical; and to request that *Philos* would favour us, through the same medium, with some Practical Remarks on the thirteenth chapter of the first epistle to the Corinthians. By complying with this request, he would, I hope, advance the interest of vital religion in our churches, and oblige

A CONSTANT READER,

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## VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

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**MAHOMETAN MIRACLE.**—The success of the bold imposture of Mahomet, incited several of his countrymen to similar attempts. One of the most eminent of these was Scheitankuli, a Turkish dervish, or mendicant friar. After spending ten years in a cave, with much apparent austerity, he set up, in the beginning of the sixteenth century, as one divinely commissioned to reform the Koran and religion of Mahomet; both of which he asserted had been greatly corrupted. He soon gained a multitude of followers; whom, in imitation of the original impostor, he armed, and seized several neighbouring towns, the governors of which he butchered. His troops however were speedily routed and the places recovered. Finding himself unfit to command armies, he retired into Persia, the monarch of which was already inclined to some of his doctrines. Here he was appointed instructor to the children of the king; and soon gained a complete ascendancy over the prince; whom he instigated to commence a bloody persecution against all his subjects that refused to conform to his sentiments. This sanguinary proceeding was fast depopulating the country, when the alarmed monarch complained to the pretended prophet; who offered to manifest the authenticity of his mission by a miracle.

For this purpose he led the people into a wood; where he desired the king to order his youngest son, who was very

partial to his preceptor, to choose what tree he pleased; and the youth instantly fixed on one which had been before pointed out to him by the impostor. The impostor then presented to the prince and people a book, which contained the Koran exactly according to the common text; another, the leaves of which were all blank; and a third, in which the Koran was written with the alterations that Scheitankuli had thought necessary, and which he pretended was the real text of Mahomet. The young prince placed the ancient Koran and the blank book in the trunk of the tree. Scheitankuli had the trunk closed up with bands of iron, sealed it with the seal of the kingdom, and declared that, in forty days, God would manifest, in the same place, his will, his law, and his prophet. He returned to the palace, holding in his hand that of the three books which he had corrected himself. During this interval of forty days, the hypocrite affected to go often under this plane-tree and address fervent prayers to God.

The time being arrived when the miracle was to be fulfilled, all the people flocked around the tree. Scheitankuli recommenced his prayers with more fervency than ever; after which, assuming the voice of inspiration, he ordered the tree to be opened. The little Persian prince, who had placed the two books in the trunk of this plane, took two from it of the same form; of which the one, said to be the ancient Koran, was raised and interlined in all the places that the pretended prophet had thought ought to be changed; and the other, which was believed to be the blank book, was a faithful copy, without a rasure, of the new Koran, which he wanted to have received. The people, fascinated, without informing themselves if the tree had not been opened during the night, or that the two books, shut up in the trunk forty days before, were not still there, cried, "A miracle." They all prostrated themselves before the pretended prophet. Every one named him, the second Mahomet; and, according to the principles of the Mahometan law, vowed eternal war and hatred against all those who should not think as they did. The prophet ordered, that the tree, which had served to manifest his mission, should be burnt; which was executed immediately. It was essential to convey from eyes which might be less credulous, the examination of a matter so easy to unfold. From this day, the Persians gave Scheitankuli the



name of Sophi, which signifies, in Persian, a man clothed in woollen, or a friar. Though this impostor was not king, he reigned under the name of king Ishmael. This prince was only the instrument of the will of his prophet, and the name of Sophi was so respected in Persia, that Ishmael's successors have always borne it, since the death of Scheitankuli.

Let the intelligent reader compare this miracle with those recorded in sacred history; and adore the wisdom and power displayed in the latter, when compared with the palpable artifice of the former.

**THE USEFUL BIBLE.**—Two neighbours were met on the road, and an invitation was given them to aid the Bible Society. One began to excuse himself, on the ground that the poor would not make a good use of the Bible if they had it. In support of this position, he related the story (which, perhaps, has been many times told) respecting a man who scolded his wife for refusing a Bible which was offered her; telling her she was very unwise in not receiving it; for, if she had taken it, they might have sold it for a considerable sum. When he had done, the other man, who had patiently listened to his neighbour, modestly observed, that he, too, had a story which he should be glad to tell:—"Six years ago," said he, "I was without God in the world: I was very poor, yet not less wicked than poor. My wife was as thoughtless as I. My language was shockingly profane, I hated Christians, had no Bible, and went seldom to church—my sabbaths were spent in labouring or sleeping, hunting or fishing. At length it became proverbial among my neighbours, that any attempt to reclaim me would be like casting pearls before swine. Finally, I obtained a Bible from the Hunterdon County Bible Society. For a while it lay untouched. One day, having some leisure, I began to look through it, and to amuse myself in reading about the dragon, the great white horse, &c. in the Revelations. At length, as I was glancing over different parts, I found in Ecclesiastes v. 4, "He hath no pleasure in fools," which pierced my heart. From that time I began to be an anxious inquirer, attended a place of worship, and had no peace of mind until I found it believing. My wife too has become hopefully pious. We are now both members of the church. Even our worldly prospects are brightened: we have money at interest; we live happy; and hope that we are travelling, by the light

of the gospel, to heaven. While we live, we shall be friendly to Bible Societies." *From the Tenth Report of the American Bible Society.*

**BORROWED FEATHERS.**—A popular preacher, who did not scruple to adopt a brilliant passage from the divines of the last age, was one day addressing a large congregation; when a gentleman, who was placed near the pulpit, after listening, with great attention, to an eloquent apostrophe, observed, loud enough to be heard by those around him, "That's South's." The minister paused; but soon proceeded. No sooner had he concluded some well turned periods than the same voice, rejoined, "That's Blair's." A longer pause ensued, and looks of displeasure were cast on the speaker. At length, the discourse was resumed, in a masterly train of argumentation, which was a third time interrupted with the assertion, "That's Tillotson's." Preachers are but men. The minister's countenance was covered with frowns, and in an angry tone he exclaimed, 'What does the fellow mean? Turn him out.' The hearer, with perfect composure, said "That's his own," took his hat, and calmly walked off.

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## GENERAL BAPTIST OCCURRENCES.

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### OBITUARY.

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Aug. 20, 1826, died, in the twenty-fifth year of her age, Mrs. SARAH WHITEHEAD, wife of Mr. G. Whitehead, assistant minister of the G. B. church at Castle Donington. Her parents were among the founders of the New Connection; and honourable for their steady attachment to the Saviour, and their regular attendance on the means of grace. Their daughter was brought up in the nurture and admonition of the Lord; and was an encouraging instance of the happy effects of a religious education. Under the ministry of Mr. W. Brand, she was awakened to a deep sense of her lost condition as a sinner; and at the same time, instructed in the gospel plan of salvation, through the blood of Christ. When about fifteen years of age, she offered herself as a candidate for fellowship with the church; and gave a very satisfactory account of her conversion, of

which her whole future conduct proved the sincerity and truth. She was baptized, in Sept. 1816; and continued, till her decease, an honourable member of that church.

In 1819, she had a violent attack of the typhus fever; which shook her constitution so much, that she never afterwards appeared to enjoy a confirmed state of health. In 1820, she entered into the marriage state; and lived in the most sincere affection and harmony with her now mourning partner. She discharged the various important duties of a christian, a church-member, a neighbour, a wife, and a mother, in a manner creditable to her sacred profession, and highly satisfactory to all who had the happiness of being connected with her.

In 1825, an apparent but gradual decline in her health took place, which excited the fears of her friends. Means were adopted to stop its progress, with some degree of success. But, in May of the same year, she caught a severe cold, which brought on a distressing cough and fever. Medical aid was again sought; but her disorder baffled the skill of the physician, and terminated in a settled consumption.

Under this flattering but painful disorder, she struggled for sixteen months; and it was during this long affliction, that her christian graces shone with the greatest lustre. She received the intimation that her disease would probably terminate in the grave, with the greatest composure; and calmly observed, "Well! I am ready either to live or to die, as the Lord sees good." And when asked if she did not wish to recover, she replied, "If it were the Lord's will, I should wish to recover for the sake of my husband and child; but, as for myself, I would rather depart and be with Christ." With her, patience had its perfect work, and scarcely a murmur escaped from her lips. When in the greatest pain, she would only say, "How glad I shall be when I get home." When the agonies of death seized her, and her friends observed that her deliverance was near, she exclaimed, with as much energy as her faltering voice permitted, "I am glad! I am glad!" In this happy state she continued, till her spirit fled to its Saviour. Seldom did a cloud pass over her mind. Her faith was unshaken, and her evidence of divine favour clear. Her prospects continued to brighten till her sun set in peace. Yet her views of herself were humble; and her usual language was, "I am unworthy, very unworthy."

but Jesus Christ is my only hope, my friend, and my all-sufficient Saviour." These were a few of her dying expressions of faith and hope; to repeat the whole would far exceed the limits of a sketch like this. Her remains were interred, Aug. 30: and on Sep. 10, Mr. R. Stokes improved the event, to a numerous and much affected audience, from Psa. xvii. 15.—May a gracious Providence heal the breach which this very affecting dispensation has made; and cause this to work together with every event for good to those whom it most nearly concerns! G. W.

JANUARY 15, 1827, died at Wolvey, JOHN MASTERS, at the advanced age of eight-eight years. He was born at Witheybrook, Warwickshire, of poor but respectable parents. The former part of his life passed without a knowledge of God or of his gospel. After he entered the marriage state, he settled at his native village; and, for a time, thought himself very religious, because he regularly attended the established church and daily read a certain portion of the Bible. In a few years, however, the G. B. ministers visited the village and preached salvation for lost sinners through the atonement of Christ. These new doctrines excited great attention, and were received with gladness by many. Amongst others, our deceased friend was induced, at the solicitation of an acquaintance, to go and hear them. He was soon convinced that he was in a state of condemnation as a transgressor of the law of his Maker; but, at the same time, he was enabled to see the way of pardon through a crucified Saviour, and to embrace it for himself. Influenced by constraining grace, he sought an union with the people of God, and proposed himself for fellowship. He was baptized, about fifty years ago, and admitted a member of the Witheybrook branch of Hinckley church. From that important period to the time of his decease, he adorned the doctrine of God his Saviour by a conduct becoming the gospel.

He was very regular in his attendance on the public means of grace, on church-meetings and prayer-meetings, and at the Lord's table. Whoever was absent, as long as he was able to walk to the sanctuary, he was there. His temper and disposition were exemplarily peaceful; it seemed to be his chief study to avoid every thing in word and deed that might promote discord, or wound the feelings of

his friends. Such was his inoffensive conduct, that even the enemies of religion were constrained to acknowledge his worth. One of these, having occasion to mention him, exclaimed, "Ah: if all meetings were like old John Masters, they would be good ones."

Through his long profession, he was never under the censure of the church, or acted so as to give pain to his most pious brethren. His religion did not consist in talking much; but in a steady conscientious walk with God. He possessed the hidden life of a christian; and never appeared to be harassed with distressing doubts of his interest in his Saviour. His reading was almost confined to the New Testament; and from that volume he had learnt, that he was a sinner, and that "Jesus Christ came into the world to save sinners." Here he rested and found peace. Ignorant of the various opinions of professing christians, and no ways anxious to explain mysteries, he, with the greatest simplicity, would say, "Jesus Christ has declared that he would save me, if I came to him; and I trust I have and do daily come to him for salvation." Here was the ground of his hope; and his only trouble was, that he did not love his Redeemer sufficiently. But he would observe, "When I am admitted into heaven, I shall sing his praises better, and love him as I ought." Nor did he murmur when called to suffer loss for his Saviour. A small property was willed away from him, on account of his leaving the established church; and on being asked whether he did not regret what he had done, he replied, "Oh, no: whatever sacrifices are made for the sake of Christ will be amply rewarded."

A few years ago, he left Witheybrook to reside with a daughter on Wolvey-Heath. Since that time he has been gradually sinking under the infirmities of old age, till the day previous to his death; when a sudden alteration took place. He lay composed, apparently without much pain, till the following afternoon, when the worn-out wheels of life stopt; and, without a sigh or groan, he ceased to breathe. He was interred on the succeeding Thursday; and on the following Lord's day, Mr. Knight improved the event, from Psa. clvi. 5; a text selected for the occasion, many years ago, by the deceased. J. K.

DECEMBER 16, 1826, Mrs. SAISON, a member of the G. B. church, Dover Street, Leicester, departed this life in

the thirty-eighth year of her age. From the age of sixteen she has been joined to the Lord's people; and during the whole of her profession, her deportment has been that which becomes a disciple of Jesus. She was baptized at Nottingham, by Mr. Rogers, now of Fleet. When quite young, she removed to Leicester, and united herself with the church in Friar Lane. With the minority, she removed to Dover Street; and remained in communion with that church, till called by her Redeemer to the church above.

Her course had been one of no ordinary suffering. She had long been the subject of severe bodily affliction; gradually sinking under a consumption, attended with the most acute pains. Moving in an humble sphere, she was unfurnished with those comforts which are desirable for a period of lingering sickness; and being also deprived of those domestic sources of spiritual consolation which many enjoy when wasting under sickness, entering into eternity, and leaving a young family in the world, her situation was indeed peculiarly destitute and affecting; and, whether we regard her worldly troubles, her beloved young family, her bodily suffering, her woes were complicated, she "saw affliction." But He who preached the gospel to the poor was with her; and she found, mighty as were her cares, overwhelming as were her sorrows, his grace sufficient.

Unaccustomed to murmur, she patiently endured the chastening of the Lord, and humbly lived upon his grace. In her, "patience had its perfect work."—When sensible her end was rapidly approaching, her faith failed not; she expressed no fear, betrayed no emotion; but looked unto him who is able to save to the uttermost; and possessed of a hope that maketh not ashamed, with serene tranquility, she sunk into the arms of death.

The event was improved, Dec. 24, for the benefit of survivors, in a full assembly, from that interesting passage of holy writ selected by the deceased: "O that they were wise, that they understood this, that they would consider their latter end!" May her last wishes concerning her connections and surviving friends be realized!

May they reflect on the faith, patience and resignation of their deceased relative; and have grace to walk in her steps here, that they may join her at the right hand of the last Judge, and be happy for ever.

J. C. L.

## MISCELLANEOUS INTELLIGENCE.

### WELSH GENERAL BAPTISTS.

At the Annual Association, at Leicester, in 1825, it was resolved that, "information having been received of the existence of some General Baptist churches in Wales, holding our sentiments, our brethren A. Taylor and J. Wallis be deputed to make inquiries into the fact, and to report the result through the Repository." In compliance with this resolution, a correspondence was opened with Mr. David Jones, one of their ministers, at Lamsamed, near Swansea. In reply to certain queries proposed to him, he wrote a letter, under date of March 30, 1826, expressing, in very strong terms, the great pleasure with which he and his friends had received the information of the existence and prosperity of the New Connection; and the ardent desire they felt of knowing more of the churches composing it, and of forming an union for mutual advantage.

The writer then proceeded thus,—  
 "Your information respecting the existence in Wales of a few G. B. churches, holding the fundamental doctrines which you have mentioned in your letter,\* is correct; and I shall inform you, as nearly as I can, of their places of worship and state. 1. At a place called *Craigyfargod*, they have a pretty meeting-house, with a gallery and burying ground, about eight miles from Merthyr Tydwl. There were seven added by baptism in the last year; and hopes are entertained that more will come forwards shortly; as the congregations greatly increase. Their ministers are Messrs. Henry Evans and Daniel Laurence. 2. At *Argod*, they have no meeting-house, but only a hired room; yet they have baptized a few during the last year. Their ministers, Messrs. Thomas Philips and Morris Owens. 3. At *Nantyglo*, only a room. They have Messrs. Richard Evans, John Williams, and David Davies, as ministers. 4. At *Merthyr-Tydwl*, only a room; but they are baptizing there of late every month. Their ministers are, Messrs. Philip Thomas and Thomas Jones. 5. At *Rhygos*, about nine miles from Merthyr, they have a room; and their ministers are, Messrs. William

Roberts and John Davies. 6. At *Aberavan*, eleven miles from Swansea, a room; their ministers, Messrs David Rees and John Davics. 7. At *Clydach*, a meeting-house that will contain five or six hundred hearers; about fifty members, but twenty pounds in debt. I, by the help of God, have attended these people nineteen years. I have had many helpers in that time; but they have been either removed by death, or have turned to some other denomination. My fellow-worker, at present, is Mr. David Oliver. 8. At *Swansea*, a good meeting-house, seated, with a gallery, a clock, and a fountain for baptizing; which they hold at five shillings a year rent, on a lease, thirty-three years of which are unexpired. There is also an annuity of eight pounds annually for the minister; and a school-room about one mile from Swansea, to preach in every Sunday evening, and on Tuesday and Thursday evenings weekly. Swansea meeting-house will contain seven or eight hundred hearers; and the school-room from four to five hundred. But, though there are all these conveniences, little good is doing at present. There exists a difference of opinion respecting the Divinity of the Saviour, between the two ministers, myself and Philip Richards. This has been the state of things for above three years; but I humbly hope that the controversy will speedily vanish, and the doctrines received by you will be universally embraced."

"Nothing would please us, both ministers and members, better than a co-operation between you and us; but we are a poor people in general; and all our ministers obtain their livelihood by the sweat of their brows; yet I think we might, by God's help, contribute a shilling annually for every member, if that would be acceptable to you.—We hold quarterly meetings, and an association yearly. Our next association, by the permission of God, will be held at *Craigyfargod*; to commence on Whit-Sunday; when we should be happy to see some of your friends. Hoping that I have fully answered all your queries, I remain, &c.

D. JONES."

This information led to further inquiries respecting their doctrinal sentiments; and the same minister, in a letter, dated Aug. 20, 1826, communicated, "a brief account of their opinions as General Baptists in Wales; not as an infallible creed, for to err is human, but what they believe to be according to the word of God." This document is very explicit

\* The Divinity of Christ and the Universality of his Atonement.

in favour of the peculiar doctrines which distinguish the New Connection. Inquiries have been instituted respecting the time and occasion of drawing up this confession of faith, and how far it is recognized by the various churches; and, if a satisfactory reply should be received, it will probably appear in an early number of this Miscellany.

In the same letter it is stated, that the cause at *Abersychan* prospered, and that the friends there had purchased five hundred square yards of land, on which they had erected a meeting-house, which had been opened; when five persons were baptized, and other candidates were waiting for baptism. The erection cost upwards of £220; towards which they had collected among themselves and friends about £50. Mr. Jones concludes by earnestly pressing the churches composing the New Connection, to assist their poor brethren at *Abersychan* in liquidating their debt. This appears to be the same church with that mentioned in the former letter as assembling at *Nantyglo*. Mr. Richard Evans has visited London, and appears a zealous minister, who is willing to spend and be spent for his Saviour.—They have borrowed £120, on mortgage, to be repaid in October next, and a balance of nearly £50. remains due to the labourers, who are very urgent for payment. Mr. Evans has since transmitted the mortgage deed; from which it appears that the property is placed in trust for the New Connection, in the names of four trustees; two of whom are the persons deputed by the association to conduct this correspondence. The distress of the times and the poverty of its members render it impossible for the church, at present, to extricate itself; and, unless some assistance be given, their embarrassments may endanger the property.

Another application has since been received from the ministers of the church at *Merthyr-Tydvil*, and *Dowles* in *Glamorganshire*, requesting assistance in liquidating a debt on a meeting-house at *Dowles*, and advice how to secure the property to the New Connection; but the particulars of this case are not stated. They also express their ardent desire to be admitted into the Connection, and share its duties and its privileges.—Intelligence is also conveyed of another new meeting-house which is building at *Abe-ravan*.

In compliance with the directions of the Association, these particulars are laid

before the Connection. It appears that several churches, most of them recently formed, exist in *South Wales*, approximating, in their doctrinal sentiments, to the New Connection, and that they are increasing in numbers. Like all new sects they are zealous and sanguine; and perhaps too precipitate in undertaking the erection of meeting-houses, and thus incumbering themselves with debts; especially as they do not seem to have many men of property amongst them. Their present incumbrances, however, are light, though too heavy for their resources; and it would be a subject of regret if burdens, so easy to be removed, were permitted to weigh them down, and hinder, if not eventually stop, the progress of the truth in that interesting part of the kingdom. If some judicious minister could visit them, and spend a short time in a circuit through their churches, satisfactory information might be obtained for the direction of our future intercourse; and a foundation be laid for the permanence, respectability and spread of the G. B. interest in *Wales*. It is hoped, that the Committee of the G. B. Home Mission will take this subject into early and serious consideration.

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#### AMERICAN GENERAL BAPTISTS.

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A Letter has been recently received from *Elder John Buzzell*, of *Parsonsfield Maine*, dated Dec. 2, 1826, from which we make a few extracts for the gratification of our readers.

“I have lately found much interest in reading the above volumes, \* and am happy to state, that, I have not as yet observed any thing in your writings, that materially differs from our views, either in doctrine or discipline. I believe we all mean alike. Your Connection, I find, is ten years older than ours: and your privileges in point of education, I expect, have been greater than ours. I am happy to learn, that, you have seminaries established for the instruction of youth, under the tuition, and superintendance of men of your own sentiments. Many of our brethren have long wished for similar institutions to be established among us; and I hope that the time is not distant when it may take place. However, our

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\* A volume of the G. B. Repository and of the Annual Minutes which the writer had lately received.

privileges for instruction, in common with others, are much greater than formerly; and are annually increasing. The work of reformation is still spreading. Many souls, we humbly trust; have experienced emancipating grace in the course of the present year. We have news of revivals almost every week. Zion seems to be lengthening her cords and strengthening her stakes, and breaking forth on the right and the left."

"Measures are lately adopted, for raising permanent funds, in this, and several of the other States; which, though small, at present, seem to promise to result in doing much good."

"The reports from the churches, at our last yearly meeting, were very refreshing. They are generally in love and harmony, though in some places rather low."

"We think much of our brethren in England, and often name them in our prayers, and hope they will not neglect us in theirs."

"I received, a letter, by the last mail, from Thomas Hudson, who informs me, that he is a missionary from your connection; dated at Port Maria, Jamaica, Aug. 39th. He was then in health, I believe, and in hopes of being useful in that place. He stated that he held meetings at his own house; and that many attended, and appeared to be desirous to receive instruction."

"Give my respects to your brethren in general. May the grace of our Lord Jesus Christ, the love of God our heavenly Father, the communion of the Holy Ghost, be, and abide with us all. And may every measure, adopted by you and us, for the spreading of the knowledge of the Great Salvation, be crowned with success; till the kingdoms of this world, shall become the kingdom of our blessed Immanuel."

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## REVIEW.

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1. THE HISTORY OF THE CHURCH OF CHRIST, *previous to the Reformation; consisting chiefly of Sketches of the Lives, and Extracts from the Writings, of Christians, during the Early and Middle Ages.*—Vol. I: containing the first, second and third Centuries.

12mo. pp. 384. Price, in bds. 4s.

2. CHRISTIAN BIOGRAPHY. *The Life of ARCHBISHOP LEIGHTON; with a few Extracts from his Writings.*

24mo. pp. 72, price, in stiff Covers, 6d.

Published by the Religious Tract Society, London.

THAT useful and active Institution, the Religious Tract Society, having been long diligently and successfully employed in distributing millions of small independent publications; with a view to promote religious knowledge and excite religious feeling, in the young, the careless, and the ignorant, has recently determined, in pursuance of the same benevolent objects, to publish, in monthly numbers, works more extended and systematical. This plan will, we conceive, be highly advantageous to the persons for whose benefit the publications of this valuable society are particularly designed. It is to be hoped, that many of the young in the lower classes of society, by reading their Tracts, embracing the opportunities of instruction which now offer themselves on every hand, and by the labours of missionaries and itinerants, have gained both ability and disposition to peruse, with profit and pleasure, such good books as fall in their way. It is of vast importance that proper authors should be presented to them; such as will have a tendency to collect, digest and improve the fragments of knowledge already attained, which lie scattered in confusion in the mind. One great mode of effecting this very desirable object will be the adopting of means to place within their reach, and put into their hands, some of the best works of the pious and learned men, whom Providence has raised up, from age to age, to edify the church, and enlighten mankind. The publication of such works, in small, cheap, periodical portions, with the amazing facilities for distribution and circulation, which the Society has already secured, is likely to be productive of the most beneficial results; and we most cordially wish it success.

The Society has commenced this mode of operation by publishing the Works, mentioned at the head of this article, in monthly parts, at sixpence each; and in volumes, at a price proportioned to their size. We feel great pleasure in introducing them to the notice of our readers; being well persuaded that they are well adapted to promote their entertainment and their edification. The *History* is drawn from Milner's Work on the same

subject, stripped of every thing that could excite party feeling, or recommend one denomination of protestants at the expense of another. It is a plain, pious, affectionate volume, well suited for the purposes designed. While the external state of religion, in the various periods of the church, is sufficiently marked; the attention of the reader is constantly called to observe the progress of real experimental christianity, and the prevalence or the decline of the fundamental and essential truths of the gospel. Copious accounts are given of the labours sufferings and characters of those eminent followers of the Lamb; who honoured their Saviour by a holy devotedness of heart and life to his glory, or by a patient and courageous confession of his name in the midst of persecution and death. The worthy author seizes every proper opportunity of deducing lessons of instruction for the example or warning of his readers, from the virtues or vices, the errors or imperfections of christians of past ages. Many of these admonitory hints are highly valuable, and very aptly introduced. We heartily recommend this instructive volume; and shall be happy to see the plan completed.

The *second* article is the commencement of a series of Monthly Publications, by the same society, intended, as they inform us, to select "the Lives of genuine christians of different denominations, and various stations in life, whose Biography exhibits the practical influence of the holy principles they professed; and concerning whom it may be said, whose faith follow, considering the end of their conversation; Jesus Christ, the same yesterday and today, and for ever." This design, if carried into execution in a manner similar to the specimen before us, cannot fail of being interesting, instructive and edifying. Archbishop Leighton, the subject of the first number, was a great and good man, and an eminent christian. His character and conversation were so strongly distinguished by genuine piety, humility, and childlike simplicity that it is impossible to contemplate them, as they are exhibited in the pamphlet before us, without ardent feelings of admiration, and a sacred ambition to imitate them. His writings too, from which many judicious extracts are here given, will convey the spirit of their author to succeeding ages, and nourish the flame of holy devotion to God, and disinterested love to man, in the breasts of every christian who peruses them with a proper dispo-

sition. The learned and amiable Dr. Doddridge, who was employed in revising the Expository Works of the Archbishop for re-publication, acknowledges that he never spent a quarter of an hour in reviewing any of them, without feeling, amidst the interruption which a critical examination of the copy would naturally occasion, some impressions which he wished always to retain; and that he found in them such heart-affecting lessons of simplicity and humility, candour and benevolence, of exalted piety without the least tincture of enthusiasm, as he thought could scarcely be equalled except in the sacred oracles.

We shall not attempt to draw even the outline of this valuable and entertaining pamphlet; as we trust our readers will not deprive themselves of the pleasure and advantages of possessing the work itself. It is well printed, neatly got up, and very cheap. One short extract, as a specimen of its style and spirit, must conclude our remarks, On the subject of persecution for the sake of religion, which then prevailed to a disgraceful extent, even in the church of which this good man was a bishop, the author observes;

"The whole history of Leighton's life proclaims his abhorrence of persecution. It is related that his sister once asked him, at the request of a friend, what he thought was the mark of the Beast, at the same time adding, "I told the enquirer that you would certainly answer that you could not tell." "Truly, you said well," replied he; "but if I might fancy what it were, it would be something like a pair of horns, that pusheth his neighbours, as hath been so much seen and practised in church and state." He also passed a severe sentence on the Romanists, "who, in their zeal for making proselytes, fetched ladders from hell to scale heaven;" and he deeply lamented that men of the reformed church should ever have given in to similar measures."

"We have seen in the narrative of his public conduct how firmly he withstood the cruel measures set on foot to produce a uniformity of worship in Scotland. Swords and halberts, tongs and pinchers were, in his esteem, most improper instruments for advancing the knowledge and practice of religion. "For himself he would suffer any thing, rather than touch a hair of the head, even of those who laboured under such maladies, as errors in faith must be accounted. Or, if he did meddle with them, it should be

with such a gentle touch, as would prove the friendliness of his disposition and purpose." "I prefer," he has been heard to say, "an erroneous honest man before the most orthodox knave in the world; and I would rather convince a man that he has a soul to save, and induce him to live up to that belief, than bring him over to my opinion in whatsoever else beside. Would to God that men were but as holy as they might be, in the worst of forms now among us! Let us press them to be holy, and miscarry if they can." Being told of a person who had changed his persuasion, all he said was, "Is he more meek, more dead to the world? If so, he has made a happy change."

The Life of Philip Henry will occupy the second number.

**THE AUTHORITY OF JEHOVAH ASSERTED; or, a Scriptural Plea for the Seventh-Day Weekly Sabbath, as the only Sabbath ever given by God to man: being a complete Refutation of all the Arguments in favour of the First Day Claims, brought by the Editors of the Baptist Magazine, in their Review of "A small Tribute to the Memory of the late Robert Burnside, A. M." in their Number for Aug. 1826, with some free Remarks on the article on Milton's Essay on the Sabbath and Lord's Day, which appeared in the Evangelical Magazine for September, 1826. By J. B. SHENSTON, Minister of the Seventh-day Baptist Church, Eldon Street, and of Crouch End Chapel, Hornsey.**

8vo. pp. 47. Price, stitched, 1s. 6d.  
R. Baynes, London.

WE copy this long *Title*, which indeed may well serve as a Table of Contents, that those of our readers, who feel interested in the debate, may know that such a pamphlet has been published. The Editors of the two periodicals have had the unhappiness to offend the author by some remarks on a former publication, and he has adopted this mode of defending himself. Whatever his readers may think, he is perfectly satisfied with his success, and with honest frankness tells the public, that his pamphlet is "a complete refutation of all their arguments."—Though his reasoning has not completely convinced us; yet we are almost tempted to

envy him that feeling of self-approbation which discovers itself in various forms throughout his pages.—But we recollect the saying of a man, who has been long celebrated for wisdom, "He that passeth by, and meddeth with strife belonging not to him, is like one that taketh a dog by the ears." We therefore leave the worthy reviewers who have provoked his ire, to parry this attack as well as they can; and decline embroiling ourselves in the contest.

**A REPLY to the accusations of Piracy and Plagiarism, exhibited by the Christian Remembrancer, the British Critic, and other Publications, (in their Reviews of Carpenter's Popular Introduction to the Study of the Scriptures;) in a Letter to the Rev. T. H. HORNE, A. M. By WILLIAM CARPENTER.**

8vo. pp. 48. Price, stitched, 1s.

Wightman and Cramp, London.

IT would not "edify" our readers to detail the criminations and re-criminations of these angry Writers. Two things appear evident—that Mr. C. has not invented all he has said on the geography, institutions, &c. of ancient and distant nations; but has carefully examined previous authorities, and sometimes, perhaps more frequently than he was aware, faithfully repeated their statements—and that Mr. H. has used the same diligence in consulting, and greater fidelity in reporting, the opinions of others. But we never knew that the fountains of Biblical science, or indeed of any other science, whether those fountains are ancient or modern, foreign or domestic, were sealed up for ever from all future approach, when they had been once used successfully. We are sorry to see these worthy men, who both deserve well of religion, spending their valuable time in such frivolous squabbles; which might be much better employed in continuing their efforts to enlighten and edify their fellow men. There is ample room and pressing occasion for the most strenuous exertions of all the friends of genuine christianity.—The works that have occasioned this fracas are not likely to interfere; and the real interest of neither literature nor religion will be promoted by the discussion.



# Missionary Observer.

MARCH 1st, 1827.

General Baptist Missionary Society.

## AN APPEAL

TO THE FRIENDS OF THE GENERAL BAPTIST MISSIONARY SOCIETY, FOR THE SUPPLY OF THE MISSIONARIES WITH ENGLISH RELIGIOUS BOOKS AND TRACTS.

THE *scarcity and dearness* of the most valuable and popular religious books in the English language, in the colonies and foreign dependencies of the British Government, is a subject highly deserving the attention of the friends of missions. In Calcutta, an edition of "Doddridge's Rise and Progress," 18mo, was printed a few years since at the Baptist Mission Press, chiefly for the accommodation of the European soldiers in the different regiments in India, but its price was a rupee and a half, or 3s. 9d., a copy. It may be bought in this Country for *one shilling*.—Dr. Watts' Hymns, Serampore edition, are five rupees, or 12s. 6d., each. The same size here would be about *three shillings*. It is a general rule, to give as many rupees in India for a book as it sells at shillings in England. Not only are religious books thus dear abroad, but they are scarce; and this is one great cause of the irre-

ligion of Europeans in foreign parts.

The number of those who are destitute of suitable religious books is great. There are thousands of Europeans, Indo-British, Portuguese, and even intelligent Hindoos, scattered over the Peninsula of India, that could read, and might be benefitted by religious books in English, but very very few are thrown in their way. Of the population of Jamaica it is said, 330,000 are slaves, 40,000 are free and coloured people, and 20,000 white people. The other Islands have numbers who can read English, and to whom a tract or book might become a silent and successful preacher of the Gospel. The *acceptableness and usefulness* of the circulation of these books are evident. As Solomon says, "Every man is a friend to him that giveth gifts."—How desirable that our Missionaries should be able to gain

the friendship of men by gifts or loans of books that may be useful to their souls! Captain B. of Cuttack, in a note to one of the Missionaries, dated March 13, 1824, thus acknowledges the present of a book;—"I happened to be from home yesterday evening, or should not have delayed in offering you my best thanks for the very kind present, and the very gratifying terms by which it was accompanied. The worth of 'Doddridge's Rise and Progress' I am not unacquainted with, however little I fear I have benefitted from one perusal of it some few years ago. The copy which you have so kindly sent me shall accompany me, I assure you, in all my wanderings; nor will it be prized *only* on account of its intrinsic worth. As a token of your esteem and good wishes I shall ever value it highly; and when I look on it, either in the wilds of Arracan or the more brilliant haunts of Calcutta, I shall not fail to revert, with cordial and friendly feelings of esteem and regard, to my friends at Cuttack, with whom my intercourse, I regret, should have been so short. My best wishes will ever attend on Mrs. P. and yourself; and may the good—the great Cause in which you are engaged be crowned with every success."

Mr. Hudson, in a letter dated Port Maria, Nov. 14, 1826, says,—“We had *seven* fine vessels in this harbour a few weeks since: one from America, the others from Scotland and England. I felt desirous of preaching on board one of them. I sought permission, for which I received shy looks and a laugh: however, one Captain consented. I went, but none from the other vessels came because this Captain had kept it quite a secret. I held a short service in this vessel,

and the crew were very attentive. I took upwards of *one hundred tracts of different sorts* with me, and obtained permission to board every vessel and give every sailor a tract: thus I sailed about the harbour, from vessel to vessel, on Lord's-day morning, leaving *these little messengers of mercy at every ship to find their way, through the Divine blessing, to the sailors' hearts.*" Many opportunities are enjoyed by Missionaries, were they abundantly furnished with Scriptures, tracts, &c., for promoting the good of souls, by circulating silent and useful witnesses of "the truth as it is in Jesus."

The *manner* of disposing of the books sent by various friends may be as follows:—Some may be sold, and the proceeds devoted to the purchase of others.—Many may be circulated by loan or gift; and a selection appropriated for a *permanent circulating library* at each Missionary Station. By these means a considerable number of the most suitable practical and useful books and tracts might be distributed.

The *ability and readiness* of the friends of Missions, to supply their agents with what may promote their usefulness, is seen among other societies; and our friends are equally ready to "come to the help of the Lord." The last Sabbath Mr. Bromley spent in the Midland Counties, he and the writer of this paper went to Nottingham, and an appeal was made to the friends of the Mission; the result was most encouraging: collections for the purchase of religious books were, at Stoney-Street £6. 2s. 6d.; Broad-Street £1. 7s., and Bulwell 17s. 2d. About fifty volumes\* were sent by

\* A person formerly in the Sunday-school at Stoney-Street (and then, it was remarked, an untoward boy!) sent several Bibles for the brethren in Jamaica. Some were old, but they will be acceptable.

friends at these places, besides many Repositories, Magazines, Tracts, &c.

As the Mission in the East and West will be shortly strengthened by additional labourers, it is earnestly hoped that donations for the purchase of religious books and tracts for sale or gift; or presents of Books, Tracts, Repositories, Bibles, Testaments, &c., will be sent to the Secretary. The particular Station can be specified if desired. Let our brethren and sisters thus "go forth bearing precious seed" and they shall come again "bringing their sheaves with them."

"Yours, in the Lord,  
J. PEGGS.

"Derby, February 10th. 1827."

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### Church Missionary Society.

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Abdool Messeeh, a native labourer, employed by the Church Missionary Society, has been instrumental in promoting the conversion of many. The few following extracts are copied from a journal of his recently published.—

*January 1st, 1825.*—This morning, while we were engaged in worship, Molwee Abdool Kador, the scholar of Budur Ali Shaw, with some of his disciples, came to see us, and to observe our mode of worship: they made observations to one another during prayers. When we had ended, the Molwee took me by the hand, and his disciples embraced me: he said, "I have heard of you a long time, and have wished to see you, and to learn your manner of worship: I have now seen you, and take my leave." I said, "Since you have come so far for this purpose, pray stay a little that we may have some conversation." On this he asked of his disciples if they were willing: they begged that he would do as he thought proper. On this they all sat down, when he inquired, "How long have you embraced this religion, and what advantage have you gained from it?" I answered,

"It is more than twelve years since I became a Christian; and I have gained this advantage—that, among Christians the Holy Spirit is vouchsafed to change our corrupt nature; and, when this is the case with any one, if he will examine his heart he will find spiritual fruits." He said, "Well: have you gained this benefit? What spiritual fruits do you find in yourself?" I replied, "I speak the truth before the Lord Jesus Christ, that, when I was not a Christian, I thought myself more holy and pure than any one; but now I perceive that all are better than I am, and that no one is a greater offender in the sight of God than I." He said, "If it is as you say, then this religion is good and worthy of approval: can you lend me any books explanatory of this religion?" I answered, "Take any of my books that you please." He accepted a copy of the New Testament and a copy of the Prayer-Book, in Hindoostanee; and, taking his departure, went toward Futtypore, since which I have heard no more of him.

*February 9th.*—At Newal Gunge, one of the horsemen whom I had conversed with at Nugur Mow having reported what had passed between us, about twenty troopers came to my lodgings, while I was out in the fields: they asked my servant where that unbelieving denier of their prophet was: my servant, seeing their arms and warlike appearance, was frightened; and sent a man to tell me that the troopers had come to seek me in a hostile manner, and had spoken so disrespectfully of me that he feared that they intended to do me some injury, and would probably call again. On hearing this, I thought it proper to go to them: they had taken up their quarters at a short distance: I went, therefore, without any thing in my hand to them, and made them a salaam: some of them returned it, and some began to look fiercely at me. I said, "Sirs, you have called on me I hear, when I was out in the fields: I have, therefore, waited upon you to know what you may want with me." One of them, who had a long beard, answered, "This person, who is come from Nugur Mow, says, that, having renounced Mahomedanism, you have become a Feringee." I replied, "That person has not understood the matter rightly: he is a Feringee who is born in Europe: I was born in Hindoostan: my colour is black, my dress different from that of the Sahibs, and I have a beard like yourselves; how then can you call me a Feringee? If you call me a Christian, you will call me right." Another of them said, "Did you not tell me at Nugur Mow, that the Christian religion is the most ancient; and that 600 years after Jesus Christ, Islam had its beginning?" I answered, "Let any one of you, who is ac-

quainted with history, say whether it is so or not; and if it be not true, then pray condemn me." Another said, you have spoken the truth: come, sit down, and let us converse together." I accordingly sat down; and, finding them civil, I took the opportunity to speak to them of the sufferings of the Lord Jesus: they became more civil; and began to say, "Do you then curse our prophet?" I said, "In our religion, it is not lawful to curse any one: moreover we pray for our enemies, and for those who despitefully use us; and, by the grace of God, I purpose to return good for evil, should any one use me ill." With conversation of this kind they seemed well pleased: and, after a time. I left them; and, committing my soul and body to God, I went to sleep.

*Interview with the Vizier at Lucknow.*

*February 24th. 1825.*—After morning prayers, waited on the Resident, who sent a chokeydar to conduct me to the house of the Vizier. On arriving at his gate, I saw the horsemen who had spit toward me, standing on guard: on seeing me and the chokeydar, they said nothing: at several places, chokeydars were in waiting: and there were so many courts to pass that a person on foot gets tired. At length, I entered a hall on the right-hand side of which a nageeb and chokeydars in rows, with their hands before them, were in attendance. It was happy for me that the chokeydar whom the President sent with me was a Hindoo, or I know not what indignities might have been shewn me. I entered by that door; and saw, in a hall covered with carpets, the Nobles and learned men of Lucknow assembled: I paid my respects to them all, and sat down; one of them said to another, "This person gave the Vizier two books yesterday, and he continued reading them all the way to the palace, when he went to the King, and spoke to no one; and, when he left the palace, continued reading them all the way home, and now he has invited him hither: this man wants to make a Christian of the Vizier:" on this each bit his finger.

Just then the President's chokeydar came to tell me that his Excellency had sent for me: I went; and, on being shewn into the next room, saw some of the Princes and Chief Nobles, in splendid clothing, sitting. I saluted them in the Hindoostanee manner, and they raised their hands to their heads: one of them said, "His Excellency is in the inner room, pray go in;" and he shewed me the way. A splendid carpet was on the floor; and he was reclining on a scarlet pillow covered with muslin, and three of his principal attendants with him. The usual vessels were standing round; and several ser-

vants, with swords and shields, were in attendance: I bowed low, and then stood respectfully before him: he returned my salute, readily; and, taking my hand, placed me on the cushion, and inquired of my welfare. He then asked where I was born: I answered, "In Delhi." He said, "In what company did you gain this advantage?" (viz. religion). I told my history briefly, from beginning to end. He ordered the doors to be opened, that the others who were in attendance might hear my history from my own tongue. He then asked what proficiency I had made in the Arabic and Persian: I answered that I was not learned, but knew enough for necessary purposes; and that I could answer any questions he might put to me without an interpreter, according to the Proverb "There is more to be learned than you have years to apply to learning, therefore acquire that, for which you have immediate use." On hearing this, he sent for Subhan Ali Khan, and said, "What an admirable person is this, and how well he speaks!—reason with him:" Subhan Ali Khan said, "My Lord, here are such people as this also." He then said to me, "Pray tell me, by what proofs have you shewn that Islam is vain, and the mission of our prophet a fiction, and made yourself a Padre?" On looking round, I saw that all the Nobles and learned persons who were in waiting when I came in had advanced round me, and their eyes seemed red as blood with anger: so it seemed difficult to speak, and difficult to be silent: I therefore addressed myself to the Vizier. said—"May God preserve you! You are judge of what is passing. Subhan Ali Khan has at first put such a question, that, if I answer it, then straightway, in the opinion of all present, I shall be judged worthy of death, and all will be offended; nevertheless, if good is derived to the souls of these Gentlemen, though a worthless Hindoostanee suffers death, it matters not: moreover, I offer my blood to all these Gentlemen; for I have come to make friendship with you, Gentlemen, and to offer myself for your service, and not to give you occasion of being offended." Hearing these my words, Subhan Ali Khan and the rest seemed softened, and the Vizier smiled. Then I said, "Gentlemen, you are all, by God's blessing, learned and eloquent: you all know the faith of us Christians—that we consider the Lord Jesus Christ our God, and Intercessor, and Saviour from sin; and we truly know that the Father, Son, and Holy Ghost are One God, Trinity in Unity; and I am ready to adduce proofs before you all of Christ's Divinity: I trust in Jehovah my God, that, by His grace, he will engrave these proofs in your hearts." Some of them said, "May God bless yourself!" I said

to the Vizier, "Order Subhan Ali Khan to repeat the following sentence from the Koran, — 'I adduce proofs from the Pentateuch and proofs from the Gospel: you, who are learned, will be so good as to tell me from what places of the Pentateuch and Gospel proofs (of Mahomedanism) are asserted (in the Koran), that I may know.'" Subhan Ali Khan ordered the book, called "An Answer to Christians," to be brought: a person brought from the library two books neatly bound. Subhan Ali Khan first read from the book a passage in praise of his prophet, full of hard words and high-flown language, such as, according to the proverb, an evil spirit would write for Satan's perusal; and, having read it, asked me if I understood it. I said to the Vizier, "The person, who introduced all these hard words from difficult books, did it, not for the instruction of people in religion, but to shew his own learning: it is improper to write books on subjects of religion in this way: they should be written in easy language, that all may profit by them." Subhan Ali Khan then said, "Sabat has written in his book, 'He shall break them in pieces, like a potter's vessel.'" When I heard the name of Sabat, I immediately started up, and said to Subhan Ali Khan, "Now I remember you, let use embrace: you were a great friend of Sabat, and used to frequent Mr. Martyn's house: you know Sabat's history well. I will speak of him in the presence of the Vizier; and, if I say wrong, correct me; if true, bear witness, for I lived with him. Now had he not a complaint which used to inflame his head; so that, for three or four days, he could neither eat nor drink? And, during this illness, he used to be out of temper with his servants, and often behaved disrespectfully to the Sahib. Is this true or false?" Subhan Ali Khan replied, "It is true." "Then" I said, "what dependence is to be placed on the words of such a deranged and mad person? I have heard from credible persons, that he wrote that book out of malice; in which he inserted, as proofs, things out of place and misapplied. This proof, which Subhan Ali Khan has introduced from Sabat's book, as spoken of Mahomet in the Gospels, pray in what chapter and verse, and of which of the Gospels is it found? It is true, it is written in the Psalms of David (Ps, ii. 8.) in a prophecy concerning Jesus Christ." Subhan Ali Khan and others cried out, "When did the Lord Jesus Christ draw the sword for the propagation of religion? Our prophet indeed, by fighting and conquering in the world, propagated Islam." I said, "Pray consider whether by the SCEPTER in the Second Psalm, a SWORD is meant. I remember a story: A sturdy Fakeer, in Delhi, took, without leave,

a large raddish from a gardener's basket; and went off, carrying it on his shoulder: the gardener cried after him, 'You worthless fellow! why do you walk off with my raddish on your shoulder?' He answered, 'I have read in the Koran, Take up a raddish and carry it on your shoulder:'" the Vizier, on hearing this, laughed outright. Another person produced the following as a proof—"When the woman taken in adultery was brought to Jesus Christ, he said, 'Who among you is not an adulterer, let him throw the first stone: on this all the Christians went away, and stoned her not. Is not this, too, written in the Gospels; for the women of the Christians go about unveiled, and Jesus Christ himself has styled them adulteresses?'" I answered, "This is very offensive to me;" and, addressing myself to the Vizier, I said, "Pray observe what a senseless argument this learned man of yours urges: he does not know that there could be no Christians present when that sentence was given: the Jews trusted in their outward observances, as the followers of Islam do at this time; and, like them fancying themselves holy, they were forward to find fault with others: our Lord Jesus Christ, therefore, to convict them, gave that sentence, that the Jews might reflect on their own character, and, from a sense of their own sinfulness, be ready to forgive others." Subhan Ali Khan then said, "In the Revelation of St. John I have read, that one person, clothed in white, stands before the throne of the Most High: that respects our prophet, for Jesus Christ wore black clothes." I answered, "This passage is taken from the Fourth Chapter; and there it says, that twenty-four persons worshipped before the throne: pray, since you say one was your prophet, who were the other twenty-three?"

The Vizier said, in an audible voice, in the hearing of all, "It is by no means necessary that a man should follow the religion of his forefathers: moreover, it is highly proper, that whatever religion is proved to be righteous and worthy of approval, he should embrace it." When Subhan Ali Khan saw that the Vizier paid attention to what was said, he began to ask me the meaning of hard words: from the anxiety of my mind, as well as from the disuse of learning, I mistook the word, and gave a wrong answer: he, on this, said, to the Vizier, "This man has not the learning of a child." Addressing the Vizier, I said, "When did I ever pretend to learning? But if I had thought that Subhan Ali Khan would have judged of my religion from my knowledge of hard words, I would have looked into some Dictionary, and have committed some to memory." The Vizier smiled, and said, "I am much pleased with your con-

versation, and I have also heard of you from the President. I am told that you are going to Calcutta, some time hence: you must not go without visiting me again:” he then called for otter, with which he perfumed my hand, and dismissed me; and I returned home, where also I had to continue conversing about religion.

In the evening called on Molwee Khoda Buksh, where the conversation was on religion. At night I endeavoured to recollect and improve the events of the day, before I went to rest,

*April 1st.*—Formerly the people of this city were much offended with me, and said very evil things concerning me. I always shewed them kindness, and often attended them with medicines when they were sick; and, by the grace of the Lord Jesus Christ, many of them received healing of dangerous diseases: often, also, I endeavoured to heal their spiritual sicknesses, and many of these people received and read religious books; and it is become evident to all, that Christians love all mankind, and desire no evil to any one. Now, in the place of enmity, these people begin to shew kindness; and, moreover, invite me to their houses, and send me portions from their friendly entertainments: for instance, to-day, Meer Seyud Ali, who is Head-man to the Collector, send me a friendly note, saying, “The daughter of me, your servant, is to-day to be married: you will greatly oblige me by making one of our company.” I sent for answer—“Since the day that by the grace of God I was honoured with baptism, I have renounced all assemblies for dancing and music; and I should be ashamed, with this white beard and these broken teeth, to shew myself at a wedding-feast.” He sent in reply,—“I have read in the blessed Gospel, that the Lord Jesus himself honoured a wedding at Cana of Galilee with his presence, and there miraculously turned water into wine: if you will not come we shall all conclude that you disobey the traditions of the Divine Jesus. If you excuse yourself on account of the dancing, &c., I will prepare a separate apartment for you; and will invite some aged person, like yourself, to keep you company.” I was rejoiced on hearing this, since it appears that these people read the Gospels. In the evening, after worship, I went to his house: they had prepared a separate apartment, where several aged persons, learned in religion and wealth, were collected, all of whom received me with respect; and we continued to converse on religious subjects, in a very friendly manner, til midnight: from their conversation I entertained some hope respecting them. Taking my leave, I returned home, and retired to rest.

## CONVERSION AND SUFFERINGS OF THE JEWS AT CONSTANTINOPLE.

Various attempts have of late been made to direct the attention of the descendants of Abraham to Him their fathers crucified. In some instances these exertions have been attended with a divine blessing. In Constantinople, the number of Jews is very considerable. Some of these have embraced the Truth and suffered. The followers of the Saviour will doubtless sympathise with their persecuted brethren. In a letter dated December 8th, Mr. Hartley writes,—

I have to lay before you a narrative which you will read with mingled feelings. On the one hand you will hear of bonds, scourgings, and imprisonments—on the other, of Christian fortitude, glorying *even in tribulation*, for the love of Jesus Christ.

On the 13th of October, I was with Mr. Leeves in his house at Pera, when a Young Jew, Chaim Castro, introduced himself; and, without the least previous conversation, declared his wish to become a Christian. We were, of course, much interested; and made various inquiries relative to his faith in Christ, and to that of other Jews: he engaged to call on me regularly, for the purpose of receiving Christian Instruction. In a few days, he made me acquainted with his brother Menahem Castro, and with Jacob Levi, Mentish Baruch, Missim Cohen, and David Bechas (a Rabbi). All these believed in Jesus of Nazareth, and were desirous of being baptized. I found them by no means imperfectly acquainted with the New Testament; and with all the leading Prophecies of the Old Testament relative to the Messiah they were also familiar. Some of them were desirous of baptism even to impatience: I advised them, however, to wait six months; in order that we might have an opportunity of becoming better acquainted with them, and of being certified of their piety and fidelity.

Things were in this state, when, on the 8th of November, Chaim Castro and Missim Cohen called to inform me, that Jacob Levi having the day before made known his faith in Jesus of Nazareth to one of his countrymen, persons had been sent very early that morning, by command of the Chief Priest, in

order to apprehend him: he was thrown into the Casa Negra (the name by which they designate a prison made use of by the Jews), and severely bastinadoed: he made a noble confession of his faith, even under these painful circumstances; and subsequent information gives us the assurance, that he is still stedfast in his profession. The same day, five other Jews, suspected of being Christians, were also apprehended: and, among them, Menahem Castro and Mentish Baruch: of their sufferings and demeanour I have not yet been able to learn particulars; but so much I know, that one only has returned to Judaism: all the rest are faithful. Two of them are condemned to labour in the arsenal—a punishment analogous to that of the hulks in England: the other three are confined in the Casa Negra. The same day on which these individuals were apprehended, the remaining three, viz. Chaim Castro, Missim Cohen, and David Bechas, fled to me, imploring secrecy. I felt it my duty to assist in concealing them.

On the 10th, Mr. Leeves set out on a journey to Adrianople and other places; and I was deprived, thereby, of his advice and assistance, which at all times are of the greatest value to me, but would have been peculiarly so in an exigency like the present. On the 11th, Mr. Cartwright called on Mr. Leeves, with the information that the Reis Effendi had written to Mr. Canning to inquire concerning two Jews, said to have been converted by Mr. Leeves, and carried off by him to Adrianople. This accusation has occasioned Mr. Leeves some trouble; as a Tartar was sent off in quest of him, and overtook him between Adrianople and Tournovo, carried him back to Adrianople, and obliged him to justify himself to the Pacha: of course, when he cleared himself, he was set at liberty.

Soon after the apprehension of the Jews, I judged it advisable to baptize the three who were in concealment. I did not think it right that they should be exposed to the danger of martyrdom for the sake of the Lord Jesus, without receiving all the encouragement, benefit, and privilege, which are connected with that important ordinance. Accordingly, on Sunday the 12th of November, I baptized them, in the Name of the Father, and of the Son, and of the Holy Ghost.—Chaim Castro received the name of John Baptist; Missim Cohen, that of John: and the Rabbi, that of Peter. You may easily imagine that a baptism of this kind and under these circumstances would be deeply affecting. Mrs. Leeves was the only English friend present: the other witnesses were four Greeks connected with the occurrence. Two of these are enlightened and, I hope, converted characters.

Up to the last day of November these Christian converts remained in concealment: and, during this period, I had different opportunities of giving them Christian instruction, and of praying with them. I can assure you, with confidence, they have clear views of the Christian doctrine of Salvation: all their hope is in the death of Jesus Christ. Judge of my distress, when, on the morning of the first of December, information was brought me—"Our friends are taken." Some traitor had discovered their retreat; and, on the preceding evening, a large body of Turkish soldiers surrounded the house, seized them, and conducted them to prison: an Armenian, the master of the house, was also made their companion. Since that time they have faithfully confessed Christ before the Turks, having been examined by them upon various occasions, and finally having been given over to the judgment of the Grand Vizier.

In hopes of serving them, I went to an Officer of the Porte, a man of considerable influence, and interceded in their behalf; making a simple statement of their case. I saw a letter signed by four of the heads of the Jewish nation in Constantinople, in which they supplicate the DEATH "of that accursed Chaim Castro;" and a friend of mine was informed by a Turk at the Porte, on whose word he places reliance, that the Jews have actually paid four hundred thousand piastres into the chest of the Grand Vizier, in order to accomplish their diabolical intentions! Thank God, they have been thwarted in their schemes. The persecuted converts have been sent to labour in the arsenal, a punishment from which I have reason to believe we shall see them soon delivered.

Thus have you such a brief view of this occurrence as the limits of a letter permit me to give. It is my full intention to write hereafter a circumstantial account of the whole transaction. I doubt not but you will find cause to bless and glorify God for the grace bestowed on these His servants.

Even the Roman Catholics of Constantinople afford matter of hope. Their bishop has issued a positive prohibition of the books which were distributed by Mr. Wolf shortly before my arrival; but that there are persons who have little regard for his prohibitions is clear from this circumstance, that I met with a Roman Catholic into whose hands had fallen the Tract called "Andrew Dunn:" he came to apply for another copy, stating that Roman Catholics had read his own, and that it was now quite worn with reading.

You will probably hear, from the papers, of the terrible fire which we have had at

Constantinople. Three visitations from the Almighty in three months—Sword, Pestilence, Fire! It is a time of trial here, but it is really a time of hope. I discern most hopeful symptoms among the Jews, Greeks, and Catholics. I hope to get into extensive circulation Mr. Jowett's "Philanthropist," and am adopting measures for the regular sale of his other publications.

### Wesleyan Missionary Society.

In Ceylon this Society labours with encouraging success. The following information from a communication by Mr. Clough, will doubtless interest our friends.

A few days ago I observed a priest coming up the stairs of my house; and, from his robes, I perceived him to be a man of eminence. On my going out to meet him, I found he was from the kingdom of Kandy; that he was at the head of a temple; had often since the conquest of Kandy, heard of me, and wished to have some conversation with me on subjects of importance; and that this was the sole object of his visit. We sat down together, and continued our conversation, which, by the bye, was for the most part an ardent dispute, for more than four hours. I soon found that he was, according to their system, a learned and well-informed man, and a keen reasoner and supporter of a bad cause. Toward the end of our contest I said to him, "My friend, you are aware that one of the most sacred names or epithets of your god is, 'The all-wise,' or, 'The omniscient one.'" "That is true," said he. "Then, of course, it is an article of your religious faith, that all which he has said and caused to be recorded is infallible, and consequently divine;" (for the Buddhists worship their sacred books!) "Most certainly," said the priest. "Then, may I ask how it happened that your god should, in the course of his orations, and religious revelations, have given to the world so erroneous a view of the geography of the world?—a system which was not only false at the very time it was delivered by him, but one that has kept his adherents in error to the present day." "Oh, Sir," said the priest, "this is impossible." "But I can prove it to be false." "What," said he, "can a mortal dispute the word of a deity?" "If a divinity, or pretended divinity, make a revelation that

contradicts my experience and daily matter of fact, have I not just cause to call in question such a revelation?" This he acknowledged. "Well, then," said I, "I think I can prove to you that this is precisely the case with the orations and revelations of Budhu, as given in the Jatakas." Here he was roused almost to indignation. However, I produced some maps, a globe, a quadrant, and a compass; and proceeded to give him as correct an outline of our geography, navigation, &c., as I could; and shewed him, by a variety of experiments, which he readily understood, how we must, in the nature of things, understand this matter. "And now," said I, "not a day passes but we make fresh discoveries that Budhu mistook. He represents the world as a vast plane. Now," said I, "on this principle, if a ship leave a port, and for two years together continue to sail at such a rate in a direct westerly course, then at the end of that two years she must be so many thousand miles from the place she left." "Certainly," said he. "But," said I, "our ships have often tried this; and, at the end of two years, instead of finding themselves so many thousand miles from the place they left, they have found themselves in the port from which they sailed." Having a globe before me, I now explained the matter, and he immediately apprehended it. "Besides," said I, "here is this quadrant, and this compass, by which we find our way to every part of the world. And I can assure you, that Budhu has referred to oceans, to continents, to islands, and empires, and people, which never had an existence! Besides," I added, "he pretends to have described the whole world." And here I handed him a list of all the places mentioned in their books, as well as known by him; and, shewing him a map of the world, said, "This list of yours does not include one quarter of the world."

By this time the priest was in a pitiable state: his face, though a native, turned pale—his lips quivered—and his whole frame was agitated. When he recovered, he excused himself, apologised for his agitation, and said, "Sir, I have heard with amazement these things. I see the truth of what you state on these points; but how are we situated in other respects?" "Well," said I, "your astronomy, your history, and, in fact, the whole system of your theology, is precisely in the same state. It is all error!" With great emotion he now rose, took me by the hand, shook it in the most hearty manner, and said he never could have expected such discoveries to have been made to him; thanked me much for the time I had spent with him, and begged me to become his spiritual instructor.



*Growth of Christianity among the Heathen.*

Brother Gogerly, at our missionary-meeting a few days ago, related, that, at a place in the Negombo Circuit, such a desire to hear the Gospel had manifested itself among the people, that the chapel, which was opened four years ago, was too small to contain half the people. They resolved upon enlarging it; and consulted a builder, who gave it as his opinion that a new one must be built. But as this neighbourhood is situated at a great distance from building materials, it is very expensive to obtain them. The consultations, however, went on. At length the inhabitants of four villages came forward, and stated, that, some time ago, they had united to build a heathen temple, which they had done of the best materials, and at a great expence; that this temple was situated not very far from the spot; and, as they now began to see the folly and wickedness of heathenism, if the Missionary would accept the offer, they would agree to turn out the idols, and convert it into a house for God: or, if the Missionary preferred it, they would pull down the temple, carry the materials to the place of our present chapel, and with them build a new chapel. The offer is accepted.

In several of our circuits in the south of Ceylon, such crowds of people attend our little chapels to hear the Word of God, that the places are too strait for them. The chief instruments in this glorious work are our native assistants. Nothing will check their efforts, not even personal danger.

That worthy young man, Perera, has faced many dangers and difficulties, and even many deaths, in the Kandian countries, for the sake of Christ: the other day he was giving me a history of his proceedings, when he mentioned, with great simplicity, the following relation:—There was one place which he was accustomed to visit and preach at, at the frequent risk of his life, owing to the number of elephants that beset his path—But (he said) the poor people are always so glad to hear about the Lord Jesus Christ, that I never mind my life. One day I was going there, and, when passing along a narrow crooked path in the jungle, suddenly I came near a very large wild elephant. Well, now I think I must die; but I have a gun: I will fire, but no hope to send him away. But I lift my gun—I pray to the Lord Jesus Christ—and then I shoot. After that I stand like a pillar, and expect every moment I be under the elephant's feet. But when the smoke of the gun cleared away from my eyes, I was greatly astonished to see the large elephant on his back, and his four legs stand straight up like four pillars, among the jungle and the trees. Immediately my heart

praised God; and I think now what a great mercy I was going on God's work, therefore He save my life. I now not fear go any where in the work of my Lord Jesus Christ.

It is a fact, that sometimes elephants will chase their hunters after having received twenty, thirty, forty, and even fifty shots: there is, however, one part of the head, where a single ball will prove fatal.

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## London Missionary Society.

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### CHINA.

Mr. Morrison, the able Missionary of this Society employed in China, left this country last year, and has probably by this time again reached the scene of his important labours. Messrs. Tyerman and Bennett furnish the following remarks on Canton, where he formerly resided, and of the obstacles which oppose the introduction of the Gospel into the vast Empire of China. It is, however, satisfactory to know, that HE who has opened a wide door into Hindostan and Birma, can, and doubtless will, open a door as wide, for the entrance of his truth into benighted China.

CANTON is a vast city, containing about 800,000 inhabitants, including those who live upon the water in boats. It stretches about five miles up the side of the river, and nearly three miles in the opposite direction. The houses are, in general, small, and the streets crowded and very narrow, but well paved and clean. The appearance of business is astonishing. Within this vast place all is bustle, but the best order every where prevails. Many of the shops are handsome, and the hong (or warehouses) of the Hong merchants, are prodigious establishments. The city of Canton is enclosed by a strong wall, and the gates so well guarded, that though we gained access through several of them, we were obliged immediately to retire again. So far as we could see into the city, within the walls, it appears that the streets and houses are much inferior to those of the suburbs. The factories belonging to the East India Company, and various other merchants, are buildings of great magnitude.

though they are all confined within a space of not more than a quarter of a mile square, on the bank of the river. Here, as well as at Macao, the Company have a small neat chapel, where the Rev. Mr. Harding officiates.

How lamentable is it to see this immense city wholly given up to idolatry, and the most gross and ruinous superstitions! Temples, of all sizes, every where present themselves, devoted to their several idols. But very few persons are ever seen performing their devotions in these temples, which are more frequently employed as gambling-houses, tailors' shops, and for various other purposes. On the Island of Haynan, and on the side of the river immediately opposite to Canton, is one of the most ancient and extensive temples in all China. It covers a vast plot of ground, and supports nearly 100 priests. In one compartment we saw twelve sacred hogs of great size, fed and kept with the greatest care. Some of them, it is said, are seventy or eighty years old. It was in this temple Lord Amherst was allowed to take up his residence; in one of the temples within the general enclosure, his Chaplain was allowed to officiate, and the Chinese even removed the vast idols out of it during that time; here also the sacrament of the Lord's Supper was administered. In the house of every Chinese, and in every shop, there is generally a compartment, or recess, fitted up facing the entrance-door, and furnished with all the apparatus necessary for their idolatrous worship, with candles and incense burning; and, in the evening, are seen at the door of almost every house, sticks with incense burning in compliment to their gods. Some of the Chinese appear to be conscientious and diligent in the discharge of what they consider their religious duties, and are not unfrequently seen with their doors and windows open, exposed to the gaze of every one who may be passing by, performing their evening devotions, many times prostrating themselves before their idols, burning *sacred paper*, and letting off crackers, with which they imagine their gods to be highly pleased. How lamentable! all this vast population perishing for lack of knowledge. O let British Christians be fervent in pleading with God the cause of this vast empire, that a door may be opened, and that the truth may enter in!

*Obstacles to direct Measures for the Introduction of Christianity into China.*

Such is the lamented state of China, that we conceive the only way in which it can be assailed, is through the medium of the *out-posts*. A Missionary, as such, cannot exist with safety any where in that vast country

but where the East India Company have factories, *i. e.* in Canton and Macao only. Till Divine Providence operate some mighty change in the political views and circumstances of China, nothing can be done in it to introduce Christianity by direct missionary exertions. A Jesuit at Peking was lately decapitated because he had attempted to make converts to Roman Catholicism; and another was banished to Macao, because he was supposed to have had some correspondence with him by letter only. Both those men had lived many years at Peking under the auspices of Government. In Java, however, at Malacca, Singapore, Penang, &c., &c., the Chinese are quite accessible to the Christian Missionary, and no other difficulties present themselves than those of depraved human nature, and of their idolatrous system.

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**General Baptist  
Missionary Society.**

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**EXTRACTS FROM MR. BAMP-  
TON'S JOURNAL.**

No recent communications have been received by the Society from the Missionaries in India; but from the last Journal received from Mr. Bampton some extracts are inserted on the present occasion. His perseverance, faith, and patience, must recommend him to the esteem and sympathy of his Christian friends. While they recollect that, the husbandman waiting "for the precious fruits of the earth, hath long patience, until he receive the early and the latter rain," they will surely pray, that the faith and patience of this devoted labourer may, at length, be rewarded with an abundant harvest.

*November 20th, 1825.*—Little or nothing has occurred since the last entry which deserves to be recorded, except the astonishing perverseness of the people. I am so well known in all parts of the town that I expect

an unpleasant answer whenever I speak to any body. They will seldom or never hear at any length, and they are much more disposed to pester one with foolish unanswerable questions, than to dispute in a straight forward way on any useful subject. The following are a specimen of their questions:—"You talk about God: now Who is he? Where is his home? and, who is his father? And, where is Jesus Christ? What is his shape? Do shew him to us. And if Juggernaut be as you say, nothing, why do people come so far to see him? And, especially, how is it that all casts can eat together in his presence? Where is Jesus Christ's mahapersad, of which every one can eat? And, if Juggernaut be nothing, why does the Government take so much money from those who come to see him?" One evening, last week, I had a better opportunity than usual; but, perhaps twenty minutes or half an hour before it closed, the people grew quite unmanageable, and we had nothing but shouts and opposition. "Hear me, my brethren," said I, when I wished to say something; but, they said they were not my brethren: and I, with a smile, rejoined, "Then, my enemies, hear me," but neither did that suit them: and at length, it growing dark, I went away. On these occasions I am not in the habit of mounting my horse on the spot, for if I mount before them they all see that I am going, and I think they shout the more; so I quietly walked a little way, but some of the poor creatures followed me, and threw on my head several hands-full of the broken pots which lie almost every where on the surface of the roads. I think I may say, confidently, that on some of these occasions, I am supernatural-

ly supported, but on some others I find it hard work. A Missionary should always go out with his mind in a devout, serene, and heavenly frame, if he does not he is very unfit for his work; and if he do, the people may abuse him, but they cannot hurt him. I have seen poor Sutton dejected by their treatment of him, for something saucy and ill-natured is often said to him even before he opens his mouth, and then, his want of language places him in very perplexing circumstances. Sometimes the people tell me, that if I will honour their gods they will honour mine; but if I blaspheme Juggernaut, I cannot expect any thing better than I meet with.

*Sutyabayo, 12 or 14 miles from Juggernaut.*

*December 3rd.*—I left home and reached this place yesterday. The people were very unpleasant the last few days at Pooree: the most I particularly recollect is, having some more broken pots thrown on my head. Last evening I was engaged in several parts of this town, but was not well pleased to find one of the most troublesome men in Pooree here on business. He attended and plagued me almost wherever I went, but the people behaved much better here than at home in spite of him: however, on the whole I expect the people to be worse in the country than they were last year, because I am much more known, and they, many of them, know too something about what I have to communicate. This morning I visited a village called Beeje Ram Chundrapore, it is a pretty large place, and almost entirely inhabited by idle brahmins, some of whom know me well but treated me ill. I made attacks in

two or three places, but could do but little. One man whom I had not addressed was provokingly insolent: patience invincible, and always ready for use, should distinguish the Missionary. I afterwards visited and spoke pretty largely to a good many people at another village called Balesac. I got to my tent to breakfast about the middle of the day, and found there was a market here, which led me to relinquish my design of visiting another village in the evening. I then engaged three times among the people here during the day and evening, and was resolved to try what could be done by saying more myself, and allowing them to say less, and I succeeded pretty well; but my Pooree opponent served the devil almost or quite as well as he could. To-morrow is Lord's-day, but I am also told that it is also market-day here; and if so, I cannot do so well as employ myself, at least half the day, in trying to sell them truth.—Chamberlain's Life is my companion now as it was last year, and a very good one.

*Dec. 4th. Lord's-day.*—To day I have visited Jypore, Vishnatpore, Rangea, and Burroanla Bolinks. The second of these places is a large village of brahmins, and I was engaged there in two different places. These brahmin villages are bad places to preach in, especially as the people from their visits to Pooree know me so well. One of my congregations shouted me off, the other heard a little better, but not well. At the other places I was heard better than there, but many of the people know me. The last place was the best. I had, at most of the places, a good many hearers. My horse followed me good part of the day, but the villages are hardly accessible on

horseback, and I suppose I was not on horseback ten minutes all day. I generally go about without my shoes, and so am, Hindoo-like, ready for almost any thing; and have been probably twenty times during the day through pieces of water, which reached from the calf of my legs to about my knees, taking care however generally to have somebody before me, that if there were any holes they might get into them first. After I had breakfasted, in the middle of the day, I saw, perhaps, five or six men in a shop opposite my tent, whom I joined, and a number more were soon attracted to the spot, all of whom I exhorted to believe in Jesus Christ from a consideration of the blessings to be enjoyed by faith, and from the truth of the Christian religion. I am assisted in my work by notes which I have very carefully prepared on all the principal topics of Christianity, and which I carry with me in my Oorea Testament. These notes enable me to turn to almost all the texts on the topics they contain, and are always ready for use. I went to the last of these places in the after-part of the day, intending to preach at a nearer village, but a man with me told me that the village to which he was going was larger, and only half a kross from my tent. Now a kross is about two miles and a half, but his half kross was an hour and ten minutes sharp walking, and much in this way the Hindoos generally compute distances. The man, however, helped me to a good congregation, and I have seldom preached so peaceably for some time past.

*Dec. 5th.*—To day I have preached in Muroroso, Shree Ram Chundropore, Kadoo, and Kanesai. Shree Ram Chundropore is a brah-

minu village, and the third I have visited: in all of them the people are deplorably opposed to the truth, so that, it is absolutely better preaching in Pooree itself than in these brahmin villages. By dint of patience and perseverance I told a good deal of truth to a considerable company, but I was shouted up and down the village with the utmost derision. As I opposed the worship of images, one man said, that the brahmins had power to animate wood or stone, so that it would come when they called it; on which I rose from my stool and desired him to call it that we might have some proof of his boasted power. If I find the brahmins as bad at a greater distance from Juggernaut, perhaps I shall give them up so far as not to attempt preaching in villages inhabited only by them. It may be observed, however, that one of them joined me on my way back to my tent, and allowed that what I had said against the worship of wood and stone was right. I have walked all day to day, and been through a good deal of water as before. In the two last places the people heard pretty peaceably, but I had to complain of much unfeelingness.

*Dec. 6th.*—I have travelled to day twelve or fourteen miles, besides several additions made to my journey by turning aside to places to preach at. I have been engaged at Killa Kooasurgur and Dussuopore: at the first of which places I had twelve or fourteen adult hearers, and at the other I think twenty or thirty. I was in a very prepared state for my work by means of some useful meditations by the way—preached more feelingly than usual, and was better heard. At considerable expense of time and labour I reach-

ed another place, at which I only found two young men and two or three old women, with whom I staid but a little time; and was prevented from engaging in a fourth place, which lay just in my road, by its being the people's dinner time, about 2 o'clock. I ventured a good deal through wet and dry, just as it came in my way, and soon after I reached this place (Pipple). I found that I was tired. I had also previously discovered that, though in my dress the heat was not unpleasant, my legs were sadly burnt. After taking some refreshment I made an effort here, but was obliged to retire very soon because I was worn out. One of the people gave me a chiroot; and on my asking another for water, another gave me some milk which he had bought for the purpose. I have been told by a man in the village, that it contains about 500 houses. I have travelled and preached in the sun to day eight or nine hours, without food or rest or shade. My English friends in India talk of my killing myself with much less than this, but I take more notice of my own feelings than of their fears, which are, I hope, in this case groundless; but I by no means pretend to say that every man can bear so much as I can.

*Dec. 7th.*—I have spent this day wholly in Pipple, partly with a view to recruit myself of the fatigues of yesterday. I have rheumatic pains in my loins; but as I have had them at times when I have not been engaged as I am now, I think it would be unfair to attribute them to what some would I know call my imprudent exertions.

I have talked and disputed to day with five different companies, and like the people here better than in many places. At almost dark I

saw perhaps fifty or sixty persons madly engaged in the worship of some books, to avert a disease of which I understand a number have died. Some of them followed me a little out of the noise, and I tried to teach them better. May a blessing attend what is done among them!—Some of the people say they cannot think that their fathers, for so many generations, have been wrong.

*Dec. 8.*—I heard this morning of a considerable market within two or three miles of my tent, at a place called Jugumantpore, and went to it. Stopping about forty minutes with twenty or thirty people, in a branch of the town considerably distant from the market with these people, I had a pretty good opportunity; and I had also pleasant opportunities at the market, where I staid almost four hours: but think I should perhaps have done as much good if I had not staid quite so long. The people very generally acknowledged the vanity of their idols; but I am afraid they would worship them the next opportunity.—The evening I spent here at Pipple, a part of it was engaged in a controversial conversation with the Darogah, who may perhaps be called a native magistrate under the English magistrate of the district. He is in appearance one of the most respectable natives I have seen. He asserted that the Hindoo viragees can see the invisible God, which I of course denied, and maintained that the viragees were so far from being men of superior sanctity, that they neglected the obligations they were manifestly under to be useful to their fellow-creatures; and, so far as I could understand him, I think he attempted to ward this off by distinguishing between worldly du-

ties and religious duties, and giving the preference to the latter; and, he further said, that this conduct had the sanction of the shastras. I did not deny this, but I objected to the authority of the shastras, and offered to prove them both false and wicked. As to their falsehood, I said they gave a false account of the island of Ceylon (in Oorea, Lunka), as they said that the dust and atoms of it were gold. I told him that we were well acquainted with Ceylon, and I could even refer him to a person at Cuttack who was born there; but he would not admit that I had any means of knowing any thing about the place. I then got him to acknowledge the sinfulness of God, and said that the shastras were false, inasmuch as they attribute sinful actions to him; but he denied the wickedness of any thing done by God: to which I might have said that some of the gods were said to have been punished for their crimes; but if I had, I do not expect that it would have done any good. I further said, that the wickedness of their gods recorded in the shastras had a tendency to corrupt the readers and hearers of them, but I do not think he admitted it. This gentleman is a Bengallee, and I have before-time given him books; but he has not, alas! profited by them. All this is what I have been over before, though I may not perhaps have recorded it.

*Dec. 9th.*—Preached to day at Jeypore, Bartipore, and Bagosorpore. This Jeypore is not the same place I was at last Lord's-day.—I believe I generally get together most of the men who happen to be at home in the neighbourhoods where I preach. I had about thirty at two of these places, and ten or twelve at the other. The place where I

had the fewest was a small village of brahmins, who are laudably engaged in husbandry. They were quite as docile as the others, and a thousand times better hearers than their brethren the idlers. I went to a fourth village but two reasons prevented my doing any thing: one was, several persons were engaged in worshipping the village stones, to get rid of a bowel complaint that is among them; but I think of sending here for a fresh supply of opium, which I think abundantly more likely to be useful than is their worship. The other reason of my doing nothing was that it rained; so I returned to my tent, and after I had refreshed myself found it too late to go out of town again, so I went and smoked my cheroot in a little shop, when the conversation soon turned upon Juggernaut, and I insisted that they were superior to Juggernaut, because they could destroy him, and therefore they ought not to worship him. Now, the Hindoos often describe the soul by "that which speaks in us," and one of them said that his body might be destroyed, but no one could destroy that which spoke in him. To which I said, "True, but Juggernaut never speaks:" at this the rest laughed, and I laughed to encourage them, and the little children laughed by sympathy; and supposing I might not have another so good an opportunity, I took my leave.—I saw the worship I have mentioned as long as I chose to stop. There was a fire in the middle of a room, and a lamp upon a pedestal on one side. Round the room sat eleven men and a boy, all of them I suppose brahmins. Two of them were employed in repeating formulas, and throwing on the fire little bits of stick, which I think

were green. Each bit was perhaps half the length of one's finger, and they dipped them in some liquid before they put them on the fire. A third man occasionally put a little ghee on the fire, and two more held their hands together in a devout posture. There was also in one part of the room, a quantity of rice of different colours, arranged rather tastily, something like a dish I have seen in England, composed of chopped egg and grated tongue and onions, and perhaps apples and orange peel. There were also on the room-floor about twenty little cups, made of plantain leaves; some of them containing probably sweet-meats, and some of them were put into the fire. I made some inquiry about the worship afterwards, and was told the people furnished the offerings, of which the brahmins burn a small part and eat the rest.

*Dec. 10th.*—Finding the villages nearer together than usual, I went out this morning and preached at five before I returned to my tent. The names of the places are Orjanga, Popurunga, Bindha, Gorderdonpore, and another which I cannot recollect. My congregations contained from ten or twelve to thirty or forty, and heard pretty well.—My common practice is to say something at each place on the death of Christ, the influences of the Holy Spirit, and the evidences of Christianity; to which I commonly add a little on the folly of idolatry. I have often spoken on the evidences of Christianity towards the close; but this last day or two have chose to introduce the subject early, as not so calculated to affect as the death of Christ. I can commonly make the people understand most of what I have to say. I have the most doubts of

their perceiving the connection betwixt our Lord's miracles and the truth of his religion.—This evening I walked out, thinking that I might perhaps do something, but I was too weary.

*Dec. 11th. Lord's-day.*—I have preached to-day at six villages: Pomesor, Babogo, Gungasopore, Koilanapore, Tickorapore, and Bosundapore. In one of these villages I found an unusual difficulty in getting the people together. They were very shy, and I was dispirited; by persevering, however, I succeeded in assembling perhaps thirty adults (the children on such occasions I never count), and when I had done, a brahmin, who had heard me, asked me if I would not go to his village (Gungasopore). I had got it down in my list, and meant to visit it, but I thought of going to another place first. However, he seemed anxious to take me with him, so I went. I found it to be a brahmin village, and the man promptly assembled his brethren that I might address them, which I did with some animation. No one opposed me; one or two expressed themselves pleased that I came, and when I left they sent a young man to shew me the road to the next village. It was also a village of brahmins, and they heard pretty well. Tickorapore is larger than the common run of villages, and I had many hearers; but the people are so very unaccustomed to fix their attention and listen silently to a speaker, that any thing above twenty or thirty persons is commonly hard to manage. In that respect I found it so here, as I did also at Bosundapore, where I had still more hearers, and most of them brahmins; but these brahmins who are engaged in business are not like the same race of men

with the idle, proud, ignorant bigots who worship wood and stone for a living, or perhaps buy their shameful bread of their more deserving shoodru neighbours. These men seem to have little of the brahmin but the name, and are as good hearers as other people. I was out travelling and preaching almost from sun-rise to sun-set, and was almost all day on foot; the natural consequence is that I am tired. On one occasion to day and one yesterday, I was perplexed by the people's resolute attention to their own objects. When I was present this morning they chose to sit down in a part of the town where two men were transacting some business; one of them was writing, and they both paid a little attention to what I was saying, but they would at the same time go on with their own work: and yesterday one man, in one of my congregations, bade fair for quarrelling with another about some money which it seems was due to him, and I put a stop to the dispute by forcibly, but pleasantly, seating the claimant near my stool.

*Dec. 12th.*—My life has of late been so bustling public, that I thought it right to devote part of this day to some private exercises, for the sake both of my heart and head, so I staid in and about my tent till I had dined, and between one and two p. m. I set off to visit a village which I knew was not far off, and after preaching in it, I visited and preached half an hour each in two more: the names of the three are, I think, Durro, Partisanapore, and Sootanogur. I reached a fourth village a little before dark, and meant to do something there, but I could not get a congregation.



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VOL. VI.

BIBLE GEOGRAPHY.

No. 37.

GREECE—MACEDONIA—ACHAIA  
— CHITTIM — JAVAN — PHI-  
LIPPI—THESSALONICA—BE-  
REA—ATHENS—CORINTH.

GREECE, so celebrated in ancient and modern history, occupies the western and northern coasts of the Archipelago; and forms the most easterly part of the continent of Europe. It is divided into three districts. The province of *Macedonia* spreads itself round the head of the bay on the north and north-east. This country was anciently a powerful kingdom, founded above eight centuries before Christ; which, under its monarchs Philip and Alexander his son, became the head of an empire that extended over a great part of the then known world, and included upwards of one hundred and fifty nations under its sceptre. The ensign of this kingdom, as appears from ancient medals, was a goat with one horn; and hence it is introduced in the prophecies of Daniel under the emblem of a "he-goat with a notable horn between its eyes." Dan. viii. 5, 23.

VOL. VI.

Some eminent commentators have contended with great plausibility, that the kingdom of Macedonia is intended by the term 'Chittim,' in the Old Testament. Balaam prophesied that ships should "come from the coast of Chittim and afflict Ashur;" and it was the Macedonians, under Philip and his son, who conquered Assyria. Jeremiah, indeed, mentions "the isles of Chittim;" but the Hebrews expressed all maritime countries, by that term. Isaiah denounced to the Tyrians that their ruin should come "from the land of Chittim;" which was fulfilled when Alexander destroyed that wealthy and proud city. Daniel styles the Roman fleet, which sailed against Antiochus from the ports of Macedonia, "the ships of Chittim." This country was probably first peopled by the descendants of Kittim the son of Japheth. Numbers xxiv. 24. Jer. iii. 10. Isa. xxiii. 1. Dan. xi. 30. Gen. x. 4.

On the south of Macedonia, along the shores of the Archipelago, is situate the country called *Greece Proper*, which has imposed its own name on the adjacent states. This was formerly a populous rich and powerful country, containing numerous celebrated cities, and the scene of many memorable events. At the south ex-

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tremity of this province, which is now denominated Livadia, an isthmus or neck of land, which in some places is not more than six miles in breadth, unites the continent to a large peninsula; which was anciently called Peloponnesus, but is now styled the Morea. This peninsula is one hundred and eighty miles in length and one hundred and thirty in breadth, and is fertile but mountainous. The northern part of the Morea, and the southern part of Greece Proper were included in the government of *Achaia*, of which Gallio was deputy when Paul visited it. It appears, indeed, that *Achaia* then included all the southern part of Greece, and Macedonia the northern. Acts xviii. 2 Cor. i. 1.

The sacred historian uses the term Greece in its proper and most confined sense, in Act xx. 2; but it is extended, in the Old Testament, to the adjacent islands and the surrounding countries. The appellation of *Greeks* is indeed applied to the inhabitants of all the countries which were under the sway or influence of the Grecian power. Paul, who generally employs it to designate gentiles in opposition to Jews, in one passage opposes it to barbarians; and evidently intends the more civilized and learned heathens as distinguished from the more rude and savage: adopting the style of the Greeks who called all nations, except themselves, barbarians. Rom. i. 14. And as the original inhabitants of Greece and several neighbouring regions were descended from Javan, the son of Japheth, they are usually introduced in the prophetic writings under the title of "Javan" or "the sons of Javan," which our translators have sometimes rendered "Grecia and Grecians." In the New Testament, the terms Greeks and Grecians de-

note the Jews who resided among the gentiles; or the descendants of the Greeks who resided in Judea. Isa. lxvi. 19. Ezek. xxvii. 13, 19. Dan. xi. 2. Zech. ix. 13. John xii. 20. Mark vii. 26. Acts vi. 1.

Ancient Greece enjoyed, for a long period, the blessings of independence and liberty; was renowned through all the earth for its politics, its laws and its arms; was admired as the school of the arts and sciences, and the standard of eloquence, politeness and accomplishments, both mental and corporeal; and its sages and philosophers were revered, in all countries, as the lights of the world. But it was also the nurse, if not the parent, of idolatry and superstition. Its inhabitants imported the gods of other nations and invented multitudes of their own; till the number of their imaginary deities exceeded thirty thousand. Their poets, their painters and their sculptors were chiefly employed in the description, the praise, and the fabrication of their idols: and most of the masterpieces of verse and art, which have excited the admiration of all succeeding ages, trace their origin to this depravity. In the expressive language of scripture they were "wholly given to idolatry." In addition to this, being conscious of their own superiority in every excellence both intellectual and political, they were elevated to the highest degree of pride and vanity: claiming all wisdom to themselves, and esteeming other nations as involved in ignorance and barbarism, in proportion as they were removed from Greece, the fountain of all knowledge and improvement. Such was the state of the public mind, when Paul engaged in the benevolent, but apparently visionary and

hopeless, design of converting these arrogant philosophers into the humble disciples of a crucified Saviour. No wonder then that the self-abasing doctrines of the cross were "unto the Greeks foolishness," and that they contemptuously styled the preacher of them a "Babbler." Yet the hand of his God was with him; and in no country were his labours crowned with greater success, than in Greece. This will be abundantly evident from a hasty review of the places where he published the gospel of salvation.

The apostle and his companions, on their first visit to Greece, landed at *Neapolis*, a seaport in Macedonia, situated on the northern shore of the Archipelago, which is now called *Napoli*. About thirty miles to the north of this town was the city of *Nicopolis*, where Paul proposed to winter, and to which he invited Titus. Others however have thought that the apostle, in that passage, refers to another city of the same name, on the opposite side of Greece, near the south west corner of the Morea. Acts xvi. 11. Titus iii. 12.

From *Neapolis*, they proceeded to *Philippi*, "a city of the first part of Macedonia,"\* a few miles to the westward. It was built on a hill, and had gold mines in its vicinity. Its original name was *Dathos*, and afterwards it was called *Cressides*; but being greatly enlarged and repaired by Philip, the father of Alexander, it assumed his name. After the subjugation of this country by the Romans, it became a colony. On the plains near it, two famous battles were

fought which determined the fate of the Roman empire: one, between Julius Cæsar and Pompey; and the other, between the murderers of Cæsar and his successor, Augustus. At *Philippi*, the apostle preached the gospel with great success. Many believed; and a church was formed which was celebrated for its zeal and purity; and especially for its warm attachment to its founder. Its members frequently sent him pecuniary supplies while he was labouring in the same glorious cause in other parts; and when they heard of his imprisonment at Rome, they sent *Epaphroditus* their pastor, with a liberal fund, "to minister to his wants," and to afford him advice and assistance. This token of affectionate esteem made a deep impression on the grateful mind of the generous apostle; and he expressed his feelings in a letter to the church which he sent by their messenger. This epistle has rendered *Philippi* more noted than the victories of Julius or Augustus. At this period, which was only about ten years after the first preaching of the gospel there, this society was flourishing, zealous and highly respectable for its gifts and graces. They had then bishops and deacons, and the epistle bears full evidence to the affection and approbation with which the writer regarded their character and persons. Christianity still exists at *Philippi*. It has an archbishop, and many of the inhabitants belong to the Greek church. The account of the introduction of the gospel into this city is highly instructive. Acts xvi. 12—40. Phil. i.—iv.

When Paul left *Philippi*, he directed his course to the south west, and passing through *Amphipolis* and *Apollonia*, places little noticed in the sacred history, he arrived at

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tremity of this province, which is now denominated Livadia, an isthmus or neck of land, which in some places is not more than six miles in breadth, unites the continent to a large peninsula; which was anciently called Peloponnesus, but is now styled the Morea. This peninsula is one hundred and eighty miles in length and one hundred and thirty in breadth, and is fertile but mountainous. The northern part of the Morea, and the southern part of Greece Proper were included in the government of *Achaia*, of which Gallio was deputy when Paul visited it. It appears, indeed, that *Achaia* then included all the southern part of Greece, and Macedonia the northern. Acts xviii. 2 Cor. i. 1.

The sacred historian uses the term Greece in its proper and most confined sense, in Act xx. 2; but it is extended, in the Old Testament, to the adjacent islands and the surrounding countries. The appellation of *Greeks* is indeed applied to the inhabitants of all the countries which were under the sway or influence of the Grecian power. Paul, who generally employs it to designate gentiles in opposition to Jews, in one passage opposes it to barbarians; and evidently intends the more civilized and learned heathens as distinguished from the more rude and savage: adopting the style of the Greeks who called all nations, except themselves, barbarians. Rom. i. 14. And as the original inhabitants of Greece and several neighbouring regions were descended from Javan, the son of Japheth, they are usually introduced in the prophetic writings under the title of "Javan" or "the sons of Javan," which our translators have sometimes rendered "Grecia and Grecians." In the New Testament, the terms *Greeks* and *Grecians* de-

note the Jews who resided among the gentiles; or the descendants of the Greeks who resided in Judea. Isa. lxvi. 19. Ezek. xxvii. 13, 19. Dan. xi. 2. Zech. ix. 13. John xii. 20. Mark vii. 26. Acts vi. 1.

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*Thessalonica*; about sixty miles distant, which was formerly the capital of Macedonia, and very populous and wealthy. Its ancient name was Thesma; but Philip of Macedon having greatly improved it, called it Thessalonica; either as a memorial of his conquest of Thessaly, or in honour of his daughter Thessalonica. Its present name is Salonichi; and it is pleasantly situated at the head of a bay which takes its name from the city. It continues to be a considerable town, five miles in circuit, containing upwards of sixty thousand inhabitants, surrounded by strong walls, and defended by a citadel and three forts. The gospel met with much opposition from the unbelieving Jews when first preached here by Paul; but the seed fell into good ground and brought forth much fruit. A lively church was founded at Thessalonica, composed of members who, in a few years, caused the apostle to give thanks to God for them all; to remember without ceasing their work of faith, labour of love and patience of hope. The two epistles of Paul "to the church of the Thessalonians," will record to their perpetual honour, "that they were examples to all that believed in Macedonia and Achaia; and that from them sounded out the word of the Lord; and not only in Macedonia and Achaia, but also in every place their faith to God-ward was spread abroad." And, though the purity of doctrine and conduct has been greatly debased, yet the profession of the gospel has continued through all the vicissitudes of eighteen centuries: the Greek christians having, at the present day, thirty churches governed by an archbishop in Salonichi. Act xvii. 1, 15. 1 Thes. i. 1, 8.

Pursued by the malice of his unbelieving countrymen, the apostle

escaped from Thessalonica under the cover of the night, and retired to *Berea*, a large city about fifty miles to the south east, near *Pelea* the birth place of Alexander. We know little of this place or its inhabitants, except that the sacred historian informs us that, they were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so."—The natural result of this ingenuous conduct followed: and "many of them believed." But the violence of the enraged Jews soon obliged Paul to depart for Athens. Acts xvii. 10, 13.

*Athens* was the most celebrated city in Greece; famous for its politics and military achievements, excelling all others in eloquence and politeness, and cultivating the arts and sciences to the greatest perfection. It lay in a pleasant plain, near the south east corner of Greece, between two rivers, and within four miles of the sea. Its inhabitants esteemed themselves the most accomplished of the Greeks; and looked with contempt on the natives even of other parts of their own country. They also outdid all others in their devotion to idols, with which every part of their city was defiled. Hence arose the saying that, 'it was more easy to find a god in Athens than a man.' About six hundred years before our Saviour's birth, a pestilence afflicted the city: and, as they had sacrificed without success to all their known deities to procure its removal, their wise men concluded, that it must proceed from the anger of some god with which they were unacquainted. They therefore turned a number of sacred sheep into the streets, and permitted them to wander as they

pleased. Persons were appointed to watch their motions; and when any one of them laid down, it was sacrificed to the god near whose altar it stopt. But, as several of these victims rested where there was no idol, altars were immediately erected in the places, and dedicated "to the unknown god." The holy and affectionate spirit of the apostle "was stirred within him, when he saw the whole city thus given to idolatry;" and he took occasion from one of these inscriptions to declare Jesus and the resurrection. The philosophers called him a babblers; but the populace, being curious and inquisitive, and spending their time in hearing and telling news, brought him before their most honourable tribunal, to explain his message. He pleaded his cause with so much wisdom, as to convert one of his judges to his doctrines, besides several other persons of rank. It does not appear however that he planted a church at Athens, though one flourished soon afterwards; and, at present, three-fourths of the inhabitants are Greek christians, under their own archbishop. This city is still the capital of Livadia; and retains many astonishing monuments of its former grandeur and extent, which have excited the admiration of all succeeding ages. Acts xvii. 15, 34.

These diligent missionaries departed from Athens and came to *Corinth*, about sixty miles westward, where they laboured successfully for nearly two years. Corinth was an opulent, magnificent and populous city, second only to Athens for the splendor of its edifices, the accomplishments of its inhabitants, the celebrity of its schools and the reputation of its sages. It was styled "the light and the ornament of Greece;" and many re-

sorted to it to perfect their education. This city stood towards the bottom of the isthmus that joined the Morea to Greece, at an equal distance from the Archipelago on the east, and the Gulph of Venice on the west, and not more than seven or eight miles from either: having a commodious port on both shores, and thus commanding the commerce of the whole Mediterranean. Its extensive trade produced great wealth; and wealth encouraged luxury and plunged the natives into the most deplorable laxity of morals and conduct. It scarcely yielded to Athens in its attachment to idols; but Venus was here the favourite goddess, and above a thousand harlots were publicly maintained in her service, at one only of her temples. Indeed lewdness was so common in this degenerate city, that to call a woman a Corinthian was equivalent to styling her a prostitute. Yet in this seat of impurity and pride, did the apostle plant a flourishing church, to which "the grace of God was given by Jesus Christ; which was enriched by him in every thing, in all utterance and all knowledge; and which came behind in no gift." Its members however were not easily reclaimed from their dissolute habits and their contentious tempers; as is painfully evident from the two epistles which Paul addressed to them a few years afterwards. Corinth is still a considerable place; many of its inhabitants profess christianity and are under the care of an archbishop. Its present name is Corantho. Acts xviii. 1 Cor. i. 1, 4.

The unwieldy empire of the Macedonian Greeks fell in pieces, soon after the death of its founder; but four potent kingdoms sprung from its ruins. Most of these were at length reduced under the resistless

power of the Romans. When Constantine removed his throne to Constantinople, Greece became the centre of the eastern empire. After a long and arduous struggle, the whole country fell under the arms of the Turks; and has, for many centuries, groaned under their usual oppression and tyranny. Its wretched inhabitants have been exposed to every species of insult, injustice and violence; and these once flourishing and populous regions are reduced to comparative deserts. Some efforts are now making by the Greeks to throw off the galling yoke which they have so long worn; but the issue appears distant and uncertain.

Christianity, as we have seen, was introduced into the principal places of Greece, by the zealous apostle of the gentiles; and has survived all these political changes. It is still the professed religion of a great majority of the natives; but it is most lamentably sunk in its character. Debased by superstition, ignorance and tradition, it retains little more than the name of that gospel which was preached here by the inspired missionaries. Whatever, therefore, may be the success of the present struggle for civil liberty, it is most ardently to be desired that a reformation and revival may be produced in the moral and religious condition of this depressed but very interesting people.

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ON THE  
GOVERNMENT OF THE  
TONGUE.

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By THOMAS GRANTHAM, *Messenger of the Baptized Churches in Lincolnshire.*

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WHEN we are expressly told, that

“if any man seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man’s religion is vain,” we are greatly admonished thereby to set a diligent watch over that unruly member; which is too often the instrument of the heart to express the evil things therein contained: for “out of the abundance of the heart, the mouth speaketh.” It is true, that the scripture sometimes calls the tongue a man’s glory; and so it is when ordered by a wise and pious heart. But, as every man has his imperfections, and the tongue will be ready to vent them, if not bridled by the rules of truth, reason and civility, let us propose a few brief directions to assist you in the proper government of this restless organ.

1. *Be much with God in prayer for a wise and sanctified heart;* for without this there can be no due regulation of the tongue. “Either make the tree good and its fruit good; or the tree corrupt and the fruit corrupt.” And, if it were possible to fill your mouths with good words and fair speeches and yet retain corrupt hearts, it would be no advantage to you. The tongue would then be only the index of deceit and hypocrisy. He that orders his tongue aright, is he that first “speaks the truth in his heart.” And to do this there is no better way than to beg of God both a wise and a holy heart. The first was Solomon’s request, “give therefore thy servant an understanding heart.” The second was David’s petition, “let my heart be sound in thy statutes.” The heart being thus made alive and sound is the life of the flesh: and this wisdom coming from above will teach you to rule your tongues which no man can tame unless he be directed and assisted by the grace of God. “The pre-



paration of the heart in man, and the answer of the tongue, is from the Lord."

2. *Avoid verbosity or overmuch speaking*: for "even a fool by holding his peace is accounted wise." Silence is usually to be preferred before much speaking; and a truly wise man is abundantly quicker with his ears, than with his tongue; re-collecting the apostle's advice, "Let every man be swift to hear, slow to speak." Words spoken without fit occasion and to no good purpose are mere vanity and wholly lost: they never did, nor ever will, do good; but very often do much harm, by preventing more profitable discourse and bringing disgrace on the speaker. "The beginning of the words of a fool is foolishness; and the end of his talk is mischievous madness:" and "the lips of a fool will swallow up himself." "A fool's mouth is his destruction, and his lips are the snare of his soul." Let all christians, therefore, take heed of over-much speaking; because "in the multitude of words there wanteth not sin:" and God himself has put the character of "a prating fool" on every talkative person; and has assured us that "he shall fall." Those who talk much commonly do little more than talk.

3. *Avoid detraction, or speaking evil of others*. There is scarcely a greater enemy both to human and religious friendship than a detracting tongue. Christians are guarded against this mischievous habit by many express prohibitions. "Speak evil of no man." "Speak not evil one of another, brethren: he that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law." This evil custom is censured among the grievous enormities of the heathen, and joined with hating God.

Rom. i. 30. Even in the primitive churches it prevailed and is severely censured by the apostles. This practice introduced other shameful and hurtful crimes; and debates, envyings, wraths, strifes, backbitings, whisperings, swellings and tumults disgraced some professors of the peaceful religion of Jesus. But let all be on their guard against biting and devouring one another, for it often ends in being consumed one of another. In order to do this effectually, be more careful to observe and search out the virtues which are in other men than their infirmities—esteem it your duty, on all fit occasions, to commend the virtues that we observe in others—and shew dislike to such as speak evil of others. "The north wind driveth away rain; so doth an angry countenance a backbiting tongue."

4. *Restrain the tongue from speaking under the influence of anger*. This is a virtue of difficult attainment, as the wrath of man often is eager to vent itself by words. However the bridle of the tongue is never more needful than when anger has possession of the heart. It is the greatest weakness charged upon Moses, that, being provoked, "he spake unadvisedly with his lips;" and for this cause was not suffered to enter the land of promise. And, if that meek saint, who had not his equal upon earth, must not be indulged in such a trespass, surely all that fear God will beware of speaking, especially in things relating to God, when angry, let his provocation be ever so just. How indiscreetly Jonah spake even to God himself is recorded for our admonition: and hence it seems that this passion fears not God, and how then should it regard man? Nothing but the power of heavenly wisdom can subdue this corruption;

and every disciple of Christ will pray for grace to enable him to "be angry and sin not." And it is the duty also of every christian to watch against giving occasioun for anger; lest he should be guilty of other men's sins, which arise out of their provocations. At least, let me entreat all christians to take heed of provoking one another. Reflect what injury the Israelites did to Moses, when they vexed that holy man, and it went ill with him for their sake. And, it is possible to sin against Christ by causing your brother for whom Christ died to perish through provoking him to anger.

5. *Avoid all immodest discourse, or any talk that has a tendency to it.* "Let no corrupt communication proceed out of your mouth." "Neither filthiness, nor foolish talking, nor jesting which are not convenient." The wicked custom of unchaste conversation, is a shame to a nation professing christianity; it dishonours the aged, pollutes the young and fills the land with uncleanness. For it cannot be a less evil to assault the modesty of another with the tongue than with the eye; and yet our Lord calls the latter adultery. Let all therefore who love Christ set a watch against this great evil, by which many eminent professors have fallen to rise no more. Wherefore as the apostle exhorts: "Fornication and all uncleanness let it not be once named amongst you, as becometh saints."

6. *Beware of false speaking or lying.* Falsehood is so mean a thing, that it seldom shews itself without issome mask: but truth, its opposite, so lovely, that falsehood commonly wishes to present itself in her attire; and for that purpose hath sought out many inventions. In common discourse, men love to set off their

stories with some grace, and will sometimes venture to embellish them by exceeding the bounds of truth. He is indeed a wary man who is never entrapped in this snare. For, though the tongue is but a little member, yet it will be boasting of great things. And in dealings between man and man, how often does Satan stand between the buyer and seller and tempt both parties to lie one to another? The former is too ready to magnify his wares beyond the truth; and the latter to depreciate them below their real worth. "It is naught, it is naught, saith the buyer; but when he is gone his way, he boasteth." The Turks are famous for their strict veracity in the transactions of business: and why should not christians be ashamed that others should excel them in virtues which are so essential to the honour of their profession? To speak the truth, if we speak at all, requires no art, but is what reason and nature should instigate us to do. But, to utter falsehood requires art and contrivance and it often exceeds the wit of the most subtile to put off his idle tales and vent his romances without losing his reputation. "Wherefore put away lying; and speak every man truth with his neighbour: for we are members one of another." Mankind are one family, one body: and, as men, they ought not to deceive one another any more than the members of the same body should injure each other.

Having shewn how "to refrain our tongue from evil," we shall now propose some brief rules for its proper exercise. For, though it is impossible to tell men all that they-should say, yet some general rules may be very helpful to order our speech after a godly manner.

1. "Let your speech be always with grace, seasoned with salt, that

ye may know how you ought to answer every man." The word 'grace' here does not only signify pious, but kind or gentle: and with such language, it becomes Christians to treat those with whom they converse. "A soft answer breaketh the bones and turns away wrath." "To have the law of kindness in our lips," becomes Christians as well as the worthy matron described by Solomon. We ought to use meekness to all men. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." But we do not here recommend a fawning or affected mode of speaking: for "the tongue of the wise is health," and will neither sooth men in their folly, nor excite them to madness; but, in a temperate manner, will "administer grace to the hearer," and render the speaker himself more gracious.

2. *Let the Christian talk more of the works of God than of his own.* Men are very apt to tell of their own doings, especially if they imagine that there is any excellence in them; though we are assured that "he that commendeth himself is not approved." But God would have us talk of the glory and power of his works. He commanded the Israelites to "tell, in the ears of their sons, what things he had wrought in Egypt." "One generation should praise his works to another, and declare his mighty acts." No less should Christians have his mercies in remembrance; they should "abundantly utter the memory of his great goodness, and sing of his righteousness." By free yet seasonable discourse on these glorious subjects, the knowledge of

God may be advanced in ourselves and in others: for "the lips of the wise feed many."

3. Would you wish that your talk should prevent sin? Then "*let the word of the Lord be fitted to your lips.*" Forget not to speak, at convenient times, of the most remarkable judgments which sin has procured, especially of such as have taken place in later years. Converse over the awful instances of the vengeance of God on sinners, recorded for our admonition in his word. Contemplate the affecting chastisements which have been inflicted on our own and other nations in modern times. Weigh maturely the lamentable vice, immorality and irreligion which have brought these miseries upon them; and you will feel the truth of the assertion, "It is of the Lord's mercy that we are not consumed."

4. *Talk but little, and that very warily, of other men's evil doings.* It is proper, doubtlessly, when sin becomes notorious, to take notice of it: not to make it the favourite subject of common discourse; but rather to mention it seldom and reluctantly, and with symptoms of sorrow, shame and detestation.—Thus acted the holy apostle. "Many walk," says he, "of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."—"It is a shame even to speak of those things which are done of them in secret."

5. If you love virtue, shew it by speaking with freedom and prudence, of the merits of others.—Good deeds should be kept in memory, and repeated as a spur to our own dull minds, and to excite others to emulation. Paul used this holy art to stir up the Corinthians, when he recited the laudable conduct of

the churches of Macedonia. 2 Cor. viii. 1, 2.

6. *In worldly concerns, be careful to use upright words with all men.* Consider you are but stewards; and stewards to a master who will not approve your seeking to advance what he has intrusted to your care by evil means. Are you rich? Then avoid boasting of your wealth: for that will provoke God against you; and raise you enemies among men—Are you low in the world? Repine not; nor load your discourse with murmurings and complaints. Consider that the excellent spirit of a christian mounts above earthly things, and learns, “in whatever state he is, therewith to be content.”

Finally. Though our words be transient, and soon pass away; yet they are treasured up in his remembrance that will bring them to light again. For, “by thy words thou shalt be justified and by thy words thou shalt be condemned.” Let us then reflect upon our words; and when we find any thing has escaped us, either through inadvertency or passion, to the dishonour of God or the prejudice of ourselves or others, let us not forget to be humbled before the Lord for our failings: for, “if we judge ourselves, we shall not be judged of the Lord.”

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## CHRISTIAN MORALS.

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### PARENTAL DUTIES.

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### RELIGIOUS EDUCATION.

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RELIGIOUS Education certainly includes the instruction of children in all the doctrines and precepts of

christianity; but they cannot all be taught at once. Some of them are too sublime and mysterious for the comprehension of the tender mind; and others are connected with the circumstances and relations of maturer age, and therefore can neither be well understood nor practised in early life. Every thing is beautiful in its season; and much depends in education, both civil and religious, on the proper time in which instruction is given. Yet there are many grand principles of religion and morality, on which the whole system is built, that a child may very early learn both to understand and approve. These claim the first attention of the parent; and, though his own good sense will lead him to a judicious selection, yet it may be useful to mention a few instances, as an illustration of our meaning.

The idea of an almighty, a holy and good God, who created every thing at first, and upholds all the works of his hands, which is the foundation of all religion, may be so simplified and illustrated as to be intelligible even to a young child. It is true, that the being, nature and attributes of Jehovah can never be fully comprehended by the most profound and best cultivated human mind; but a child may be taught that nothing can make itself—that it is beyond the power of mortals to call into existence this world—and that, therefore, there must be a Being more powerful than man, who made all things; and who supports and governs the creatures which he has made. And, from the evident marks of wisdom and goodness which are obvious in the works of creation, he may be taught to believe that the Creator of all things is a good and wise Being. Further. As a good and kind Be-

ing cannot approve wickedness and cruelty, he may easily be led to conclude that God loves the virtuous and hates sinners; and that he will reward the one and punish the other. These important truths may, under a divine blessing on the diligence and address of the teacher, be gradually instilled into the minds and impressed on the hearts of children, almost from the very dawn of the reasoning faculty.

When the idea of a God, the Creator and Governor of the World, has been imparted to a child, he may be informed that this great and good Being has graciously revealed his will to man in the Holy Scriptures. The propriety of a superior giving rules to his inferiors, will be familiar to him from the dependence which he feels both for instruction and support on his earthly parents: and the reasonableness of creatures obeying the commands of their Creator, he will easily learn to infer from their obligation to his bounty for all the blessings which they enjoy, and even for life itself. It may be proper, during his earliest years, to state the proposition, that the Bible is the Word of God, as a truth that admits of no dispute; but he may soon be brought to feel the force of some simple but decisive arguments that establish this truth.\*

The existence and immortality of the soul, though attended with difficulties which puzzle the wisest philosopher, may, as a fact, be

\* As a specimen, we refer to the beginning of the late D. Taylor's Catechism. The Bible is evidently a good book, and must be written by good men; because bad men neither could nor would write a good book. But these good men tell us, that "all scripture was given by inspiration of God;" and good men never tell known lies: therefore the Bible is the Word of God.

early taught to a child; and, when the authority of the scriptures is felt, impressed on his conscience. It is one of those doctrines for the full assurance of which we are especially indebted to the pages of revelation; and yet the judicious Dr. Watts assumes it as known at three or four years of age; and makes it the first subject in his excellent Catechism for children of seven or eight years old. The doctrine of a future state of everlasting happiness or misery, as a reward for virtue and a punishment for sin, is so closely connected with the immortality of the soul, that the young mind may be easily led from one to another; and the powerful motives to practise virtue and shun vice which are so naturally drawn from it, be brought to influence his conduct.

But the precepts of christianity, as well as its doctrines, must be early instilled into the youthful mind. The golden rule of our Saviour, of "doing to others as we would they should do unto us," may be made intelligible even to young children; and its equity and importance impressed on their consciences. Circumstances apparently trivial may acquire weight, by being made the means of leading the tender mind to reflect on this maxim, and to feel how proper and reasonable it is that he should act in conformity to it. Scarcely a fault can be committed or an event occur, which a judicious and observant parent may not convert into an illustration or application of this principle, which forms a comprehensive epitome of morality. It may be used to enforce reverence to God, obedience to parents, affection to relatives, and justice and kindness to all with whom they have to do. The child

should be constantly instructed and assisted to examine the merit or demerit of his own conduct by this infallible and comprehensive rule.

When the child is thus brought to consider himself a moral agent, amenable to a holy and just God, his Creator and Preserver, who is angry with the wicked, but loves the righteous; and has been taught to compare his actions and tempers with the pure precepts of the sacred scriptures, he will soon be convinced that he has offended this great God, and is justly exposed to his displeasure. This conviction will excite to the important inquiry, "How shall I escape the wrath of God due to me for my sin?" Here a fair occasion is offered for the introduction of the glorious gospel of salvation through the atonement of a Saviour; which the sincere christian, who has felt the value of this gospel in his own soul, will not fail to improve. Thus the whole scheme of man's redemption will be brought into view; and the young immortal may, as his years increase and his capacities enlarge, be taught the whole counsel of God.

These brief hints, which might easily be enlarged, may suffice as a specimen of the great truths, which ought to be diligently instilled into the understandings and impressed on the hearts of children. It is obvious that, in their very early years, they cannot be expected fully to comprehend the principles on which they are founded, whether drawn from the nature of things or from the dictates of revelation; they must therefore receive them on the authority of their instructors, till their intellectual powers are so far improved as to understand and feel the weight of the arguments by which they are enforced. But, it

will always be the aim of a properly disposed teacher, to inform his pupil, in proportion as his capacities expand and strengthen, of the grounds on which he is required to believe and act. And, in the whole of his education, the child should be instructed both by precept and example, to revere the Word of God as the supreme authority, by which every thing relating to his duty to his God, his fellow-men and himself, must be determined. Nor will it be difficult for a child to perceive the reasonableness of weak, ignorant creatures paying implicit obedience to the commands, and giving unreserved credit to the declarations, of an Almighty Creator, who is too wise to err and too good to deceive. Thus the scriptures will become to him the sovereign judge that ends all disputes on sacred and religious subjects: and when he has once ascertained that God has spoken, he will acquiesce in his decision; and be little anxious to seek, from other sources, proofs of the truth of what God has said.

But it may be enquired. Do not sincere christians differ widely in their interpretations of scripture, and in their explications of its doctrines and precepts? If the parent therefore teach his offspring the truths of christianity, must not he instruct them according to his own views? And as these views are, in many cases, inconsistent with each other, will not the pupils be in danger, in many instances, of imbibing error instead of truth?— Besides, ought not the choice of religion to be perfectly free and unbiassed by the authority of parents, or the influence of education? Would it not then be wiser and safer to postpone our instructions till the intellectual powers of the

child are sufficiently matured to enable him to collect just notions on these momentous subjects from the scriptures themselves, which all acknowledge to be the unpolluted fountain of sacred knowledge?— This specious reasoning has indeed been pushed so far, by some theorists, as to condemn every attempt to give a child any intimation of the existence and attributes of God, till he can trace them for himself from a contemplation of the works of creation.

And are the advocates for this mode of proceeding prepared to follow out their own principles?— Would they prevent the young immortals from enjoying any of the means of grace? On their plan, they must be banished from the family altar, forbidden to attend seasons of social devotion, and excluded from public worship: for, in all these places, there may be danger of imbibing heresy. They must grow up into life, and a large majority must be plunged into eternity, as ignorant of their Maker and their Saviour as the brutes that perish. And how long it would be ere their untutored minds would form a system of religion and morals for themselves, either from scripture or reason, is not easy to say. Most probably their mature age would pass in the same ignorance and indifference as their childhood; and the depravity of their natures, so long uncontrolled, would lead them still further from both the knowledge and practice of morality and religion. Indeed, were these principles fully carried into practice, religion and morality would soon be unknown among men.

The common sense, however, and universal conduct of all nations, both christian and heathen, condemn this unnatural system. They

all, except a few self-styled philosophers, esteem it their duty to instruct their children in the religion which they profess, even from their tenderest years. The dictates of revelation also sanction the practice. The inspired apostle mentions it as an important advantage to young Timothy, that “ he had known the holy scriptures from a child.” The condescending Saviour accepted the homage of children; and declared that, “ out of the mouths of babes and sucklings God had perfected praise.” And the prophet predicts that, “ those who are weaned from the milk and drawn from the breasts should be taught knowledge and made to understand doctrine.”— Indeed, so inconsistent is error, that those who raise this objection, in all other concerns act on the principle which they censure. Do they postpone the instruction of their children in arts and sciences, or the common concerns of life, till they are capable of drawing information for themselves from the best treatises on the subjects, and of deducing the various conclusions from the true principles? No. They teach them the easiest parts of the subject first; and expect them to believe many propositions and perform many operations on their authority, though the reason of their faith and practice lies far beyond their present capacities. They see no incongruity in ignorance and youth listening to the decisions of knowledge and experience. They have, however, no desire to substitute authority for reason, or to encroach on the intellectual freedom of the learner. On the contrary, they wish him to obtain real science, and will not consider his instruction complete, till he is able to establish, on proper grounds and by solid reasoning, the truths which he has

previously received on their authority. Now this is precisely the method which we recommend in the case of religion. There are many important truths which a child must, at first, receive on the authority of his parent, that ought to be inculcated as soon as reason assumes her office. But a judicious and intelligent parent will feel it to be his duty to enlighten the young understanding by all proper methods, and teach it to give a sufficient reason for the doctrines and precepts which it adopts. He will especially teach his offspring carefully to consult the pages of inspiration, and pay implicit deference to their dictates, in preference to all human authority, however respectable or however revered.

We close these observations with a short extract from that condescending and judicious friend of the rising generation, the amiable, pious and learned Dr. Watts.

“ Surely the great God who framed the soul of man, hath made it capable of learning religion and the knowledge of God, by the instruction of others in the years of childhood, long before it is capable of tracing out the knowledge of God and religion by its own reasoning powers; and why should not parents follow the order of God and nature? Why should they not instruct children in the knowledge and love and fear of God, as soon as they are capable of these divine lessons, and not allow them to grow up to their full bulk and size, like the offspring of brute-animals, without God and without knowledge?”

“ Besides, doth not the very light of nature teach us that parents are intrusted with the care of their children in younger years, to furnish their minds with the seeds of

virtue and happiness, as well as to provide for their bodies food and raiment? Are parents bound to take care of the flesh that perishes, and yet left at a loss, and unconcerned to take care of the immortal spirits? Must they be afraid to teach their children the best way they know to everlasting life, for fear lest they should believe and practise it before their reason is ripe enough to choose a religion for themselves? Will they let them trifle away their childhood and youth without the knowledge and love of God; for fear they should learn it too soon, or lest they should build their faith and practice too much upon the superior age, character and authority of their parents?”

“ But let us inquire a little. What was this superior age and knowledge, this superior character and authority of parents designed for, if not for the care, instruction and government of their tender and ignorant offspring? And can we imagine this parental authority, instruction and government, should reach to every other part of the child's conduct, and exclude his religion? Must the parents give him the best instructions they can in the affairs of this perishing life, and refuse or neglect it in the things of everlasting moment and divine importance? Is it not infinitely better that children should know and serve God, because their parents teach them to do it, than that they should be utterly ignorant of God, and live in a stupid neglect of him and his service? Can a religious parent satisfy himself with this philosophical pretence of not biasing the judgment of his children, and let them go on, and arrive at manhood, in a state of shameful ignorance and rebellion against their Maker? Are children intrust-



ed to the affection and care of parents by the God of nature for so deplorable an end as this? And, will the life and soul of the child never be required at the parent's hand?"

Lladshew,  
Feb. 1827.

JACOBUS.

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ON THE  
RISE OF INFANT BAPTISM.

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*In reply to a Query.*

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Gentlemen,

YOUR correspondent *Seek-Truth*, page 87, of the last Number, inquires, "When was Infant Sprinkling introduced into the church, as a substitute for Believer's Baptism by immersion?" If the following remarks meet your approbation, they are at your service.

It is allowed by all who have candidly examined the subject, that we have no evidence of the existence of infant baptism during the first two centuries. None appear to have been baptized then, except such as made a credible profession of faith in Christ and obedience to him; and the sacred ordinance was constantly administered by immersion. Towards the end of the second century it became a question whether infants ought to be baptized. This inquiry originated in some mysterious efficacy which, at that time, began to be ascribed to the ordinance. By a literal interpretation of our Saviour's words, John iii. 5, which the christians of that age applied to baptism, they concluded, that none who died unbaptized could be saved. This conclusion naturally excited the attention of affectionate parents to the future welfare of those children who died in infancy; and led them to desire that their offspring should partake, as early as possible, of a rite so essential to their eternal felicity. In the beginning of the third century, the practice of infant baptism was introduced gradually in Africa; and it appears to have made some progress during that century in other parts of the christian world. It was not, however, till two or three hundred years afterwards, that it was generally adopted. But the change

respected the subject only; the mode continued for ages unaltered, and, in many countries, where the baptizing of infants has been long practised, they administer the ordinance, to the present day, by dipping the child three times in the font.

In confirmation of this statement it may be proper to observe,

1. The christian writers of the first and second centuries frequently mention the ordinance of baptism, and sometimes give a laboured account of its mode of administration, &c. for the information of their rulers and persecutors; but they invariably describe the baptism of believers, and never allude to that of infants. Barnabas, the companion of the apostles, if the works ascribed to him are genuine, says, "they are blessed who *placing their hope on the cross, have gone down into the water,*" that is, as the context shews, have been baptized. Hermas, a contemporary with Barnabas, describes the church as a tower; but amongst the various kinds of stones of which it is to be composed, he unaccountably omits its infant members; and admits none into the holy structure, unless they have *heard the word, are desirous of being baptized, and are resolved to walk no longer after their own wicked desires.* Justin Martyr, who flourished in the middle of the second century, in an apology presented to the Roman government, about A. D. 140, told the emperor and senate that he would declare to them after what manner they dedicated themselves to God, and thus proceeds:—"They who are *persuaded and do believe* that those things which are taught by us are true, and do *promise* to live according to them, are directed, first to pray and ask of God, with fasting, the forgiveness of their former sins; and we also pray and fast together with them. Then we bring them to some place where there is water," &c. What a fair opportunity was here offered for mentioning the baptism of their infants, had it taken place; but not the most distant allusion to such a fact is found: the subjects of the ordinance are styled believers who had learnt and were persuaded of the truth of the christian doctrines, and engaged to live accordingly. These testimonies in favour of believers' baptism might easily be increased, from writers of the same age; but it is presumed that it is unnecessary to intrude any further on your limited columns.

2. On the contrary side of the question, the advocates of infant baptism have been repeatedly challenged to produce

one explicit testimony in favour of their practice from the writers of the first two centuries; and the result has been, that, after immense learning and diligent inquiry have been for several hundred years employed in the research, two, and only two passages have been found which it is supposed may allude to the practice. Let the reader judge for himself.

Justin Martyr informs us that "several persons amongst the christians of sixty or seventy years of age who were disciples to Christ," or instructed in the christian doctrine, "in their childhood, continued uncorrupted." And how, ask some of the advocates for infant baptism, could they be made disciples but by baptism? Several of the most learned pædobaptists however have candidly acknowledged, that, as there is no allusion to baptism in the context, the obvious meaning of the respectable author is, that the great truths of the gospel, which had been embraced in their tender years, had preserved them from pollution to old age. Indeed it would be as rational to conclude that Timothy was acquainted with the sacred oracles at eight days old, because Paul says he had "known the holy scriptures from a child," as to infer that, because the apologist asserts, that these venerable professors had been instructed in Christ from their childhood, they had been baptized in their infancy.

The other testimony is still more vague, Irenæus, who lived in the latter part of the second century, says that "Christ came to save all persons to himself. All, I mean, who by him are regenerated unto God: infants, little children, youths and elder persons." Now, say the pædobaptists, the ancient fathers used to call baptism regeneration; and Irenæus means "all who were baptized by Christ unto God." Not, however, to insist on the awkwardness, if not the absurdity, of such an interpretation, nor on the acknowledged fact, that there is nothing in all the context to restrain the author's meaning in this arbitrary manner; it may suffice to observe, that this expression makes the writer assert two doctrines, with which, it is presumed the advocates of pædobaptism would be unwilling to charge him: first, that the Saviour himself baptized all in every age that were saved by him, though the scriptures affirm that he baptized not; and secondly, that none will be saved but those who are baptized.

At the commencement of the third century, infant baptism appears to have been partially practised; and Tertullian, who

died A. D. 216, perceiving its absurdity, warmly opposed it. Yet, like most of his cotemporaries, esteeming baptism to be necessary to salvation, he was disposed to permit it in cases where there was danger of speedy death. But it did not obtain general reception till a long time afterwards; as we have instances, even in Africa, towards the close of the fourth century, of the children of christians being baptized at the years of maturity. In other parts of the world, the progress of this innovation was still less rapid. There is full evidence, that, in the fourth and fifth centuries, baptism was preceded by instruction, that it was the voluntary act of the candidate; and that numbers, who had been from their childhood instructed in the doctrines of christianity, were not baptized till they were disposed to seek it for themselves. At length, however, pædobaptism became the universal practice of all national churches; and was, for a long season, opposed only by those who dared to search the scriptures for themselves, and who were stigmatized and persecuted as *heretics* by the dominant sects. Yet there is good evidence, that the truth was never left without a witness, even in the darkest ages of the church, till the Reformation. Since that happy period, the progress of believers' baptism, though its advocates have been persecuted and calumniated by those from whom they might have expected better treatment, has been progressive, and there are good reasons to hope that its march will soon be accelerated.

The change in the *mode* of administering the ordinance appears to have been gradual. Immersion was first supplanted by pouring water, from the hand or from a ladle, on the head of the subject, in a sufficient quantity to wet the upper parts of the body. The quantity decreased gradually, till the sprinkling of a few drops on the face from the tips of the fingers, was styled baptism. But these changes were accomplished by slow degrees. Pouring was first introduced in France; but it did not receive general sanction till A. D. 1260, nor was sprinkling established till 1585. Italy and Germany adopted these practices nearly at the same periods with France. In England, an attempt was made in the ninth century to introduce pouring; but it was promptly checked by the decree of an ecclesiastical council, assembled to consider the subject, which forbade pouring and enjoined dipping. This continued the usual practice till the middle of the sixteenth century, when,

though dipping was still enjoined, sprinkling was permitted, when "the child was weak." The delicacy of the rich led them to avail themselves of this indulgence for their children, and the poor soon followed their example. The positive directions in the rubric of the established church, to the present day, require the priest "to dip the child in the water discreetly and warily, if the sponsors shall certify him that the child may well endure it." But our constitutions have unhappily so much degenerated from the strength of our hardy forefathers, that few of the British children, for nearly three hundred years, have been found well able to endure dipping.

The limits to which your Miscellany necessarily confines me, forbid any attempt to quote the authorities on which the above statements are founded; but they may be easily examined in those works which treat on the History of the Baptists.\*

Yours, &c.

RESPONSOR.

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## DISTRIBUTION OF FRENCH TRACTS.

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OUR readers will recollect that, in our number for January, we inserted a letter from a correspondent who signs himself P. proposing the establishment of a Fund for the purchase and distribution of religious Tracts, in the French language, among the millions of infidel and popish inhabitants of France. It was thought a necessary step to ascertain what assistance might be derived from the agents of the Continental Society in carrying this design into execution; and a correspondence was accordingly opened with the worthy Secretary of that valuable institution. The following extract from his letter, dated March 2, 1827, will shew the readiness of that society to co-operate in the prosecution of this object.

"The situation of the Continent of Europe is truly melancholy, both from the prevalence of Neology, or the most refined infidelity, under the christian name, among the protestants, and the

\* Among others, your young readers may consult *Wall's History of Infant Baptism*, and *Taylor's History of the English General Baptists*. Book 1. Chap. 1.

awful darkness of superstition among the catholics; and the usefulness both of the Holy Scriptures, and religious Tracts, in dissipating this darkness and opposing that infidelity is not problematical; it has been proved in many instances to the present, and, we hope, the eternal salvation of souls. Though the society cannot, according to its rules, devote its funds to the printing of Tracts, yet its agents and especially its colporteurs, could readily distribute any that might be entrusted to their care; and if your friends wish it, the Committee will forward any parcels that may be sent, or furnish you with the name and address of persons, who will faithfully discharge the trust reposed in them.—At the same time we ought to observe, that nothing can be relied on in the way of sale of the Tracts; as the existing laws, especially of France, are decidedly against even the sale of the Scriptures, except by booksellers."

The friends of the proposed measure, will perceive with pleasure that the way is open for the accomplishment of their wishes. We trust that those who approve of the design will take it into serious consideration; and shall be truly gratified to record the organization of a plan of operation, and the happy effects which, under the divine blessing, it may be made instrumental in producing. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." EDIT.

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### QUERY.

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If any of your able correspondents will favour us with an explanation of 2 Cor. xii. 2, 3, 4, 5, it would oblige G. A. A.

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## GENERAL BAPTIST OCCURRENCES.

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### OBITUARY.

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JOSEPH DENCHER was a valuable member of the G. B. church at Wineswoukd. He was born at Tilton-on-the-Hill, Leicestershire; and at an early period of his life learned the business of framework-

knitting.—Though the particulars of his early life cannot be accurately recovered, it appears that he embraced religion and was admitted into the fellowship of the church, about the age of twenty-three.—He was blessed with considerable strength of intellect and a capacity of speaking both fluently and acceptably. But, while yet young in christian experience, he began to pay too much attention to the political disputes and cabals, which raged with so much violence, about the commencement of the late war. This produced its natural and almost invariable effects. He lost, in some degree, the warmth and fervour of his first love; and, for a time declined rather than advanced in the divine life. This, it is to be feared, is a snare into which many professors have almost imperceptibly fallen; and which, in many instances, has been productive of the most painful consequences. Here the christian should be upon his guard; for while, on the one hand, he has a right to the full and quiet enjoyment of every privilege which his God has by nature conferred upon him, and ought to be well acquainted with the constitution of his country; on the other, when the violent spirits of this world are in agitation, he should stand aloof. He cannot approach and mingle with their contentions, without inhaling a contaminating influence, that will tend at once to lower the tone of his piety and deaden the spirituality of his soul. These were the sentiments of our friend, after his judgment became more matured, and he was capable of reflecting, in a proper manner, upon a series of circumstances, but few of which could yield him unmixed satisfaction.

But a different trial awaited him. An individual or two in the church of which he was a member, had unbaptly embraced the poisonous, though to human nature, very plausible, sentiments of Socinus, or rather perhaps, something of a more vague and indefinite kind. Here our brother met with a bait too powerful for him to withstand. He was, for some time, drawn aside from the simplicity of gospel truth; and seemed, in a manner, intoxicated with the novelty and superiority of the scheme he had espoused. But it pleased God, in his rich mercy, to deal with him in a way suited to the danger of his situation. He was reduced to the bed of languishing. The disease with which he was afflicted was a violent fever; which threw him into a delirious state, from which it was not expected he could recover. But it was the stroke of mercy,

not of destruction. He was once more permitted to enjoy the use of his reason, and with it the power of reflection; and when he endeavoured to find comfort in the prospect of death, he felt most sensibly, that he had forsaken the only source of consolation to the trembling sinner.—When afterwards discoursing on this subject to an intimate acquaintance, he exclaimed, “O, my friend, what a view had I then of my lost condition! So great was the terror and anxiety of my mind, that I almost sunk under the influence of despair. But I was enabled to pray and look once more to the God whom I had insulted, and the dear Saviour whom I had despised; and, through the grace of my heavenly Father, I was assisted to persevere in those efforts, till my soul was again favoured with an holy confidence in the atoning blood of Christ.”

After a space of about four months, he was raised from the bed of affliction; but his constitution, which had never been strong, was rendered still more feeble by this formidable attack: yet the pleasing change which had taken place in his heart was evident to all his christian friends. He frequently exhorted them at prayer meetings, and sometimes in a more public way, to the edification and comfort of many. But his health was now frequently interrupted: and the affliction which terminated his mortal career, was of three years continuance, upwards of two years of which he was incapable of labour. Yet, as his outward man perished, his inward man was indeed renewed day by day. He would often speak of himself as being a signal instance of the mercy and grace of God. His piety was now of the most deep and decided description; and his holy submission and resignation to the divine will, under a series of affliction, and not unfrequently suffering very acute pain, gave the most pleasing evidence of his being ripening fast for eternal felicity. He was scarcely ever visited by any of his christian friends, who did not leave him with stronger convictions of mind, as to the necessity and importance of vital religion, than those with which they entered his room. His views of divine truth were peculiarly clear and evangelical; the dignity of the Saviour, the efficacy of the atonement, and the prevalence of his intercession, the necessity of repentance, justification by faith, the work of the Spirit in his enlightening, invigorating and sanctifying influences, together with the importance of cultivating progressive holiness in heart

and in life—were doctrines which, as his whole conversation proved, were dear to his soul, and believed with all his heart.

For several months preceding the close of his life, his digestive powers were so weakened that he was incapable of taking any solid food; so that he sunk by slow degrees, until he became greatly emaciated; yet he possessed an holy composure of mind. Though his feelings were never of the rapturous description, he was occasionally favoured with bright manifestations of the presence of his God. Thus he continued, till the morning of the Lord's Day, April 16, 1826; when his soul was released from the shackles of mortality, and rose to a fuller participation of that exalted happiness, that was the object of his ardent affection while here below. At his death, he was fifty-three years of age, and had been a member of the church thirty. He was interred on the Tuesday following; and the solemn event was suitably improved by his minister, Mr. I. Henham, from, "I know in whom I have believed." &c. a passage which our departed friend had long before selected for the occasion.—O that a savour of his piety may be cherished in the hearts of his brethren, that they may indeed follow him as he followed Christ.

J. T. L.

Mr. DANIEL HOSMAR, the pastor of the ancient G. B. church at Smarden and Staplehurst, Kent, departed this life, Feb. 11th. 1827, in the fifty-sixth year of his age. He had been in fellowship with the church more than thirty years, and an elder upwards of twenty. He was a valuable member both of civil and religious society; and the loss of him will be long and severely felt in the world and in the church. Affectionate, kind and faithful in disposition, and amiable, cheerful and obliging in his conduct, he seemed peculiarly formed for friendship; and was greatly and deservedly esteemed as a master of a family, a neighbour and a friend; and his memory will be held dear to those who had the happiness of being acquainted with him.

He commenced his religious course early; and pursued it, with uniform steadiness, to the close of life. He lived under a constant sense of the importance of godliness; but his whole dependance for acceptance was always built on the sure foundation laid in the gospel. To him Christ was precious, in all the offices in which he stands to his people; and was cordially embraced as a prophet, a priest

and a king. He was neither a pharisee, nor an enthusiast: nor disposed to be severe on the weaknesses of his neighbours, but like the publican of old, feeling his own unworthiness and constant need of divine mercy, he was humble and diffident in his views respecting himself, and candid and liberal in his treatment of others. He gloried in the prosperity of the cause of God; and loved every one who gave proof that he loved the Lord Jesus Christ in sincerity. In short, he was a humble, conscientious and consistent Bible christian.

Though he was not blessed with so lively an imagination and such fluency of speech, as some who have enjoyed greater advantages of education, yet his sermons had something more valuable than florid language or grammatical accuracy. They came from the heart, interested his most affectionate feelings, were watered by his tears and accompanied by his most fervent prayers. He was therefore useful as a minister; and that was the height of his ambition. His love for souls was great; and manifested itself in the earnestness of his entreaties and exhortations, to sinners to flee from the wrath to come, and to professors to be steadfast and immovable, always abounding in the work of the Lord.

His constitution had for some years been feeble. A short time before his death, he was seized with a complaint, which his friends, at first thought arose from nervous debility, and did not apprehend any immediate danger. But, on the day previous to his dissolution, an alteration for the worse took place, which soon released him from the infirmities of the flesh. The effects of his last affliction were distressing to his friends. His mental faculties were benumbed and disordered; so that he was nearly incapable of conversation. Yet this circumstance, though painful at the time, led them to reflect with pleasure on the proof, which a long life of faith and obedience had furnished, that he was ready to enter into that rest which remaineth for the people of God.

On the following Lord's day, his remains were interred; when Mr. Austen addressed the mourners at the grave; and Mr. Rofe improved the solemn event, from 2 Cor. xiii. 11. May the great Head of the church cause this painful dispensation to operate eventually for the good of his people.

J. R.

## CONFERENCE.

THE LINCOLNSHIRE CONFERENCE was held at *Sutton*, Dec. 13, 1826. The morning was occupied with business; principally with the rules of the Widows' Fund; the further consideration of which was referred to the next meeting.—In answer to a Letter from Lincoln, Messrs. Rogers and Everard were deputed to visit that church.—The next Conference to be at Gedney-Hill, on Good-Friday, April 13, 1827: Mr. Rogers to preach; and the subject to be, "The difficulties and discouragements of the Christian Ministry."—In the afternoon, a Missionary Meeting was held, at which Mr. Butters presided. Mr. Lilley opened the public service, in the evening, and Mr. Jarrom preached, from 2 Cor. iii. 3, 6.

## EXPLANATION.

WE are requested to correct a mis-statement in our Account of the Measham Conference, page 60, of the Number for February last. It is there said, that the meeting considered the proceedings of the Hinckley friends in appropriating the money to Hartshill, "*without the sanction of Conference*, to be inconsistent with the rules of the institution." Now we are informed, by the Secretary, that "the previous Conference at Barton agreed that they should so apply the money; and so far they had the sanction of Conference. But, at the Measham Conference, the subject being resumed, it was discussed, and determined to be *contrary to rule*." We trust this explanation will be satisfactory to all parties.

## OPENING OF A NEW MEETING HOUSE.

On Lord's day, Feb. 4th. 1827, a newly erected meeting-house was opened, at *Bopton*, a village two miles from Ollerton, in Nottinghamshire; when two sermons were preached, by Mr. Burrows of Sutton-Asfield. The place, which is capable of accommodating one hundred and forty persons, was crowded on both occasions; and numbers were obliged to continue in the open air. Mr. Shipstone, sen. of Gamston opened the service with reading and prayer; and nearly twelve pounds were collected. The friends in this neighbourhood had previously formed

a part of the church at Retford, from which they separated amicably, in December last. They appear to be zealous and active; and the vicinity presents a promising field for Home missionary exertions. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth more labourers into his harvest."

## REVIEW.

MEMOIRS and POETICAL REMAINS of the late JANE TAYLOR: with EXTRACTS from her CORRESPONDENCE. By ISAAC TAYLOR.

2 vols. 12mo. p. 224, 324. Price, boards, 12s. with a Profile.

Holdsworth, London.

BIOGRAPHY has, in all ages, been justly esteemed a pleasing and effectual mode of conveying instruction. It brings us into an intimacy with the great and good; acquaints us with their feelings and experience in the most important circumstances; and thus supplies us with sources of encouragement or correction in our own journey through life. Much, however, depends on the character of the individual whose portrait is drawn; and more, perhaps, on the skill and judgment of the artist who undertakes to delineate it. The lives and characters of many are of such an every-day cast, that they afford few materials either to amuse or instruct survivors; and some authors treat their subjects in so hackneyed a manner, that scarcely a new idea or a distinguishing feature can be caught; all is commonplace. The volumes before us are, in a good degree, exempt from both these defects. The heroine was an interesting person; and her brother has displayed her excellencies and failings, with judicious discrimination and impartiality.

Jane Taylor was the daughter of the Rev. Isaac Taylor, of Ongar, in Essex. She was an ingenious, sensible, friendly and pious woman; who contributed greatly, by her life and writings, to entertain and instruct her cotemporaries and posterity; especially the rising generation. Indeed, her attention, in all her works, was principally directed to that important class of society; and sweetness of temper, sprightliness of fancy, simplicity of

language and piety of heart, admirably qualified her

“to rear the tender thought,  
To teach the young idea how to shoot,  
And pour the fresh instruction o'er the mind.”

In this department of usefulness, her compositions will amuse and instruct the learner, and afford essential aid to the pious instructor, as long as the English language exists.

Passing through life in the bosom of her family and under the protection of her friends, and free from the tender but often anxious duties of a wife and a mother, her history afforded few events of a striking nature. Her biographer has, therefore, very judiciously considered her chiefly as an author and a christian. He describes, with care and judgment, her literary career; and traces, through its various stages, her progress in the divine life. The former will afford a high gratification to all who take pleasure in watching the development of intellect; and the latter cannot fail of being both interesting and edifying to such as are striving to enter in at the strait gate, and to walk in the narrow path that leads to eternal life. The doubts and fears, hopes and joys, of which she was the subject, will afford matter of comfort and encouragement to those conscientious christians who are exercised with similar feelings. Her moral character and christian graces are also portrayed, certainly by the hand of a brother, but yet apparently with much fidelity. One short extract will, we think, exhibit a fair specimen.

“In pecuniary matters,” says the writer, “Jane was, at once, provident, exact and liberal; but her tastes and habits made her averse to the care of acquiring money. Her feelings in writing were dissociated from the idea of gain: and she would neither personally interfere to secure what she might deem her rights, nor suffer her mind to be long disturbed by solitudes of this sort. She received, with gratitude to the Giver of all good, whatever share she actually obtained in the products of her writings; and strove, as far as possible, to put away from her thoughts, the disquieting recollection of what that share might have been. Often have I heard her break off a conversation on pecuniary matters by an exclamation of this kind, ‘Ah, well! It is God who determines what I am to have; and if I were to gain all that I might fairly gain, he would know how, in other ways, to reduce the amount to the exact sum at which he sees best to fix my income.’”

The author has introduced numerous *Extracts* from the correspondence of his sister with her relatives and intimate friends, which reveal the very workings of her heart, and exhibit her undisguised sentiments on many important topics.—These *Extracts* will be found very interesting to the reader, whether literary or religious. Her letters were always sprightly, shrewd and sensible; but towards the close of life, they assumed a character more decidedly serious and edifying.—The second volume is wholly occupied with these *Extracts*, and with poetical pieces that had not before been published, or were out of print. All these effusions are worthy of their author; and several of them are in her best style.

To the numerous admirers of Miss Taylor, these volumes will be highly gratifying; and we cordially recommend them to their patronage.

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1. A PRACTICAL SYSTEM OF ALGEBRA, designed for the Use of Schools and Private Students. By P. NICHOLSON and J. ROWBOTHAM.

12mo. pp. 316. Price, bds. 4s. 6d.  
Harvey & Darton, London.

2. AN INTRODUCTION TO BOOK-KEEPING; consisting of Twelve Short Rules for keeping Merchants' Accounts by Double Entry. To which is added, a Set of Books by way of Example. By RICHARD ROE.

Small 8vo. pp. 46. Half-bound, 2s. 6d.  
Harvey & Darton, London.

THOUGH the leading object of this department of our Miscellany is to assist the reader in the choice and perusal of publications of a religious and moral tendency, yet it has been frequently suggested, that it would be an improvement of our plan, if we introduced notices of such works of science or literature as appear adapted to forward the inquiries and inform the minds of those who are endeavouring to obtain general knowledge. We should, it has been urged, greatly assist our young friends, by pointing them occasionally to such elementary treatises on the various branches of science, as would facilitate the acquisition of them, and accelerate the progress of education. We feel the propriety of these remarks; and beg leave to call the attention of our

readers, especially of those engaged in the conducting of schools, to the two works the Titles of which we have just copied; and shall take occasion in future to notice similar publications when they appear adapted to be of practical utility.

*Algebra* is a part of the Mathematics that well deserves the attention of every one, who wishes to be thoroughly acquainted with that useful science, and to be able to apply its principles to practical or scientific investigations. It is founded on the plainest and most evident axioms, and pursues its inquiries, from step to step, in the simplest manner, guided by the most accurate and rigid rules of reasoning, till it has deduced, from acknowledged truths, the proposition sought. Algebra, therefore, demands the special regard of all those who desire to habituate their minds to reason justly, and to examine strictly the foundation and structure of an argument, before they admit the conclusion.

Many eminent mathematicians have made this art the subject of their peculiar attention; and numerous treatises on Algebra have been published both at home and abroad. Some of these are too abstruse and scientific for the use of learners; and others too vague and superficial to convey an adequate idea even of the leading principles of the art. The able and judicious authors of the treatise before us, have undertaken to give the world "a practical system, for the use of schools and private students;" and justice compels us to acknowledge, after a careful examination, that they have produced a work that is well adapted for the purposes designed. It would be improper to enter into a detail of its merits; and we can only state that, in the accuracy of its definitions, the justness and perspicuity of its rules, the clearness and fulness of its explanations, the variety and number of its examples, together with the elegance and skill displayed in many of its solutions, this little volume excels any treatise of the kind, that has fallen under our notice. The abundance and variety of the examples, and the number of useful and appropriate questions, under each rule, for the learner's practice, materially increase the value of the work, and render it fit, in a superior degree, for the school and the closet. We heartily recommend it to both teachers and learners; and hope that it will obtain general circulation. We frankly confess that, had we been favoured with such an assistant, when we first attempted to obtain an acquaintance with

Algebra, it would have saved us from many an hour's head-ache.

We venture, however, respectfully to suggest to the worthy authors, in the case of a new edition which we hope will soon be called for, the propriety of considering, whether the work is not too "practical," and might not admit of a little more attention to theory: and, whether the method of *registering* the progress of a solution, by numbering the steps and stating the reason of each step, in proper symbols, on the margin, would not, in some instances, add to the clearness, order and compactness of the operations. We know this mode is old fashioned; but we do not wish to discard a good servant, merely because he has been useful to our fathers.

The importance of a regular and accurate mode of *keeping accounts* in almost every station in life is universally admitted; and its absolute necessity in the successful conducting of trade and commerce is self-evident. The author of the little work, which is announced at the head of this article, conceives that a more natural and effectual method of teaching this necessary art, than is usually adopted, might be introduced. "The pupil," he observes, "is condemned to the drudgery of copying a multitude of similar examples, which gives him employment for some months, before he learns the manner of balancing a single account. The consequence is, that the task is often left unfinished in disgust, and so much time is thrown away to no purpose. Transcribing a large set of Books, may be very useful in the way of practice; but, were the pupil first given a *general view* of the subject, such practice would be attended with much greater pleasure and effect." To give them this *general view* is the object of the present publication; which is offered merely as "an *Introduction* to the more extensive and deservedly popular treatises already in use." For this purpose, we think it well adapted, and hope it will be generally introduced into schools; as we fully agree with the author, that the progress of the learner would, by this means, be rendered more pleasant and effectual.—A plan of arranging the Journal is adopted, which, though used in many counting-houses, has not, to the author's knowledge, appeared yet in any publication. It appears an improvement: being more perspicuous, and requiring fewer books and less writing than the old method.



SCRIPTURE NATURAL HISTORY, with Reflections; designed for the Young.—By HENRY ALTHANS. 2 vols. 18mo. pp. 216—216. Numerous Wood Cuts. Price 4s.

Westley and Davis, London.

THESE useful little volumes are intended to assist the youthful reader in forming correct views of the form, nature, properties and dispositions of the animals mentioned in the pages of Revelation; and thus enable him to read the sacred oracles with understanding and profit.—The author first gives a correct representation of the animal, in a well executed wood cut; accompanied by an accurate description, drawn from good authorities. He then recites the different passages of scripture in which the animal is introduced, with useful illustrations and improvements; and concludes with appropriate and edifying reflections. In many instances, interesting and amusing anecdotes are introduced which mark its tempers and habits. In this manner, the writer has treated, in succession, most of the beasts, birds, fishes, reptiles and insects mentioned in the Bible, and has added a short account of its trees, herbs, shrubs and metals. The whole forms a very instructive, amusing and edifying collection; and we cordially recommend these neat little volumes to all who are engaged in the education of youth; as they are well adapted for the important purpose designed: to inspire the young mind with a knowledge and love of the works and word of God.

We copy two short articles as a specimen; which will convey a better idea of the nature and execution of this valuable compendium, than any description we can give. We have selected them, chiefly on account of their brevity.

#### “ THE SPARROW.”

“ This small bird is so well known in almost every country as to require but little description. The feathers of the HOUSE SPARROW on the back are chiefly brown, but under the body they are much lighter.

“ Sparrows are more familiar and courageous than any of the small feathered tribe: they will wait on the ground, with so much confidence, as to suffer themselves to be approached within a few yards before they take wing, and then will often settle on the ground again within a short distance. They make their nests chiefly in the roofs of houses or barns. The old birds feed their young with great care in the nest; and when they are full-fledged,

the parents take the opportunity of fine weather to lead them a few yards from the nest, and then compel them to return. In two or three following days, they are led out in the same manner, each day to greater distances; and when sufficiently strong to fly they are left to provide for themselves. Sparrows have a chirping note in which there is nothing agreeable to the ear; but some have been known to learn to sing in a state of confinement, by imitating other birds that might be near them.”

#### “ SCRIPTURE REFERENCES.”

“ Some difference of opinion exists among writers, as to what particular bird is intended by the word which is translated Sparrow in some texts of our English Bible. I must therefore pass those quotations, and confine my observations to those passages concerning which I find writers in general are agreed.”

“ As Sparrows abounded in the land of Israel, and were commonly eaten by the Jews, there appears to be no doubt that our Lord referred to these birds when he said, ‘ Are not two Sparrows sold for a farthing? and one of them shall not fall to the ground without my Father.’—Matthew x. 29. This shews that the providence of God extends even to inferior creatures; for worthless as the Sparrow may appear to mankind, yet it is an object of the Almighty’s care; and without his permission so insignificant a bird cannot perish, either for want of food or by any accident whatever. This truth is again stated by our Saviour, in a manner which represents this little bird even as still less in value than in the former case, and yet equal care is bestowed on its preservation. ‘ Are not five Sparrows sold for two farthings? and not one of them is forgotten before God.’—Luke xii. 6.”

#### REFLECTIONS.

“ How tenderly and affectionately does Jesus teach his followers in all times of want or danger to confide in Providence. He says, for their encouragement, ‘ Fear ye not, therefore, ye are of more value than many Sparrows.’ This should instruct us also to trust in the gracious care of God, which, being extended to the meanest creatures, will surely be mindful of us, especially if we are found devoted to his service.”

#### “ HORNETS.”

“ These winged insects are more than twice as large as bees, being sometimes upwards of an inch in length. They are also distinguished by having black breasts,

and double black spots on their bellies; their heads are also longer, and more slender, and their eyes somewhat resemble a half-moon."

"Hornets have bright yellow circles round their bodies, and their stings are very formidable. They are extremely bold and venomous. They are very fond of flesh; and when hungry, two or three of them will seize upon a small bird, sting it to death, and then devour its body.—It has even been said, that one of them has been known to attack and conquer a sparrow."

#### SCRIPTURE REFERENCES.

"That Hornets are a very dangerous sort of flying insect, is evident from the power they have been stated to possess of putting even a whole army of soldiers to flight. Moses twice refers to the terrible effects which would be produced by hosts of those small creatures with their poisonous stings. By the power of those tormenting insects, he showed that the promise of God should be fulfilled in expelling the enemies of Israel from the land of Canaan. 'And I will send Hor-

nets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.'—Exodus xxiii. 28. He repeats the same declaration in another place, when the Israelites were just about to enter the promised land. 'Moreover, the Lord thy God will send the Hornet among them, until they that are left and hide themselves from thee, be destroyed.' Deuteronomy vii. 20. What a picture does this afford of the terrible nature of these insects; and of the dire mischief which swarms of these tormenting creatures could effect. What terror and consternation must have seized the wicked Canaanites, when suffering under the painful and poisonous wounds inflicted by the stings of those fierce assailants!"

"That these predictions were actually fulfilled, abundantly appears from the circumstance of Joshua reminding this people how they got possession of their land. 'Thus saith the Lord God of Israel,—I sent the Hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword or thy bow.'—Joshua xxiv. 2, 12."

### PRAISE FOR MERCIES RECEIVED.

MORE than seventy years ago, in the infancy of the G. B. cause, our forefathers were frequently exposed to abuse, insult and ill-treatment from their neighbours, on account of their religion. In the G. B. Magazine, vol. i. p. 324 there is a relation of an outrageous attack, made on them at Hugglescote, by a mob headed by a neighbouring gentleman, when they were thrown down, kicked and otherwise treated with savage barbarity. For this, and similar conduct, a prosecution was instituted against the principal offender. The cause was tried at the Assizes at Leicester, Aug. 1751, and the persecutor was cast. In this triumph over oppression and violence, our friends recognized the special interposition of divine Providence; and gratefully appointed that the eighth day of August should annually be observed, as a day of thanksgiving and praise. For many years this anniversary was celebrated and spent in singing prayer, &c. On these occasions our preachers, several of whom were poets as well as divines, composed hymns to be sung. Mr. Francis Smith, afterwards of Melbourn, appears to have acted as the first Laureat; and the verses composed by him, and sung at the Anniversary at Barton, Aug. 8, 1752, have been kindly handed to us by his son, Mr. J. Smith of Nottingham. We gladly insert them, not on account of any poetical excellence which they possess, but as a memorial of the piety, zeal and gratitude that distinguished those sincere, though uneducated christians.

O, Infinite Lord, we're met in thy name,  
With hearts well prepared, to speak of thy fame;  
Who ransom'd our spirits, from sin, death and  
hell,  
That we, through thy merits, in glory might dwell.  
What song shall we frame, thy love to make known?  
Ador'd be thy name, by all around the throne.  
Let all our mean powers in concert agree;  
For Jesus is ours: God gave him us free.  
Come then, happy saints, who trust in the Lord,  
And drown your complaints, by faith in his word.  
Let fears be all banish'd, from every dull mind,  
God's foes are all vanish'd, like smoke with the  
wind.

As mountains and rocks, most firmly do stand;  
So God's little flocks, are safe in his hand.  
When wolves would destroy them, his hand shall  
redeem,  
Whate'er shall annoy them, their safety's in him.  
The lion and bear, our David will slay;  
The limbs they would tear, shall not be their prey.  
His love and his power, united combine,  
The weaklings to succour, with aid that's divine.  
And now to his name, ascrib'd be all praise,  
Who joyfully came, our lost souls to raise,  
And overcame Satan, and all his black train.  
Come bless him and praise him, ye sav'd of the  
Lamb.

# Missionary Observer.

APRIL 1st, 1827.

## General Baptist Missionary Society.

### EXTRACTS OF A LETTER FROM MR. SUTTON.

*Pooree, July 14, 1826.*

My very dear Brother,

Before I quit this Golgotha, this land of darkness and of the shadow of death, I feel disposed, at all events, to commence a letter to you; and trust it is with feelings of gratitude to Him who "keeps our life" that I am spared to do it. My general health has been very good; but an accident I met with three weeks since had well nigh removed me to the world of spirits: there was so much of a merciful Providence connected with it that I cannot help mentioning it. —I went out one evening with brother Lacey to talk to the people, and when we arrived at the place brother L. got off his horse first; but, just as I was dismounting, his horse turned round and began to kick with all his might. The first kick struck me on the knees and brought me to the ground; and, just as I was attempting to rise, he kicked me again, one foot on the cheek-bone and the other in my throat. I remembered nothing more till brother Bampton arrived, and with

brother L. picked me up and placed me on a doolie (a sort of short bedstead slung to a pole): the blood flowed pretty freely from my mouth, and my face and head presented a frightful spectacle. I recovered my senses immediately, though much confused; but I perfectly remember, as I was carried along, a few of the people expressing their sympathy, but the greater part of them called out that Juggernaut had done it, and it was easy to see, wished I might die: indeed, I thought I should die myself. As soon as I reached home brother B. bled me pretty freely, and repeated the bleeding next day, and added plenty of medicine, which kept down the fever: by degrees the swelling abated and was reduced, and the third day I began to recover, which I have continued doing gradually ever since. We now find that the cheek-bone is broken and dented in, most of my teeth on the left side and in front either broken or loosened, and the joint of the cheek-bone somewhat injured: at present I am able to eat only very soft things, and can

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open my mouth but a very little way: I hope and think, however, that by degrees I shall perfectly recover. I can talk a little to the people, but my throat is irritable, my legs are also feeble; but, excepting these things, I am as well as ever. It is a singular mercy that, a little before the accident brother L.'s horse lost his two hind shoes, and on account of the man requiring more to replace them than he pays at Cuttack, and as we have nothing but sand at Pooree, his horse went without shoes; if this had not been the case, there is no human probability but that I should have been killed on the spot; and, indeed, considering the violence of the blows, and the place, on my temple and near to it, it is very wonderful I was not as it is: the least my brethren seem to have anticipated was, that I should have been either a cripple or an Idiot for life; but thanks be to God for his delivering mercies; I only wish it may be sanctified, and induce the *practical belief* that we know not when the Son of Man cometh. There is nothing I so much dread at present as unsanctified mercies, and, especially, unsanctified chastisements and afflictions.

You will, perhaps, be somewhat prepared to hear that I have (I trust under Divine direction) been led to unite my labours and joys and sorrows with one whom, I doubt not, you will cordially approve; it is Mrs. Colman, the widow of Mr. Colman of the American Baptist Mission to Burma, and who attended Mr. Judson in the memorable visit to the Burmese King at Ava. Mrs. C. has been eminently useful in superintending female schools at Calcutta connected with the Baptists and Independents since Mr. C.'s death, about four years, and I only

hope she may be as useful in Orissa. It may not be amiss to give you Doctor Carey's opinion on our union as to time and person. He addressed me thus:—"So brother Sutton, you are going to take away one of our ladies, we can hardly spare her; however, I think you have acted a very wise part, and it gave me very great pleasure when I first heard of it."\* I need say nothing about the universal estimation in which she was held in Calcutta, and the regret of the Committee at parting with her: and, for myself, I will only add, I fear lest I should not be grateful enough for so great a blessing, so far beyond what I ever anticipated meeting with again. Respecting the time of our union I will add, it would not have taken place so soon, but it was the time when I could do less at my work, either in study or preaching, being the hot season; the wet season I could not travel in, and the cold season is too precious for country preaching and excursions to be lost: besides which, going as I did enabled me to collect upwards of 620 rupees for our English Chapel at Cuttack. Dr. Carey is full of life and spirits, and every step he takes denotes animation and vigour. I rode with him to Calcutta from Serampore, and he was up and ready to start at five o'clock, and this he does constantly twice a week. His labour is astonishing, and only excelled by his humility and simplicity; but his age and piety bespeak him near obtaining that bright crown of glory which the Lord the righteous judge will bestow on those who love his appearing.

It will be our lot to reside at Cuttack, at least, for some time:

\* He had previously expressed the same opinion to brother Bampton.

brother L.'s health is but poorly, and there are very many souls at Cuttack. Mrs. L. is doing well, and also her child. May they both live and be a blessing to many! Mrs. B. is just recovering from a fever. Brother B. is quite hearty. We want more labourers. When will they come?—When will Mr. Cropper come here to reap? The harvest is great, but the labourers are very few indeed.

In a later letter Mr. Sutton announces the death of Mr. Lacey's child, and adds, "Brother and sister Lacey spent a few days with us, and I hope it helped to alleviate their sorrow. Their health is pretty good. Brother L.'s is much better than it was."

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#### EXTRACTS FROM A LETTER FROM MR. SUTTON.

*Cuttack, Sept. 24, 1826.*

Dear Brother,

We are much refreshed at the prospect of welcoming more help to our benighted shores. Oh could you spend a single week with us, you would then be able to enter into our feelings, and delight, that others are willing to consecrate their all unto the Lord. O come my brethren over and help us, we want a force more commensurate with the work we have to do; come and the Lord will be with us, and finally give us to exclaim thanks be to God, who always causeth us to triumph in Christ. Why should you be deterred coming to India. Is the Lord's arm shortened that it cannot save, or has he not made known by us the power of his word already! assuredly he has, and it is only those who know not the spiritual condition of India that can find room for discouragement.

Look at India thirty years ago, and look at her now,—how vast the difference! "It was a land of darkness as darkness itself, and where the *light* is as darkness," but now mingled with that dark light, even the light of Hindooism, is mingled the light of life, and not more certain is it that the light of day will succeed the struggle of the bursting dawn of morning, than that the pure and holy day of Gospel Light shall succeed the struggle which now exists between Heathenism and Christianity. It is but the other day my pundit said to me, "Ah Sahib, I did not know that there was another Shastra in the world except my own, but now I know that we were ignorant, and literally deluged in darkness." The pure holy light of Divine truth will command their admiration, though an unregenerate heart cannot receive it without the aid of the Divine Spirit. But to say that the Gospel has no effect on the spiritual welfare of any would be saying what we know to be untrue: but all who know what missionary exertions are will think it no small thing that our Missionaries have been permitted to enter quietly perhaps the most idolatrous country in the whole world, and the most idolatrous town and province in that country, that we have learned in a good degree the language of the people, that we have preached the everlasting Gospel far and wide unmolested, that we have distributed our Scriptures and books in their own language to preach when our heads are low in the dust, that we are still at work, and increasing our exertions, and every prospect of their being continued; that in addition to this we have in our language preached the Gospel to a race of our fellow-men, for

whose souls no one cared, four of whom have been baptized, one has reached his Heavenly rest, many others are vastly improved in their moral conduct and habits, and a school has been instituted for the instruction of their children, and seventeen or eighteen for the instruction of native children; surely all this should call forth our gratitude to the Father of mercies and God of all grace: but I might have added much more, all our personal mercies, of Providence and Grace, the temporal misery we have alleviated in almost thousands of cases, the information we have given in various ways in India, Europe, and America, on the temporal and spiritual condition of India, which may perhaps lead to its amelioration; these things should not be forgotten in our estimate of natural good resulting from the missionary efforts in India, to say nothing of the blessed efforts of the Mission upon the Connexion, upon many families and individuals, for be it remembered that the cause of missions sanctifies every church, every house, every bosom, where it has a friend; shame then on those who can say that nothing has been done, or who would say, don't send out preachers to India, they can do nothing there; true, they cannot expect to do much if such is our spirit, but look up to the God of missions for his spirit with faith and gratitude, and God, even our own God, shall give us his blessing. Come then my beloved brethren and sisters, I long to welcome you to India before I finish my part of the work here, I long to see you here, prepared to enter on our labours, and reap the harvest when we are called away, or rather, I long to welcome you that we may sow, and reap, and rejoice together, even here. We are pilgrims to the new Jerusalem, and why is not the road which leads through India as good as any other? at all events it is as short from India to Heaven as from England. Owing to my accident at the Jaitra I have little written in my journal, and what there is written I have already sent the substance off to Derby, since that time there has been so little variety in my daily occupations, that I have nothing to record. From morning to evening I am engaged at the language, and then I go out among the people, where I meet with the same objections and arguments from day to day, so that the journal of a day, in a general way, is the journal of months. It is evident, however, that the knowledge of the Gospel is becoming very extensively made known, and when people are disposed to flatter you, if you ask them the way to be saved, they will reply in the words of St. Paul, "Believe on the Lord Jesus Christ," or by the death of Jesoo Creest. There is so much contradictory in Hindooism as a system that a tolerable knowledge of it, and sufficient language to express your ideas, is sufficient to enable you to stand against any thing the Hindoos advance, but the external (to say nothing of the opposition of the carnal heart,) difficulties of embracing Christianity will ever have a tendency to close their ears against conviction. I cannot but think, however, that prejudices of different kinds are giving way, especially those connected with brahminical influence. Last evening, (Sept. 29,) one of the sacred order was sadly abashed; after I had a pretty good opportunity with rather a large company of people, a brahmin stepped forward to oppose, and being foiled in his argu-

ments, he said if I would talk to him by Sanscrit slokes he should answer me very well. I replied, I will repeat a sloke, and you shall interpret it to the people, but it soon appeared that he knew little or nothing of Sanscrit; he then said he did not understand my pronunciation, if he could see the sloke, (viz. couplet,) he should understand it. "Very well," I replied, "I happen to have it with me!" here, however, he was quite nonplused, and the people saw his pride and ignorance. I then interpreted the passage, which is an extract from their writings, the meaning of which is, that all those ignorant persons who consider earth, stone, metal, wood, &c. as God, will only obtain bodily affliction, and can never obtain supreme happiness. I will now make one extract from my diary which, as it will help to make out the character of the people, may not be uninteresting:—

*August 26th.*—In a few days the Katjury has risen from an insignificant stream to a river as large as the Thames. This rise is principally occasioned by the torrents of water which pour down the celebrated blue mountains, which we can see very plainly, though many of them are at a great distance. These torrents are again augmented by several rivers overflowing their banks and uniting with the regular stream. Trees of all sizes are seen floating down the stream, with the utmost rapidity, towards the sea, and the poorer class of people are busy enough swimming after them; some go an amazing distance before they can overtake them, or get sufficient command over the force of the current, to get them ashore. It is a very amusing and picturesque scene from our verandah, (from brother Peggs' house.)

*Aug. 27th.*—The river rises to an alarming height, it is now within an inch of overflowing the embankments opposite to our house; the people begin to grow much alarmed, and numbers are watching the rise or decline of the water. The country on the other side of the river is inundated for a considerable distance, and I have heard and seen that many houses have been washed away, and in some cases inhabitants and cattle altogether; several roofs of houses have been seen floating down the river with the families on the top of the thatch, and have thus been saved.

*Afternoon.*—A sacrifice has been offered to day by some people of the shoemaking cast, for the purpose of appeasing the wrath of the river, who they imagine is angry with them, and threatens to deluge the town. It was a long unmeaning piece of business, the man set out from his house, attended by a great concourse of people, accompanied by the usual wretched apology for a band of music. A black he-goat of about a year old headed the procession, then the music, next the priest, and offerings consisting of sweetmeats, little ornaments such as paltry rings, necklaces, &c. and a looking-glass for the goddess, some red powder, different sorts of fruit, a remnant of red, and another of yellow, silk, some rice, spices, combs, and several other trifling articles. The man threw himself in the dust every step from his house to the river, he every time lay flat on his face, muttered something, often knocked his head and arms; of course he proceeded but very slowly. When they arrived at the waterside, the brahmin first arranged the articles, then kindled a small fire, into which he threw incense the whole time of

the ceremony; he afterwards went through the tedious formulas of presenting the offerings, sanctifying the offerer and his family by touching their foreheads, pouring water into their hands, &c.; five lamps were then lit and waved before the river, the people took some grains of rice, and other trifles, after they had been sanctified, and threw them into the river, they then lay down flat on their faces, and worshipped the river. The principal offerer was in such a state of perturbation that he was obliged to be supported, his knees trembled like Belshazzar's. The principal part of the ornaments were then placed on a plantain-tree stage and let down into the water, but the sweetmeats were taken away, I suppose by the brahmin. The things floated for some distance down the river before they were upset, some red and yellow powder was then smeared on the head of the goat, the man then presented it to the goddess, and when all was ready a man with a sword severed the head from the body at a stroke, the blood was then poured in the river, and afterwards both head and body were thrown in after it. The struggling body appeared for a few moments, and then sunk, the people shouted their deafening hurra, saying it was well done, and dispersed.

*Night.*—All night the people were assembled on the river banks with torches, &c. but the river began to decline the next day, the rain having ceased on the mountains. The alarm then subsided, and the people were satisfied that the goddess had been duly propitiated.

## INTERESTING INTELLIGENCE

FROM MR. LACEY.

*Cuttack, October 10, 1826.*

Dear Brother,

Your letter of the 27th of April came to hand a few days ago, and gave me much pleasure in the perusal.

We pray that the Lord Jesus may be with brother Hudson in the west, and that he may raise up for you, by his instrumentality, an abundant source of encouragement. We consider ourselves connected with him in one common labour, though in a different part of the field, and shall rejoice to hear of the success which may from time to time attend his labours there; and we all most sincerely congratulate our dear friends upon the commencement of a General Baptist Mission among the poor injured Africans in the West; and pray that they may soon have many souls for their hire—may deliver many from the slavery and bondage of sin and Satan, and introduce them into the liberty of the sons of God. We hear with much pleasure that the Lord seems to be moving the hearts of others to engage in the work of missions: this last circumstance has given us much encouragement under the painful sensation produced by the departure and death of our friends and helpers in the Lord, and the continual annihilation of our offspring, towards which we naturally looked as our successors in our labours. It is the Lord's vineyard, and he ought to have the disposal of his own labourers, to place and displace whom he may in his infinite wisdom see proper. It is however sometimes difficult to pursue our work with joy, and be careless or at



least indifferent as to who shall succeed us, yet it is the Lord's to provide. You have heard from brother Sutton of the birth and death of our dear little John Chamberlain. He was a strong, healthy, promising child; but he also is gone, and with him nearly our last hope of posterity for ever.

We are thankful for the grant of the Tract Society, and mean to apply it to the printing of Oreah tracts if possible. I have received Mr. Jones' letter, for which we are much obliged to him; and shall, as soon as possible, inform him of the use we make of the Society's grant. I am, to day, writing to Calcutta to ascertain who succeeds the Rev. B. Warden (who is dead) as Agent to the Tract Society there.

We have, at present, our hopes excited to a great degree by a subject in which you with us are deeply interested, and this must be the subject of my present communication, and I know not what information I could give you of greater interest short of the actual conversion of the people: it affords us matter for much encouragement and joy, though, like all other pleasures connected with missions, incorporated with much fear and trembling; but as the relation is long I must lose no more time on paper. Soon after brother Peggs left us, about a year ago, I received a visit from a number of respectable Hindoos, bringing with them a message and a present of sweet-scented flowers sent from a religious boisthob of considerable influence among some villages at a small distance. I inquired into the object of their visit, when the brahmin at the head of the deputation informed me that his religious guide and father had read our books, and had understood a great part of them: that

he felt convinced of their truth, and wished to express his entire agreement and approval of them; and at the same time he laid before me several tracts, a Gospel, a large poem, and a copy of the Acts of the Apostles which he had picked up, it having been thrown away by some person to whom it was given. I felt, of course, much pleased with such a communication, and, inviting the men to sit down, I entered into conversation with them, and was exceedingly surprised to find the brahmin's mind well stored with many of the most important texts contained in the Gospel and other books he had read, which was a convincing proof that he had not only read them but understood their importance. Upon most of the points and doctrines about which I talked with him, he quoted with great readiness from the Scriptures. Upon inquiry I found that they had had the books by them for a considerable time, and had read them among themselves, and had, by the help of their teacher, made out their meaning. The teacher is better informed of their truth, and being the spiritual father of 500 disciples, a good number of them had attended his instructions from the new Shastras, and so a pleasing degree of knowledge is enjoyed by them all. I hardly hoped so much at the time, and paid, perhaps, too little attention to the message; and furnishing the men with a copy of the New Testament in Oreah and some tracts, dismissed them with my respects to their gooroo, and with a distant promise of a visit. Some few weeks after, some of them came again, bringing a present of flowers and the books they had read. We had some interesting conversation about Christ's death for our sins,

which drew tears from the man's eyes and seemed to affect him much, and we began to hope that Divine truth had made some impression on his mind. After this visit we were called to Pooree for several months, and heard nothing from our inquirers till a few days ago, when the brahmin called upon us for explanation of a tract containing nine evidences of the falsehood of the Hindoo and truth of the Christian Shastras. We had another long and increasingly interesting conversation with him, during which he made many pleasing quotations from different parts of the New Testament, two of which surprised us much—"Why call ye me Lord, Lord, and do not the things that I say?" and, "Except a man be born again he cannot enter the kingdom of God:" and also, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Gave the brahmin some tracts and specimens which I have had written on the country leaf for circulation, and dismissed him with the renewal of the promise of a visit. The next day, or the day after, we were surprised by the return of our visitor, bringing with him eight or nine of his brethren, three of whom were disabled, and one had his eye much bruised. They, with much feeling, stated their circumstances to us, and it appeared that their teacher and his adherents had excited the anger of the brahmins by their profession and circulation of our Scriptures, and that by their orders a number of ruffians had beaten the poor men in the manner now exhibited. I immediately sent up for brother Sutton, and in the afternoon we met them and heard the whole circumstance related, when it appeared that they have

regularly met on the Sabbath-day to read the Scriptures, and that they have made efforts to circulate a knowledge of Christ and his Gospel, and that on this account they have endured persecution. We encouraged them to go on, promising them our help and affectionate sympathy. We thought they had better endeavour to endure affliction, (and spoke to them of the sufferings of Christ and the Apostles,) than complain to the Magistrate; but promised to see their teacher in a day or two, and talk with him upon the subject. After prayer they went to their lodgings for the night, but came again and spent the afternoon of the next Lord's-day with us, when we read, conversed, and prayed with them, and concluded to visit their village the next morning, with which they were pleased.

Very early on Monday morning brother Sutton and I set out for the place, which we reached about nine o'clock. The old gooroo had made preparation for our reception under a large banian tree, under which he soon joined us. He, with his disciples, fell at our feet, but we raised him up. After mutual salutations and expressions of mutual regard, he spread some blankets, upon which we sat and commenced conversation upon our religion, which lasted until about twelve o'clock. Our conversation was principally confined to two points, the individuality of the soul, and the doctrine of the migration of the soul through numberless births. The old man cautiously expressing an opinion upon these points, aware of the immovable objections we had against them. We recited these objections more at large, and the old gentleman's mind seemed much moved. At twelve he went to eat, and we also

partook of a little food, and spoke to the people around, until his return at two o'clock. We again resumed our conversation, principally respecting the death of Christ as an atonement for sin, but we soon perceived that his mind had been previously informed upon the subject, and it was nothing strange to him. He expressed himself upon the subject in a striking manner, by several parables and figures, as a debtor, a condemned criminal, &c. We sat till four, and then parted with our friend for the night, expecting to see him in the morning, but we afterwards concluded to return that evening, and so were necessitated to visit the gooroo's house to take leave. We found him at his prayers interceding for the world, and his people would not interrupt him. We entered upon the subject of prayer, and told him our opinion, exhorting him to pray audibly, that others might be benefited. He said he had committed himself and children to our instructions, that he was the smallest of insects himself, but as large as an elephant as it regarded his sins. Distributed some Scriptures and tracts, and came away a good deal encouraged with our trip. This person despises most heartily the popular system of idolatry, has a deal of information and much knowledge of the sacred Scriptures, which he seems to prize much. While we sat with him in the afternoon he once took up the New Testament and said to his disciples, "Children, all the silver and gold of the world cannot purchase *this*! let *this* be your guide in religion, all is mean compared with *this*!" and placed it on his head as we might to our breast, in token of regard for it. Certainly more Divine light has spread among these

people than we have ever seen among an equal number in India. They have had our Scriptures near a year, and are informed upon many parts of them.

*Oct. 17th.*—Since I wrote the above my attention has been called off by a variety of duties which must apologize for me. I am happy to say that our inquirers, particularly the brahmin, continue to give us encouragement, and we hope much. You would, I think, have melted into tears with us to have seen our brahmin inquirer among the people with us the other evening. He preached boldly and with much propriety, the law and the Gospel: he first took the Ten Commandments, and explained each, shewing how all had broken them, and then pointed to the blood of the cross, as the hope of sinners. The people were astonished to hear these things from a brahmin, and stood in silent amazement; but we were affected differently, and who could be otherwise, at hearing the Gospel preached by an Ooreah brahmin. However, dear brother, we must not be sanguine! how many pleasing hopes have fallen to the ground, and so may our's; our hope is in God, and if his grace complete this great work in the heart of our new friend, there is no doubt of his ability as a preacher. These inquirers are with us daily for instruction, and I need not, I hope, tell you what pleasure it affords us to impart it to them. Yes, gladly could I sit from morning till night, leading them from truth to truth, till all I myself know should be imparted to them, and I often cannot persuade myself to desist till my throat and breast become so sore as to forbid my saying more till forced away by a friend. O how unspeakably sweet to direct in-

quiring sinners to Christ! May we have much of this to do! We have felt it our duty to apply to the Commissioner for protection from persecution on behalf of our friends, and he has promised us his assistance. They were severely beaten by a set of ruffians employed by some brahmins who are afraid of their craft. Thus the devil sees that his kingdom is in danger, and is using his old means to preserve it, but the Lord will turn those weapons against himself; and so this circumstance is much more encouraging than if he thought our efforts beneath his notice. I trust, dear brother, that I am more and more attached to my work, and humbly hope I am through the Divine blessing so much more qualified properly to discharge it; and as a small number of Missionaries, never were we doing more or so much for the spread of truth as at present. I have adopted a method which I think has been overlooked by most or all Indian Missionaries, at least so far as my knowledge extends, of circulating knowledge, which is the getting tracts or poems of portions of Scripture written on the Tall leaf which is used among the people. The advantage of this plan is, that these leaves are more easily read than the books which contain the printed character; as the latter is quite new to the people, it is not to be supposed that it should be understood better than writing is in England by the mass of the people; whereas, the written character, which is used universally, is read with as much facility as the printed in England. I have witnessed the ease and facility with which the natives read these leaves, and feel encouraged to proceed with them. The expense is just about the same as the same tracts,

including paper, would cost us printing. Besides, unless we furnish our schools with the written character ourselves, we cannot, with justice refuse the use of their own books, for the written character is the only medium among the natives themselves; and I have found the parents satisfied with this arrangement. I am therefore circulating these leaves in good numbers, and I believe brother Sutton is having some written.

#### MR. BAMPTON'S JOURNAL,

(Continued from Page 320).

December 13th.—After breakfasting this morning, I went off to Mungulapore market, where I preached five times, about half an hour each time, and gave away books as usual. The third time I spoke at that market I hit upon a way which I never tried before, and was pleased with it, as it secured the people's attention better than most other ways that I have tried. After stating, in a general way, that my object was to shew them the way of salvation, I stated the fact, that we are all sinners, which the people usually assent to unless they happen to be very awkwardly disposed. I then said, that sinners, if not saved, must go to hell. I then added, I will now tell you what sort of a place hell is. And having done this, with the duration of the punishment, I added, You wish to be saved from this; and I will shew you the way of salvation. And, first, I shall tell you the Saviour's name. And as this has commonly to be carefully distinguished from Krishna, it is not done all at once: I have even sometimes to write it for them. This done, I said, I shall now tell you where the Saviour came from. After this, said I, I shall now tell you some of his works. And, having related some of the miracles, I insisted upon them as evidence that Jesus Christ came from God. In the next place I added, I shall tell you of Christ's sufferings. Then, with his resurrection being briefly related, I said, I shall now tell you what he suffered for. This done, I added, I shall now tell you how you are to be saved. Here I offered hope of pardon to sinners of all sorts; and added, I shall now tell you how you are to be made holy. And after noticing the inefficacy of their own ceremonies for this purpose, I, of course, mentioned the Holy Spirit, who is to be received by faith. Fi-

nally, there is not salvation in any other. When I call this a new way, I do not mean to say that I have not preached these truths to the people hundreds of times: what there is new in it is, stating distinctly, before every head of discourse, what I was going to tell them; which seemed to excite attention.

On my way to my tent I called at another village, where I got together twelve or fourteen men; and was three-quarters of an hour in making them understand what was sometimes delivered in half an hour. These poor men were, however, very respectful. They observed at the close, that they could not see the objects I preached to them; to which I replied, as I often do, Do not you worship Ram? to which they answered, "Yes." But then, said I, You do not see him. When I reached my tent I had been out almost nine hours, and of course in all the heat of the day, as indeed I generally am; but I am very well, and have often been cheered to day by the following verse of part of a psalm,—

"He guards thy life—He keeps thy breath,  
Where thickest dangers come;  
Go and return, secure from death,  
'Till God command thee home."

WATTS.

*Dec. 14th.*—Before I reached the town where I meant to begin my work this morning, I saw twenty-two men on part of the bed of a river, they were principally boatmen; and I preached to them. They heard pretty well: and I found, that when I had done, the number amounted to thirty. I afterwards preached in four villages, called Madipore, Aumentapore, Baramol, and Konte. A brahmin, from the first of these places, accompanied me to the second. At two of these four places I had not more than eight or ten hearers: many of the men being in the fields about harvest-work, and others being gone to attend the magistrate or collector, who is doing business within a few miles. I find myself known almost wherever I go, owing to so many of the people visiting Pooree. Some of the people at the last place, I thought, were more serious than the people often are. I was out about nine hours, and principally on foot; which is, perhaps, rather safer than on horseback with respect to the sun, as exercise promotes perspiration: and, indeed, the state of the roads is such as, in many places, to render riding dangerous. Notwithstanding I am more exposed to the sun than Englishmen commonly think safe, and very often up to the knees in water, I have to be thankful for excellent health: and when I return to my tent after a preaching excursion, I eat up an upheaped soup-plate-full of rice with its appropriate

quantity of dal\* as sauce, as heartily as if I were a Hindoo.

*Dec. 15th.*—I had a wrangling preaching this morning at Krushnapore; after which I again attended Juggernautpore-market, where I was engaged three times, and was enabled to keep considerable order in my congregations by telling the people, when any behaved unpleasantly, that I would have those retire who would not hear in peace. I now refuse to answer questions in the middle of a discourse, (unless it suits me to answer them,) and promise to talk to them freely when I have done. Mr. Carey of Cutwa, who is a good Missionary, has informed me, by a letter in answer to various questions relating to the work, that this is his way. After some refreshment I went out and preached twice in the streets of this town (Pipplu), expecting to leave to-morrow; but I find that I cannot get away till the day after.—One of the last opportunities was a good one; and the other, though I had many interruptions, was not one of the worst.

*Dec. 16th.*—Preached to day in two separate parts of Muckundpore, also in Doorgapore, Modasapatna, and Chunnunpore. I got the people together more easily than usual by seeming to be indifferent as to their attendance, and telling them that I was going to teach the way of salvation; that those who chose to hear might come, but they might all do just as they pleased. I also, on most of the occasions, received more attention than I sometimes obtain by speaking lower than usual, that the people might be induced to listen in order to know what I said. I also steadily opposed their talking to one another during my discourse, except it was to explain what I had said. Further, I steadily set myself against all noise while I was speaking, either from children or anybody else. My first opportunity in Muckundpore was a very bad one: I could not keep the people with any thing like attention. The other engagement in Muckundpore was among the brahmins; some of whom were quite sufficiently awkward, and manifested a disposition not to hear me. I said, that they were quite at liberty to act as they thought proper: they might go if they would not hear; and if they were all indisposed to hear, I would go away. Finally, however, most of them heard: and I got through my lecture, among many interruptions, but I refused to argue till they had heard me out: and when I had disposed, as well as I could, of their arguments, the chief speaker allowed that all I had said was true: but such ac-

\* Dal is a grain which is split and boiled with onions, ghee, turmeric, and some spices. The dal tastes much like peas.

knowledgements, under such circumstances, weigh very little.

This evening, as I was returning to my tent, I found a poor sick pilgrim, about two miles off, to whom I had given medicine near the same place a few days ago; so I brought him to Pipplu on my horse: and as I am going away to-morrow the Police Darogah kindly promised to furnish him with provisions, and I am to leave him some medicine. This man has had no suitable food for some time past: he is not able to cook it for himself, and as for any Hindoo helping him that is quite out of the question: and it is probable, that if I had not assisted him, he would have died and been eaten by dogs by the side of a road frequented by hundreds, without receiving the least help from any one. And I have given money, and medicine or advice to two others, since I have been out, in very similar circumstances: one of whom, I heard to day, is dead. This man had two sons with him, ten or twelve years of age, one of whom was asleep and the other standing by his father who lay on his back in the sun. The boy wept when I made inquiries about his father's case; and a present of a rupee made them all very thankful. They had been to see Juggernaut: and thus many perish besides those who attend the great festival.

*Dec. 18th, Lord's-day afternoon.*—There has been a market to day near my tent under some trees, as (so far as I have seen) the markets generally are. In the morning I preached about forty minutes in the town (Lingpore), and was heard with considerable attention by about thirty men. After which I went to the market, where I was engaged four or five times. A market is a good place for missionary purposes; and I think, that within little more than thirty miles from Juggernaut, I can find markets enough to employ a good part of a week. In one of the villages I visited yesterday, several persons were following me to a convenient preaching-place, and when we had just reached it two brahmins of respectable appearance shewed themselves; they manifestly knew me; and when I invited the people to sit down they looked at the brahmins as a boy looks at his master, and did not seem to know what to do. I said, as I have frequently said lately, that every one was at liberty to do as he pleased about hearing, but the brahmins did not say any thing to the people; however, they seemed to take the meaning of their eyes, and most of them went away. Thus, on various occasions, when I have been preaching at Pooree, I have seen brahmins come among the people, and have regretted to see numbers of the people go away with them, though I could

not see any thing the brahmins did, nor did I yesterday see what intimation they gave of their diabolical pleasure; but when they went away I heard them tell the people that I taught that Juggernaut was only wood. These brahmins are most determined enemies to the Gospel; they serve the devil to some purpose: and I am always sorry to meet with them. I don't know how to express their appearance better than in the words of the poet—

“They grin horribly a ghastly smile,”

and when I am not in a pretty good frame I cannot help feeling it. I however, after all, preached yesterday on the same spot to ten or twelve persons, and sometimes more, in spite of them. This was to my feelings a cloudy morning, but it has proved a good day. I hope I have been enabled to labour more especially for God to day than at many other times.

*Evening.*—After writing the above I went over the river, by the side of which my tent stands, to a village just opposite, but I found the people many of them very busy buying and selling, and it is easier to take a leech from the vein than a Hindoo from his buying and selling, so I despaired of doing any thing, and besides their business I found there several of those staunch servants of Satan, Juggernaut's pundahs, that is the missionaries who go about to collect pilgrims for six anas a piece. They raised their shout of derision and defiance when they saw me, and I was not disposed to encounter them, nor could it have been likely to do any good, so I went to another village called Nooa-Patna, where I preached thirty or forty minutes, to from twenty to forty persons, a considerable number of whom heard very well. I smoked part of a cheroot among them while they were getting together, and heard one tell his neighbour that he had seen me buy cheroots at Pooree, and given one each to the bystanders, and this they said was well; thus a pennyworth of tobacco distributed among twenty or thirty persons, produced a good effect as many miles from the place, and just before I came away the principal man of the company asked me if I chewed parno, with the intention I suppose of giving me some, but though I have a predilection for every thing innocent that is Hindoo, I never mean to get into that habit, as it has a tendency to render articulation indistinct. I went to the people somewhat weary, but returned better than I went. I had to cross two rivers on foot both going and coming, but a little water is not any more to me now than to my horse.

*Dec. 19th.*—I preached to day in two different parts of a large village called Balkot

ta also once each in Rottegenma, Herapore, and Tankapanee. My congregations generally fluctuate between fifteen and forty, but in one of these places I believe sixty heard the whole time, and I think sometimes eighty. On my way to my tent in the afternoon, I found a poor boy, fourteen years of age, who had been to see Juggernaut with a brother about four years older. This younger boy was taken ill about ten days since, and six days ago the elder left him to his fate, taking with him all their money, amounting to a rupee. It was about four in the afternoon when I found the boy, who said that last night a brahmin gave him some boiled rice, and he had eaten nothing since. He said that he could not travel any further, and I think it probable that if I had not found him he would have died near the spot, for it is not likely that any one of his countrymen would have taken any notice of him. This is the fifth I have found in these circumstances in about a fortnight, and my work has only led me occasionally to the road, and I suppose the space in which I have found them does not exceed ten miles. It is by no means uncommon for pilgrims to be left in their deplorable circumstances by their near relations, and I have much reason to say that it is not likely that any of the boy's countrymen would have taken any notice of him, for I have seen great numbers of fallen pilgrims, but I NEVER SAW VOLUNTARY ASSISTANCE RENDERED BY A HINDOO, except he were influenced either by hope or fear. I brought the boy to my tent, and if he will stop a few days he may probably come about, but the blockhead actually talks of going off to-morrow morning. At the market yesterday was a man with his arm erect, and he came into my congregation just as I was teaching, that all are sinners, so I turned to him and insisted that he was a great sinner for making such a bad use of the limb God had manifestly given him for other purposes, and to this the bystanders apparently assented.

*Dec. 20th*—Preached to day in two parts of Boinchooa, also at Gotalabinder and Gotalagram. I found the places further from my tent than I expected, and rather too far for India, for the roads are such as to preclude one's riding much on horseback if one were otherwise disposed; in the first of these places one of my congregations consisted of fifty or sixty men, who heard well; the other was sometimes twenty or thirty, but a good many of them seemed to have their heads full of business, and they went away to transact it before I had done, there were also one or two who appeared to have learnt their lesson at Pooree, as they exclaimed, "It is all lies." In the other two

places I had considerable difficulty in getting the people together, and when assembled they did not hear well.

*Dec. 21st*.—Preached this morning at Sirdaepore, afterwards twice in the market here at Singpore, and then after dinner twice, once at Natpore and the other time at Nooagae; they were all good opportunities except one. I had been re-considering what I usually preach, and made some alteration, which I thought mended the matter, and I find that notwithstanding one preaches the same truths with more uniformity than in England, some thought is necessary to do it in as good a manner as possible. I have received a fresh supply of books to day from Mrs. B. and think of not staying so long in a neighbourhood as I have hitherto done, that I may give the books a wider spread.

*Dec. 22d*.—Preached to day at Santrapore, Itipore, Kotwapore, Polospore, and Bosundapore, besides going to two or three villages where so many persons were at harvest-work that I could not get congregations; at one of these places I had only about eight hearers, and at another only twelve, and my largest congregation was about forty; on most of the occasions to day I have altered my way of preaching. I have been in the habit of calmly stating what actions were sinful, with a view of convincing the people that they were sinners, and of stating calmly what the Bible says of Hell, at the beginning of my address, after which I stated that Jesus Christ was the Saviour, related some of his miracles as proof of his divine mission, took some notice of his sufferings, and stated that he underwent this to save us and make us holy, and how that pardon and satisfaction were obtained by faith in him—then, that they could not be enjoyed in any other way, which afforded an opportunity of shewing the vanity of their own religion, and concluded by exhorting them to read the Gospel; but I find that, like other people, their attention is better secured by what is animated than by what is calm. I have to day reserved what I had to say about sin and Hell to the latter part of my address, and then boldly charged them with such sins particularly as Hindoos are known to be addicted to, and then describing Hell as the punishment in language as strong as I could command, afterwards referring them again to Christ as the Saviour, and exhorting them to believe, and then if they did not propose them themselves, I stated and refuted such objections as I know they are in the habit of making. In this way I generally spoke about forty minutes, and secured a good degree of attention.

*Dec. 26th*.—My friend the brahmin came again this morning and said that he should

remember the sahib who had given him the holy book, he also admitted the falsehood of his own religion, and the truth of mine, but before we parted he gave reason to suspect his sincerity by asking for something to keep for my sake, and I told him to keep the books. Preached to day at Tomonde, Mundaman, Kymartea, and Gungapore, at which place I spent the night. I think it was at the first of these places that I was enabled to keep up the attention of about thirty persons for forty minutes. I had a considerably long debate with the people afterwards, but in good terms, and as I was coming away they kindly inquired if I had breakfasted, and whether they could furnish me with anything to eat and drink, and I accepted some milk for the sake of accepting it. They would also have given my servant something to eat but he refused it because he found that it had been prepared by a person of lower cast than himself. My other congregations have only been from fifteen to twenty. In one of the places I preached in a place which served at once for a temple and a school; it was a mere hovel, but seeing the stones I was surprised at being invited into it; being invited, however. I went, and I recollect on another occasion I was allowed to shelter both myself and my horse during a shower in one of these places; though as a general rule the people do not allow us to enter, and I never in that respect cross their inclinations. One of my hearers to night seems to have heard the Gospel in Calcutta, but as it commonly happens, he was the most disposed to oppose it, but I hope the wood and stone of the country gained nothing by the debate; it was dark, when I had done preaching, so that I could not tell who could read and who could not, so I promised books to such readers as would come to my tent in the morning, but I had not arrived long before the greater part of my congregation came, so we had some more talk, and several of them received books.

*Dec. 27th.*—Removed my tent this morning to Khoordah, a place rendered very strong by the impenetrable jungle which surrounds it. This jungle was infected till very lately by a native, called by some, Jugbundo, and by others Boxy.\* He and his men made no small havoc in the province perhaps five or six years ago. My syce was then in the service of a military gentleman, and as he goes about he says, "Here the pykes† made a stand, and here there was much fighting, and here there was war for two days, and here died a havildar, ‡ and

here two of the enemy were seized, hanged, and buried, and here a beesty was killed for supplying the English with water, and from hence the pykes fled, leaving arms and provisions, of which I seized a part," and so on. This chief now lives in Cuttack, where the Government I hear allow him a small pension. Such measures were taken as would most likely have put him into our hands, and so it is said that his god in a dream ordered him to surrender, as either the idol or the chief had sense enough to suppose that he might fare better so than if he were taken by force. He succeeded to the extent he did by running into the jungles, where the English troops could not follow him.

I was misled this morning by a false account of the distance of a market, which I went a long way to attend, and then found that it was out of my reach. I only preached in two places, in neither of which I had good opportunities. I however told a good deal of truth, and was heard very well by the greater part of the few who attended, which were about fifteen in each place, but some were so unsufferably rude that I got rid of them by sternly forbidding them to stay, and one young man I handed out of the company, desiring my servant to prevent his return. In the first of these places I said that their gods were now upon earth, but they never gave sight to the blind, &c. but one man said that a stone within a few miles would, if the blind believe, so I asked him if he believed; and he said yes. I then seized him and a short stick and said "Then the loss of one of your eyes will soon be made up, so let us try?" but he begged to decline so severe a trial of his faith, and Mr. Lingray's power, and we had a good laugh. In the other place we had a good deal of arguing; after I had preached; a number attended who had not heard any lecture, and amongst other things one said that if Juggernaut could not see, and hear, and breathe now, he could formerly. The truth of this I denied, but I said that, allowing the truth of it for argument's sake, my servant felt bound to honour me so long as I see, and hear, and breathe, but when I cease to breathe he will honour me no longer. The number who came to see Juggernaut is often urged in his favour, and I frequently on these occasions take up a bit of wood and say, "This is wood, and if ever so many thousands come to see it, that will make no alteration in it, wood, mere wood, it is, and wood it will still remain!"

*Dec. 31st.*—Taking in both travelling and preaching, I have had a hard day's work, though I have only preached three times. My whole work took up I believe eight or nine hours, and I walked the whole journey,

\* He was an officer under the Khoordah Rajah.

† Jugbundo's soldiers.

‡ A native sergeant.



which is I think much superior to riding. The villages at which I preached are called Toroboy, Olojory, and Unda, and I had in the whole about ninety hearers, to whom I preached better than I at first thought I should. I am now at a little place called Chattra, seven or eight miles from the Khoordah mountains, between two of which I passed. The road has been widened by the cutting down of more jungle since Khoordah has been in our possession, but I am told that it was the only passage through the jungle to the town, and only wide enough for one or two men. It is not improbable that the Philosophical world knows more about the process by which the great Author of the universe forms stone than I do, but without recollecting having read or heard it, I thought I saw reason to suppose that considerable quantities of sand or silt are becoming stone in different places where I have been to day. I was first struck I think with the resemblance betwixt the surface of the sand and the stones in the neighbourhood, even whilst I could easily reduce it to powder by the action of my fingers; but I saw some sand with the same sort of surface, so hard that it required some labour to break it with a bit of wood stronger than a common walking-stick. The shape of many of the masses of stone I think very favourable to the supposition that they were once sand.

(To be continued.)

## MISSIONARY ANNIVERSARIES.

A variety of causes has rendered us deeply in arrears in our accounts of Missionary Meetings. Of a very few meetings particulars have been sent for insertion, which will now appear. It is designed in future to publish a *brief quarterly account* of the meetings of Associations. On the present occasion therefore, we propose furnishing such an account of the meetings held, during the first three months of this year. Of those held previously to the commencement of this year, we shall only insert the name and time excepting in the case of the few meetings of which accounts have been sent for insertion. Our friends, whose meetings were held before the commencement of this year, are requested to excuse the want of information respecting their anniversaries. On the plan now adopted they may expect a regular though brief account to be given in future. In many instances the collections are not mentioned, the writer not knowing what was their amount.

### SEPTEMBER.

- |                   |                        |
|-------------------|------------------------|
| 9, Staley Bridge, | 14, Halifax            |
| 11, Manchester,   | 15, Queenshead,        |
| 12, Birchcliffe,  | 20 & 21, Boston,       |
| 13, Lineholm,     | 25, Melbourn,          |
|                   | 13, Hepstonsall Slack, |

### OCTOBER.

- |                    |                        |
|--------------------|------------------------|
| 8, Wirksworth, &c. | 9, Wirksworth Meetings |
| Sermosns,          | 10, Shottle ditto,     |
|                    | 11, Sawley.            |

15 & 16, QUORNDON. Of this meeting we have received a short account.—Oct. 15th and 16th, 1826. Quorndon Association Anniversary. Preachers, Messrs. Peggs, Allsop, and Scott. At the public meeting Mr. Allsop presided. Speakers, Messrs. Butler, Peggs, Stevenson, S. Taylor, Pike, Tyers, Winks, and Kenny. Collections, £10. This was a peculiarly interesting meeting.

24, CONINGSBY. Of this meeting we have been favoured with an account. The 5th Missionary Anniversary was held October the 4th, 1826, and surpassed every previous one, both in number and interest. The Rev. J. Bissill preached the preparatory sermon, on Monday evening, from Luke xv. 7. The judicious and animating exposition of the text produced an impression highly favourable to Christian Missions. The following afternoon The Rev. W. Taylor opened the meeting, and Mr. Noble was called to the chair. Several resolutions were moved and seconded by Messrs. Bissill, Wilde (Methodist), Taylor, Smith (Methodist), Smedley, Goldsworthy, and Martin. Great anxiety was felt on account of the non-arrival of brethren Pike and Peggs who, in consequence of part of the machinery of the steam packet breaking, did not arrive till the meeting was nearly terminated, in consequence of which an adjournment took place. The meeting recommenced at the time appointed, when the chapel was crowded to excess. The cause of perishing Heathens was ably advocated by brethren Kingsford, Peggs, Pike, and Taylor. The collection £11. Previous subscription £8. 9s. 6d. Total £19. 9s. 6d. May the God of Missions smile upon every attempt to establish and extend the kingdom of his Son, "till the whole earth is full of his glory."

### OCTOBER

- |               |                |            |
|---------------|----------------|------------|
| 25, Tyddcote, | 26, Chatteris, | 27, March. |
|---------------|----------------|------------|

### NOVEMBER

- |                       |                        |
|-----------------------|------------------------|
| 4, Ilkiston,—Sermons, | 15, Netherseal,        |
| 5, Ilkiston meeting,  | 16, Shardlow,          |
| 6, Mansfield,         | 19, Ashby and Measham, |
| 7, Warsop,            | &c.—Sermons,           |
| 12, Austrey,—Sermons, | 20, Measham meeting,   |
| 13, Austrey meeting,  | 21, Ashby,             |
| 14, Polesworth,       | 22, Packington.        |

### DECEMBER

- |                        |                       |
|------------------------|-----------------------|
| 3, Burton-upon Trent,— | 10, Smalley,—Sermons, |
| Sermosns,              | 11, Smalley meeting,  |
| 4, Burtou meeting,     | 14, Long Sutton.      |

## JANUARY.

- 29, BARTON-UNDER-NEEDWOOD. Speakers, Messrs. Norton, White, Roome, and Cropper.
- 31, MOUNT-SORREL public meeting. Mr. Allsop presided. Speakers, Messrs. Wink-, Rennocks, Scott, Stevenson, Jun., Underwood, Hubbard, Peggs, and Pywell. Collection, £1. 10s. 7d.

## FEBRUARY.

- 1, BARROW public meeting. Mr. True-man presided. Speakers, Messrs. Scott, Pywell, Kenny, Rennocks, Peggs, and Allsop. Collection, £2. 2s. 7½d.
- The above two meetings were interesting and the collections considered good.
- 4 & 5, SUTTON-BONINGTON. Sermons on Lord's day at Sutton, Normanton, and Hathern, by Mr. Cropper. Speakers at the meeting, Messrs. Stevenson, Peggs, Winks, Butler, &c. Very crowded and interesting.
- 4 & 7, TICKNALL. On Lord's day a sermon by Mr. Peggs. The meeting on Wednesday 7th instant. Speakers, Messrs. Goadby, Peggs, Richardson, Butler, Pike, and Cropper. Mr. Nailor in the chair. The Methodist Chapel was borrowed for the occasion, and numerous attended. Collections £10.
- 11, BELPER. Sermons on Lord's day by Messrs. Peggs and Cropper. The meeting was held on the 12th, and was interesting and crowded. Speakers, Messrs. Peggs, Constable (Methodist), Barrow, Pike, G. Pike. Mr. Gawthorne (Independent minister) presided.
- 13, CRICH. Speakers, Messrs. Peggs, Pike, Richardson, &c.—Well attended. Sum collected at Belper and Crich upwards of £15.
- 18, DUFFIELD. Mr. Peggs preached.
- 19, Duffield meeting. Mr. Smith presided. Speakers, Messrs. G. Pike, Peggs, Richardson, and Pike.—An interesting meeting.
- 25, LEICESTER. Sermons at the Chapels in Archdeacon-Lane, Dover-Street, and Carley-Street, by Mr. Goadby, Senr., Peggs, and Pike.
- 26, Meeting in Archdeacon-Lane Chapel. Mr. Goadby presided. Speakers, Messrs. Stevenson, J. Goadby, Peggs, Pike, Scott, and Merrell. This meeting was gratifying and well attended. The collections exceeded, by several pounds, the amount raised last year.
- 27, SMEETON. Speakers, Messrs. J. Goadby, Peggs, and Pike.
- FLECKNEY. The same brethren and Mr. James addressed the audience.

## MARCH

- 4, WOLVEY, Mr. Peggs preached.
- 5, Wolvey meeting. Speakers, Messrs. Jones, Knight, Peggs, Pike, and Cropper. A crowded meeting.
- 6, LONGFORD. Sermons by Messrs. Pike and Cropper. The day was very unfavourable, but the meeting in the evening well attended. Speakers, Messrs. Jones (Independent), Jones (P. Baptist), Peggs, Pike, and Cropper. Mr. Cramp presided. Collection, upwards of £10. The friend, who on several former anniversaries had presented £1.6s. saved by denying herself the use of tea, repeated the generous donation on this occasion.
- 7, COVENTRY. A sermon in the forenoon. Speakers at the meeting, Messrs. Franklin (P. Baptist), Sibree and Rowton (Independent), Peggs, Pike, and Cropper. Mr. Jarvis presided. Collection, £3. 10s. 4d.
- 11, BULWELL. Mr. Cropper preached. The meeting was held on the 12th. Speakers, Messrs. Pickering, Fogg, Pike, and Cropper.—An interesting meeting, and so crowded that many could not gain admittance. Collections about £4. 10s
- HUGGLESCOTE. Messrs. Peggs or Roome preached on the 11th at Hugglescote, Whitwick, and Ibstock. On the 13th a Missionary Meeting was held at Whitwick. Speakers, Messrs. Orton, Dean, Peggs, and Pike. On the 14th was Hugglescote meeting. Speakers, Messrs Orton, Pike, and Peggs. Both meetings well attended. Collections £6. 2s. 3½d.
- 18, BRIMMINGHAM. Mr. Peggs preached. The Missionary Meeting was held on the 20th, in a Wesleyan Chapel borrowed for the occasion. Speakers, Messrs. Hammond (Independent), Jones (Lady Huntingdon's Connexion), Peggs, Pike, Morgan (P. Baptist), Gilpin (Methodist), Jones and Cheate.—A well attended and interesting meeting. Collections about £15. Sermons were preached by Messrs. Jones and Cheate at King's Heath, and £1. 10. collected. Mr. Peggs also visited Tipton and Sutton-Coldfield, at which places small collections were made.
- 18 & 19, ROTHLEY. Mr. S. Taylor preached on the Lord's day. The meeting was held on the 19th. Speakers, Messrs. Scott, Winks, and Pike: Mr. Allsop presided. A well-attended and pleasing meeting.

## MISSIONARY MEETINGS FOR APRIL.

- |                   |                      |
|-------------------|----------------------|
| 1 & 2, Derby,     | 18, Sutton-Ashfield, |
| 5 & 9, Sheephead, | 22 & 23, Cauldwell,  |
| 14, Kirton,       | 24, Overseal,        |
| 15 & 16, Retford, | 29, Mr. Peggs ex-    |
| 17, Butterwick,   | pected to preach     |
| 18, Crowle,       | at Barton, &c.       |

## MISSIONARY ORDINATION.

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THE Ordination of Mr. Allsop to the Missionary office, is to take place on Friday April 13th, at Quorndon, in Leicestershire. Mr. A. is about to proceed to Jamaica.

THE  
GENERAL BAPTIST REPOSITORY

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BIBLE GEOGRAPHY.

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No. 38.

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ROME.

ROME, though never mentioned by name in the Old Testament, and very seldom in the New, is yet so closely connected with the contents of the Holy Scriptures, as to claim our attention. The empire of which it was the head was an important subject in the predictions of the prophets; and, at the time when the evangelists and apostles wrote, was in the height of its power: was acknowledged in most of the countries then known; and few states existed which were not under its sway, either as provinces, tributaries or allies. A governor sent from Rome condemned the Saviour to death; and Roman soldiers carried the cruel sentence into execution. Roman potentates and magistrates persecuted the first preachers of christianity; and by Roman armies were the predictions of the Redeemer respecting the destruction of Jerusalem fulfilled.— And the most remarkable and interesting prophecies of the New Tes-

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tament refer to that singular spiritual tyranny which Rome has exercised for so many centuries over the christian world.

Italy is a long promontory running southward into the Mediterranean sea from the northern continent; and is separated from Greece on the east, by the Adriatic sea, or, as it is now styled, the Gulph of Venice. Its length from north to south is about six hundred miles; but its breadth varies from twenty five miles to one hundred and fifty, and extends to four hundred on the continent. About the middle of the western shore of this promontory stands *Rome*, on the river Tiber, about fifteen miles from the sea.— Its foundation was laid nearly seven hundred and fifty years before the birth of Christ, in the latter part of the reign of Hezekiah, king of Judah. It was at first small, and inhabited by a troop of wanderers who subsisted by violence. Its walls originally incircled only one hill; but it gradually increased in extent and magnificence. In the apostolic age, it covered seven contiguous mountains, and had imposed its yoke on most of the European and Asiatic nations; and thus had providence opened a way for the more effectual

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propagation of the gospel. Hence the sacred writer informs us that, at the birth of Christ, the emperor of Rome, Cæsar Augustus, issued a decree that "all the world should be taxed;" and hence its own poets termed it "the city on seven hills, which ruled the world." The author of the Revelations alludes to the same circumstance, when he represents papal Rome under the emblem of a woman sitting on a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns; adding afterwards this explanation, "The seven heads are the seven mountains on which the woman sitteth."

At this period, the city itself was about thirteen miles in circuit, and contained upwards of one million inhabitants; but the country to a considerable distance was occupied with thronged suburbs, and the whole mass of population has been computed, on a moderate calculation, to amount to two millions. Many of the houses were carried to such a dangerous elevation, that laws were enacted, prohibiting the dwellings of private individuals from exceeding seventy feet from the ground. The different floors and apartments of these edifices were usually allotted to distinct families; and thus a numerous population was crowded into a small space. Four hundred and twenty temples, many of them spacious and magnificent, dedicated to their idols and attended by numbers of priests, and above one thousand seven hundred superb mansions of opulent citizens and senators adorned the principal streets, and gave an air of grandeur and elegance to the scene. Numerous altars were erected in the open streets to pagan gods: for the inhabitants not only worshipped their own deities, but adopted those of the various nations

which they had conquered. If christianity could have tolerated a communion with idols, it is highly probable that its Founder might have been admitted into the number of their divinities. But, when it denounced all idols as impious, and taught the doctrine of one Almighty and invisible God, the only lawful object of divine worship, it roused the fury of the Romans, and involved its votaries in horrid and cruel persecution.

It is probable, that christianity was first introduced into this proud city soon after the day of Pentecost, by some of "the strangers from Rome" who had witnessed the descent of the Holy Spirit, and heard the discourse delivered by Peter on that memorable occasion. A christian church was early planted here, which flourished to such a degree in gifts and graces that, in less than thirty years from its formation, its "faith was spoken of throughout the whole world," and "its obedience had gone abroad to all men." Its prosperity soon excited the jealousy of the heathen magistrates, and drew upon its members many cruel and lengthened sufferings.—In the first of these, under the emperor Nero, about thirty-five years after the death of the Saviour, the Romans witnessed the martyrdom of those two eminent servants of God, Paul, the apostle of the gentiles, and Peter, the apostle of the circumcision. During the first three centuries of the christian era, the emperors of Rome continued heathens; and ten violent and some of them long-continued and widely-spread persecutions were inflicted by their authority on the church. But it was reserved for christian Rome to exceed all the tyranny and cruelty of its pagan rulers, in the oppression of the real followers of Jesus.

In the year, A. D. 315, Constantine, who had obtained the sovereign power in the Roman empire and rid himself of all his rivals, declared himself a convert to the doctrines of the gospel, and took christianity into the protection of the state. From that fatal hour, riches and power began to corrupt the simplicity of the religion of the lowly Jesus, and its ministers were tempted to aspire after earthly rank and wealth. Their ambition and avarice were stimulated by the patronage of the civil authorities; and instead of humbly and diligently prosecuting their great work, as fellow-labourers and brethren, they sought for distinction and authority over one another. The bishop of Rome, as the head of a flourishing church in the chief city of the empire, especially as that church was closely connected with the government, assumed by degrees a superiority over the bishops of churches less favoured in temporal circumstances: till at length he declared the Roman church the holy catholic church, to which all others must yield due subjection, and in which alone there could be salvation; and himself its prelate to be the universal bishop, the visible head of the church militant, the vicar of Christ on earth, the vicegerent of God, and our lord god the pope. Claims so extravagantly impious and so totally inconsistent with the whole tenor and spirit of the gospel, were, for a time, warmly opposed and courageously resisted; but the influence of vital christianity had deplorably sunk, and the civil power finding it convenient to support the pretensions of the clergy, a system of ecclesiastical tyranny was established over the greatest part of the christian world, which for many centuries held the consciences and the actions of men in the most abject slavery. Never

did pagan Rome, in all the plenitude of its power, reign with more despotic and absolute controul over the nations, nor inflict heavier calamities on those who resisted its authority, than this antichristian monarchy has exercised over the church, and inflicted on all who dared to dispute its dictates.

The Holy Spirit has well described the arrogance of this singular usurpation, as "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." And its oppression and cruelty were foreshewn to the astonished apostle in the isle of Patmos. "I saw" he says, "the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus; and when I saw, I wondered with great admiration." In another part of the same book, she is represented as the "great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication."—A lively representation of the extent and impiety of those false doctrines and idolatrous rites, which that church has, by her policy and influence, enticed or compelled the nations to believe and practice under the name of christianity. More than a thousand years have elapsed since the establishment of this system of delusion and blood; and, though the glorious Reformation has rescued several countries from its tyrannous sway, yet many powerful, wealthy and populous nations are still groaning beneath the degrading yoke.—But Jehovah is just; and the time of retribution will assuredly arrive; when "her plagues shall

come in one day, death and mourning and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her." "Her sins have reached up to heaven, and God will remember her iniquities."

This celebrated city retains much of its ancient magnificence, though it has lost great part of its population and political influence. Its present circuit is about fifteen miles; and it is inhabited by about two hundred thousand persons, including those who occupy the suburbs, which are about one third of the number. The modern city is built on the ruins of the ancient one; and the valleys are so filled up with the remains of the former buildings, that the mounts on which it was originally situated, are scarcely discernible. Above three hundred churches adorn its streets; some of which are spacious and elegant. The church of St. Peter, which was one hundred years in building, is supposed by good judges to surpass all other edifices of the nature in the world, either ancient or modern. Several of the heathen temples have been converted into christian churches. The Rotunda, as it is now called, was a celebrated temple, dedicated to all the pagan deities, and hence called the Pantheon. It is a circular edifice, one hundred and fifty feet in diameter and nearly the same in height. Its roof, in the form of a dome, is so constructed as to need no support from pillars; and a sufficient quantity of light is thrown over the whole through an opening in its centre. It is now occupied as a church, and remains a proud monument of the taste, industry and wealth of the ancient Romans.—The pope has three superb palaces; and not the city only, but the whole surrounding country abounds in re-

mains of antiquity the most stupendous and interesting.

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THE  
FAITHFUL CHRISTIAN.

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By the late Mr. JOSEPH FREESTON of  
Hinckley.

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A Faithful christian is one *on whose promise we may rely*. He will use proper care that all reasonable expectations raised on it shall be realized. As the Psalmist says, "He speaketh the truth in his heart; he sweareth to his own hurt and changeth not." He will suffer any worldly loss sooner than violate his solemn engagements, or weaken the confidence of his fellow men in his veracity. He will regard those pleas which many make on such occasions utterly insufficient to justify or excuse such conduct. He will never say, "it will be inconvenient for me." "I was not aware that it would be attended with loss to me," &c. &c. When he has once pledged his word, he will resolutely abide by it, at all risks. He will indeed use discretion, and promise with consideration and caution; but having once promised, he feels himself bound to perform. What reproach is frequently brought on religion, from some professors not being so careful in this matter as they ought!

The faithful man, is also one *whose professions are sincere*. He will not avow that respect which his heart does not feel; nor make professions of services, which he has not any intention of performing. His life will be marked with consistency. He will endeavour to be the same man every where, and in all companies; in the family, in

the market, and in the world, as he is in the church, and in his closet. O how ornamental are such characters to the religion of Jesus! Would to God, we had more such every where! Christians must be attentive to their words, as well as their actions; if they wish to avoid staining their characters, reproaching their sacred profession, and desire to "adorn the doctrine of God their Saviour in all things."

But there is a fidelity to God as well as to man; and these are never found in any great degree disunited. The latter, if much distinguished and impartial, emanates from, and is cherished by, the former.

Faithfulness towards God implies *sincerity and uprightness in its origin*. True piety never commences with the dawning of reason. In consequence of the entrance of sin into the world, and its universal spread; all unhappily begin their career by marching the downward road. Hence the general expression that "all have sinned, and come short of the glory of God." Rom.iii.23. Hence also the necessity of an inward change; "Except a man be born again he cannot see the kingdom of God:" for "that which is born of the flesh, is flesh:" or carnal, but, "that which is born of the Spirit, is spirit," or heavenly. A life of devotion and godliness, commences in conviction, repentance, conversion, &c. It is an entire and voluntary self-dedication to God, through faith in his only begotten Son. In the faithful man, all this is sincere it is not hypocrisy or grimace; it is not affected. He has received the truth as it is in Jesus; and the truth hath made him free. He gave himself first and heartily to the Lord; and then to his servants by the will of God.

Fidelity to God further includes *steadiness, resolution and diligence in the progress* of its possessor. He will go forward in his duty to God, and his holy course towards heaven. The cost must be counted. Religion must be followed up daily, as a business. It must be prosecuted with unwearied and unrelaxing diligence. We have, in our heavenly course, many enemies to encounter from without and from within; and many difficulties in constant succession which must be surmounted. Our course is denominated by those who well understand its nature, "a warfare," "a race," "a work," &c.—We are exhorted "to run" and "wrestle," and "fight;" to contend earnestly," and to "give all diligence:" terms very expressive of the earnestness and exertion necessary to be constantly maintained. The faithful man will be ever pressing forward; assiduously labouring after fresh attainments; "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Lastly. The conduct of the faithful man will display *persevering constancy to the end*. He will labour hard to overcome and to finish his course with honour and joy. He steadily eyes the goal, keeps the prize in view, and marks the tenor of the divine promises. That he may constantly obtain renewed strength for the combat, and advance in spiritual life and vigour, he has daily recourse to him in whom all fulness dwells, and derives from him grace upon grace. Like the holy apostle, he lives a life of faith on his divine Saviour; and by feeding and feasting on his flesh and blood, he renews his strength, and finally conquers, through him that loved him. What is it, my brethren, that produces declensions in reli-

gion? Is it not neglect, loss of enjoyment, forgetfulness of first principles and the leading truths in the gospel system? Is it not from a neglecting to "look unto Jesus," and resting the soul on him as an ever-living and all-sufficient Saviour? going constantly to him by faith, viewing his great works and relying on him as at first? From whence is life to spring, but from Christ its true source? Carefully then guard against every approach to declension and apostacy.

Permit me now, my brehtren, earnestly and affectionately to intreat you to lay these few hints to heart, and to strive and labour continually after not only "a patient continuance in well doing," but a pressing forward,"—a proceeding from strength to strength;"—a progressive attainment in divine knowledge and gospel holiness. Labour after a more lively and active faith,—a steadier and firmer hope,—and a stronger and warmer affection. Recollect, that God hath made you capable of improvement; he affords you constant and competent means for that purpose; and has promised you his special blessing.—You are not cultivating your talents, you are not rightly appreciating his gifts, you are not duly improving your invaluable privileges, you are not living to the best of purposes, doing all the good in your power, while neglecting this advancement. Do not be content with standing in the lowest scale of christian excellence;—but seek to excel. Do not say, "If I have but Christ, I shall be safe." Do all you can for Christ. Approve yourselves to him as his most grateful, active and faithful disciples. Is he not worthy of your most grateful affection; of your strongest attachment, of your most active services?—Can you do too

much for him, or be too much like him?—Was not he most eminent for every divine excellence?—Imitate him more exactly. Place his example constantly in view. Warm your hearts with believing views of his dying love.—Let it be your meat and drink to do the will of your heavenly Father. You will, by these means, afford growing proof of your devotedness to God, and of your ripening for eternal glory; and you will render your example more beneficial to your fellow christians and neighbours and bring more abundant glory to your God.

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## CHRISTIAN MORALS

### PARENTAL DUTIES.

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#### RELIGIOUS EDUCATION.

WE have, in former Numbers, noticed the truths of a religious nature which children should be taught, and the season when instruction ought to be imparted. But christianity consists not merely in doctrines to be understood and believed; it includes also precepts respecting duties to be performed, and prohibitions against sins which ought to be avoided. Children should therefore be instructed in these precepts, taught to discharge these duties and guarded against the commission of these sins. This indeed forms the grand object of a truly christian education; and is the primary and most essential application of religious knowledge.

Duty, in its extended sense, has regard to our Creator—our fellowmen—and ourselves. To treat these topics at large would require volumes, and be totally inconsistent



both with our limits and our design. All we propose is to glance at a few leading particulars, with a view to assist the intelligent and conscientious parent, in applying general principles to such cases as may require his attention.

Man owes to his adorable Maker obedience, love and reverence ; and children should be early taught the propriety and necessity of these duties, and trained to habits of practising them. Taking the last mentioned branch as an example ; a good parent will teach his offspring to reverence the name—the word—the day—and the ordinances of God.—He will instruct them in the true meaning of the precepts that enjoin this reverence; and will explain their proper application. He will proceed further : he will accustom them to the practice of the duties required, and guard them against a neglect or breach of them. If his child should be, through inadvertency or bad example, betrayed into an irreverent or wicked abuse of the sacred name, the offence will be checked by the marked disapprobation and decided censure of the parent. The wonderful plagues which the Almighty has denounced against those who do not reverence the holy and fearful name, "*The Lord thy God,*" will be recounted to the young offender, and the awful import of them enforced on his conscience. And a repetition of the crime will be more seriously animadverted upon and more firmly checked.

In a similar manner, children ought to be led into a proper respect to the word, to the worship, and to the day of the Lord. The vast importance of bringing up youth in a religious observance of the sabbath and a regular attendance on divine worship cannot be too often or too earnestly impressed on the

minds of parents. It lies at the foundation of their future credit and comfort in this world, as well as of their eternal happiness in another. If the child be permitted to spend the sacred day in idleness or sensual gratification, he will lose all the advantages which he might derive from the reading and hearing of the word, and all the emotions favourable to piety and morality which the sacred and delightful seasons of public worship are so well adapted to excite. Nor is this the whole injury that he will sustain. By the leisure and opportunity which the cessation of regular employment affords, he is exposed to form dangerous connections and contract immoral habits. It is a common but very important remark, sanctioned by almost uniform experience, that sabbath-breaking is introductory to nearly every other crime. And those unhappy mortals who forfeit their lives to the offended laws of their country frequently confess, when on the borders of eternity, that their first step in the road to destruction was the neglecting of the sabbath. It therefore becomes the imperious duty of every parent, who values the present and everlasting welfare of his children or his own future comfort, to guard, with the utmost vigilance, against this mischievous vice. He should never permit his children to imagine that the Lord's day may be spent otherwise than in the regular attendance on the duties appropriated to it. He should not only require them to read the word of God on that day ; but hear them do it : not merely command them to attend the public means of grace ; but accompany them to the house of God, and see that they do it. He will watch, with the most lively jealousy over his own conduct, lest any in-

consistency in his practice should weaken the effect of his admonitions. For what can a parent expect who, after directing his children to attend public worship, himself spends the sacred day at home, or in needless visits? Can he complain, if they, instead of obeying his commands, imitate his example? Can he with any consistency reprove them, if they indulge themselves, when they are out of his sight, in a walk with their companions? Or if they do attend the house of God without the company and superintendence of their parents, is it not probable that their behaviour will disturb the congregation; and bring disgrace both on themselves and on those who ought to instruct and govern them?

It is to be hoped that few professors of christianity are in the habit of neglecting the public means of grace; but do they always conscientiously endeavour to habituate their children to the regular and consistent practice of this great duty. Are there not some members of churches who too often indulge themselves in wandering from their own congregations; and either leave their children at home to spend that sacred hour as they please; or, by making them their companions, accustom them to pernicious habits of unsettledness and irregularity? Some parents too, of whose real piety it would be uncharitable to entertain a doubt, either through a want of firmness or a weak fondness for their offspring, foster the curiosity and caprice, so dangerous to the young and inexperienced, by suffering their children to go to hear different preachers while they attend their own. Nothing can justify such indulgence; especially when the practice becomes frequent. Every parent should take his chil-

dren with him, under his own eye to that place of worship where he believes the gospel is preached in accordance with the word of God, and to which he has united himself by the most solemn ties. Nothing can release a parent from this obligation, as long as his children remain under his care, till they arrive at years of discretion, and give satisfactory evidence that they, on right motives, conscientiously prefer the doctrines and order of another denomination. In all other cases, as long as children reside under the paternal roof, a parent is not only permitted but required to train them up in the way in which they should go; and to present them, at all the appointed seasons of public worship, before his own brethren, and say, 'Here am I and the children whom the Lord has given me.' If due attention was given to this obvious duty, churches would not so frequently be called to mourn their deserted temples and empty pews. The children would rise up in the place of their fathers; and those who had been planted in the house of the Lord would flourish in the courts of their God.

As another specimen of the manner of discharging this important branch of religious education, we select, from among the duties which we owe to our fellow creatures, that of always speaking the truth: a duty of vast influence on the welfare of society; and one to the violation of which there is a lamentable propensity in too many children. It is a humbling, but at the same time a certain truth, that children in general too much resemble the characters described by the psalmist, who "are estranged from the womb, and go about, as soon as they are born, speaking lies." It is a source of constant pain and anxiety to a

pious parent to observe his children who appear in other respects of a promising disposition, frequently giving way to this vice, which seems natural to their fallen natures. The most early and usual source of this practice is a wish to conceal or palliate their faults. Ever since the day when our first parents lost their innocence, their posterity have been disposed "to cover their sin as Adam." Children therefore should be early instructed in the folly and guilt of lying; and proper means adopted to inspire them with a love of truth and a detestation of falsehood.

In pursuing this momentous object, every method should be employed to make the young learner perceive the natural tendency which lying has to injure his character, credit and success in his future progress through life; but especially he should be informed how contrary it is to the nature and will of a God of truth and righteousness; how strictly forbidden by his law; and how awfully it has often been punished in his providence. He should be made to read, and sometimes required to commit to memory, the passages of sacred scripture, which contain the most remarkable declarations of the Almighty's abhorrence of this vice, and the most affecting instances of his wrath against those who have been guilty of it. When a child is clearly proved to have violated the truth, the crime should invariably be noticed by the parent in terms of censure, attended with the most unequivocal evidence of pity and grief. For a time, all confidence should be apparently withdrawn from the most solemn assertions of the offender. He should be made to feel that he has lost his character and forfeited his credit; and thus to expe-

rience, in some degree, the evil consequences which naturally follow the speaking of lies. But care should be taken lest this treatment should be pushed too far; and the culprit, hopeless of regaining lost confidence, should become desperate and obdurate. Every symptom of sincere penitence should be observed with pleasure; every attempt at reformation encouraged. While the baseness, the folly, the mischievous tendency, and the wickedness of the practice should be fully explained, and forcibly applied to the conscience of the child; he ought always to be assured, that there is yet place for repentance; and that he who confesses and forsakes his sins will, for the sake of Christ, obtain forgiveness with God and acceptance with man. Thus by a discreet and patient mixture of serious reproof and affectionate encouragement, accompanied with constant and earnest prayer to God for his blessing, which alone can give success to our efforts, the anxious parent may indulge a cheerful hope that, under the influence of divine grace, a love of truth and an abhorrence of falsehood may be implanted in the youthful breast; which, in all the subsequent scenes of life, may keep his feet in the ways of truth and uprightness.

There is another vice, nearly allied to lying, against which children must be early and carefully guarded. Many, who would scruple to utter a direct falsehood, will attempt to deceive by disguising the truth, under representations not literally false, but adapted to mislead those to whom they are made. Young persons are sometimes very ingenious in this kind of deception, and if it be not checked in time, they may grow up to be cunning and crafty: most despicable and dangerous characters. There is some-

thing so obviously disgraceful in the habit of lying, that to call a man a liar is esteemed, even amongst mere men of the world, a most heinous affront: but youth do not always perceive the baseness and sin of equivocation, and are sometimes tempted to suppose, that it is clever to be able to outwit their companions. This fatal mistake parents ought to use all diligence to rectify. They should instruct their offspring in the most clear and convincing manner, that the guilt of lying consists in the intention to deceive; and that he who speaks the truth with a wish and design to mislead, is involved in the full guilt and disgrace of lying. They should be reminded, that both the royal psalmist and the inspired apostle unite in declaring that "he who desires life and would see good days must keep his tongue from evil and his lips from speaking guile."—That those who shall join in singing the praises of the Lamb in a state of eternal glory and bliss, will resemble the Saviour in that amiable trait in his character, that no guile was found in his mouth—but that "all liars shall have their part, with murderers and idolaters, in the lake that burneth with fire and brimstone."

By similar methods, the truly christian parent will endeavour to train up his children to the practice of all virtue and to guard them from every vice. In the efforts which he makes for this very momentous purpose, he will recollect that example teaches more effectually than precept; and be careful that his own conduct illustrates and confirms his instructions. For, in the discharge of this arduous duty, he will find by painful experience, the need of exercising all his vigilance in removing every obstacle that might retard or prevent its success. It is acknow-

ledged that could the truths formerly mentioned, be clearly conveyed to the minds, and properly impressed on the hearts of children, there would be less occasion to urge them to virtue and to guard them against vice; the bias of their own minds would be towards good and opposed to evil. But every one engaged in the tuition of the rising generation knows, by daily observation, that the depravity of their fallen natures exerts its baneful influence, in very early life, so strongly as to render the most unremitting care and the most strenuous exertion necessary to keep the feet of the young in the right way. Evil dispositions must be subdued and good ones cultivated. Unless the weeds be rooted out of the moral garden, it will avail little to sow good seed in it: the tares must be plucked up, or the wheat will be rendered unfruitful. And these necessary operations must be commenced at the earliest period when these depraved propensities begin to act, or the task will become much more difficult and painful. It is much easier to check the first appearance of vice, than to eradicate it, when it has taken deeper root and acquired strength by indulgence. "He that loveth his son chasteneth him betimes." "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." "Chasten thy son while there is hope; and thou shalt deliver his soul from hell." Let the indulgent parent again recollect the awful message sent by the Lord to old Eli: "I will judge his house for ever for the iniquity which he knoweth: because his sons made themselves vile and he restrained them not."

JACOBUS.

*Lladshew, April 1827.*

ON EXPOUNDING  
THE  
SCRIPTURES PUBLICLY.

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*The OUTLINES of a LECTURE to  
his Pupils, by the late Mr. DAN  
TAYLOR.*

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1. THE regular Exposition of the holy Scriptures as a part of the public worship of God will preserve and promote a sacred reverence for, and delight in them.

2. It will give an extensive knowledge of them and of divine truth in general.

3. It will enable you to clear up truths, obviate difficulties and refute errors, without seeming to intend it by disputing, which is very useful and pleasing to most.

4. It keeps up a sense of the worth of the scriptures, and draws the mind off from dependence on human creeds; and so leads to a scriptural religion, derived immediately from the fountain of truth and from God; and seen to be so.

5. It will enable us, as well as our hearers, to understand the scriptures in general; and thus guard us against those fanciful and abominable glosses which are sometimes put upon them, by a mere play upon words.

6. By diversifying public worship it will make it more pleasant. It will also diversify your studies and enlarge your own minds.

7. It will tend to increase the candour and charity both of us and our people; while it shews what mistakes may easily arise from certain passages in certain connections. This will lead to an established faith; not from educational prejudices and party zeal, but from a

substantial acquaintance with the scriptures in general.

8. It will excite humility and diligence both in you and the people, by shewing the depth and extent of scripture knowledge to which you may arrive, and your deficiencies in it.

9. It will much enable both you and your people to converse on scripture and on sacred subjects, with a readiness, clearness, pertinency and advantage.

10. It will enable you and the people more clearly to discover, what kinds of knowledge are necessary to a thorough understanding of scripture; and will excite diligence in the pursuit of such knowledge.

11. It gives an opportunity of suggesting hints of instruction, advice, admonition, exhortation, direction, &c. without seeming to study for them, or to be personal in them. These will be less offensive and often more effectual, by appearing to be, and perhaps being really, in a manner undesigned. Personal remarks excite prejudices and often lose their weight.

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CORRESPONDENCE.

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ON PARTICULAR REDEMPTION.

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*Gentlemen,*

THE advocates of Particular Redemption appear to have been lately very active in the defence of their cause. Various separate publications on this subject have, within these few years, issued from the press; and several cotemporary periodicals have devoted their columns to its support. I have read a few of these pleadings with some degree of attention; and, I trust, not without edification. I

certainly feel more firmly convinced than I was previously, that any system which restricts, either in fact or design, the Redemption purchased by Christ to a part of the fallen race of Adam, is as repugnant to the general tenor of scripture, as it is to the natural conceptions which the works of nature and the dictates of reason teach us to form of the moral attributes of the adorable Governor and Creator of all things. In perusing a recent attempt to prove the contrary opinion,\* a few thoughts occurred to my mind which I venture to submit to your inspection for insertion, if you judge them likely to be useful, in your Miscellany.

Before I proceed, permit me to make a preliminary observation. The writer to whom I have alluded, like many others, seems not to recollect that, the assertion of any blessing or favour being intended for one person or for *one* class of persons, does not, by any necessary consequence, prove that it was intended for *no other*, unless that limitation be expressed. Suppose that I have four children; and, on some occasion, tell two of them that I love them and will take care of them. Does that prove or imply that I neither love the other two nor design to provide for them? The simplest child could not draw such a conclusion. Again. Suppose all these children have offended me, and I promise them pardon on the performance of a certain task; which two of them accomplish and the other two neglect. Would my bestowing pardon on those who had complied with my wishes, be any evidence that I had not intended to pardon the others had they been equally observant? Or, if in addition to pardon for the offence of which they were all equally guilty, I had told them that I had prepared a precious reward for those who performed the duty enjoined; would my bestowing this reward upon those who had faithfully performed it, and telling them that it was designed for them, warrant the assertion that it was not designed for the rest? No rational mind could argue in this manner. Yet it appears to me that the reasonings, adopted by some modern polemicists, are built on this assumption.—I would not, however, be understood as wishing to insinuate any strict parallelism between the cases just stated and the astonishingly gracious plan of Redemption. I know that spiritual things ought to be compared

with spiritual, and merely adduce them as an illustration of my meaning in this observation.

The doctrine which we oppose is thus stated by this author. "The plan or scheme of Redemption revealed in the scriptures, is not universal or general, but special or particular; in other words, it did not comprehend the whole fallen race of Adam, but was a plan of sovereign and special grace: it consisted in choosing some to salvation in distinction from others, though all were foreseen to be in the same lost and helpless state." This view of the subject, "he thinks can be supported by an appeal to scripture, by which alone, in fact, we can know any thing about it." He then proceeds to "evince that this is the doctrine of the New Testament" by six propositions; which I shall notice in the order in which he has stated them.

1. "The persons for whom the Saviour is said to have laid down his life, who were consequently redeemed unto God by his blood, are distinguished from others by peculiar terms and distinctive epithets."—In proof of this, he enumerates the epithets applied to believers in scripture, such as "Gods own elect:" "a peculiar people:" "the heirs of salvation:" "the redeemed of the Lord:" "his church:" "his people:" "the sheep for whom he laid down his life:" "the purchase of his blood:" &c. But, it is evident, that the epithets here mentioned would be properly applied to all who have exercised a saving faith on the Redeemer, whether the redemption purchased by him was confined to them, or included all their fellow sinners. Though all the rest of mankind neglected the great salvation, yet those who embraced it would still be "a peculiar people," heirs of salvation, and, in a scripture sense "God's own elect." If the Saviour died for all, those who accept his mercy would still be "the sheep for whom he laid down his life," "the purchase of his blood," "his saints:" &c. These are glorious privileges, bestowed by unmerited grace on the real children of God, for which they can never be sufficiently grateful. But, that Christ gave himself for them "in distinction from others," is a gratuitous assumption of the writer, unwarranted by any of the texts he has named. They neither assert nor imply any such doctrine.

2. "Election and redemption always go hand in hand in the sacred scriptures: or, in other words, the Father's purpose

\* See *Particular Baptist Magazine*, for January, February, and March, 1827.

In election, and the redemption which was effected by the Son of his love, are of the same extent, relate to the same individuals, terminating on all such and none others."—In support of this bold assertion, the author quotes our Saviour's declarations "all that the Father giveth me shall come:" "my sheep hear my voice and they follow me:" and various similar passages. But, without stopping to inquire what the blessed Jesus intends by the terms "Given me of the Father," and "My sheep," (points however of of great importance in the controversy, which may claim attention on a future occasion;) it is sufficient for my present purpose to observe, that none of these texts assert or intimate that Christ died or purchased redemption for none but his sheep, or those whom the Father had given him. They prove indeed that "all the chosen people were redeemed;" but can never prove that "all the redeemed were chosen to salvation." There is not the remotest allusion to such a fact in any of them. Other parts of divine revelation seem to affirm a contrary doctrine. Peter speaks of some who "denied the Lord that bought them:" and Paul describes characters "who had trodden under foot the Son of God, and had counted the blood of the covenant where-with they were sanctified an unholy thing:" with many other affecting passages of a similar alarming import.

3. "The redemption which Christ effected, or the purchase of his death is not contingent upon the volitions of men, but is absolute, certain and perfect:" or, as the writer explains it, "its efficacy is not suspended on the free will of man, so that it shall be in his power to make it effectual or ineffectual as he pleases."—Doubtless the volitions of man had no influence in the determining whether redemption for fallen man should be effected or not, or to what objects it should apply. All this depended on the will of the all-wise Jehovah, who planned and executed the glorious scheme. But whether those for whom it was made shall enjoy the benefit of it, depends on the volitions of man in receiving or rejecting its gracious offers. The blessed Saviour told Nicodemus that "God so loved the world that he gave his only begotten Son," not that the world at large should be saved, but "that whosoever believeth on him should not perish but have everlasting life." This was the merciful purpose for which Jesus Christ was sent into the world, "that the world through him

should be saved." Shall all the world then be saved? No, says the same infallible Teacher. "He that believeth not is condemned already." Why? Because God is not willing that he should be saved; and therefore did not send Christ to die for him? No: but, "because he hath not believed on the name of the only begotten Son of God." "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This is the Redeemer's own account of the important subject; and he, on another occasion, stated it more expressly. He told the unbelieving Jews, and in them all unbelievers, "Ye will not come to me that ye might have eternal life." Thus the acceptance or rejection of the gospel, and the consequent enjoyment or loss of the blessings of redemption are made, by the Saviour himself, to depend on "the volitions of men." The same doctrine runs through the whole volume of inspiration; and is the ground of all the promises and invitations of the gospel, and of the threatenings against unbelievers. This is the only but sufficient reason why those who neglect this great salvation shall be worthy of more severe punishment. The Almighty has made the most solemn declarations of his will respecting the salvation of men. "Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth: wherefore turn yourselves and live ye." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" The same encouraging truth is attested by the apostle when he says, "The Lord is not willing that any should perish, but that all should come to the knowledge of the truth." Nor is this glorious truth at all inconsistent with the scriptures which this writer cites in the support of his proposition. Believers may still say, "If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." "Christ died for us that we should live together with him. He hath not appointed us to wrath, but to obtain salvation." And their blessed Saviour may still assure them, "I give my sheep eternal life, and they shall never perish." These texts are all equally true, if he died for all mankind as if he died only for his sheep. None, but sincere christians would, on the former suppo-

sition, enjoy the benefits of his death; and all such would infallibly find these truths verified. The author refers also to Acts v. 13. John iii. 36, and Acts xiii. 48. What support the two former give to this proposition, I leave the reader to discover if he can; and shall frankly confess my inability to perceive it. To enter into a full explication of the last would lead me to trespass too much on your columns. I shall at present observe that the judicious Doddridge paraphrases the passage thus, "As many of those who were present as were, through the operation of divine grace on their hearts, in good earnest determined for eternal life, and brought to a resolution of courageously facing all opposition in the way to it, believed."\* And many learned divines who range on the author's side of the controversy, allow that this is the sense of the original; a sense perfectly consistent with the doctrine for which I plead.

4. "The substitution or suretyship of Christ and his vicarious sufferings are always spoken of in scripture as being of the same extent, and having a reference to the same objects."—In support of this proposition, he quotes no other scripture than the fifty-third chapter of Isaiah in which the prophet, predicting the sufferings and death of the Saviour, says, "He was wounded for our transgressions, and bruised for our iniquities; and the chastisement of our peace was upon him; and with his stripes we are healed." From this he argues that he bore the iniquities of those only who were healed by his stripes; and therefore he died for none but the elect. But, if we recollect that the evangelical prophet himself was a happy partaker in the spiritual benefits to be derived from the sufferings which he so pathetically describes, and that he spoke in the name of himself and those who enjoyed the same blessing, the argument fails. Christ doubtless was wounded for the transgressions and bruised for the iniquities of those who were healed by his stripes; but this is perfectly consistent with the universal extent of the atonement made by his sufferings. Though thousands should obstinately reject the offered grace and die in their sins; yet those who do embrace it will have eternal cause to praise that matchless love which induced him to make his soul an offering for their sin.

5. "The oblation or offering up of

\* Family Expositor on Acts xiii. 48.

the body of Christ as a substituted victim to divine justice, to atone for the sins of his people, and his intercession in the heavenly sanctuary have evidently a reference to the same persons."—"There is no hint given us in all the scripture that the Saviour died for any for whom he does not intercede." "Thus it is said," observes the writer, "He bare the sins of many—and, made intercessions for the transgressors." For what transgressors, we ask, but those whose sins he bore?"—Now it is readily acknowledged that the Saviour bore the sins of those for whom he intercedes; but how this text proves that he died for no others, is not so clear to common capacities. Perhaps the writer will explain it. The next passage produced is quoted thus, "It is Christ who died—who also makes intercession for us." But it is obvious nothing is here said of the object of Christ's death; therefore no proof can be drawn hence that he died either for those for whom he makes intercession, or for others. The design of the apostle is to remind his brethren at Rome, that the same Saviour who died on the cross, rose again from the dead, ascended to the right hand of God and still is making intercession for his people.—Our author next brings forward the assertion of the beloved apostle. "We have an advocate with the Father even Jesus Christ the righteous, who is also the propitiation for our sins." From which he infers that the propitiation and the intercession of the Saviour are restricted to the same objects. But he omits to mention that the inspired penman immediately adds, as if to guard against such an inference, that Christ "is the propitiation, not for ours only but also for the sins of the world."—Lastly, the authority of the Redeemer himself is produced, when he says, "I pray not for the world; but for those whom thou hast given me out of the world." But, when we reflect that our blessed Lord was then offering his last prayer with his apostles, in the prospect of being in a few hours separated from them by an ignominious and painful death—and that he was looking forwards to the arduous work in which they were to engage after his departure, and contemplating the opposition to which they would be exposed and the sufferings which they would endure in the prosecution of that great enterprize, we shall perceive sufficient reason why he should, *on that occasion*, confine his intercessions to them and not extend them to others; without concluding that others



were never the object of his prayers, or interested in the design of his death. No such conclusion can fairly be drawn from his mode of expressing himself in such peculiar circumstances, as would oppose all his former declarations.

6. "All those for whom the Redeemer died, are exempted from condemnation, and shall at last be presented before the presence of the divine glory with exceeding joy."—Here the author, as usual, brings forwards several texts; but they fail to answer his purpose, because the sacred doctrines which they teach would be equally true respecting those of whom they are spoken, whether all for whom the Redeemer died were exempted from condemnation or not. Let us just glance at them. "Who is he that condemneth? It is Christ that died." In this passage the apostle evidently meant to affirm, that the death of Christ is the only ground on which believers are delivered from condemnation; but says nothing respecting the extent of the atonement made by that costly sacrifice, or that all for whom he died will obtain deliverance. Yet it is a glorious and certain truth, that all real christians "have redemption in his blood, even the forgiveness of sins, according to the riches of his grace,"—that "Christ was delivered for their offences and raised again for their justification"—and, that they may exclaim with holy triumph, "He that spared not his Son but delivered him up for us all, how shall he not with him also freely give us all things?" "Who shall lay any thing to the charge of God's elect? It is Christ that died," &c. These however are the only passages from scripture which the writer brings to support his proposition.

The design of these brief and desultory remarks is not to prove General, or to refute Particular Redemption; but to shew that the attempts of this veteran in controversy, whose abilities I sincerely respect, to maintain his propositions by the testimony of scripture have failed; and that this failure has been chiefly caused by a want of attention to the simple maxim stated at the commencement of this letter, that 'the affirmation of any thing respecting one person or one class of persons does not necessarily imply a negation of it respecting all others: a maxim so clear and self-evident as nearly to approach to an axiom, and challenge belief from every rational mind, as soon as it is clearly understood.—If you should encourage me, by admitting this letter

into your publication, and leisure permit the attempt, it is probable that I may resume the subject in some future number; and follow this writer in his succeeding paper; which will naturally lead to an examination of the grounds on which General Redemption is built, and the reasons by which it may be defended.

But before I lay down my pen, permit me to drop two hints in passing, that may perhaps assist in preserving from anxiety some honest minds who are inquiring the will of the Lord on this important but much disputed topic.

1. It is often urged, by the advocates for personal and unconditional election, and is frequently alluded to in the papers before us, that the system adopted by their opponents leaves the effects of the death of the Saviour contingent and uncertain; and thus his death and sufferings may not be the means of bringing one soul to glory. This, they assert, is inconsistent with the glorious promises made to Christ, that "the pleasure of the Lord should prosper in his hand;"—that "he should see of the travail of his soul and be satisfied;—that "he should have the heathen for his inheritance, and the uttermost parts of the earth for his possession;" and many others of a similar encouraging nature. It may, however, be observed, without entering at length into the question, that, if the foreknowledge of Jehovah is universal, he knew from all eternity who would accept the offered mercy and who would reject it; and this foreknowledge, which is allowed by both parties, would form as firm and as rational a foundation for these promises and predictions, as could be supplied by any decree of election or the most absolute predestination.

2. It has frequently been objected, that, as God is almighty and can do what he pleases, he could, if he pleased, convert all men and bring them to glory: and as he does not do this, it is a proof, that he neither intends nor desires it. To this it may be briefly replied, that God is the moral Governor of his creatures, and, as such, must rule over moral agents, free to choose or refuse. He may command men to believe and obey the gospel. He may, and he does, reason with them in the most convincing manner, persuade them in the most affectionate terms, exhort, entreat and threaten them; but, if he exerts irresistible power or influence, and compels them to believe, they cease to be free agents and accountable creatures. They are no longer the subjects

of moral government, and can merit neither rewards nor punishments. I am very well aware, that many elaborate and ingenious attempts have been recently, as well as formerly, made to preserve the scheme of doctrines adopted by the advocates of particular Redemption, from the consequences of this reasoning; but they appear to me, after some consideration, to be unavoidable.

Begging pardon, Gentlemen, for intruding at such length on your limited columns, I remain, Your's,

MNASON.

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### QUERIES.

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1. As female preachers are much encouraged in various parts of the country, a plain and practical reconciliation of 1 Cor. xi. 5, with 1 Cor. xiv. 34, 35, and 1 Tim. iii. 12, might assist in checking an innovation which seems to be spreading, and oblige many of your readers, besides  
A LOVER OF DECENCY.

2. Is it consistent with the order of the New Testament and the discipline of the churches composing the New Connection, to employ a person as a preacher who has been forbidden to preach by his church of the same denomination, on account of immoral conduct? And is it not disorderly in such a person to comply with a request of this nature, as long as the censure of his own church remains unrepealed? A scriptural and practical reply would oblige  
A LOVER OF ORDER.

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### VARIETIES :

INCLUDING

*HINTS, ANECDOTES, &c.*

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**THE SPANISH MARTYR.**—John Diazius was born and educated in Spain, and early displayed an ardent love of learning, and a mind disposed to piety. He was sent to Paris to finish his studies, at that celebrated seat of literature and science. While he was there, by reading the books of Luther, and some other protestant divines, it pleased God so to enlighten his mind with the knowledge of revealed

truth, that he began to see and abhor the abominations of the church of Rome. To enter more fully upon the study of the gospel and be grounded and established in its doctrines, he went to Geneva; and became intimately acquainted with John Calvin; by whom he was much esteemed and beloved. From Geneva he removed to Strasburg, where Bucer, observing his learning, piety, and assiduity, obtained leave of the senate that he should be joined with himself to go to the disputation at Ratisbon. When he came thither, he visited Peter Malvinda, a Spaniard, the pope's agent in Germany, who finding that he came in company with Bucer, and other protestant divines, was much surprized; but still more upon observing the great change which had taken place in him since he knew him at Paris. Vexed and mortified, that the protestants had gained a Spaniard among them, he tried all ways and means to draw him back to the church of Rome; sometimes making large offers and promises to him; at other times threatening him with severe punishments, and mixing both with earnest entreaties. But when he found he was unsuccessful in all his endeavours, he sent to Alphonsus Diazius, the brother of the convert, one of the pope's lawyers, in Rome. He, hearing that his brother was turned protestant, came with all speed into Germany, accompanied by a notorious assassin: resolving either to reclaim him to popery, or destroy him. When Alphonsus arrived Ratisbon, his brother John was gone to Newberg. Alphonsus followed him, and finding his brother so steadfast in his protestant principles, that neither the promises and threatenings of Malvinda, nor his own persuasions and professions of brotherly love, could prevail upon him to return to popery, he feigned to take a most friendly and affectionate leave of him, and departed. But, soon after he returned with the vile assassin, and by the way they bought a hatchet of a carpenter. Alphonsus sent the ruffian in first, disguised, with letters to his brother, himself following behind; and while John Diazius was reading the letters, this bloody murderer cleft his head with the hatchet. Taking then their horses they both instantly rode away. This cruel and most horrid deed was perpetrated in the year 1546.

Alphonsus, though ruthless and inhuman as Cain, was highly applauded by the papists for what he had done. But God did not permit this unnatural barbarity to go unpunished. Not long after

he was so exceedingly tormented with the horrors of a guilty conscience, that being at Trent when the general council was held there, he put an end to his life, like Judas, by hanging himself. "When the Lord maketh inquisition for blood, he remembereth; them, he forgetteth not the cry of the humble."

**A FATHER'S ADVICE.**—Sir William Penn; the admiral, the father of William Penn the celebrated quaker, when at the point of death, sent for his son, and thus addressed him:—"Son William," said he, "Oh! have a care of sin. It is that which is the sting both of life and death. Three things I command you. First. Let nothing in this world tempt you to wrong conscience. I charge you, do nothing against your conscience: so will you keep peace at home, which will be a feast to you in a day of trouble. Secondly. Whatever you design to do, lay it justly, and time it seasonably; for that gives security and dispatch. Thirdly. Be not troubled at disappointments; for if they may be recovered, do it; if they cannot, trouble is then in vain. If you could not have helped it, be content; there is often peace and profit in submitting to Providence; for afflictions make wise. If you could have helped it, let not your trouble exceed instruction for another." These rules will carry you with firm and comfort through this inconstant world.

**THE PREACHERS CONTRASTED.**—Ingenuity is a man of liberal education and sentiments; of original talents and eloquent address. His compositions for the pulpit are studied with care, and delivered with ease. His style is always neat, accurate, elegant; often animated and sublime. His subjects are generally practical, but recommended on evangelical principles; and he forcibly addresses the affections. To crown all, his disposition is amiable, and his moral character unexceptionable.

Ardens is also endowed by Providence with good natural abilities, which have been cultivated by a regular education for the ministry. His compositions for the press, shew him to advantage as a writer. His style is easy and engaging; and his illustrations are often original and brilliant. But it is in the pulpit that he chiefly shines. His countenance is illuminated with a glow of piety and affection; every word, whether addressed to God or man, seems the expression of his whole heart; and he has evidently no

object before him—but to convert the sinner, or to animate the saint. In order to this, he discovers no solicitude about his style or his action, but aims only to be intelligible and impressive.

In attempting to discriminate between these characters one word will be sufficient. You cannot hear the former without admiration of the preacher; and it is difficult to hear the latter without devotion to God. In short, the one, though we hope, unintentionally, preaches *himself*, by carefully displaying his own talents to the best advantage; the other, perfectly indifferent to self, preaches *Christ Jesus, the Lord*; and as his faithful servant aims simply to advance his glory.

**THE FORCE OF TRUTH.**—In the year 325, the famous synod of Nice was held, by order of the emperor Constantine. On this occasion, an interesting event occurred which deserves to be remembered.—Before the immediate business of the synod was entered upon, their attention was engaged by the attempts of certain gentile philosophers, who appeared among them; some, with a design to satisfy their curiosity concerning christianity itself; others wishing to involve the christians in a cloud of verbal subtleties, and to enjoy the mutual contradictions of the followers of Christ. One of them distinguished himself above the rest by the pomp and arrogance of his pretensions, and derided the clergy, as ignorant and illiterate. On this occasion, an old christian, who had suffered with magnanimous constancy during the late persecutions, though unacquainted with logical forms, undertook to contend with the philosopher. Those who were more earnest to gratify curiosity than to investigate truth, endeavoured to raise a laugh at the old man's expence; while serious spirits were distressed to see a contest so unequal. Respect for the man, however, induced them to permit him to engage; and he immediately addressed the philosopher in these terms: "Hear, philosopher," said he, "in the name of Jesus Christ. There is one God, the Maker of heaven and earth, and of all things visible and invisible, who made all these things by the power of his word, and confirmed them by the holiness of his Spirit. This Word, whom we call the Son of God, compassionating the sons of men involved in error and wickedness, chose to be born of a woman, to converse with men,

and to die for them; and he will come again as the Judge of all things which men have done in the body. That these things are so, we believe in simplicity: do not then labour in vain, investigating the manner in which these things may or may not be, and seeking to confute things which ought to be received by faith; but if thou believest, answer me, now that I ask thee." Struck with this plain authoritative address, the philosopher said, "I do believe," with pleasure owned himself vanquished, confessed that he embraced the same sentiments with the old man, and advised the other philosophers to do the same.

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## GENERAL BAPTIST OCCURRENCES.

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### OBITUARY.

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ON Wednesday, Nov. 5th. 1826, died Mr. JOHN PEGG, of *Melbourn*, in the sixty-third year of his age. Born of pious parents, he was, from childhood, trained up in the way which in after life, he pursued. But, though his habits were consistent with strict morality, it was not till he was about thirty years of age that his heart was renewed, and his life consecrated to God.—Previous to his conversion, he had an illness, which, though short, was alarming. By this he was excited to serious reflection. Soon afterwards he was much affected by a discourse from the parable of the Sower; and a second sermon from Jer. viii. 20, appears to have awakened all the energies of his mind, and constrained him, in good earnest, to seek the salvation of his soul. He became a member of the church at *Melbourn*, in 1793; and continued a steady and active supporter of that church, through all his subsequent life. In the early part of his christian course, he was frequently, indeed almost regularly, exercised in preaching; but, owing partly to the pressure of other duties, and partly to an extreme nervous affection, by which he was afflicted, his labours in this respect, were afterwards much restrained. For many years, he sustained the offices of deacon and elder of the church.

As a member of society, he was eminently useful, and strictly just. The

possession of superior talents, in connection with an active mind, rendered his life throughout a busy one; but particularly may we refer to some of its latter years, during which, independently of the engagements which arose out of his official capacity, as overseer of the poor, applications were continually being made to him for advice; and very many were the cases in which his assistance was sought, on which his award decided. A deep penetration, discriminating judgment, extended and accurate views, peculiarly qualified him thus to be a counsellor and arbiter for others. His arguments were generally convincing, and his decisions satisfactory. His administration of the office of overseer of the poor, which he held about eight years, afforded opportunity for a full development of his character. His predecessor in that situation, though a man of unimpeached probity and sterling worth, had been acting upon a system which involved much inconvenience and disadvantage—and our friend, in rejecting this system had to mark out a path entirely new for himself. He found the poor in a state of extreme insubordination, carrying on a resolute contest with their supporters; and the consequence of these disorders was, that the poor rates had become an intolerable burden. His measures produced a speedy change, and the burden was greatly diminished. But he experienced much opposition; an uproar was soon raised against him; his life was threatened, and his character maligned. Yet our friend had the real interest of the poor steadily in view; and that these interests were manifestly promoted by his measures, was, in a very flattering manner, testified a year or two before his death, in an address, presented to him by a number of individuals of the highest respectability; in which, after having acknowledged the services he had rendered the parish in general, they express it as their opinion that "he had contributed to restore the labouring classes, who had become dependant on parochial aid for their support, to that spirit of independence, and those habits of industry, which are essential to their comforts and welfare." As a christian, he was "sound in the faith." By solid reflection upon what he had heard and read, he had attained decision in his religious sentiments, and through life unwaveringly held the G. B. faith. He was, however, exceedingly well disposed towards those of other persuasions, loving all who loved the Lord Jesus Christ, and

living in habits of intimacy with persons of almost every denomination. His piety was characterized more by a steady than an ardent flame. In connection with very humbling and penitential views of himself, he had high thoughts of his Saviour; and the mercy, the boundless and everlasting mercy of God, was with him a theme of perpetual delight.—His faith was that “which purifies the heart, and the tenor of his life and conversation, was strictly consistent with the profession of godliness. It is not recollected that he ever received a censure from the church; though it will not be expected that a life so public and busy as was his, should entirely escape blame.—The man of public life, is “a city set upon a hill.” He is necessarily exposed to extended observation; and failings, which, in others less busy and more obscure, could neither be elicited nor seen, are in him conspicuously displayed. That our friend had failings, we wish not to deny; for he was a man. His principal imperfection was irritability of temper. He was too “easily provoked;” and would sometimes reprove the errors and inconsistencies of others with an asperity of language which the occasion did not warrant. But when reminded of this fault he was generally ready to acknowledge it; and we believe often deeply deplored it before God. He was not, however, of a vindictive disposition; none could be more disposed to forgive injuries. And he had very frequent occasion for the exercise of this christian grace. Where the defence of his neighbours, or the discipline and safety of the church were concerned, he was generally in the front of battle; prompt to act and firm to his post; and perhaps few have equally suffered enmity and persecution in return for services purely disinterested, and often highly promoting the good of others, than he did. But, “when a man’s ways please the Lord, he maketh even his enemies to be at peace with him and the greater part of those who, at different times, had been numbered as his enemies; before his death, were subdued, either by a conviction of his integrity, or by acts of kindness done to themselves.

To promote the cause of the Redeemer, was we believe, to the last, his leading object. His house was always open to the friends of religion, and his fellow officers, now remaining, will bear testimony to the fidelity, diligence, and zeal, with which he discharged the duties of his office. For the welfare of his own

church, he felt the most painful solicitude, and a little before his death declared that this was to him almost the only remaining source of anxiety. He earnestly desired to see, before his removal, a pious and zealous minister. “a man after God’s heart,” settled among his brethren. Of late years, he presided at their church meetings; and in the sabbath evening prayer meetings was generally called upon to illustrate portions of scripture, selected by others; which he did in a manner creditable to his talents, and calculated for advantage. The last efforts of which he was capable were exerted on an occasion of appointing fresh officers in the church. Some of the old ones had been already removed by death; he felt himself going, and saw the rest following: he therefore desired that other persons should be chosen to fill up the places that were thus being vacated. With this view, he attended a church meeting, where, a poor emaciated creature, seated in his own easy chair, he endeavoured to give the church an idea of the character and qualifications of the persons they should elect. The friends were much affected, and highly approved of the remarks made.

The cheering power of religion was experienced by him in the prospect of death. His afflictions were protracted, and death often menaced before he struck. But a strong, steady faith in the merits of Christ precluded, in a measure, the influence of those distressing doubts and fears by which many of the children of God are harrassed in their last moments. He would often expatiate upon the solidity, and consequent security of that foundation for the sinner’s hopes, which “God hath laid in Zion,” in the blood of Christ. There his confidence exclusively rested. Of himself he had very humbling views. On one occasion he observed, “The highest character I wish to sustain is, a lost and undone sinner, saved by the mercy of God.” He would sometimes repeat a verse of Dr. Watts’s, as descriptive of his own feelings; where the poet, pointing to one peculiarity of the christian character, says,

“He wants not pomp nor royal crown,  
To raise a figure here;  
Content and pleased to live unknown,  
Till Christ, his Lord, appear.”

And for this appearance he would often ardently long. The thoughts of the presence and fruition of God, an entire free

dom from sin, the society of angels and of the spirits of the just made perfect, and the other excellencies of that glorious "rest which remaineth for the people of God," afforded support to his mind, and appeared to spread a lucid beam through the dark passage upon which he was entering. A few hours before his death, an esteemed friend coming into his room, observed to him, how thankful he ought to be for the possession of the christain's hope. He burst into tears, and with strong emotions exclaimed, "O yes, O yes:" at the same time raising his eyes and moving his lips in fervent thanksgivings to God—To another friend he observed "I am resting upon that rock which has supported thousands; and shortly after, having repeated the words of dying Stephen, "Lord Jesus, receive my Spirit," he departed in peace.

His funeral discourse was preached to a very numerous assembly, from Acts viii. 59, by Mr. W. Pickering of Nottingham, who kindly attended on the occasion in compliance with the desire of the deceased.

R. P.

MARCH 10th, 1827, died Mr. S. T. FEATHERSTONE, at the age of thirty-six. He had been for several years a steady, honourable and consistent member of the G. B. Church, Commercial-road, London; being baptized January 16th, 1821. Had not a humble sense of his own imperfections, and the unsettled state of the society, through the want of a pastor, prevented his coming forward, he would probably have made a public profession much earlier; as he had been, for many years, a constant attendant on the means of grace, and, in the opinion of his friends, a sincere follower of the Lamb. During his connection with the church, his conduct, as a christian, gained general approbation. He was ready to every good work. In the Sunday School and the Friendly Society for visiting the sick, his services were useful and acceptable. He often expressed the benefit his own soul derived from the discharge of the benevolent duties of the latter institution; and his earnestness, plainness and affection, in shewing the persons whom he visited, their lost state by nature, and directing them to a Saviour, have been frequently mentioned as very commendable, by those who accompanied him on these errands of mercy. Indeed, as far as health permitted, he was punctual and faithful in the discharge of every service which he undertook for the cause

of Christ. In the discharge of domestic duties, he was regular and constant; and conducted family worship till he was too feeble to rise from his knees without assistance.

He commenced business about seven years ago, and though repeated illness and the disastrous state of trade rendered his progress difficult; yet he gained the esteem and confidence of those with whom he was connected, and was respected as a fair dealing and honest tradesman. He lost a beloved wife, at Christmas, 1822; and this bereavement deeply affected his tenderest feelings. From that time, his constitution, which had been always feeble and delicate, rapidly declined. For the last two or three years, he had very few intervals of even moderate health. The powers of digestion were evidently injured; and he was repeatedly reduced to the borders of the grave. For several months previous to his final release, he was, in a great measure, incapable of exertion; though he was confined to his room only a few weeks, and to his bed only seven days. Through this painful season of weakness, his friends, both in society and in the church, gave pleasing evidence of their esteem, by their readiness to render him every service in their power, in assisting him by day or watching by night; and his surviving relatives will long retain a grateful sense of their uncommon kindness and attention.

During his last illness, his mind was calm and resigned; and he evidently was more anxious on the account of others than for himself. He frequently expressed his willingness to die; and looked forward to the parting hour, as a release from care and pain. Yet, though he uniformly enjoyed a settled confidence on the merits of his Saviour, and a cheerful hope of acceptance through him, he had neither transports nor impatience. He left himself in the hands of his God, who, he was persuaded, would do all things well. A short time before his dissolution, being reminded that "there remaineth a rest for the people of God," he replied, with as much energy as his debilitated frame could bear. "Yes, I know there does; and that now is my only comfort." In this happy state, he resigned his soul into the hands of his heavenly Father; and, there is every reason to hope, entered that happy state, where sin shall no more be known, where death never comes, and where none of the inhabitants shall ever say, "I am sick." His

remains were interred in the dissenters' burial ground, Bunhill Fields, March 19; and, on Lord's day, April 1, his pastor, Mr. Wallis improved the event, to his weeping friends, from 1 Peter i, 25. May they, and all who knew him, be excited by this affecting dispensation to "prepare to meet their God!" A. T.

CONFERENCE.

THE LONDON CONFERENCE was held, April 18, 1827, at the *Commercial Road, London*.—The state of the churches, as reported to this meeting, is encouraging. Four members have been added by baptism at Chesham, six at the Commercial Road, five at Sevenoaks, and two at Wendon, since the last Conference; there are several candidates, and the churches enjoy peace. But death has removed several valuable members from the church below; and in too many instances there is cause to mourn over the coldness of survivors.—As the circumstances of the G. B. interest at Aylesbury and Ford appeared to require attention, Mr. Sexton was requested by this Conference to visit them, and give them all the advice and assistance that he could.—In consequence of a case from the Friends at Commercial Road, Mr. Sexton was desired to draw up a short letter on the duty and advantage of the members of christian churches regularly attending church meetings for business and discipline, and urging them to the conscientious discharge of this much neglected duty; and Mr. A. Taylor was requested to have it printed and to distribute it to the churches.—It was agreed to request the ensuing Association to assist the cause at Sevenoaks by a similar grant as last year.—The case of Lineholm was again recommended to the liberal attention of the churches.—The cases respecting Amersham and Suffolk street were referred to the next meeting.—It was resolved that in future all monies collected for the Home Mission shall be paid to Mr. Dunch, District Treasurer.—Several interesting communications from the G. Baptists in South Wales were read to the meeting; and it was agreed to recommend our Welsh brethren to apply to the next Association for admission into the Connection; and to request the Association to take their application into very serious consideration.—

Messrs. J. Wallis and A. Taylor were desired to prepare a plan for raising and applying a Conference Fund, and to present it to the next meeting.—An increased exertion in village preaching, and in order to support it, a more liberal support of the Home Mission, with particular attention to the religious instruction of children in sunday schools, were recommended as likely to promote the cause of Christ.

On Tuesday evening, Mr. Brown of Sevenoaks, preached, from Mark xvi. 15; and on Wednesday evening, Mr. Sexton of Chesham delivered a discourse, from Psa. lxxxv. 6.—The next Conference to be held at Sevenoaks, on the second Tuesday and Wednesday in September next; Messrs. Sexton and Hobbs to preach; or in a case of failure, Messrs. Wallis and Rofe.

THE MIDLAND CONFERENCE was held at *Ilkinston*, April 17, 1827; but as the weather was very unfavourable, it was thinly attended. The reports from the churches were in general pleasing and encouraging. Though in some instances affairs appear gloomy; yet upon the whole the cause of the Redeemer appears to advance.—At *Belper* religion gains ground there has been a baptism, and several candidates are waiting; and the worship at *Crich* is well attended. A written report of the pecuniary affairs of this station was read; and the parties concerned were advised to submit their case to the ensuing association.—A letter was read from the Friends at *Barton-upon-Trent*, stating that their late ministerial arrangements had ceased; and requesting pecuniary and ministerial aid, for that place and *Barton-under-Needwood*. Messrs Butler, Winks, Taylor and W. Norton engaged to visit them, each once before the next meeting; and Mr. T. Norton was requested to find supplies for the other seasons till that period; when the subject will be resumed.—No report was received from *Ashbourne*; but it was understood that their newly erected place of worship would be opened in a fortnight.

In the morning, Mr. Winks read and prayed, and Mr. Stevenson preached, from Amos vii. 2. last clause. In the evening, Mr. W. Pickering delivered a discourse from Isa. lxi. 1. The collection for the Home Mission, at the close of the morning service, amounted to four pounds.—The next Conference to be at *Hinckley*, on Whit-Tuesday.

THE NORTH MIDLAND CONFERENCE was held, at *Sutton*, April 18, 1827, when

it was resolved that for a church to employ a minister to preach for them, whom a sister church had forbidden to preach on account of immoral conduct, was inconsistent with good order and the discipline of our Connection.—The state of the churches composing this Conference was favourable.—Out-door preaching, the distribution of religious Tracts, and the holding of prayer meetings in the towns and villages where admission could be obtained, were recommended as means well calculated to extend the cause of the Redeemer. Mr. Burrows had visited the Friends at Broughton and formed them into a distinct church, consisting of thirty four members; by whom application was made for admission into this Conference. They were received; and arrangements made for supplying them with preaching. At this meeting, Mr. Peggs preached in the afternoon, from Prov. xxiv. 11, 12, and a missionary meeting was held in the evening.—The next Conference to be at Kirkby on Whit-Tuesday.

#### OPENING OF A NEW MEETING HOUSE.

A small place of worship was opened, April 1, 1827, at *Whetstone*, a populous village five miles south-west of Leicester, containing upwards of one thousand inhabitants. Mr. Gamble preached on the occasion, from Mark xvi. 15, and Psa. cxix. 58. Mr. Knott of Dover Street has preached at this place occasionally for several years, and constantly for the last six months; which has led to the opening of this meeting-house. May the blessing of God render it very useful in spreading the gospel and converting sinners.

### WELSH GENERAL BAPTISTS.

IN our Number for March last, it was stated that a confession of faith had been communicated from our brethren in South Wales, concerning which inquiry had been instituted, and that, if a satisfactory reply should be received, it would probably soon appear in this Miscellany. We now hasten to fulfil our promise, that the churches may have an opportunity of examining this document previous to the ensuing

Association, when the subject of the Welch G. Baptists will probably come under consideration. By a letter from Mr. David Jones of Lansamled, near Swansea, the minister of the churches at Clydach and Swansea, dated March 30, 1827, we learn, that this creed was drawn up by him, in 1810, and laid before his brethren May 15, 1826; when all the ministers and churches sanctioned it as containing the general tenets of their faith, and ordered seven hundred copies to be printed. It is as follows.

“ We believe

1. That there is but one Eternal Omnipotent, Omniscient and Omnipresent God, the Creator of all things.

2. That this God has manifested himself under the exalted characters of Father, Son and Holy Spirit; that Jesus Christ, in unity with the Father and Spirit, is Jehovah our righteousness, the Everlasting Father, God over all; and that in him dwelleth the fulness of the Godhead bodily, the true God and Eternal life.

3. That our first parents fell from their original purity and communicated a corrupt nature and a continual propensity to sin to all their posterity.

4. That all mankind have wilfully sinned and are come short of the glory of God, through the evil propensity of their nature and the temptation of the enemy.

5. That though all have received an evil-propensity from Adam, no guilt is transferred from him to his posterity; nor will any sinner be condemned for the sin of Adam, but for his own sin; and those children who die in their infancy, before they are capable of actual sin, are saved through Jesus Christ and him alone.

6. That God so pitied our simple race, that he sent his only begotten Son into the world, or, in other words, he came into the world, to be a Saviour and Redeemer of the world.

7. That He and He alone is the way, the truth and the life and that there is no salvation in any other; and that we are justified freely through the redemption that is in Him, without any merits of our own.

8. That He wrought out and prepared salvation, not for a few individuals only, but for all men without exception; and in order to this “ He died for all;” “ He tasted death for every man.”

9. That it is by faith we come to be partakers of this salvation; which faith has Christ for its author and finisher. Nevertheless it is the duty of man to be-



lieve : for we do not read any where that God believes or that Christ believes.

10. That all who hear the gospel are in a state of possibility to believe or to attain that faith which is of the operation of the Spirit of God ; otherwise God would not be so unreasonable as to command all men to repent and believe ; much less would he condemn them for not believing and repenting. For God is not such an arbitrary tyrant as to punish any man to all eternity for not doing what was absolutely impossible, or for not accepting a gift which was never seriously offered to him.

11. That the Spirit of God gives some secret warnings inwardly to every man in a greater or less degree ; and He would work faith and repentance in all that hear the gospel were it not that He is resisted.

12. That God foresaw from the beginning who should believe and who should not believe ; and, according to His foreknowledge, He determined to elect all believers and to reprobate all unbelievers ; consequently that the act of election and reprobation is not unconditional, or absolute, or proceeding from any capricious whim.

13. That God has no delight in the death of a sinner, as we have His oath on record ; but wills all men to be saved, and has made provision for the salvation of all : consequently if any shall be lost, the fault shall and will lie at their own door.

14. That those that repent and believe, and those only, are to be baptized in the name of the Father and the Son and the Holy Ghost ; and that by immersing, dipping, burying, or plunging in water, according to the doctrine of the gospel.

15. And we believe the resurrection of the just and the unjust, and a day of judgment ; when our adorable Redeemer shall ascend his glorious throne, and recompense every man : the unjust to eternal damnation, and the just to eternal joy and bliss, at his right hand.

This is the doctrine, we believe, on which the church of God relied in their sufferings, and in their tribulation ; if so, ' the gates of hell shall not prevail over it.' "Be it so."

In the letter from Mr. Jones, already mentioned, he says, " I have to inform you, that brother David Rees and I have begun a meeting-house, at Aberavon. It is thirty-three feet in length, nineteen feet in breadth, and fifteen and a half high, with two doors in the front. The

walls are ready, and the timber is on ; and I hope, in about two months, it will be ready to be opened. It stands on an eminence, on the north east part of the town. This I am happy to say, that we have paid all as yet, except the timber ; and I believe, that fifty pounds more will be enough to complete it decently. The draught of the deeds is drawn, and it is settled for the G. B. New Connection for ever. The ground we have purchased is thirty yards square, or thereabouts, at five shillings a year, for ninety-nine years, commencing Sept. 29, 1826. The ground belongs to the burgesses ; and hope we shall be allowed to bury on it. ' The cause in general appears to be improving. The churches at Abersychan, Craigfôrnod, Caedden and Aberavon have baptized since the last association ; and the hearers are increasing at the other churches. Our quarterly meeting will be held at Aberavon, April 16 ; and our Association at Abersychan, on Whitsunday and following days.' Mr. Jones also mentions a minister who has joined them from the particular Baptists, and built a meeting-house, near Merthyr Tydvil ; but refers the details till his next communication.

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## CORPORATION AND TEST ACTS.

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It may perhaps be useful to call the attention of our young readers to facts, which the liberality and candour of the present age may cause them to forget. Accustomed, as they are, to enjoy a great degree of civil and religious liberty, and feeling no personal inconvenience result from professing and practicing of the principles of dissent, they seldom reflect that they owe this peace and security more to the indulgence of their fellow subjects than to the protection of the laws ; and that statutes exist by which they are proscribed as unworthy of confidence and exposed to degradation and punishment. Yet such is the fact. Though many obnoxious acts of parliament have been repealed, two of the most disgraceful remain in force. The *Corporation Act*, passed in 1661, prohibits the placing in any situation of magistracy, or in the government of any corporation, persons who have not, within one year, taken the sacrament of the Lord's supper according to the rites of the church of England, and

renders void the election of any persons not so qualified. The *Test Act*, passed in 1672, provides that every person admitted to any office receiving pay from his Majesty, or holding any command or place of trust under him in England or Wales, must within six months receive the Lord's supper according to the usage of the church of England; and adds that, in case of refusal or neglect, the party shall be incapable of holding the office; and if he shall act without due compliance with this law, he shall be subject to disqualification from suing in any court, or acting as a guardian, executor or administrator, or from receiving a legacy; and also shall be liable to a penalty of five hundred pounds.

The intention of the latter act was to guard against the danger of admitting papists to offices of power and influence, at a time when the heir apparent to the throne, afterwards James II, was a professed papist, bigoted to that religion, and zealous to promote its interests. The Dissenters were aware that its enactments might affect them; but they generously declined opposing a measure which was esteemed necessary for the safety of the nation, and waived their claims to an exemption from its operation; trusting to the good faith, justice and humanity of

the legislature, for a future provision for their relief. This patriotic confidence has not, however, received its just reward; and to the present day these acts continue to disgrace the statute book. Several attempts have been made by the friends of religious liberty to obtain the repeal of laws no longer necessary, which impose such disgrace and injury on a number of subjects whose loyalty has never been questioned. In 1788, a motion of this nature was rejected by a majority of only twenty. This near approach to success alarmed the opposite party; and, on another attempt, in 1790, the majority was increased to one hundred and eighty-nine. Discouraged by so serious an opposition, the Dissenters have thought it prudent to let the subject rest since that period; but we are happy to learn, that it is now determined to renew their application to the legislature, during the next session of parliament. Lord John Russell has given notice, that he will move, in the House of Commons, for a repeal of the Corporation and Test Acts, on May 31: and it is hoped, from the spirit of the times, and the liberal principles adopted by government, that this desirable object will be attained.

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### LINES ON THE DEATH OF MRS. M. A. NEWLING.

*By her Affectionate Father.—J. M.*

Safely landed, happy Spirit,  
On fair Canaan's shore above;  
O may we thy bliss inherit,  
When from hence our souls remove!

Late a pilgrim, faint and weary,  
Trav'ling through a thorny road;  
Troubles made thy journey dreary,  
But thy faith sustain'd the load.

Young in years, yet much affliction,  
Fill'd thy span of human woe:  
Anxious cares and pure affection  
Stole thy strength and brought thee low.

Still amid her pains and languor,  
Not a murm'ring word she spoke,  
All she fear'd was lest God's anger  
Her impatience should provoke.

To His care she late had given  
Husband, friends and children too;  
If from all she should be riven,  
'Twas His righteous will, she knew.

And to that she still submitted  
With a firm unshaken mind;  
Knowing all things He permitted,  
Were for future good design'd.

Oh, what dark mysterious mazes  
Our bewilder'd thoughts confound!  
When we search, and yet no traces  
Of His footsteps can be found.

Soon the hour of nature's sorrow,  
Came with its distressing fears;  
Yet fond hope was fain to borrow  
Joy, to mitigate our tears.

It arriv'd: and long it lasted,  
But no real good was gain'd;  
Fruit was sav'd—the tree was blasted,  
Still a little hope remain'd.

Six long days and nights succeeded  
Fraught with agony extreme;  
Death, with rapid steps proceeded,  
Proving life is but a dream.

Ere the vital spark expired,  
Self-collected, calm, serene;  
All her ardent soul desired  
Was to be preserv'd from sin.

Then with earnest exhortation  
Her surviving friends address'd,  
That they each might seek Salvation,  
And with her be ever bless'd.

# Missionary Observer.

MAY 1st, 1827.

## IRELAND.

### PROGRESS OF PROTESTANTISM.

All who feel truly interested in the welfare of suffering Ireland, must rejoice when they perceive the light of divine truth penetrating the thick gloom of popish heathenism, and beginning to dissipate the worse than Egyptian darkness of papal night. Some extracts from a speech, made by Lord Farnham, at a Meeting held at Cavan to form a *Society for promoting the Reformation in Ireland*, contain a variety of very interesting statements. Lord Farnham, it will be perceived, is a member of the Established Church.

“UNTIL very lately I was of opinion that the superstitious attachment of the Roman Catholic people to their priests was so strong, and the sway of the clergy over the minds of their flocks so absolute, that any idea of the possibility of detaching the people from them appeared visionary. A fair and full experiment has now been made, and the result most satisfactorily proves that this opinion was founded on ignorance of the actual state of Ireland, and that the conversion of thousands of its inhabitants to Protestantism is no matter of utopian speculation.

“In the short space of four months, about *four hundred and fifty* Roman Catholics have come within the pale of our Church, in the county of Cavan. The converts who have hitherto joined us are in various ranks of life; some tradesmen, farmers, and mecha-

nics, others of an inferior class, such as labourers, servants, &c. Their state of information is just as various. Some are well educated, others tolerably well educated; many totally illiterate; a considerable number were very well versed in Scripture, either by reading it themselves, or hearing it read by their neighbours; and, it is a pleasing fact, that several who, on their first conformity, did not know a letter, are, by attending at Sunday and evening schools, which have been provided for them, now able to read the Word of God themselves. The greatest attention has been paid to prevent any persons but such as bear irreproachable characters, from coming forward; and a very considerable number, amounting to nearly a hundred, have been discouraged from reading their recantation, on account of their having neglected, or not having been able to produce sufficiently favourable testimonials of good conduct from the neighbourhood from whence they came. No temporal or pecuniary advantages have in any instance been offered to induce conformity. As I find it has been pretty generally assumed that this great work has been chiefly effected by territorial influence, it may not be amiss to state, that of the four hundred and fifty persons who have conformed in this county, not one-fourth live on my estate, and not one-tenth are my immediate tenants; and that out of upwards of one hundred and forty labourers and artificers who depend on me for their daily support, not more than five have left the Roman Catholic Church; and if persecution or undue influence had been used, this would not have been the case. I now resume my narrative. Our care over

the converts does not end with their bare recantation of error. The Bishop of this diocese, in the zealous discharge of his pastoral office, after receiving them himself into the Church, sends weekly a list of the conformists to the ministers of their respective parishes, recommending them in the strongest terms to their care, for religious instruction, encouragement, protection, and close inspection into their future life and manners. And I am happy to add, from authentic reports, which I have made it my business to obtain, that the conduct of the conformists has in general been most exemplary. From the different parishes we learn that they have been constant frequenters of the Church on Sunday; and that on Christmas-day, forty in one, twenty in another, ten and fifteen in others, received the Sacrament of the Lord's Supper according to the established ritual, and this too in a most solemn and becoming manner. Such an event, as it might be expected, alarmed the minds and provoked the resentment of the Roman Catholic Hierarchy. They were then assembled, as they informed us, in Dublin, for the transaction of important business; and on hearing of the progress of affairs in this quarter, they sent a deputation of their body, consisting of the Titular Primate and four Suffragan Bishops, to enquire into the causes of so extensive a defection. This deputation arrived in Cavan on the 14th of December, and great expectations were excited by their approach. It was generally expected by Roman Catholics that their Bishops would have settled the question by a demonstration of the truth of their religion; and as the people were invited from the altar on the preceding Sunday to meet them at the chapel on Thursday, thousands proceeded to the spot in the hope of having their faith vindicated and confirmed. The Prelates, however, did not think proper to gratify public expectation, for reasons they have alleged in their authorised statement. It happened that at this period there was a deputation here from the London Hibernian Society. The gentlemen who composed this deputation, together with three clergymen, two of whom were the respected ministers of this parish, were of opinion that a fair opportunity presented itself for an amicable discussion of the differences between the Churches, and you have seen the respectful manner in which this invitation was urged. An invitation addressed not exclusively to the Prelates, but to any person whom they might think proper, to depute as their representatives. There was no pretext therefore for that assumption of dignity behind which the Prelates thought proper to shelter themselves. They might, it is

true, have declined the discussion in their own persons, but nothing stood between them and the appointment of deputies, but the terror of a defeat. They preferred a dishonourable safety to the risk of probable failure, and having branded the letter as impudent and insolent, refused even the politeness of an answer. To me it certainly appears, that nothing but a spirit of malignant resentment, and the strong apprehensions of defeat and exposure, could have so misconstrued and stigmatized a modest and Christian appeal to reason, argument, and Scripture. That this conduct upon the part of the Prelates was not agreeable to their people, we have manifest reason to believe. An indubitable evidence of the spirit of the times may be collected from the fact, that upon the same evening my Rev. Friend, Mr. Pope, delivered a lecture in this place upon the questions at issue between the Churches; and in defiance of positive orders to the contrary, and all the fulminations of papal wrath against the disobedient, thousands of Roman Catholics attended to hear the discourse. Threats of penance were unavailing, and promises of indulgence were equally disregarded. The thirst after information and spiritual knowledge overcame the fears and the hopes of the misgiving multitude; and whilst they murmured at the unaccountable silence of their pastors, they listened with attention to the refutation of the errors of their Church. Things continued in this state until the following Sunday, when three sermons were preached in the Roman Catholic chapel by the Prelates. But at the moment they were warning their flocks against the *Scriptural Heresy*, it is not a little remarkable, that forty-nine Roman Catholics were in the Church of Cavan, renouncing the doctrines which the Bishops were labouring to support, and adopting the very *heresies* which their Prelates were endeavouring to discredit! This is a circumstance which cannot fail to strike every one who would discover the spirit of the age in "the signs of the times." Meanwhile the Prelates were not idle. They had been collecting such information as might prove discreditable to the converts and their friends; but the credibility of the evidence will be best appreciated by comparing what they have produced with the facts which have since transpired. It appears, however, that a few worthless creatures came forward to depose to the grossest calumnies, and the most unblushing falsehoods. The good sense of the magistrates, to whom the affidavits were tendered, saved these individuals from the commission of actual perjury. The Roman Catholic Clergy attended the Petty Ses-

sions with all the strength of their case made out. Doubtless their strongest ground was there occupied. But the magistrates, in the exercise of that discretion with which the law unquestionably invests them, refused to receive any affidavits, except such as tended to show either an actual or intended breach of the peace; at the same time inviting those who tendered the depositions to bring forward any of the latter description. One of the proffered affidavits *did* depose to an actual breach of the peace. If such were true, the legal punishment must have followed; but if false, it rendered the deponent liable to an indictment for perjury. Of this, those who brought them forward were well aware; and preferring the advantage which an unrefuted stain might confer upon their cause, to the certainty of truth being elicited, and fraud punished, they declined offering any part of the testimony, unless the whole was received. Foiled in this attempt, the Bishops took their departure: but, previous to their separation, they had drawn up their celebrated statement, which has since been published with their names attached. This document I am compelled to designate a tissue of the grossest falsehoods that ever emanated from five persons invested with the sacred function which they assume. But happily it carries on its face such palpable improbabilities as no rational man can believe, and such as the most prejudiced favourer of their cause must feel in his heart could not be true.

“Permit me to detain you a little longer, while I state, from information I have carefully collected from the clergy and other persons engaged in this interesting work, those causes which have principally led to the great change now in progress. The first, then, in my apprehension, is the increasing knowledge of the Holy Scriptures. Notwithstanding all the efforts of the Romish Priesthood to keep the Bible a sealed book to the people, the light of the Gospel *has* broken forth and shone over this benighted land, in despite of their exertions. The thirst for Scriptural information is so great, and has already been indulged to such an extent, that those whose duty it is to examine the conformists, have expressed their astonishment at the progress in the knowledge of divine truth displayed by persons who laboured under such peculiar disadvantages. The second cause may be traced to the opposition given by the Romish Priests to every system of moral and religious education. This operates most injuriously on the temporal as well as the spiritual interests of the peasantry. It brings them into an actual and open contest with the priest. Feeling in themselves the want of instruction, and

the loss they have sustained in every sense from the deprivation of it, they are anxious that their children should not labour under similar disadvantages; and being determined that their offspring shall not be kept in debasing ignorance to gratify the unreasonable prejudices of their Clergy, many of them fly from their authority, and in resisting their power in one case, they learn to assert the liberty of thinking and acting independently in all others.

“The above-mentioned causes which have produced these effects here, are beginning to operate in every part of Ireland. Scarcely a post arrives but brings us intelligence from the north, and from the south, and from the east, and from the west, of Roman Catholics who have joined our Church. I consider it matter of peculiar congratulation to be able to state to the Meeting, that the influence of Jesuitism in its strongest entrenchments is unable to resist the progress of the spirit which is abroad, as is evinced by the fact, that no fewer than seven persons conformed last Sunday in the Church of the parish where Clongow’s Wood College is situate. And as the general knowledge of such facts greatly encourages the timid and wavering, I would earnestly entreat all the friends of the cause to give circulation to such instances of conformity, as are well authenticated. We cannot rely with perfect security on all the accounts we find in the daily press of such occurrences; but I believe, from private communications that I have received, corroborative of the published statements, that we shall not overrate the conversions which have already occurred, by stating them at three hundred, which, together with those at Cavan, amount to a total of about seven hundred and fifty, in a few months.—There is no thinking man who does not perceive in the preponderance of the Roman Catholic religion in this country the fruitful source of most of the calamities and agitations with which it is afflicted.”

## TARTARY.

A few years ago, a young man, a native of Switzerland, named Daniel Schlatter, went alone and unaided among the Nogay Tartars in the South Eastern part of the Russian Empire. To qualify himself for enduring hardships, for several years before he left his native land he never slept on a bed, and drank nothing stronger than water. A-

ware that among such bigoted Mahomedans he could not appear as a Christian teacher, he hired himself as a groom and house-servant to a Tartar chief. During his residence with this master his ordinary food was the flesh of dead and deceased horses. He has lately visited his friends, and by the assistance of the Committee of the Baptist Missionary Society has also paid a visit to London. He does not form a connection with that Society, but the Committee think it probable he has adopted an appropriate mode for introducing the Gospel among the Tartars. The following singular letter addressed to him from his Tartar master is highly gratifying.—

DEAR DANIEL,

I have received thy letter written in our dialect. O what pleasure I enjoyed as our Topal Mulla (lame priest) read it to me. I thank God that he has led thee over the black Sea into our capital Istambol (Constantinople), and I pray him that he may bring thee back in safety. We all were filled with joy at thy letter. I, my wife, and my children, had nothing in our mouths but Daniel. The children particularly cried always, Daniel akam, (Daniel our friend), will he come again? and especially my little Cutlakan, who now calls on every stranger that may happen to come to us, Daniel kelde (Daniel is come). We all are in good health; the Lord be blessed! We think more of thee, than at the time when thou wast with us. Our last interview at the Mesarlick (burying-place), where thou tookest leave of my late child, Daulaskan, will never be forgotten. Yea, I cannot think of that scene without shedding tears. I see thou art a man sympathizing, not only with the living, but also with the dead. All our Nogayans told me, God has sent to us this man as it were from heaven; they also speak much of thee, and remember this, and the other, of thy discourses. Thou art not forgotten, and I shall remember thee in eternity. O, Daniel, my brother, my son; Why do I thus cleave to thee? What is this? I do not understand it. God knows all things. He, too, knows what my heart feels. As a Mussulman, I have been taught from my very youth to esteem the Christian as little as possible, as if there could be no good

thing whatever in or about him; yet, notwithstanding this, I feel myself connected with thee a Christian. I see there is no such distinction with God as there is among men. I have been favoured with a little child, my wife having brought forth a girl ten days before the Kurban Bairam (Feast of Offerings.) The priest (Mulla) gave her out of the book (Koran) the name Nasepagan (happiness.) Mother and child both are strong, and in good health. My domestic affairs have undergone a very great change. At the annual market of Tackman, a Russian village, I have sold the greatest part of my cattle. I kept back merely two cows and two oxen. Thy care for getting a plough and some seed from the German Colonies, (which are in the neighbourhood,) has proved to us in every respect a great blessing. I have reaped 240 mirke (a bushel) of wheat, 170 mirke of barley, 500 mirke of millet, of which I have given to the labourers 165 mirke instead of wages. I have gotten 480 kopitzes (heaps, four of which fill a waggon,) of hay, of which I have sold 280 kopitzes. Now, the Lord be praised, we have much bread. We want only one thing, our Daniel, who faithfully took care of every thing in the house, so that nothing was lost or spoiled. Yes, yes, we have a strong, a great desire after thee. Mention my thousand salutations to thy mother; though I do not know her, still I reckon her my mother. I entreat her, therefore, to pray for us in this world, as mothers are accustomed to pray for their children. I would not hesitate to go 500 or 1000 versts (a verst is about three-quarters of an English mile), for the expectation of seeing her, because I feel persuaded that she must be a good mother.

To day when I told my wife that I would make a short journey to a German inn-keeper, in order to cause him to write a letter to Daniel, she gave me her hand, saying, "Here is my hand, let it be as if I myself had written the letter." Abdulla and Caslukkan—their hands are also with me. Think, therefore, that these German words are my words and the words of my family, written in Nagai tilli (Nogay dialect). I sit at the side of the inn-keeper, and he writes every word according to my sense, and interprets every thing as I wish it. And now, my brother and son, my God, the only God, send his melek (angel) as the companion of thy journey, and then thou wilt come again without danger except thou shouldst die by the way. Certainly we will make no impediment to thy joining us again in this world, and we believe that there is no misunderstanding between thee and us, so that if any one of us should die,

nothing could be able to disturb our eternal joy in the union with God in Paradise.

Now I salute thee a thousand times in thy country, and in the house of thy mother. We never shall forget thee, and we hear from thy letter that thou wilt never forget us. Let this be Amen! My hand goes with this letter; my own name, with which I underline it, is the sign of my salutation. The Lord be with thee, and his peace rest upon thee.

ALI AMETOW.

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## BIRMA.

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### THE GREAT PAGODA, NEAR RANGOON.

The following extract of a letter from Rangoon gives a curious description of the great Pagoda, and the uses to which sacred places are sometimes applied by a conquering enemy. "This Pagoda, and the grounds about it, are now crowded with European infantry and artillery, being one principal post without the town, which is garrisoned chiefly by Madras seapoys. The scenes that now occur at this extensive and gorgeous temple are singularly odd and amusing. For want of quarters the men and officers thrust themselves into every little shrine and niche, some of these are sufficiently spacious to admit a table and chair or a cot, others serve as receptacles for boots and shoes, beef and biscuits.—Round the neck of one divinity is suspended a belt and bayonet while another has his lap full of knapsacks and cartridge-boxes. The ears of another offer convenient pegs for a hat or tin pot, and their shoulders for a soldier's jacket. In short never were a set of poor deities so meanly employed or so familiarly treated. The great Gaudma, in particular has his hands full of business, and much charge of old clothes. I was particularly diverted

with one figure, of a size larger than life in an erect posture, apparently bestowing a blessing on another prostrate at his feet. The hand and arm raised for the above purpose, supported one end of a hammock, while boxes and canteens hung about his neck, and the poor supplicant's back served as a good seat for a soldier who was quietly cleaning his accoutrements and smoking his pipe. Much as I had heard of this celebrated Pagoda it far exceeded my expectations in extent and splendour, as well as in the richness, delicacy, and I may say taste of the ornaments and carved work with which the principal temple and hundreds of others that surround it are loaded. In the human figures only taste and execution are very defective."

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## INDIA.

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### General Baptist Missionary Society.

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#### THE POWER OF DIVINE TRUTH.

The following interesting illustration of the power of divine truth is related in a communication from a General Baptist Missionary to a friend. For obvious reasons we omit the mention of names, time, place, &c. The writer says,—

"The following extracts, which relate to some conversation with an individual, are inserted because they made a considerable impression on my mind at the time, and because they tend to shew that lessons of piety early impressed upon the mind are not easily got rid of,

even in the midst of Indian dissipation:—

“Dined with \_\_\_\_\_ to day, after many invitations from them, and found them very polite and kind; was invited to dine with them during my stay here; after dinner walked with an officer to his house. Our conversation turned first on marriage, or rather the abominable system so generally practised by Europeans, of cohabiting with a native female, and as I had some reason to suspect my host, I endeavoured to declare my most decisive opinion of its wickedness and bad tendency with respect to the parties themselves. After tea we were joined by another, and our conversation soon turned upon religion. I found my host wished to disbelieve religion altogether, and even the very being of a God, who will call man to account; but I was wonderfully assisted, and enabled to bring in all that I had ever read or studied to the contest; at length my antagonist began to shew that he laboured under very deep convictions which fastened upon him in a way that I had never seen before. It was really affecting, almost beyond conception, to see a military man, six feet three inches high, tremble under God’s word and truth, and with a faltering voice, (and, I believe, watery eyes,) ask, “Well, if I should die to night, do you think my soul would go immediately to hell?” I assured him that the word of God declared it would, and gave him several Scripture proofs of the righteous and wicked going immediately into a state of happiness or misery, and then declared the fulness and riches of the Gospel, the divine delight it imparted, and God’s graciousness and willingness to pardon; and added, “You don’t

believe the Gospel?” “Yes,” he replied, “I do.” “No,” I repeated, “I am sure you do not; you may have a sort of speculative faith, and give a kind of general assent to the Bible, but you don’t really believe it: for if you believed the Scriptures, which represent you as a lost man, and hell so certainly your portion, that if you were to die to night you would fall into it, it would be impossible for you to go to sleep to night, or stay another hour without seeking your peace with God through Jesus Christ? After much more conversation, in which he said he had heard of religion making some people mad, to which I replied, “People had much more reason to go mad who saw their wretched state without it,” I left him with the hope that the struggle in his breast might issue in his salvation. During our conversation I was enabled to make extensive use of my having formerly pursued so dissipated a course, and bore testimony to the superior delights—the divine glow of satisfaction which Christianity imparts, as being beyond expression above any thing, and every thing, the world can bestow.

*Lord’s-day.*—Preached again this morning in the Bungalow to a pretty good company, from Acts xi, 19, but few of my countrymen present: alas! they bear too true a testimony to the sad truth that to be a Christian by name and in reality are two very different things: very generally as opposite to each other as light and darkness, sin and holiness, heaven and hell. How long will it be before the Gospel is again proclaimed in ——. I went out after service in hopes of seeing some of my hearers that I cannot get a sight of in the week, but failed in my ob-



ject. After my return was again visited by the officer before alluded to! Brother P.'s Guide and Hymn-book were lying on the table; he took up the latter and read the hymn,

"How sweet the name of Jesus sounds," &c. and when he had read it he said it was very sublime. This led to a long conversation on religion. His heart is awfully proud, so that I was obliged to tell him, if he had power equal to his pride he would pull the Almighty from his throne and sit there himself; he would abrogate his laws, and form a set suited to his own depraved notions. He acknowledged that he was living in a state of adultery, and added, "but I think I ought not to be sent to hell for that!" I read to him Psal. v. 19—21; Rev. xxi. 8. He afterwards was more humble. We shall probably meet no more till the resurrection morning! How important to be faithful with present opportunities, perhaps few things will be a greater source of grief than neglected ones. His feelings certainly are any thing but enviable.

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### EXTRACTS FROM A JOURNAL OF MR. SUTTON,

*Commencing January 26, 1826.*

I had a long dispute this evening with a seapoy brahmun, who at length exclaimed, as the only way of avoiding my argument, "Why do not the great Sahibs, your own brethren, hear your words? If they were all to believe, then all the Hindoos and Mussalmen would soon follow; but if they don't mind you, how can we know what you say is true?" Alas

my countrymen! He afterwards got angry, and turned up his nose at me with the most sovereign contempt, saying, "You—what caste are you? Hindoo caste I know, and Mussalman caste I know, but whoever heard of your caste?" Thus we are esteemed the off-scouring of all things.

*February 1st.*—I have had a pretty good opportunity this evening with the people. An old man who professed to despise the deotas and worship the one God, Nerakar (without form), sadly wanted to persuade me that his religion and mine were both alike. While we were talking a brahmun who seemed sadly galled at the exposure of the idols, went and fetched a calf into the midst of the people, and began hugging and kissing it, saying, "This is my depta." I thought there were a couple of calves, with this difference, one was what its Creator made it, the other had reduced himself to that state of brutality. On my happening to say that if a Mussalman had his calf he would cut its throat, and then what would become of his god, he was very angry at this, and said, that he would cut his throat if he did, and so went away. It is extremely difficult to maintain any thing like seriousness, and we often have to regret the light manner in which our intercourse with the people is, perhaps, unavoidably conducted.

*4th.*—Have never been so much affected in my intercourse with the people as I have this evening, or felt more at my want of language to express myself. A very interesting young man remained with me all the evening, and read nearly the whole of a catechism, and would have read more but it grew dark: we then conversed on the great

things of religion for some time after. He reminded me of the young man of whom it is said that when Christ saw him he loved him. After repeating the substance of the Ten Commandments, he said, "If I do these shall I not be saved? Are there not two places, heaven and hell; and do not the good go to heaven and the wicked to hell. I asked him where we should find the good or rather (poneabunt,) holy, had he done all this he confessed he had not, and also that the Hindoo religion would not purify the heart: but he replied, "If I pray to God, what more can I do?" I then tried to represent to him whatever might have been his circumstances, if he had acted up to what knowledge he had, yet now that God had sent to him the true knowledge, he was exposed to greater guilt if he neglected it. I then told him of the Saviour's dying for sinners, and the way of salvation through faith; but felt at a loss to explain my ideas properly. He objected to Christianity on account of our taking away the life of animals. After satisfying him on this head, he said, "How shall I get support if I forsake Juggernaut and embrace your religion, and what will become of my parents and family?" who, I understood him, were dependent on him. I referred him to the birds of the air, and beasts of the forest, and asked who provided for them; he replied "God!" "And will he not provide for those who serve him?" I then informed him that God had promised to do so in his word. He listened very attentively and candidly, and promised to come for further instruction. He is one of the best readers, and most intelligent that I have met with. I could not help praying for him all the way home,

and wept for joy at the hope of his salvation. 'Tis sweet to love and serve God! How I long to be able to speak plainly of his goodness to the children of men.

9th.—There is so little variety in my daily endeavours that I find little to record. The same foolish objections are made—the same want of candour and consideration is manifested—the same slavery to the brahmuns, and deep-rooted prejudices, are displayed, and eternal life or death is treated with the same cold indifference. I conceive nothing can be better calculated to impress the heart with the truth that the work of converting sinners is God's work, than a year's preaching to the Hindoos. The other day the Hindoos got into a fine scrape: it appears they made a mistake about the day on which to commence sea-bathing, and began six days too soon, by which, if I am rightly informed, they will lose fourteen generations. 'Tis shocking that rational beings should be the dupes of such wretched superstition.

12th. (*Lord's-day*).—Have had a noisy opportunity last evening with the people, they were quite unmanageable. I preached this morning from the Barren Fig-Tree, and in the evening administered the Lord's-Supper to Mrs. B. and Abraham. I felt refreshed while speaking of the Love of Christ.

15th.—On Monday morning, about four o'clock, I set out for the purpose of attending a bathing festival at Chunderabhag about ten koss or twenty miles distant from Pooree. By sunrise I came to a very old temple of Mahadaiv, adorned with several images of the vile Krishnoo. While I was looking at the temple I heard the attendant brahmun reading the poo-

rana, and making his poojah to the stone within. By walking great part of the way and riding my horse occasionally I reached the place about six o'clock in the evening. By the way I had one or two pretty good opportunities of making known my message, especially to a small party of pilgrims who were visiting the festival for the purpose of obtaining mookta (salvation :) with them I walked and rode five or six miles, and talked nearly as much as my stock of language would allow of; on my arrival at the place, but comparatively few people had assembled, but by the time I had got my tent pitched, and got some refreshment for myself and beast, the people began to arrive in swarms, and continued doing so all night; among these were some of the Oriya dons, such as the Daroga, pundas, owners of motts, (houses of entertainment for the pilgrims) &c.; these were very conspicuous with their gilded palanquins, dashing umbrellas, and running footmen with their naked swords and spears; their authority was easily discernible. I had scarcely arrived before I was at work, and was soon recognized as the Pooree Sahib who preached Yesoo Kreest. I talked to the people as long as they seemed disposed to listen to me, and gave them some books and then returned to my tent and got some refreshment. The scene before me soon exhibited an awful proof of the strong hold which idolatry and superstition have upon the mind of the people; as far as the eye could reach the ground was covered with people sitting, or rather squatting, exactly as a frog does, in groups of from ten to fifty, round the respective fires, chanting their ridiculous songs, and occasionally vo-

ciferating their hurree bol, which would commence with one individual and run through the whole multitude, so that the air rang again. While gazing at the scene the words of the hymn stole into my mind, and I found myself singing them unconsciously,

“ Lord how delightful 'tis to see  
A whole assembly worship thee,” &c.

My heart was then in England, but when I contrasted this with the object for which the vast multitude before me were assembled, my heart sickened at the view, and I ruminated long and pensively upon the debasing tendency of idolatry, and the distance at which the Hindoos seem from the kingdom of Heaven. But who art thou O great mountain? before Zerubabel thou shalt become a plain! and he shall bring forth the headstone thereof with shoutings of grace unto it. Oh 'tis cheering to feel that the time will come when all men shall be blessed in Jesus; when all men shall call him blessed.

Slept as well as the noise would permit me, and arose long before day to commence my work, so that by seven o'clock I had disposed of nearly all my books, could do but little in the preaching way, for while a book was to be seen, the people were ready to tear me in pieces; as soon as the people had bathed they began to return. In a little time the sands were covered by them, like large flocks of sheep spread over an immense plain. Having got some refreshment and sent off my tent, &c. I set off to the Black Pagoda, about half a koss distant, where I expected to meet with a great many people and get a sight of this ancient monument of idolatry, and was not disappointed, except in having my

expectations far exceeded. Here was a very large assembly of people sitting round about the temple, and quite at liberty. This is by far the best spot for Missionary purposes, and would amply repay the trouble of an excursion another year. I preached to the people in different places, and distributed the remainder of my books to very eager applicants. The temple is now little better than a heap of ruins. You will see this pagoda marked on most maps of the Bay of Bengal. The idol, they tell me, was stolen away, and it is now at liberty for any ones minutest inspection. On my entering it the stench was extremely disagreeable occasioned by the swarms of bats, bears, and other noxious creatures, which had taken up their abode in this holy place. It must have been a noble building once. The stones of which the interior is built are many of them of an immense size, and excited my wonder and admiration how the Hindoos could have managed them. I measured one on which I stood, that lay clear of the the heap, found it to be twelve feet long, and nearly the same in girth. This stone had fallen with the inner roof or dome, and I have no reason whatever to suppose it one of the largest. The temple however served me for a very different purpose, than that for which it was originally intended, for as there were many people inside looking about, our conversation led me to discourse at some length on the universal destruction of idolatry, and the spread of the glorious soul restoring Gospel of the Son of God. They listened with attention, and seemed to think I spoke the truth. I was afterwards struck at the idea of making a preaching-house of an idols temple. Before I left I clam-

bered nearly to the top of this mass of obscenity. One of the beastly representations on which I crawled, and which had fallen down, was large as life, and there were many others like it; but the sun getting very hot, my tent being gone forward three or four koss, my books being all gone, and my preaching powers pretty well exhausted, I thought it best to set off, and took my leave of the people amidst many salams, and hoping to see them again another year. The sand was like hot ashes, and the dry grass was actually on fire in two or three places. But after a fagging day I reached home, through mercy, about ten o'clock at night, quite well, but tired, having walked great part of the way. May the gracious Lord forgive all our short comings in these and other things, and add his blessing to what has been now attempted, and to him be glory for ever and ever. Amen.

15th.—Have been out this evening, and had a very pleasant opportunity opposite Juggernaut's temple. At first I met with considerable opposition from some noisy advocates for idolatry, the old objection of taking their money at the gate, not being able to see Jesus Christ, &c. were offered; having disposed of these I went on quietly till dark, and one or two listened with some attention. After this Abraham came up and finished with them. I have very little doubt of serious convictions being felt by many, but the dread of being an outcast, (and none but an Hindoo knows what this is,) and the scorn of their gooroos and friends, operate to a degree of which it is difficult for Europeans to form conception, and perhaps not a few who are convinced of the truth of Christianity are forcibly

prevented from hearing more about it. I could not help observing, when asking a brahmin what value his poita, or tunkas, or jat, would be in his dying day? he shook his head and said very feelingly, "True, they will be nothing." He then asked whether if he were to eat with me, &c. he should find salvation. I replied, that would be of no use, we did not wish to make them Englishmen, or change their native customs of this kind, we desired their salvation: if the mind was not holy, of what use were outward advantages? He seemed to approve of this, and explained the idea to the bystanders. I then endeavoured to improve the opportunity by urging the excellence and value of Christianity from its power to sanctify the heart.

19th.—The anniversary of my arrival in India. A year ago to day heard brother Lawson preach, with my beloved Charlotte, but now they are both in heaven. Oh through what scenes have I passed in one short year! Joseph is not, and Simeon is not! well, it is, it must be well! my heavenly Friend cannot err in his dealings with me.

I preached this morning to Mrs. B., Abraham, and two drummers, from Psalm ciii., "Bless the Lord O my soul, and forget not all his benefits." This evening I administered the Lord's-Supper, and enlarged on the idea of Christ's having, by his own blood, entered within the veil, viz., into heaven, for us, there to plead for his people. I felt a sacred sweetness during the opportunity.

22nd.—Abraham's wife, this morning, brought forth her first-born, and is doing very well at present. May he prove an Isaac! Found the people a little better this evening, and myself more so-

lemn while talking to them. As I returned I killed a large snake. I Have been employed to day in translating some Bengallee dialogues into the Oriya, and think it a useful exercise. This last week or two I have been reading and translating the Hindoo's favourite shastra, "Shree Bhagavritte," for the purpose of getting hold of the idiom in a better way than translations made by Englishmen afford. But, Oh! what a mass of nonsense and impurity it is! were it not adviseable to know something of what it contains to answer the objections of the people from their own books, as well as the making one better acquainted with the language, I should be sorry to have any thing to do with it. I have also been employed, for my present improvement, and a book of references for the future, in compiling a pretty extensive vocabulary, at which I labour daily.

23rd.—Met with a good deal of noisy opposition at first this evening, but was enabled to maintain some degree of seriousness, and found it useful to decline saying any thing to those who were evidently not inquirers after truth. By this means I lost a good part of my first congregation, but found the advantage of it in those who remained: they heard me patiently for some time. I talked to them of the peace and joy of mind which the Gospel affords; and as an illustration described the dying scene of my beloved Charlotte. There was evidently a very serious feeling produced. Oh that it might lead to that godly sorrow which will never need to be repented of!

24th.—Found the benefit this evening of preparation for my work. Before I went out I wrote an address in English to preach in

Oreah, and by keeping it as my guide, was enabled to introduce some thoughts that had hitherto escaped me, and to keep more to one subject than I can generally. At best we are wandering preachers, for we are interrupted a thousand times by a parcel of, often senseless, questions, quite irrelevant to the subject. If we can keep the Hindoos to an argument they are almost sure to be nonplused.

24th.—Rode this evening to look at the workmen who are building a new school-house. In my way I had occasion to pass by a tank, on the stones of which lay a dead man. The crows were very busy in stripping the flesh off his face. He was a leper, and appeared to me to have stumbled and fell with his head against the stones, which occasioned his death. Such sights are so common at Pooree that it occasions neither surprise nor inquiry, though multitudes were passing and repassing, and even bathing at the foot of the very steps. Oh! there is no compassion at Pooree! I afterwards went to the great road, and collected a pretty good congregation, but soon became too tired to speak much to them. I have lately made a point of telling those whom I meet, the consequences of embracing Christianity, such as, loss of caste, friends, &c.; I then contrast this with the blessings of the Gospel: show them that none of their outward advantages, as they call them, will be of use to them when they die, if destitute of salvation: call upon them to consider and judge; and assure them that many Hindoos have done so and embraced Christianity, and realized its blessings. May the Spirit of the Lord teach us what to say, and how to say it! The great difficulty is, we call upon them to

worship an unseen God, and love an unseen Saviour. They say, "We can see Mahadaive and Juggernaut," and so on, pointing to the temple.

26th., *Lord's-day*.—Two strangers at worship this morning, which, with the drummers, sister B., Abraham, and myself, made a congregation of seven. I had reason for thankfulness that I was enabled to address them earnestly and faithfully on the worth of their souls, and the danger there was of being lost. O that this passing visit may not be without some lasting good! In the Evening I met with a number of very intelligent Hindostanee people from Casse, viz., Benares. They could read my tracts admirably, so that I gave away all I had, and a Gospel also. I thought it singular that I had an unusual impression upon my mind, before I went out, to take Hindostanee tracts, and I had to take some trouble to find any, as we are nearly out of them: I did, however, find some good ones. After I had given them the books, Abraham came up and was able to talk to them very well, till quite dark, though not so much about the love of Jesus as I wished. His knowledge of Hindostanee is very useful. After my return, at the ordinance, I spoke principally from Rev. v. 9., and felt some encouragement from the view given of all nations, and kindreds, and tongues, and people. Surely then some of all these must come from Orissa, and the idea is delightful, that they are all redeemed by the blood of Christ; and does not this tell us plainly, if nothing else does, that we are to preach this blood as the grand means of accomplishing our hope. I felt renewed desires to live and die among the heathen.

27th.—Have been out as usual this evening, but was enabled to do but little. I was surrounded by a crowd of Hindostanee people, to whom I gave what books I had, but could make very little out in the talking way. They seem a more intelligent people, than the Oriyas, and better readers. I have better hopes of their reading the books properly than the Orissa people. Their dress is very different to either that of the Bengallees or Oriyas. The men wear a kind of cap and a jacket, and the women a kind of large, full petticoat, much like the very old women in England, and like them in the pattern. While I was talking a Byraggee past me with his left arm stiff, and his fingers rotted off. What can we say to these horrid things?

*Monday, March 6th.*—About eight o'clock I left Pooree for Berhampore, just through the town, noticed a nice boy running by the side of the palanquin for some time. At length, seeing my books, he asked me to give him one, which I did, and was surprised at his taking it, and repeating off hand with the utmost apparent ease. On speaking to him I found he had learned to read in the Duenny Desye school. I notice this little circumstance merely to shew that schools conducted on the Hindoo plan, although they have many apparent disadvantages, yet they have advantages also, for by the childrens' habit of committing what they learn to memory, and singing it over, they will be likely to retain some ideas respecting Christianity, which would be lost if they merely read the books, which as they are learned in childhood, are more likely to be remembered through life, and may, under God's bless-

ing, prepare their minds for further benefit. I afterwards had the pleasure of seeing Mr. Bampton's old friend and disturber, Anunda, and on my taxing him with his giving Mr. B. "Galle," he confessed that he was "awprad," viz. guilty. I reached Ganjam about ten o'clock next morning, and lost the opportunity of preaching the Gospel at Prettypore, containing, I am informed, a thousand houses under a native rajah: the town lies four koss the other side of Rhumbah, and nearly eight from the road which I travelled. I am sorry for this, as I calculated much upon preaching there. The sun being very hot I am afraid I shall leave Ganjam without an opportunity of publishing my message. This is also grievous work. I was obliged to leave about two o'clock, and reached Berhampore by ten, and took up my abode in Mr. N.'s empty bungalow. I slept well in my palanquin, but had a bad headache, which has attended me all day, and prevented my doing much. I have not made any call upon the Europeans to-day, as I intended, but have been out among the natives, and was surrounded by a crowd, of various languages, but the majority were Oriyas. I made known my message in substance, but not with so much freedom as sometimes. The people were too clamorous for books; they said I told them the truth, but they would not forsake Juggernaut. Two brahmins took books to read, and as they could not answer me then, were to consider, and give an answer to my arguments to-morrow. Felt a loss for language, but have no doubt with a better acquaintance with the Oriya, I shall be intelligible to great numbers. The Telingas and Malabarians,

many of them, talk and read English, so that I hope there is a field open among them. Two brahmins, who heard all I had to say, accompanied me home, hearing and asking me questions. They seemed something like a fish taking the hook, especially one of them: his caste seemed to stick in the way. Said he, "If I die, who will give me fire?" When we reached the house we did not know how to part, for we stopt a long time talking outside the gate. He would have stopped longer, but I felt too poorly to wish to keep him. He seemed anxious to know when he could see me again, and promised to come early in the morning. I feel sadly at a loss how to give him the information which is pent up in my breast. O that it may stir me up to unceasing diligence and application in acquiring the language, for until I can make myself perfectly intelligible I am but as a barbarian to them, or at least they can form but a very imperfect idea of the gracious truths I endeavour to tell them; but what do I say? God can work by the feeblest instruments, and perhaps he may use me as the means of bringing in some straggling sheep into the fold of Christ, that "the excellency of the power may be seen to be of God, and not of man."

Upon the whole of what I have seen to-night, I am rather encouraged respecting the place, and though the mixture of the languages is a great drawback in some views, yet there seems advantages attached to it at Berhampore. A vast number can talk English, and perhaps I may be enabled to talk to them more intelligibly than I shall be able to talk to Oriyas, for some time. At all events, I think the mixture of manners and customs

would render the embracing of Christianity less conspicuous than in other places, consequently the cross would not be so formidable, and they are also more acquainted with English habits.

9th.—Mr. N. came up in the night, (last night), and was as much surprised to see me as I was to see him. I had some conversation upon experimental religion, especially upon the goodness of God in disappointing many of our schemes for earthly happiness. Afterwards called on the Colonel and two or three officers. I think of preaching on Sabbath-day to the Anglo-Indians, and those who may choose to attend.

I have been looking at a bungalow, but must wait for the approbation of my brethren before I decide with respect to purchasing it. I think upon the whole that this is as good a station as I shall meet with. May my great Master look upon me, and bless and direct me! I hope I feel a desire to consult his honour and glory. May I do much more than I have ever done yet: this is what I want—let love to God in Christ Jesus prevail and love to man will accompany it. I have had a pretty good opportunity this evening in speaking to the people: they listened with almost breathless attention, and I hope understood every word, I think they did, that is, the Oriyas. They said, what I told them was holy doctrine, and several venerable old men approved; but I fear there is nothing like a disposition to forsake idolatry. I feel my want of Abraham to supply my lack of service towards them, and to talk to the Telingas and Tamulians. A great crowd would have followed me home if I had allowed them: several, however, came with me for



books. May the Lord add his blessing! Mr. N. said he would encourage a translation of the Testament into the Woodia (viz., Oriya) dialect, and a learned brahmun offered to undertake it. This must be thought of some day, for our present translation is too learned for nine-tenths of the people, especially on this side of the country.

10th.—Many people have been to day, as well as yesterday and the day before, for books in different languages. Those principally in demand are Oriya, Telinga, Malabar or Tamul, Persian, and English. I think a few good *English books and tracts, and the Scriptures also*, might be very profitably disposed of here, as many can read, and very few have books. Those who can read English are very fond of displaying their ability that way. While talking to the people, a very respectable-looking native passed by on horseback. I stepped up to him with an Oriya Gospel, and asked him if he could read Oriya, but his reply was, "I read English." He scorned to read his own language. I, however, had no English books to give him. Several Mussulmen came to day to inquire about the Gospel, but I could not understand their Persian, and could obtain but a very poor interpreter, so that we made out but poorly. The divinity of the Lord Jesus was, as usual, the great stumbling-block, for the Koran says, "God cannot have a Son." This is enough for the Mussalmen: they are a hard-mouthed race, and very proud. They said, if I would give them the Bible they would mind it. A Gospel was scarcely worth their acceptance. They seemed to make Mahommed their saviour; for when I asked them how they would get to heaven, they said,

through Mahommed, for he was exceedingly powerful, and that he was sinless. Next to the Mahomedan party was a party of Malabarians, one of which said that he was a Christian, viz., a Catholic: but he had the marks of Seeb's worshippers upon his forehead, and sandal-wood smeared over his neck and breast. I could not help feeling extremely indignant at the insult offered to my God, but kept it to myself in a great measure, and argued with the man on the sinfulness of his conduct. I read to him, in English, St. Paul's exhortation to come out from idolaters, and be separate, &c. I then told him what Jesus had done for him, and of his obligation to give up all for Christ; and that, if he could give ten thousand worlds, it would be far too little for the love wherewith Jesus had loved him. I felt very serious during this address, and it made the man serious too, and likewise one of his companions who understood English. I thought that I saw the tears stand in both their eyes. However, the former soon wiped off the stuff from his forehead, and said, in extenuation of his folly, that the father, viz., the Catholic priest, permitted him to wear it. How true this may be I know not, but the Catholics here are deplorably ignorant of any thing like Christianity, and awfully disgraceful to the Christian name. O that I may be enabled to give them some knowledge of the glorious Gospel of the blessed God, and that the Holy Spirit may apply it with saving power! I have been out into the bazar this evening, and was soon surrounded by a crowd of Oriyas, to whom I said something about the gracious Saviour, and the insufficiency of their own system. I did not stay so long as

I intended, on account of the sky blackening over my head, and threatening a heavy storm. My health, through Mercy seems quite restored.

11th.—Two officers visited me to day, and behaved very friendly. On seeing my room but poorly furnished, for I had only one chair for three of us, they returned home, and sent a couple of chairs, a table, and a cot for me to sleep in, which is much more comfortable than my palanquin.

I have been into the bazar again this evening, and had a famous congregation. Two of the officers came and looked on a little while. All were very orderly and quiet, and the people attentive. I like Berhampore better daily, and hope the Lord may qualify me to do something for its benighted thousands. One man said to day, that there were fifty thousand inhabitants. If there is a quarter of that number, it is a great many; besides the numerous neighbouring villages. O what an overwhelming charge! How solemn, how unspeakably solemn, that I am to watch for souls, as one who must give an account! Oh that I may daily feel more of the responsibility of my calling, and obtain mercy to be faithful unto death! The Lord grant me mercy in that day. Amen.

12th, (*Lord's-day*).—Have this day preached the first sermon that has, I understand, been preached in Berhampore. My text was, "Behold I bring you good tidings of great joy which shall be to all people." Oh that this good news may never cease to be published from time to time till Jesus shall come again to call his ransomed people to himself. Had a pretty good congregation, should think there were forty adults, besides children.

I also observed two or three who could understand English, outside the bungalow. Four of the officers were present, and four or five English serjeants. The rest were country-born people. May the great Shepherd deign to employ his unworthy creature in bringing a few of these stragglers into his fold. Oh what a rich reward this would be for any, and every sacrifice, I can make for God. But perhaps it is too great an honour for me, but if the people are saved, it matters not by whose instrumentality.

There does not appear to be any thing like that tenderness about the country-born people which there is about the English, though in England we sometimes think we might as well speak to the stocks and stones as to the people there, yet among the people brought up in India there is certainly much less feeling. It is difficult indeed to move their sluggish souls, but divine grace is sufficient, if I am not; that is a mercy.

Had a pretty good opportunity in the Bazar, this evening. Some of the principal men came to talk with me in English: they said it was a very good and merciful work to come and tell the people the way to Heaven, but that they were very ignorant, and but few could understand well. They said what was the use of my coming for a day or two and then going away; I should come and live among them, and set up schools to teach the people, then they would learn. They also said that the Hindoos were very much divided in their religion, and worshipped many gods; that their minds were not steadfast, &c. He also thought that Christianity would become the religion of the whole world.

N. B. No room this month for the list of intended Missionary Meetings.

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VOL. VI.

BIBLE GEOGRAPHY.

No. 39.

THE EARLY SPREAD OF CHRISTIANITY.

THE amazing rapidity with which the doctrines of the gospel were promulgated and planted in distant nations, by the apostles and their fellow labourers, is a subject full of interest to the historian, the statesman and the christian; and a brief survey of the facts connected with this important event will, it is presumed, both instruct and entertain our youthful readers.

The sacred historian Luke, after briefly stating the formation of the primitive church at Jerusalem, and the extension of christianity to Samaria, Antioch and other neighbouring states, confines his subsequent narrative chiefly to the proceedings of that indefatigable missionary Paul. This apostle, under the sanction of the church at Antioch, preached the gospel and planted churches in various provinces of western Asia, in almost all the districts of Asia Minor and the adjacent countries to the borders of the Euxine sea, and in many of the

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cities of Greece, and Macedonia, &c. as far as Illyricum; a tract of country comprising upwards of one thousand miles in length, and from one to four hundred in breadth. After several missionary excursions in these extensive and populous regions, he was sent a prisoner to Rome, accused by his countrymen very justly of being "a ringleader of the sect of the Nazarenes," as they contemptuously styled the followers of Jesus. But when, in addition to this charge, they denounced him to the Roman magistrate, as "a pestilent fellow and a mover of sedition among all the Jews throughout the world," they only gave vent to their own malice, in accusations which the heathen judge, after the admirable defence of the accused, declared unsupported.

After two years confinement, Paul regained his liberty: for his divine Master had determined that "his preaching should be fully known, that all the gentiles might hear; and delivered him out of the mouth of the lion."\* He immediately resumed his apostolical labours with his usual zeal and diligence. One of the most ancient christian writers, Clement, who was

\* 2 Tim. iv. 17.

his cotemporary, and whom he class-  
es among his " fellow-labourers  
whose names are in the book of  
life " informs us, that Paul preach-  
ed ' in the west to its utmost bounds.'  
And another writer, in the succeed-  
ing age; says, that the same apostle  
' visited the isles of the sea,' and  
reckons the Gauls and Britons  
amongst the disciples of the Tent-  
Maker. We know from Paul him-  
self that he had formed a design to  
visit Spain; † and, from the respect-  
able writers we have named, it ap-  
pears that he carried his purpose  
into effect; but whether Britain was  
favoured with his labours is not so  
clear. It is however highly prob-  
able, that christianity was intro-  
duced into our island in the aposto-  
lic age. There is extant an old  
Welsh chronicle, which asserts that  
the celebrated British chief, Carac-  
tacus, who, having bravely opposed  
the attacks of the Romans on the  
liberty of his native country, was  
taken prisoner by them, and car-  
ried to Rome, A. D. 50; where his  
noble and heroic deportment ex-  
torted the admiration of the emperor  
and his whole court, embraced the  
gospel in that city, and on his re-  
turn taught it to the Britons. Seven  
years previous to this event, the lady  
of a senator who was appointed the  
governor of Britain, was one of the  
first persons in Rome who was ac-  
cused of being a christian. She was  
tried for embracing a foreign super-  
stition; but honourably acquitted of  
being guilty of any immoral conduct.  
We learn also, from an ancient latin  
poet, that Claudia, the wife of Pu-  
dens, who with her husband is reck-  
oned by Paul among the christian  
brethren, was a Briton. ‡

We know little of the labours of

\* Phil. iv. 3.

† Rom. xv. 24.

‡ 2 Tim. iv. 21.

the other apostles, except from hints  
scattered in the writings of the an-  
cient fathers of the church, which  
are often obscure and unsatisfactory.  
It is however certain, both from the  
scriptures and these venerable au-  
thorities, that, while a few of the  
chosen twelve laboured principally  
in the countries adjacent to Judea, and  
others were employed in the regions  
visited by Paul, many of them went  
into distant parts of the world, and  
sowed the good seed of the gospel  
in countries far beyond the borders  
of the Roman empire. But our  
limits will only allow a very rapid  
glance at their apostolical labours;  
as they have been collected, from  
the sources just mentioned, by au-  
thors well qualified to make an ac-  
curate estimate of their authenticity.

In the eastern parts of the vast  
continent of Asia, Jude the apostle  
carried the good news of salvation  
through the blood of Christ into  
Mesopotamia; Peter, into Chaldea;  
Matthew, into Parthia; Thomas,  
into Bactria; and Philip and An-  
drew, into the remote plains of  
Scythia.— Bartholomew, Thomas,  
and Jude appear, in various mis-  
sionary excursions, to have preach-  
ed the gospel successfully in Persia  
and the other parts of the east, as  
far as the borders of India, if they  
did not penetrate into that interest-  
ing country; and Thomas and Jude  
are stated to have laboured and  
planted christian churches in the ex-  
tensive regions of Armenia and Me-  
dia; and even to have carried the  
word of life to the northern abodes  
of the Germans and Saxons.

If we turn our attention south-  
ward to the long degraded plains of  
Africa, we find that, at the same  
early period, the promulgation of  
christianity proceeded in that coun-  
try with equal success. Simon Ze-  
lotes and Mark the evangelist visited

Egypt, and planted churches there; Mark indeed is represented, by the most credible authors, as having settled in that country, and for a long period presided over the church at Alexandria, which he had founded. Proceeding along the northern coast of Africa to the west of Egypt, we enter Lybia, an extensive and populous country; the capital of which, Cyrene, was sufficiently important in some respects as to rival Carthage. In this city there were many Jews, some of whom were present at Jerusalem, when the Holy Spirit fell on the apostles, and heard the discourses of Peter. Whether they were among those who were converted on that occasion, we are not told; but we have repeated intimations that christianity was early introduced into Cyrene and its dependencies;\* and it is probable that Mark extended his labours to the churches in these parts. It is however certain that, in the ages immediately succeeding the apostles, there were multitudes of the professed followers of Christ and numerous flourishing churches, not only in the various cities on this coast, but also in many places in the interior of Africa, which have, for centuries past, groaned under the tyranny of Paganism and Mahometanism.

Beyond Egypt to the southward, were situated the extensive realms known under the general name of Ethiopia. From these remote regions, an eunuch, the Treasurer of one of its queens, came to worship at Jerusalem, about a year after the death of the Saviour; and, on his return, was instructed in christianity, converted to its doctrines, and baptized by Philip the deacon.† It would have been highly probable,

even if the testimony of all antiquity had not asserted the fact, that this statesman, when he reached his home, would teach his countrymen the sacred truths which he had learnt in the desert of Gaza. This he did, we are told, with such success that the religion of Christ was soon firmly established in Ethiopia; and has continued to be professed, though greatly corrupted, to the present day. In this labour of love, it is said, that the eunuch was assisted by Matthias the apostle, who succeeded Judas the traitor.

From this hasty survey, we perceive that, before the close of the apostolic age, the good news of salvation through the death of Christ had been preached, from Britain on the west to India on the east; and from Ethiopia on the south to Scythia on the north. In most places, churches had been planted and thousands had forsaken their idolatry; and, by embracing the christian religion had exposed themselves to the loss of all things; of character, of property, of liberty and of life itself. Their numbers indeed were so great, that in the very beginning of the second century, in less than seventy years after the death of the Saviour, we have the testimony of a heathen magistrate to the Roman emperor, that numbers of all ages, of every rank, and of both sexes were involved in the crime of being christians; that this contagion had not seized the cities only, but spread over the villages and country places; and that the pagan temples had been almost deserted, the idolatrous rites nearly suspended, and few purchasers were found for the victims designed for their altars. Thus the prediction of the Founder of christianity was fully accomplished and the assertion of his apostle borne out by the event. "The gospel of

\* Acts ii. 10.—xi. 20.—xiii. 1.

† Acts viii. 26—40.

the kingdom had been preached in all the world for a witness to all nations," before the final overthrow of the Jewish state; "the sound of its preachers had gone into all the earth and their words unto the ends of the world."\*

Endeavours have been made to diminish our surprise at this unprecedented success, by recurring to natural causes. We have been told, that the way was opened for this rapid promulgation of christianity by three important events, which preceded it. By the conquests of Alexander, distant countries had been explored, and more easy and regular communication established with them. The Greek language had been adopted in various states as the language of science, of politics and of trade. By the extension of the Roman power over a great part of the known world, the first christian missionaries could visit remote regions with more security; because they were fellow subjects with the inhabitants. And, by the dispersion of the Jews over the face of the whole earth, the apostles and their associates could scarcely enter any city where they did not find their countrymen. But, though these circumstances facilitated the travelling of the first ministers of the gospel, they by no means promoted the success of their mission. The Greeks, along with their language and science, had introduced a proud philosophical spirit among the higher classes of society, which led them to look down with sovereign contempt on the unadorned and mortifying doctrines of the cross; and to despise the promulgators of them as illiterate enthusiasts. The Romans, who had risen to the height of prosperity under the protection, as

they believed, of their heathen idols, esteemed the men guilty of the most hateful atheism, and deserving the most condign punishment, who bluntly denounced these imaginary deities to be impious and vain; and boldly exhorted them to turn from these vanities to the living God. And the Jews wherever they were found were the most rancorous and persevering opposers of the apostolical mission.

These second causes therefore are totally insufficient to account for the astonishing fact, that twelve poor, illiterate and obscure fishermen, however honest, sensible and zealous they were, should be able to spread, though the vast extent of the Roman empire, the self denying truths of christianity, which were so contrary to the natural prejudices of human nature, so directly opposed to the pride and the passions of the influential classes in every region, and so utterly subversive of the power and interests of the whole pagan priesthood; and, in about thirty years, without human assistance and notwithstanding the determined opposition of all human authority, both civil and religious, to make converts and establish churches in almost every country of the then known world. This event was unparalleled in the records of time, and independent of natural causes either political or moral. It was accomplished by the Almighty hand of the Divine Head of the church; who, immediately before he ascended to his throne in glory, said to the chosen agents of this moral revolution, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth." And they went forth, and preached

\* Matt. xxiv. 14. Rom. x. 18.

every where; the Lord working with them and confirming the word with signs following." This is the only rational, the only possible explanation of the astonishing fact, "It was the Lord's doing; and therefore is marvellous in our eyes."



## HINTS FOR SELF EXAMINATION.

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*THE absence of the fear of God* cannot be proved more distinctly, than by the prevalence of the fear of man. A supreme regard to reputation, and an extreme dread of reproach; a habit of speaking and acting with a mere view to the approbation of the persons around us, are some of the indications of the want of the fear of God. When, indeed, we merely "please men for their good to edification," then the motive becomes good and sanctifies the action.

*The want of love to God* is proved by a supreme love to any other object. If, for example, love to any fellow creature entirely engross us, then the will or command of that fellow creature will be obeyed instead of the will of God; and even though the beloved object should command the same thing which God commands, still, since the act will not be done because God commands it, that religious quality will be wanting which is necessary to render it acceptable to our heavenly Father, viz. a regard to his will. *Want of love to God* is proved in the same manner as want of love to our fellow creatures. To think little of him; to be willing to do nothing,

to venture nothing, to sacrifice nothing for his sake; to mention his name, or to hear it mentioned by others, without the least emotion; to feel no painful sensibility when we see his authority trampled upon, and his cause hindered; to love the society of those who shew no reverence for him, and to dislike the company of men by whom his name is had in the highest reverence; are unquestionable proofs of want of love to God.

*The want of love to Christ* is shewn in much the same manner; forgetfulness of him, indifference to that gospel in which he is held forth as crucified for our sakes, and indisposition to think of what he has done and suffered for us, high thoughts of ourselves, and low ideas of the value and efficacy of his death, atonement, and ascension, are plain evidences of this defect.

*Dependence on the Holy Spirit* will be proved, by our frequency and fervency in prayer, by our sense of the importance of this duty, by our fear of grieving the Holy Spirit, and by a tenderness of conscience which will prevent our venturing into company and places where we cannot hope that the Holy Spirit will attend us. The want of this dependence on divine aid is manifested, by a carelessness and boldness of conduct, by self-confidence, by levity respecting serious things, and by the absence of a devout spirit.

*The want of a true hope of heaven* is evidenced by our placing our chief hopes on the things of this world. Earth and heaven are the rival objects which solicit our attentive regard; and if the world possesses our best affections, then we are of the world. The use of hyperbolical language in describing mere worldly happiness affords a

ground of suspicion, that the world has our highest estimation. The very mode of our congratulations on the occasion of some temporal prosperity may be such as to imply that we overvalue earthly good. The love of worldly happiness is perfectly allowable in its due degree; but in proportion as spiritual objects are greater than temporal, so ought to be the desires excited by the one or the other. Moderation in respect to all our expectations here below, and a disposition to sacrifice any present advantages which interfere with our heavenly hope, are some of the surest proofs of our possessing this hope; and perhaps are also some of the best means of promoting our temporal enjoyments.

The *fear of hell* is shewn by our deeming it a serious thing; and the absence of this fear by our indifference, our levity, and our profaneness in speaking of it. All light and jocular mention of the devil, and all insensibility to the same kind of levity in others are strong proofs of this defect. It is also a property of this fear to overpower the contrary fear. As a soldier's apprehension of the enemy is overcome by the dread of his commander, so that fear of man, to which timid persons are subject, may be subdued by a stronger fear from another quarter.

The *desire of holiness*, is manifested by our aversion to sin; and the degree of it by the degree of this aversion. The aversion however, must be to all sin, otherwise it cannot be presumed to be against sin as such. Ambitious, envious, covetous, polluting thoughts; inordinate desires and misplaced affections; all the various workings of evil in the heart will be lamented and resisted by the person who has

a sincere desire of holiness. The means of promoting holiness will also be attended to and whatsoever obstructs its growth will be avoided. The general plan of life will be regulated with a view to the sanctification of the heart. Those books will be read, those preachers will be approved, that society will be sought, that conversation will be encouraged which most tends to edification. Even natural diffidence and timidity will in some cases be subdued; the fear of being thought to affect superlative goodness, and of being charged with vanity on this account will be overpowered; the objections which arise against making an alteration in our way of life will be done away; and thus a way will be opened for our spiritual improvement.

That *love of our neighbour* which is spoken of in scripture, implies much more than natural benevolence. Religion softens as well as enlarges the heart, restrains the evil passions, and forbids inordinate selfishness. It thus improves every principle of humanity and secures their constant exercise. Paul, after his conversion, seems to have loved those Jews who were persecuting him, more than he had loved them as friends before; he now however desired chiefly their spiritual good. But, though he loved the Jews, he had a still higher regard to his fellow christians. He knew them to be struggling in the same cause, pursuing the same objects, exercised by the same trials, actuated by the same spirit, and serving the same Lord. This is that love which is more particularly intended when the evidence of our christianity is the question. If we are christians we shall love those who are our brethren in Christ Jesus: we shall sympathize with them whether they



are high or low. Though we cannot utterly confound the different ranks of life, we shall choose rather to associate with a christian that is below us both in rank and ability, than with an irreligious person that is above us. We should, however, beware of mistaking attachment to sect for that love of the brethren which is made, in scripture, a test of christianity. We must love others, not merely because we contend together for the same opinions, but because we trace in them the image of our common Saviour.

C. O.

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**DIRECTIONS  
FOR THE  
PUBLIC EXPOSITION  
OF THE  
SCRIPTURES.**

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*Addressed to Young Ministers by the  
late Mr. D. TAYLOR.*

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1. **PERUSE** with care the best expositors; especially Lightfoot, Ainsworth, Cradock, Poole, Patrick, Lowth, Whitby, Henry, and Doddridge; but do not be a slave to any. They are only streams; trace them to the fountain. Let them be helps to form an exposition for yourselves: depend on no man's assertion.

2. **Peruse** well other authors, who have written upon subjects that tend to illustrate some parts of scripture.

3. A common-place book, or rather an interleaved Bible will be of unspeakable use to you, to enable you to provide materials for exposition, upon every chapter; by occasional hints suggested in read-

ing and meditation; or transcribing critical and practical remarks from commentators, travellers, or critical writers.

4. Do not labour much in dry criticism. Reduce all to practice, as much and as soon as possible.

5. **Begin** your preparation, for exposition especially, in good time:—read carefully—and frequently—think closely—and ruminate when at leisure, in walking, &c. to enable you to expound with more precision and readiness.

6. In these meditations, and repeated perusals, let your principal objects be: 1. to observe the force of every word; and if possible in the original: 2. to get a full view of the connection and sense: 3. to observe the practical improvements, &c. Let your improvements not only arise from the words, but frequently from the connection. This will furnish materials, which often escape the notice of those who merely regard the words.

7. Do not perplex your people with niceties of criticism and reasoning more than is absolutely needful. You may often reserve much to yourself, and yet say as much as will be of any use to them.

8. Do not attempt largely to explain *all* scripture; especially in your younger years. Many difficult passages are of least use to the common people, in the most important concerns of christianity. You may also more easily mistake dark texts: or, if you take up too much time on them, you may leave the people with dry souls. The Revelations and some of the prophets may be noted in this view.

9. Let the epistles be most diligently read and explained; as they contain the most evangelical truth, and the purest religion and morality, enforced by the noblest

motives. But the whole New Testament is your grand treasure.

10. When difficulties occur, do not perplex the people with various interpretations, different versions, &c; but, if absolutely necessary, state one or two, mentioning which you prefer. Give one or two general reasons; and leave it, without being positive, to their consideration and judgment.

11. Let your prayer, if long, contain the leading remarks of your exposition, reduced to purposes of devotion, humiliation, confession, thanksgiving, &c. This will often enlarge the hearts and impress the minds of the people more than the best exposition. If short, let it touch the principal objects.

12. Accustom yourselves to read the scriptures throughout, with general remarks, in private, in your families, in the vestry, &c. This will gradually make the work of public exposition become easy and familiar.

13. Here, as well as in composing sermons, think closely, judge for yourselves, and pray earnestly for divine illumination and direction.

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THE  
DIFFICULTIES  
AND  
DISCOURAGEMENTS  
OF THE  
CHRISTIAN MINISTRY.

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*The Substance of a Sermon, Preached at Godney Hill, April 13th, 1827, by T. ROGERS; and inserted by request of the Conference.*

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“But in all things approving ourselves as the ministers of God in much patience.”  
2 Cor. vi. 4.

THE christian ministry exceeds in importance every other terrestrial

employment in the proportion which exists between what pertains to the body and temporal objects, and what pertains to the soul and things eternal. It is the ministry of reconciliation between an immaculately holy God, and sinful creatures; as revealed in the glorious gospel of Jesus Christ, and commanded to be published and made known among all nations, for the obedience of faith. Its great importance supplies sources of encouragement and also of discouragement to those who are employed in it. The great inspired apostle Paul exclaimed, when contemplating its awful and interesting magnitude, “We are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one, we are the savour of death unto death; and to the other, the savour of life unto life. And who is sufficient for these things?” 2 Cor. ii. 15, 16. The christian ministry is a very encouraging work from the consideration that it is divinely appointed; that in the discharge of its duties, there is the gracious promise of divine aid and assistance; and that it is an errand of the highest mercy and benevolence to our fellow creatures: but its magnitude, as the pious Doddridge says,

“Is what might fill an angel’s heart,  
And fill’d a Saviour’s hands.”

It has also its peculiar difficulties and discouragements. They arise not only from the consideration of its importance; but also from the common frailty and imperfection of human nature, both in respect to those who are engaged in the work, and those to whose benefit it is directed. These difficulties and discouragements we are now to contemplate, when we have briefly

noticed the high and honourable calling of the christian ministry itself.

They are the *ministers of God*. The gospel ministry is an office of divine institution ; an ordinance of God for the conversion of sinners to himself. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." 1 Cor. i. 21. Philosophy and rhetoric had long tried in vain to accomplish this object. The world got worse and worse ; and it "was high time that God should in mercy interpose, and institute a ministry that should be "the power of God to salvation to every one that believeth." Rom. i. 16. This he hath done by a perpetual ordinance, never to be disannulled till the end of the world. The apostle Paul declared that "he served God with his spirit in the gospel of his Son." Rom. i. 9. The ministry is therefore a real service or work for God ; and those who are engaged in it are *eminently* the servants of God, his ministers. They are also, in the same sense, the ministers or servants of Christ ; and, in a subordinate sense, and so far as the church receives the benefit and advantages of their labours, and has chosen them to take the oversight of them in the Lord, they are the servants of the church for Christ's sake. 2 Cor. iv. 5 : not to be lorded over by the church, nor yet to be lords over God's heritage, but ensamples to the flock ; 1 Peter v. 13 ; even as our Lord himself taught when he said to his disciples, "He that is greatest among you shall be your servant." Mat. xxiii. 11. In this sense, Christ himself was servant and minister of God ; for "he came not to be ministered unto, but to minister." Mat. xx. 28. In

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the order of his ministry, he was alone ; and in the highest degree, "The Apostle and High Priest of our profession, Christ Jesus." Heb. iii. 1.

Next to him were the apostles whom he had chosen and instructed, and ordained to the special work of evangelizing the world. They were peculiarly gifted, and qualified by a divine and superintending inspiration, and endued in the exercise of their ministry with the power of working miracles in confirmation of their mission and authority. They were the accredited ambassadors for Christ ; as though God did beseech men by them, they prayed them in Christ's stead to be reconciled to God. 2 Cor. v. 20.

Ordinary pastors and ministers are also, in a subordinate degree, the ambassadors of Christ. Their message is the same ; it is the ministry of reconciliation. The commission originally given to the apostles, to go into all the world and preach the gospel to every creature, and to baptize such as believe, under the promise of salvation, is equally binding on all Christ's ministers, so far as the providence of God qualifies them for the work and leads them in it. The commission is the rule of action in both cases : it is their great charter. Mark xxi. 15, 16.

2. Such a ministry is highly honourable, because, as the ministers of God, they are *intrusted with the gospel*—the glorious gospel of the blessed God—for which the apostle thanks Jesus Christ our Lord, who had counted him faithful, putting him into the ministry. 1 Tim. i. 11, 12. The glorious gospel ! the good tidings of salvation to a lost world ! How honourable to be the bearer of such a message ! Well might the apostle, after the prophet, exclaim, "How beautiful

2 B

are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" They are messengers of the highest and purest benevolence; proclaiming the pardon of sin, through faith in the Saviour's atoning blood, to the vilest sinners; and unfolding the riches of that grace by which the soul is quickened from the death of sin to the life of righteousness; providing equally for the renewing of the mind into the image of God, and the removal of guilt from the conscience; and ultimately preparing the soul for heavenly blessedness. Who would not prefer the honour of the christian ministry above every earthly distinction? and be truly emulous to magnify his office, by a faithful, feeling and persevering discharge of its important and interesting duties?

3. As the ministers of God they are deeply *responsible to him*, and must stand or fall at last according to their diligence and faithfulness in his service. The approbation of God in their ministry should be their highest aim. To the attainment of this, every other object that competes with it must be cheerfully sacrificed. Private interest or worldly gain, popularity and every thing secular, even the good will of their nearest and dearest connections, must all be yielded up, if they stand opposed to what their consciences dictate as the course in which they ought to shew themselves approved unto God. To God alone they are, as his ministers, responsible; for to him alone they must give their final account.

From God they must expect their every support; all that needful grace which is sufficient for them. His divine presence and blessing are graciously promised to qualify them for, and to succeed them in,

the arduous work; and it is from God they must expect their final reward, that eternal and never fading crown of glory which awaits the faithful minister when the chief Shepherd shall appear.

(To be continued.)

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## CHRISTIAN PATIENCE.

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No evidence of the effects of a real principle of religion, appears to me less equivocal than the tranquillity it produces. Under the severest pressure of distress, the christian exhibits that calm and genuine fortitude which the world can neither counterfeit nor disturb. There is a reality in the patience which God bestows, a superiority, an innate and benign virtue, which allays the tumults of passion, softens the asperities of disappointments, and diffuses over the mind a divine and ineffable peace.

This patience of christianity is not to be confounded with the silence of one who is ignorant, or the acquiescence which springs from despair. It is removed alike from a proud contempt of trouble, and a tame unmeaning insensibility to distress. It is something real and substantial. It is the sober and enlightened grace of the renewed heart. It corresponds with the scriptures; and derives from that correspondence the best evidence of its truth.

Of this heavenly virtue the Holy Spirit is the only source; and it is produced, under his influence, by the concurrence of suitable and efficient motives. Amongst these motives, the principal is a genuine love to the Redeemer. All arguments not

immediately drawn from the power, and grace, and unspeakable love of the Redeemer, are weak and impotent. But let the example and mercy of our Lord Jesus be displayed: remind the afflicted christian of the Apostle and High Priest of his profession, and you warm, you animate, you rouse all the affections of his soul; afflictions lose their sting, diseases their anguish, and the fainting sufferer rejoices under every sorrow, and glories in a conformity to his Lord.

An ardent attachment to a crucified Redeemer has done more to alleviate distress, than all the proud attempts of man, where this grand point has been overlooked. God has determined to glorify his Son Jesus. Take Christ from the afflicted believer, and you remove the foundation from the edifice:—it sinks with its own weight. If true patience is to be found, it is in the man who has made the Saviour his hope, who has committed into his hands all his concerns, and learns, from a suffering and dying Master, to take up his cross daily, and press onwards towards heaven.

The Redeemer being thus kept in view, other considerations derive from him an efficacy and importance. The christian has been taught the fallacy of all earthly hopes, and has been led to consider afflictions as the inseparable attendants on a sincere piety. When trouble therefore arrives, it is less oppressive, because foreseen. The benefits which it is the means of producing, tend much to alleviate its weight. By afflictions his sanctification is advanced, the reality of his love and devotedness is manifested, the power of the Saviour, in communicating support, is displayed. In seasons of distress the heart is subdued, the affections are weaned, the consolations of re-

ligion experienced, the vanity of the world discovered, this state rendered burdensome, the next infinitely to be desired. Here the sufferer learns to contemplate the shortness of time even at its longest period, and the nearness, the certainty, the matchless glories of eternity; nor does he forget that the severest trials are light, if estimated by the punishment he has deserved; and the heaviest afflictions nothing, if compared with the bitter sufferings, the excruciating agony, the inconceivably ignominious death of the Son of God.

Considerations of this nature, connected with a sincere love to the Redeemer, and deriving from his grace all their virtue, have a tendency to promote a truly genuine patience. They tranquilize the mind, and leave upon the spirits that holy and amiable resignation, that complacency with the Divine Will, that composure under every trouble, which forms the duty and the ornament of the christian character. The world may promise, pleasure may allure, sin may flatter, and satan be unwearied in his deceipts; but neither the world, nor pleasure, nor sin, nor satan, can produce that heavenly patience which Christ can administer; and which, when bestowed, their combined accumulated malice can never weaken or destroy.

C. E. M.

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## CORRESPONDENCE.

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### ON PARTICULAR REDEMPTION.

Gentlemen,

I proceed now, with your permission, to notice the Reply of the writer mentioned

in my last to the "Objections to Particular Redemption!"\* in which he confines himself chiefly to an examination of some of the scriptures that are usually urged in support of the doctrine of General Redemption. He "readily concedes that" the scriptures say the Redeemer 'died for all'—that 'he tasted death for every man'—that he 'gave himself a ransom for all'—that 'he is the propitiation for the sins of the whole world.' 'All these,' he admits "and many similar phrases are to be found in the New Testament, by means of which the advocates of the universal scheme make a grand flourish." Not discouraged, however, by this hostile array, he "hopes to shew that there is not one text of scripture, nor even the whole of them taken together, that militates against the doctrine of a limited design in the death of the Saviour." Before he commences this arduous enterprize, he prepares for action by several preliminary observations. Will you permit me to imitate this prudent conduct?

It is an established rule of criticism, founded on common sense, that words ought to be taken in their general and literal signification; unless there is something in the subject to which they are applied, the connection in which they stand, or the acknowledged design of the writer that modifies their meaning. It will therefore be of no avail, for the purpose of the writer, to explain the passages in which the unlimited and universal extent of the death of Christ is asserted, in a restricted sense, unless he can shew that the construction admits of this interpretation; and that there are other parts of divine revelation which are, in a superior, or at least an equal degree, explicit and express, which require it. It will, in the course of these remarks, be necessary to examine how far he has done the former; and with regard to the latter, it has already been attempted to prove, by a very simple process, that a large body of these supposed contrary texts, collected by an experienced polemic, has no bearing on the question. Whether the attempt has been successful, or not, your readers doubtless have already formed their own judgment. With them I leave it.

Another rule of interpretation, acknowledged by all competent judges, is that, when any doctrine is explicitly and positively asserted in one text, more

especially when it is repeatedly thus asserted in numerous texts, and implied in the whole tenor of the invitations, promises, expostulations, threatenings, and precepts of scripture, any other passage, less explicit, direct and positive, which seems to oppose such a doctrine, ought, if it can be done without violence to the construction, to be explained in a sense consistent with the truth thus expressly and generally taught. This rule is necessary to the preservation of that fundamental principle, for which this author so laudably contends; "that the scriptures are evermore consistent with themselves:" and which is thus applied by him to the subject under consideration: "Consequently if we can clearly and unequivocally ascertain, from plain and express testimony, the intention and design of Christ in dying for men, it behoves us to explain all those texts of scripture, which have any relation to that stupendous event, in such a sense as will harmonize with the declared end or purpose of his death, and never in a sense which contradicts it." To this I most cordially agree; and, on the same rational principle, conclude that, if we can ascertain from plain and express testimony of scripture for whom the Saviour died, it behoves us to explain all those texts which have relation to that subject, in such a sense as will harmonize with the declared extent of his death and never in a sense which contradicts it. Now, as this writer himself allows, that many passages in the New Testament assert, in the most clear and unequivocal manner, that the Redeemer died for all and tasted death for every man; I shall, without stopping at present to consider whether the general sense of scripture does not likewise countenance this doctrine, a subject which I may take some future opportunity of examining, make a few remarks on the manner in which he disposes of those texts that so pointedly assert it.

He introduces his observations by asserting that, when we examine the New Testament we find the apostles testifying that "Christ died that he might deliver us from this present evil world;" and after quoting a long list of similar passages, he infers, that Christ's covenant engagements did not extend to those who are never delivered from this present evil world; and consequently that he did not die for them. But, as the force of this mode of reasoning has been examined in my former letter, and most of these

\* Particular Baptist Magazine, March, 1827.

passages noticed, I now only observe; that, though it is a certain truth, for which fallen man can never be sufficiently thankful, that the *ultimate* design of Christ's coming into the world and dying on the cross was to bring sinners to heavenly glory and bliss; and that not one of the sons of men will ever arrive at that blessed state unless through him; yet the *immediate* design of the adorable Jehovah in sending him into the world was to make an atonement for the sins of men, and thereby to open a way by which "God might be just and the justifier of him that believeth." "God so loved the world that he sent his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Our first parents were placed, at their creation, in a state of probation; and, as free agents, incurred the penalty of the broken law of God by their transgression. Christ paid that penalty on the cross, and re-placed the human race in a possibility of salvation. In the original state, the command was, "Obey and live;" in the new covenant, the precept is, "Believe on the Lord Jesus and be saved." But in neither dispensation was the state unalterably fixed: in the former, it depended on obedience; in the latter, it depends on faith; and both of these are acts of the creature. In both, sufficient strength is communicated; in neither, can irresistible influence be employed. "As in Adam all die, even so in Christ shall all be made alive."

The writer next proceeds, at considerable length to shew that the terms 'all,' 'all men,' 'every man,' 'world,' 'whole world,' are used in several places of scripture where the subject and context require them to be understood in a limited sense. This is readily granted; but the question is, Are they so used when they are applied to the objects for whom Christ died? Does either the subject or the construction require or even admit such a restriction? I am persuaded that, in most of the texts quoted, such a limitation is neither required nor can be admitted. My reasons for this persuasion will appear as we examine particulars. Such an examination will also shew us the real value of the dogmatic assertion of this author; viz. "The truth of the matter is, that the terms 'the world,' 'the whole world,' and 'all men,' when applied to the subject of redemption by the death of Christ, are used in opposition to the Jewish limitation, which confined the salvation of God to themselves, to the

entire exclusion of the gentile nations." This oracular decision is printed in italics, that the reader may not overlook it. We shall see how easily it solves all difficulties, as we proceed.

The first passage mentioned by this author, as objected against his doctrine of Particular Redemption, is 1 John ii. 1, 2. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "The greatest stress," he says, "is laid on this passage," by the friends of General Redemption, I suppose; but he very easily disposes of it. "We have only to keep in mind," he observes, "that the apostle was himself a Jew, and a minister of the circumcision: that he was writing to Jews to whom the Levitical term 'propitiation' was familiar—whom he reminds of the 'atoning blood of Jesus, through whom God was now propitious, not to the Jew only but also to the gentile of every kindred, tribe and tongue under heaven." This is the substance of what he says on this text; and it seems that we are expected to receive his interpretation on his own authority, for he vouchsafes neither explanation nor proof. I can not therefore consider his reasons for adopting this sense of the words, as he produces none; but I may perhaps be allowed, with all due respect, to make a few inquiries.—Is it then certain that the apostle wrote exclusively to the Jews? Have not the best expositors considered this epistle to be a general epistle, addressed to believers as such, whether Jews or gentiles? Do not the style and sentiments throughout plainly evince that the author wrote as a christian to christians? Is not the text in question a plain proof of this? Would it not be inconsistent with the obvious design of the passage to paraphrase it thus: "If any man sin, we *Jews* have an advocate with the Father, Jesus Christ the righteous?" Is not the apostle intending to comfort christians mourning under a sense of sin? But what comfort would it afford the gentile believer to be told, that the Jews had an advocate? Have gentile christians no advocate? or, have they some other than Jesus Christ? Besides. Does not this apostle, in this short epistle, frequently employ the same terms and adopt the same distinction, in the sense for which I contend? When he says, (v. 19) "We know that we are of God, and the whole world lieth in wickedness;" does he intend to say,

"We Jews are of God, and 'the gentiles of every kindred, tribe and tongue under heaven' lie in wickedness?" Can it be doubted that the inspired penman meant to assert, that all believers, whether Jews or gentiles, were reconciled to God; and that all unbelievers, of whatever nation, remain under the power of sin or the devil? Is it not then reasonable to conclude that this same sacred writer, in the text before us, intends to teach us, that Jesus Christ is the propitiation for their sins who believe; and not for theirs only but also for the sins of all mankind? Would any other interpretation have ever been thought of, had not love of system driven men to disguise the plain meaning of the words?

The second passage, which this advocate for Particular Redemption says is pleaded in favour of the universal extent of Christ's death, is 2 Cor. v. 14, 15. "For the love of Christ constraineth us; because we thus judge, that if Christ died for all then were all dead: and that he died for all that they which live should not live unto themselves, but unto him who died for them, and rose again." In this text, there is evidently a distinction made between those for whom Christ died and those who would be benefitted by it. He died for *all*: and it is observable, that the sacred penman takes this to be a truth so indisputable and so generally admitted that he argues from it to prove that *all* were dead: evidently assuming that he died for *all* who had fallen under the curse of sin. But to guard against the conclusion that, because he died for all, all would be saved, he adds, that he died for all, "that they which live should not live henceforth unto themselves:" thus plainly intimating that all for whom he died would not live by him. The writer however on whom I am remarking, asserts that "the apostle is shewing that the gentiles are interested in Christ's salvation as well as the Jews:" and adds, "for that is the inference which he deduces from the text. Compare verses 16, 17 with Gal. vi. 15." I have compared the passages mentioned; and confess that I cannot discover the shadow of a foundation for this assertion: let the judicious reader judge for himself. "But," says our author, "it is not the design of the apostle to affirm that Christ died for all the human race, he merely declares that all were dead for whom the Saviour died.—He is not treating of the universal extent of Christ's death, but of the perishing condition of those for whom he laid down his life." Granted. But

he proves their perishing condition from the fact of the universal extent of Christ's death, which he evidently assumes as universally believed: "If one died for all, then were all dead." Therefore, though this modern writer concludes so magisterially that "this passage makes nothing for the universal scheme;" yet it affords unequivocal evidence, that the universal scheme was taught and believed by Paul and all the primitive christians in his day.

The next text, mentioned by our Author, is 1 Tim. ii. 4—6. "Who will have all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." On this passage our Author observes that "Mr. Robinson asserts that the context confines the sense to *ranks or degrees* of men." With Mr. R.'s assertion I have no concern; but that the context neither requires nor admits this meaning, appears to me certain. The apostle indeed exhorts us to pray for kings and for all that are in authority; but he had previously declared, "I exhort that, first of all, supplications, prayers, intercessions, and giving of thanks be made for *all men*; for kings," &c. The apostolic exhortation is, that supplication, &c. be made for *all men*, "for the whole human race, whether Jew or gentile, christian or pagan, friends or enemies," as the judicious Doddridge explains it.\* Kings and rulers are

\* This amiable writer seems to have been not a little embarrassed with this passage. He unhesitatingly paraphrases "all men" in the first verse "the whole human race, whether Jew or gentile, christian or pagan, friends or enemies." In the fourth verse, he still admits no restriction, but adds in a note, "I must confess that I have never been satisfied with that interpretation, which explains *all men* here merely as signifying some of all sorts or ranks of men: since I fear, it might also be said, on the principles of those who are fondest of this gloss, that he also wills all other men to be condemned." But, when he arrives at the sixth verse, his system regains its influence, and he says, "The Saviour gave himself a ransom for all, so that no nation, no rank, no condition of men are excluded from the benefit of his death." How humiliating is the tyranny which prejudice exerts over the best and strongest minds!

See *Fam. Expos. on 1 Tim. ii. 1—6, and Note d.*



mentioned afterwards, not to the exclusion of others, but for the reason assigned as objects requiring particular attention. If therefore the persons whom God will have to be saved and for whom Christ Jesus gave himself a ransom, are as extensive as the objects for whom we are commanded to pray, they must embrace the whole human race. Indeed it does appear to me, after the best consideration I can give the passage, that such an extension is absolutely necessary to the force and consistency of the apostle's exhortation.—But our Author adds that, “the words, ver. 6, 7. determine the apostle's meaning. The phrase ‘to be testified in due time’ evidently refers to the gospel being preached among all nations, though not to all the individuals of any one nation.” Now here again I am at a loss to conceive how the ransom, or the atonement made by Christ being testified in due time should determine that it was not made for all men, or even that the gospel should not be preached to all the individuals of any one nation. This reasoning is, I frankly confess, beyond my comprehension. Yet unless we admit its force, the paraphrase which he has given of the text, which assumes that ‘all men’ intends only some of every rank and order of men, is without foundation, and is simply begging the question.

This author next refers to Heb. ii. 9. “We see Jesus. who was made a little lower than the angels, for the suffering of death crowned with glory and honour; that he, by the grace of God, should *taste death for every man.*” “This,” he observes, is a noted text, and never fails to come in when proof is required of universal redemption.” And it appears, at least, well to merit that distinction. “But,” continues our author, “it is very unfortunate for the advocates of that doctrine, that it has been given up by some of the most learned and acute amongst them.” This is very possible; but the most learned and acute advocates of this doctrine are not infallible; and even “the learned Mr. James Pierce of Exeter,” whose comment he transcribes and adopts, may mistake. Though I have perused his explanation several times, I am not certain that I clearly understand it. If I do, he supposes that those for whom Christ died, and the many sons whom he brings to glory, mentioned in the subsequent verse, are confined to the same persons. To me it appears evident that the sacred writer makes a designed distinction between these two classes. In the verse under re-

view, he expressly asserts the universality of the objects for whom the Saviour suffered; he “tasted death for *every man.*” But when he speaks of those who shall enjoy life through his blood, he adopts very different language, and seems anxious to describe the marks by which they are ascertained; they are ‘sons’ ‘sanctified,’ ‘brethren,’ his ‘church’ and ‘his children.’ These are characters which by no means belong to every man, and are never, throughout the sacred volume, said to belong to all for whom the Saviour died; and there certainly is no intimation given that they are so applied in this text.

1 Tim. iv. 10. “Therefore we both labour and suffer reproach because we trust in the living God who is the Saviour of all men, especially of those that believe.” This passage, which is next quoted, says nothing of the death of Christ or indeed of Christ at all. The apostle is speaking of God as the Creator and Preserver of men; and asserts that, while he is good to all, his care and protection are in a particular manner exercised towards those that believe. This is a glorious truth; but perfectly consistent with the doctrine for which I plead. Indeed, I do not see how he could with propriety be styled the Saviour of all men, unless he wills their eternal salvation and has made a gracious provision for it; nor does it appear how any thing short of this could inspire his creatures with zeal to labour and suffer reproach for his sake. Mere temporal blessings are inadequate to excite such exertions; and would probably be lost in the exercise of them.

Our Author then introduces John iii. 16. “God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.” Our blessed Saviour here evidently asserts that the design of his coming into the world was to open a way, by his death on the cross, which was prefigured in the lifting up of the brazen serpent by Moses, to every one, who would accept of the offers of grace, to escape everlasting misery and obtain eternal bliss. This is the obvious and literal meaning of the passage; and is totally inconsistent with the scheme adopted by this writer. As a fair disputant, he ought to have met this difficulty openly, and removed it in the best manner he could. It is certainly, apparently at least, a strong “objection to Particular Redemption.” And how does he dispose of it? He exclaims, “And was it not an astonishing expression of goodwill to men that God

should send his Son into the world to save any of them? He made no such provision for the salvation of the angels that sinned;" &c. All this, it is evident, leaves the objection in full force; and certainly has no bearing on the question under consideration. I may therefore safely leave it without comment. As to the fallen angels who, rather singularly, occupy his chief attention, though the text never alludes to them, he seems to know much more of their history than I do; and therefore is better qualified to argue about them.

But I perceive that the length of this communication is extending beyond all reasonable bounds. I must therefore defer my remarks on the remainder of this gentleman's Reply to Objections, to a future opportunity; if you should think the discussion of these subjects tend sufficiently to edification, as to warrant your occupying the pages of your Miscellany with them.

MNASON.

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## FEMALE PREACHERS.

*In reply to a Query.*

*Gentlemen,*

I AM SORRY to learn, from a correspondent in your last number, who signs himself "A Lover of Decency," that female preachers are much encouraged in various parts of the country. It is a fact of which I certainly was not aware; and I hope that none of your churches countenance this irregularity. Considering however the spirit and manners of the religious public, I should be more grieved than surprized, if it should be encouraged by some of whom better things might be expected. Perhaps a few remarks on the texts mentioned by your correspondent may have the happy effects which he anticipates. I therefore submit the following hints for your inspection; and, if you judge them worthy, for insertion in your next Miscellany.

The prophesying, mentioned 1 Cor. xi. 5, has been thought by some to be, not preaching, but joining in public singing in the congregation. Thus it is said, that Asaph and his companions "prophesied with harps, with psalteries and with cym-

bals." 1 Chron. xxv. 1. Others have, I think, with more probability, supposed that it respects those acts of devotion and instruction which were, in the apostolic age, performed by the immediate and supernatural inspiration of the Holy Spirit. It is evident, from the epistles to the Corinthians, that such inspirations were not unusual in that church. Nor were they then unfrequent in other churches. Women as well as men partook of these sacred influences; as is evident from the instance of Philip's daughters, recorded Acts xxi. 9: and from the pretensions of Jezebel, Rev. ii. 20—23. Indeed the prediction was that "in the last days, God would pour forth his Spirit upon all flesh; and their sons and their daughters should prophesy." Acts ii. 17. And under the Mosaic dispensation these extraordinary prophetic communications were sometimes made to females: as in the cases of Miriam, Deborah, Huldah, No-adiah, Isaiah's wife, and Anna. The truth appears to be, that, in the apostolic age, when miraculous gifts were common, there were some women who were called, by the supernatural influence of the Holy Spirit, to pray and prophecy; and, though it is not asserted nor even alluded to in this text, they might occasionally be thus employed in the public assemblies of the church. Now, in the passage before us, the apostle appears to be giving general directions for regulating the conduct of christians in the exercise of these miraculous gifts, without any special regard to time and place: although any conduct that was improper in itself, would be still more improper in public assemblies. The purport then of the apostolic advice seems to be, Take care that, even when acting under the immediate influence of the Holy Spirit, proper decency and those marks of distinction between the sexes which nature and custom have adopted, be carefully preserved. Let not women in these circumstances assume a masculine air or dress, nor men become effeminate in their apparel or appearance. "Let all things be done decently and in order."

In the second passage, 1 Cor. xiv. 34, 35, the sacred writer is evidently giving rules to correct that confusion and disorder which had prevailed, in the conducting of the public worship of the flourishing but irregular church at Corinth. It is obvious from the whole context, that the directions given refer to public assemblies for instruction and devotion, where professed unbelievers were pre-

sent; not to the private meetings of the church for business or discipline. When therefore the prohibitions of this text are extended to church-meetings, it has long appeared to me that they are misapplied. But on occasions when the object was to give general instruction, to preach the gospel to sinners, to explain the truths of christianity to strangers and to teach believers the will of God, or to lead the devotions of a congregation, then the plain and express direction of the inspired apostle is, "Let your women keep silence in the churches; for it is not permitted unto them to speak. And if they will learn any thing, let them ask their husbands at home: for it is a shame for a woman to speak in the church." As the sacred penman is correcting the abuses that had arisen in the exercise of the miraculous gifts, it has been thought he intended wholly to forbid females from exercising those gifts in public. But, be that as it will, there can be little doubt that an injunction from such an authority, so express and so direct, must be decisive against modern female preaching.

The other text referred to by your correspondent, 1 Tim. ii. 11, 12, may be considered rather as a direction respecting the general behaviour of women professing godliness, than as regarding, in a special manner, public worship. But if the modest and unassuming conduct, recommended in those verses, ought to adorn the conversation of females in the common concerns of life, surely they ought to be still more conspicuous in the congregations of the saints.

Upon a review of the subject, it does not appear that we have any precept or example in favour of women preaching, in the primitive church; unless they were under the miraculous influence of the Holy Spirit. And the general precepts which are given to the sex are certainly hardly consistent with their being employed in such a vocation. They are to "adorn themselves with modest apparel and shamefacedness;" but public preaching is scarcely compatible with the latter excellence. Women "are to marry, bear children, guide the house, and be keepers at home;" but how they can perform these duties and yet act as preachers, it is not easy to conceive. A preacher ought to "be apt to teach, to exhort and rebuke with all authority;" a woman is "not suffered to teach, or to usurp an authority." The fact is, nature has qualified females for important offices and called them to the discharge of interesting duties, which

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are incompatible with preaching; and it is an insult on the authority both of the God of nature and of Revelation for them to intrude on an office equally inconsistent with their station in society and their abilities. "For, God is not the Author of confusion but of peace."

PUDENS.

## VARIETIES :

INCLUDING

HINTS, ANECDOTES, &amp;c.

**ANTS AND BEAVERS.**—The labours and the policy of the *Ants* are, when closely examined, very wonderful. Their nest is a city consisting of dwelling places, halls, streets, and squares, into which the streets open. The food they principally relish, is the honey which comes from another insect found in their neighbourhood, and which they, generally speaking, bring home from day to day as they want it. Later discoveries have shown that they do not eat grain, but live almost entirely on animal food and this honey. Some kinds of ant have the foresight to bring home the insects on whose honey they feed, and keep them in particular cells; where they guard them to prevent their escaping; and feed them with proper vegetable matter which they do not eat themselves. Nay, they obtain the eggs of those insects, and superintend their hatching; and then rear the young until he becomes capable of supplying the desired honey. They sometimes remove these to the strongest part of their nest, where there are cells apparently fortified for protecting them from invasion. In those cells, the insects are kept to supply the wants of all the ants, which compose the population of the city. It is a most singular circumstance in the economy of nature, that the degree of cold at which the ant becomes torpid, is also that at which this insect falls into the same state. It is considerably below the freezing point, so that they require food the greater part of the winter; and if the insects on which they depend for food were not kept alive during the cold in which the ants can move about, the latter would be without the means of subsistence.

How trifling soever this little animal may appear in our climate, there are few more formidable creatures than the ant

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of some tropical countries. A traveller who lately filled a high station in the French government, M. Malonet, has described one of their cities; and were not the account confirmed by various testimonies, it might seem exaggerated. He observed, at a great distance, what seemed a lofty structure, and was informed by his guide that it consisted of an ant hill, which could not be approached without danger of being devoured. Its height was from fifteen to twenty feet, and its base thirty or forty feet square. Its sides inclined like the lower part of a pyramid the point being cut off. He was informed that it became necessary to destroy these nests, by raising a sufficient force to dig a trench all round, and fill it with faggots, which were afterwards set on fire; and then battering with cannon from a distance, to drive the insects out and make them run into the flames. This was in South America; and African travellers have met with them in the same formidable numbers and strength.

The older writers of books upon the habits of some animals abound with stories which may be of doubtful credit. But the facts now stated respecting the ant may be relied on as authentic. They are the result of very late observations and experiments made with great accuracy, by several most worthy and intelligent men; and the greater part of them have the confirmation arising from more than one observer having assisted in the inquiries. The habits of *Beavers* are equally well authenticated, and being more easily observed are vouched by a greater number of witnesses. These animals, as if to enable them to live and move either on land or water, have two web feet like those of ducks or water dogs, and two like those of land animals. When they wish to construct a dwelling place, or rather city, for it serves the whole body, they choose a level place with a stream running through it; they dam up the stream so as to make a pond, and perform the operation as skillfully as we could ourselves. They drive into the ground stakes of five or six feet long in rows, wattling each row with twigs, filling the interstices with clay, which they ram close in, so as to make the whole solid and water tight. This dam is likewise shaped on the truest principles; for the upper side next the water slopes, and the side below is perpendicular; the base of the dam is ten or twelve feet thick: the top or narrow part is of three, and it is sometimes as long

as an hundred feet. The pond being thus formed and secured, they make their houses round the edge of it. They are made of stones, earth, and sticks; the walls are two feet thick, and plastered as neatly as if the trowel had been used. Sometimes they have two or three stories for retreating to in case of floods; and they always have two doors, one towards the water and the other towards the land.

They keep their winter provisions in stores, and bring them out to use; they make their beds of moss; and live on the bark of trees, gums, and crawfish. Each house holds from twenty to thirty, and there may be from ten to twenty-five houses in all. Some of their communities are therefore larger than others; but there are seldom fewer than two or three hundred inhabitants. In working they all bear their shares; some gnaw the trees and branches with their teeth to form stakes and beams; others roll the pieces to the water; others diving, make holes with their teeth to place the piles in; others collect and carry stones and clay; others beat and mix the mortar; and others carry it on their broad tails, and with these beat it and plaster it. Some superintend the rest, and make signals by sharp strokes with the tail, which are carefully attended to; the beavers hastening to the place where they are wanted to work, or to repair any hole made by the water; or to defend themselves, or make their escape when attacked by an enemy.

**DIVINE HUSBANDRY.**—The wisdom of the gardener is seen in the disposition of his plants: some he sets in the sun, others in the shade; some in a rich and fat soil, others in a dry and barren ground: and thus the nursery-man's skill is conspicuous, for each thrives best in its own soil. Since infinite wisdom has allotted a great part of my life to sorrow and solitude, I may see, that I could not grow in another soil. Behind the high wall of adversity and in the shade of affliction, the saints will bring forth the fruits of humility, self-denial, resignation, patience, &c. which cannot grow so well in the sunbeams of prosperity. If another soil would be more agreeable to me, I should rather seek to change my nature than my station; for were I that active, vigorous plant, that would abound in fruits, under a bright sun and in a rich soil, and not grow too luxuriant through pride, shake off my unripe fruits through carnality, or rot through sloth and security, the near-

venly Husbandman would soon transplant me there: for he does not afflict willingly or grieve the children of men. No matter though, with respect to the things of time, I grow in the shade, if the Sun of righteousness shines on my soul and makes every grace to flourish. He knows better what lot is best for me than I do myself; and in choosing it for me, I am rather to admire his wisdom than complain of his conduct: the more so, when I consider that, on a barren soil and in a lonely shade, he can rear plants that shall enjoy the noon of communion and bask in the eternal beams of glory.

### CONFERENCES.

**THE SOUTH LINCOLNSHIRE CONFERENCE** was held, at *Gedney-Hill*, April 12, 1827; when Mr. Rogers preached, on "the Difficulties and Discouragements of the Christian Ministry," from 2 Cor. vi. 4. At this meeting, Mr. Rogers was desired to send the substance of the sermon which he had preached, for insertion in the Repository. Applications for assistance from the Home Mission were received from Magdalen and Lincoln; which were deferred till the next Conference: and, in the mean time, the Secretary was desired to write to the churches, recommending them to exert themselves for the Home Mission before the next Conference; and to send the amount to the Treasurer, who will attend to receive it; in order that all applications may then be settled. The consideration of the Widows' Fund, was again postponed. Mr. Jarrom preached in the evening.—The next meeting to be at Bourn, on Whit-Tuesday; Mr. Jarrom to preach, on "the profitable reading of the Scriptures."

### RELIGIOUS ANNIVERSARIES.

**IRISH EVANGELICAL SOCIETY.**—The Annual Meeting of this useful Society was held, at the City of London Tavern, May 8th. *Thomas Walker, Esq.* the Treasurer, in the Chair. From the Report read on this occasion, it appears that there are at present in Ireland, eleven thousand two hundred and eighty-three regular schools, containing five hundred and sixty thousand scholars: exclusive of one thousand eight hundred and four Sunday schools, in which upwards of one hundred and fifty-two thousand children

are receiving weekly instruction, in those things that are calculated to make them happy here and for ever. There has been, for some time, an academy maintained at Dublin, for the education of young men to preach the gospel in Ireland, in which there are now more than the usual number of students; and the Committee continue to receive favourable reports of their unassuming deportment; their unity, industry and progress; and their spirituality and zeal. Ministers connected with this and similar institutions, Irish missionaries, English and Irish readers who go from cabin to cabin and from village to village to read the scriptures and instruct those neglected beings who might otherwise never hear of the word of life, are employed in greater numbers and with increasing diligence in many parts of this interesting island. It appears from the Report that upwards of one hundred stations are favoured with these labourers; and the success, during the past year, has been particularly encouraging.

It is painful to add, that the finances of this valuable institution are greatly embarrassed. Its Treasurer is in advance more than seven hundred pounds; and many promising openings for useful operations have been neglected, through the inadequacy of its funds. The Committee however have made a forcible appeal to the friends of religion and humanity, which we trust, will not be made in vain.

*The PROTESTANT SOCIETY for the Protection of Religious Liberty*, held its sixteenth anniversary, on May 12, 1827, at the City of London Tavern, Lord Milton in the chair. The Report which was read by Mr. J. Wilks, the Secretary, was interesting. It commences by announcing, that the number of cases that have invited notice has not decreased; that from every denomination of christians application has been made to the Committee for relief and protection; and, that it is to be feared while, in the present day, the name of liberality is often on the lip, its sentiment in many circles enters not the heart.

During the year preceding the one just closed, a preacher of the name of W. Gibb, connected with the Bryanite Methodists, was apprehended at Winchester and committed to prison, for preaching out of doors, in a vacant place belonging to that city. The Committee thought this a case that called for redress. At a considerable expense they obtained a writ of habeas corpus, and removed the prisoner

to London; where he was set at liberty by the judge. An action was then brought for false imprisonment against the alderman of the city who had committed the minister to prison; and the result was an offer by the magistrate to express his regret, to pay all the expences amounting to fifty pounds, and to present Mr. Gibb with ten pounds, as an acknowledgment of the wrong he had endured. The good man gave two pounds to the society who had so successfully defended his cause; and reserved the other eight towards building a chapel in his native village.

The Committee, during the past year, have been called upon to assist in repelling pecuniary demands made upon dissenters, for Turnpike Tolls, Poores' Rates and Land Tax charged upon Meeting-houses, Mortuary Fees, &c. Many cases of this nature have been successfully resisted. Some instances have occurred in which clergymen have refused to bury dissenters, to register their children, or even to marry them, unless they would be christened by them. The interference of the Committee on these occasions has generally been attended with satisfactory results. In some instances, a participation in the distribution of public funds and sometimes of parochial relief has been denied to proper and deserving objects, avowedly because they attended dissenting meeting-houses; but the representations of this society have generally restored the rights of justice and humanity.

Baptists and unitarians cannot, as the law now stands, compel a clergyman to read the burial service over their deceased friends; and all dissenters suffer much inconvenience from being excluded from an acknowledged legal registry of the birth of their children. The Committee have been prevented from making the progress in the removal of these grievances which they anticipated, by the indisposition of Lord Liverpool, and the consequent political changes; but hope soon to resume their efforts under more promising auspices.

The same events caused an hesitation respecting the propriety of forcing the subject of the Repeal of the Test and Corporation Acts on the attention of the legislature in present circumstances; but after maturely considering the subject, the Committee are of opinion, that both honour and duty require they should persevere; and they hope that all the friends of the measure will use their utmost exertions to assist and encourage them in this important attempt. — The Report

concludes with a very encouraging sketch of the progress which the principles of Religious Liberty is making in various parts of the world; and a tribute of respect to their late Treasurer, Robert Steven, Esq. whom death has lately called from his earthly labours in the cause of humanity and religion. This Report was unanimously adopted; several excellent speeches were delivered, and the usual resolutions were passed.

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### NEW MEETING HOUSE IN ORISSA.

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*Copy of a Letter from Mr. LACEY to the Editor.*

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Cuttack, Nov. 8, 1826.

Dear Brother,

THE opening of New Meeting houses sometimes forms an interesting article in your useful Repository; and perhaps an occurrence of that nature at Cuttack will be read with more than ordinary interest; principally as it is the first house exclusively dedicated to the name of the Lord in Orissa, and the first G. B. Chapel ever erected on the shores of India. Its erection considered in connection with our Mission here forms a most important and pleasing era in the history of Orissa: for though it is a circumstance that would probably be thought beneath the notice of the historian, it will not be beneath the notice of the christian philanthropist, who looks upon the darkness, ignorance, and moral degradation of the heathen world, and longs, above every thing else to see them emancipated by the preaching of the glorious gospel of Christ, the only means of converting the sinner to God.

This first G. B. Chapel was commenced in May, 1826. Brother Sutton stood upon the stone, and delivered an appropriate address and prayed, as well as gave out suitable hymns, brother Lacey laid the first foundation stone. The ground on which it stands was once occupied by an heathen temple of Maha-dave, one of the most filthy and disgusting of the Hindoo deities. The place has witnessed some of the most abominable and immoral transactions perpetrated before the image of the shameful lingua; but now, O how changed! Where once stood this polluted edifice, now stands the house of the Holy God; where once was worship-

ped that shameful image, Jesus the living Lord is now adored; and where once sounded the din and discordant yell of idol worship, now sounds the joyful voice of prayer and praise to God and to the Lamb. And, what a pleasing intimation does this convey of the approaching and not very distant day, when these infernal dens of every abomination shall all be either destroyed, or like this be in part or in whole converted into the houses of the Lord of hosts!

Our chapel is thirty-two feet long and eighteen wide, surrounded by a good veranda twelve feet wide, except on the north end, where there is a comfortable vestry. The veranda is supported by fourteen pillars. It is composed principally of raw brick; but the foundation and pillars are of stone and burnt brick, and the whole covered with a coat of chunam and whitewash. The roof is of thatch, as we could not raise means sufficient to build walls for a puckra roof; but thatch will render the building much cooler in the hot season. The situation is a very excellent one; about midway between the native town and cantonments; from the former, the Hindoo Britons attend; and from the latter, some few European sergeants, &c. It stands just upon the thoroughfare road from cantonments, on a spot of ground which was given to us by one of our Hindoo British hearers. We have had it secured to the use of the G. B. Missionary Society in Cuttack; and the writings have been filed in the Judge's Court.

The ground upon which the place stands is about a square rood; and will answer for a burying ground for the Mission. The expence of erection, &c. will be about one thousand rupees: four hundred or near that sum we raised at Cuttack; and brother Sutton raised the remaining six hundred at Calcutta, amongst christian friends there. The barrack-master of Cuttack, a very liberal minded gentleman, gave a donation of one hundred rupees; and the day before we opened the chapel he made us a present of five pairs of wall-shades and brackets complete, worth eighty rupees, for the purpose of lighting the chapel. These are a very handsome present and beautifully finished.

We opened the place on Lord's day, Nov. 5th, 1826. In the morning, brother Sutton commenced by singing

“Where shall we go to seek and find  
An habitation for our God?”

A dwelling for th' eternal mind,  
Amongst the sons of flesh and blood!”

After which he read over Solomon's prayer at the dedication of his temple, offered a suitable prayer and sung again. I then made a feeble attempt to improve the occasion, from Matt. xxii. 4. “Come; for all things are now ready.” After the sermon, brother Sutton administered the Lord's supper to the church; and we separated about one o'clock, after having experienced no ordinary share of sacred feeling. The evening service commenced at half-past six, by singing, reading and prayer, suitable to the occasion; when brother Sutton delivered a sermon from, “Will God in very deed, dwell with men on earth?” &c. and concluded the solemnities of the day with prayer for the divine blessing upon the house, the congregation, and the services of the day. Our congregation was composed chiefly of Hindoo Britons, our usual hearers; for the great ones despise “so vulgar a way:” however there were more than usual. But what made the day blessed was the manifestation of divine love amongst us; for I believe I speak the experience of all, when I say, that it was a “day of refreshing from the presence of the Lord:” and we were more particularly led to contemplate the period when divine light shall have issued from this house and filled the whole of dark Orissa with its cheering rays. As we did not want money, we had no collection at the time; and moreover our hearers are too much distressed and in debt to afford us much pecuniary assistance.

You will be glad to hear, that our prospects seem pleasing among the natives. We have had a considerable stir among the disciples of a Boodhuist, at some distance; and one of the number is very hopeful. I must now say adieu, though I would say more had I room.

Yours, in best love,

C. LACEY.

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### CAUTION.

*Extract of a Letter from a G. B. minister in South Wales.*—“Should you see William Thomas, a member of our church, pray send him home; as he is collecting money for a new meeting-house at Abraham, without ever acquainting any of us with his intention.” Dated, May 20, 1827.

## REVIEW.

**THE SUTTEES' CRY TO BRITAIN:** *containing Extracts from Essays published in India and Parliamentary Papers, on the Burning of Hindoo Widows; shewing that the Rite is not an integral Part of the Religion of the Hindoos, but a Horrid Custom opposed to the Institutes of Menu and a Violation of every principle of Justice and Humanity: respectfully submitted to the consideration of all who are interested in the welfare of British India; and soliciting the Interference of the British Government and of the Hon. East India Company, to suppress this Suicidal Practice.* By JAMES PEGGS, late Missionary at Cuttack, Orissa.

8vo. pp. 84, price, stitched, 1s.

Seeley and Son, London.

WE rejoice that the attention of the public appears, at last, to be excited to the horrible subject of this Pamphlet. It is high time, that a final stop should be put to a practice, at once, in the highest degree, impolitic, inhuman, and criminal. It is a question that intimately concerns every human being, whatever his nation or his creed may be. It is one of the devices of the cruel and crafty enemy of mankind to misrepresent it as a missionary or religious object; and thus to prejudice many of the leading classes of society against it; or, at least, to render them indifferent to its success, by stigmatizing those who seek its abolition, as fanatics or methodists. But this is a very unjust view of the subject: all mankind are deeply interested in it. A christian missionary, who is called to labour in that part of the earth where this horrid practice prevails, certainly must feel himself called upon, in the most imperious manner, to denounce and oppose it, by every lawful method. But every Jew, Mahometan and infidel, who possesses the least sympathy for the welfare of his fellow creatures, or reverence for their Creator, is equally bound to protest against a rite so injurious to man and dishonourable to God. Every statesman too, who desires the prosperity and happiness of the commonwealth will, if rightly informed, feel it his duty to discounte-

nance a custom so inconsistent with the peace, the morals and the security of society. Humanity and policy join with christianity in demanding a speedy and entire suppression of the disgraceful scenes which, alas! are now so deplorably frequent amongst our fellow subjects in some parts of British India. And we are happy to have reason to hope, that a conviction of this truth is spreading among all ranks and persuasions of men.

Two principal objections are usually urged against the interference of the magistrate to forbid these tragic exhibitions. It is said, that Suttees form a part of the religion of the Hindoos; and therefore cannot be forcibly suppressed, without violating those principles of toleration on which the British government in India have uniformly acted. It has also been asserted, that the natives are so strongly attached to this impious practice that any attempt to abolish it, by the strong arm of the law, would be attended with hazard to the peace of the country, and probably endanger the government itself. Both these objections, the sensible author of the seasonable pamphlet before us, has fairly considered; and, in our opinion, completely refuted. He has shewn, from the sacred books of Hindooism, and from the testimony of its most eminent priests and lawyers, that the burning of widows with their deceased husbands is neither commanded nor sanctioned by the ancient and authoritative Hindoo legislators; but is contrary to their declared opinions and regulations. Menu, whose authority in matters of religious faith and practice is considered as indisputable and supreme, gives directions respecting the conduct and maintenance of widows that are totally inconsistent with such a practice. It appears indeed to have taken its rise, like many ceremonies among christians, long after the first establishment of Hindooism; and, like other corruptions, to have gained strength and votaries by degrees. For its most strenuous advocates confess that, while Suttees are unnoticed in some of their sacred books and discouraged in others, the present mode of conducting them is condemned, even by those which permit and applaud them.

Our author has also collected a number of testimonies, from experienced and intelligent governors, magistrates and other official characters in various parts of India, all tending to shew their decided opinions, founded upon personal observation and inquiry, that the burning of widows might be suppressed, by the authority of go-



vernment, with ease and safety. We consider this as the most important part of the publication, and thank Mr. P. for laying it before the public. These gentlemen, from their official situations and rank in society, can neither be suspected of fanaticism nor of radicalism; but must be allowed to have enjoyed every advantage to enable them to form a correct judgment on this important subject. Their opinions therefore are entitled to great deference; and fully justify the friends of humanity in using their best efforts to procure a speedy suppression of this horrid rite.

It is pleasing to observe that the progress of light which has, for several years past, been dawning on the intellectual and moral darkness of Hindoostan, has already raised a spirit of inquiry in some of the natives themselves, and induced them to examine and condemn this inhuman custom; and thus the public mind is gradually preparing for its abolition. But this fact should not dispose the friends of society and religion to sit down in indolence; but rather rouse them to more vigorous exertion, to cherish, by every lawful means, this growing disapprobation, and to excite and encourage the proper authorities to a speedy decision. In the presidency of Bengal alone, more than six hundred female victims, on a fair average, are annually sacrificed to apprehensions of danger, which the best informed and most competent judges have declared to be wholly unfounded. Yet surely the danger must be great and imminent which can justify delay, in a case where the lives of such a number of our fellow creatures are at stake.

We designed to have given a few extracts, but our limits forbid it. We regret this omission the less, because we hope that our readers will be anxious to obtain this interesting publication and to peruse it for themselves. If the inhabitants of highly favoured Britain be excited, by the discussions of this important subject which are now taking place, to stand forward and express their firm and decided opinion to the legislature, in manly but respectful language, we have no doubt of ultimate success. An entire end will soon be put to this opprobrious system, which has too long, much too long, involved India in distress and guilt, and disgraced the character of Britain. To aid, direct, and animate the friends of humanity in these laudable efforts is the object of this cheap and valuable pamphlet. We esteem it to be very well

adapted for this purpose, and most cordially wish it success.

In another edition, which we trust will soon be called for, the author would do well to introduce a short description of the horrid custom against which he so ably pleads.

HISTORY OF THE CRUSADES AGAINST THE ALBINGENSES, *in the thirteenth Century, from the French of J. C. L. SIMONDE DE SISMONDI: with an INTRODUCTORY ESSAY, by the Translator.*

8 vo. pp. 266. price, in boards, 8s.

Wightman and Cramp, London.

As the subject of Catholic Emancipation now deservedly occupies much of the public attention, and will probably soon be again brought under the consideration of the legislature, we think that we cannot better prepare our readers for understanding its real merits, than by introducing to their notice such publications as that announced at the head of this article. It has long appeared to us, that this important question partakes more of a political than religious character. As far as the belief of doctrines merely theological, and the sacred transactions of a creature with his Creator are concerned, we should deprecate as strongly as any of its warmest partisans, all interference of the civil power. But, if any system of religion inculcates on its votaries principles inconsistent with the rights of their fellow subjects or dangerous to the peace and safety of the commonwealth, it then becomes the duty of those who are the guardians of the public welfare to require security that the whole should not suffer injury from the errors or influence of a part. We are happy that we are not likely to be called upon to determine whether the system of the Roman Catholics teach such doctrines, or whether they can give such security. We cheerfully leave the decision of this point to the wisdom of the legislature.

Two inquiries will, however, naturally suggest themselves to a reflecting mind on this important subject. The first is, Was the church of Rome, when armed with power to carry her principles into execution, friendly to the civil and religious liberty of mankind, either national or personal? or did she not exert her enormous influence to destroy both? The other, Has any change taken place in her doctrines or spirit that would justify the restoring to her the power of repeat-

ing her oppressions. If neither of these inquiries can be satisfactorily answered in her favour, and the catholics still remain under restraint, let it be perfectly understood, that this restraint is not continued on account of their religious sentiments but of their political opinions: that it is not, for instance, because they believe that the Pope is the supreme head of the church; but because they believe he has a right to dethrone kings and discharge subjects from their allegiance: not because they esteem their church to be the only true church out of which none can be saved; but because they consider it to be their duty to compel all men to conform to her, and to root out and destroy all that refuse to submit.

In pursuing the first of the inquiries just mentioned, it will be necessary to examine the transactions of the Romish hierarchy in times when its power was, in a great measure, uncontrouled, and it could give full effect to its own principles: and we think the well-written volume before us sufficient of itself to decide the question. The cruel, perfidious and unjust treatment which the inhabitants of the south of France endured on account of religion, as detailed by this intelligent historian, mark, in characters of blood, the tyranny, duplicity and wickedness of the court of Rome at that period, which no humane mind can contemplate without feelings of indignation and abhorrence. And it ought to be recollected that the events which it records form but one instance out of many, of conduct regulated by the same principles; though its peculiar atrocity and appalling results raise it to a dreadful pre-eminence in guilt and cruelty. This very affecting history is evidently the production of one who has exercised great industry in collecting and examining facts, and displayed considerable ability and judgment in treating his subject. The translator has entered deeply into his spirit, and executed his task with a degree of vigour and success that does him credit. He has also prefixed a valuable Essay, which, besides supplying the information requisite for the proper understanding of the subsequent narrative, contains some able disquisitions on the nature and tendency of popery, which are very seasonable and useful.

The volume is neatly printed on good paper; and will be very interesting and useful to those who wish to form an enlightened judgment on a subject of high importance to every Briton and to every christian. We cannot convey to the reader a more correct idea of its contents

than in the words of the Translator.—“The Volume here offered to the English reader is an attempt to exhibit that part of M. Sismondi’s narrative which treats of the Crusades of the Catholics against the Albigenes, with only so much of the general history as may serve for its connection and illustration. Although, therefore, it is only an extract from a larger work, yet it nevertheless embraces an entire, and to a considerable degree, an independent subject; giving a view of a series of interesting events, issuing in a catastrophe, of great importance to the cause of civil and religious liberty, and of lasting influence upon the future destinies of Europe and of the world. It commences with the thirteenth century and comprises a period of about forty years, detailing the progress, in civilization, liberty and religion, of the fine countries in the south of France, and the destruction of that liberty and civilization, the devastation and ruin of those countries, and the extinction of those early efforts for religious reformation, through the power and policy of the church of Rome. It relates the establishment of the Inquisition, and the provisions by which this merciless tribunal was adapted to become, for ages, the grand engine of domination to that ambitious and persecuting power. And it marks the complete establishment of civil and ecclesiastical despotism, by the surrender of all those states with their rights and liberties to the dominion and controul of the French monarch under the direction of the Roman pontiff.”

#### LITERARY NOTICES.

Just Published. *A Plain Statement of the Evidences of Christianity*, divided into short chapters, with questions annexed to each; designed for the use of Sunday Schools and Young Persons.—By *Francis Knowles*. Price 1s. 6d. neatly half-bound; or, in seven Nos. 2d. each.

Also an *Appendix* to the above; containing Outlines of the Chapters, for the purpose of assisting the memory, price 4d. stitched.

JUNE 1, 1827 was published, price 1s. Part 1, of a *Natural History of the Bible*, or a descriptive account of *Zoology*, *Botany*, and *Mineralogy* of the Holy Scriptures: compiled from the most authentic sources, British and Foreign, and adapted to the use of English Readers. Illustrated with numerous engravings. By *William Carpenter*. Author of a *Popular Introduction to the Study of the Scriptures*, &c.

# Missionary Observer.

JUNE 1st, 1827.

## JEWISH MARTYRS.

IN the Number for March last, some interesting information was inserted respecting several Jews that were suffering for the Gospel, at Constantinople. From further statements that have been published on this subject, we extract additional information. The bitter hostility which some of the Jews manifest even to their own relatives, when converted to Christ, may remind the reader of their spirit in primitive ages; and he may see the declarations of the Son of God to his first disciples fulfilling at the present day. The brother shall betray the brother to death, and the father the son. Whosoever killeth you shall think he doeth God service.

Mr. Hartley states, Dec. 10, 1826;—"The Jewish Christians have now been confined for some days in the Arsenal. Mr. Leeves, who returned yesterday from his journey, has kindly advanced between 400 and 500 piastres, in order to have their chains knocked off: after this is accomplished, their state will be much more tolerable. The firmness which they have displayed during the whole of this painful occurrence, is truly remarkable: they have appeared before the Grand Vizier, the Reis Effendi, and the Chief Dragoman, not to mention inferior Officers, and before all they have witnessed a good confession. The day after their removal to the Arsenal, John Cohen's father found access to him; and, declaring that he would much rather have seen him become a Turk

than a Christian, offered him a large sum of money. The youth, regarding it as a bribe, would not receive the least part of it, even though he was at the time in great want. They have been loaded with heavy fetters; Peter the Rabbi and John Baptist Castro being chained together, and John Cohen and the Armenian.

December 12.—I am grieved to find, that the sorrows of our friends have by no means reached their termination. We have reason to fear that the Jews have bribed their guards to treat them ill; as they have not yet been freed from their fetters, though the sum has been offered which is usual for that purpose. They are very much beaten and maltreated.

Dec. 13.—Called, for the third time, on the Turkish officer with whom I had interceded for the sufferers. He gave me the positive promise of liberating them in six months; and affords hopes of assisting the Armenian in a shorter period. An Armenian priest, who acts as chaplain in the Arsenal, came to inform us how severely they are treated: they are still loaded with their chains; and the Armenian has been so much hurt, that he is obliged to wear his arm in a sling: to day, notwithstanding the heavy and incessant rain, they are compelled to be abroad at work.

The father and mother of John Cohen yesterday came to visit him, and attempted to bring him back to Judaism. He is still unmoved, though *making trial of such cruel sufferings*. I am glad to find, from the Priest's information, that they are comforting themselves in the best manner: their language is, "Christ our SAVIOUR has said, *Fear not them which kill the body, and have no more that they can do*—and when we die, we hope that we shall be received into Heaven." Mr. Leeves has kindly advanced more money, in hopes of releasing them from their chains.

Dec. 14.—Wrote a letter of encouragement to the converts. G. learned to day from a Turk some particulars relative to Jacob Levi and Manahem Castro: he stated himself to have been present when they were brought before the Seraskier; a Jewish Rabbi appeared as their accuser, and offered a thousand purses to the Seraskier, if he would put them to death: they affirmed that their belief in Jesus of Nazareth was the only reason of their being brought before him: they were bastinadoed, and sent to the Arsenal. I hear of a young Jew at Orta-keny, who has been delivered by his brethren into the hands of the Turks: he received fifty blows, and is thrown into prison. How many believe in Christ, and how many suffer for His sake, it is impossible for us to tell.

Dec. 15.—This morning we sent the money which has been demanded for knocking off the chains; a positive promise having been yesterday given, that our wishes should be complied with: what, then, were our feelings on receiving the answer—"An order has come from the Vizier, not to take off the chains; but to use every possible severity toward the prisoners!" We are also informed that the Jews have divided two thousand piastras among the Turks who have charge of the prisoners, for the purpose of obtaining their exertions in tormenting them to the utmost possible degree. Thus are our poor friends suffering a continual martyrdom! Happy would it have been for them to have terminated their woes by the bowstring or the sword, in comparison of their perpetual torments. The object of the Jews is clear: they hope to wear out the constancy of the converts, by incessant sufferings; or, if that attempt should fail, to bring them to the grave. The whole system of Turkish proceedings is so utterly corrupt, that I see no prospect of a happy termination of this affair, except in Divine interposition. *Let us fall into the hand of the Lord, and not into the hand of man!*

Dec. 19.—I was much struck with a Jew, whom I met to day on the quay. I conversed with him on the subject of the Messiah: instead of that angry and immediate opposition which unbelieving Jews usually make, the tears were in his eyes; and he regarded me with a seriousness and a silence, which appeared little short of the language, "I believe."

While endeavouring to benefit these sufferers for the name of Jesus, Mr. Hartley had a singular and interesting interview with a Turkish officer.

Dec. 4, 1826.—The Jews, according to their ancient custom, have laid many and grievous accusations against the converts, which they are not able to prove. They paid immense sums, in order to satiate their vengeance; and, as we cannot think of outbribing the Judges, we must leave the affair in the hands of God. These were my feelings in the morning. At noon, my heart condemned me; and I could not rest without making some further attempt in behalf of my persecuted brethren. I went in consequence to the Pasha-Rapysy, or to the Porte, as it is usually called by Europeans, and obtained admission to a Turk of distinction: he had himself been a Jew; and informed me, almost immediately on my introduction, that he was well acquainted with the New Testament, and also with the peculiar sentiments of the Protestants, and that though he was a Mussalman, he was yet "a Philosopher." I told him the simple story, that the three prisoners had been convinced of the truth of Christianity before, in fact, I saw them; and that, on one of their friends having been seized by their countrymen, they had fled to me, and I had assisted in concealing them, and had baptized them. I think I fully succeeded in convincing him, that nothing of a political nature was connected with this proceeding. He declared his willingness to do all that was possible for their safety. I particularly urged the request, that the converted Jews might be permitted for the future to live secure from the molestations of their countrymen—"A thing," he replied jocosely, "from which Pilate could not save Jesus Christ Himself."

This officer told me plainly, that the Turkish Government were at a loss to comprehend the proceedings of the Religious Society in England, which was at such expense in printing and circulating books: they were well acquainted with the conduct of the Jesuits in China and in other countries, and also with the enthusiastic superstition evinced by the Spaniards in former times; but they had always considered the English a nation free from superstition: they were therefore led to expect that there was some political plot in these proceedings. I assured him that the Society, to which he alluded, was wholly unconnected with the British Government; and that though there were, unhappily, Englishmen who were indifferent to all religions, yet the persons who composed this Society were men who did indeed believe that the Gospel was from God, and thought it therefore their duty to communicate so inestimable a gift to the whole world. He then indulged in some playful remarks on the impossibility of converting the world by books, alledging that St. Paul had been con-

verted in a different manner, and that this was by no means the method of Moses. He asked me so very particularly what was Mr. Leeves' object in this country, that I am led to think Mr. Leeves has been for some time an object of jealousy to the Turkish Government. I told him that Mr. Leeves' object was, "to sell the Holy Scriptures." Much more was said as to religion; and I feel confident that the conversation removed from his mind all suspicions, that our proceedings have a political tendency, or that we are plotting, Jesuitical fraternity. We became extremely sociable: he said that he would introduce me to other Turks, and take me to the School in which French and various branches of science are taught.

The whole of the scene was to me full of uncommon interest: I was come to rescue, if possible, from death, four persecuted Christians: I was in the building which contained the great offices of the Ottoman Empire, and which is dignified with the appellation of the Sublime Porte: the dome and minarets of the Mosque of Sultan Suleyman, one of the most magnificent structures in Turkey, were towering above my head: I had passed through spacious halls and passages, all exhibiting specimens of Turkish taste: I was encircled by numerous guards and attendants, arrayed in the splendid diversity of costume observable in Eastern Countries; and I was surrounded with all the pomp of oriental manners. The window of the room in which I found myself commanded a view of the large Court, in which were seen horses richly caparisoned awaiting their lordly masters, and in which objects wholly novel to a European eye were continually presenting themselves. "Do you see that officer riding out of the Court?" said my Turkish friend. I observed a man, whose dress and carriage denoted a personage of considerable rank. "He is going," said he, "according to his daily custom, to the Sultan, to acquaint him with the affairs which have been transacted here." "Does the Sultan," I asked, "pay minute attention to business? Does he know of this affair of the converted Jews?" "Yes, certainly," said he: "there is nothing that escapes his attention. In Europe you imagine that we are all barbarians; and that the Sultan does nothing all day, but loll on his divan and amuse himself: but it is far otherwise. The princes of Europe are far more effeminate than Sultan Mahmoud." He then made various remarks relative to the recent public events, which led me to suppose that the Turks have really been awakened to a sense of their public interest, beyond what I have ever suspected.

I just notice other subjects of conversation,

because it may serve to shew that the Turks have men in their service much better informed than is usually supposed. The following topics came forward: Religious liberty in England—Roman-Catholic Emancipation—the King of England, in his character of Head of the Church—Spanish proceedings in America—the existence of Greek Manuscripts in the Seraglio—Conic Sections—the site of ancient cities in Asia Minor—the Koran, &c. He informed me that he was very fond of mathematics, and that he had translated from the French a Treatise on Conic Sections. He also demanded of me if Mr. Leeves had been concerned in the affair of the converted Jews: "Concerning myself," I replied, "I am willing to give you any information, but concerning my friend, I cannot, in honour, tell you anything." "When you have made the whole world Christians," he asked, "what will be the consequence?" I replied, "When the precepts of Christianity are universally obeyed, there will be an end of envy, animosities, murders, wars, and of all the other causes of misery. We shall all be brothers: the greatest happiness will every where prevail." He appeared struck with this reply.

Mr. Leeves, writing to the Bible Society, furnishes some additional particulars on this subject, so calculated to call for the interest and sympathies of the disciples of Christ.

During the critical interval between the 1st of December and the 7th, which they passed at the prison of the Porte, they were cut-off as much as possible from all intercourse with their friends, and were assailed by the Jews, with every kind of temptation, to renounce their faith: a full pardon and immediate deliverance were promised them, if they returned to their own religion: and death was held out to them as the consequence of their perseverance. The young man was the principal object of these assaults: he has, however, shewn throughout an admirable firmness, and a lively faith and zeal; nor does he appear to have had more than one moment of weakness during the whole course of his severe trials: this was shortly after his apprehension, when he was assured, that, if he returned to his parents and old religion, he would not only secure himself from punishment, but this would be the only means of saving the lives of the Armenian and his two friends—turning to whom, he said, "For your sakes I must yield:" they, however, exhorted him not to be deceived by the professions of the Jews, but to stand firm; and that, if necessary, they would

die together: his courage was immediately restored; and he has ever since, by his example, been the main support and encouragement of the little band. On one occasion, especially, their fortitude was put to the test; for the Jews, seeing that they could not work on them by promises, had it finally announced to them, that their fate was sealed, and that the next morning they would be led to execution: thus, for a whole night, they had the view of death before their eyes; and they spent it in reading the New Testament with weeping and prayer. Two other Jews were left in prison with them, whom John Baptist reproved for their unbelief in the Messiah: exhorting them to follow their example, and become martyrs for the name of Christ: these Jews, unmoved by their behaviour and exhortations, wrote to the Rabbies to inform them that there was no hope of their ever returning to the Jewish religion, and that the only course to be pursued with them was to get them put to death.

The punishment of prisoners in the Bagnio consists in being chained, two and two, with heavy chains, and employed in the laborious works of the Arsenal, under the superintendance of Turkish guards, who beat them if they do not perform the task to their liking: there are about 700 persons in this prison; of whom about 300 are Greek slaves; the greater part prisoners taken in the Greek war. The circumstances of this affair, having produced a general sensation and sympathy throughout the city, had penetrated within the walls of the arsenal; and the prisoners, when brought there, were kindly welcomed by the poor Christian slaves, who went in a body to the Aga and officers, to beg they might be kindly treated, and not put to severe labour. In consequence of this mediation, they passed the two first days unmolested; but, after this, several Jews came, and among them the father and intended father-in-law of the young man, who, after another fruitless attempt to bring them back to Judaism, went and gave a considerable sum of money to the officers of the prison to put them to hard work, and to beat and torment them. They suffered severely under this persecution for five or six days; until the matter coming to our knowledge, our ambassador was so kind as to send his dragoman, and, by his representations, to procure the cessation of this wanton and cruel treatment, and the weight of their chains were diminished one half; although, being still in the class of chained prisoners, they have continued to labour with the rest. A few days ago two of them were thrown down and bruised in working at a large wheel used for raising the masts and fixing

them in the vessels of war, by a similar accident to which two men had been before killed before their eyes: they are now, however, recovered from their bruises; and will not, I believe, be henceforth employed in similar works.

The father of the young man has been indefatigably persevering in his endeavours to recover his son; and has repeatedly come to the prison with his mother and relations, persuading and entreating him, with tears, to return to them, and promising him every thing that he could desire; but he has constantly repulsed them; telling them to lay aside all hope of changing his resolution—that Jesus Christ was now his father and mother—that he preferred his chains with Christ to all that they could offer him—and that when they renounced their errors and became Christians, he would then acknowledge them as his relations.

Among other encouragements which they have had in their trials, have been messages from some of their Jewish friends from without who partake in their sentiments; exhorting them to stand firm—that they gloried in their fortitude—and that their own hope was in their perseverance. I trust, indeed, I may say with truth, that they have conducted themselves like true Christians; and it has been remarked, that the faith and love to Christ shewn by these new converts, may put to shame those who have long borne the Christian name. When in the height of their sufferings, they professed themselves ready to die for the love of Christ; and said, that their Saviour taught them that if their enemies took away their life, this was all they could do, and that they hoped their souls would be happy with him for ever.

P. S. I cannot resist adding one additional circumstance, which I have just learnt, concerning our three Christian Jews. During the time they were in concealment, they never entirely liked the idea of quitting Constantinople, though they thought that they saw a necessity for it in the hot persecution which awaited them if they remained. They thought they could be more useful here than any where else, and their hearts were set upon proclaiming the Gospel to their brethren: they, therefore, often made it their prayer to God, that, if he saw it good, they might be found out and taken, and that they afterward might remain in Constantinople to be the Evangelists to their brethren in error.

## AMERICAN BOARD OF MISSIONS.

(That is, the Missionary Society conducted by the American Independents.)

THIS Society is pursuing its work of love. We shall furnish a few extracts from some recent information respecting its exertions. To benefit the benighted nations on the coasts of the Mediterranean, the Society is forming a printing establishment in Malta. On this subject, the Committee thus address one of its Missionaries.—

It is the mighty energy of the press, in such a place as Malta, which renders that station, to a reflecting mind, one of the most interesting in the world. The security of the island—its central situation—its proximity to various nations, dissimilar in language, manners, and religion—and the comparative ease with which a moral influence may be diffused from it to those nations, make it peculiarly eligible as the seat of a great EVANGELICAL PRINTING ESTABLISHMENT. From such an establishment, in such a situation, how may a general influence be made to stream out, like the electric fluid, and dart from mind to mind, till thousands and millions feel the exciting power!

It is a work of time, and must cost labour and patience, and enterprise, and much of that *effectual fervent prayer* which availeth with God. But unless the human mind breaks away from the laws that govern it, the work so prosecuted must succeed. Let but the American press at Malta, in conjunction with the one under the controul of our English Brethren, have a free and constant operation, for an age to come, and the foundations of Papistry will be undermined, and Islamism will tremble to its centre.

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## BEYROUT,

(Near Lebanon.)

THE Missionaries at this station have had much to exercise faith and patience; at length, however, some encouraging appearances are visible. In May, 1826, the Missionaries suffered much, and the

poor oppressed people more in consequence of a descent made by a body of Greeks. Some extracts from the communications of Mr. Gordell, one of the Missionaries, refer to their trials and encouragements.—

It is impossible for you to conceive, or for me to describe, that system of falsehood, injustice, oppression and robbery, which has been in operation here for the last two months. I cannot speak of suffering INNOCENCE; for the land is full of crimes, but I can tell you of suffering humanity—I can tell you of human beings, whose guilt is no greater than that of their proud oppressors, condemned without a trial, their flesh trembling for fear, their religion blasphemed, their Saviour insulted, their comforts despoiled, their lives threatened, and their bodies filled with pain, and deeply marked with the blows inflicted by Turkish barbarity. Some of them were so badly beaten, that they could not walk, but were carried by soldiers, as they went from house to house, to obtain a trifle here and a trifle there, toward paying the enormous exactions made upon them. One poor creature was brought to my door half dead: I spent several hours in endeavouring to restore him; applied cupping-glasses to two places on his back, bound up his feet, gave him cordials, and finally kept him two days till he could walk.

I have never known before what it was to see *all faces gather blackness—men's hearts failing them*—every bosom tortured with the most gloomy forebodings and the deepest dismay.

Had we witnessed all this two years or even ONE year ago it would probably have given us such a shock, as to have been materially injurious to our health. We are bound to give thanks to our Heavenly Father, that we have been favoured with such a degree of tranquillity amidst so much that was calculated to disquiet our minds. Our wives, especially, have been greatly supported during this whole affair. How often have our slumbers been arrested by midnight cries! and how often has the day revealed cruelties, the very dreams of which would at other times have haunted the imagination for many successive days! The words of Cowper have recurred almost daily to our minds:—

— My ear is pain'd,  
My soul is sick, with ev'ry day's report  
Of wrong and outrage, with which earth is fill'd.  
There is no flesh in man's obdurate heart:  
It does not feel for man: the nat'ral bond  
Of brotherhood is sever'd.

May 9th.—This is the first week, for two months, that I have opened a book for study. The force of the storm appears to have spent itself, and we are now quietly pursuing our work. We have our hopes and our fears, our encouragements and discouragements. All our schools upon the Mountain continue to prosper; and we have sold more copies of the Holy Scriptures within three months, than all our number sold during the twenty months preceding!

Jacob Aga, at Sidon, collects his neighbours every Sabbath, and reads with them, or to them, the Sacred Scriptures—interspersing the same with remarks, which, though probably not very experimental or spiritual, but confined to the external affairs of the church, yet serve to direct men's attention to the Bible, and thus to *prepare the way of the Lord*. Two or three individuals, and one of them of the Greek Catholic Church, now enter into all its views, and take part with him in all his discussions.

Signior Wortabet, in my service, who left the convent about a year and a half ago, as wild and as thoughtless as it was in the nature of a convent to make him, has now, apparently, conviction of sin; and is an earnest inquirer, not so much to know what is truth, as to know what salvation is, and how it is to be obtained. After a deeply interesting conversation with him a few evenings since, in which I seemed really to have come once more into the province of the Holy Spirit, he made a request, which, as it was the first of the kind ever made to me in Syria, was deeply affecting to me: "I wish you," said he, "to pray for me. Pray that God would send his Holy Spirit to form in me a new nature. I pray more earnestly for this every day; and desire it more ardently than any thing else, or than all things else in the world: but I fear God will not hear my prayers. I think he will hear yours." In this request he was joined by another individual, of whom more presently.

Signior Carabet came in, and said that he had had a very long conversation with a number of Armenian pilgrims, who had just arrived from Jerusalem; and that he thought some of them would purchase the Holy Scriptures. I immediately took four Turkish-Armenian Testaments, which were all that I had in the house; and accompanied them to their place of encampment, at least half a mile distant. I found nine men and four women, seated in a semicircle on the grass. They were from Orfa, the ancient *Ur of the Chaldees*—the birth-place of Abraham, in whose seed all the families of the earth are to be blessed; and near to Haran, where Terah died, and Laban lived, and Leah and

Rachael spent their youthful days. Three months had elapsed since they commenced their pilgrimage; and they would, probably, be another month on the road.

After they left Jerusalem, their animals were forcibly taken from them by the notorious Aboo Goosh; and they remained several days at Arimathea with the hope of recovering them, but in vain: they procured others, and proceeded on their way; but, on reaching Beyrout, two days ago, all their animals were seized for the Tartars to carry some express for the Pacha, and the poor pilgrims were waiting their return.

After taking a seat with them on the ground, and accepting a long pipe, I listened to the sad story of their wrongs, and endeavoured to give them some consolation. Signior Carabet then produced the Testaments: after looking at them a few moments, by the aid of those fires which the Great God hath kindled in the firmament of heaven to give light by night, they immediately purchased the whole, and expressed a wish for more. I told them that the depot was not a mile distant, and that I would go and bring them as many as they wanted: they all arose as one man, and lifting up their hands to heaven, with one accord, said, "Praise be to God!" I said, "How many more will you take?" They answered, "Ten." As I wished to have a few in the house with me, I took thirteen from the depot; but, on returning to the pilgrims, they purchased the whole, making seventeen in all. Observing a woman very eager in purchasing one, I said to her, "Good woman, can you read?" "No," she replied, "but I wish to carry one home to my son." Putting a Testament into her hand, I said, "Tell your son to receive this as a Letter from Heaven, as an Epistle from his Maker."

As they hoped to depart early on the morrow, I continued conversing with them till near midnight, and left them *not a little comforted*.

It was not till within a few months, that we found any among the Arabs who would acknowledge themselves to be in a state of sin and death. Every body *fasted twice a week, and thanked God that he was not as other men*. Several individuals appear now to be convinced that they are in a state of condemnation; and, when asked the question, frankly confess, "I have not been born again—I am dead in trespasses and sins—I am in the broad road that leadeth to destruction." On such minds, Divine Truth, of course, falls with additional power. Of this class are three of our schoolmasters.

A few no longer frequent the churches, nor confess to the priests, nor observe the



fasts, nor pray to the saints, nor bow before their images, nor regard the festivals in honour of them. Of this class is an Arab youth of the Greek church, who has been with us nearly two years. It is now more than six months that he has professed to renounce all dependence for salvation on the intercession of the saints, the numerous fasts, the oft-repeated prayers, and prescribed nostrums of his church; and to believe that the blood of Christ alone can cleanse him from guilt. On the recent death of his mother, he refused to pay any thing to the priests to secure their prayers for her benefit: his father and brothers and friends first entreated, and then reviled him; and the priests threatened him; but he still persisted, saying, "I had better buy bread and give to the poor, for this will be a real charity; whereas, praying for ever for my mother will not alter her condition." The priests said, that perhaps he would soon die, and nobody would pray for him: he replied, "I wish no one to pray for me after I am dead: it will be of no avail: now, while I am in life, I must love God, and read his Word, and believe in Christ; and that is sufficient." "What! have you turned English?" They exclaimed, "It makes no difference what I am?" said he, "if I am right."

Almost every day we read the Scriptures in Ancient Armenian, Modern Armenian, Turkish, Turkish Armenian, Ancient Greek, Modern Greek, Arabic, Italian, and English; and sometimes we hear them read in Syriac, Hebrew, and French; seldom do we sit down to our meals without hearing conversation at the table in Ancient and Modern Armenian, Turkish, Greek, Arabic, Italian, and English: and, with the exception of the Italian, prayers daily ascend from this house, I hope to Heaven, in all these languages.

The number of those who read the Scriptures with us every evening and every Sabbath, gradually increases. Among those on the Sabbath are found, Armenians, Greeks, Greek Catholics, Maronites, Jews, and occasionally a Syrian, a Mussulman, or a Latin: those of us who read with them, are from England, America, and Germany. Our assembly is literally of *many kindreds and tongues*. We are always able, when necessary, to have reading and conversation in ten or twelve different languages, exclusive of several dialects.

Several respectable individuals said to me to day, "So much inquiry on the subject of religion has probably not been known before in this country, for more than a thousand years." The priests are filled with wrath, and pour forth their threats and their curses in torrents: but their violent dealings, though

they doubtless deter many from coming to us, and though they are grievous for the poor sufferers, yet awaken so much the greater curiosity in the public mind to know *what this new doctrine is*.

The persecution, which, unless a *great company of priests become obedient to the faith*, seem likely to fall heavily on all who openly espouse the cause and the religion of the Bible, will, doubtless, have the effect of preventing many from permanently joining us, whose hearts are not under an influence more than human. That such an influence begins to be felt here, we can no longer doubt. It really seems as if this were *the acceptable year of the Lord*; and as if the Holy Comforter, so long banished from these regions, had come back in triumph, to make these *tents of Kedar* once more the sweet abodes of peace and love. We have joy in our hearts; we have joy in our dwellings; and we look, with the most devout earnestness and delightful anticipations, to the day, when such *times of refreshing shall come*, as shall give joy to all the churches, and shall fill all Heaven with praise. We leave events to the Great Head of the Church; knowing full well, that the experience of His people has been, in all ages, as in Egypt, *the more they were afflicted, the more they multiplied and grew*.

It is very common here for people to change their religion; that is, to become Greek, or Greek Catholic, or Maronite, or Latin, &c. and nothing is thought of it: but to become truly honest, serious, conscientious Christians, to take the Word of God as the only rule of faith and practice, and to live soberly, righteously, and godly, in the world, this, it is to be feared, has not been known here before for many centuries, and it awakens all the malice and rage of minds that are at *enmity against God*.

An Arab youth, by name Asaad Jacob, appears an interesting convert. His brother also has been a sufferer for the Gospel. In addition to the account that Mr. Goodell gives of him, a letter of his will be read with no small degree of interest. It presents an affecting picture of the awful superstitions of that body of people, that by a perfect perversion of the word "Church" is called the "Greek Church." Mr. Goodell writes:—

Asaad Jacob came to me for protection on the 19th of March, while the hostile Greeks

were in this neighbourhood: he has continued with me ever since; and, at present, seems likely to continue for a long time to come. We had instructed him in Italian and English, and had caused him to be instructed in the grammar of his own language and in Ancient and Modern Greek. He is now of use to me in copying English and Italian, and writing Arabic and Greek. He was thoroughly superstitious; and really believed, as he recently told me, that the priests were able to pardon whatever sins he might be guilty of; and that, on this presumption, he might deliberately commit, beforehand, any sin which it might be for his interest or pleasure to commit. Many have been the conversations which we have had with him, during eighteen months past; many the opportunities which we have embraced of reading the Scriptures with him; and many and various the arguments which we have set before him from the Bible: but not till after a long time did there appear to be a surrender of his former erroneous opinions, or the least abatement of his confidence in the Councils and Fathers, and in the dogmas of the Church. But, in regard to all these things, he is now entirely changed; and, in consequence, has brought down upon himself the displeasure of his parents and friends, and the indignation of the priesthood. One of the priests, after railing at him a considerable time in the Church, broke out into exclamations like these—"Alas! unhappy youth! lost! lost! gone beyond redemption! undone for ever!" He paused—"But is there no help? Can nothing be done to arrest Divine vengeance, and to save this youth from everlasting fire?" After a second pause, he turned to Asaad; and said, with softened tones "But perhaps there may yet be hope. If you will purchase a few candles to burn before the Blessed Virgin, I will undertake your cause, and save your soul from eternal death!"

After such a change in his views, Asaad thought himself, as it would be very natural for him to think, renewed in heart; but, having become more acquainted with the nature of this change, he is now without hope, and is the individual who united with Signior Wortabet in that interesting request above mentioned, that I would pray the Father to send to them the Holy Spirit.

*Asaad Jacob's letter to the corresponding Secretary of the Society.*

My dear Friend,

I write this to tell you, that when I believed like the Church said, I loved very much to go in the Greek Church to prayer and confession, and to read with Priests and

Bishops; and I thought there is no religion but the Greek religion.

Once I confessed to the priest, and told him, "I have eaten a little cheese in the Wednesday:" the priest said, "God have mercy!" and told me, "This is great sin: and if you do not do this which I tell you, and do not give the poor and me money, and ask God and the saints for your pardon, you must go to hell!" I was very sorry and cried. I thought that is sin; that is, the cheese I did eat. I told the priest, "O my priest, I can do so?" He said, "You must five months pray every night to the saints, and kiss the ground forty times every night, for this great sin," that is, the cheese, "and then your sin will be forgiven." I did so five months, and then came to the priest and told him: said the priest, "Very well: now you are a Christian." That prayer which the priest told me to say five months, is the 24th for the Virgin; and every night I read it.

Another time I confessed to the priest. In that time I had no great sin, because I had not eaten no meat, neither cheese; because the great sin, the cheese and meat, I did not eat, because I was afraid he would tell me like before. In the next day, I wished to receive the Sacrament. Before I went to the church, I told the priest: I washed my face, and entered a little water in my mouth: he said, "You cannot receive the Sacrament, because the water entered in your mouth: after five months you will receive the Sacrament. Go and worship the saints and cry." I was so five months, and after I received the Sacrament.

But now I see all that was lie and sin: nor cheese nor meat defile the man: and I saw in the Holy Gospel, which is better than every book, and the book of our Saviour Jesus Christ, which He gave us; and I know, when our Saviour and his disciples received the Holy Sacrament, they have eaten before the Passover, and then they received the Sacrament.

Once I confessed to a priest in the Mountain. I told him, "I have eaten meat in the fast:" he said, "Ah! you have great sin." I asked him, "What I do to be forgiven my sins?" he said, "You must go pray and worship to the saints, and ask them to forgive your sins, and you must give me some money for to pray for you."

I came to Mr. Goodell's house, and I read the Gospel. When I read the Gospel, I saw all that talking was lie and sin; that is, the worship to the saints, and give him the money for to pray for me: and saw in the Gospel no one can forgive the sins but one only, our Lord and Saviour Jesus Christ,

who died for our sins, and for to save us. When I saw this in the Holy Word, I read the second Commandment, *Thou shalt not make unto thee any graven image: thou shalt not bow down to them*: and the priest says I must worship before them. I saw indeed the priest told me contrary to the Word of God, and that it was sin and lie, and I did not worship nor give him any money.

Again I went to the mountain: I saw that same priest there: I went to the church; the priest began to talk with me about the religion. The priest asked me if I worshipped the saints. I told him, "No: because that is lie and sin." He said, "Now you are foolish." I asked him, "Why?" He said, "Because you said there is sin in the worship." I told him, "Yes, great sin." He said, "The Councils said that, and we must do it." I told him, "No: I cannot do like the commandment of men, but I must do what the Lord and Saviour Jesus Christ said." The priest said, "Well, the Councils said like the Gospel and Jesus Christ." I told him, "No:" He said, "What thing, contrary to the commandment of God, said the Councils?" I said, "You told me for to worship the images of the saints, and that the Councils said so." He said, "Yes." I told him, "God said, *Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in earth beneath, nor that is in water under the earth: thou shalt not bow down thyself to them, nor serve them*; and you say, we must worship them, and the Council said for to worship them: that is lie and sin, and contrary to the Word of God." I told him, "Jesus Christ said, *Thou shalt worship the Lord thy God, and Him only shalt thou serve*; and you say, we must worship the saints." I told him, "I know indeed you say contrary to the Word of God. You say, I eat meat on Wednesday, it is sin, and I go to hell." I told him, "Jesus Christ said, *Whatsoever entereth into the mouth do not defile the man*." The priest said, "Well, but the Councils judge so, and we must do it." I told him, "St. Paul said, *No man judge you in meat, or in drink, nor things like this*." I asked him for to give me the Gospel of the Church. He said, "Why?" I told him, "I wish to read a chapter in John." He said, "No! because the Gospel is not for every one, but for the priests only." I told him, "The Gospel says, *Search the Scriptures*, and you say not." I asked him another time, "Give me the Gospel." He said, "Are you foolish? Do you not understand me? The Gospel is given to the priests only." I asked him "Who said so?" He said, "The

Councils." I told him, "If the Councils say, every one must go unto the sea, and put himself in it for to go to heaven—put you yourself?" He said, "No." I asked him, "Why?" He said, "The Councils do not say it." I told him, "If I and other ten men with me make a Council, and say, every one must cut his hand, for to go in heaven—cut you your hand?" He said, "No." I asked him, "Why?" He said, "The Holy Spirit was with the Councils." I asked him, "Believe you this without proof?" He said, "Yes: I believe this without proof." I told him, "Why do you not believe me without proof?" Then the priest said, "I must go to feed the silk-worms: and now is not time."

Many come and read with us every evening: I thank you for to pray for those who come and read with us. Many come and read with us the Sabbath-day: some of those are Greek, and some Greek-Catholic, some Maronites, some Armenians, some Jews, some Mussulmans, some Franks: I ask you for to pray for them, and remember us in your meeting. Oh! I thank you for to send for us your Missionaries, because the *harvest truly is plenteous, but the labourers are few*. In Jerusalem, and in Ramla, and Joppa, and Tyre, and Sidon, and Damascus, and Aleppo, and Tripoli, and all this country are no Missionaries—only in Beyrout. Oh! I thank you to send us your Missionaries for this poor country; and I tell you I am with Mr. Goodell in his house. Mr. Goodell tell me yesterday, about you give money for Missionaries and Books. I thank you for this poor country, and thank you for to send to me your letters. I tell you, I have learned the Italian and the English, with Mr. Goodell and Mr. Bird. I know now in Greek, and Italian, and English, and Arabic, and I write you my name in four languages. I tell you if you were here, you would cry for this country, because all do not know the Gospel; but in Beyrout are some who know, because Mr. Goodell and Mr. Bird preach the Gospel always in Beyrout.

Your unknown Arab Friend,  
ASAAD JACOB.

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### General Baptist Missionary Society.

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A WORD TO THE FEMALE FRIENDS OF THE GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.

The exertions of the female friends of the different Missionary

Societies, to aid their funds, are of the most valuable nature. How many are employed as collectors, and how many by their needle, have rendered considerable assistance in promoting the evangelization of the heathen. The state of Orissa, and that part of Jamaica where our brethren and sisters are labouring, shews the importance of Missionary exertions. O may every reader say, "Lord, what more can I do to 'deliver those who are drawn unto death, and ready to be slain?'"

At the late Ordinations of brethren Allsop and Cropper, there was a sale of various articles provided by our female friends, and several pounds were realized for the sacred Missionary cause. It is intended to have another sale during the next annual Association, to be held at Derby, and it is respectfully and earnestly requested that the female friends of the Mission will send in due time whatever they can procure for the occasion.

It has been suggested that efficient aid would be rendered to the Society, if every active female friend of India were to devote some time to the preparation of different articles, and sell as many of them as possible where they reside, or at the meetings of the quarterly Conferences in the different districts of the Connexion; and what money or articles should be in hand at the time of the Association, to remit the same by some friend who was going. The proceeds of these efforts could then be given to the "Native School Fund," and the principal part of the articles sent for the annual sale at the time and place of the Association being disposed of, the result of their labours would then appear in the Report of the Society.

The conduct of the Israelites at the erection of the tabernacle is worthy of imitation, for promoting the prosperity of the Church of Christ among the heathen. "They came, both men and women, as many as were willing-hearted, and brought bracelets and ear-rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, of blue and purple, of scarlet and of fine linen. The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the law of Moses." Ex. xxxv. 22, 25, 29. May our friends "go and do likewise." J. P.

May 12, 1827.

#### EXTRACTS FROM MR. BAMPTON'S JOURNAL.

WE now furnish our readers with a variety of extracts from the journals of our selfdenying and indefatigable brother Bampton.

April 22nd, 1826.—It is a month yesterday since I got home from my Bengal journey, which I do not repent having taken, as I think I learnt enough from the example and conversation of my brethren to repay the labour and expense. One result of no small importance is, that it has led to considerable alterations in my pronunciation of the language, as I had not previously sufficiently distinguished the aspirated from the other letters, and had entirely neglected the difference between the lingual Taws

and Daws, and those letters of the same name which are dentals. Our alphabet, like the Bengalee, contains two Taws that are lingual, and two that are dental, as it also does two lingual Daws and two Taws.

Since my arrival at home, I have generally preached twice a day as usual, but am afraid that I shall not be able to do so at least for the next few days, as I last night sprained my ankle.

I have lately received, from England, some hints as to a want of information, and they, perhaps, are not altogether unfounded: but we live in a climate which powerfully disposes to idleness. I usually preach twice a day; and this, with going and returning, takes up, I suppose, on an average, five hours, and leaves me so little time and ability to study, that I usually give up one morning's preaching in a week that I may be more at liberty to do a little in that way: to which may be added, a want of that versatility which enables some persons to go easily from one thing to another.

Sometimes, since my return I have thought the people heard better than usual, but at other times they have been sufficiently violent, the whole assembly not unfrequently crying, with almost one voice, "Hurree bol," and "Victory to Jugernaut!" I have also, on one or two occasions, had a few fragments of broken pots thrown upon me; but those who throw them always take care that I do not see them do it. I have thought the poor people here worse than anywhere. I have, now, however, reason to think, that though Chamberlain was often better heard, he was sometimes worse used than I am. My feelings at Cutwa are, per-

haps conceivable, but I could not describe the sensations occasioned by being on the spot where lived, laboured, and suffered, I think, the most active Missionary of the present age; a man who, as Mr. Ward said, had the zeal of ten men. I plucked some of the unripe seed from a tree the apostolic man had planted; and when I reached Calcutta, brother Yates made me a present of his walking-stick: an article which I have sometimes said, 100 rupees would never purchase of me. The most important thing, however, to be recorded is, that we have an inquirer, of whom we have hopes. Our attention was first directed to him by his shedding tears whilst hearing brother Lacey preach when here at the Quarterly Meeting. On that occasion he said that what Lacey preached was what he wanted, for he had sought salvation in various ways, but in vain. His residence is about fourteen miles from hence, and he says that he first heard me preach about two years ago at this place; and ever since that time he seems to have had some thoughts about the Gospel; but he says he did not introduce himself because he was afraid. He seems to have been about the country in search of salvation, in a way which, Abraham says, few householders adopt, which makes me hope that the Lord had prepared him for the Gospel before he heard it. Yesterday, in the presence of Sutton, myself, and Abraham, he professed faith in Jesus Christ, and a disposition to obey him. We had previously given him to understand, very distinctly, that if he became a Christian he must earn his own bread: and I thought in the last conversation, which was yesterday, that he would have yielded to baptism:

however, we thought it right to point out the persecution he would be likely to meet with, and advised him to consider the matter. On a former occasion he told me, now some of the people did give him "galee," i. e. abuse, and say to him, "Why do you hear the Sahib's words?" May the Lord make and keep him faithful.

*April 27th.*—I am happy to say that my uncle is almost well, and it only kept me at home once. With regard to the inquirer, when Abraham came to the Lord's Supper last Lord's-day evening, he came with him, and stated, that though he thought favourably of our religion, he could not at present determine to join us on account of what it would expose him to among his own countrymen. To which we replied, that we should use nothing like compulsion, but state facts, and leave him quite at liberty. We also left him at liberty to see the ordinance administered or not, as he thought fit. He expressed a wish to see it: on which account it was administered, for the first time, in the Oriya language, with the exception of an English hymn. The poor man was very attentive, and actually manifested a wish to partake both of the bread and the wine. Since I wrote last, he has joined us in worship, perhaps, two or three times, besides being present at the ordinance; but we have not seen him for the last three days, and are afraid of him: though I still think that, as far as he went, he was sincere. When he was with us at worship, we chose to read and explain such portions of Scripture as we thought most suited to his circumstances.

The people here have been amusing themselves, we under-

stand, at one of their festivals, by acting the Collector, Judge, and Missionaries: all of whom, we understand, were dressed in English clothes except a padree, and he was dressed in Hindoo clothes to represent myself. We are told that the mock missionaries, in their preaching, used some phrases which they had learned from us, intermingled, I have no doubt, with a great deal by way of ridicule. Besides mimicing our preaching, they got together some of our books, and gave them away because we do so.

I thought on this occasion, and have thought before, that about the time of the festivals the people are more insolent and unmanageable than usual. We have now no military here except a few local irregular seapoys, commanded by a native officer under the direction of the magistrate. One of these men, last night, was very abusive, and, I think, called me a thief. Now these men, though under great obligations to treat Europeans with respect, are, some of them, among the most insolent I meet with; and if they could take great liberties, I think the mass of the people would take the hint and be much worse. The Magistrate of the district being at this time here, I sent him word, and he has read a lecture to the principal officer, which seems to have considerably impressed several seapoys with whom I met this evening. The magistrate promised that the offender should be punished, if I could identify him and prove the charge, which I think I could have done, but I chose to forbear. On two or three occasions lately the people have required me to give them my horse in order to prove to them I am not covetous, and I

justified my refusal by saying that covetousness does not consist in retaining what is necessary for my own use; but they of course insist that it does, and triumph, as on many other occasions, over common sense and me at the same time.

During the last few days I have adopted a new way of preaching. I take out with me a copy of the Gospel, and read several passages, making such observations as we can, and when our subject begins to run low, or the unmanageableness of the people prevents my going on with it, I proceed to another, always endeavouring to keep in view salvation by the death of Christ. This is a scheme which usually furnishes plenty of matter and I am fond of it.

*April 28th.*—The poor people here are in a most deplorable state. They are often as inaccessible to reason as if they were mad, and a Missionary at such times wants a soul in a state of great tranquillity, a heart of rock, and a brow of brass. It is requisite that he should live near to God himself, and be assisted by the prayers of his brethren.

Last evening I was addressed, in language extremely vulgar and abusive, by a man who is, I think, employed by the Magistrate as a writer, to whom I said, "You and I may meet another time. If these people insult me I will bear it, but I will not bear it from you!" and the man soon slunk off.

*May 4th.*—Three days since I wrote last. I have been out but once a day, partly on account of slight indisposition, and partly on account of pressing business at home, and perhaps discouragement might have some influence, for to a man in a poor state of body and mind, the treatment met with here is al-

most unbearable. I am assailed by almost every kind of abuse the people can invent, except that they keep their hands off me. One evening the dismal noises made by the greater part of the assembly were horrible, and I sometimes think that a number of rude persons come on purpose to laugh and shout me down, say whatever I may. One evening as I went, I felt that a little would irritate me, and was enabled earnestly to seek Divine aid, nor did I seek in vain. When I reached my post, a man came, whom I thought too foolish to reason with; but he was at the same time too impudent to be silenced; he vociferated, and the people, many of them, shouted, however, in something like the Chamberlain style. I talked in the midst of the confusion for perhaps half an hour, never stopping if I found myself in possession of the eyes and ears of one or two. The man was very intrusive and trying, and very angry because I would not notice him. As I sometimes do in such cases, I took advantage of his anger, by saying to the people, "now you all admit anger to be a bad thing, see how angry that man is." As I go up and down the town, numbers of people cry out in a tone which sufficiently indicates that their tongues are set on fire of hell, "Juggernaut! Juggernaut! I shall worship Juggernaut!" with more of the same sort; in short very many seem to think me the legitimate but of malicious ridicule.

For the last day or two, however, I have taken out with me a pamphlet against idolatry, written by a Bengalee, in the Bengalee language. In this pamphlet, the writer, among other arguments, supposes that the advocate of idolatry will defend it by several pas-

sages which he produces from the shastras. Now one of these declares that "whoever regards the image of a god as a stone will go to hell;" and he replies to this argument, by producing common passages, in one of which it is asserted, that "Whoever regards an image as God, will meet with bodily affliction," but that "he will not obtain salvation." Now when I have been among the people with this book, and they have begun to ridicule they know not what, I have said, "Remember that you are now ridiculing your own shastras," and when they have cried out, "false, false," I have said, "Well, if it be false, it is from your own books." Some, in these circumstances, will say, "I don't mind the book, I care for nothing but Juggernaut." At length, however, I succeeded in obtaining a little attention, and then managed to expose the people, by reading and explaining their contradictory passages. This commonly makes way for something of the Gospel, and it has had a considerable effect upon my spirits, so that I go out now as I suppose an army goes into the field, after various defeats have been succeeded by several victories. Sutton is gone to Calcutta, from whence he will bring home Mrs. Colman as Mrs. Sutton. One morning lately, I had the following conversation, with a salt-dealer, in front of his own shop:—

"Is Jugbundoo come into the town?"

"Yes, he came in last night."

"Well, did he go to see Juggernaut?"

"No, but he will go to day."

"Pray how long is it since he saw Juggernaut?"

"Nine years."

"Was he not very uncomforta-

ble on account of his long absence?"

"Yes, but to day he will be made happy."

"But if a sight of Juggernaut makes people happy, what is the reason that we find so much misery in this town when the people see so much of him?"

"It is because they do not believe."

"Very good, pray do you believe?"

"No."

"That is what I should have thought, and how any one can believe in an object that can do nothing for him, is indeed a puzzling question."

If it should be asked how this man's continuing an idolater is to be reconciled with his acknowledged want of faith in Juggernaut, I should reply, "Just as many an Englishman's profession of Christianity and attention to its forms is to be reconciled with an acknowledged want of real dependence upon Jesus Christ for salvation." I afterwards said to the man, "Now if you apply your salt to fish, will it not keep the fish good?" to which he said, "Yes!" and I added, "If it would not preserve the fish, it would be good for nothing:" to this he assented. "Now," said I, "religion is like salt! if it do not make men better, it is good for nothing; and I am desirous of putting both your religion and mine to that test."

It is almost a fortnight since we saw our inquirer, and I am not without fear that we may never see him again, though I think him timid rather than hypocritical.

*May 9th.*—Pipplee. Yesterday I left home, and travelled to this place, staying at a town half way during the heat of the day, in which place I had an opportunity of talking to several persons. A



day or two before I left home, I saw our inquirer; he followed me one evening on purpose to speak to me which revived my hopes of him, but he fixed a time for coming to my house, and did not keep his engagement. This place is about twenty miles from Pooree. I was better pleased with the behaviour of the people when I was here in the cold season, than in most other places, and I hope to stay now almost a fortnight, taking the opportunity of attending some markets that are within reach. I went off this morning, about seven o'clock, to Munglepore market, which is perhaps a little more than four miles from hence, and was pretty pleasantly, and, I hope, well employed till twelve or one o'clock, when the market ended. I remained in the shade till perhaps about two, when I determined to try to get to my tent. My servant told me that I should find occasion for my shoes, and so I did, for the ground was so hot that I do not know whether I could have borne the walk without them at all. I have now also plenty of occasion for my chatta (umbrella.) A few even of the natives carry cloth chattas, for the sake of having something that is smart and light, but mine is the common chatta, made of basket work, covered with leaves, and is fixed on a common bamboo staff, and however inferior this is to the other in appearance, it surpasses it in utility, perhaps, almost as ten to one. There was some wind stirring, which made the walk much more bearable, but I was forced, or glad to stop a few minutes once under a tree, and I am not sure how far it would be prudent to take such walks often in the hot season, at such a time of the day. I however

reached my tent in about an hour and a half, and now feel no worse for it except that I suppose I am more weary. In consequence of coming to my tent in the heat, I was enabled to get out among the people here this evening, and had a pretty good opportunity. My dress allows me to take off my shirt without its being missed, and I am glad to do so: it is certainly very warm, but I perspire freely, and when that is the case I generally feel very well. I suppose some of my English friends will take fresh occasion from these efforts to put me (prophetically) into an early grave, and I certainly would not be too sure that I shall escape unhurt, but having made some trial of my strength, I think I am a better judge of what I can bear, than any body else. May He whom I serve, preserve me if He have any thing for me to do!

*May 10th.*—I did think of going to Bullungo market to day, but I find the distance is half as far again as the place I went to yesterday; and the last two days fatigued me so much that I was glad to content myself to day in this town. I had pretty good opportunities, morning and night. I continue to like the people generally; they will discuss points where we are at issue, but they generally, I think, do it in a better spirit than in most other places. I sometimes think there may be scattered among the people some individuals a little like Cornelius, and perhaps a few communities more docile than the generality, and possibly, if we could find out these, the work might begin among them: whether this place be of the latter description, remains to be seen: it is larger than most places in this province. I think, with Mr. Sterling,

who has written an account of the province, that the villages in general do not average more than twenty or twenty-six houses, but this is said to contain five hundred. I am now writing and generally sweating in my tent, without any article of clothing except a pair of white trowsers, which I generally use to bathe in; but I think I am seldom much happier than on these excursions.

*May 11th.*—I have laboured to day at Jugunnatpore market, where I suppose I arrived about eight o'clock, and staid till betwixt two and three. During a great part of the time I was pretty well employed in teaching the people, and disputing with them, which last makes no small part of a Missionary's work. I was pretty happy in keeping my opponents at arm's length; and I find few things keep them in better order than shewing them, by proper quotations, that their own shastras oppose the worship of images. It may, indeed, be urged that they encourage it, and I sometimes quote passages both ways, for the sake of shewing them that the shastras are no guide at all. The quotations I read from a Bengalee pamphlet, written by a friend of of Rammohun Roy's, which also contains a good deal more useful matter suited to our purpose. I walked to my tent again in the heat, but had this evening, as I sometimes have, a fit of extreme weariness. The feeling is, I think, occasioned by obstructed perspiration. Possibly it may not be prudent to walk in such circumstances, and perhaps I checked perspiration too suddenly, by washing my hands, face, and feet, sooner than I should. Two mugs of tea have, however, opened the pores of my skin, and

I feel myself again. I have much reason to say, how good is God!

*May 12th.*—I have spent about five hours to day among the people in this place; the remainder in writing and resting myself.

*May 13th.*—Perhaps two or three hours before day-light, a letter reached me from Sutton, in which he mentions the intention of the London Society's deputation coming to Pooree; so I replied to Sutton, and wrote an invitation to the deputation.

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### ORDINATIONS.

On April 13, Mr. Allsop was ordained at Quorndon; and on April 25, Mr. Cropper's ordination took place at Leicester. Particulars in our next.

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### MISSIONARY MEETINGS FOR JUNE.

June	1st.	Spalding.
	1st.	Lyndhurst.
	3rd.	Portsea, Sermons.
	4th.	Ditto, Meeting.
	4th.	Kegworth.
	6th.	Kirkby and Kirkby Woodhouse.
	6th.	Sevenoaks.
	10th.	Loughborough, Sermons.
	10th.	Leake and Wimeswould do.
	11th.	Loughborough, Meeting.
	12th.	Wimeswould, Ditto.
	13th.	Broughton.
	14th.	Hose.
	17th.	Beeston, Sermons.
	18th.	Ditto, Meeting.
	19th.	Ashbourne.
	24th.	Nottingham, Sermons.
	25th.	Ditto, Meeting.
	27th.	Annual Meeting of the Society at Derby.

Meetings have been proposed for Knippton, Woodhouse, and Smarden; but the writer is not aware whether these are absolutely fixed.

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VOL. VI.

THE  
CRUSADES  
AGAINST  
THE ALBIGENSES.

It is probable, that dissenters from the doctrines and discipline of the Roman Catholic church have existed, in every age since it assumed that proud title. They have been distinguished by the general name of *heretics*; and have suffered the most cruel persecutions. As it is proposed, in future numbers of this Miscellany, to introduce a concise History of the Reformation, it has been suggested, that we might assist our younger readers in forming an adequate idea of the necessity and importance of that happy revolution, by laying before them some of the most memorable instances of the treatment, which those who ventured to think for themselves on sacred subjects received from the catholic hierarchy, when in the plenitude of its power. We therefore now present them with a very brief sketch of the proceedings against the *Albigenses*.

In the south east corner of France, at the foot of the Pyrennean Moun-

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tains, which divide that country from Spain, there lies a pleasant and fruitful region, since included in the province of Languedoc. At the commencement of the thirteenth century, it was governed by several petty chiefs, who paid nominal homage to the kings of France, Spain, or England, but were independent in their own territories; the principal of whom was Raymond VI. Count of Toulouse. He not only possessed a large and wealthy domain; but most of the neighbouring princes were his relatives or vassals. The inhabitants of these countries were numerous, industrious, intelligent and happy. They carried on an extensive commerce, cultivated the arts, and excelled in poetry. Their cities were populous and wealthy, governed by consuls chosen by the citizens: and the courts of their princes were elegant and refined.

During the darkest ages of popery, when the influence of that haughty system was at its height, and tyrannized unchecked over the civil and religious rights of man, there were many professors, in the countries just mentioned, who disapproved of the doctrine and discipline of the catholics. Their origin

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seems to have been co-eval with the corruption and usurpation of the church of Rome; and several eminently pious and learned men arose among them, at distant periods, who instructed them in the truths of revelation, encouraged their faith and animated their zeal. These dissenters spread into various countries of Europe, and were distinguished by different names. They were called Puritans and Good Men from the correctness of their conduct; Paterines or sufferers, from the oppression which they endured; Paulicians, Henricians, &c. from the names of their leading ministers; and Waldenses, from the vallies which they inhabited. In the south of France, they were denominated *Albigenses*, from Alby, a town in that part of the kingdom where a famous conference was held with them by the catholics, in 1176. It is not easy to ascertain their real sentiments, as those who burnt their bodies, consumed also their writings; so that few of their genuine works have been preserved. As they asserted the right of private judgment, it is most probable, that there was a considerable variety of opinions maintained amongst them; but they all agreed in opposing the corruption of the church of Rome and denying its authority. They rejected the popish sacraments, episcopal habits, orders of priests, images, crosses, relics, &c. as inventions of sathan: they considered the scriptures alone as the source of faith and directory of practice; and derived from them all the fundamental doctrines of christianity. They generally considered infant baptism as useless to salvation; and many of them wholly condemned the practice of it.

While the court of Rome had been engaged, partly in political intrigues for strengthening its own

authority and binding its fetters on the surrounding nations, and partly in sending out its armies to conquer the Holy Land, these dissenters had increased in numbers, wealth and influence. Being loyal, peaceable and industrious, they gained the favour and protection of their respective sovereigns; who found it to be the interest of the state to encourage such useful subjects. In the country of Toulouse and its vicinity, they were computed, A. D. 1200, to amount to eight hundred thousand; and in some towns formed such a majority of the inhabitants, as to banish the catholic worship. Many of the higher classes of society were favourably disposed to their sentiments, and some openly professed them. Several of the princes, from conviction of their worth as well as from policy, afforded them protection. Similar causes gained them the goodwill of their Roman catholic fellow-citizens; who, probably from their daily intercourse with these good men, appear to have been less bigotted and cruel than many of their brethren.

The increase of these sectaries was not unnoticed at Rome. During the eleventh and twelfth centuries, they had been condemned and anathematized in various councils; and they and their abettors were excommunicated by successive popes. But the protection of their sovereigns and the friendship of their fellow-subjects generally shielded them, in a great measure, from the effects of these ecclesiastical censures; yet, when their rulers were under the controul of the catholic church, many of them were committed to the flames. But these proceedings being too dilatory for the impatient zeal of the pope, Innocent III, he determined to adopt a more vigorous course. He sent

monks into the countries infected with heresy, armed with legantine powers; to whom all the prelates and magistrates of the place were required to pay implicit obedience, and whose orders they were enjoined to execute. He wrote to the count of Toulouse and the adjacent princes; exhorting them to seek out and prosecute heretics; to put them to death or banish them from their dominions; and to seize their estates for their own use. In many states where the seceders were few, these exhortations had the desired effect; but, where their numbers were great and their loyalty and worth known, their rulers hesitated, excused themselves, and recommended more lenient measures. In such cases, the monks who had been instructed by his holiness that "to keep faith with those who have it not, is an offence against the faith," affected great moderation, invited the dissenters to debate the points of difference between them, and proposed to refer all to the decision of scripture. The unsuspecting dissenters readily embraced the overture, and several public disputations took place; but it soon appeared too plainly that this was only a pretence to gain time, till more effectual means of conversion could be matured.

In order to secure the total extirpation of heresy, Innocent III. sent monks throughout France and the adjacent nations, to offer all who would enlist and fight, for forty days, against the heretics, full forgiveness of all their sins, past or future, together with certain enjoyment of eternal glory after death. The papal emissaries were zealous and diligent, and their offers were too alluring not to meet the approbation of men who were accustomed to credit whatever their priests as-

serted. Many were eager to obtain pardon and heaven on such easy terms: and doubtless others were influenced by more worldly motives, to enrol themselves among the adventurers; and assume the distinguishing mark, a cross on their breast from which they were called *Crusaders*, or Cross-bearers. These were instantly placed under the immediate protection of the pope, freed from the payment of interest on their debts, and exempted from the jurisdiction of all civil tribunals. The cross was taken by many of the nobility and knights, and a vast number of persons of the lower classes of society. In the spring of 1209, these fanatics drew near the borders of Languedoc, amounting, on the lowest computation, to upwards of fifty thousand regular soldiers; besides an immense multitude of common people who, instigated by the monks, followed the troops, armed with scythes and clubs; and flattered themselves that though they could not encounter the knights of Languedoc, yet they might merit heaven by murdering the women and children of the heretics.

Raymond, count of Toulouse, and the neighbouring chieftains, were thrown into great consternation by these hostile preparations, and took every method to make their peace with the court of Rome. But one of the pope's legates having been assassinated, the catholics eagerly charged the count with being accessory to the murder. Though he firmly denied the charge, and offered to prove his innocence, yet it was made a pretext for urging forwards the crusaders and demanding more humiliating terms. He professed his readiness to submit to any condition; and was required to make a common cause

with the invaders against the heretics, his own subjects; to deliver seven of his principal castles into their hands; and to submit to the censures of the church. The terrified count consented to all; and after having been publickly scourged by the monks, received promises of favour. But the pope was far from intending to save him. He wrote to his agents to employ guile with Raymond, till the other heretics were defeated; that they might afterwards destroy him more easily when left alone. His nephew, Raymond Roger, viscount of Beziers, endeavoured also to deprecate the wrath of the church; but finding the legate inexorable, he prepared for a manly resistance. The first shock therefore of the invasion fell on his dominions.

The crusaders advanced in great numbers, guided and instigated by the priests. Their zeal was so indiscriminate, that the catholics, as well as the heretics, found it necessary to guard against its effects. They abandoned the open country and shut themselves up in their castles and cities. Such places as could not be defended were deserted; a few which were not suspected of heresy, bought their safety at a high price; and others were burnt to the ground. The castle of Chasseneuil, after a vigorous resistance, capitulated. The garrison was permitted to retire; but the inhabitants were delivered to the pope's legate. Men, women, and children were consumed in the flames, amidst the joyful acclamations of their ferocious conquerors, who considered their destruction as the grand object of the enterprize.

The viscount Raymond Roger having fortified and provisioned his two principal cities, Beziers and Carcassonne, placed as many of

his subjects as he could in them, and determined to defend them against the unprovoked invasion. He shut himself up in the former, and placed some of his most valiant knights in the latter; exhorting the citizens to act with courage in their own cause. The crusaders soon appeared before Beziers in multitudes which astonished the inhabitants; and prepared to besiege the city. As they were employed in laying out their camp, the citizens sallied out and boldly attacked them. They were, however, easily overpowered by numbers, and so eagerly pursued, that the pursuers entered the town along with the flying citizens, and became masters of the gates.

The whole army followed, and seized every part of the city. The affrighted inhabitants sought a sanctuary from their fury in the churches, which were soon filled with crouds of trembling supplicants. As it was well known that many of these unhappy beings were Roman catholics, the soldiers applied to the pope's agent to learn how they should distinguish them from the heretics, and preserve them from slaughter. "Kill them all," replied the sanguinary monk, "the Lord will well know those who are his." This inhuman order was instantly executed. All the inhabitants, and all that had taken shelter there were massacred without distinction or exception; the city was given up to the pillage of the crusaders, and then burnt to the ground; not one house was left standing, nor one human being alive. The number of victims that perished, on this tragical occasion, is variously stated. The pope's legate informed his master that it did not exceed fifteen thousand; but some contemporary writers make it amount to forty thou-

sand and others to sixty.

The awful fate of this populous city struck terror into the stoutest hearts. Above an hundred castles were deserted, and the inhabitants either secreted themselves in the mountains, or retired into Carcassonne, which was defended by the viscount in person. August 1, 1209. this city was invested by the catholic troops; and after considerable resistance, the suburbs being reduced, Raymond Roger retired within the walls. But the number of men, women and children, who had fled into it for safety was so great, that the brave prince perceived he could not long maintain his position. He, therefore, readily listened to the advice of the king of Aragon, his uncle, who offered to act as mediator between him and the Romish legate. He accordingly waited on the haughty monk, and interceded earnestly, with him to grant his nephew reasonable terms. "Tell him, replied the legate, "that, in consideration of your intercession, I shall receive him to mercy; and therefore, if it seem good to him, he may come forth and eleven others, with their effects; but as for the people that are in Carcassonne they must deliver themselves up to my discretion, and come forth out of the town, men, women and children, naked. Also, that the viscount himself shall be kept in sure hands, and all his estate be delivered up to him that shall be appointed to succeed him." The king being unable to obtain any softer terms, was obliged to carry this unwelcome message to his nephew; but no sooner did that generous young prince, who was then only twenty-four years of age, hear these degrading conditions, which were designed only as an insult,

than he nobly replied, "Rather than do what the legate demands of me, I would be flayed alive. He shall not have the least of my company at his mercy, for it is on my account that they are in danger." His uncle approved his resolution, and exhorted his people to act valiantly.

Scarcely had the king of Aragon left the city, when an attack was made on its walls; but the inhabitants, driven to despair, overwhelmed the assailants with streams of boiling water and oil, and crushed them under heavy stones, and thus repulsed them with great loss. The same result attended a second attempt; and the legate observed symptoms of discouragement amongst the crusaders, who had been taught to expect miraculous assistance, and whose service of forty days was near expiring. He determined, therefore, to accomplish that by perfidy, which he began to fear that he could not effect by force. He had in his army a relative of the viscount, whom he engaged, by extravagant bribes and promises, to go into the town, and induce his kinsman to come out to the camp, under the pretence of settling the terms of the treaty. The villain executed this infamous task too successfully. He ingratiated himself with the unsuspecting prince who perceived that his means of resistance daily diminished, flattered him with the hopes of honourable treatment, and procured him a safe-conduct, signed by the legate, and leaders of the army, granting, in the fullest and most unequivocal terms, a secure and unmolested return to the city: confirming every thing by the most solemn oaths and execrations. With all the confidence of youth and innocence, Raymond Roger em-

braced the overture, and proceeded, attended with three hundred knights, to the tent of the pope's representative, where all the principal nobles of the crusade were assembled. Before this assembly, he defended, with great force and courage, the conduct both of himself and his subjects, who, he said, would sooner die than submit to the ignominious terms proposed. The legate coolly replied; "The inhabitants of Carcassonne may exercise their own pleasure; but it is now unnecessary for you to trouble yourself any further about them, as you are yourself a prisoner until Carcassonne is taken, and your subjects have better learnt their duty." The viscount remonstrated warmly against this disgraceful breach of faith; but his remonstrances were useless. His attendants were seized, and with himself thrown into prison.

This treachery, however, did not succeed as the traitors designed. When the citizens heard of the seizure of their lord, they recollected a secret passage underground to a castle about three leagues from Carcassonne. During the succeeding night all who were in the city, of both sexes and every age, entered this cavern, with as much food as would serve them for a few days, leaving their houses and all their other effects to the cupidity of their enemies. They arrived the following day at the castle, and dispersed themselves through the country, or withdrew to the adjacent states. In the morning, the besiegers were astonished at the silence that reigned in the town. They mounted the walls and could scarcely believe that their prey had escaped. The legate at length entered; took possession of the spoil, in the name of the church; and ex-

communicated any one who should appropriate the least part of it to his own use. He thought it most prudent to dissemble his disappointment, and pretended that he had permitted the inhabitants to leave the city; and, lest the church should be wholly deprived of its expected victims, he collected a number of prisoners, whom his people had seized in the fields, and the three hundred knights that accompanied their prince to the conference. Out of these he selected four hundred and fifty men and women, whom he affected to suspect of heresy; and ordered four hundred of them to be burnt alive, and fifty to be hanged.

The principal object of the crusade being thus accomplished in the submission of the count of Toulouse and the subjugation of the viscount of Beziers, the French nobility who had joined the invaders at the instigation of the priests, began to feel some compunction for the carnage they had occasioned. The pope's legate alone thought he had not done enough. He feared that the heretics, though confounded, were not destroyed; and might revive after some time, if the war ceased. He, therefore, offered the estates of the viscount of Beziers to several of the knights who attended the expedition; but many of them nobly refused the offer, and told the legate that they had done that nobleman sufficient injury, without robbing him of his heritage. At length, Simon de Montfort, earl of Leicester, with well-dissembled reluctance, accepted the gift of the conquered provinces, and took upon him the titles and the rights of the lord of Beziers and Carcassonne. Simon, after exacting homage and tribute from his new subjects, and imposing



heavy impositions on them, spent the remainder of the campaign in attacks upon the territories of the neighbouring count of Foix, whose country contained many heretics, and who was himself suspected of heterodoxy. But as many of the crusaders had left him, and the season had advanced, he acted on the defensive, during the latter months of 1209. This general, however, retained the count of Beziers, the legitimate sovereign of the states which he had usurped, in confinement in the palace at Carcassonne. He perceived that even his own companions in arms began to pity the unhappy prince; and he knew that he was beloved by his neighbours and regretted by his subjects. On the 10th of November, 1209, he was opportunely delivered from his anxiety. The viscount of Beziers died in prison, as was said, of a dysentery; though it was strongly suspected at the time, that his oppressor had hastened so convenient an event by poison. Simon, however, displayed his corpse to his weeping subjects, and gave him an honourable funeral.

We have given this account of the first campaign of this horrible crusade at some length, as a specimen of the spirit and manner in which it was conducted: in our next, we shall endeavour to exhibit a more succinct view of its cruel progress and lamentable termination.

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THE  
FUTURE PROSPERITY  
OF THE CHURCH.

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*Glorious things are spoken of thee, O City of God.* PSALMS lxxxvii. 3.

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ONE of the most pleasing and edi-

fying subjects of reflection, to a mind that is properly influenced by love to God and man, is the progress of the glorious cause of Christ, the kingdom of grace, from its commencement to its final consummation. It is true, that, when we recollect its past history, and review the opposition which it has encountered from its avowed enemies, and the wounds which it has received from its pretended friends, we feel affecting occasion for mourning and grief; and when we survey its present narrow bounds the weakness, coldness, imperfections and contests of those who are its, professed supporters; and feel how little its principles and its precepts influence our own breasts, we may justly feel discouraged. But, when we look forward, and, guided by the predictions and promises of inspiration, contemplate its future glory and felicity, the pious mind is relieved, and rejoices in hope. Let us then indulge in a few pleasing meditations on this cheering prospect.

1. Let us survey the *prodigious extent* of its future conquests. "Ask of me," says Jehovah to his dearly beloved Son, "and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." "He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth. Yea all kings shall fall down before him, all nations shall serve him." "His name shall endure for ever, his name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed." "From the rising of the sun even unto the going down of the same, my name shall

be great among the gentiles; and in every place incense shall be offered unto my name and a pure offering: for my name shall be great among the heathen saith the Lord." Thus do the sacred writers foretell the future enlargement and aggrandizement of his church, the glory of Christ as their king, and the conversion and happiness of mankind. When God works who can hinder? When he rises up in defence of his people, who can withstand? A Being infinitely wise cannot be at a loss for means to accomplish his purposes; and nothing is too hard for omnipotence to effect. Let his people trust in his faithfulness, goodness and power; for, in due time, he will bring his designs to pass, to the astonishment of his friends and to the confusion of all his foes.

Let us also survey its *increase of knowledge*. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, of wine on the lees well refined."—"He will destroy in this mountain, the face of the covering cast over all people, and the veil that is spread over all nations." "All thy children shall be taught of the Lord." "Many shall run to and fro, and knowledge shall be increased." A spirit of inquiry shall be infused into mankind; their attention to the sacred writings shall be excited, by the amazing revolutions and concussions, and alarming events that shall take place in the world, fulfilling the prophecies of God and evincing the truth of his word. The number of active, zealous and faithful ministers shall be increased; as well as the zeal and exertion of the disciples of Jesus in

general. A happy concurrence of circumstances, ordered by the good providence of God, shall conspire to accomplish the pious designs of the faithful, and facilitate the progress of the gospel. The little distinctions and differences that keep God's people so much aloof from each other, and prevent their concurring in general plans for the furtherance of true religion, shall in a measure be laid aside; and they shall unite their prayers and exertions for the spread of the gospel, the extension of the Redeemer's kingdom, and the evangelizing the various nations on the globe. Oh happy period! glorious event! when shall it arrive? Lord hasten it in thy good time!

This state shall likewise be glorious in its *improved holiness*. "Thy people also shall be all righteous; they shall inherit the land for ever: the branch of my planting, the work of my hands, that I may be glorified." "In that day, shall there be upon the bells of the horses, Holiness to the Lord." "In that day there shall be no more the Canaanite in the house of the Lord of hosts."—How greatly must the advancement of God's people in real holiness tend to recommend his gospel, and obtain it access to the hearts of unbelievers, when its effects are so general and so notorious. Holiness of heart and life is the characteristic distinction of God's people in every age and place; but, in such circumstances as those we are contemplating, the difficulties attending it will be diminished and the incitements to it increased and strengthened. Thus God will be increasingly glorified and mankind made more abundantly happy. The intercourses of society will be more endearing, friendship more firm and pure, and ignorance, selfishness,

and sensuality will become the objects of general execration. In the prospect of so improved a state of pure morality, of evangelical holiness, let us increase our assiduity in promoting so desirable an object. Let us give the gospel motives and gospel principles all their native influence, all their genuine effects. Our whole lives should be living memorials of the energetic and transforming efficacy of gospel truths, and of the power and grace of the Lord Jesus. "Herein is my father glorified, that ye bear much fruit: so shall ye be my disciples."

The church of Christ will then excel in its *peace, love and friendship*. "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation: neither shall they learn war any more." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them." "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand upon the cockatrice den. They shall not hurt nor destroy in all my holy mountain." "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim." —When the gospel becomes more widely disseminated, and the nature of it more clearly understood, its divine origin, its heavenly tendency and its sovereign efficacy will be more fully displayed and acknowledged; and its glorious and

happy effects, will be more decisive, apparent and universal. Its wise adaptation to the circumstances of mankind, and its evident conduciveness to human felicity, both here and hereafter, will be as evident as if written with a sun beam. Those who have been indifferent, and those who have openly opposed it, will flock to the sound of its trumpet; and its professed friends will open their hearts more fully to its vital influence, be more ardent in their love and steady in their adherence to it. How will it ameliorate the heart! excite the most lively zeal! expand the soul with beneficent designs towards their fellow-men! and stimulate to those exertions which appear calculated to give it a wider influence and a more general spread! O, when will the time come, when nations shall learn war no more; when man shall be so closely united to his fellow-man as to consider his interest as his own; when all animosities, bickerings and prejudices shall subside; and there shall be a generous emulation who shall excel in all the graces and virtues of the divine life; and who shall do most in glorifying God and the Saviour; and be most active in spreading the truth!

In the glorious period which we are contemplating there will be a greater *subjection and destruction* of the enemies of the truth. "The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies." "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill up the places with dead bodies; he shall wound the heads over many countries." "The rebuke of his people shall he take

away from off all the earth; for the mouth of the Lord hath spoken it." Read the judgment of the great harlot, as foretold and described, in the Revelations.

"When vengeance in the lurid air,  
Lifts its red arm expos'd and bare

to subdue and punish the adversaries of his Christ and his truth; and to establish his Son's reign on the earth, awful will be its effects, O! ye inhabitants of the earth, "Kiss the Son lest he be angry with you, and ye perish from the way; when his wrath is kindled but a little: blessed are all they that trust in him." Come out from every anti-christian society; submit yourselves to Jesus; and secure by penitent submission and true faith, his salvation, and your felicity and safety are sure. "Whoever hardened himself against God and prospered?" There is no forgiveness, no salvation, no divine favour, but by a cordial reception of and firm reliance on Christ. "He that believeth in him shall never perish, but have everlasting life."

The glory of this state will be greatly heightened by its *security* and *tranquillity*. "I will be a wall of fire around her, and the glory in the midst of her." "They shall not hurt nor destroy in all my holy mountain." "They shall sit every man under his own vine and fig tree, and none shall make them afraid." "Great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee." "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream."

When christianity appears in all its native simplicity, beauty and lustre; when its numerous and potent enemies are subdued, and the life, zeal and unity of its friends are greatly increased; when Jew and gentile unite to promote the dissemination of the gospel, the beauty of holiness and the glory of the exalted Saviour; then may indeed tranquillity and security, settled and permanent, be expected. Long will be the duration of that happy state. The scriptures speak of no opposition to, or disturbance of, the peaceful abode of the saints on earth, after those glorious events, the conversion of the Jews, and the calling of the gentiles; until, in the latter end of the millenium, Gog and his bands shall assemble with an hostile intent against the people of God; but their designs will be defeated, and their destruction will be awful and complete. This will be the last attempt to disturb the church on earth.

The glory and felicity of this state will be rendered complete by its *perpetual continuance*. "His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." "Of his kingdom there shall be no end." "His kingdom is a kingdom that cannot be moved." "Lo," says Christ to his church, "I am with you always, even to the end of the world."—The four great monarchies which arose and fell in succession, viz. the Assyrian, the Persian, the Grecian or Macedonian, and the Roman, were of temporary duration: but it shall not be so with the spiritual kingdom of Christ. It shall be as durable as extensive; it shall give way to no other; it will last as long as the sun and moon. May the Lord

hasten the period of its establishment!

Surely this glance, hasty and imperfect as it is, at these future scenes of glory and bliss ought—to increase our joy and thankfulness that we are connected with the church of the living God—to excite us to watchfulness and care to continue in it—to animate us to diligent exertions to be honourable and useful in it, and to promote its true interests—to encourage our hearts under dark providences and gloomy prospects—to invigorate our faith in Christ—and to lead forwards our views and expectations towards heaven.—May this, under the influence of divine grace, be its happy effect on every one who reads these meditations!

J. F. H.

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THE  
DIFFICULTIES  
AND  
DISCOURAGEMENTS  
OF THE  
CHRISTIAN MINISTRY.

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(Continued from Page 202.)

Having taken a brief view of the high and honourable calling of the christian ministry, we shall now proceed to consider, the duty which the apostle inculcates—That we must endeavour to *approve ourselves as the ministers of God in all things*; and especially under those difficulties and discouragements which we may meet with in our important work.

1. In *all things* approving or commending ourselves as the ministers of God.—This is an universal precept, and respects the whole

of our character and conduct as christian ministers. It applies to all occasions and to every transaction in life, whether public or private, to all circumstances and cases that may transpire, whether in the church or out of it, in the study, in the pulpit, in the family, in our social or pastoral visits, in preaching, in praying, in presiding over the church, in admonishing the unruly, in all that we are called to do in the service of God, and in all we are called to endure or suffer on account of it.

The approbation of God is our first object to which every thing else must give place. To approve ourselves to an enlightened conscience is the second object—and to the church of God is the third. The first of these is the pole star, guided by which, we shall seldom fail to secure the other two; because an enlightened conscience regulated by the truth of God's word, and a gospel church, unless it is become exceedingly corrupt, must approve what is pleasing to God, and disapprove of every thing which God in his word condemns. Then we may say with the apostle, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world, and more abundantly to you-ward." We ought never to forget the dignity of our office as the ministers of God, never to degrade it by inconsistency of conduct; but, on the contrary, shed a lustre over it by our prudence and piety, and by a faithful discharge of its duties. The context is full of particulars where-in we must seek to approve ourselves as the ministers of God in doing and suffering his will; and

the "much patience," recommended in the text will comprehend, by implication at least, most of those difficulties and discouragements which belong to the christian ministry.

2. In all things approving ourselves as the ministers of God "in *much patience.*" Patience is the cardinal virtue to be in constant and vigorous exercise; and bears a peculiar aspect towards those difficulties with which as christian ministers we have to contend; and to those discouragements which we shall be called to sustain in the progress of our laborious work. And, as these difficulties and discouragements are great, numerous, and very frequently recurring, *much* patience is necessary; and it is in the exercise of *much* patience that we shall approve ourselves to our God and Saviour, to our own consciences, and to all good men.—There are three particular circumstances in which, as christian ministers approving ourselves to God in all things, we shall derive important advantages from the exercise of this truly christian virtue.

1. *In the investigation of that truth which is to furnish us with matter for our preaching.* Every part of our duty as christian ministers is prescribed in the volume of inspiration. Therein is the truth, the whole truth, and nothing but the truth. Our business is not to rack our invention in finding out novelties, nor to invent new topics of declamation, unknown to the purest age of the christian church, much less to spiritualize literal things till the meaning of the holy writings is completely evaporated; but diligently and patiently to search what is the mind of the Holy Ghost, in what is revealed to us; to find out the one meaning or sense contained

in it, according to that analogy and consistency which characterize the scriptures as a whole. The truth of every particular passage of scripture must ever be consistent with itself and with all known and discoverable truths. To investigate the truth is therefore a most important part of our study—for which the exercise of patience is peculiarly necessary. This will more fully appear when it is considered that it is *revealed truth*; truth which the God of love has been pleased to make known, at sundry times and in divers manners, unto the fathers by the prophets, and more fully in these last days, by his own Son. The apostles were appointed to continue the revelation; whom Jesus instructed in all things pertaining to his kingdom on earth, and divinely inspired to unveil all the mysteries of former revelations, and perfect that code of law and of truth which is presented to us in the sacred oracles. The apostles had the mind of Christ in all the doctrines they preached, in all the precepts which they inculcated and enforced, and in all the order that they established in the government and discipline of his churches to the end of the world. Neither they nor their divine Master have left any dispensing power to alter or make new regulations in any of these things; but all ministers and churches are bound by their true allegiance to Jesus Christ, the head of the church and the sole King in Zion, to observe the laws of his house, and to adhere to them, whatever opinions others may form of them and whatever may be the reproach they may be called to endure on that account. "One is your Master even Christ." "Teaching them to observe all things," said the Master to his servants, "whatsoever

I have commanded you: and lo I am with you alway, even unto the end of the world." It is with the truth contained in the christian dispensation that as christian ministers we have to do; and, as this is illustrated and confirmed by its accordance with the predictions, types, and institutions of the former dispensations, and especially connected with the history, manners and customs of ancient nations, and yet more with the Hebrews; leading us back to the remotest ages of antiquity, and to the primeval condition of man; it is not the work and labour of a few days and years, that can make us proficient in the knowledge of this truth, so as to be workmen that need not to be ashamed, rightly dividing the word of truth. 2 Tim. ii. 15.

Besides, in a revelation from God which discloses his own eternal purposes and designs in the salvation of man, we must naturally expect to find many things beyond the reach of our finite capacities, infinitely beyond the utmost stretch of human reason, though when revealed, never repugnant with it.—The apostle tells us that "without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16. It will often be found humiliating to our pride to submit to that patient investigation of truth which is requisite. We would fain soar aloft, when our duty is to dig deep into those mines of truth which are hid from common observers. A teachable spirit must be cherished, if we would make any progress in knowledge; and the most fervent prayer—watching thereunto, with perseverance, for divine illumina-

tion,—that "our eyes may be opened to understand the scriptures." God must be looked up to, and depended upon, for that divine aid which he has promised in the patient investigation of the truths of holy writ. The use of means is always connected with the end. The direction of Paul to Timothy on this subject should never be forgotten, "Consider what I say—and the Lord give thee understanding in all things."

2. Patience is a grace that will find plenty of exercise during the whole progress of a minister's life and labours, in the service of his God.—The christian minister is a husbandman that cultivates the field of the world; and its ungenial nature presents innumerable obstacles to his success. A waste howling wilderness, a barren desert, are but faint representations of the moral condition of the world, and of the inaptitude of the human heart for spiritual fruitfulness—"No cheering fruits, no wholesome trees, nor streams of living joy." The advice of James is seasonable on this subject. "Be patient therefore, brethren, unto the coming of the Lord: behold the husbandman waiteth for the precious fruits of the earth and hath long patience for it, until he receives the early and latter rain."

The christian minister has many difficulties to contend with in his labour, which call for the exercise of much patience.—We must particularize here.—The innate depravity of the human heart, every imagination of its thought evil, and that continually; deep rooted prejudices, and inveterate habits, which have "grown with our growth, and strengthened with our strength;" enmity of heart against God, yea enmity itself; a moral impotency of mind, and insensible stupefaction

of soul, alike unmoved by all the thundering and lightning of Sinai's terrors, or by the sweet sounds of love and mercy which issue from the hill of Zion. How very difficult to bring the poor sinner under the convictions of his guilt, and awaken his conscience to a sense of impending danger? What a task to remove his prejudices, subdue his passions, restrain his appetites, and break his habits? to make him seriously reflect and see and feel as he ought, and without which he cannot be essentially benefited by the gospel? And when this is done, it is but the work of preparation: the clearing the ground, breaking up the fallows, the work of the plowman under the influence of the Spirit of God, ere the good seed of the gospel is sown in the heart. But when we may favourably hope that the good work is begun, the sinner brought under serious impressions, and awakened to a sense of his guilt and danger, how many obstructions are thrown in the way of his entire conversion to God? There is the ensnaring influence of the world, in its pleasures and carnal pursuits and its necessary cares; and the inordinate pursuits of riches, honours, and fame. There is the final struggle of predominant corruption in the heart for victory or death: corrupt nature never dies tamely. And there is the strong power of satan exerted to hold his prey, to divert the thoughts from seriousness, haunt imagination with dangers to be apprehended in the pursuit of life, and to blunt those feelings which the sword of the Spirit has excited in the soul. And often, after all, the poor awakened sinner settles down on the lees of mere professional formality, or in the dregs of pharisaism, and falls short of that

lively faith and holiness, with which salvation is connected.

(To be continued.)

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ON

PARTICULAR REDEMPTION.

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Gentlemen,

I now proceed in my remarks on the Reply of the Writer, on whom I have already made a few observations, to the objections against particular Redemption.\*

That author introduces, in the next place, as a text which is urged against his scheme, 2 Cor. v. 19. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." On this passage he observes: "Here the import of the term 'world' is ascertained by the words that follow; for the latter clause is evidently exegetical of the former;" and quotes Psa. xxxii. 2. Rom. ix. 15. 16.—But it is obvious that the apostle is here speaking of the final purpose of God in the great scheme of salvation, which was by the death and intercession of Christ to reconcile the world to himself. This was the gracious design of the Almighty in sending the gospel and offering it freely to every man. If any one refuse to accept it, he must suffer the result of his own ingratitude and folly; but to those who cordially embrace it, he will never impute their trespasses. How proper a foundation does this lay for the pathetic appeal which the apostle immediately makes. "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." How forcible and well grounded is this appeal on the principles which I have stated; but how it could have been made at all on those advocated by the writer, I cannot conceive.

John xii. 32. "And I, if I be lifted up from the earth, will draw all men unto me:" is seldom, I presume, brought forwards by the advocates of General Redemption, as a proof that Christ died for all men. It certainly says nothing respecting the objects of that astonishing sacrifice; but predicts the glorious effects

\* See the last Number, pp. 203.--208.



that would be produced by the promulgation of the blessed gospel. It foretels the extensive manner in which the gospel would be preached in the early ages of the church, and the universal attention that would, in a very short period after its first promulgation, be excited to it. And we know that, in less than thirty years after the death of the Saviour, it had spread into almost every part of the then known world. But, it does not appear that, in the passage before us, a saving reception of the sacred truths of the gospel is exclusively designed; but rather the universal attention that would be drawn to the subject.

2 Pet. ii. 1. is the last text produced by this author, as urged in support of General Redemption, which had nearly escaped him; and it might have been as well for his scheme, if it could altogether escape notice. The apostle says, "There shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." The obvious meaning of the sacred writer is, that some for whom Christ died, who were bought by his blood, would, by their denial of him, involve themselves in eternal ruin. But this position would at once destroy the writer's hypothesis, which requires that all who were ransomed by his death should be finally saved: or, as he expresses, "all those for whom the Redeemer died are exempted from condemnation, and shall at last be presented before the presence of the divine glory with exceeding joy." A proposition which seems to be directly opposed to the apostolic assertion in the passage before us. But the author proposes two modes of removing this difficulty. The first is to amend the translation, and instead of Lord, read 'Master;' and then to understand the purchase mentioned by the apostle, to be the redemption of the children of Israel from the Egyptian captivity. In support of this interpretation he quotes Deut. xxxii. 6. This solution, however, he seems disposed to relinquish; and indeed it would require considerable ability to discover such a meaning in the words of the text, in which there is not the most remote allusion either to the Jews, or the bondage of Egypt, or to the deliverance from it. He therefore prefers another mode of interpretation, which is, that the apostle here refers to persons, "who, while they professed to have been bought, purchased or redeemed by the blood of

Christ, yet denied his true and essential deity, which lies at the foundation of human redemption." In support of this solution, which he says is "easy and natural," he tells us, that the sacred writer is speaking of teachers of religion who bring in damnable heresies; and refers us to Titus iii. 10, for the definition of an heretic; who is there said to be one who is "subverted and condemned of himself." So well satisfied is our author with this mode of solving the difficulty, that he proposes to apply it to Rom. xiv. 15. 20. 1 Cor. viii. 11. and other passages which certainly seem to imply, that some for whom Christ died may be destroyed and perish. But did those who denied the true and essential deity of Christ ever profess to have been bought or redeemed by his blood in any sense that necessarily implied his real Divinity? How they not always affix a sense to those terms in perfect accordance with their low views of the personal character of the Redeemer? If we judge of those to whom Peter alludes, by the conduct of their successors in modern times, that was the real fact. If so, then the whole foundation for this boasted mode of solving the difficulty fails. Besides, how does this apply to the other texts which, this writer says, may be reconciled to his system, by the same principle of interpretation? Did all the persons who esteemed certain meats to be unlawful, or judged it wrong to eat meat offered to idols, deny the true and essential deity of Christ? We have no evidence, no hint of any such fact; and yet these for whom Christ died might be destroyed. But without detaining your readers, by endeavouring to refute such a far-fetched and unsupported solution, it will be sufficient to copy the three concluding verses of the same chapter; and, it is presumed, that they will see clearly, that the sacred writer is treating of those who had, not only made a profession of christianity, but had actually been partakers of its sanctifying power. "For, if, after they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn aside from the holy commandment delivered unto them. But it has happened to them according to the true proverb. The dog is turned to his own

vomit again; and the sow that was washed to her wallowing in the mire."

Thus, gentlemen, I have briefly noticed the observations of this author on the texts usually quoted in favour of General Redemption; and leave it to the judicious and attentive reader to judge, whether they have been proved to demand or admit an interpretation opposed directly, in sound at least, to their literal and obvious meaning. It would have been easy to have extended these remarks, but two considerations restrained my pen. I am fully aware of the impropriety of occupying too much of the narrow limits of your periodical with controversy; and I candidly confess, that after repeatedly perusing, with as much care and attention as I could command, the reasonings of this writer, I have not unfrequently been unable to discover the connection of his conclusions with his premises. In these cases, therefore, I have been disputing at random; and doubtless have sometimes missed the mark. It is highly probable that this inability has often arisen from the dulness of my own apprehension; but, it is possible, that it may have sometimes sprung from the impetuosity of the writer's temper, which will not permit him to wait the slow process of deducing one truth from another in regular succession, till he arrives at the proposition sought. Perceiving, or supposing that he perceives, the dependence of the several steps of the argument, he neglects to state the intermediate terms, and jumps at a conclusion. But there is danger in this elliptical mode of argumentation, lest, through the want of examining every link with sufficient care, some flaw or deficiency may pass unnoticed, which may destroy the whole chain. Whether this will be found the case in any of the pleadings of this advocate for Particular Redemption, must remain undecided, till either he or some of his friends oblige us with an information what the intermediate propositions are which connect the promises with the conclusions. Instances of this precipitate mode of reasoning will, it is thought, present themselves to every reflecting mind; when it is recollected, that the author, sets out with a hope to shew the unprejudiced reader, that "there is not one text of scripture that militates against the doctrine of a limited design in the death of the Saviour." This is the object of his remarks on the several passages which he has examined; and the conclusion, that he supposes he has established, in

each instance, is that the particular text under examination does not militate against that doctrine. Let the honest reader therefore candidly examine how far the reasonings support this decision; and I feel no anxiety for the result.

It may perhaps be useful to your youthful readers, before I conclude, to cast a glance back on what has been attempted in these cursory observations. In my first letter, I endeavoured to prove that the propositions, on which this writer rests the doctrine of Particular Redemption, are too feebly established by scripture authority to support such a system. In the succeeding letter and the present, it has been my intention to shew that, the numerous plain and express testimonies, in the pages of Revelation, to the great truth that characterizes the opposite system of General Redemption, remain unaffected by the attempt which he has made to explain them in a sense consistent with his scheme; or at least that his mode of interpretation is inconsistent with the context and cannot be defended. In my next, if you will allow me a few more columns, I shall endeavour to prove, that the glorious truth, that Christ died for all, is not only frequently asserted in the most explicit and direct terms in various passages of scripture but; runs, like a golden thread, through the whole volume of inspiration; and is the foundation for all the promises, invitations, threatenings and expostulations of the gospel: while, on the contrary, and it ought not to be forgotten, neither this writer nor any of his brethren have been able, though repeatedly requested to do it, to produce one single text from the word of God, which asserts that Christ died for only a part of the human race, or that he did *not* die for the whole.

Yours respectfully,

MNASON.

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THE  
PROPER ADMINISTRATOR  
OF THE  
LORD'S SUPPER.

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Gentlemen,

THE Queries of "Lector Constans," at page 87, of the present volume of your Miscellany appear to deserve some attention; as churches sometimes suffer great inconvenience and injury through

a misconception of duty in the cases alluded to by the querist. I send you a few observations which, if you judge them worthy of the honour, I shall be glad to see in an early number.

The first query is thus stated: "Is the administration of the Lord's Supper a work so peculiarly pastoral, that an unordained minister, on probation, when requested by his people, cannot, with propriety comply with their wishes?"—To this inquiry, I should answer, though with sincere respect to those who differ from me, in the negative. I have examined the accounts of the first institution of this sacred ordinance, and the examples we have of its celebration in the New Testament, and I find nothing said there of the administrator being a pastor, much less of that official character being essential to the proper administration.

The adorable Saviour himself was the administrator on the interesting occasion, when the ordinance was appointed; and the twelve chosen apostles were the recipients. But no precedent, drawn from a transaction of so extraordinary a nature, can influence the conduct of modern churches. They have neither administrators nor recipients of a similar character, nor are they placed in similar circumstances.

Much the same may be observed respecting the proceedings of the first christian church at Jerusalem. After three thousand souls were added to it, on the day of Pentecost, we are informed that all that believed were together and had all things common—and "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." We do not read that any pastors had then been ordained at Jerusalem; but in such a state of holy enjoyment when, besides the twelve apostles chosen by their ascended Saviour, the Holy Spirit had been so plentifully poured on the believers as enabled them to speak in foreign tongues the wonderful works of God, there could be no scarcity of proper administrators. This state of things, however, could only be temporary; and was so very different from the state of churches in the present day, that no precedent could be drawn from it; even had the sacred historian informed us distinctly who were employed in the administration of the ordinances. This, however, he has not done; and we therefore can derive no instruction from their example.

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At Troas, we are told, that Paul brake the bread, at the celebration of the Lord's Supper with the christian church in that city. Paul was not the pastor of that church; but, as the apostolic office included the pastoral, it would be natural for an apostle to preside, when he was present, at the administration of the ordinance. This instance, therefore, determines nothing on the subject of the inquiry.

In the first epistle to the Corinthians, the apostle gives instructions as to the proper manner of administering this ordinance, and the qualifications requisite to an edifying participation of it. He also corrects some irregularities into which the church at Corinth had fallen in these respects. As this was a flourishing church, well supplied with ministers and officers, and of some standing, we might have naturally expected to have found here some information on the question under consideration. But here we look in vain: not one word is said of the administrator. We still remain in uncertainty; and this point, like many others of a similar nature, is left to be decided by the application of general principles. It, therefore, does not appear that we have any authority in the New Testament for confining the administration of this ordinance to pastors.

When a church has a pastor, he is certainly, by virtue of his office, the only proper administrator; and it would be highly indecent and disorderly for another person to take the chair on these occasions, when he is able to fill it. But when there is no pastor, I see no scripture grounds that should prevent an unordained minister, who is labouring with a people, from complying with their request, and administering the Lord's Supper to them. Indeed, it does appear to me that, as our divine directory has not determined the point, every church is at liberty to employ any member of the church, whether minister or not, to preside on these occasions. Yet there are many weighty reasons that render it very desirable, if not absolutely requisite, that pastors should, as often as possible, be employed in this sacred work. For, if it became usual to entrust the administration to other hands, persons might be appointed who would conduct the solemn rite neither in a becoming nor edifying manner; and the sacred ordinance might be exposed to ridicule and degraded in the eyes of the irreligious and profane. This consideration ought to be seriously

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regarded; and a church will best consult its credit and its profit, by taking special care that the person employed be competent to the office, both by his abilities and his character.

At the Annual Association, at London, in 1810, a case was presented from Killingholm, inquiring, "Does ordination to the deacon's office qualify a person to administer the Lord's Supper?" and the answer of that meeting was, "Ordination to the deacon's office certainly confers no right to administer this ordinance; and though, in some cases, it may be lawful for an unordained person to administer the Lord's Supper, yet, in general, the order, discipline and credit of churches, render ordination to the pastoral office highly expedient and desirable." This is, perhaps, the best advice that can be given.

I am sensible that my sentiments on this subject are different from those of many whom I sincerely esteem; but I wish to be set right, if I am wrong. I consider the question to be of considerable practical importance; and should be happy to learn the opinions of judicious men upon it.

Your's, CRISPUS.

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## VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

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**WELL-TIMED REPROOF.**—The learned and pious Mr. Howe, being at dinner with some persons of fashion, a gentleman expatiated largely in praise of Charles I, and cast some disagreeable reflections upon others. Mr. Howe, observing that he mixed many horrid oaths with his discourse, told him, that in his opinion, he had omitted one great excellence in the character of that prince. Upon which the gentleman pressed him to mention it, and seemed impatient to know what it was. Mr. Howe told him, it was this:—"That he was never heard to swear an oath in his common conversation." The gentleman took the hint, and promised to break off the practice. Another time, as he passed two persons of quality, who were talking with great vehemence, and damned each other repeatedly, Mr. Howe, taking off his hat, said

to them,—“I pray God save you both, gentlemen;” for which they returned him their thanks. At the time when the occasional conformity bill was debated in parliament, he passed a noble lord in a chair, in St. James's Park, who sent his footman to call him, desiring to speak with him on this subject. In the conversation, speaking of the opponents of the dissenters, the noble lord said, “Damn those wretches, for they are mad,” &c. Mr. Howe, who was no stranger to the nobleman, expressed great satisfaction in the thought, that there is a God, who governs the world, who will finally make retribution to all according to their present character, “And he, my lord, has declared, that he makes a difference between him that sweareth, and him that feareth an oath.” The nobleman was struck, and said,—“I thank you, sir, for your freedom; I take your meaning, and shall endeavour to make a good use of it.” Mr. Howe replied,—“I have more reason to thank your lordship, for saving me the most difficult part of the discourse, which is the *application*.” A certain nobleman, with whom he was at dinner, treated Mr. Howe with great respect, and requested him to say, in what manner he could effectually serve him: strengthening his protestations of zeal with profane oaths. Mr. Howe replied,—“There is one favour which I should be happy your lordship would grant,” ‘My good Mr. Howe,’ answered the nobleman impatiently, with another oath, ‘there is nothing which Mr. Howe can ask, but it will make me happy to grant;’ on which Mr. Howe calmly said,—“The only favour, my Lord, which I have to ask is, that your lordship will give me leave to swear the next oath.”

**TREACHERY DEFEATED.**—Athanasius, bishop of Alexandria, in the beginning of the fourth century, was said to have murdered Arsenius, a Meletian bishop; for proof of which, his enemies produced a box, out of which they took a dead man's hand, dried and salted, which they affirmed to be the hand of Arsenius, and that it was preserved by Athanasius for magical purposes. The Meletians charged Arsenius to conceal himself till they had effected their purpose; and spread the report through the christian world, that Arsenius had been privately murdered by the bishop; and the emperor himself, overcome by incessant importunities, was induced to order an inquiry to be made. Athanasius had learned, by his own experience, that

any accusation against himself, however improbable, was likely to find numerous and powerful supporters. But Providence wonderfully confuted this attempt. Arsenius, notwithstanding the directions of the accusers to keep close, had privately conveyed himself to Tyre, intending to lie secreted there during the whole time of the trial. It happened, that some servants belonging to the governor, heard a rumour whispered, that Arsenius was in the town. This they immediately told their master; who found him out, apprehended him, and gave notice to Athanasius. The Meletian, unwilling to blast his employers, and feeling the awkwardness of his situation, at first denied himself to be Arsenius. Happily Paul the bishop of Tyre, who knew the man, deprived him of that refuge. The day of trial being come, the prosecutors boasted that they should give ocular demonstration to the court of the guilt of Athanasius; and produced the dead hand. A shout of victory rung through the court. Silence being made, Athanasius asked the judges if any of them knew Arsenius? Several affirming that they did, Athanasius directs the man to be brought into court, and asks, "Is this the man whom I murdered? and whose hand I cut off?" He then turns back the man's cloak, and shews one of his hands; after a little pause, he puts back the other side of the cloak, and shews the other hand. "Gentlemen, you see," said he, "that Arsenius has both his hands; how the accusers came by the third hand, let them explain." Thus ended the plot, to the shame of the contrivers.

**CONTENTED BISHOP.**—Dr. Wilson, the bishop of Sodor and Man, a very poor diocese, was affectionately attached to his flock; and though he was offered a far richer bishopric, he refused to leave a situation in which he thought he could do most good. Going one day to pay his duty to queen Caroline, at a time when several other prelates were at her levee, she no sooner caught a glimpse of him, than she turned to them and said,—"Here, my lords, comes a bishop, whose errand is not to apply for a translation; nor would he part with his old spouse because she is poor."

**NATURAL ELOQUENCE.**—The Ohio Indians, in North America, having been induced by the English to declare war against the French, being in want of arms, and thinking the English prose-

cuted the war with too little vigour, sent a deputation of their chiefs to Philadelphia, to lay their wants and their complaints before the Council. They were admitted to an audience, Nov. 13, 1747; when the principal warrior stated their business in a speech which is thus recorded in the records of the state of Pennsylvania, printed by B. Franklin, afterwards a principal instrument in effecting the independence of his country.

"Brethren—When the Indians received the first message from the English, they thought the English and French would fight with one another at sea, and not suffer war to be made on the land. But some time after this, messengers were sent by all the English to Onondago, to tell us, that the French had begun the war on the land in the Indian countries, and had done a great deal of mischief to the English; and they now desired their brethren, the Indians, would take up the hatchet against the French; and likewise prevail with their allies to do the same. The old men at Onondago, however, refused to do this, and would adhere to the neutrality. On their declaring this, the English sent other messengers again and again, who pressed earnestly that the Indians would take up their hatchet, but they were still denied by the old men; who unwilling to come into the war, sent message after message to Canada and Albany, to desire both parties would fight it out at sea. At last the young Indians, the warriors and captains consulted together, and resolved to take up the English hatchet against the will of their old people; and to lay their old people aside, as of no use but in time of peace. This the young warriors have done, provoked to it by the repeated applications of our brethren, the English; and we now come to tell you that the French have hard heads; and that we have nothing strong enough to break them. We have only little sticks and hickeries, and such things, that will do little or no service against the hard heads of the French. We therefore present this belt to desire that we may be furnished with better weapons, such as will knock the French down. And in token that we are hearty; and will do our best if you will put better arms into our hands, we give you this belt."—Here they presented a belt of seven rows of wampum, after which the speaker proceeded thus,

"Brethren—When once we, the young warriors, engaged we put a great deal

of fire under our kettle, and the kettle boiled high; and so it does still, that the Frenchman's head might soon be boiled. But when we looked about us to see how it was with the English kettle, we saw the fire was almost out, and that it hardly boiled at all, and that no Frenchmen's heads were likely to be in it. This truly surprizes us; and we come down on purpose to know the reason of it. How comes it to pass that the English, who brought us into the war, will not fight themselves? This has not a good appearance, and therefore we give you this string of wampum, to hearten and encourage you, to desire you would put more fire under your kettle." Here they presented another string of wampum.

**THE GOOD SERMON.**—A gentleman distributed some Spanish Tracts in the capital of one of the new states of South America. A short time afterwards, a friend told him that, on the preceding sunday, he had entered a church where a friar, with whom he was acquainted, was accustomed to preach to the people, after the market held on that day, as is usual in Roman Catholic countries. To his surprise, the friar was exhorting the congregation to keep holy the sabbath day. On listening more attentively, he found that he was reading a Tract on that important subject. He concluded by saying, "My friends, I have preached this sermon three times already, and I mean to do so again next sunday; as I desire that you may attend to these things." The gentleman waited till the service was over; and then asked the friar if he knew that he had been preaching a protestant sermon. The friar answered, "Have I? Well; never mind: it is a very good one."

## GENERAL BAPTIST OCCURRENCES.

### OBITUARY.

**MARCH 17th, 1827,** died **MARY ANN NEWLING**, the daughter of Mr. J. Mann of London; aged twenty-seven years. Her parents have long been members of our churches, and she enjoyed the benefit of religious instruction. Being of a thoughtful turn, she was, from a child, partial to reading serious biography and sacred poetry. In 1820, she became more earnestly concerned about eternal things;

and a sermon by, Mr. Wallis, from the important inquiry, "What must I do to be saved?" excited her to anxious solicitude for her own salvation. On the succeeding Lord's day, the same minister preached, from the apostolic reply, "Believe on the Lord Jesus Christ and thou shalt be saved;" which afforded her both instruction and encouragement. She soon offered herself as a candidate for fellowship to the G. B. church in the Commercial Road; and was baptized, Jan. 27, 1821. Her views and feelings, on this important occasion, appear, in a pleasing manner, from a letter addressed to a country friend. "I have not come forwards," she says, "to please any body, though many seem very glad; but merely to follow my dear Saviour, which I wish to do: but I am fearful that I shall not be able to speak at the church meeting. This is my only fear: for what is going through a little water to follow my dear Redeemer, who suffered so much to save a poor sinful worm like me. I cannot help weeping, when I think of his sufferings; but, when I reflect on the encouragement which he gives us to tread in his steps, it makes me cheerful. There have four more offered as candidates. O! that we may walk hand in hand together to that happy place where sin and sorrow never come. I hope we shall not act in any way to disgrace the profession we have made."—Her future conversation gave sufficient proof, that similar views influenced her mind, through the whole of her christian course.

About two years afterwards, she married Mr. W. Newling, a worthy young man, with whom she lived in great comfort. But being of a very delicate constitution, she was frequently confined to her house by bodily affliction; which she bore with patience and resignation. And, it appears from her private journals, that she cherished a deep sense of her own unworthiness, and of the goodness of God; and was really desirous that all her trials might be sanctified to her spiritual benefit.

In the beginning of this year, 1827, her beloved husband was baptized and joined the church of which she was a member. In noticing this event, she expressed great gratitude to God for hearing and answering her prayers and giving her the desire of her heart. But, a few days previous to his baptism, she was seized with a violent indisposition, which in less than a fortnight deprived her of the use of all her limbs. She was, at that period, approaching the time of nature's sorrow;

and March 11, after a tedious and most distressing labour, was delivered of her fourth child. During this trying season, a murmur never escaped her lips. When asked whether Christ was precious to her soul, she answered, "I have no other hope; as I know that I am a guilty sinner." Her strength now sunk apace and it was evident she was hastening to her dissolution. Of this she was fully aware. On the Monday previous to her decease, she said to her husband, "I have been praying; and, though it was a hard task, I have resigned both you and our children to the Lord."

When in the agonies of death, she frequently requested her friends to pray that she might have patience in the last extremity. She also desired her relatives to be called, that she might address them for the last time. On their approaching her dying bed, she said to her father, "Father, I am dying. It is hard work. I have my doubts: I am a sinful creature." He reminded her of the precious promises of scripture; of the God that had been with her in six troubles and would not forsake her in the seventh; and of the blood of Jesus Christ that cleanseth from all sin, who had promised that he would never leave her nor forsake her. She replied, "I have no other hope;" and affectionately bade him farewell. To her sister, she observed, "Oh E—! I am dying. This is death. O! do not neglect religion while you are well.—What should I do?—No breath to pray.—Do not be offended; I love you." Then kissing her, she added, "Be dutiful to your mother—Good bye—God bless you." To her elder brother she said, "R—, this is hard work: this is dying. But I have a prop, that is Jesus—Live for Jesus—Do not put it off to a dying bed. Seek the Lord while you are young." Then addressing her younger brother, she proceeded, "J—, be a good boy. This is hard work. But

'Tis religion can supply  
Solid comfort when we die."

Thus did she employ her sinking breath in endeavours to glorify her Saviour and benefit her friends, till she calmly resigned her spirit to him that gave it.

The following ejaculations, found among her private papers, afford a very interesting picture of her affection, piety and resignation. They were written during her last illness, soon after her husband joined the church. "I cannot but love and praise thee, Lord, that thou

hast been graciously pleased to hear and answer the prayers of thy feeble worm, for her dear partner in life. She has to bless and thank thee, that thou hast permitted her to live to see that happy day on which he has devoted himself to the same cause as thy unworthy worm. O Lord, if it be thy will to restore her again, that she may be able to sit down *once* with her dear partner round thy table, she would be thankful; but not her will but thine be done. Thou knowest, dear Lord, what I have to go through and thou alone canst help me. If it be thy will to call me out of this world of pain and sickness, O! may I be prepared for the trying hour of death; and enabled to commit my dear partner and children unto thy care. And if we be called a part in this world, may we meet at the marriage-supper of the Lamb."

May her pious example, her fervent prayers, and her affectionate exhortations produce the desired effect; and may those dear relatives for whose eternal happiness she was so tenderly concerned, meet her, at the last great day, on the right hand of the judge; and spend a happy eternity with her, where sin and sorrow shall never be known.

## CONFERENCES.

THE MIDLAND CONFERENCE was held at *Hinchley*, June 5, 1827; when the Reports received from the churches were, upon the whole, of a very encouraging description. In some places, the meeting-houses are about to be enlarged. The congregations are increasing; the sabbath schools are in a more prosperous state; and many candidates have offered themselves for baptism and fellowship.

*Home Missionary Cases.* 1. Messrs. Stocks, Soar and Goadby were appointed to manage the supplies for *Burton upon Trent*, till next Christmas; and a sum, not exceeding fifteen pounds a year, was allowed for this and other purposes.—2. Mr. Stevenson gave a very interesting account of the opening of the new meeting house at *Ashbourn*, and of the prospects at that station.—3. The friends at *Hinchley* were requested to inform the next conference, whether they considered *Hartshill* as a station belonging to their church or to this conference.

*Miscellaneous Cases.* 1. The church at *Archdeacon-Lane* requested information as to the best mode of preserving church-

accounts, lists of members, &c. and were referred to the friends at Loughborough.—2. The friends at Castle-Donnington proposed, that the Reports of the churches to this conference should be made in writing; and it was agreed, that any church should be at liberty to adopt that plan; but that verbal Reports were preferable.—3. A case from Mr. Stevenson respecting the propriety of ordination to the pastoral office was referred to the association; and Messrs. R. Smith, J. Goadby, senr. and Jas. Taylor were requested to speak on the question.—4. At the suggestion of Mr. Stevenson, the distribution of Religious Tracts, by way of loan, was recommended to the churches of this conference; and the chairman suggested the propriety of being careful that the Tracts contained pure truth, and that nothing like novels or romances be circulated.—5. Tracts to the amount of ten shillings were voted to each Home Missionary station, as the foundation of a Loan Tract Society.—6. A proposition by Mr. Winks, that each church in this conference be requested to send representatives to the meeting, was referred to the next Conference; which will be held at Castle-Donnington.

At this meeting, Mr. Stocks preached, in the morning; and Mr. Goadby, junr. in the evening. The collection for the Home Mission amounted to four pounds, twelve shillings.

**THE WARWICKSHIRE CONFERENCE** assembled at *Austrey*, Dec. 27, 1826; when Mr. Winks preached, in the morning, from Matt. ix. 36, 37; and Mr. Butler, in the evening, from Gal. vi. 9. At this meeting the churches in this district agreed to support the Conference by sending representatives, &c. Mr. Winks was requested to lend his assistance.—The *Austrey* friends were directed to take the charge of the fixtures at Atherstone, till they were wanted by the Home Mission; and the accounts belonging to that Institution, in this district, were adjusted.

This Conference met again at *Sutton-Coldfield*, May, 1827; when Mr. Knight preached, in the morning, from Rev. i. 5, 6, and Mr. Goadby, in the evening, from Eph. iii. 6.—Some regulations were adopted for the improvement of these conferences; and it was agreed to inquire, at each meeting, into the state of the several churches. Mr. Starkey was re-appointed Treasurer, and Mr. Cheate, Secretary to the Home Mission in this district. The times and places for holding

these meetings for the ensuing two years were arranged.—The next Conference to be at *Wolvey*, on the first Wednesday in October; when Messrs. J. Taylor and J. Barnes are requested to preach.

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#### NEW MEETING HOUSE OPENED.

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LORD'S day, Dec. 10, 1826, a new place of public worship was opened at *Sutton-Coldfield*, near Birmingham. Mr. J. Jones, of Birmingham, preached in the morning, from 2 Cor. iii. 7, 8. In the afternoon and evening, Mr. Orton, of Hugglescote, delivered two discourses, from Isa. lvi. 7, and 1 Cor. i. 23.—On this occasion, the services were well attended; especially in the evening, when the place was crowded to excess. The meeting-house is a very neat building, in an eligible situation, near the road side. About twelve pounds were collected at the opening.—May many of the neighbouring inhabitants be disposed to hear the gospel in this house; and may it be said of thousands, at the last day, that they were born to God here!

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#### REPORTS OF RELIGIOUS INSTITUTIONS.

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**BRITISH AND FOREIGN BIBLE SOCIETY.**—The twenty-third Anniversary of this noble Institution was held, at the Freemasons' Hall, May 4, 1827; Lord Teignmouth, President in the chair. An Abstract of the Report was read by Mr. Brandrum, one of the Secretaries, from which it appeared, that the demand for the holy scriptures was far greater than the means of the Society could supply; and that, in many places, the people were willing to make the greatest sacrifices to obtain copies. In South America, the Spanish priests, tottering on the brink of the grave, declared they had never seen the word of God in their own language.—A small diminution had taken place in the resources of the Society, occasioned by the secession of the Scotch auxiliaries: but, as they still carried on the design, it could not be said that the funds appropriated to the grand object had actually decreased. On the contrary, during the past year, seventy-one new Branch and Auxiliary Societies had been



formed. The cause had also been strengthened by the accession of the bishop of Llandaff to the office of vice-president.—The total distribution of the scriptures, during the year, was two hundred and ninety-four thousand copies; being a larger number than had ever been distributed in any preceding year: the Merchants' Seamen's Society alone having distributed twenty-three thousand copies. The whole number issued in this country by the Society, in twenty-three years, amounted to upwards of four millions, three hundred thousand copies. But the wants, even of the inhabitants of the British empire were yet far from being supplied. In Scotland, above twelve thousand families were found still destitute of a Bible: and in Ireland, more than a million were in the same pitiable circumstances; though more than a million copies of the scriptures had been circulated in the latter country, by this Society, since 1820; and ninety thousand in the present year. In one parish in Ireland, three hundred and sixty Roman Catholics were reading the Bible; and a great demand for the holy scriptures had arisen amongst the catholics in France and South America. During the past year, the total Net Receipts of the Society has amounted to eighty thousand two hundred and forty pounds; and its total Net Payments to sixty-nine thousand, nine hundred and sixty-two: and it is under engagements to the amount of upwards of twenty-four thousand pounds.

In addition to the three resolutions, adopted at the last Anniversary, respecting the circulation of the Apocrypha, the following was recommended in this Report and adopted by the meeting, viz. "That all grants of the scriptures to Societies which circulate the Apocrypha be made under the express condition, that they be sold or distributed without alteration or addition, and that the proceeds of the sale of any such copies of the scripture be held at the disposal of the British and Foreign Bible Society."

**SUNDAY SCHOOL UNION.**—The Anniversary of this Society was held, at the City of London Tavern, on Tuesday morning, May 8, 1827. W. B. Gurney, Esq. in the Chair. The Report states, that a Committee for the encouragement of Sunday Schools, has been formed in Paris, under the patronage of the Barou de Stael; and that these useful institutions are making a progress in France. Several cities in Germany are introducing the same sys-

tem.—The Greek and English Sunday School at Malta proceeds very satisfactorily; and one has been opened at Corfu for young Greeks.—The Chinese Schools at Malacca have increased to seven, and the scholars to two hundred and fifty; and in other parts of India similar institutions are numerous and flourishing. The Wesleyan missionaries in Ceylon are educating upwards of three thousand children. In New South Wales, Van Dieman's Land and New Zealand, successful efforts are making to establish these seminaries. In the islands of the South Seas, the missionaries have great pleasure in observing the increasing number and diligence of their Sunday scholars. In Raiatea, above six hundred children were present on one occasion; and in some places the king and the principal chiefs attend the adult classes. In Sandwich Islands, twenty thousand natives have already enjoyed the benefits of education; of whom one half can read well, and a thousand write a legible hand. In South Africa the missionaries have Sunday schools at their various stations, which promise great usefulness; and in Madagascar alone they have two thousand and fifty-one scholars.—There are connected with the Sunday School Union in the United States of North America, four hundred auxiliary societies; two thousand one hundred and thirty-three schools; nineteen thousand, two hundred and ninety-eight teachers; and one hundred and thirty five thousand scholars. Four hundred and sixty-eight teachers, and five hundred and thirty-two scholars are reported to have become decidedly serious since the last anniversary. Prayer meetings and Bible classes have been formed, which promise great usefulness. In Canada and Nova Scotia, these institutions are well supported. Upwards of five thousand children are, at present instructed in the schools connected with the Wesleyan Mission in the West Indies; and in some of them, they are greatly encouraged by the local authorities. In the republic of Hayti, the American missionaries have schools containing eight hundred and seventy-three pupils.

During the past year, this useful institution has lost some of its active friends by death: especially Joseph Eutterworth, esq. their late president; and William Fox, esq. the founder of the Union.

In the same period, Grants have been made to Foreign Schools, to the amount of £59. 19s. 4d.—to Home objects of

£90. 10s. 0d. and to Sunday school Union Depots of £21. 5s. 0d. The amount of property in the Society's possession is, at present, £1735. 16s. 0d. of which £510. 12s. 5d. is available to benevolent purposes.

The total number of Sunday schools in Great Britain and Ireland is, eight thousand seven hundred and ninety-three; conducted by eighty three thousand, two hundred and twenty-six teachers; and including nine hundred and twelve thousand, two hundred and fifty scholars; being an increase of above forty-four thousand since the last report. The Union has disposed of more than seven hundred and ninety-one thousand spelling books, hymn books, &c. in the course of the year; being thirty-three thousand articles more than in the last year. In reviewing the past year, the Committee think it a token for good, that the cause of religious instruction has been advanced in the midst of temporal distress; and would feel it a strong motive to work while it is yet day, before the night cometh when no man can work.

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## REVIEW.

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**THE PROTESTANT VINDICATOR: or a Refutation of the Calumnies contained in Cobbett's "History of the Reformation;" including Remarks on the principal Topics of the Popish Controversy.** By ROBERT OXLAD.

8vo. pp. 232. price, boards, 4s.

Wightman and Cramp, London.

It is an amusing fact to behold the infidel Cobbett, who had brought the bones of his master, Paine, across the Atlantic, to receive due homage in Britain, turn round upon his former companions and declare himself the champion of the Roman Catholics, whose superstitions and bigotry had afforded him such inexhaustible subjects for contempt and ridicule. Such, however, is the case: he has volunteered his services to eulogize, not the pretended moderate and reformed popery of the present day, but popery as it existed and acted under the bloody queen Mary. He published, in cheap periodical numbers, a "History of the

Reformation," and circulated it diligently among the ignorant; in which he endeavoured, by the most impudent perversion of facts, the most barefaced inconsistency of assertion, and the most palpable sophisms, to blacken the memories of those eminent men, who resisted to blood the errors and tyranny of Rome; and to whitewash the characters of their persecutors. Mr. Oxlad, from local circumstances, thought himself called upon to prepare an antidote against the poison which was so industriously spread, and, in reply published "the Protestant Vindicator," in a series of similar numbers. In this work, he has triumphantly rescued the reformers from the unjust calumnies of this railer, exhibited their oppressors in their proper colours, and held up the unprincipled author to the contempt and indignation, which his ignorance, impudence, and scurrility richly deserved. Mr. O. has proved himself fully competent to the task he has undertaken; and his work contains much curious and valuable information. His arguments, in general, are plain and conclusive, and his reflections useful and seasonable. Those who would wish to obtain a knowledge of this question, which is now becoming every day more interesting and important, may consult this unassuming volume with great advantage.

But we must confess that we think such men as Cobbett, Paine, Carlisle, &c. do not deserve so much attention from men of piety, sense and learning; and we fear, that, in some instances, their mischievous doctrines have been rather spread than checked by answers and prosecutions. The unwary are thus led to suppose that there is something formidable in their attacks. Notoriety and opposition are the precise objects of their ambition: while neglect and contempt are the surest means of rendering them harmless.—"They will die of themselves, if you let them alone." Their sophisms might be refuted, and their falsehood and misrepresentation exposed, without alluding to their publications or mentioning their names. Yet, though we should have been better pleased to have received the valuable contents of this seasonable volume, in any other shape than as "a Refutation of Cobbett," circumstances might exist which would fully justify the course which the author has pursued.

# Missionary Observer.

JULY 1st, 1827.

## SUGGESTIONS

TO THE TEACHERS AND CHILDREN OF THE GENERAL  
BAPTIST SABBATH SCHOOLS

*IN BEHALF OF NATIVE SCHOOLS IN INDIA.*

As the General Baptist Missionary Society has now more applicants for Missionary service than their funds warrant them to engage, it is natural for every friend of the Hindoo and the Negro to reflect—what more can be done to aid the Society's operations. Permit me to call your attention to a plan of usefulness which it has been thought might be generally adopted.

The Native Schools in India amount to about twenty, and the annual expense of each school is about £7. Could all the schools be supported by extra exertions in England, the sum necessary to defray their expense might support another Missionary. Attention has been paid by some schools to this object. Loughborough supports two schools, a few friends at Commercial-road one, Hugglescote one, Longford one, and some smaller sums for the schools are raised in a few other places. But could not all these schools, and more than these, be entirely supported by the exertions of the teachers and children in the numerous schools in the Connexion?—If some plan were

adopted and generally acted upon, the object would doubtless be accomplished. Barton church has four Sunday-schools; and when the plan here stated was suggested in that neighbourhood, it was thought one, if not two schools in India might be supported by them. Other considerable churches could render important aid in the good work.—Where the school or schools belonging to a church wish to establish a school in Orissa, let two or three of the teachers become collectors for it, and weekly receive the money or tickets given by the children: and to receive occasional subscriptions, a Missionary box may be placed in the school, with this inscription—"For — Native School at Cuttack, or Juggernaut, or Berhampore." If sufficient is not raised in this way, let one or two teachers undertake to collect for the Native School, and if it be thought necessary or advisable, let a little be taken from the proceeds of the annual Charity Sermon; could any one object to a small sum being thus appropriated? By such means are there not fifteen or twen-

ly Sunday-schools in the Connexion that could each raise £7 a year for a school in Orissa?—Where a school is too weak, let another unite, and the school in Orissa be called by the name of its father and mother in happy England. O ye British Sunday-schools, would that ye had ten thousand children in Hindoostan! It has been suggested that if a *Native School-Fund* were opened, every Sunday-school in the Connexion might be induced to raise something to promote Christian education in Orissa; and by the united efforts of many, the object of this address might be fully realized. Various schools in India are supported by the friends of the Heathen in different parts of Britain. If a pious zealous teacher or two in a school undertake the work, it may be done, and if all the schools are thus supported, *another Missionary may be sent out to Orissa without delay.*

The state of the rising generation in India, calls for your pity!—Girls are not taught to read, nor to use a needle, nor to do any thing scarcely, except cook food, fetch water, clean the house with cow-dung, and such employment. Boys, though pretty generally taught to read and write a little, yet have their minds filled at school with foolish impure tales of the gods, goddesses, &c. It would be better if they never learnt to read, than for them to read what they do. Think, dear children, of a girl of twelve or fourteen years old, burnt alive with the body of her dead husband. Think of an only son taught to set fire to the heap of wood which is to burn his father's body and his *living* mother. Will you not try to teach them—“*Peta matakoo sumbrum kurro;*” “*Honour thy father and thy mother.*”

Mr. and Mrs. Lacey, in their late letters, say of the schools, “Mrs. Sutton and I shall divide our schools in Cuttack, and increase the number as we think fit. Baptist's and Nimsye schools are now very flourishing: there are about twenty in each that read the Gospel tolerably well, and some Geets (Poems), which Lacey has translated from the Bengalee, and got written upon the talpottra (leaf;) the lads say these very nicely. One is called *Trantutiva*, (Nature of Salvation), and the other (both of which Mrs. B. and myself are learning) *Kadjookta Pratna* (Prayer for Repentance.”—*Cuttack, July 21st, 1826.*

Mr. Lacey, in a letter dated Oct. 24th says,—“We have a good number of girls in several schools; but these are very small and low; and cannot come without boys: perhaps we may have about *sixty or seventy girls* in the schools belonging to the Cuttack station. Baptist's\* is better attended, the Kote much as usual, Nymsey† very much improved; twenty-four read the Gospel *well*, and have committed poems to memory, and advanced in Scripture knowledge surprisingly. There are about ten girls here who have committed a poem to memory, and (though very small girls indeed) can write the character.”—Surely God will bless these children, and make many of them “wise unto salvation through faith which is in Christ Jesus.”

“Who is on the Lord's side?” Who will help to destroy Juggernaut; to prevent pilgrimage; to preserve widows from the flames;

\* The School-room was built by this friend.

† How much better to say, the Nottingham, Derby, Leicester, Barton, Boston, &c. School, than these strange native names.

to direct "weary wanderers after rest" to Christ; to "prepare the way of the Lord," "Out of the mouth of babes and sucklings to ordain praise, to still the enemy and avenger?" Teachers, children, friends of education, friends to humanity, lovers of perishing souls, help. "Men of Israel, help."

A FRIEND OF INDIA.

Derby, May 7, 1827.

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## AMERICAN BOARD OF MISSIONS.

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### ARMENIANS.

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FROM the Missionary Station at Beyrout, some light appears diffusing among the Armenians. This has led several to violate the anti-scriptural rules of their body on the subject of marriage. In the following statement of Mr. Goodhill's the reader may perceive the injury that is done to Christianity among the followers of Mahomet by the maxims which superstition has framed. How valuable are those exertions to diffuse the Scriptures which shall cause Mahometans themselves to discern what Christianity is in reality.

Mr. Goodhill writes,

You already know, that the Archbishop at Sidon, the Archbishop in my family, and the Monk in my service, have married wives, in violation of the most sacred Canons of their own and of all the Oriental Churches. This bold step of theirs, in breaking away from the customs of their fathers, has been noised abroad through the whole country, and has produced not a little excitement. Another Armenian Monk has also recently followed their example, under circumstances of special interest, which are as follow:—

Archbishop Jacob Aga, at Sidon, sent him to Damascus to transact business with the Pacha. The Pacha made many particular inquiries respecting the Archbishop, his age, circumstances, family, character, &c.; and similar inquiries also respecting the Archbishop who is with me at Beyrout. He then said to the Cadi, the Moola, the Mufti, and all his courtiers about him, "Listen! One year ago, while I was with the Grand Vizier at Constantinople, the Armenian Patriarch came before him, with a long complaint in writing against Jacob Aga and Signior Corabet, for marrying wives; saying it was contrary to their sacred books, an innovation in their church, &c. But before he had finished what he had written, the Grand Vizier, looking at him with a smile of contempt, said, 'You may put up your papers. If your books are opposed to the marriage of the Clergy, your books are not sacred—they are false. Our books are true and sacred. The Koran is from God, and commends marriage in all.' With this he dismissed the Patriarch." Then turning to the Armenian, the Pacha said, "Are you not also a Monk?" Being answered in the affirmative, "I advise you, as a friend," said he, "to follow your false books no longer, but take a wife." The Armenian, overjoyed, hastened back to Sidon, on the next day after his arrival married a wife, and the day following came to Beyrout to inform us of all that had passed.

One important benefit of these marriages has been, to excite inquiry—to bring the Bible into notice—and to lead to the examination of other customs and canons, which have had the sanction of ages, and all the corroboration which pretended miracles could give. I do not think I state more than sober facts will justify, when I say, that the Armenians appear to be awaking from the slumber of many generations, and to be in a state well suited to receive a powerful and desirable impression from the labours, and examples, and instructions of able and devoted Missionaries.

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## NINE REASONS FOR THE BIBLE.

*Being the translation of a Bengalee Tract.*

IN the account respecting the Gooroo and his disciples, in our number for April last, was mentioned that one of the Tracts which

had fallen into the hands of those inquirers furnished nine proofs in favour of the Bible, and against the Hindoo shastras. The following, received from Mr. Bampton, we apprehend is the Tract referred to. Mr. B. Writes,—

You know we studied Bengalee on our voyage out, and I have lately employed myself a good deal in reading Bengalee, as we have a greater variety of books in that language than the Ooriya; and, notwithstanding the characters of the two languages are so similar that I can, in reading, make almost all the necessary alterations with great facility, so that I learn as much Ooriya in reading one language as the other. A few days ago, I laid my hands on a Tract in Bengalee, which pleased me a good deal. I don't know who wrote it, but I think it looks considerably like my good friend Dr. Marshman's. As it is short, and may please my friends, I shall give you a free translation of it. It is called, "What Scriptures are obligatory; or, a conversation respecting the Shastras, between Ramchundro (a Hindoo) and Mark (a Christian)." The following is a free translation:—

Ramchundro. Good, Sir, is in a future state, for which with my whole heart I desired to serve God in a proper manner; but now, a pundit of this country says, that if we leave the Hindoo shastras and receive the Bible we shall go to hell; and those of your religion say, that if we do not forsake the Hindoo shastras and mind the Bible we shall go to hell. I therefore feel unsettled, and want to know how to act.

Mark. If such be the case, attend to my advice—I insist that only the Bible is obligatory, and request you to bear in mind the proof which I shall proceed to offer, then afterwards go to the pundits and hear what they can say in favour of their shastras. Finally, having heard both judge for yourself, and act according to your judgment.

Ramchundro. Truly, Sir, I think this good advice, and shall be glad to hear some of the reasons for giving up the shastras and receiving the Bible.

Mark. The reasons for this are numerous, but at present I shall only request your attention to the following:—1. The Bible courts publicity and requires itself to be examined by all mankind: hence there are extant above 800,000 copies of the whole Bible, and the principal part above 1,000,000. These copies are in the following languages, English, French, Dutch, Bengalee, Sanscrit, Persian, Arabic, Chinese, &c. The Bible is

translated and given to the people in more than sixty languages; but the Hindoo shastras remain in secret, and scarcely any body knows where a complete copy of them is to be found. And again, according to these shastras only the honourable are allowed to read them, and all others are forbidden. Now nobody fears the rigid examination of a good coin, but when the examination of a bad coin is proposed then the owner is afraid. 2. Many nations have examined the Bible, and as the result they have received it. As the religion of this country is very unlike the religion of the Bible, so in former times was the religion of England. but, by little and little, the Bible became known, and by degrees the people disregarding their spiritual guides, and priests, and ancient customs, found that the Bible was obligatory, and they received it. As other examples, we may notice the Russians, the French, the Prussians, the Spaniards, the Dutch, the Swedes, the Danes, the Portugese, the Germans, &c; all these great nations, having examined, relinquished their ancient customs and received the Bible. 3. The Bible is given to all mankind, but the Hindoo shastras are only for the Hindoos, and by them other people cannot be saved. In short, the Bible, like the sun, is to dispel the mental darkness of the world; but the Hindoo shastras, like a lamp, only aim at enlightening a few individuals. 4. All the works ascribed to God by the Bible are very holy; but the Hindoo shastras tell us that Brumha, being lascivious, was running to his own daughter, and Krishno killed a washerman to obtain his clothes. This being only as a specimen of the rest, how could such a book proceed from the holy God? 5. All that the Bible requires in the service of God is of a holy nature; but according to the Hindoo shastras bad songs, &c., sometimes constitute the body of the worship. 6. The commands contained in the Bible are free from impurity; but in the Hindoo shastras it is written, that sometimes falsehoods may be told. 7. The Bible makes it certain that the place it calls heaven is a pure place, in which there is not the least sin; but in the place called heaven by the Hindoo shastras, lust and anger, and the six sins\* have their abode; hence, bad works and wars, &c., are the topics. 8. The Bible furnishes an adequate atonement for sin; but this is not the case with the Hindoo shastras. Sin is the breach of God's commandments; and every person's sins are like an incalculable debt; and just what a cowry would be to pay an invaluable debt is the help given to sinners by the Hindoo

\* These six sins are Kam, Krodh, Lobh, Moho, Muddo, &c.

shastras: but the Bible tells us, that God sent his own Son, and that he endured various afflictions, being slain on the cross as a sacrifice for our sins. Thus you see that the Bible exhibits an effectual ground of hope. 9. If all men acted according to the religion of the Bible, great spiritual and eternal happiness would be the result; but this is not all, for in the way of happiness in this world much would be gained: but the professors of Hindooism have to endure much affliction. Observe, now one chief command of the Bible is that men should love one another, and spend their time in union; and the effect of this would be that every man would regard his neighbour as a member of his own family: we should mutually assist each other, and no one man would mistrust another. But by the Hindoo shastras, the boishnobos dishonour the shaktees, the shaktees the boishnobos, and so on. Again, the Hindoo shastras occasion much misery, by allowing the burning of widows, the holding up of a hand or a foot till it becomes immoveably fixed in one posture, the repetition of the names of the idols, &c., &c.: but, according to the Bible, we relinquish all these painful things, hence the Bible is manifestly calculated to promote our present happiness. I could give you more arguments than these nine, but I think they are sufficient.

Ramchundro. Very good, Sir. I shall now take leave, and go to a pundit to hear what arguments he has to produce; after which, I shall consider the whole, and act according to whichever shastra appears to have most in its favour.

### General Baptist Missionary Society.

#### ARRIVAL OF MR. AND MRS. BROMLEY IN JAMAICA.

THE following letter announcing the arrival of these friends, has recently come to hand. Their voyage appears to have been long, but goodness and mercy attended their way.

*Mission House, Montego Bay,  
March 22nd, 1827.*

Very dear Sir,

As you will no doubt be anxious to hear of our safe arrival

in Jamaica, it is with unspeakable gratitude and pleasure that I avail myself of the earliest opportunity of informing you, that the ship Amazon, in which we sailed from London, anchored in Falmouth Harbour on the 17th inst., after a long but not unfavourable passage of seven weeks. We sailed from Gravesend on the 27th of January, —anchored in the Downs the following night, opposite Deal, where we continued four days, by reason of foul winds. On the 1st of February, weighed anchor towards evening, and passed Dover with a very gentle breeze. The next day, with a fresh wind from the North-east, sailed abreast of the beautiful shores of the Isle of Wight, and the same evening got out to sea. Mrs. Bromley and I were soon dreadfully sick; so much so, that we were confined to our birth. The wind, for some time, blew increasingly fresh, by which we were driven over a heavy sea till we had crossed the Bay of Biscay; during the whole of which time the log ran from eight to ten knots an hour. Mrs. Bromley kept her bed three weeks: indeed she was not able to walk by herself any of the passage. I kept a private log, but have not room for extracts in this letter.— Sunday, February 18, we crossed the Tropic of Cancer, and for many days had the weather beautifully fine and pleasant. But as we found the trade breezes in the tropics unusually fitful, sometimes breathing as gently as the languishing airs of an English midsummer morning, at others almost lulled into a calm, and not unfrequently being the sport of a rolling swell, which the sailors supposed to be occasioned by the blowing of winds in Northerly Latitudes, we made but little way through the waters.

However, on Thursday, March 8th we made land. Our passage up the Caribbean sea was the most pleasant part of our voyage. You may well suppose we were glad enough to look on the stupendous mountains of Hispaniola. The sight of their heads lifted above the clouds, and exhibiting different phenomena, according to the ascension or declination of the sun, was enough to inspire us with pleasure to which we had been strangers since we left our own country, the most romantic in England. These pleasures were doubled again and again, because of the nearness of their longitude to that of Jamaica. The captain shewed us every attention consistent with a liberal politeness. On his part, we had nothing of which to complain, from the time of our going on board until we came ashore. It was a very providential circumstance, that the captain introduced us to the Rev. Mr. Horton, a Wesleyan Missionary at Falmouth, who kindly brought us down to the Bay in his own chaise, which, on account of the almost incredible expence of travelling in the West Indies, was a saving to us of seven or eight pounds. As soon as possible I waited at the Baptist Mission House, in order to have an interview with Mr. Burchel. But as he was gone up into the country, (where he the next morning baptized seventy-five persons), I was easily persuaded to spend the evening with a friend whom I had known in England, and whom I was exceedingly happy to find at Montego Bay. Immediately after Mr. Burchel returned from the country, learning our arrival from the letters I had left with his servant, he was kind enough to send for us, and has treated us ever

since with the politeness of a prince, and the friendship of a true minister of Jesus Christ. He wishes us to make the Mission House our home till further arrangements are made. I was a good deal surprised to find, on our arrival in Jamaica, that my worthy Brother Hudson, of whom every body here speaks well, had removed from Port Maria to Lucea. (The name of this town is pronounced *Lucee*). He removed thither the first letter of instructions you gave him to that effect. Mr. Burchel would have taken me down to Lucea on Tuesday morning last, had it not been for a little indisposition on my part, and an appearance of equinoctial rains. You must not suppose that I am at all ill; but as it is generally thought expedient to take a little blood from most persons first visiting Jamaica, who have come from latitudes so far north as those of England, Mr. Burchel was at the trouble to see the surgeon that attends himself, who advised that I should be bled immediately. Under the first operation no flow of blood could be got from my arm: I turned faint and went to bed. The next morning the surgeon gave me a second call, and without the least inconvenience either to himself or me, took from my arm a full pint. And as my bowels soon after became considerably relaxed, which is not an uncommon case under such circumstances, and rather favourable than otherwise, it was deemed highly improper for me to attempt travelling this week. I do not, however, though kept a week longer from Lucea, and consequently from Mr. Hudson, whom you will suppose I want very much to see, look upon this disappointment as not providential. Nothing can be done in this country in a day.



It must be time, and patience, and perseverance, that accomplishes anything of importance. If God spare my life, and the weather permit, I hope to accompany Mr. Burchel down to Lucea on Monday morning next, when arrangements relative to the station I must occupy must be made. Mr. Burchel is of opinion that I had better attempt to raise an interest at Savannala Mar; as he thinks it possible that, from recent negotiations betwixt you and Mr. Dyer, steps are taking to supply the Mission at Port Maria. As Mr. Burchel seems to act with all the disinterestedness, and advises with all the kindness, of pure friendship, I shall do nothing in opposition to him and Mr. Hudson, unless I receive further instructions. Captain Linder told me that Savannala Mar was the most unhealthy part of the island, which circumstance, if correct, will dictate it to be necessary to reside a little way out of town. Mr. Burchel thinks we had better, for a while, reside at the house he is about to purchase, near ten miles from Lucea. After he and I have seen Mr. Hudson, I shall write you by the first packet, a circumstantial account of every thing connected with Port Maria, Savannala Mar, Lucea, &c., unless Mr. Burchel, or Mr. Hudson, wish to do the same. Mrs. Bromley is quite well, and joins me in sincere love to Mrs. P., yourself, your little family, and all the Derby friends, without any partial selection. Every blessing from God attend you all.

Dear Sir,

Your unworthy, but affectionate brother in Christ,

SAMUEL BROMLEY.

## JAMAICA.

### EXTRACTS FROM A LETTER AND JOURNAL OF MR. HUDSON'S.

*Lucea, March 17, 1827.*

My dear Brother,

As there is a brig leaving Lucea for London, I take the opportunity of sending my journal, part of which was written before I left Port Maria, and the other since I came to Lucea. You will perceive that I had much trouble with the Magistrates before I could commence my labours. I have paid a considerable degree of deference to the Magistrates in this parish, but in all my interviews with them, I felt it my duty to act with firmness, and not to give up what I had reason to believe was my right. Whether this will meet with your approbation or not, I cannot tell, but I think it will be no worse for the Missionary cause. No doubt they thought the Missionary would leave their parish and give them no further trouble, after being repulsed in his first application, but in this they were mistaken. I again urged my claims, and positively declared my intention to live at Lucea.

Our congregations are tolerable, and many are become inquirers. In a short time the crop will be over, and then I expect the Negroes down from the estates by hundreds. I shall say little now, but I feel confident of succeeding in this place, notwithstanding all my obstacles. I contemplate opening a place about thirteen miles from Lucea. I am told there are many estates in that neighbourhood, and a few Negroes have already invited me to go and preach to them.

I am sorry that I have occasion to refer to the state of my health as not being good. I have never been quite well since my fever at Port Maria; I have often the fever now, and although I apprehend no danger, yet I am at times very weak. Since my arrival here, I have never been prevented from attending to my duties through sickness, yet sometimes they have been a burden rather than a pleasure. I humbly trust, however, with care, this intermittent fever will be overcome, and then I shall consider myself as well seasoned to the climate. Do not be alarmed, I am in good spirits, and happy in my work; I hope to be extensively useful, and keep my health.

Your last letter, of date Jan. 2nd, came to hand considerably later than it ought to have done. Its contents, however, are very delightful, particularly as you speak of two Missionaries coming out so soon. There is plenty of room, the field is large and interesting, but the labourers are few. They will not have so much difficulty as I have had to become stationed. If it be agreed for us to supply Port Maria, one of them must go there, and the other to Savannala Mar, which will give us more time to think whether Black River is sufficiently promising for a station. If so, another may then soon be sent out. If the Particular Baptists send one to Port Maria, then we three must endeavour, if possible, and as soon as we can, to occupy Lucea, Savannala Mar, and Black River. Thus the Gospel will be spread all over the west end of Jamaica, through the exertions of our Society.

I must refer to several particulars of your last letter by the next packet. I advise you to prepare

yourself for pressing cases, in order to enable you to enforce the necessity of the friends of Jesus, being very liberal in the Missionary cause. Adieu for the present.

Yours, truly,

THOMAS HUDSON.

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### EXTRACTS FROM MR. HUDSON'S JOURNAL.

From the preceding letter it will be seen that Mr. Hudson had been ill, his disorder was an intermittent fever, from which he was recovering at the close of December, when he left Port Maria, where he had resided for a short time, for Lucea, where he was directed, by instructions sent out in October last, to settle. It appears from the subsequent journal, that he had experienced some difficulty in obtaining his licence. While some of the gentlemen of Jamaica treat Missionaries with confidence and kindness, some others, doubtless in various cases, through misconception and want of information, appear to throw obstacles in their way. The laws against preaching after sunset, and receiving assistance from slaves, are oppressive laws lately passed, against which representations have been made to his Majesty's Government.

*Lord's-day, Dec. 17.*—Have the fever every night, and in the morning part am covered with a violent perspiration, which weakens me so much that I can scarcely rise in the morning, and it takes almost the whole of the day to recover the strength which I lost by such nights. About noon, twenty Negroes came and desired to see me. I could not deny them weak as I was. I went out of my room and spoke a little to them, for which they were

thankful. They paid great attention, and, I hope, felt what I said. It is a grief to see the hardness of heart manifested by some of your hearers, but O what comfort it is to preach to those whose hearts are broken, and who are willing to receive the heavenly message. Gracious Lord, if it be thy will, spare this poor insignificant life to promote the salvation of sinners, but if not, may I receive a full token through redeeming blood of thy favour, and die.

21st.—The fever is very much weaker, and I hope is quite going off, but the perspiration in a morning is yet strong. Can walk about more, and begin to eat better. My poor weak mind during this affliction has been cheered with the thought of so many Christians praying for us. Do, my beloved friends of Derby and in the neighbourhood, forget us? O no, I believe they will not. In various parts of our native land thousands of voices ascend to Heaven in our behalf. Is not this a comfort? Does it not cheer us? “O it is no small mercy,” (says pious Mr. Flavel,) “to have thousands of fervent prayers lying before the Lord, filed in Heaven for us.” We trust not in these for salvation, but in the death and sufferings of our dear Redeemer. On these our unworthy souls would rely for life eternal. O for a stronger and more fruitful faith. The prayers of the saints, however, help and comfort us by the way. Except my wife, I have not had one Christian to pray with me in all my sickness. I am contented, the Lord has been my helper, therefore have I been supported. O may all the helps, means, and afflictions we have, be made very useful to our welfare.

22nd.—Had but a slight touch of

the fever last night, and was little troubled with the perspiration. The Lord I trust is about to remove this sickness. What grateful returns I ought to make. Truly my soul should be more, yes, much more devoted to God.

23rd.—Have been exceedingly weak to day. Had thoughts of going to Orocabessa to talk to my people a little, but it might have been considered very imprudent for me to have gone, in fact I was really too weak to make the attempt. May the Lord work in me all that which is pleasing in his sight, and may my corrupt heart be moulded and fashioned into complete submission to his parental authority, and to entire conformity to the holy image of Jesus Christ.

24th.—Sweet day of rest to the humble Christian. His gratitude rises high to the Lord of his mercies, as on this day more particularly he feeds upon the word of life. He meets his friends, and worships the Lord his Maker.

Have felt more of the value of the Sabbath since I have had to bear the loss of all public engagements on this day through sickness. Was, however able to read and pray with a few who called to day, but it wearied me much. May I always spend my Sabbath, whether in sickness or health, in a devotional form. I bless God I have been able to dose in a measure during my sickness.

25th, *Christmas-day*.—Before I was up this morning, about twenty came for me to pray with them. We sang a little, and I made a few observations on suitable parts of the second chapter of St. Luke's Gospel. In the afternoon I engaged again a little with the people. Though much too weak for

these exercises, I could not refrain from engaging when I saw the anxiety of the people. I ought to say a little for Jesus when I can. The Lord give his blessing.

26th.—Have heard of a vessel going to Montego Bay, and have seen the captain. If the weather will permit he goes out to-morrow night. As I am so weak, I have not made up my mind about going by this vessel, yet am afraid it would be improper to miss this opportunity. The vessel is a large one, the conveyance good, and charges likely to be very reasonable. Such another opportunity might not occur in three or even six months. The Lord strengthen my weak frame, and may I, in the spirit of faith and prayer, undertake this voyage.

27th.—Have packed all our things up, and they are gone on board. Expected to go on board ourselves, but the weather appears unfavourable to our getting out to night. The people think it very hard that our stay should be so short, but I cannot help it. I pray that our removal may be ordered by Providence. Last night we had many people, with whom I talked and prayed. Numbers were in tears; I could not but weep myself. May the great Head of the church carry on his work among them. and may those in whose hearts desires for heaven have been produced, press on with greater fervency in the way to eternal life. Am much fatigued with packing up the things, and the anxiety of mind which I experience, is an additional weight upon me. May the Lord quicken me according to his word, and revive my spirit.

29th.—Have been weather bound in the harbour two days, and it is doubtful whether we shall be able

to move to night. May patience fully possess our souls.

30th.—Got out of harbour this morning by day-break, but have nearly been becalmed all day. It is quite pleasant to be at sea in such weather, but it keeps us from the end of our voyage.

31st, (*Lord's-day*).—Have made a little way during the night, but the breeze is very low this morning. Felt happy in prayer, and had much liberty in praying for the churches of Christ, particularly our friends at Derby. What must I do for my Lord to day? Am too weak to engage in public services. The Lord direct and bless me.

We have a Jew as passenger on board along with us. He said he thought a moral life was sufficient for our salvation. A man, said I, might be moral and yet live without prayer, without true devotion to God, without reading his Bible in a proper manner. He might cherish many evils in his heart very offensive to God, and yet be a moral man. Could such a man get to heaven? He was rather silent. I began to converse with him about the necessity of real conversion to God, as well as morality, but he did not relish this. O that hundreds of them may come to the faith as it is in Jesus. He gave a dreadful account of many of the Jews in Kingston.

Another year is closing upon me, perhaps the last I may spend on earth. "The year rolls round," and time passes away with awful rapidity. May we be quickened to improve every moment to some good purpose. Have cause to weep and lament over our many sins and imperfections. May the Lord extend his mercy towards us, and may his work of grace be matured in our hearts, that we may be rea-

dy when the Son of God shall call us into the eternal world, to render up our accounts. May we do it with joy, and not with grief.

*January 2nd.*—Commenced the new year on board the “Barque Thonger,” but are now arrived at Montego Bay. Brother Mann came on board, and received us joyfully to his house. This voyage, though short, has done me good; as I find myself much stronger, and possess a better appetite. Thus far has the Lord preserved us in our way to our new station. May this removal be directed by Heaven in mercy to many souls.

*3rd.*—Have been in company with brother Mann to the Honourable ———, to request a letter of recommendation to his Honour the Custos of Hanover, which was granted with pleasure, and good wishes for the prosperity of our Mission.

*4th.*—This afternoon arrived at Lucea: walked through the streets with brother M. Inquired for a house: no prospect of obtaining a suitable one.—Went to lodgings.

Lucea is a healthful pretty town: good buildings in general; and an extensive and excellent harbour for shipping. In all these respects it excels most of the outposts of this island. It is however with the people that a Missionary has principally to do. Their moral condition and eternal welfare lie near his heart; and his object is to “turn them from darkness to light, and from the power of Satan unto God.” May the precious Gospel of Christ be plainly preached in this town for many years to come; and may thousands be born of God and rise to heaven, as the blessed fruits of Missionary labour.

*6th.*—Have been to the Custos:

his residence is fourteen miles from Lucea. He was perfectly satisfied with the credentials, and gave me much encouragement to expect a license at the sessions. He told me that numbers would oppose my application and labours; but as my credentials and instructions were so good, he did not see how they could be withstood.

*7th, (Lord's-day.)*—Though I have had some seasons of comfort, particularly in prayer, yet this has not been to me a happy day. Several expected that I should have held a service to day, but I purposely refrained from it till after the Quarter Sessions. Were a Missionary to begin and hold public meetings for preaching and prayer before he had received a certificate from the Court of Quarter Sessions, his future progress and ultimate establishment might be retarded.

*8th.*—Have seen ——— of the parish, who seems quite satisfied with the credentials, but makes many objections. The interview was rather amusing. He highly approved of the instructions of the Committee, except where we are directed by them “to converse as the *citizens* of heaven.” “*Citizens*,” he thought a very objectionable word. To which I replied, “It is a scriptural one.” “Where,” said he “do you find it?” “In the second chapter of Ephesians.” Recollecting the passage I repeated it: “Now, therefore, ye are no more strangers and foreigners, but *fellow-citizens* with the saints, and of the household of God.” “It would be much better if you were all to come out as clergymen of the established church, then all would be regular, and we should have no trouble.” “We have no connection with the church, and as dissenters we have

liberty to spread the Gospel." "What difference is there between the established religion and you?" "In the most important and essential doctrines of the Gospel we agree; but in some minor points we differ." "Should not I be saved by hearing the Ministers of our church, as well as by hearing you or other dissenters?" "Yes, if you believe and receive the Gospel and lead a holy life, you will be saved whether you hear it at the church or elsewhere." "Well, now, Mr. Hudson, I must be candid and free. I was brought up in \_\_\_\_\_, and after I came to this country I became firmly attached to the established church. Where is the use of all these sects and parties? What are they doing in England and Scotland? What places these are for iniquity! such as Bristol and London." I said, "Religion like other things is progressive, and we cannot expect all to be taught without much time: and if we take into account the vast population of such large towns as London and Bristol, we need not wonder at the iniquity that prevails." "When I was at home," said he, "I was ready to shudder at the crimes committed. A nobleman, with a large property, will seduce a poor girl; and, after having a child by her, will send her astray, although he has thousands and ought to provide for her and the child. If a man *unfortunately* have children by a black or brown girl in this country, he takes care of them. In England a mother will murder her child in cold blood; but here, (though I acknowledge they do not come by their children in the most honourable way,) yet when they have them, they are affectionate towards them; no people so affectionate under

the heavens! It is well known, that in England a man will go out upon the highways with the intention of possessing the property of another by committing murder. What houses are broken open by such daring rogues! a person cannot be safe under his own roof. This is not the case here. A person may travel from one end of the island to the other unmolested, and sleep safe in his bed." "I am ready to acknowledge that many crimes are committed in England, and the facts to which you refer, cannot be denied. It is painful that awful crimes are committed in every part of the world; but notwithstanding the sins of Great Britain, I must say, and I believe, there is not such a place for *real excellency in the whole world!* This," said he, "is confined to very few." With little more our interview closed.

9th.—Have been to the Quarter Sessions, and was much grieved to discover such a spirit of opposition. The business of the Court commenced. In consequence of sickness or bad roads the Custos was not there. A formal and proper application was made, but no particular notice was taken of it. The Court being about to withdraw, I rose and requested the clerk to solicit the Court to pay attention to my application. He replied, "You may address the Court." As it was not my business, and might have been considered abrupt for me to have done so, I again requested him, as an officer of the Court, to do it. My business now came on. The credentials were produced, and the opinion of his Honour the Custos stated. Every Magistrate was opposed, and one of them with decision said, "No." I said "So far as I could understand I had complied with the law," and I in-

quired whether the law did not make provision for dissenting Ministers. In reply it was stated, "You only understand one side of the law, and we will tell you the other. It is this that though the law make provision for dissenters, yet on their application to Court, the Magistrates have the power of refusing or granting licences." I doubted the correctness of this assertion, but of course I did not directly contradict the gentlemen. The president read about half a page of law, and laid particular stress upon the words "licensed Ministers."\* After reading it over two or three times he said, "Mr. Hudson, these words, '*licensed Ministers*,' refer to Clergymen of the Established Church, and not to Missionaries." I observed, "it is '*licensed Ministers*,' and no doubt it refers *particularly* to dissenting Ministers, and not to Clergymen. A license, gentleman, is what I apply for, and all I request." The Court was ordered to withdraw. I begged leave to ask one question more, which was granted me. "On what ground, or for what reason is my license refused?" "We have two Clergymen in the parish *with not enough to do*, and we do not want a third. One of these gentlemen has been here this morning, and professes his willingness to go to any part of the parish we may require him. He thinks there are Ministers enough, and if we want more the Bishop has promised to send them.

Not many minutes after the Court had been dismissed, the Custos arrived. The decision of the Court was stated to him in reference to

myself, to which he strongly objected. He observed to me, that as the court was broken up he could do nothing in the case. "But," said he, before the gentlemen, "I am firmly of opinion you ought to have given him his license, and if the other Magistrates think different, I shall stand by myself in this opinion." I took this opportunity of positively informing the gentlemen that I should come to live at Lucea, and though they had refused me a license to preach, I should make a second application.

Have had a second interview this afternoon with —. Went on purpose to obtain his advice, and if possible to gain his consent for me to hold meetings, but to the latter he quite objected. He said, "the Bishop is coming down to Lucea, and we shall consult him upon the subject." I replied, "if the Bishop gave his voice against my having a license, (which, from what I have heard of him, I have no room to believe he will), that could not alter the law on this subject." "No," said he, "but it is entirely a matter of grace and favour with the Magistrates whether you have a license or not." I begged pardon for being of a different opinion, and observed, "that it was not a matter of favour but of right; and if the Missionary produced credentials according to law, the Magistrate ought to grant him permission to officiate as a Minister of the Gospel." "The people in England," rejoined he, "have such dreadful views of us; they think we are so terribly wicked and cruel. They should send Missionaries among savage and uncivilized people, where they are most wanted." "They do, Sir. They have sent Missionaries to New Zealand and other places, where they have to labour among

\* These words are in the 86 clause of the New Consolidated Slavo Law, passed the 22nd of December, 1826. It recognises all licensed Ministers, and permits them *now* to hold meetings till eight o'clock.

cannibals." "These are the places to which they should send them; we don't want them here." "I have already explained to you the reasons for which the Society sent me here—here I must stay, and though my license has been refused, I shall apply again." "I tell you what, Mr. Hudson, I have lived in this parish for thirty-one years, and I assure you we never had a thing of the kind at Court before; and I must acknowledge that I am not fully acquainted with the business." "You are aware, Sir, it will be a great expense to the Society for me to sit still for three months; now how would you advise me in this case?" "I have no particular objection to the progress of your Mission; but I would not advise you to hold one meeting of any description until you have a license." Here our interview broke up, and I left the gentleman without any prospect whatever of being permitted to preach for three months. It requires much wisdom and experience to know how to act, and much patience to deal with the great men of this world.

11th.—Preached this evening to an attentive congregation at Montego Bay, for brother Mann. This is the first time I have preached since my sickness. Felt pleased with the opportunity of directing my fellow-sinners to Jesus Christ, but had not much liberty. Very much good has been done here through the blessing of God upon the labours of brother Burchell, and the cause is now in a flourishing state. From what I hear, he is much beloved and respected. We are daily expecting him.

14th.—Preached this morning from the parable of the Prodigal Son. The people seemed interested, and I hope affected. Was

much delighted at prayer-meeting in hearing several natives belonging to brother Burchell's church pray. Their prayers are full of Christ, and they apparently feel what they say.

15th.—Have consulted the Honourable — about being refused a license. He would advise me to wait with patience till next Quarter Session, without preaching, and thought I might not only have a license, but the good will of the community.

20th.—Have been again to the Custos to ask his permission to preach till the Quarter Sessions. He hoped I would forbear holding my meetings for the present, as he had written to the Attorney General for his opinion on the subject, and as he should call a Special Sessions next week. As he had acted in so honourable a manner I complied with his request.

21st, (*Lord's-day*).—No meeting. Thus I have passed away many Sabbaths since I came to Jamaica. Jesus Commands us to preach the Gospel to every creature, but Magistrates say you shall not preach it. Should not I obey Jesus rather than men? It is difficult to act right. The wisdom of the serpent and harmlessness of the dove are required to be in full exercise.—Was asked to day whether the rules of our Society forbid dancing. I inquired "Does the Bible forbid it? if so, the rules of our Society either do forbid it or ought to do. I do not say that the Bible, in so many express words, declares 'you shall not dance,' but it lays down general rules for the government of our conduct, which prohibit the indulgence of such vain and hurtful pleasures." "Why," observed they, "our ——— will go to dancing." "This is no rule



for us: we ought not to do wrong because others do.

22nd.—Have obtained the promise of a house to day, which I hope will suit us tolerably well; for the present rent is very high, and houses scarce.

25th.—To day Special Sessions. Saw the Custos before the Court commenced, who said he was glad he saw me there, as something more decided would be done in my business, and as he had received the opinion of the Attorney General upon the subject. In open Court the Custos stated that opinion from the letter, which was, "That the Magistrates at the Quarter Sessions ought to have given the Baptists their license, and the Grand Court would by mandamus compel them to do it." "This," observed the Custos, "is decisive; and as the license was illegally refused them, it ought to be granted to day: however that is my opinion, and I shall act accordingly." A very long discussion took place. One said, it will do us no good to give him a license; another insinuated, it cannot be done here, it must be postponed till Quarter Sessions; and another declared a wish that they could withstand it altogether; but his Honour stood firm amidst all these varied opinions. The Custos said, "I wish to have the sanction of the other Magistrates upon the Bench, but should they object, I have formed my opinion; I have the opinion also of the Attorney General, and I am resolved to act in giving him a license till the next Quarter Sessions." The Clerk of the Peace then interfered, observing that "it was a Special Sessions, called for special and particular business, and that the law (the Toleration Act) to which his Honour had referred, required Minis-

ters in England to appear at Quarter Sessions to obtain license." "I have read law as well as you," replied the Custos, "and I shall do my duty." Hitherto I had said scarcely any thing, because the Custos had conducted the business in so honourable a manner; but as I could refute by fact what the Clerk had said, I felt it my duty to speak. "If this," said I, "be a Special Sessions, mine is special business—business which was brought before last Sessions, but was refused. I have rode sixty or seventy miles to acquaint the Magistrates with my design, and to shew them my credentials, with which they were satisfied. I held no meetings whatever before the Sessions—made then a formal application, and I am now confirmed in my opinion that it was then illegally refused, consequently I make a second application. As to being required in England to appear before a Court of Quarter Sessions for a license, such is not the case. I went to a private Magistrate in the town and county of Derby, and obtained from him a license to preach the Gospel; and I am sorry I have not that license with me to produce on the present occasion." The Clerk of the Peace made no reply to my statement. The majority of the Magistrates still objecting, the Custos took all the responsibility upon himself, ordered the Clerk to administer the oaths and declarations, and he wrote the certificate, granting me permission to preach the Gospel till the Quarter Sessions. Thus ended my trouble with the gentlemen about obtaining a license.

28th, (*Lord's-day*).—Preached twice to day in a large room at my lodgings; in the afternoon to a large congregation. Several of the members came from Montego Bay,

to enjoy with me, after much trouble, the pleasure of holding a public meeting and preaching for the first time to the inhabitants of Lucea. Talked with several of my hearers after meeting, who expressed a degree of satisfaction in what they had heard, and their desire to become devoted to the cause of religion. This is a day of "small things," however the Lord has opened a way before us to make a beginning. Our establishment and progress depend entirely upon the Lord. May we live, attended with his blessing, to "see greater things than these."

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### MISSIONARY ORDINATIONS.

On Friday, April 13, Mr. John Allsop was solemnly set apart, at Quorndon, to the important office of a Missionary. After the morning service had been commenced by singing, Mr. Derry read some suitable portions of the Sacred Scriptures, and prayed. An introductory discourse was then delivered by Mr. Stevenson, who urged, by reasons drawn from the infallible records of inspiration, the propriety and importance of such services.

By Mr. Allsop's express desire, the usual questions were proposed to him by our invalid Missionary Mr. Peggs; and Mr. A.'s replies were pleasing and satisfactory. Prayer, accompanied by the imposition of hands, was then offered by Mr. Goadby; after which Mr. R. Smith addressed the newly-appointed Missionary in a faithful charge. In the evening Mr. Goadby preached an appropriate discourse, and Messrs. Butler and Goadby Junr. engaged in prayer.

The services of this pleasing day were solemn, interesting and numerous attended. May many similar days be witnessed by the followers of Christ in this Connexion! It was expected that Mr. and Mrs. Allsop would sail in May, but in consequence of the vessel in which they are to proceed to Jamaica being delayed, they have not yet sailed.

On Wednesday, April 25th, similar services were held in the Baptist meeting-house, Archdeacon-Lane, Leicester. On that day Mr. J. M. Cropper, who had been for some time appointed to proceed to India, was solemnly designated to the great work to which he has devoted his life. On this occasion Mr. Burditt prayed. A short but appropriate discourse was delivered by Mr. Payne. Mr. Derry proposed the questions, and received the young Missionary's replies. The ordination prayer was offered by Mr. Peggs; and a charge, grounded on 2 Timothy, chap. iv. verse 1 and former part of verse 2, was delivered by Mr. Pike.

In the evening an animated discourse was delivered by Mr. Stevenson. Both services were highly gratifying, and excited considerable interest and feeling. May the prayers offered be answered in continued blessings on the sacred Missionary cause through successive years!

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### MISSIONARY MEETINGS.

JULY is a month in which few if any of the Associations hold their Anniversary Meetings. As the quarterly list of meetings held, includes those held in June, it is impracticable to furnish that list in our July Number.

THE  
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VOL. VI.

THE  
CRUSADES  
AGAINST  
THE ALBIGENSES.

(*Concluded from page 239.*)

TOWARDS the close of the year, 1209, Simon de Montfort, being weakened by the withdrawing of several chiefs whose terms of service had expired, was obliged to suspend his conquests and stand on the defensive. Many of his castles were surprised and numbers of his troops cut off, by the sudden attacks of the natives; who were encouraged in their opposition to the usurpers, by the king of Aragon's publicly espousing the cause of the infant son of the late viscount of Beziers. But the count of Toulouse, intimidated by the cruel and degrading treatment which he had received from the court of Rome, dared not to join this opposition to the enemies of his country. He repaired to the pope, and endeavoured to make his own peace with him. The pontiff found it necessary for his security not to drive to despair a prince so much beloved by his subjects and so

VOL. VI,

ably supported by the neighbouring chiefs. He therefore received him kindly; made him large promises; and released him from the excommunication which had long been in force against him: on condition that he should be able to purge himself from the crimes of heresy and the murder of the legate, before a council that should be convened within three months. But, previous to the meeting of this council, the monks, who had been preaching the crusade against the Albigenses, with great zeal, had collected a numerous body of crusaders, and had joined the forces of Simon de Montfort, which enabled him successfully to resume offensive operations.

Many fortresses were abandoned on his approach; yet he usually caused all the inhabitants whom he could seize to be hanged. The castle of Brom was taken by assault, on the third day of the siege; and Simon selected upwards of one hundred of its inhabitants; and, having torn out their eyes and cut off their noses, sent them, in that mutilated state, to the next citadel, to announce to its defenders the treatment that awaited them. Few other attempts however were made to arrest his progress: the castles were regularly deserted

K 2

as he advanced; and, finding no armed troops to encounter, the invaders ravaged the country and destroyed all the vines and olive trees which fell in their way. Meanwhile the council which was finally to decide the case of the count of Toulouse assembled; and the count appeared with his witnesses to vindicate his innocence. Yet the legate who presided, being well acquainted with the real sentiments of the pope, and seeing the recent successes of the champion of the church, refused to permit him to plead his cause or to produce his evidence; but, in the name of the church, fulminated a fresh excommunication against this unhappy prince in terms still more severe.

The castle of Minerva was esteemed one of the strongest fortresses in France, both by nature and art; and was, in the estimation of Montfort, of all places the most execrable; because no mass had been sung in it for thirty years. It was defended by one of the vassals of the count of Beziers; and maintained a gallant struggle for seven weeks with the numerous and fanatic besiegers. At length, want of water obliged it to capitulate; and one of the terms was, that the heretics should bespare if they renounced their errors. When this condition was proposed to the leaders of the crusades, it met with great opposition; because "it was not to shew mercy to the heretics, but to put them to death, that they had taken the cross." 'Fear not,' replied the pope's legate, 'for I believe few of them will be converted:' and the event proved that he had formed a proper estimate of their character.

The gates were opened, July 22, 1210; and the crusaders entered, singing praises to God for their success. The Albigenses were as-

sembled, the men in one place and the women in another; and awaited their fate, on their knees, in silent prayer. The monks advanced to the men; and began to explain to them the doctrines of popery, which they invited them to embrace and save their lives. The men however resolutely refused the overture, and declared themselves ready to die rather than renounce what they believed to be the truth of God. The preachers then repaired to the women, and received a similar answer. Simon de Montfort caused a large pile of dry wood to be raised in the principal square; then going to the heretics, he sternly addressed them, "Be converted to the catholic faith, or ascend this pile." Not an individual wavered. Fire was set to the pile; and more than one hundred and forty individuals of both sexes, after commending their souls to their Saviour, threw themselves into the flames. Three girls only, who were forcibly restrained by a catholic lady, when all their companions were consumed, consented to be converted. Some time afterwards, a fortress named Lavaur, five leagues from Toulouse, was attacked by Montfort. It belonged to an Albigensian lady of high rank, and was gallantly defended by her brother and eighty knights, who had been deprived of their own possessions by the crusaders. This place was taken by storm, May 3, 1211: the commander was hanged; the eighty knights, cut in peices on the spot; his sister, thrown into a deep pit and covered with stones; and above four hundred of the wretched inhabitants burned alive, amidst the most savage rejoicings of their bigotted persecutors.

Dismayed by these cruelties the Albigenses forsook their towns and

castles and fled to hide themselves in the woods and mountains. But they were diligently pursued by their watchful enemies; and the greatest part of them were either massacred on the spot, or brought back in triumph to the camp, where they were sacrificed with relentless fury. Some of these unhappy dissenters sought an asylum in other countries; and carried with them the truths for which they were driven from their native land, which they propagated with secrecy and effect. Heresy had almost disappeared from the plains of Languedoc; yet the monks still continued to roam through Europe to instigate the ignorant, superstitious and avaricious to assume the cross against the heretics; and the pope still promised riches and immunities in this life and eternal happiness in the next to all who enrolled themselves in this holy war. For more than twenty successive years, tens, or, as some say, hundreds of thousands of these fanatics were annually poured on these ill fated provinces, who ravaged the country, demolished the towns, and murdered the inhabitants without respect to either age, sex, or religion. Hundreds of thousands of the virtuous Albigenses and thousands of unoffending catholics fell by the hands of the executioner, perished on the field of battle, were butchered in the storming of their towns, or suffered a more painful and lingering death from hunger and nakedness, in the mountains and woods to which they fled from the swords of their enemies. But we cannot descend to particulars: a few general hints must suffice.

In 1215, a general council was held at Rome, to decide on various matters relating to the church. They published a decree

which conferred on Simon de Montfort all the countries conquered or to be conquered by the crusaders, except a small territory reserved for the support of Raymond and his family. This decree, emanating from an authority then undisputed, secured the invaders in the possessions which they had seized. But security is sometimes dangerous; and these usurpers now began to dispute about the division of the spoil. Simon and the legate both claimed the duchy of Narbonne, which had been wrested from its ancient possessors. Simon appears to have retained the possession; and to have been received into alliance with the neighbouring princes: while Raymond VI. the rightful count of Toulouse, though allied by blood and marriage to most of the sovereigns of Europe, was abandoned to his fate. Such was, at that period, the influence of the court of Rome.

But Montfort did not enjoy his conquests without opposition. The inhabitants remembered with gratitude the mild and equitable government of their ancient princes, and were incensed at the pride and tyranny of their new master; while the chiefs who had been unjustly deprived of their territories nourished deep resentment against the man who had despoiled them. Raymond VII, the son of the count of Toulouse, was a young prince of high spirit, martial character and superior attainments, and he felt keenly the wrong that had been done to his family. The inhabitants of Toulouse made several insurrections against the tyrants who had intruded themselves on them; and, at length their old count was invited to resume the government. He complied; and was received with the most touching demonstra-

tions of affectionate loyalty. Simon hastened to reduce the insurgents, and attacked the city; but he was opposed with so much courage, that the siege was protracted nearly nine months. June 25, 1218, the citizens sallied out; and seizing a battering ram which had been erected against their walls, prepared to set fire to it. Information was instantly conveyed to Simon who was attending mass; but he would not leave his devotions unfinished. As soon however as he had seen the host elevated, he cried, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" called for his arms; and, putting himself at the head of his old warriors, drove the Toulousians into the town. But immediately, while yet standing before the engine that he had rescued, a large stone, hurled by a machine from the walls, struck him on the head and extended him lifeless on the ground. His death caused great joy in Toulouse; and, a month afterwards, his son, Amaury, was obliged to raise the siege.

During these events, while the court of Rome was occupied in foreign crusades, some of the Albigenes ventured to appear again among their fellow subjects. They resumed, though very cautiously, and in few instances, their public worship; and several of their ministers who had fled returned to their flocks. But this calm was deceitful and transitory. Amaury de Montfort was anxious to recover his father's conquests; and the Romish ecclesiastics were enraged to observe that all their exertions, intrigues and perfidy had been so unsuccessful. They therefore increased their efforts to destroy the count of Toulouse; and united their influence to engage Louis

the son of the king of France in the contest. That young Prince was soon made to perceive, that the countries, lately possessed by the protectors of the Heretics, would form a valuable addition to his own territories; and a hint was given him that Amaury de Montfort might easily be persuaded to surrender his claims for a post of honour at the French court. He therefore joined his forces with the crusaders under Montfort, and commenced the siege of Marmade.

The garrison laid down their arms on the assurance of the prince, that their lives should be spared. But no sooner had they delivered their swords, than the bishops advised Louis, with great earnestness, to burn them as heretics and to treat all the inhabitants of the place in the same manner. Louis refused to listen to this infamous suggestion; and permitted the soldiers to retire in safety. But, while these transactions were passing, Amaury, instigated by the prelates, entered the town and massacred all the inhabitants, amounting to five thousand, without distinction of age, sex or religion. From Marmade, they proceeded to Toulouse, which the pope's legate had devoted to total destruction; and had sworn that there should remain in that accursed city neither man, woman, boy, nor girl; nor should one stone be left upon another. This horrible oath was reported in Toulouse; and animated the citizens to a most obstinate defence. They maintained themselves for a long time against this numerous army; and August 1, 1219, the besiegers were compelled to burn their own engines, raise the siege, and retire with precipitation. Other cities were encouraged by the success of Toulouse; and in 1221, the city of Circassonne alone remained to

Amaury of all his fathers's conquests.

About this time, Raymond VI. was removed by a death almost sudden; as he never spoke after the first attack. Though he had been prodigal in his donations to the priests, scrupulous in performing all the rites of the church, and most submissive to all her penances; yet he had betrayed some pity for heretics, took no delight in the torments inflicted on them, and had frequently withdrawn some of them from punishment; he was therefore deemed, by the priests, unworthy of christian burial. His coffin was deposited near the burying ground of the principal church in Toulouse, till his son should obtain the permission of the church for its interment. It was there in the fourteenth century: but was broken in pieces and the bones dispersed before the sixteenth. Raymond Roger count of Foix died soon after his ally and fellow-sufferer, the count of Toulouse. But these princes left, in their sons and successors, two valiant chiefs, who conducted the war against Monfort with great intrepidity. In 1223 Louis VIII. succeeded his father in the throne of France; yet though the new monarch assisted Amaury de Monfort with men and money, the latter was obliged, January 15, 1224, to withdraw finally from the country, over which he and his father had ruled for fourteen years.

The pope of Rome and the young monarch of France however were unwilling that the prey should thus escape out of their hands. The former called a council, which excommunicated Raymond; and declared all his territories to be invested in Amaury de Montfort, who bartered them with the French king for the office of constable of France. His holiness amused the count of Toulouse with vain hopes of reconciliation, while his emissaries were zeal-

ously stirring up the fanatics of every country against his subjects. He sent also his papal letters to those monarchs from whom Louis might expect opposition, enjoining them, by his political authority, not to interrupt the king while he was engaged in the wars of the church. Louis thus encouraged, put himself at the head of the crusaders. In vain did the injured Raymond profess his entire attachment to the church of Rome, and his unreserved devotion to the pope; in vain did he declare his willingness to submit in every thing to the papal decision, and even to assist in the extermination of his own subjects, who dissented from the established religion, if any such could be found. His ruin was decreed: the pope confirmed Louis in the possession of all the countries of the Albigenses. The rightful sovereign struggled valiantly, for a time, against fifty thousand regular troops, aided by an immense number of inferior rank, who poured on his exhausted dominions, to share the temporal and spiritual benefits, promised by the monks to those, "who rose up for the Lord against the evil-doers; or stood up for him against the workers of iniquity." \*

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\* Psl. xciv. 16. This was the favourite text of the monks who roamed over Europe to preach up the crusades; and they generally concluded their sermons thus. "You see, most dear brethren, how great the wickedness of the heretics is, and how much mischief they do in the world. You see also, how tenderly, and by how many pious methods the church labours to reclaim them. But with them they all prove ineffectual, and they fly to the secular power for their defence. Therefore our holy mother, the church, though with reluctance and grief, calls together against them the christian army. If then you have any zeal for the faith; if you are touched with any concern for the honour of God; if you would reap the benefit of this great indulgence, come and receive the sign of the cross, and join yourselves to the army of the crucified Saviour."

He was at length, in 1242, compelled by stern necessity, to yield unconditionally to his oppressors, and to surrender all his domains to Louis; who granted him a small revenue for his support during his life.

But the miseries of this much injured country did not terminate with the subjugation of its chiefs. For though public wars ceased, yet the *Inquisition*, which took its rise during these sanguinary times, and gradually gained strength; and which had crowded the prisons and supplied the piles and gibbets with countless victims, continued to rage with increasing fury; and soon became a most efficient instrument in supporting the claims of the man of sin, and in oppressing the true followers of the Lamb. But as the nature and history of this horrible court, or as it is styled by the papists, this "Holy Office," may form the subject of a future Essay, we forbear at present any further enlargement.

We cannot close this concise account without recalling the reader's attention to what must have frequently suggested itself in the perusal. This horrid devastation was strictly ecclesiastical. It owed its rise, its continuance and its success to the malice and rage of the court of Rome against those who dared to dispute her doctrines or disown her authority. Doubtless political motives co-operated with spiritual ones in the bosoms of some of the temporal lords who engaged in the sanguinary contest. Ambition and avarice might conspire with bigotry and a blind zeal for the church to urge them to the remorseless deeds that they perpetrated: but it was the pope who formed the atrocious plan, furnished the influence which engaged those who carried it into execution, and sanctioned the most inhuman and perfidious measures adopted by his savage disciples.

His active emissaries, the preists and monks, excited, through the half of Europe, the profligate, needy and fanatic multitudes to engage in the work of death: and his prelates, guided, by their authority and councils, the operations of the lay generals; and, on some occasions, appear to have conducted the army in person, and acted as its commanders, in the name of the church. They treated the civil authorities with supreme contempt; and often made them their reluctant tools in the infliction of their cruel sentences. And they subjected, at their pleasure the highest personages in society to the most degrading indignities.

In the very beginning of these crusades, Raymond VI. count of Toulouse, being suspected of favouring the heretics, was conducted before the gates of the church, in the presence of twenty bishops and archbishops, with a cord about his neck and his shoulders naked. In this condition, he was required to swear that he would obey all the commands of the holy Roman church. The pope's legate then ordered a vestment to be thrown over his head, and he was dragged into the church, and scourged with a whip on his naked shoulders round the altar; after which he was absolved. But he was so torn by the stripes, that he was unable to go out by the gate through which he had entered. This prince was compelled to repeat this degrading scene afterwards before the altar of a monk who had been murdered in his dominions; though it does not appear that he had any participation in the crime. His son Raymond VII. was led, with his feet naked, and covered only with his shirt and trowsers, to the church of Notre Dame at Paris, April 12, 1229, where the cardinal met him; and after scourging him on his naked



shoulders, conducted him to the foot of the grand altar, and there, on account of his humility and devotion, pronounced his absolution.

But the most disgusting instance of clerical cruelty and malice was exhibited by Fouquet, bishop of Toulouse. This inhuman prelate was one of the first to excite the court of Rome to persecute his flock. He travelled from country to country to preach the crusades; accompanied the invaders in all their movements, and directed them how to execute most effectually their bloody purposes. And, when these blood-thirsty bigots besieged his own city Toulouse, Fouquet was present in their camp, animating them to perseverance, and pointing out the modes by which they could inflict the deepest wounds on the feelings and interests of his fellow citizens. Even after the final submission of the count, this implacable priest, not only pursued every one whom he suspected of heresy with the most unrelenting rancour, but caused his unhappy prince to live in continual fear of renewed excommunications and crusades; till Dec. 25, 1231, when death delivered the citizens and their governor from a monster who had, for more than thirty years, revelled in their misery.

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## THE GOSPEL.

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THE Gospel not only contains a lucid statement of the most interesting facts, but also a most engaging and important message from God to man; not merely to man as his creature, but as a fallen and rebellious creature. It is literally *good news*, or glad tidings of pardon, reconcili-

ation, and eternal life, gratuitously offered, by an offended God, to mankind universally, through the Lord Jesus Christ, his only begotten Son, whom he has constituted our Mediator and Saviour.

The Gospel supposes that man needs this divine message; and the suitableness and excellency of it is greatly illustrated by considering his lost condition. It supposes him to be a fallen, disobedient creature, at variance with his Maker, and lying under his displeasure; having forfeited his love and favour by his neglect, ingratitude and numerous acts of disobedience; and as being under a sentence of eternal death, from which he is utterly unable to extricate himself.

In this situation, the scriptures speak of him as lying, for though created originally upright, yet he had found out many inventions. Thus the sacred writers affirm, that "there is not a just man upon earth that doeth good and sinneth not;" that "all have sinned and come short of the glory of God"; that "death hath passed upon all men, for that all have sinned." Hence also, when the death of Christ is mentioned in many places, and it is spoken of as having been endured for all, he is said to have suffered for sinners, the ungodly, the lost, and the unjust. This account of the state of man, of all men, is perfectly consonant to the experience and observation of mankind. What do we feel, or what do we see, that in any degree contradicts it, and shews it to be an exaggerated statement?—If we consult our own experience, and compare our thoughts, words, and actions with the demands of the divine law, we shall feel ourselves constrained to plead guilty. The law of God requires perfect and unvarying love to God and man;

and does not reason require the same? But who has yielded to it this obedience? Who has unvaryingly regarded God with that reverence, confidence, submission, gratitude, supreme affection, and unreserved and cheerful obedience, which he requires, and so justly deserves? Who has always conducted himself towards all his fellow creatures, so as never to injure one of them, by thoughts or suspicions, words or actions, in either their reputation, or their persons, or their property? Who can lay his hand upon his heart and appeal to that Being who sees into the most secret recesses of the soul, and, in the immediate view of an eternal judgment thus attest his innocence? No one is hardy enough attempt this.

But, alas! many make no scruple to acknowledge their guilt, who are not so concerned about it as they should be; nor grieved that they have so greatly offended a righteous and good God; nor so solicitous to escape the awful consequences of their wickedness, as they ought to be. Instead of reflecting and pondering on their danger, and earnestly fleeing from the wrath to come; they comfort themselves, either by the universality of sin, by some loose and carnal notions of the mercy of God, or by thinking they are not worse than others, and therefore shall be likely to fare as well as others. But will such pleas avail them in any wise before a just God? Has God ever said he will judge and decide by any such rules? Who that is wise would trust to such general notions as these, when certain relief may be obtained? O, remember, my dear readers that the "wages of sin is death" eternal, and that every one is accursed of God, who "conti-

nued not in all things written in the book of the law to do them." The word of God positively assures you that if you die impenitent and unpardoned; if you be not born again and reconciled to God, you will most assuredly be excluded from the kingdom of God and consigned to eternal perdition.

But we have said the Gospel is a statement of *important facts*. This will be readily admitted. O that they may be as seriously considered and as duly regarded! These facts are,—that the infinite Jehovah from pure love, constituted his only begotten Son to the arduous office of Mediator; that this Son of God became incarnate; that, by a great number of stupendous miracles, he evinced his mission, approved himself the greatest and wisest Teacher that ever came from God, and, after a train of painful sufferings, died upon the cross, as a sacrifice for the sins of the whole world. On the third day after his crucifixion, he arose from the dead, of which, by repeated appearances, he gave many infallible proofs; and, at the end of forty days, ascended up into heaven in the presence of his disciples; where he is now seated at the right hand of his Father, making intercession for his followers.

Judge, my readers, whether these facts are not clearly expressed in scripture, and whether they are not both important and interesting. Is not the annunciation of such facts as these deserving of the epithet, *Gospel*? Are they not really *glad tidings*? Surely it is good news to hear, that the God, whom we have all provoked and dishonoured by our repeated acts of rebellion, whose displeasure we have incurred and are unable to appease; and who could long ago have inflicted upon us the punishment we have deserved

by casting us all into hell, from whence there is no redemption.—That he, instead of this, should, of his own good will, devise a way for our deliverance: and especially, that he should give his only begotten Son to die for us on the cross, suffer for us the curse of the law, bear our sins in his own body on the tree, and thus “put away sin by the sacrifice of himself.” This is what the sacred writers positively and repeatedly affirm: and surely these are glad tidings of good things.

Consider also to whom the Son of God was given, and for whom he suffered and died. It was the unjust, the unjust, sinners, the chief of sinners, the world, even the whole world. Harken to the consolatory language of scripture: “Christ the just suffered for us the unjust, that he might bring us to God.” “It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.” “We have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” “He came not to call the righteous but sinners to repentance; and to seek and to save those that were lost.” Surely, my readers, these expressions must include you; they are addressed to you; they are intended for you; and it is your indispensable duty, to apply and to appropriate them: to receive them cordially, and to draw comfort from them. Have you done this?

The gospel is also an *important message*, a significant and interesting address. It exhibits to a lost world, a Saviour and all the blessings of salvation, in and through him. It is a deed of gift, by which God freely makes over Christ and all that he has procured for us, namely, pardon,

reconciliation and eternal life, to all that cordially accept of him, and depend upon him. Hence, we find, that pardon, justification, peace, adoption, and eternal life are proclaimed and offered in his name, to every one, however vile, to whom the Gospel comes; and all these are promised to such as believe in Christ with the heart. How conciliating is this message! What astonishing and truly transcendent love doth it display! Here is salvation rich and full, gratuitously offered to all, and made over to those who will cordially receive it!

Is not this message also suited to your circumstances? Does it not offer you all that you need? Is there any possibility of obtaining these blessings in any other way? You have transgressed and need a pardon; you are polluted and need purification; you are condemned and need justification; you are exposed to eternal death, and need a title to eternal life; you are helpless and without strength, and must obtain these mercies, as a free gift from God, through our Lord Jesus Christ, if ever you do possess them. Behold and admire! They are all offered you “without money and without price;” and “what the law could not do in that it was weak through the flesh,” God has done by sending his only begotten Son in the flesh, and by appointing him your sin-offering: He is therefore “the end of the law for righteousness to every one that believeth.” O think how utterly inexcusable they will be, who reject such an offer as this! How justly will such be condemned at last, and left without excuse. “What shall the end be of them that obey not the gospel of God?” May God preserve every reader of these remarks from such an awful state!

THE  
DIFFICULTIES  
AND  
DISCOURAGEMENTS  
OF THE  
CHRISTIAN MINISTRY.

(Concluded from Page 246.)

3. WHEN the good seed of the word is sown in the heart, to all appearance in good ground; and "forthwith springs up," in a green and beautiful profession of religion, while under the immediate care and inspection of the husbandman, with all the culture that means of grace and divine ordinances afford to make these promising plants of grace healthful and vigorous; how often is the man of God called to the exercise of much patience under disappointed expectations? His once flattering hopes prove delusive. Some sudden blight takes place and the tender fruit of his toil, first withers, and then dies. The young convert falls into some dangerous snare of the devil. Ashamed and abashed to meet his christian associates and his pastor, he absents himself from those means which should restore him to peace; he becomes the prey of repeated temptations; and, despairing of regaining his former ground, and of restoring his lost credit as a professor of the gospel, he yields himself too easily to the wiles of the adversary. While the Holy Spirit, repeatedly grieved by the indulgence of sin, withdraws his faithful remonstrances, the conscience becomes seared as with an hot iron by the hardening nature of sin; and thus all the labour of the pious minister is lost in apostacy and ruin. Under these discouragements, however deeply he may lament in

the language of his divine master, and say "I have laboured in vain, I have spent my strength for nought, and in vain;" he may still comfort himself by adding "Yet surely my judgment is with the Lord and my work (or reward) with my God." Isa. xlix. 4.

4. Difficulties and discouragements run through our whole course as ministers and as christian pastors, arising from those imperfections inseparable from what is human, both in ourselves as men, and as christians, and also in the dear people of our charge. We give but too uncontested proofs that we are men of like passions with themselves; we can make no pretensions to infallibility; but find ourselves the subjects of error and mistakes, in matters both of opinion and practice, which it is the part both of honesty and of prudence to retract and retrace. But this is a task not very easily performed, unless we possess a more than ordinary share of ingenuousness and humility. We are exposed to a variety of temptations connected with our official character, as well as to sin generally; and are, more than ordinary christians, the butt of satan; yet less allowance is often made for the common frailties of our nature, and things, in themselves very trivial, are too frequently magnified to our prejudice. Too much is generally expected from us, and harsher censures passed on our deficiencies, than their nature requires. Our motives are sometimes called in question, and suspicions indulged to our disadvantage, by those who ought to cherish that principle of love which covers a multitude of faults. It is not an unfrequent occurrence, in the deliberations of the church, that a dictatorial spirit is assumed over the man of God; and the chair of pre-

sidency and of rule is assailed by the overbearing influence of wealth and of faction, which would compel the servant of Christ to a pusillanimous silence, or to become its tool. —How often the christian minister feels discouragement by the unkindness and neglect of those who should soothe his sorrows, encourage him under his difficulties, and esteem him very highly in love for his work's sake. His heart is often grieved and his hands weakened, by the bickerings of strife among brethren which he cannot quench; and by the worldliness and covetousness of others whom the profession of a holy religion should inspire with heavenly mindedness and a spirit of universal benevolence; his hands too are suffered to fall for want of being held up by the unceasing prayers and co-operation of the brethren; and his plans of useful exertion are rendered abortive for want of succour and support. In addition to these things, so discouraging in their own nature, there are all those cases of public scandal and reproach upon religion by gross immoralities, which break his very heart and lead him to wish that "he had the lodging place of a wayfaring man in the wilderness that he might go and leave his people." Jer. ix. 2.

5. Besides we must wait, with much patience and perseverance, the end and issue of all our labours to know what is our ultimate success, and to receive our eternal reward. There is a real pleasure and reward in the work, even while we are engaged in it; but we are taught to look beyond the present scene to the period when we hope that many will be "our joy and crown of rejoicing, in the presence of the Lord Jesus; even our glory and our joy." Another world only can disclose these scenes to our perfect vision.

Our work will pass through a fiery ordeal; and then, and not till then, shall we see whether or not we have been running in vain and labouring in vain. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work is burnt, he shall suffer loss; but he himself shall be saved; yet so as by fire." 1 Cor. iii. 13—16.

III. Patience is not only necessary to contend with difficulties and sustain discouragements in our great work, but it also bears a special relation to a variety of afflictions, which, as ministers of God, we are called to endure. What a long catalogue of these the context supplies, both of an ordinary and extraordinary nature: such as were peculiar to the first propagation of the gospel and times of persecution, as well as such as are the occurrences of every age. For afflictions, necessities and distresses are the frequent concomitants of the christian ministry in all ages of the church.

1. As ministers they have no claim to exemption from the common afflictions of men; but herein they should conspicuously approve themselves as the ministers of God, with much patience. They are liable to the same afflictions and trials which are accomplished in their brethren that are in the world. They have the same diseases of body and mind; and are the subjects of the same personal and domestic trials. Like others, they are the prey of disappointments and vexations, of sorrows and losses as men, and as fellow christians, they share in the afflictions of the righteous. They must patiently bear the reproach of Christ

the hatred of the world, and the scandal of the cross.

2. As ministers, and as leaders of Israel's chosen bands, they are still more exposed to satan's devices and the world's hate. And, while their office is to administer consolation to those who are in trouble and affliction, and comfort them with the same consolations wherewith they themselves are comforted; they ought to be exemplary in the exercise of the requisite virtues of patience and resignation to the divine will. As standard bearers in Israel's host, they should never faint in adversity; and whoever deserts the standard, they must abide by it in every conflict.

3. The apostle mentions necessities and distresses as having been the lot and experience of primitive ministers; nor can many plead an exemption from these trials now, as it respects their pecuniary difficulties. Generally the ministers of the gospel are poor, and in frequent necessities and straits. Patience, much patience however does not afford effectual relief, though it may preserve them from sinful murmurings and repinings. It is truly lamentable how much more might be done, and ought to be done, by many churches to remove their difficulties, and effectually to relieve their necessities. It is highly inconsistent and disgraceful that, while there is an overflowing liberality manifested towards some exterior objects, confessedly of high importance and deserving a proportionate degree of liberal support and encouragement, many worthy pastors are pining in distresses and straits at home. Can such sacrifices be pleasing to God when offered at the expence of justice to them! "The Lord loveth judgment, and hates robbery for burnt

offering." Isa. lxi. 8. And it is truly distressing, that other churches that love their ministers and possess the disposition to afford them every needful support, have not the ability. "This is a lamentation and it shall be for a lamentation." The delicacy of the subject forbids enlargement; but if we must approve ourselves to God as his ministers *in all things*, we must do so in these afflictions, necessities and distresses, by the exercise of much patience; looking forward to our final reward from God, who will not be unmindful of our work of faith and labour of love.

Finally, Amidst these difficulties and discouragements of our work in the christian ministry, we must not forget the encouragements there are for us to a steady and faithful perseverance in it; arising

1. From a deep sense of the promised presence of Jesus Christ our divine Master with us in our work and labours, to strengthen our hearts and hands. "Lo! I am with you alway even unto the end of the world, Amen." This is a gracious promise, in which, as the ministers of God, we have a particular interest. Matt. xxviii. 20. It contains abundant encouragement.

2. The promise also of a divine agency to co-operate with our ministry. The Gospel we preach is the ministration of the Spirit. Divine influence will give our ministry effect, as well as be a comforter under every trial. "The weapons of our warfare are not carnal but mighty through God." 2 Cor. x. 4.

3. The prospect of our final reward is a great encouragement to perseverance in the work, under all its difficulties and discouragements. "When the chief Shepherd shall appear, he will give us the crown of life and of glory." 1 Peter v. 4.

It is on record that "the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Dan. xii. 3, 4. Under these difficulties and discouragements, how obviously it becomes the duty of our churches to endeavour to alleviate them as much as possible, by their tenderest sympathies, fervent prayers, and their cordial and hearty co-operation with us in doing the work of the Lord—Deacons particularly should make it a point of conscience to interest themselves in the temporal comfort of those who labour in the word and doctrine among them: setting examples of liberality themselves, and stirring up the brethren to make an adequate provision for them, according to the ability of the church: and, as office-bearers in the church of Christ, to strengthen the heart and hands of the christian pastor under every difficulty and discouragement, in every part of his work. Thus by a mutual discharge of reciprocal obligations, the churches will flourish, "will have rest, be edified;" and, "walking in the fear of the Lord, and in the comfort of the Holy Ghost, be multiplied."—Which God grant to all our ministers and churches for the Redeemer's sake.—Amen.

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THE  
PROPER ADMINISTRATOR  
OF THE  
LORD'S SUPPER.

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Sir,  
In your Repository for July, there are

some remarks, entitled "the proper administrator of the Lord's supper." The writer, however, has either been so unhappy in expressing his views, or his views are so unsettled and fluctuating, that it is difficult to determine what his sentiments on the question are. After stating one of the enquiries of a former correspondent, who desires information on this point, "Whether an unordained minister, when requested by the church he is serving, may not administer the Lord's supper?" he tells us he would allow that a minister so circumstanced may administer it. This view of the subject he endeavours to support from scripture; referring to the first administration of the ordinance by our Lord, to its celebration by the apostles in the church at Jerusalem, to the conduct of Saul at Troas, and to his silence respecting the administrator in his remarks on the ordinance in his first epistle to the Corinthians. His conclusion, he expresses in these words: "It therefore does not appear that we have any authority in the New Testament for confining the administration of this ordinance to pastors." All this is intelligible; and one should have supposed, from this conclusion, that it would be altogether a matter of indifference whether the Lord's supper be administered by an ordained or an unordained minister, or even by a minister at all; and in fact, this the writer explicitly states: his words are, "Indeed it does not appear to me that, as our divine directory has not determined this point, every church is at liberty to employ any member of the church, whether minister or not, to preside on these occasions." Yet, notwithstanding this declaration, the writer proceeds to quote an answer given by the Association in 1810 to the enquiry "Whether ordination to the deacon's office qualifies a person to administer the Lord's supper," which answer is couched in these words: "Ordination to the deacon's office certainly confers no right to administer this ordinance, and, though in some cases, it may be lawful for an unordained person to administer the Lord's supper, yet, in general, the order, discipline, and credit of churches, render ordination to the pastoral office highly expedient and desirable;" and, having quoted this decision of the Association, the writer adds, "This, is, perhaps, the best advice that can be given." On what ground this can be said by your correspondent, admitting his previous reasoning and conclusion to be correct, is difficult to perceive. It

would seem to be at the same time a matter of indifference who administers the Lord's supper, and yet that, in general, the order, discipline, and credit of churches, render it highly expedient and desirable it should be administered by an ordained pastor! This is wonderful; it looks like a contradiction. One is led however to apprehend, how inconsistent soever Crispus is, that, in his opinion, it is most advisable that an unordained minister, while on probation, should refrain from administering this ordinance. For though his reasoning leads to a different result, he seems doubtful of its correctness, and commends advice founded on opposite principles.

But, let us examine a little the reasoning by which he arrives at a conclusion which he appears unwilling should be practically followed. He first refers to the appointment of the institution, when our Lord administered it to his disciples, and says no precedent drawn from a transaction of so extraordinary a nature can influence the conduct of modern churches. What the writer means by these remarks is not very apparent. One might suppose his meaning is that, though at the first institution of the ordinance there was an administrator and a number of persons who were recipients, neither one nor the other are requisite now in celebrating it. But, as this would go to set aside the ordinance altogether, it cannot be his meaning. Perhaps what he intends is that, though our Lord was the administrator, and none but he could properly administer it, that consideration is no reason why modern societies of christians should have an appointed administrator. This instance would seem however rather to support that opinion than otherwise. Our Lord among his disciples bore some resemblance to a pastor in his church; and, as he took the lead among them in administering the ordinance, there is some analogy in the pastor doing it.

The next example referred to is that of the first christian church at Jerusalem; and his reasoning here deserves attention. Having observed that those who were added to the church "continued with one accord in the temple, and in breaking bread from house to house," &c. he adds, "We do not read that any pastor had then been ordained at Jerusalem; but in such a state of holy enjoyment when, besides the twelve disciples chosen by their ascended Saviour, the holy Spirit had been so plentifully poured on the believers as enabled them to speak in fo-

reign tongues the wonderful works of God, there would be no scarcity of proper administrators. This state of things, however, could only be temporary; and was so very different from the state of churches in the present day, that no precedent could be drawn from it; even had the sacred historian informed us distinctly who were employed in the administration of the ordinance. This however he has not done; and we therefore can derive no instruction from their example." This again is a sweeping conclusion, and apparently precipitate and dangerous. The assertion, "we do not read that any pastors had then been ordained at Jerusalem," is made unadvisedly. Had not our Lord appointed the apostles to be ministers of the gospel to mankind, to plant churches, and to administer in them all the ordinances of his religion? He directed them as to the observance of his supper when he instituted it; he afterwards said to them, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded." To Peter he said specially, "Feed my sheep, feed my lambs;" to all the apostles he declared, "As my Father hath sent me, so send I you;" and he qualified them all for their work by miraculous endowments. Luke xxii. 19. Matt. xxviii. 20. John xxi. 15, 17, 20, 21, 22. This was therefore an extraordinary ordination; similar indeed to that which our adorable Saviour had had to his important office. Isa. lxi. 1. John xx. 21. And yet Crispus says there were, in the church at Jerusalem, no ordained pastors.

But the assumption that we can derive no instruction from the example of the first christians is licentious and dangerous. On this ground, it might be said the institution of the deacon's office, Acts vi. is no authority for churches in subsequent ages to have deacons; the state of the church at Jerusalem being so dissimilar from that of churches in after times. Thus too it might be argued, and by some it is argued, that though in the apostolic age, baptism was essential to church fellowship, and therefore to the Lord's supper, that is no reason that it should be so in the present day: circumstances being so different now from what they were then. With such a mode of reasoning, it would be easy to explode the ordinances of baptism and the Lord's supper entirely; and indeed almost every thing else against which any antipathy was felt. If the



practice of administering the Lord's supper by unordained ministers cannot be supported without arguments thus desperate, let it be abandoned; such reasoning would nullify a great part of the New Testament.

If it is a fact that the apostles administered the Lord's supper in the church at Jerusalem, and that they had been specifically appointed by the Lord Jesus to transact every branch of the ministerial work, this surely would be no inconsiderable argument in favour of that ordinance being still administered by ordained persons; inasmuch as this would be imitating their example. Because there were some things in their day extraordinary, in regard to which they are not to be followed, are we to conclude they are to be imitated in nothing? and that no precedent as to future ages can be derived from any thing they did? This is monstrous. Wherein the constitution and discipline of their churches was divinely appointed, and corresponded with the directions given by the Saviour, they are to be a model for christians to the end of the world.

The conclusion to which Crispus comes from his reasoning on Paul's administering the Lord's supper at Troas is curious, and it is not easy to see how he gets to it. He observes "As the apostolic office included the pastoral, it would be natural for an apostle to preside when he was present at the administration of the ordinance." This observation seems pertinent, but the inference he derives from it is remarkable. His words are; "This instance therefore, determines nothing on the subject of the inquiry." Many persons would form a very different conclusion; they would contend it has an important bearing on the inquiry; that it shews the Lord's supper was, in the instance in question, administered by one who was competent to perform every part of the pastoral office; that therefore it is in favour of confining the administration of the ordinance to them who have been ordained.

The reasoning of your correspondent from the silence of the apostle, as to the administrator, in his first epistle to the Corinthians, is as loose and unsatisfactory as the rest of his remarks. Because Paul has said nothing there on this point, he concludes we are left in uncertainty respecting it; and that, like many others of a similar nature, it is left to be decided by the application of general principles. But though nothing is said in this passage alluded to, as to the persons to whom the

administration of the ordinance belongs, that is no evidence nothing is said concerning it in other parts of scripture. All that it proves is, that among the disorders prevailing in the Corinthian church on the subject of the Lord's supper, there was none as to the person or persons who administered it; therefore the apostle says nothing respecting them.

That the scriptures are not silent on the subject of the administrator, and that none but an ordained minister can scripturally administer this ordinance, it is apprehended will appear from the two following considerations.

1. The administration of the Lord's supper in a christian society is a part of the ministerial work; it is the province of the minister to perform it. This appears, First. From the circumstance that his object is to feed the church over which he presides in the Lord; and that the administration of this ordinance is an important means of accomplishing this object. Acts xx. 28. Secondly. From the consideration that ministers are to teach their christian friends to observe all things whatever Christ has commanded; and that the Lord's supper is one of the things which he has commanded. Matt. xxviii. 20. Luke xxi. 19. 1 Cor. xi. 23—26. Thirdly. We have no account in all the scriptures, of any instance in which this ordinance was administered by a private christian; and we ought to have precept or example for what we do in religion. Fourthly. We have undeniable instances of the Lord's supper being administered by those who were appointed to offices in the church. Thus our Lord dispensed it to his disciples; and Paul administered it at Troas. Now as we have no plain instance of its being administered by any excepting those who were authorised to perform all pastoral duties, and undeniable instances of its being administered by these; the necessary inference is, that, according to scripture, none but such might administer it. While acting on this principle, we are on safe ground; we have scripture example; but we have no countenance from the word of God for any one not sustaining the ministerial character administering it.

2. We have no evidence in scripture of any discharging the ministerial duties in churches as pastors, who were not *ordained* to that employment. Our Lord was set apart in the most signal manner to his important office as Shepherd and Bishop of souls. Matt. iii. 16, 17. His apostles were appointed by him to preside over

the affairs of his church, and discharge all the duties belonging to the ministerial work. Matt. xxviii. 16, 19. When christian societies were formed, persons were set apart to the pastoral office: Paul and Barnabas, we are told, ordained elders in every church which they had been instrumental in planting in Lystra, Iconium and Antioch. Acts xiv. 23. And Titus was left in Crete, to set in order the things which were wanting, and ordain elders in every city in that island. Titus i. 5. And Paul gives directions to Timothy as to the character of the persons he should appoint to the pastoral office, and admonishes him to lay hands suddenly on no man; alluding no doubt to the circumstance of ordination, and the practice of laying on hands in ordaining to the ministry. Hence we see there are many instances recorded in scripture of ordination in the christian church; but there is no apparent instance of any exercising the office of pastors who were not ordained to it. The conclusion then is that ordination is scriptural; and that a person unordained is not eligible to officiate as pastor in a christian society; and therefore not to administer the Lord's supper. It does not appear that there was any such custom in the apostolic age; it is therefore indefensible. Every plant not of God's planting is to be rooted up.

Hence it appears that, an unordained minister, while on probation, should not administer this ordinance. The administration of it is a part of the pastor's work; and scripture affords no instance of any unordained minister performing that office. The path of duty therefore, here seems plain. While, too, ordination to the pastoral work is according to scripture, there are other considerations which shew its expediency. The disuse of it may lead to irregularities and injurious consequences. A church may invite as pastor a person who would be a disgrace to the office; and where no ceremony of ordination is observed, he may become, notwithstanding his unfitness, the settled minister, to the serious detriment of the church, and the opprobrium of religion. But, when ordination is practised, such a circumstance may be prevented, through the influence of the brethren who usually assist on those occasions; who, it may be presumed, will not lend their countenance to a man grossly improper for so important a situation.

The pastoral office also being one of so serious a nature, a solemn appointment to it, with exhortation and prayer, seems in the highest degree, becoming; and

what reason as well as scripture dictates. By the union too of different ministers engaged on these solemn occasions, harmony and affection are promoted among them, as also between their churches. Ministers and churches thus shew that they are of the same body, that they are influenced by the same spirit; that they have one Father and one Lord, even as there is "one God and Father of all, who is above all, and through all, and in all."

But, as this paper is extended already to so great a length, it shall here be closed. If you deem the preceding remarks worthy of being laid before your readers, and especially before your correspondents *Lector Constans* and *Crispus* they are at your service.

J. W.

July 9, 1827.

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## QUERIES.

Gentlemen,

HAVING lately had occasion to visit several parts of the New Connection, I have observed some places where the congregations are straitened through want of room; and numbers are prevented thereby from attending the means of grace. When I have inquired the reason why more accommodations are not provided, I have been told that a heavy debt remains at present on the meeting house or sunday school, and the church is unwilling to incur a fresh burden till the former be removed. This reasoning certainly appears plausible; but, if acted upon, may it not check the progress of the gospel? Permit me then to beg that some of your correspondents would favour us with a scriptural answer to the following important practical query: viz. What is the duty of a church already burdened with a debt on their meeting-house, which cannot afford comfortable accommodation, through want of room, to an increasing congregation? A speedy reply may be useful to the cause of Christ, and will much oblige

A LOVER OF SOULS.

D—, July 10, 1827.

2. In looking over a former volume of your Miscellany, I observe that Mr. Bissill preached at the Lincolnshire conference, on the subject "What is it that gives efficacy to the sufferings of Christ?"

As this is a very important question, might it not promote the instruction and edification of your readers if that minister would favour us with his views on the subject, in the form of a Reply to the above query? If, by inserting this in your next, you intimate your concurrence in the request, I hope he will comply. This would be very acceptable to many, as well as to

Yours, MOSÆ.

3. Is it right for a church to receive persons into fellowship who have previously applied to another of our churches and are suspended on account of full satisfaction not having been obtained respecting them?—Is it right to persuade approved candidates to leave the church with which they intended to unite, and to join with another church of the same denomination? SCRUTATOR.

4. Supposing a pious member of one of our churches, under great affliction, and in apparently dying circumstances, should desire to partake of the ordinance of the Lord's supper; not through any superstitious views of its efficacy, but out of sincere affection and gratitude to the blessed Redeemer;—would it be scriptural to administer that sacred ordinance to such a person? W. S. G.

5. What is the duty of ministers in reference to the Sunday Schools supported by their respective congregations? T. P. H.

## VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

**GENEROUS CREDITOR.**—One Reuben Rouzy, of Virginia, owed General Washington about one thousand pounds. While this great man was president of the United States, one of his agents brought an action for the money, and the debtor was committed to jail. He had a large family; and, for their sake, preferred continuing in prison to selling an estate which he possessed. A friend suggested that probably the General knew nothing of the proceedings; and it might be proper to send a statement of the whole affair to him. The

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debtor took the hint; and the very next post from Philadelphia, brought him an order for his immediate release, with a full discharge of his debt; and a reprimand to the agent for having acted so harshly. Rouzy was restored to his family; who never laid down their heads at night, without presenting prayers to heaven for their "beloved Washington." Providence smiled upon their subsequent labours; and, in a few years, Rouzy enjoyed the exquisite pleasure of being able to lay the thousand pounds, with the full interest, at the feet of his patron. Washington reminded him that the debt had been discharged. Rouzy replied, that the debt of his family to the father of his country could never be discharged: and the General, to avoid the pressing importunity of the grateful Virginian, who would not be denied, accepted the money; and immediately divided it amongst Rouzy's children.

*Morning Star.*

**EFFECTS OF TIPPLING.**—A certain writer says, that he was employed, for a month, in a small store, where, amongst other articles, rum was retailed, about ten years ago, in one of the western counties of New York. In a circle of about forty families, there were ten young and middle aged men, who often visited the store; who would frequently take a glass or two, and sometimes tarry late, and get nearly drunk and quarrel. Still, they thought themselves respectable: some of them were wealthy, and ranked high in civil and military life. The writer lately had occasion to visit the same place; and now calls upon us to listen to the following melancholy results of this course, produced in ten years. "One has been several times in prison for crimes committed while intoxicated; and is now a miserable wandering vagabond, without money and without friends: another is a pauper, a loathsome being, who is never sober when he can obtain stimulants of sufficient strength to drown his faculties: and the other eight have died drunkards, at an average age of about forty years. Every one of them had dissipated his property, and become a burden to his friends and the community, before the fell monster intemperance completed his work, by hurrying them from time to eternity."

*Ibid.*

**ADVICE TO DEBTORS;** by Dr. Franklin. —Make a full estimate of all you owe; and all that is owing to you. Reduce the same to notes. As fast as you collect, pay over to those you owe; if you cannot col-

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lect, renew your note every year; and get the best security you can. Go to business diligently, and be industrious—lose no time—waste no idle moments—be very prudent and economical in all things—discard all pride, but that of acting honestly—be faithful in your duty to God by regular and hearty prayer, morning and night—attending church or meeting regularly every Sunday, and ‘do unto all men as you would they should do unto you.’ If you are too needy in your own circumstances, to give to the poor, do whatever else you have in your power to do for them cheerfully—but, if you can, always help the worthy poor and unfortunate.—Pursue this course diligently and sincerely for seven years; and if you are not happy, comfortable and independent in your circumstances, come to me, and I will pay all your debts. *Ibid.*

**INDIAN TRADITION.**—A delegation from the Seminole Indians lately visited Washington to make a representation to the Government on the subject of their lands, &c. The secretary of war addressed them, recommending among other things, that immediate measures should be adopted for the establishment of a school, (for which provision had formerly been made) that their children might be taught to read and write. To this suggestion they made the following reply. The tradition bears a strong resemblance to the history of Jacob and Esau.—“Brother, you tell us that our great father wishes to place a school in our nation, to teach our children to read and write. We do not wish one at all. We do not believe the Great Spirit intended we should know how to read and write; for if he had intended this, he would have given us the knowledge as early as the white people. Now it is too late; the white people have gained the advantage we can never recover, and it is better for us to remain as we are, red men, and live in our own way. Brother, among our people it is thought that, at one time, there were but two kinds of people, the red and the white, on the earth: a book was placed by the Great Spirit in the hands of an old man, blind, and with a long beard; who told the red and the white man that he who killed the first deer should receive the book as his reward, and be taught to read it. Both went out to hunt, different ways. The white man, after going a little way, found a sheep; which being not so wild as the deer, he easily killed. He took this sheep to the blind man, and told him it was a deer.

The old man believed him, and gave him the book, and taught him how to read it. The red man soon after brought a deer; but he was too late—the white man had got the book. If this cheat had not been practised, the red man would now have been as the white man is, and he as the red man. Brother, if the Great Spirit had intended that the red man should know how to read, he would not have allowed the white man to take this advantage over us.” *Ibid.*

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## GENERAL BAPTIST OCCURRENCES.

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### OBITUARY.

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Mrs. ANN PICKERING of Thurlaston, departed this life, May 13, 1827, aged fifty-six. She was convinced of her danger as a sinner in early life, under the ministry of an enlightened clergyman of the established church. Under these convictions, she laboured for some time, till a change of circumstances brought her to attend the preaching of the late Mr. S. Deacon of Barton. By the blessing of God on his useful labours, she was brought to the knowledge of that truth which maketh free. Having given herself to the Lord, she gave herself also to his people, and was baptized. She continued an honourable member of the G. B. churches at Barton and Hugglescote, for upwards of twenty years; and, on removing to Thurlaston, she and her pious partner were affectionately dismissed in 1817, from the church at Hugglescote to that at Thurlaston; where, for nearly ten years, she adorned her profession and walked in all the ordinances of the Lord blameless. Regular and diligent in the means of grace, she exemplified the power and beauty of religion at home; and, as a wife, a mother and a mistress, proved herself a servant of Christ.

For the last three years, there appeared an evident declension in her health; and in the former part of her illness, she suffered much from a depression of spirits, arising chiefly from a nervous complaint. For a season, she was never heard to rejoice in the Lord; and, as she afterwards confessed, she was often ashamed to converse with her pious friends, because she could not speak the language

of triumph. Yet, at this time, she trusted in the Lord and stayed herself on her God; believing that he would strengthen her heart, and she should yet praise him. Nor were her hopes disappointed. A pleasing change took place in her feelings. She was restored to a state of happiness; and exulted in the love of Jesus, and the confident hope of being soon with him in glory, which continued, with little interruption, through the last three weeks of her life. Seldom has a change so striking and so permanent been witnessed.

The happy experience of the love of God in her own soul, inflamed her with an ardent desire, that all around her might partake of the same blessing. No visitor, whether professor or profane, was permitted to leave her dying chamber, without an earnest admonition on the importance and value of religion, and a solemn charge to regard it as the one thing needful. Her friends feared that she would hurt herself by much speaking, and endeavoured to check her; but she could not be restrained. Out of the abundance of her heart, her mouth spake. Often would she exclaim,

“ Yes: I will tell to sinners round,  
What a blest Saviour I have found,  
I'll point them to redeeming blood,  
And say, Behold the way to God?”

To her relatives and domestics she was affectionately earnest in recommending religion: to those who were luke-warm or appeared to be in danger of backsliding, she was faithful and awakening. She expressed a wish, which appeared to fill her whole heart, that she could see every member of the church and excite them to more ardent love to Jesus and greater activity in his cause. At length, exhausted nature sunk to rest, and she fell asleep in Jesus. Her remains were deposited in the G. B. burying ground at Thurlaston; and the event was improved, from Psa. cxvi. 15, “ Precious in the sight of the Lord is the death of his saints.”

T. Y.

Mr. JOHN JACKSON, of Newhall Park near Thurlaston, died Jan. 19, 1827. He was brought up among the Presbyterians, and always maintained a good moral character: and, in his youth, being ignorant of the righteousness of God, he went about to establish his own righteousness by good works. As he advanced in life, and gained a more accurate acquaintance with his heart, he discovered his own obedience to be so imperfect, that, without a

better foundation for acceptance, he must eternally perish. He found such a foundation in the blood of Jesus Christ, and was enabled to build on it alone for salvation. But, though thus wholly depending on grace through faith, yet he often expressed great disapprobation of those whose faith brought forth no fruit; and exploded the sentiment, so boldly advanced by some, that Christ had done all for his people, and had left nothing for them to do for him.

As he was placed in opulent circumstances, he had much influence in the neighbourhood; which he employed for the suppression of vice and the promotion of order and happiness. He was a considerable support to the G. B. cause, a regular attendant on its worship, a kind friend to its ministers, and the patron and protector of the poor.

His last affliction was not long but heavy; yet he knew it was appointed by infinite wisdom and love, and he bore it with patience. He expected it would end in death; but the prospect gave him no alarm. Two days before his decease, his minister put some close questions to him, respecting the foundation of his hope; when he said, “ As a poor sinner, I mean to die at the foot of the cross, looking for the mercy of the Lord Jesus Christ to eternal life.”—His remains were interred in the G. B. burying ground; when a discourse was delivered from Psa. xxxix. 48.

T. Y.

Mr. GEORGE GILBERT, great nephew of the above Mr. Jackson, died very suddenly, at Newhall Park, on January 30, 1827. He went to order the coffin for his uncle; but, when the maker took it to the house, the young man was dead, and he had to measure him for his coffin. This awful and affecting event, made a powerful impression on the neighbourhood; but alas! it was transient. Yet, let the thoughtless reflect that, what has happened may happen again; and that often the Son of man cometh in a day when they look not for him, and in an hour when they are not aware. His remains were interred in the same grave and at the same time with his uncle.

T. Y.

SARAH PRATT departed this life, March 6, 1826. She had been a member of the G. B. church at Thurlaston about nine years. Having a large family, her attention was too long engrossed by earthly cares; till her children being grown up and perceiving that she was going down to the

grave, her mind became more impressed with the importance of religion. She attended the means of grace, was brought to a sense of her lost condition, made acquainted with the Saviour of sinners and obtained peace in believing. Being baptized on a profession of faith, she was received into the church; and proved, by the consistency of her conduct, that her profession was real. At her advanced age she could not exert herself much for the cause of Christ; but she gave good evidence that she loved it.

Her last illness was long and trying; yet she bore her afflictions with patience and resignation. For a time, her mind was alarmed in anticipation of approaching dissolution; but this subsided as the final moment drew nearer; and at last was entirely removed, by a view of Jesus as her Saviour, and the recollection that he had the keys of hell and of death. She was interred, March 5th, when a funeral discourse was delivered, from Phil. i. 23.

T. Y.

CHRISTOPHER PRATT, the husband of the above, died, May 16, 1827, having been a consistent and honourable member of the same church about forty years. He had laboured hard to rear a numerous family, and enjoyed a great portion of health and strength, till they were all settled in the world. And, when his vigour declined and he was unable to exert himself, he had the satisfaction to find them grateful and ready to minister to his comfort. Their filial piety filled his soul with sincere joy; and called forth frequent thanks to the God of all his mercies.

The decease of his aged partner affected him much; and he never afterwards recovered his usual spirits. Soon after her death, his strength drooped and his corporeal powers were enervated so much that he was obliged to lay aside all labour, and his outward frame was evidently hastening to dissolution. His mind however was tranquil; his faith in the gospel, firm; and his hope of salvation, strong. Though deeply sensible of his need of an almighty Saviour; yet he knew that Jesus was such a Saviour, and his faith in him was steady and lively. Thus he dropped into the grave, like a sheaf of corn fully ripe; and, at his request, the event was improved, from 2 Cor. v. 1.

T. Y.

## CONFERENCES.

### THE SOUTH LINCOLNSHIRE CONFERENCE

ENCE was held at *Bourn*, June 7, 1827; when Mr. Bissill preached, on the preceding evening, from Psa. lxxxix. 15, 16. The principal business was settling the Home Missionary accounts for this district; in doing which, a sum was voted to Mr. Wright for Magdalen; and also to Mr. Kingsford for Lincoln, on the general Treasurer's account, as it was thought Lincoln properly belongs to the general committee.—The next Conference to be at Whittlesea, on Thursday, Oct. 4, 1827. Preaching on the Wednesday evening, by a minister appointed by the church.—A missionary meeting in the afternoon of Thursday, if agreeable to Whittlesea friends—business to be attended to in the morning—and Mr. Everard to preach a missionary sermon in the evening.\*

THE NORTH MIDLAND CONFERENCE was held at *Kirkby*, June 25, 1827. The state of religion in the churches composing this Conference appeared, from the reports received, to be encouraging. Pleasing additions had been made in several instances, and many hearers appeared to be in a hopeful way. But a word of admonition seemed necessary to some of the members of the churches; and, christian affection and zeal—searching the scriptures—the cultivation of brotherly love—and an attention to the important duties of private and domestic prayer, were strongly recommended, as means calculated to promote their spiritual improvement, usefulness and honour.—At this Conference, Mr. Pike preached from Cant. v. 9. The next meeting to be at Mansfield, in October next; Mr. Pike to preach; or, in case of failure, Mr. Hardstaff.

THE HAMPSHIRE AND WILTSHIRE CONFERENCE was held at *Portsea*, Jan. 1, 1827; when Mr. Hall, of Lyndhurst, preached, from Rom. v. 1. The reports respecting the states of the churches in this district were, upon the whole, encouraging. The chapel at Salisbury having been vested in Trustees for the use of the G. B. New Connection, Mr. Mead and his friends were advised to adopt such measures, as appeared most eligible, to

\* By an unaccountable blunder, in page 211 of this volume, it was announced, that this meeting would be held on *Tuesday* instead of *Thursday*; a blunder which has caused some trouble and disappointment, for which we are truly sorry. We know not who is to blame; but we will endeavour to be more careful in future. EDIT.

collect towards the liquidating of the debt upon it; and their case was earnestly recommended to the churches. Application was made by the friends at Newberry for some minister to visit them, with a view to baptize some candidates, and to organize them into a church; and arrangements were made to comply with their request.

This *Conference* assembled again at *Lyndhurst*, June 1, 1827; when a case was presented from *Downton*, soliciting ministerial assistance for *Salisbury*; and it was agreed that a case on this subject should be presented to the ensuing Association, and warmly recommended by this meeting to the attention of that assembly.—A case respecting the settlement of the property at *Newberry* was also referred to the Association.

### FORMATION OF A NEW CHURCH.

THE friends at *Newberry* were lately organized as a distinct church of Christ. Mr. Mead of *Downton*, preached in the morning; and, in the afternoon, Mr. Hall of *Lyndhurst* delivered a discourse on baptism; after which, Mr. Mead administered the ordinance to the candidates. In the evening, Mr. Hall preached on the nature and discipline of a gospel church, and administered the Lord's supper to those who had been baptized, after they had given to each other the right-hand of fellowship. At these services, the chapel, though large, was crowded. May the great Head of the church smile on this little hill of Zion; and cause it to flourish in numbers and in graces!

### ORDINATION.

JUNE 8, 1827, Mr. T. ROFE was ordained to the pastoral office, over the ancient G. B. churches at *Smarden*, Kent, where he has long laboured as an assistant minister. Mr. Smith, the methodist preacher, introduced the morning service, by reading suitable portions of scripture and prayer. Mr. W. Brown of *Sevenoaks* delivered an introductory discourse; in which he described the nature of a christian church, and briefly stated some of its important privileges. Mr. E. Sexton of *Chesham* proposed the usual questions to the church and the minister, in his own affectionate manner; and the replies for the former were made by Mr. Hosmar, the brother of their deceased pastor. The

answers of the minister were appropriate and impressive; and his Confession of Faith was free from that pernicious leaven which has been so destructive to many G. B. churches in those parts; and has so fully verified the observation of the late Mr. D. Taylor, that "they have left Jesus Christ; and Jesus Christ has left them." Mr. Sexton then delivered a very interesting and useful charge to the minister, from 2 Tim. ii. 15, and concluded the morning service with prayer. In the afternoon, Mr. Brown opened the service; and Mr. J. Peggs, late missionary in *Orissa*, addressed the church, from *Jude*, 3, 4. In the evening a missionary meeting was held, which excited great interest. May the church here "earnestly contend for the faith which was once delivered to the saints;" and become very instrumental in repairing the breach which error has made in the adjacent societies, and in the restoring of paths to dwell in!

### ANNIVERSARY OF THE CHRISTIAN FUND.

THE Annual Meeting of this useful Institution was held at *Fleet*, January 10, 1827. In the morning, Mr. S. Wright of *Peterborough* preached from *Gal. vi. 2*; and, in the evening Mr. E. Kings'ord of *Lincoln*, from *Isa. xli. 27*. Though the attendance was not so numerous as on former occasions, the religious services were interesting.—But we are sorry to add, that the heavy demands on the funds, in consequence of the numerous afflictions and severe pressure of the times for the last three years, have rendered it necessary to close the Fund for a season, till its resources shall be recruited. The gloom of the meeting was increased by the absence of the respected Treasurer, on account of personal affliction: the Anniversary having never before been deprived of his company since he held that office, a period of upwards of forty years.—There was a collection in the evening, as usual, for charitable purposes.—A special meeting of the members is appointed to be held, Sept. 27, 1827, to consider the best methods to be adopted, in the present low state of the Institution.

### TIPTON CASE.

ABOUT three years and a half ago, an opening offered for the introduction of

the G. B. cause at Tipton; and, under the sanction of the Warwickshire conference, was embraced. A small chapel was erected; which, in 1826, was enlarged to more than twice its original size.

Since the erection of the meeting-house some things of an unpleasant nature (not necessary to be explained here) have occurred, which have greatly retarded the cause; but which, through mercy, are now removed. The chapel is situated in the midst of a crowded neighbourhood: it being computed that, in a compass of six miles, there are at least two hundred thousand inhabitants; and, in a circle of fifteen miles round Dudley, a town about two miles from Tipton, there are nearly half a million. It is considered highly desirable that the cause in this neighbourhood should be maintained; but there is a debt upon the premises of nearly £500; which the Trustees cannot find among themselves. £400 of this sum, which they have upon a note of hand, has been called in some time; and unless the money be immediately paid, it is feared they will come into trouble. The advice of the association at Derby was requested in this case; when that meeting recommended a statement to be published in the Repository, in the hope that some person or persons might be found, in the Connection, who would be able to lend the sum required. A person might have as security the note of hand or bond of the Trustees, with the possession of the deeds; or a mortgage on the premises. But, as a mortgage would be attended with expence, if that could be avoided, it seems desirable. It may be proper to observe with respect to the property, that it is freehold, and consists of a dwelling house and school rooms, worth £16 or £18 a year, and a chapel, thirty-six feet long by twenty-two feet wide, which is pewed and high enough for a gallery. There is also ground for further enlargement should that, at any time, be necessary; and the whole has cost nearly £700.

An early attention to this case is important, because unless the money be obtained speedily, the premises must be sold; a circumstance the Trustees would exceedingly regret, and which, in the opinion of numerous friends, would be highly dishonourable to the denomination.—Reference may be made to the Rev. G. Cheatele, Alcester Street, Birmingham; but any communication for the Trustees should be addressed to Mr. Thomas Starkey, Weaman Street, Birmingham.

## AMERICAN FREE-WILL BAPTISTS.

THE subsequent observations, on a case which may not unfrequently occur in our intercourse with our transatlantic friends, were first made in a letter addressed to Elder Buzzell, dated Nov. 4, 1826, by the person appointed by the Association to correspond with our American brethren. They have been inserted in the *Morning Star*, a weekly newspaper published by the Free-will Baptists, and may therefore be considered as recognized by both parties. We reprint them to assist our readers, both in emigrating to the United States, and in treating those who may arrive from that country. Among other things the writer observes:

“There is another subject, which those of my friends whom I have had an opportunity of consulting, think it proper and important to mention. It may, and probably will, happen that some of our friends may have occasion to visit America, or even may judge it proper to take up their abode in it; and some of your friends may visit England. Now, in such cases, it is highly desirable that provision should be made to give every advantage to these travellers, that could be derived from the christian sympathy, advice or assistance of their brethren in the country in which they may be strangers. And, on the other hand, it is equally necessary that the friends in both countries should be preserved from the impositions of those who might assume the character of General Baptists or Free-will Baptists for improper purposes; by which the property and character of both parties might be greatly injured. To prevent this inconvenience, it would perhaps be prudent to establish it as a general rule, that, when any person goes from one country to the other, whom the friends that he is leaving wish to be received by the other as one of their approved members, a certificate to that effect shall be given him, to shew to the professors to whom he is going; and that neither party shall be held responsible for the conduct or character of any one who does not produce such a certificate.”

We have received some interesting communications, from our American correspondents, which we hope to lay before our readers in the next Number.



## REVIEW.

SCRIPTURE NATURAL HISTORY: by  
William Carpenter, Author of a Popular  
Introduction to the Scriptures.

Parts 1 and 2. cuts, pp. 48 each, price  
stitched, 1s.

Wightman and Cramp, London.

THE liberal patronage given to publications designed to illustrate and recommend the Volume of Revelation is honourable to the piety and judgment of the present age. The daily increasing influence of education and the noble exertions that are made to circulate the Holy Scriptures render it highly desirable, that the young and inexperienced, should be supplied with every help to assist them in duly understanding and improving the inestimable treasure thus put into their hands. The friends of society as well as of religion, are therefore much indebted to those learned and condescending authors, who devote their ability and their time to this important service. Amongst these, Mr. Carpenter has advantageously distinguished himself already by his "Popular Introduction to the Study of the Holy Scriptures:" to which the work now before us appears to form a very appropriate sequel.

The subject is important. "Destitute of a tolerable acquaintance with the natural history of the East," Mr. C. justly observes, "the import of many passages in the Sacred Writings will inevitably elude our search; and, even where this may be tolerably ascertained, there the force and beauty of the language in which the ideas of the sacred writer are clothed, as well as the admirable propriety and significance of his allusions, will be altogether lost. The design of the present work is, therefore, to communicate, in the most perspicuous language which we can command, information relative to the various objects of *Natural History* mentioned in the Bible, and to render it subservient to the illustration of scripture, and the excitement of devout and adoring gratitude to its Almighty and Benevolent Author."

This laudable object, the Author has pursued with success, as far as the publication has proceeded. Much useful and interesting instruction is conveyed in a clear and intelligible style; the sense,

beauty and force of many texts are ably elucidated; and a strain of serious piety pervades the whole. In a few instances, perhaps, the criticisms are too abstruse, or extended to a disproportionate extent. But, in general, this specimen of the work exhibits the same diligent investigation, judicious discrimination and useful intention which characterize the author's former volume; and we cordially recommend it to the attention of our readers in general; especially to those young persons who cherish the laudable ambition of reading the holy Scriptures with understanding, profit and delight.—We shall avail ourselves, with sincere pleasure, of the earliest opportunity of announcing its completion and giving a more extended account of the entire work.

As a specimen of this useful publication, we make a short extract from the description of the Ass.

"The services of this useful animal were not sufficient, even in times of primitive simplicity, to save him from every kind of abuse. At one time he suffers from neglect, at another from oppressive labour; and seldom experiences from ungrateful man the kindness and indulgence to which he is fairly entitled. From the watchful care of his Creator, however, he has not been excluded: even to his subsistence, comfort, and ease, the gracious attention of heaven has been directed. See Exod. xxiii. 12. The man of benevolence, who treats even his ass with kindness, shall not lose his reward. Besides the approbation of God and his own conscience, he shall be attended with the affectionate attachment of the animal itself. Dull and stupid as he is, the ass, according to Buffon, smells his master at a distance, searches the places and roads which he used to frequent, and easily distinguishes him from the rest of mankind. An equal degree of gratitude is not always to be found among rational beings towards their greatest and best Benefactor. The ass, although destitute of reason, and even duller than many other animals; although commonly hard wrought and unkindly treated, discovers an attachment to his master, which the people of Israel did not feel for the living God, who daily loaded them with his benefits. This trait in his character gives uncommon poignancy to the prophet's reproof: "The ox knoweth his owner, and the ass his master's crib."—they are not insensible to the kindness of their benefactors; "but Israel doth not know" the God of his salvation: "my people doth

not consider" from whom they receive all their blessings, nor what return they owe to him for his unmerited kindness."

ARGUMENTS AGAINST THE PRACTICE OF MIXED COMMUNION *and in support of Communion on the plan of the apostolic Church; with Preliminary Observations on the Rev. R. Hall's Reasons for Christian, in opposition, to Party Communion.* By JOSEPH KINGHORN.

12mo. pp. 80. Price, boards, 1s. 6d.  
Wightman and Cramp, London.

LETTERS TO THE REV. R. HALL, A. M. *containing an Examination of his Theory of Christian in opposition to Party Communion.* By WILLIAM GILES.

8vo. pp. 66. Price, stitched, 2s.  
Wightman and Cramp, London.

THE controversy respecting Terms of Communion, which has excited such angry contentions in a kindred denomination, not having yet agitated the New Connection, we have thought it prudent to introduce it very sparingly into our columns. But, as the question is important and has attracted considerable attention, many of our readers would doubtless wish to watch its progress. To gratify this natural wish, we have transcribed the Titles of these two pamphlets. Mr. Hall, it appears, has recently published a short statement of the Reasons for "Christian in opposition to Party Communion;" in which he has repeated his arguments against strict communion—exceeded even his former zeal, in favour of his darling subject, mixed communion—and hurled, with increased violence, his censures against those who oppose his views.—Before the publication of this philippic, Mr. K. was preparing a short summary of the "Arguments against mixed Communion;" principally designed for the sake of those Baptists who have neither time nor opportunity to enter largely into the controversy; and when Mr. H.'s pamphlet appeared, Mr. K. devoted a few preliminary pages to the examination of it. This well written pamphlet is highly worthy of the serious perusal of every one who desires to learn the will of God on this disputed subject; and we frankly confess that we cannot conceive how an honest and intelligent inquirer can carefully peruse it, without

being fully convinced that Mr. K. has both scripture, reason and prudence on his side.

Mr. Giles' Letters are an avowed examination of Mr. Hall's theory in his late publication. The writer animadverts in a very respectful, but in a very able and spirited manner, on the reasonings and declarations of the champion for mixed Communion; and contends that the practice which he advocates is unscriptural and of a mischievous tendency. "Having," he observes, "closely examined every argument in the pamphlet, I have ventured to give it as my decided opinion, that Mr. Hall's system, rests entirely on untenable ground, and that the most plausible of all his arguments may, by a little dexterity, be brought forward as a plea for scepticism and an excuse for almost every error." Mr. G. has defended this opinion with arguments which will require all the powers of Mr. H.'s mighty mind to answer. He will however most probably make the attempt; for we observe, with painful surprize, the zeal and pertinacity with which that great man employs his superior talents in the defence of a practice, which so evidently derogates from the authority of the King in Zion, and encourages disrespect and disobedience to his plain and positive commands.

Mr. G. concludes his Letters thus—

"In my view, founded on long observation, three evils have generally followed the liberal policy that you recommend.

"It has opened an asylum to the factious and discontented amongst both baptists and paedobaptists, into which they have fled to avoid the mortification of concession and church discipline.

It has induced some paedobaptists to conclude, from the indifference which they think the baptists by it evince to baptism, that it is an institution which may be conscientiously neglected.

And I fear it has proved a very powerful inducement with some baptist ministers to withhold baptism from that place in their ministry in which the gospel has placed it."

# Missionary Observer.

AUGUST 1st, 1827.

General Baptist Missionary Society.

## EXTRACTS FROM MR. LACEY'S JOURNAL.

THE following extracts of a journal of Mr. Lacey's, pleasingly represent the manner in which the Missionaries in India are endeavouring to scatter far and wide the sacred seed of the Divine Word. The friends of religion will sympathize with this devoted labourer in his trials, rejoice with him in his comforts, behold with satisfaction the pleasure which he takes in his laborious work, and surely pray that the blessing of the Lord may rest abundantly on him and the companion of his toils.—

*November 1st.*—The Cholera Morbus is raging in the country.—Sent the pundit out with medicines; and to day he returned with the following account: at Janocatta administered medicine to two persons, both of whom recovered. At Muttagogapoor to three persons, who recovered. At Dawanpatna to four, two recovered and two died. At Mungeepoor to six, four recovered and two died. At Dhawnakpatna to four, three recovered and one died. At Bunada to one, who recovered. The pundit said they inquired who had sent him, and on being informed that it was the Padree Sahib, they pronounced many blessings, and called it holy work. O may it prove to the furtherance of the Gospel, and may they be led to the Physician of souls and live!

*6th.*—Mr. G., one of our congregation, returned home this morning about seven o'clock; he died in about a quarter of an hour, and I buried him the same evening, and then preached his funeral sermon at seven: all in the same day! How is all flesh as grass, and the goodness thereof as the flower of the field; in the morning it springeth up, and in the evening is cut down and withereth! So help me to number my days, that I may apply my heart unto wisdom. Mr. G. was about thirty-five years of age.

*9th.*—Preached in the Choudry-bazar this evening. Commenced with a pochim brahmin in the Hindostanee language, and felt mightily flattered with being able to make him understand tolerably, instead of humbled that I could do so no better. Need I expect success! The brahmin confessed his attachment to Juggernaut, and I asked him how he could expect one sinner to pardon another. He seemed not to have thought about the deplas being subjects of sin, and so was confounded. I spoke to him of the character and work of the Lord Jesus Christ, and pressed him to believe on him. Another man declared Juggernaut had brought us here to destroy us.—That brother Bampton spoke good and bad, but very bad when he spoke against Juggernaut. Another poor old man seemed much affected at the idea of his gods not being able to save. I spoke to him of Christ, and urged him to look to him for salvation. In the midst of my discourse an old blasphemer came up, and having obtained silence, very gravely asked me who had deprived me of a tooth. However, he went away ashamed.—“Answer a fool ac-

ording to his folly." I have the head-ache accompanied with a little fever to day.

14th.—Last week visited Chowdry and Telinga bazars alternately, and generally obtained a good hearing. Last night several in the Chowdry seemed to inquire with seriousness. They sent for a byraggee, who had made a stir in the bazar. He came, covered with ashes, with his fine tongrees in his hand. After breaking off his beads, and throwing them away, and a few more tricks, I asked him a few questions, but he remained silent. Some concluded he was free from anger, covetousness, lust, &c., but more concluded he was a fool and without knowledge; and he again departed.

17th.—Had a long dispute to day with a pundit, about the creation as related in the shastras and the Bible. The Hindoo said Bruma threw out a piece of ear-wax which became two immense giants: of the bodies of these the dry land was formed. He mentioned many such absurdities, which none but a Hindoo could believe. We afterwards read together the account of the creation as recorded in Genesis. The Lord said, let it be so, and it was so. This he much admired: and, indeed, the clearness, simplicity, and perspicuity of the whole account seemed to strike him much. I said, here the Lord had no need of ear-wax or giants. I then had some talk with him about the marriage state, and he confessed that the Hindoos were sadly wrong in having more wives than one, and in committing adultery; but said we were wrong in marrying again after losing one wife or husband.

18th.—Preached in the China-choke, but was interrupted by a man who would know whence sin originated before he heard any thing more: for his part, he said, he thought evil as well as good was the manifestation of God's glory.

28th.—Went on board our boat about twelve o'clock. Our accommodations are small, about 8 feet wide by 12 feet long; but if the Lord go with us we shall be happy here; and what are palaces without him! We took with us for distribution, in the Oreeh language, two New Testaments, forty Gospels, twelve large Poems, and one thousand and fifty Tracts, sorted. In Bengallee, twenty Gospels, and one hundred and twenty Tracts: and in Hindostanee and Persian, about one hundred Tracts. We proceeded only about one mile this evening.—Went upon the bank at Tubera-ghaut, and sat down among ten or twelve persons and opened to them the doctrine of atonement for the sins of the world, which I intend to make the burden of my song on this journey, viz. its necessity, its absence in the shastras, its nature and efficacy in the Gospel of our Lord.

29th.—Have distributed three Gospels and twenty-six Tracts this morning. O may the Lord own and bless his own word. I have had thoughts of adopting a native dress, but fear I should take cold, it is so different from my own, and my dear Ann is so decidedly against the measure: however, I do not know that it is not my duty. The pundit and bearers say the people would be as much afraid of my white skin as they are of my English dress. A father brought his son to me, who was dumb and impotent, begging I would have pity on him.—Reached Aigepoor about four in the afternoon, but could only find a few toddy men, who were extremely ignorant. Their religion, they said, was to fill their bellies and feed their families. None of them could read. Towards night walked a mile further, and found the zemindar of the place, an intelligent Bengallee. He called his household and neighbours, and so we had a respectable congregation. I sat down by the side of the headman of the house, and read the Ten Commandments, and condemned the deotas and gooroos for violating them. I spoke of the necessity of an atonement, and explained some parts of the Gospel. The master liked the Law better than the Gospel; and as I came away I heard him say to his friends, "You must keep the Sabbath day." He took one of the Catechisms but refused the Gospel. I have found the people generally better disposed towards the precepts and morality of Christ than towards him or his Gospel. After worship and tea, I took a cheroot and sat upon the head of the boat, and spent a happy hour. The night was beautifully serene and clear, without a cloud to eclipse the moon or stars which shone brilliantly. I thought of the dear Hand that placed them there—that Hand that was engaged in my salvation, and had promised to be my help in all my difficulties, and particularly in my present work, even to the end of the world, and "How can I sink with such a prop!" How little have I done to repay such love and such promises! O how amazing the thought, but more so the fact, that the Great Creator of these glorious fires should die upon the cross for me! I thought of distant friends in England, who, while I am enjoying the cool air of the evening on the 29th of November, surveying the starry firmament, are most probably shivering with cold in the middle of the day. Sung

"Beyond the glitt'ring starry skies,  
Far as th' eternal hills,  
There, in those boundless worlds of light  
My dear Redeemer dwells.

"Legions of angels, strong and fair,  
In countless armies shine,  
At His right-hand, with golden harps  
They offer songs divine."

I longed for the time when I should be sanctified and made meet to be a partaker of the inheritance with the saints in light, and join in aspirations of praise to the dear Redeemer.

30th.—Visited three villages this morning, and spoke to some of the inhabitants of each, but could not get a large number. In the last village I met four men just in the front of a temple of Mahadave, and spoke to them with feeling and pleasure of Christ's atonement—Saw the time when these idol temples should fall before the light now just dawning; and felt myself honoured by being one of the first heralds of the Gospel of peace to Orissa. Left Buradah, and arrived at Catan, amid almost numberless idols of sand on the river's bank. The women form them, and then offer flowers, &c., to them, and make a kind of shivering noise over them. I pointed the pundit to them, and he appeared ashamed, and said they were for the women. At half-past three went to the town. Called first at the school where I left three of Watts's Catechism with the abadan, and he promised to teach the children their contents. I walked on to the pot makers, and a large number of people had now collected and desired me to sit under a neighbouring tree, which I did; and was soon surrounded with more than 200 people. I spoke to them of the Ten Commandments: how they, their brahmins, gooroos, and depatas had acted contrary to the spirit of them; the guilt of doing so; the inefficiency of their own gifts to save from that guilt; and then the sufficiency of the atonement of Jesus Christ. The multitude paid the best attention, and excited my hopes that they felt the power of the Word on their minds. O may it prove real feeling! and not that produced by earnestness of address or apparent concern in the instrument. I felt my own heart much melted with seeing such a number listening with attention to the blessed Gospel. *O how delightful to be so engaged! I have often, in my native land, pictured to myself scenes like that I have witnessed this evening.* I afterwards read and explained to them John iii. 16, 17. and a few other such passages; and found a difficulty in leaving off. Some objections were made, but a spirit of love overruled them for good. Left eight Gospels among the best readers, besides a good number of Tracts of different sorts. Several followed me to the boat. On the way I told them that I did not wish to detain them; but they replied, that I had come to see their village, and had instructed them in my Shastras, and they wished to accompany me to my boat; they should then make their salam and leave me: but desired me to see them again in the morning.

December 1st.—Visited Catan again this morning, before breakfast, and spent three hours with the people, who were numerous and tolerably attentive, instructing them in the way of salvation more perfectly. I observed the pundit speaking contemptuously of the Gospel, and endeavouring to sow contention in the minds of the people: I openly rebuked him, and he went away ashamed. I left a few more books among the readers who had not obtained any last evening. One man brought me a cheroot, and another a few plantains. After breakfast we had public worship on the bank of the river, when about forty persons were present. I explained John iii. 16, 17. and prayed, and so we took our leave of Catan. O may the seed sown here not all perish! At three o'clock we reached Mookindil.—Have been reading the "Memoirs of Pearce," and find our hearts warmed and animated in our work thereby. Dear man, how zealous and ardent would he have been had he been permitted to engage in my work! I can easily conceive of him, going from town to town, his heart flaming with love to God and man, and declaring the Gospel of the grace of God. May I be a follower of them who through faith and patience inherit the promises. To read of the faith, prayers, desires, and exertions of such men, I feel most useful when engaged in actual missionary labours, as at the present time. As soon as the sun permitted, went into the village and walked through it; and at the further end met about sixteen persons, with whom we spent about an hour and a half. We afterwards visited the ghosee's house, a byragees mutt, the company being obliged to break up for evening worship, when this great man receives the worship of his devotees. He gave me twelve plantains and the servants some rice, but I felt much discouraged with my evening's work, and returned to the boat much dejected.—Left some books among the people. After evening's worship I felt my mind relieved; the Lord caused me to see, that to preach the Gospel to sixteen souls was no mean work; and, besides, I remembered Him who, hungry and weary, sat upon a well, and preached to a poor despised Samaritan woman: and also, when we are most discouraged the Lord may magnify the glory of his grace, that the excellency of the power may appear to be of God and not of man.

2nd.—Came to Amuneapatna in the heat of the day. It belongs entirely to the large temple of Juggernaut in Pooree, and pays no revenue to Government. About half-past three, went out and sat under a shady tree; the people, to the number of eighty, collected and sat near me under their Briudabutee, (i. e. tulsee tree,) elevated on a

mound of earth. Preached to them for two hours, about the folly and vanity of idols, and the Gospel of Christ. I afterwards related to them a little of my own experience. They heard with some attention, and I spoke to them with much feeling and pleasure. They were astonished that I should leave father and mother, to bring them the Gospel. Respecting the atonement, they explained themselves thus: "If we have a debt of an hundred rupees, and give our creditors one, how will it be? so our sins are heavy, but the atonements we give are light, and of small value; but see, he speaks of an atonement like sin, (benamoole) without price or value." But alas! how soon does the Devil steal the word from their hearts. Perhaps in five minutes the above person will forget all he had heard and said. O for the Divine Spirit to fix it on their minds! Had much enjoyment while singing, at our evening worship,

"Go, saith the Lord, proclaim my grace,  
To all the sons of Adam's race;  
Pardon for every crimson sin,  
And at Jerusalem begin."

3rd.—Came to Borapora. Went out into the village, but every door was shut, and all still. Met a poor ploughman, but he left his bullocks, and threw down his plough, and ran away. I at length found two brahmins, hid under the low eaves of their own house; being discovered they came out, but trembled with fear; I endeavoured to silence their apprehensions, but they could not be prevailed upon to receive a book; however, as one of them had taken it to look at I left it with him, but he was sadly afraid of it, and said, I should call again and punish them. The pundit got several persons out, who ventured to stand their ground. We sat down under a large tree, and seeing this, others took courage and came, to the number of about thirty, who heard patiently and attentively, for about an hour and a half. I afterwards prayed with them, and they were much astonished, and some were going to fall down on the earth, but were prevented. On one man it had a contrary effect; he refused a book, and was angry with the rest for hearing, &c. On leaving, I reminded them that at the last day I should meet them again, and that if they misused the word they had heard, and the books they had received, I should give God an answer. They all understood this, and seemed for a moment much moved. The pundit declared before them all, that none of the depts were givers of life, having explained to them, "I am the Bread of Life."

4th, (Lord's-day.)—About eleven o'clock I attended a market about a mile distant.

First looked round upon the articles for sale and found that it was more an exchange than a market; some exchanged oil for rice, some radishes for tobacco, and all were in the small way. A very few rupees would have purchased all, and yet there was a great concourse of people, and a deafening noise. All the buying is done by cowries, no pice are seen nor indeed are they payable here. After looking round, I went aside under a shady tree, and a great multitude followed. Opened the Gospel, and spoke to them about two hours, and then my throat forbade me saying more. They generally heard with attention; some wondered, and a few interested brahmins blasphemed and ridiculed. Distributed a good number of Gospels and Tracts to advantage, and so the Word of Life will find its way to many places. O that it may enlighten the dark places of the earth!

7th.—Out in the village early, but did not design to speak, feeling my throat very sore; however, I met with about forty brahmins, and the opportunity seemed to demand improvement, lest it should pass, and be lost for ever. Sat down among them and conversed about an hour respecting Christ, but had no book with me. After breakfast, had worship on the sand with the villagers, and afterwards sent some books to the brahmins. Spent most of the day on the shore, answering questions, and instructing some inquirers more perfectly in this new way. Several sick received medicine to day. In the afternoon departed for Sinokelow, about a mile and a half distant. Found it inhabited by brahmins, who were excessively haughty. I spoke largely of the evidences of the book I brought them, and exposed their own. They could not but confess that I had spoken strong words, and said, "Who could answer them?" However, they refused to receive books, and I left them, declaring I should condemn them in the last day, which made some look a little serious, and one man called for a Tract. The pundit said, the last words laid hold upon their minds, and they feared.

8th.—Came to Otawoor early, but found most of the people in the field, as this is their harvest time. A good number of poor ignorant men collected upon the bank, with whom we had worship; pointed them to a crucified Saviour as the only refuge for poor ignorant sinners. Gave medicine to a few, left the Word of Life among them, and went forward to Bulerampoore. Went on shore to some brahmins, who were weeding their corn. I happened to ask them whether, according to their books, it was not sinful to destroy the life of the weeds, to which they said it was, and felt the remark so powerfully,

that they immediately gave over, and came to their work no more that day. How easy to operate upon the superstitious fears of the Hindoos, but how hard to communicate true knowledge.

In the evening, walked from one end to the other of this little village; we collected three men together, and went with them to the zemindar's house. A mussulman entered into conversation with his people and other Hindoos about Christ and the deptas. A rich Hindoo joined us, and defended Kristnoo and the shastras. This man had heard the Gospel before, and mentioned the name of Jesus Christ much to my surprise and joy. O how sweet to perceive the knowledge of that dear name making its way among these idolaters. None can conceive of the pleasure of such incidents but a Missionary. I produced the evidences of the Gospel, and he spoke of the wonders of their gods, and said that there was present evidence, as there was now, at Lunka, (Ceylon,) a great giant confined by the power and command of Kristnoo. I told them that Lunka had no giant, no gold nor silver-dust, that there were in Cuttack several persons who had come from thence, and who were witnesses of the falsehoods of the shastras in this instance. The pundit confirmed this testimony, and the Hindoo could make no answer. I told him that thus he was deceived, and pressed upon him the Gospel, and exhorted him to leave books that were supported by no evidence. He took a Gospel and promised to read it. The nature of a Mussulman appeared in the reception he gave me. One servant stood with a loaded blunderbuss, another with a pistol, and a third with a sword, and he himself looked exceedingly sullen, and I felt myself happy when away from him. The Mussulmen are true disciples of Mahommed and the coran.

10th.—Have had a terrible storm all day, and our boat being on the wrong side of the river, we were driven upon the bank continually, and deprived of our rest last night.

11th. (Lord's-day).—This morning the winds are hushed, and the tempest is at peace. My dear Ann is better, and we are renewed for our delightful work. O may our Master's presence be with us this day, and come and magnify the Lord with us, for his mercy endureth for ever. Went to a village on the opposite side, and collected the inhabitants to a considerable number. Read and explained to them the death and atonement of Christ, for the sins of the whole world, with much tenderness and delight. Afterwards prayed.

In the evening passed over to Doomkah, sat down at a door in the street, and spoke of the universality of sin, the insufficiency of

the deptas to pardon, themselves being sinners, the holiness of Christ, and the efficacy of his atonement. They listened with attention, but said it would not remain in their minds. One person laid the blame of all this upon God, saying, "Thus God made me." I endeavoured to shew him his error; and he then said, it was his father and mother's fault. By this man it seems sin is any body's fault but our own. How unwilling is human nature to confess the truth! But the poor man at last reluctantly admitted that the fault was in himself, for, that he could remember if a neighbour owed him a pice very well. It is not wonderful that the Hindoos should charge their sins upon God. They have no god but the deptas, and they do but imbibe their vices from their example.

The pundit marked his face to day with sandal wood, and said it was his sabbath. I told him I could not take him with me so dirty; and so he soon washed it off. Since we left home he has written a very nice short poem, which I cause him to sing at the introduction of most of our opportunities. I did not imagine he had had so correct a knowledge of the way of salvation by Christ as he displays in this little performance. He speaks particularly of Christ's dying for the sins of the world; and then cries out, "Who among the deptas, rasees, vedas, gooroos, or rhakyas, has done this?" The brahmins sometimes abuse him for it, but he bears it well with a little encouragement. A good number of persons have heard to day, and it has been to us a day of much sacred pleasure. I have felt encouraged and supported in the work of the Lord; and can truly say it is sweeter than meat or drink to preach the Gospel of peace. O that the people could feel its excellency and power! O that we could enter a thousand gates, and every limb were a tongue, and every tongue a trumpet, to spread the Gospel sound."—Read, sung, and prayed in the boat after dark, and so ended the Sabbath. We shall soon enter an eternal Sabbath. O how refreshing the thought! then fevers, labours, and fatigues, will be experienced no more; but we shall have opportunities and dispositions for everlasting praise, and sorrow and sighing shall be done away.

14th.—On Monday distributed about seventy Tracts and Gospels to brahmins from a distance, and preached to a congregation of poor people. Some of them had attended worship in Lall bazar, Calcutta, and knew more than their friends about our message, and helped us to instruct them. Mrs. L. had a congregation of women of about fifty; some of them understood tolerably well. We are become short of provisions, and are consequently obliged to put forward towards

Patamondie, where we expect to get fowls and eggs.

Came to Patamondie, four, P. M. but was distracted with a bad head-ache from exposure to the sun, or else from using too much pure rice and river water, the effect of which we did not find out till this day; have also a good deal of fever, so that I was confined to the boat this morning, which I felt to be a disappointment. I love the Lord, and delight to teach men his ways, and how to serve and worship him. I would not exchange my delightful employ for the offices and salaries of the rich and great of this world. At nine o'clock, my head felt much easier, through having had a copious perspiration, and taken medicine. Just visited the spot where brother Peggs preached the first Ooreah sermon we ever heard.

15th.—Visited Matea early this morning, where I had a most affecting view of the influence the Hindoo gooroos have over the minds of their disciples. My pundit was most desirous that I should talk with them, saying, that if they regarded and received books, all would regard. We passed through the town and came to the mhutt. I sat down upon the tullsee mound, and presently a beautiful-looking young man came towards me, and soon after another of the same order. They made no salam whatever, and seemed very stiff, and so I had as little ceremony, but the people with us all immediately fell down flat on the earth at their feet, and worshipped them individually. I felt indignant at the insult offered to my God, and immediately reproved both the gooroos and their worshippers warmly. The zemindar of the village, who accompanied us, said, Sir, this is my god, I have no god but this. I told him he uttered blasphemy, and God would send both him and his gooroos to hell if they did not repent. The great men now sat down, but our conversation for some time was interrupted by the numerous prostrations to the gooroos, which I bore with much difficulty. This, however, pleased them, and the youngest, perceiving my emotions, said, "See here, Sir, how they worship me!" The pundit commenced by reading a small poem, which he had written. The gooroo next him charged him with blaspheming the gods, and leaving the religion of his fathers; but he bore all patiently, and declared plainly against the deotas. I then read and explained I Cor. ix. 10, 11. and then read and enlarged upon the Ten Commandments, and thirdly, preached the Gospel to them: spoke of the atonement and death of Christ, particularly as the way by which alone we could have our sins pardoned, and eternal life, and at the same time spoke of the inefficacy and sin of the deotas and gooroos of the Hindoos,

and alluded to the great men present, who were thereby obliged to answer for themselves. Prayed with them, and they seemed serious. Told them I should meet them another day, and should be a witness against them if they did not regard the message God had sent them. I offered my Testament to the most sensible of the gooroos, and he immediately accepted it, and what was very pleasing, made particular inquiry into its different parts as, who were Matthew, Mark, Luke, and John? Who were the Romans, &c.? and what is the Revelations? These things I explained to him and urged him to examine the truth and follow it. Spent about two hours with them and then returned to the boat. These great men formerly resided at Pooree, but had a dispute with some of the holy fraternity there, and so they left them and have since dwelt here, and have verily bewitched the country around. They however, acknowledged that the byragee, or the devotee who leaves all, is superior to themselves as they do their worship. Great numbers repair to the house of these men to worship them in the evening. As soon as the sun was down I walked into Patamondie, and spoke to several small companies of three, four, or five; but they were, for the most part, so stiff and holy that I could do nothing with them. One man would not receive a book from me, saying, "I shall be defiled, and my cast will go if I touch you." So, while they are full of adultery, lying, covetousness, and every moral and natural pollution, they refuse to touch you lest they should be defiled. I felt angry with the poor man as he appeared eminently wicked, but said nothing to him: and the pundit gave him a book which may rectify his foolish notions.

17th. (*Lord's-day.*)—In the morning I was much cast down and discouraged: it seemed as though I had only been throwing water into broken vessels, which was now all run out and dried up.—Thought also of the distance we were from the Lord's house and Christian society, which appeared like heaven to me; and I said, "O when shall I appear before the Lord. Blessed are they that dwell in Zion!" We had to walk about three hours to reach a village in which to spend the day to advantage. Reached Thortoo about ten. The people refused to give us milk for breakfast, though at almost double price, saying, *they did not fear us, they feared the judge.* All is done by fear, and to save a life they would not stir a finger without fear. About twelve o'clock we read, sung, and prayed, and the face of our Master began to shine upon us; time seemed short, and our salvation near; also felt assured that His kingdom would come; and



was much encouraged to go on and labour and preach my few remaining days. I wished the sun low, that I might go to a village at a little distance, to tell the poor Hindoos of the atonement of Christ. About four o'clock, I took the Testament in my hand, and visited Rajughun, about a mile and a half distant. The people ran away on our approach, but we proceeded to the tree, where we sat down beside three large idols, and the inhabitants seeing we did not hurt them, came in numbers and sat all round us. Opened to them the nature of the atonement made for sin, exposed their own atonement as of no value whatever. Prayed among them with much fervency and pleasure: two I found weeping, and another on the ground, when I opened my eyes. O that this might be the operation of the Divine Spirit upon their hearts. They took books most gladly, and I charged them to use them, as they would have to answer for them (puna kal) in a future time. As we left the place, they asked us to come again. O that we might have some fruit in this village.

18th, (*Lord's-day.*)—O how I see the need of more of the spirit of holy Brainerd; the influences of the Divine Spirit were given in abundance in answer to his prayers, and though they had had no previous cultivation, how soon his ignorant Indians became humble, affectionate, holy Christians. O that Missionaries and the Christian world were more under this impression.

25th, (*Lord's-day.*)—Through the good hand of our God upon us, we reached home in safety last evening. We entered our habitation, and fell upon our knees before God, to thank him for his great goodness, I trust, with sincerity and truth. Our wants have not only been provided for on this journey, but our preservation has been singular; we have several times been in danger from serpents; two came on board our boat, but were either killed or thrown overboard, and we suffered no hurt. We have discovered the prints of the feet of bears and other beasts near our boat several mornings, but we have slept in peace, and may our souls bless the Lord, who has preserved our lives from destruction, and crowned us with loving kindness and tender mercies. And now may this river, on both sides, blossom as the rose, and the wilderness as the garden of the Lord. Surely we shall soon see the glory of the Lord, and rejoice and be glad in his name, when the heathen are gathered into his fold.

## ACCOUNT OF MR. BAPTIST, &c., IN A LETTER FROM MR. LACEY.

Cuttack, Nov. 28, 1826.

Very dear Brother,

Your encouraging letter from E——, of July 17, 1826, came to hand a few days since, and afforded us much pleasure. We are glad to hear of the arrival of the images, &c., we sent, and believe they will be useful to you, particularly the largest picture, given us by Mr. Becher, and which brother P. can explain to you as well as the depts. We are glad of brother P.'s safe arrival, and I shall, I think, send by Mrs. P——, who has offered to convey small parcels or letters to England for us, some fresh poems or tracts that we have had written in the language since brother P.'s departure, for the benefit of our brethren in Orissa, and also, perhaps, a native work, the reading of which will be of more use to them than any thing else. I shall have them written by my pundit, who writes a very plain pretty hand, and brother P. will have little difficulty in making them out. To read our Scriptures is very useful, but to read the native books is much more so, as here you get the idiom; but our Scriptures are above it. I have derived most advantage from this source. Our hearts rejoice at the prospect of more helpers. Brother and sister Sutton have returned home from Kontilo, and we shall now immediately depart for Sumbulpoor, and expect to be away three months. We shall have a thickly inhabited field for labours. Goonga Dor accompanies us. He still continues firm, though giving up his cast and connexions is a great trial; but I hope by our return, if he continue

steadfast, and we are spared, that his strength will increase. I do not think I would baptize him on our way except he was very urgent, as the administration of the ordinance would do much good at Cuttack. As I am so near departing for Sumbulpoor, and have still much to do by way of preparation, you must now excuse more than the short account of Mr. Baptist, following—

Mr. E. N. B. Baptist was born in Ceylon, of Dutch extraction. His father was, I believe, a strictly moral man, and brought up his son in the strict observance of moral duties. After the death of his father, he commenced merchant, but in the commotions between the English, French, and Dutch power, he lost his property, and was taken prisoner to Madras. After that presidency came into the hands of the English, he was liberated. His pecuniary affairs at this time wore a gloomy aspect, but he obtained employment under the English Government, but where, and by what means, I am not now able to say, neither do I know when he came to Cuttack, but I believe when he came, he came as writer in the Collector's office, which situation he continued to fill with credit to himself, and great satisfaction to his employers, until the time of his death. Mr. Baptist was a professed member of the Church of England, and much attached to her ritual, and very punctual in reading the forms of prayer and other ceremonies appointed by her, and in his moral deportment he was exceedingly strict, though from the perusal of his correspondence since his death, it appears he was not free from the source of the grossest acts of immorality. But his life became more particularly

interesting after he became known to us at Cuttack. He possessed a good degree of liberality, and as soon as worship was conducted by our brethren, on their arrival at Cuttack, Mr. Baptist at once attached himself to that congregation, though still a professed churchman; and it was his constant custom to read over the Church service after he returned from our morning service with his family. In this manner he continued regularly to discharge his outward duties with more punctuality than any other person in the place; except those who had the administration of the ordinances of worship; and no prayer-meeting or Missionary, or other opportunity of a religious nature was suffered to pass unattended. In this respect his regularity of attendance reflects shame upon all the congregation, and even members of the church, for none were so regular as he, and if we had no other, we were sure of the attendance of Mr. Baptist. He also manifested the greatest readiness to assist us in our views and aims, either by his advice and experience, or by his property, as he was able, and while our Cuttack School Fund was kept up, he continued a subscriber, besides building us a school-house upon a piece of his own ground, at his own expense, which has been, and continues one of our best schools. He had a great love for morality and religion, and a great respect and reverence for the Missionary character. Yet notwithstanding the regularity and strictness of his deportment, and the amiableness of his disposition, there is the best reason to conclude that he was under that fatal delusion, "I am a child of God, and an inheritor of the kingdom of heaven." He was

a stranger to the regenerating grace of God, and experimental faith in the blood of the Lord Jesus Christ. It appears, however, likewise, that he had many struggles with truth, for his attendance to the word preached was very strict, but until some time before his death, he probably continued to resist the light, but then he became a happy convert. On account of the closeness of his disposition, nothing could be drawn from him, and we were left to ascertain the last-mentioned fact from his dying experience, and his conversation on his sick bed. In May last, Mr. Baptist undertook for us to superintend and conduct the building of our chapel, a business which cost him great pains and much labour; but for six months he continued to labour at it, and at length he had the great satisfaction to be a worshipper in the house of the Lord. In the latter affair he rendered us a most important service, as well as our Mission generally, and the cause of our Redeemer, in Cuttack. He lived but to meet in the new house of the Lord two Sabbaths, and was, on the Monday after the latter, taken ill of a bilious fever, Nov. 13, 1826. On the Thursday following he sent for me; I went, and found him very ill, but upon inquiring, I found his mind in a very desirable state, and quite composed. Upon asking him the foundation of his hopes, he answered, "Sir, I trust the blood of Christ, and this foundation supports my sinking spirits. I feel myself on firm ground there; and am composed and happy." Having some fears that he might be depending some way or other on his own works, I questioned him upon this point, but he answered, "I feel myself a poor undone lost sinner,

and have no hope only in the blood of Christ. After some further conversation, I found him under some uneasiness regarding baptism, but he said he had professed Christ in his infancy, and endeavoured to satisfy his conscience with this reply, not wishing, in his present circumstances, to dwell upon that subject: I refrained from saying a word upon it, and read to him a Psalm or two, and some other portions, and also a hymn, and then prayed with him. He evidently united with great pleasure in these exercises, and told me his experience most freely, at which I was much surprised, considering how close he had always been. This time I left him enjoying comfort. Next morning I visited him early, but found him very unhappy. He turned round to me upon his bed and said, "O, I am very uncomfortable this morning." I asked him why, and he made the following reply:—"I have been ashamed to profess Christ before men, and now I repent of this, but if the Lord should please to spare me, I will profess his name by public baptism. Fearing there was little hope of this, he was encouraged to look for pardon for this sin to the blood of Christ, where he found pardon for all his sins, and his mind soon experienced a happy change, his sorrowful countenance brightened up, and he became peaceable and happy. He this time would have a hymn sung, which wish was complied with, and he united his voice, sitting upon his bed, and united also in other acts of devotion with much feeling. He was favoured generally with the use of his reason; and from this time to his death, his experience was uniformly happy. This experience arose from confidence in the

blood of the cross. He said he was leaving a destitute family, unprovided for, but he knew the Lord would be their Father, and so he was satisfied. He continued in divine exercises almost constantly, and waited the time of his departure, and when almost gone, and insensible to the Doctor's voice, he still lifted up his hands and eyes towards Heaven. I here asked him if I should read a chapter and pray, when he immediately arose, like life from the dead, and united with sweet experience in the exercise. With this experience, on Wednesday, Nov. 22, 1826, he departed.

Thus have we dismissed another of our friends and helpers from the church militant to the church triumphant above. He no more unites in our little despised assembly in Cuttack, but in the great assembly before our Father's Throne. Mr. Baptist was one of our first friends and hearers here, and is almost the last left to us of that class. He has been of great use to us, but he is gone to his reward. Three things may be remarked respecting him: first, how much may be done of a moral and religious nature, without having the regenerating influence within our hearts. He was a most faithful servant, an excellent master and father, and always led his family to divine worship; very strict in his attendance on religious duties, private and public; hospitable to a fault, for he injured the temporal prospects of his family by his hospitality; but yet destitute of the influence of grace, renewing his heart. Secondly, the influence of the doctrine of the Cross upon the mind, in weaning it from its own dependences to the blood of Christ, though imperceptibly. And thirdly, its power to comfort and support un-

der the hand of death. We record the experience of our friend, as another evidence, added to the thousands before, of the power of Christ over the power of death. Yes! this doctrine can support when every other fails, and appears most efficient when most needed.

His remains were interred on the following evening, when his employer and many others attended the service, and his funeral sermon was delivered last Lord's-day morning, from "The last enemy that shall be destroyed is death!" His example is instructive. May we all be followers of those who through faith and patience now inherit the promises! Brother Peggs will be concerned to hear of Mr. Baptist's death, but Mr. P—— will provide for the family. He is, with myself, left executor of his will. Accept my best love and give it to all friends.

Yours,  
C. LACEY.

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## MOSES, THE PIOUS NEGRO.

(From the North Carolina Telegraph.)

It was on a fine morning in the month of May, that to recruit my exhausted strength with a ride, I left the dwelling of a friend residing near the foot of the North Mountain, in the Great Valley of Virginia.—Leaving the more thickly settled parts of the country I followed the meanderings of a small rivulet, for some miles without seeing the habitation of man, when I espied near the end of the valley and the foot of the mountain an aged negro silently pursuing the toils of the day on a small farm. I immediately alighted from my

horse, glad to see and converse with a human being after my solitary ramble. His head was whitened with age; and the deep wrinkles in his face, and a stoop in his shoulders, indicated that he had seen hardships. I approached him, and he gave me one of those looks of mingled dignity and benignity, "so peculiar to some of the sons of Africa."

"Old man," said I, emboldened by his kind look, "you seem to be fulfilling the curse pronounced on fallen man—getting your bread by the 'sweat of your brow.' "Ah massa," said he (wiping the falling sweat from his face) "me have no reason to complain—me have great many blessings yet—me have Jesus Christ and his Gospel, and that is enough for poor old Moses." "You seem to be quite shut out from the world," said I; "I suppose you have but a few temptations in this lonely place." "Oh, massa?" said he, "wherever me go, me carry this bad heart (putting his hand to his breast,) and it is that which lets in the world. Me have to pray against the world, at night, and in the morning, and then me have to fight against it all day. The devil can get up in these mountains, sir, as well as any where else, for he tempted our Saviour on a mountain." "But, uncle Moses, you seem to have been long a pilgrim to the heavenly country." "For forty years I have found," said he, "that the Lord has been good to old Moses; and that he that trusts in the Saviour shall never be moved." "But are you never tempted to forsake the Saviour?" "Me heart mighty deceitful, and Satan keep trying to get old Moses; but my Master in heaven says, 'by grace are ye saved, through faith, and

that not of yourselves, it is the gift of God.' This is my hope, that if I am faithful unto death, I shall have a crown of life."

"You say you are tempted sometimes?" "Yes, massa, sometimes devil come and whisper in Moses ear,"—"Moses you serve hard Massa—he send sickness—he send poverty—he send trouble—he send fly to kill all Moses' wheat—but I say, devil liar—he is no hard Massa, for he knocked at the door of my heart and I let him in, and ever since me found him to be very good. He has bound up my heart, when it was broken—he has come to Moses' bed when he was sick—he has borne with his sins—he has not cast him off because he was poor and old, and did not love him as much as he ought; and then he died for poor Moses' soul. Oh, no! he is not hard Massa. He may take away my wife, and children; and he may burn down my house—lay me on a sick bed, and smite me with his own dear hand, and still Moses will love him, and say, it is all for good." As he said this a silent tear stole down his cheek, but it was an unostentatious tear, I could not help saying to myself, what would I give for such tears, and for such heavenly love and gratitude, as seemed at once to mingle in the heart of this pious old negro.

"You have preaching here, I suppose," said I. After telling how far the preaching place was, he proceeded: "sometimes Moses go to preaching his heart feel like lead on it, and then Mr. D—— the minister, preaches so good, Moses' soul get happy—and then Bible preach: and then, when his hand has the plough, Moses' soul in heaven." "You have a Bible then?" "Yes," was the reply, "me learn

to read thirty years ago, and now when it rain all day Sunday, me read and sing and pray, and find that Jesus Christ can come to the ugly old cabin of poor Moses."

The day, in the mean time, wearing away, and other engagements pressing on me, I bade the old man farewell, with the confident hope of meeting him in heaven. I afterwards learnt that he was remarkably punctual in attending preaching and through all the congregation to which he belonged, he was considered as a standard for piety—that his conversation was in heaven. On the next Sabbath I attended preaching in the neighbourhood, and I soon recognized old Moses in his seat. In the animated and impressive part of the minister's discourse, and it was one that would have done credit to any head and any heart, Moses' whole soul seemed to be silently feeding upon the promises. In the afternoon at a prayer-meeting, I prevailed on the minister, although somewhat against custom, to ask him to pray. And such a torrent of eloquent feeling as he poured forth, I scarcely ever heard. His language was simple, yet he seemed so much in earnest that I was charmed. It was what might be truly called humble importunity. His prayer seemed to make all feel that the Almighty was present. His voice was soft and mellow, but not more so than his heart; when he had finished, I thought I could give up all my learning and worldly prospects, to have the humility, the devotional spirit, and the nearness to heaven, of pious old Moses.

## AMERICAN BOARD OF MISSIONS.

### SANDWICH ISLANDS.

Comparatively a small portion of time has escaped since these Islands were discovered, but already is the power of the Gospel there displayed. This will pleasingly appear by the subjoined extracts from the Journal of Mr. Richards copied from the Morning Star, an American General Baptist Newspaper, for June 1, 1826.

*Feb. 19th*.—As I was walking this evening, I heard the voice of prayer in six different houses in the course of a few rods. I think there are now not less than fifty houses in Lahaina, where the morning and evening sacrifice is regularly offered to the true God. The number is constantly increasing, and there is now scarcely an hour in the day, that I am not interrupted in my regular employment, by calls of persons anxious to know what they must do to be saved.

*21st*.—For four days our house has not been empty, except while the door has been fastened. When I wake in the morning, I find people waiting at the door to converse on the truths of the scriptures. Soon, Hoapiri, wife, and train, came and spent the day; and after the door is closed at evening, we are interrupted by constant calls, and are not unfrequently awakened at midnight, by those who wish to ask questions. Houses for prayer are multiplied in every part of the village, and the interest which is manifested on the concerns of eternity, is such as, only six months ago, I did not expect would be seen, even for a whole generation.

23rd.—In the morning, several females called for the purpose of having a female prayer-meeting established. Kaamoku gave me the reason why they wished to have another female meeting. She said the females were coming to converse with her night and day, and in so great numbers, that she could find no rest, and they were all anxious to assemble together, that she might teach them, and they strengthen each other. She said she was acquainted with thirty-one praying females in Nahienaena's train. Considering her as a proper person to superintend a religious meeting, I gave my approbation, so that there are now three separate circles of females in Lahaina, who meet regularly for prayer, embracing the number of about sixty persons. Eleven strangers have called, during the day, to converse respecting the truths of Christianity.

26th.—Two years ago to-day, we first set our eyes on Lahaina. We passed not so near as to see the dwellings. We knew not then its relative importance, and had no expectation that it would be the place of our residence. When we first set our feet on these shores, little did we think, that, in less than two years, our eyes would see what they now behold, or, that our ears would hear such heart-cheering inquiries and declarations, as are now constantly sounding in our ears. This second anniversary-day of our arrival, is indeed a joyful day at Lahaina. Would that I could give you such an account of what is passing here, as to introduce you to multitudes of those, who are daily inquiring what they must do to be saved.

When I walk out, at whatever time of day it may be, and in whatever direction, I hear the voice of prayer, am accosted by multitudes

and requested to stop and give instructions. When we retire at night, we almost uniformly send some from our house, who are anxious to receive instruction, and when we rise in the morning, we almost always find persons waiting at the door to see us.

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### London Missionary Society.

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#### HARVEY ISLANDS.

Some Tahitian teachers were stationed in the Island of Atiu: one of the above group; they have, it appears, encountered many difficulties, Their letters detailing their trials are interesting.

*Translation of a Letter from the Teacher Upa, dated December 10, 1824, addressed to the Brethren at Borabora:*

DEAR FRIENDS,

Our brethren and our sister, all the five classes on Borabora, this we say to you. Every blessing on you from the true God, Jehovah, and from Jesus Christ our Lord, the King of Salvation. The customs of this country are altogether savage. We were very near being killed by the people of Atiu, at the burning of their idols; we were also near death at the covering in of our house of prayer, if the love of God had not interposed—through that we are saved. But now one part know their books; the children also know their catechisms; houses are also finished for the accommodation of the body. The conduct of this place is not good. We have been caused to fast for three days together, and have had nothing; and we purchase the bit of cloth we get. We have dwelt without cloth and without food.

But you cease not to pray to God that he would prosper the work in which we are engaged. Every blessing on you through Jesus Christ; Amen.

There are two thousand here at Atiu.

*Translation of a Letter from the Teacher Upa to Mr. Platt.*

MY DEAR FRIEND,

Every blessing on you from God, and the Lord Jesus Christ, our only Lord! This is what I have to say to you, as regards what is done here.

In March I wrote this. This is the word. On Tuesday we had a meeting for conversation with the chiefs and kings of this land. The chief said, "Here is the cloth of the idol." The king, Nakaara, said, "O ye chiefs, keep ye the idols." The chiefs said, "Take away the idols, and let us take hold of the Word of God." The king, Nakaara, said, "By and by, when this word is become the true word, then come and lay hold of it." Thus said Nakaara, in his speech to the people of Atiu.

April was the month in which one of the kings, Namaru, took hold of the word. He said, "Give one Teacher to me." We said to Malachi and friends, "We will go thither," but they would not consent. We said to him, "Let us have one house of prayer here first." Namaru said, "It is agreed, and on the fourth Sabbath I will come." Then said one of the prophets of the idol god, whose name was Obutato—"The land is ruined by that word which is taught—there will be a famine—what shall the children have to eat?—there will be a scarcity of water—the bread-fruit tree will not bear fruit—Taaroa

the god is angry." Thus he said in speaking to those who held the word of God. We are learning their speech, but it is difficult.

## QUARTERLY LIST

OF

### Missionary Anniversaries.

*In several instances the amount of Collections is unknown to the writers of these statements.*

*April 1st.*—DERBY. Sermons on the Lord's-day by Messrs. Peggs and Pike.

*2nd.*—Derby Anniversary Meeting. Mr. Flewker presided. Messrs. Stevenson, Peggs, and other speakers, addressed the audience, which was numerous. Collections £22. 16s.

*8th & 9th.*—SHEEPSHEAD. Sermons on Lord's-day by Mr. Cropper. The Missionary Meeting on Monday was well attended and interesting. Messrs. Stevenson, Pike, Kenny, Winks, Cropper, &c., addressed the audience. Collections upwards of £6.

*23rd.*—CAULDWELL.

*24th.*—OVERSEAL. These Meetings were gratifying. The former was attended by Messrs. Peggs, Pike, and neighbouring brethren, and the latter by Mr. Peggs and friends from the vicinity.

*29th.*—On this day Mr. Peggs preached at Barton Fabis, for the sacred cause, in the afternoon; and at Barleston in the evening.

*30th.*—BARTON Missionary Meeting was held the following evening: was a very pleasing one, and deemed more numerous attended than any former Meeting. Messrs. Derry, Peggs, Pike, &c., addressed the audience. Collections £8. 6s.; and Barleston Collection £2.

*May 1st.*—The next evening a Missionary Meeting was held in Bosworth Market Place, the place of worship being much too small. Messrs. Orton, Derry, Peggs, Pike, &c., attended to plead the cause of the Heathen. The congregation was numerous and well behaved. Collection £2. 1s. 1½d.

*2nd.*—THORNTON & BAGWORTH Meeting was held in the Chapel between these two villages, and was well attended. Besides Mr. Derry, Messrs. Orton, Peggs, and Pike addressed the audience. Collection £2. 5s. 2½d.

*8th.*—HINCKLEY. Mr. Peggs preached in the afternoon from Acts xvi. 9, 10. Mr. ———, Methodist, presided in the evening; and brethren Derry, Allsop,



Peggs, Fowler (Independent), Buckham, Parsons, and Verow addressed the meeting. A good congregation and an interesting meeting. Collections, £5.

9th.—EARL SHILTON. Mr. Allsop preached on the Monday evening in the Baptist Chapel, and on Wednesday afternoon Mr. Peggs preached in the Independent Chapel, which was kindly lent for the Missionary Anniversary. Mr. Wileman presided, and brethren Allsop, Derry, Verow, Fowler, and Peggs pleaded the Missionary cause. The following morning Mr. Derry preached in the open air; and his example has been since followed with good effect. Collections, £3. 5s.

10th.—SYSTON. Messrs. Stevenson, Allsop, Pike, and Peggs attended this Missionary Anniversary. The Methodist Chapel was kindly lent for the occasion.

12th.—CHESHAM. This Anniversary was as usual a very agreeable one. The Pastor of the church presided; and the resolutions were moved and seconded by Messrs. Tomlin, May, Cooper, Pike, Peggs, Cropper, Hobbs, Hall, &c., Messrs. Peggs and Cropper preached in the evening. The services were numerous attended. Collections, £15. 0s. 1d.

23rd.—BERKHAMPSTEAD. A gratifying Meeting. Messrs. Sexton, Hobbs, Peggs, Cropper, and Pike, and Lieutenant Colonel Moxon addressed the audience. Messrs. Cropper and Peggs preached in the evening. Collection £4. 14s. 6d.

27th.—NEWBURY. Mr. Peggs preached three times on the Lord's-day and once in the open air during his visit. On Monday evening the Missionary Meeting was held. Mr. Barfield presided. Collections £7. 18s. 1½d.

SALISBURY. Mr. Peggs preached in the Independent Chapel in this city, and received two Sovereigns from two friends of the Heathen: but it was judged advisable to defer the Meetings at Salisbury and Downton till after harvest. Mr. Crabb of Southampton, to whom Mr. Bromley was an assistant, kindly promised a collection on behalf of the Mission.

30th.—BILLESDON. The Missionary Meeting was held in the afternoon, when Mr. Creton presided; and with Messrs. Joseph Goadby and Pike addressed the audience. A sermon was delivered in the evening. The opportunities were attended by a pleasing number. Collections about £5.

31st.—BARROWDEN. In the morning a sermon was delivered on the Love of Christ. The Missionary Meeting was held in the afternoon, was well attended and interesting. Mr. Payne presided; and with

Messrs. Everard, Allsop, Winks, Pike, and an Independent brother pleaded the cause of God. Mr. Winks preached in the evening. Collections near £9.

June 1st.—SPALDING. The friends at Spalding have adopted the system of having a fixed day for their Missionary Anniversary, and it is highly desirable that this system were generally adopted. Henceforth the first Thursday in June, is the day for Spalding Missionary Meeting. May it continue so till Missionaries and Missionary Meetings are no longer needed!

"Till not one rebel heart remains,  
But over all the Saviour reigns."

This year the Anniversary services were interesting, and well attended. The Meeting was held in the afternoon, and among the ministers present, were Messrs. Taylor, Bissill, Everard, Allsop, Winks, Pike, and two or three Wesleyan brethren. A sermon was preached in the evening. Collections, £9. 6s. 2d.

LYNDHURST. The Missionary Meeting was held in the evening. Mr. Hall preached and opened the Meeting, when brethren Brand, Mead, and Peggs, advocated the sacred Missionary cause. Congregation small.

3rd and 4th.—PORTSEA. The anniversary of the Missionary Society was very interesting. Brethren Cropper and Peggs preached on the previous Sabbath; and on Monday evening the Missionary Meeting was held. Mr. Brand was in the chair. The Report was read by Mr. Voller, which contained much information of the general operations of the Society, and the exertions of the Association. The Meeting was addressed by brethren Arnott, Mc'Donald, Peggs, Cropper, Goth, and Clay. A very good congregation, and much interest. The progress of the Gospel was apparent. Before brother Cropper sailed, on the 10th, about 700 books, pamphlets, and tracts were given, by different friends, to the cause of God in India. Let thy kingdom come, and thy will be done on earth, as it is in heaven. Collections, £8. 16s.

KEGWORTH. Sermons on the Lord's-day, and an interesting Missionary Meeting on Monday evening. Mr. Butler presided. Speakers, Messrs. Wilders, Stocks, Winks, and Pike. Collections, £5. 3s. 8½d.

6th.—KIRKBY & KIRKBY-WOODHOUSE. A sermon was preached at the latter place, in the afternoon, and the Missionary Meeting held at Kirkby in the evening. Mr. Hardstaff presided, and Messrs. Gawthorne and Roome, (Independents,) and Messrs. Borrows and Pike, pleaded the cause of Missions. The time was unfavourable.

SEVENOAKS. An interesting Missi-

onary Meeting was held at this place. Mr. Chapman presided, and addressed the Meeting in a very able manner. Addresses were likewise delivered by brethren Sexton, Peggs, Brown and Poulter. Collections, £7. 6s.

7th.—STAPLEHURST. Breth. Peggs and Brown visited this place, and, though no arrangements had been made for a Meeting, a good congregation, considering the extremely low state of the cause here, was collected. Much interest was manifested in the congregation. Collection, £1. 3s. 8½d.

8th.—SMARDEN. After very interesting Ordination services, in the morning and afternoon, a Missionary Meeting was held in the evening. Mr. Sexton presided, and the Meeting was addressed by brethren Rofe, Peggs, and Smith. First Missionary Meeting here, and a very interesting one it appeared to the people. Collection, £5. 10s. 9d.

10th & 12th.—WIMESWOULD. On the evening of the 10th, Mr. Stevenson preached in behalf of the Mission, at Wimeswold, and on the following Tuesday evening, the Missionary Meeting took place, when Mr. Henham presided, and Messrs. Stevenson, Winks, Peggs, and Pike, advocated the cause of Missions. The Meeting was numerously attended. Collection £8. 9s.

13th.—BROUGHTON. The Annual Missionary services of this active Association were held on Wednesday, June 13th. Messrs. Hoe, Pike, and Peggs advocated the cause of Missions. Collection, £5. 15s. 10½d.

14th.—KNIPTON. This day the same brethren attended a Missionary Meeting at Knipton, which was well attended. Collection, £4. 7s. 1d.

15th.—HOSE. The Meeting at Hose, held the following day, was attended by the same brethren. Collection. At each of these places a sermon was delivered by the Secretary.

17th & 18th.—BEESTON. On the Lord's-day, Mr. Peggs preached, and, with Messrs. Pickering, Abbott, and Pike, attended the Missionary Meeting on the Monday evening. A respectable member of the Wesleyan body presided. The Meeting was held in the Wesleyan chapel, the Baptist chapel having, on a former occasion, been too small. It was numerously attended. A small deficiency had taken place in the subscriptions, but an increased collection, which amounted to £11. 7s. 11d. rendered the contributions of the year as handsome as usual.

19th.—ASHBOURNE. Mr. Stocks preached in the afternoon. Speakers in the evening, Messrs. Stocks, Holehouse, Peggs, and Pike.

24th & 25th.—NOTTINGHAM. The Anniversary service of the interesting and

effective Associations at Nottingham, were held on the 24th and 25th of June. On Lord's-day Mr. Peggs preached in Stoneystreet meeting-house. The next evening, Mr. Alliot presided, and suitable resolutions were moved or seconded by Messrs. Cecil, Gilbert, Sexton, Pike, Peggs, Abbott, Payne, J. Goadby, &c. Collections, about £23.

Various circumstances delayed the two following Meetings beyond the time intended, but as they were designed to take place in the quarter, of which the Meetings are here enumerated; and as their product is accordingly brought into the accounts for the year ending June 30th, they are introduced here.

LOUGHBOROUGH. Mr. T. Rogers preached two Sermons on July 1st, and the following evening, a crowded and interesting Meeting was held. Mr. Joseph Wallis presided. The resolutions were moved or seconded by Messrs. Butler, Scott, Holehouse, Ingham, Winks, Pike, Tyers, &c. Collections, £32.

July 9th.—WOODHOUSE. Sermons, in behalf of the Foreign Missions, were preached on the Lord's-day, by Mr. Peggs, and on Monday evening, the Missionary Meeting was held. Mr. C. Johnson in the chair. The Meeting was addressed by brethren Scott, Winks, Peggs, and Skevington. Collection, £4. 10s. A good congregation, and much evident interest in the prosperity of the cause of Christ in the East and West.

## DEPARTURE OF MISSIONARIES.

The *Clyde*, Captain Munro, in which Mr. Cropper is passenger, sailed on June 10th from Portsmouth for Calcutta.

The *William*, in which Mr. and Mrs. Alsop are proceeding to Jamaica, is understood to have left Liverpool on July 13th.

## Missionary Meetings.

It is not understood that any Missionary Meetings are arranged to take place in August. There are fewer held in July and August than in any other months.

## TO DESTITUTE CHURCHES.

THE state of Mr. Pegg's health not being such as to justify his returning to India; at the last Committee Meeting the connection between him and the Society was so far dissolved, that he is now at liberty to receive an application to engage as the minister of any church that may desire his labours. His present residence is at Derby.

THE  
GENERAL BAPTIST REPOSITORY

AND

Missionary Observer.

No. 69.

SEPTEMBER 1, 1827.

VOL. VI

AN  
ACCOUNT  
OF  
THE INQUISITION.

It will probably occasion a degree of surprize to some of our youthful readers, who have been acquainted only with dissenting churches, and have read little ecclesiastical history besides their Bibles, to learn that, to defend the doctrines and honour of the church has employed numerous armies, distracted civil society, and required deep laid plans, vast funds and powerful agents. He will recollect that, in the primitive ages, the penalties, directed by the apostles and their divine Master, to be inflicted on transgressors against either the doctrines or precepts of christianity were purely ecclesiastical; and affected neither the persons nor the property of the offenders. Heretics were to be admonished and, if irreclaimable, to be rejected; grossly immoral persons were to be put away from among the believers; disorderly persons withdrawn from; and those who neglected to hear the church were

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to be esteemed as heathen men and publicans. Here ended the process. The New Testament, the only rule of christian faith and practice, knows nothing of compelling men, by fines, imprisonment or torture, to renounce errors or profess the truth. It is totally silent on the subject of burning alive those who adopt false opinions or forbidden practices, lest others should be led astray, or the doctrines of the gospel be corrupted. Exclusion from fellowship was the highest punishment a church could inflict; and even that must not be resorted to till every gentler method of reform had been tried and found ineffectual.\*

But, when the professors of christianity had become numerous, wealthy and influential, they began to assume an authority foreign to its nature and unknown to the primitive believers. Pastors rose into bishops; who claimed affluent revenues for their support, and assumed a degree of authority and controul to which their primitive predecessors made

\* The *delivering to satan*, mentioned 1 Tim. i. 19, 20, and 1 Cor. v. 1—5, appears to have been a miraculous power, peculiar to the apostles as such; and not an act of church discipline which was to be exercised by their successors. See G. B. R. Vol. v. p. 336.

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no pretensions. And, when the civil governors embraced the religion of Jesus, they naturally took under their protection the faith which they had adopted. Being armed with secular authority, they disregarded the principles of the New Testament; and, instead of dismissing offenders against doctrine or discipline from their churches, treated them as bad members of society; and inflicted those penalties on religious delinquency with which they had been accustomed to punish political or social criminals. For a long time, the pastors in their respective districts and the bishops in their dioceses were esteemed competent to the task of searching out and examining such offenders; and they made no scruple of calling in the civil magistrate to aid their exertions, and to execute their sentences.

But, when the Roman catholic hierarchy had fully established its tyranny, it became still more necessary to guard its doctrines and its authority from the scrutinizing eyes of the friends of truth and liberty. Every method was adopted to darken the understanding of the people, to excite superstitious reverence, and to secure a blind obedience to the doctrine and laws of the church. The perusal of the sacred scriptures was forbidden to the laity, prayers were offered in an unknown tongue, and the multitude were taught to believe that the keys of heaven and hell were intrusted to the pope. Whatever was adapted to interest the affections or rouse the passions of the ignorant and credulous was introduced under the most sacred sanctions. All doubts were condemned as impious, and all inquiry prohibited as treason against the infallibility of the holy catholic church. Not content with denouncing future and eternal torments on the unhappy

man who should dare to dispute her decisions either in doctrine or practice, she subjected him to all the temporal pains and penalties of civil disobedience. Yet, notwithstanding all these restraints and precautions, the Almighty Founder and Protector of christianity had preserved, through the darkest ages of superstition, a remnant who condemned the wickedness and despised the tyranny of the papal court; and endeavoured to propagate the truth as it is in Jesus. We have seen, in former papers, that the numbers of these sincere and zealous christians, in the south of France, had increased, at the close of the twelfth century, so as to alarm the jealousy and excite the resentment of the Romish conclave.

In order to check this portentous opposition, the pope, besides exciting five hundred thousand armed fanatics to pillage the country of the heretics and massacre its inhabitants, instituted an order of friars or monks, which consisted of men, unconnected with the charities of social life, under strict vows of celibacy and poverty, and wholly devoted to the aggrandizement of the papal see. They were called Dominicans, from *Dominic*, a Spanish monk, a man of a bold, persevering and intrepid mind, who had been very active in forming the order and was considered its leader. Dominic attended by a competent number of his fraternity were sent, by the pope, to Toulouse and the adjacent places in the south of France, which were supposed to be the most infected with heresy; or, in other words, where the dissenters from the catholic church were most numerous. Their instructions from Rome were—to preach with all their might against heresy—to ascertain, by every method they could

devise, the names, number, and circumstances of nonconformists—and to excite the bishops and magistrates in the several states to employ all their authority to extirpate them. At the same time, letters were sent to the clergy and governors of these countries requiring them to aid these friars in the pursuit of their grand object, to the full extent of their powers. The Dominicans prosecuted the design of their mission, the search after heresy, with zeal and diligence; and were from hence denominated *Inquisitors*. At first, they only sought out heretics, and accused them to the bishops and magistrates; but the pope, finding the latter a check on the forwardness and activity of his agents, formed them into an independent society, under the title of the *Holy Office of Inquisition*; and gave them authority not only to discover, examine and denounce those who differed from the catholic faith, but also to try and condemn them; and then to demand, from the civil magistrates, the execution of their sentences. In 1212, the pope's legate appointed Dominic to be the Inquisitor-general for the south of France; and, in a few years afterwards, he was confirmed in that office by letters patent from the Roman pontiff. Thus was this ambitious and cruel man raised to a station to which he had long aspired, and for which his natural talents and disposition peculiarly qualified him. He was descended of a noble family in Spain; and it was reported that his mother, when pregnant with him, dreamed that she was delivered of a dog with a lighted torch in his mouth; and that, after his birth, he distracted the world by his incessant barking, and at length set it on fire by the torch he carried in his mouth. His admirers said, that this prefigured the

clearness of his doctrine, by which he enlightened the world; while his enemies applied it to the dreadful flames by which he destroyed so many of the followers of the Lamb.

Soon after Dominic had received the pope's letters confirming him in the inquisitor's office, he addressed a large assembly in the principal church, telling them that he was raised by his holiness to a new office; and added, that he was resolved to defend, with his utmost vigour, the doctrines of the faith: and that, if spiritual and ecclesiastical weapons were insufficient for this purpose, he was determined to call in the assistance of the secular arm, and to excite and compel the catholic princes to take arms against the heretics, that the very memory of them might be destroyed. With these sentiments, he entered on the execution of the duties enjoined upon him; and employed his disciples so successfully, that they spread terror where-ever they came; and soon filled the prisons with such numbers of both sexes and all ages, that the whole country became alarmed. The support and safeguard of such multitudes threw a burden and expence on their fellow subjects which was found intolerable. In about ten years, the evil had risen to such a height, that the archbishops of Aix, Arles and Narbonne, three populous cities where the Albigenses had been protected, addressed the Inquisitors in these terms. "It has come to our knowledge that you have apprehended so many of the Albigenses, that it is not only impossible to defray the charge of their subsistence, but also to provide stones and mortar to build prisons for them. We therefore advise you to defer, for a while, augmenting their number, until the pope be apprized of the great multitudes that have been apprehended,

and has notified what he chooses to have done in this case. Nor is there any reason you should take offence hereat; for as to those who are altogether impenitent and incorrigible, or concerning whom you doubt of their release or escape, or that being at large again they would infect others, *you may condemn such without delay.*"

But the horrid massacres of the the crusaders which we have already detailed had so completely either slaughtered or dispersed those who differed from the catholic faith, that their worship was entirely suppressed, and none dared openly to speak or to act in their favour. The inquisitors therefore found it difficult to prove the crime of heresy with sufficient evidence to justify them in proceeding to capital punishments. They did indeed use every art to discover them. Their spies were directed to visit carefully every house in the parish to which they were sent; to examine the vaults, the out-houses, the cavities under the roofs, and all places in which an heretic might be concealed; and to destroy all these hiding places. And, when any one was found to whom the least suspicion attached, either of entertaining heretical opinions himself, or of favouring or assisting those that did, he was immediately seized, conveyed to a solitary prison, and guarded with the most jealous attention, lest any one should converse with him. To obtain evidence, they used every device that craft, subtlety, avarice and bigotry could suggest; employed the most abandoned agents, and encouraged the most infamous and incompetent witnesses. They kept the prisoner ignorant both of his crime and his accusers; and subjected him to frequent examinations, in which the most subtle

and ensnaring questions were proposed, and alternate soothing and terror, promises and threatenings were employed to draw him into some unwary expression, or admission which might be twisted into a proof of his guilt. If all these methods failed of extorting a confession, the most exquisite tortures were inflicted; racks, pulleys, and fire were applied and repeated, till the wretched sufferer either sunk beneath the agony he endured; or, to obtain present ease, confessed whatsoever he thought would satisfy his tormentors. To encourage accusations and insure convictions, they divided all the penalties that were inflicted on the prisoners between the informer who first brought the charge, and the judge who pronounced the sentence.

Yet, with all this exertion, those who saved their lives by abjuring all heretical tenets and professing their perfect conformity with the catholic church, for some time, greatly outnumbered those that were executed. These converts, as they were termed, though they were admitted into the bosom of the Romish church, did not escape with impunity. The chief passions which actuated Dominic and his brethren were bigotry and avarice. Their ambition was to destroy not to convert heretics; and they eagerly anticipated the spoils they should reap from the confiscation of their property. And, though disappointed of the former by the submission of the accused, they did not willingly relinquish the latter. They therefore adjudged the converts to various penances, which generally deprived them of a great part of their possessions. Frequently indeed the penance was still more mortifying. They were condemned to long, and sometimes to perpetual, imprison-

ment, to be branded on their backs and breasts with crosses, to be publicly whipped and to numerous other indignities and sufferings.\* Those who relapsed into their former errors, and those who refused to abjure their heretical opinions, were sentenced to the gibbet or the flames, and executed with the most insulting triumph. And, in a short time, the inquisitors found means to include so many crimes under the head of relapses that the number of executions rapidly increased. Before the middle of the thirteenth century, this odious tribunal was firmly established, and in unchecked operation, in most of the countries which had been the scene of the Albigensian crusades. For, notwithstanding the dreadful and tedious persecution which the injured inhabitants had suffered, when a favourable opportunity presented itself, the dissenters were eager to improve it, by making fruitless attempts to revive their

cause. These attempts furnished their persecutors with a plausible pretence to exert themselves; and the inquisitors failed not to seize the occasion to strengthen their own power, consign new victims to their dungeons, and increase the terror and misery of the inhabitants. Nor did they confine their oppressions to those who were accused of holding unlawful tenets; many catholics were involved in their sentences, because they were suspected of favouring or abetting their errors, or because the monks coveted their property. The whole community were thus reduced to the most abject state of suspicion and dread, and all mutual confidence was banished from social intercourse. In several instances, the cruelty and injustice of the inquisition drove the oppressed and insulted people to desperation; and, though still groaning under the yoke of tyranny, roused them to a vain resistance. The magistrates of Toulouse, in 1235,

\* As a specimen of the tender mercies of this friar, we insert a copy of one of these Letters of Penance, given to a convert, who does not appear to have been a person of affluence, and therefore could not satisfy the inquisitor by pecuniary fines. It is impossible for a generous mind to peruse this curious document without feeling contempt for the pride and vanity of the unfeeling monk, and pity for the poor convert whose liberty and life depended on the strict observance of these cruel or frivolous precepts.

“ Brother Dominic, the least of preachers, to all Christ’s faithful people, to whom these presents shall come, greeting, in the Lord:

By the authority of the Pope’s Legate who hath appointed us to this office, we have reconciled the bearer of these presents, *Pontius Rogerus*, converted by God’s blessing from his heretical sect, charging and requiring him, by the oath which he has taken, that three sundays, or three festival days, he be led by a priest, naked from his shoulders down to his drawers, from the coming into the town unto the church doors, being whipt all the way. We also enjoin him, that he abstain at

all times from meat, eggs cheese, and all things that proceed from flesh, except on the days of Easter, Whitsuntide, and Christmas, on which days we command him to eat flesh for a denial of his former error. We will that he keep three lents in one year, abstaining even from fish: and that he fast three days every week always, refraining from fish, oil, and wine, except bodily infirmity, or hard labour in harvest time require a dispensation. We will have him wear friars’ coats, with two small crosses sewn on his two breasts. Let him every day hear mass, if opportunity may serve; and on all holidays let him go to vespers to church. He shall observe all the other canonical hours by day and by night, wherever he be, and shall then say his orisons, that is, seven times a day he shall say ten paternosters together; and twenty, at midnight. Every first day of the month let him shew these our letters to the curate of the town of Cervium, whom we command diligently to observe what kind of life this bearer leads; whom, if he should neglect to observe these our injunctions, we declare to be perjured and excommunicated; and will have him taken for such.”

indignant at the spectacles daily presented to them by the inquisitors, banished from the city the chaplains of the churches who had been employed in citing witnesses; and forbade them to proceed any further with their depositions. The grand inquisitor immediately left the city; and on the following day, forty Dominican monks quitted the place in procession. The pope espoused the cause of his agents; and, in a few days, a sentence of excommunication was pronounced against the inhabitants of Toulouse. Raymond VII, their prince, though he was at the time absent from his dominions, was included in the sentence: and though he hastened to make unconditional submission and to recall the inquisitors; yet it was not till the end of the following year that he obtained absolution. The influence of the court of Rome, supported by the arms of the crusaders, which it let loose when any symptoms of disobedience appeared, at length prevailed; and the successors, though probably not many of the descendants of the persecuted Albigenes sunk into passive subjection and blind obedience to that power against which their predecessors had so vigorously struggled. Still however the inquisition continued its office; and found or made objects on which to wreak its vengeance.

But though such multitudes of these heretics had perished by the sword of the crusaders and the malice of the inquisition, many of them effected their escape and sought safety in foreign countries. There, far from their native land, they found an asylum in the cottage of the peasant or the poor mechanic, whose labours they shared in profound obscurity, and taught their hosts, to read the gospel in common; to pray in their native tongue, without the

ministry of the priest; and to praise God, and gratefully to submit to the chastisements which he inflicted for the good of his children, as the means of their sanctification. In vain did the sanguine inquisitors believe that they had compelled human reason to submission, and established an invariable rule of faith. In the midst of the darkness which they had created, they saw, all at once, luminous points appear where they would least have expected them.—Their efforts to extinguish them served only to scatter them yet wider; and no sooner had they conquered in one place, than they were compelled to renew the combat in another. The light that now shone was never wholly extinguished, till it shed its healing beams over a great part of Europe, at the glorious reformation.

In every country where the symptoms of these innovations appeared, the pope established the Inquisition, which was gradually organized and strengthened, till it became a most powerful engine for enslaving the human mind and for keeping the nations in abject submission to the papal tyranny, and the terror of every humane and honest mind.—But, having given this brief sketch of its rise and progress in those countries which gave it birth, we shall take a future opportunity of describing its constitution and tracing its operations in the places to which it was afterwards extended, and of detailing a few instances of its atrocious proceedings.—Suffice it to say here, that the cruel and unfeeling Dominic, its projector and founder, who died in 1221, was canonized by the pope, in 1234; and has, through all succeeding ages been esteemed by the catholics, as one of the most distinguished saints of their church.



ON  
REDEMPTION  
FROM THE  
CURSE OF THE LAW.

By the late Mr. JOHN TAYLOR, of  
Queenshead.

THERE are many sentiments advanced by preachers, that look very well till they are examined. Few take the pains to examine what a preacher says. We too often receive their statements for truth, and as such repeat them to others. If these sentiments are connected with the spiritual and eternal states of men, and are regarded, they are important. If they are designed to inform them how they shall be saved, and they regard them practically with this view, they are of the greatest importance. When, therefore a minister speaks positively respecting these most momentous concerns, it is absolutely necessary, that he have the *plain* word of God to confirm what he says. I say the *plain* word of God; because it is too evident that sometimes a preacher supposes what the scriptures mean, and then infers what they say from what he supposes they mean. This is not very respectful to the adorable Author of the Bible in any instance; but it must be very unsafe in matters of importance. It would be easy to give instances; but two will suffice. One says, all men will be saved; which he infers from the declaration that "God will have them all to be saved;" because what God wills must come to pass. Another affirms that Christ has by his death redeemed all for whom he died from the curse of the law; because the

apostle says, Christ has redeemed us from it.—My present business is to examine the last assertion.

The question under consideration is, "Are all men for whom Christ died redeemed from the curse of the law by his death?" To this, I answer, No. My reasons are these:

1. To *redeem* means to set at liberty, or to deliver from bondage, slavery, captivity or misery. This is clear throughout the whole Bible. The redemption of the Israelites from Egypt was setting them at liberty. The redemption of the first born among the Jews was delivering it from the state of devotion in which it was previously placed. The redemption of the mortgaged possessions was rescuing them from the state of alienation in which the poverty of their owners had placed them, and restoring them to their original possessors. Such also was the redemption of bond slaves and purchased slaves, of which we read so much in the writings of Moses. It is unnecessary to bring forward instances of this; they must be familiar to every attentive reader of the sacred volume. Indeed the inspired penmen frequently call the same event redemption on some occasions, which at other times they denominate delivering, releasing, setting at liberty, &c. But how could these wise men write in this manner, if the terms were not synonymous? It may perhaps be said, that redemption refers to their being purchased from captivity, and setting at liberty to their being freed from bondage. This however can never be the general acceptance of the term redemption; because, besides other reasons, it is often used when there is no allusion to purchase in the whole transaction. When were the Jews for example, sold to the Egyptians?

When were they bought again from them? And yet there is nothing more common than for their deliverance from Egyptian slavery to be called a redemption. It will, I am persuaded, appear evident from a careful examination, that redemption generally means deliverance. And with regard to Gospel Redemption, the subject under our present consideration, we know that it is "the forgiveness of sins." This we are told by a person who could neither be ignorant of the meaning of the word nor of the thing. It is the learned Paul, the apostle of the gentiles, who being a Jew, must know the meaning of a term so usual in their law. He repeatedly tells his christian converts, "We have redemption through his blood, even the forgiveness of sins." Whoever then has the forgiveness of sins, is redeemed. But in a state of unbelief, men have not the forgiveness of sins; therefore, they are not redeemed.

Again. By the curse of the law is meant, not only the sentence which the law passes on the sinner, but also the punishment which that sentence commands to be inflicted. This I suppose will be readily allowed. The intention of the inquiry then is; Are all for whom Christ died delivered or redeemed from this sentence and threatened punishment? Certainly not. No man is redeemed from the curse of the law but they that believe in Jesus Christ. They can say, "Christ has redeemed us from the curse of the law, being made a curse for us:" but none else beside believers can say this. The curse of the law, as above explained, exposes us to the wrath of God and to everlasting torment. The awfully dismal state of sinners is described at large in various parts of scripture; but it is needless to

copy the affecting statements. The apostle declares, "Whatsoever the law saith, it saith to them that are under the law that the whole world might become guilty before God." Rom. iii. 19. Guilty here has its proper signification, liable and exposed to punishment. The punishment is declared very frequently in the word of God. "The wicked shall be turned into hell; with all the nations that forget God."—"These shall go away into everlasting punishment." &c. &c.—This is the curse of the law, and the apostle tells the Ephesians, that they were "by nature children," that is *heirs*, "of wrath." Paul, and the christians to whom he wrote, and all believers in Christ are delivered from this wrath; but all others remain exposed to it, and therefore are not redeemed from the curse of the law.

2. All men in a state of unbelief, *feel* that they are under the curse of the law; and all believers will confess that they have felt the same. Does not every man feel, at one time or another, that he has broken some of the commands of God, and is therefore justly exposed to his wrath? or, in other words, that he is under the curse of the law? The reason is evidently because he knows that the law curses every man that does not keep it, and he is not delivered from this curse. What else can be the reason of that restlessness of mind and alarm of conscience in the common swearer, for instance, but that he feels himself condemned by that dreadful denunciation, "The Lord will not hold him guiltless that taketh his name in vain?" What is it that makes so many wretched sinners, on the approach of death, cry out in the anguish of despair, "We are undone!" except the painful con-

viction, that they are under the curse of the law?

And are not all men who are now redeemed from the curse of the law, sensible that they were once, as well as their fellow-men, under it? Will not Paul serve as a specimen of all the rest? Does not he say, "I had not known sin but by the law?" Is it not certain that Paul was under the law, and under the curse of it too, when he was thus convinced of sin? What else can be the meaning of "When the commandment came, sin revived and I died?" Did not then Paul feel himself condemned by the sentence of the law, and under its curse? Will not all believers acknowledge the same? But, if so, is it not certain that all men are under the curse of the law till they believe in Christ, and are by him redeemed from it?

3. The inconsistency and absurdity of the opinion that Christ has delivered all men for whom he suffered from the curse of the law, proves its falsity. Ignorance may sometimes cause things to appear inconsistent, when a clearer knowledge of their nature would remove the appearance; but no doctrine that is really inconsistent can be true. Now when did this redemption take place? Was it before the world began? Or, was it when Christ died? Here I feel considerable difficulty. Might I take it, as I believe the scripture states it, that men are redeemed from the curse of the law when they believe in Jesus, I should be set at liberty; but on all other suppositions, I am surrounded with difficulties, I know that some good men will say, that there were a certain number redeemed when Christ died. Now if they mean to assert that all for whom Christ died were redeemed from the curse of the law when he suffered,

then it is certain that, if any for whom the Saviour bled, had gone to heaven before the death of Christ, they must have gone thither under the curse of the law. But none could go to heaven under the curse of the law; and therefore, none could go to heaven before Christ died. This conclusion is so affecting in itself, and so directly contrary to plain scripture, that I hope no one will admit it; but I cannot see how it can be avoided on the principle assumed.

Again. If all for whom Christ died were redeemed from the curse of the law when he died, then there have been none of these under that curse since that period. But did not the Redeemer die for Paul? Paul says, "he loved me and gave himself for me." Was not Paul then at any time under the curse? He confesses, "When the commandment came, sin revived and I died." Does not this imply that Paul was then under the curse? Either, therefore, Christ did not die for Paul, or all for whom Christ died were not redeemed at his death, from the curse of the law.

It will perhaps be objected, that we may consider what Christ did for sinners when he actually died for them, as being done before the foundation of the world, when he entered into engagement on their behalf. Granted: and let us consider the question on that ground. When Christ died he paid the redemption price, the ransom. This he paid for all; but none are redeemed from the curse of the law till they believe in Jesus. If this plain scripture statement might be allowed, we should have no difficulty on the subject. Sinners would then be redeemed one after another, as they came into the world, and trusted in Christ. But if we say

that those for whom the Saviour laid down his life were redeemed from the curse of the law before the foundation of the world, then it must follow, that none of them have ever been under that curse. This conclusion however is contrary to the scriptures of God and the experience of his people.

To refer to the gospel dispensation will not materially assist us; as far as it concerns the point in hand, the gospel dispensation was always the same. It is the declaration of what Christ has done for sinners. The gospel was preached to Abraham long before the Saviour came into the world. So that, whatever advantage the gospel has over the law, it has none in this respect; if we suppose the satisfaction made to the divine law on the behalf of sinners was accepted before the world began. The plain truth is, those who were saved in the antediluvian, the patriarchal, or prophetic age, were saved by faith in the Redeemer. This assertion is proved not only by inference, but also from many plain hints in the Bible. Let these hints respecting Abel, Noah, Job, Abraham, and many others be fairly examined, and I think the justice of this remark will be obvious.

Thus on the scheme which I am opposing we are stopped by difficulties at every step. Could we satisfy ourselves with the scripture account, how happy should we be! The scripture declares "There is therefore now no condemnation to them who are in Christ Jesus; who walk not after the flesh, but after the Spirit." "He that believeth on him is not condemned; but he that believeth not is condemned already; because he hath not believed on the name of the only begotten Son of God." Here every thing is

plain. But, when we leave this ever blessed book, and begin to talk about the spiritual states of men, we have so many blunders and inconsistencies as ought to make us ashamed. And when we have spent ever so much time on these useless speculations, we are no wiser, but often more ignorant, than when we began. We frequently darken counsel by words without knowledge.

4. The natural and unavoidable consequences, which follow on the assumption that all for whom Christ died are delivered from the curse of the law by his death shew its fallacy.

If this be so, then those for whom Christ died are delivered entirely from the law, and it is to them wholly abrogated. If men are under the law in any sense, they must be under the curse of it when they transgress its precepts. There must, I conceive, either be no law of God, or all unbelievers must be under its curse, while they continue in that state. They are men, rational and accountable creatures; and God is their Creator and Governor. If God has given a law they are subject to its enactments, and exposed to its sentence, until they embrace the Saviour and are delivered by faith in him. The scriptures constantly represent all unbelievers as under the curse of the law, though Christ has paid a ransom for them, the same as if the ransom had not been paid. They stand condemned in the sight of God perpetually, till they approve and accept of the plan of Redemption which God has laid, and the dear Redeemer has executed.

Again. Would not this doctrine, that all men for whom Christ died are delivered by his death from the curse of the law, lead its advocates either to universal restoration or to the errors of Antinomianism. If

all for whom Christ died be delivered from the curse of the law, they all must be saved. And does not this force those who believe the scripture doctrine, that he died for all men, to conclude that all will be saved? Those who believe that Christ died for some men only, and yet believe that those for whom he died were by his death delivered from the curse of the law, must believe that all those for whom he died must be saved. Thus they tell us of a certain number who were given to Christ from all eternity, eternally justified, eternally adopted: and assert that these chosen ones, through all the years of their rebellion against God, as they call it, were never considered as under the curse, but always delivered from it by Christ. Such characters surely must all be saved. If the foundation be good, the structure is impregnable.

To conclude. I am persuaded that the doctrine, that those for whom Christ died were delivered from the curse of the law, simply by his death, is very pernicious. I firmly believe that it has no foundation in scripture; and that it lies at the foundation of most of the scandalous and soul destroying tenets that are propagated in the present day. It is a principle of the most baleful tendency and ought to be strenuously opposed. Yet that there is such a thing as being delivered from the curse of the law, by the death of Christ, is a glorious and precious truth, plainly taught in the sacred volume, and frequently alluded to in the foregoing observations. The word of God often mentions two covenants under which men are placed in relation to God, and the obtaining of his favour. One is the covenant of works, the conditions of which are, "Do this; keep the moral law, and live: Break

that law, and be accursed." The other is the covenant of grace, which says, "Believe on the Lord Jesus Christ and be saved: believe not, and be lost." All men, in a state of nature are under the covenant of works: and as transgressors are exposed to the curse of the law which they have broken, till they believe on the Lord Jesus Christ, and thus become the happy subjects of the covenant of grace. They are then, and not till then, delivered from the curse of the law, by laying hold on the atonement made by their bleeding Saviour who died for them. They then enjoy "redemption through his blood, the forgiveness of sins according to the riches of his grace." The evangelical prophet confirms this statement, both as to the blessing enjoyed and the time of gaining possession of it: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make with you an everlasting covenant, even the sure mercies of David." Isa. lv. 3. Here the Holy Spirit evidently declares, that it is when the sinner inclines his ear, hears and comes to the Saviour, that his soul obtains life, becomes a party in the new covenant, and partakes of the sure mercies of David.

I close the whole with a plain similitude, which I leave the reader to apply.—A number of men, living under the government of England, being found guilty of breaking the laws of their country, are sentenced to death; the prince of Wales in pity to the criminals, takes upon himself to satisfy the law on their behalf, and proposes this to his royal father. The king approves of the proposed satisfaction, and the prince gives it. His majesty declares to his son, and commands that it be published to the criminals,

that he is well pleased with what the prince has done and requires no further satisfaction: and, that if they accept of what has been done for them, they shall be delivered from the punishment to which they are sentenced; but, if they refuse it, they shall remain in custody and undergo the penalty of the law.

I suppose some will brand me with being an Arminian. This however will not much affect me; for I really do not know what an Arminian is. Let this similitude be compared with the scriptures of truth, especially with John iii. 14, 15, 16; and if it be not sanctioned by them, let it be abandoned. Or, if any object to my similitude, let this plain question be put and answered from plain scripture: "Does God set at liberty the sinner from the curse of the law, before he accepts the gospel and believes in Christ?" Let the volume of revelation decide this simple inquiry, and I am content.

I hope these remarks will neither be misunderstood nor misrepresented, as though I depreciated the value or denied the efficacy of the death of the Saviour. His death is the sole procuring cause of redemption, the ransom paid to divine justice to obtain his liberty; without which not one of the sinful sons of Adam could ever have been delivered from the curse of the law. It is the only ground on which a righteous God can be just and yet the Justifier of them that believe. This is the grand truth of the Bible: the foundation of the whole scheme of the gospel. But that any one enjoys the benefit of his death, and is thereby delivered from the curse, before he embraces the gospel, and believes in Jesus, is an error replete with delusion and mischief.

## CONFIDENCE IN THE LOVE OF GOD.

WHEN man arrives at the possession of his reasoning faculties, he finds himself a miracle of mechanism, situated in a world of wonder; and he perceives that his existence in it, his pleasures and comforts, arise from a variety of objects and circumstances, which in their turn are dependant upon the will of a supreme and almighty Providence.— Without relatives, he could not possess those refined sensations, which exalt, at the same time that they delight, his heart. They are elegantly described, as

"Those feelings which to mortals giv'n  
Have less of earth in them than heav'n."

Without the aid of commerce, manufacturers and civilization, he could not be provided with those auxiliaries to his welfare which supply him with food, covering, and information. His life would be spent in solitary wretchedness, and consist of an alternation of sensuality and apathy.

But in the present situation of the world, man is born into it and finds society prepared for him: he is born to the enjoyment of advantages and luxuries of which his ancestors had even no conception. If his mind be enlightend by divine grace, and he become "a follower of them who through faith and patience inherit the promises," he learns that every good and perfect gift cometh from the Father of Lights, with whom is no variableness nor the shadow of a change. His title to all these important mercies is founded alone on the love of God towards him; and he receives them all, temporal as well as spiritual, in token of that

love, and in proof of his relationship to the glorious Head of the church, the great First-born among many brethren.

The knowledge of the real follower of the Lord Jesus is ample and important. To view the world in its true light, to be sensible that in it is no abiding home for him, and to know that there remaineth a rest for the people of God: these are all valuable portions of heavenly wisdom. And when the christian is enabled to fight the good fight of faith; to place his treasure there, where neither moth nor rust can corrupt, nor thieves break through and steal; to set his affections on things above; and to trust his case with firmness and true confidence in the hands of the Captain of his salvation—he then gives glory to God and receives comfort to his own soul.

The blessings of heaven descend to a believer from the goodness of God, as to a child from the affection of a parent; and it becomes him, whilst he gratefully acknowledges them in his praises, to pray also for their continuance. He is entitled to place a confidence in the mercy of his heavenly Father, which may be firm and lasting; for “those that honour me,” saith the Lord, “I will honour.” As long therefore as his eye remains single, and his conduct is consistent with the christian character, so long is he authorized to trust implicitly in the mercy of God for all necessary temporal blessings, for complete redemption and eternal happiness.

But, alas! ere long sin may intervene and the whole fabric of his confidence, at a stroke, be demolished. Unbelief is the greatest enemy of confidence; but unbelief is almost always symptomatic of a worse disorder. “If I regard,” says the royal poet, “If I regard in-

iquity in my heart, the Lord will not hear me.” It is in vain, that a christian attempts to gratify a favorite unlawful inclination, of whatever magnitude, without injuring the comfort of his heart, and weakening or destroying his confidence in the Love of God. “My son,” saith the Lord, “give me thy heart.” The demand implies a complete surrender of the soul: there must, there can be no secret reservation of a part of it, without refusing to comply with the desire of our Maker: and it is on this compliance that the state of the Christian’s trust depends. If that be unequivocal and faithful, this may be firm as a rock; if that, on the contrary, be only partial or unwilling, his faith will be proportionably unstable and fluctuating.

But, though the christian’s confidence may waver according to the state of his heart and conduct, it will not follow from this that he is to look to himself for salvation. Redemption is obtained only by the death of the Redeemer; justification, by his life and righteousness; and glory is a gift of the love of God to those who are his children in Christ Jesus. But christians indeed do not doubt the final salvation of the real children of God: it is generally the validity of their own plea to this title which is suspected. There is but one method of overcoming these doubts; and that is by renouncing the secret sins of the heart and conduct; and giving them both unreservedly to the service of the Lord.

We come then to this conclusion. The christian’s confidence is founded on the love of God, and the atonement and obedience of the Lord Jesus Christ. It is supported by the promises of God, and is enjoyed only by those who possess the inter-

nal and external evidences of the regeneration of the Holy Spirit. The most prominent of these evidences are repentance; including the forsaking of sin; prayer by which man turns to God, entreats his mercy and seeks the Spirit's aid and direction; faith in the sacred Redeemer, accompanied by holiness of heart and life; a resistance of evil; a renunciation of the sins, vanities and follies of the world; and a desire after those possessions which are immortal and unfading; a complete and voluntary devotion of the heart to God; and last, not least, an earnest desire for the glory of the Lord and the good of man, especially those of the household of faith.

With these evidences, the christian need not fear to meet his enemies in the gate; and, armed with the sword of the spirit, to overcome the suggestions of the enemy of souls.

Such then is the foundation of a dependance upon the mercy of God. A religious life is its companion, and sin its greatest and most formidable opponent. "Let us then lay aside every weight and the sin which does most easily beset us and run with patience the race that is set before us; looking to Jesus, the Author and Finisher of our faith."

D. C.

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ON

DISSOLVING CHURCHES.

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Gentlemen,

My surprize and regret have lately been excited, by information, that, in consequence of some difficulties in the regular administration of discipline, two of our churches have been entirely dissolved. I remember reading of this

unusual expedient having been resorted to, under the ministry of the late truly pious Mr. Freeston; but I had thought that, on reflection, this precedent would be judged so unscriptural and improper, as never to be followed. With these views, I was not a little concerned, when I understood that the churches at Macclesfield and Coventry have lately undergone the same operation; and, that the latter is now in a state of non-existence. Before these examples be yet more extensively imitated, I beg to be allowed, through the Repository, to call the attention of those who advise this mode of proceeding, to a deliberate consideration of the measure. To me it appears so evidently improper, that I can conceive of no circumstances that can justify it.

1. The impropriety of dissolving a church of Christ for the sake of purifying it, or for any other purpose, while the ordinances can be administered, appears evident, from the silence of scripture respecting it. In writing to Protestants, and especially to General Baptists, it is, I trust, unnecessary to remind them, that the scriptures alone are our directory in all matters respecting our religious faith and practice. Now, this sacred book says much respecting the establishment, the increase, and the discipline of churches, but it contains not a word of direction about their dissolution. Though the inspired writers give instructions implying lamentable deficiencies, both in faith and practice, they do not appear to have entertained the thought of dissolving disorderly churches. They ever proceed on the supposition that there is a sufficient power in the church to purge out the old corrupting leaven; and, for the due exercise of this power they give appropriate directions: but to dissolve the bonds of christian union was abhorrent to their imagination. The dissolution of a church must be considered a weighty and important affair; and if so, it follows that there is one very important circumstance, intimately connected with the church, respecting which the scriptures are entirely silent. Can this conclusion be admitted for a moment by any true Protestant; especially by any well instructed G. Baptist? Let it not be said that a new case has arisen for which the scriptures afford no direction. Let the advocates of unscriptural communion have the honour of this idea, and of its entire application.

2. The impropriety of dissolving a



church appears, from its natural tendency to induce light ideas of christian union, and thus to oppose the spirit of the New Testament. Our Lord and his apostles speak and write in a manner calculated to excite the most serious and sublime conceptions, on the sacred and endearing nature of christian union. At a time when he was most solemnly engaged in prayer for his apostles, our Lord says; "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John xvii. 20, 21, 23. In answer to this prayer, the first disciples "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii. 42-47. The members of a christian church are represented as members of the body of Christ: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Rom. xii. 4-5. "For we are members of his body, of his flesh, and of his bones. This is a great mystery: but I speak concerning Christ and the church." Eph. v. 30, 32. What union then upon earth can be more sacred and indissoluble than that of a christian church? Nothing can be more opposed to the spirit of the inspired writers, than light and trifling ideas on this subject. But it is lamentably apparent that, in many instances, persons enter into these sacred bonds of union, and when they are offended, throw them off with very little consideration. And is it not the natural tendency of dissolving a church, to cherish such trifling, and to bring christian communion into contempt? This practice will directly tend to unnerve the arm of christian discipline; and instead of surrounding the church, as a sacred inclosure, with the barriers which the scriptures provide, it breaks them down, and lays it waste. It is not unusual for persons united together for purposes of mutual accommodation, to dissolve their union, when they wish to get rid of some troublesome members; and, if a church is to be subjected to this process, it will be no wonder, if it lose its sacred character and be contemplated as

a society established by rules of human invention and depending on human sanction. But surely this is not the character of Christ's kingdom, which is not of this world.

3. Dissolution makes no distinction between the worthy and the worthless, and is therefore contrary to the discipline of the New Testament. If a society of persons have become so entirely corrupt, that there are none left among them who can be recognized as the followers of Christ, it is not a christian society, but a synagogue of satan; and to administer the ordinances of religion to such a society would be improper. But it is not pretended that this case has ever occurred with us; it must therefore be supposed that among the persons disorganized, are some that must be considered sincere followers of the Lord Jesus Christ. Now to put these in one undistinguishable mass with the disorderly and profane is unjust and unscriptural. Nor does it remove the impropriety to say, "They voluntarily consent to dissolve themselves." A christian church has no power over itself, contrary to the laws of Christ; and, if this power be assumed and exercised, it so far ceases to be a church of Christ, and must endure the blame of improper conduct. It cannot be necessary to remind our readers, that the christan directory, the New Testament, gives very ample instructions for the due administration of church discipline; and, that it ever supposes a distinction to be made between the servants of Christ and those that serve him not, and never countenances the absurdity and injustice of passing a sentence of excommunication indiscriminately, on officers and private members, on the sincere and the hypocritical. If it should ever unhappily appear, that the decided majority of a church become profane or unmindful of the laws of Christ, still this would be no insuperable obstacle to an observance of inspired directions, nor would it render it necessary to dissolve the church. These individuals, let them be ever so numerous, ought not to be in the church; and let the minority, be it ever so small, "come out from among them and be separate, and withdraw themselves from every brother that walketh disorderly." 2 Cor. vi. 17. 2 Thes. iii. 6. Let the latter be recognized as the church of Christ, and not mingled in the same sentence with the wicked.

4. To divide and destroy is the desire of our grand adversary, and there is rea-

son to fear lest the dissolution of a church should promote his objects.—Conscious that union is strength satan frequently sows discord among brethren; and then, conquers singly whom united, he could never overcome. If we are not ignorant of his devices, we shall be solicitous to avoid disunion, so pleasing to him and so subservient to his purposes. It is probable that a salutary christian discipline would reclaim and establish in the christian course those, who by separation may be confirmed in error to their final perdition. There is reason to fear, that the bonds of christian union being dissolved, even those who did run well, will be hindered; and that, feeling no restraint from christian fellowship, they will seek the friendship of the world, and decline from the ways of piety. Whatever advantages may arise from church fellowship, and I apprehend there may be several, even though great disorders prevail in the church, they must all be lost on the dissolution of the society: and, as this is the object at which satan aims, the servants of Christ should most carefully avoid it.

5. It is difficult to conceive of any advantage, attainable by the dissolution of a church, which is unattainable by the exercise of scripture discipline.—It is readily granted that cases may arise, of which the right mode of treatment may not be very obvious; but, if in such cases we may leave our scripture directory and decide by views of prudence and expediency, a door will be opened to the most extended and dangerous innovations in church discipline. It is not necessary to descend to particulars, which might be invidious; but, whether difficulties arise, in the administration of discipline from the perverse measures of influential members; from the propagation of erroneous sentiments by factious persons; or from disagreements implicating even the majority of the church, still the laws of Christ's kingdom are sufficiently explicit, comprehensive and authoritative, to correct the evil without the dissolution of the church. If there is any inefficiency it must be in the administration of these laws; and, in this case, it does not appear but that, in perfect accordance with its own independence, a church may request the advice and assistance of any other friends in the scriptural disposal of difficult cases. In this way, it is probable every advantage, contemplated by dissolution, might be attained; but, if not, it should first be shewn that this last

resort is scriptural and proper, before it be adopted.

Not unfrequently do we declare, in various ways, that the scriptures alone are the directory of our faith and discipline; and to recal the attention of your readers to this principle, and to induce a sacred regard to it in practice, is the only design of these observations. The writer cannot apprehend any difference among his brethren on the principle itself, and if he is so unfortunate as to differ from any of them in its application, he must regret this circumstance and intreat their candour and instruction.

J. J. B.

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THE  
PROPER ADMINISTRATOR  
OF THE  
LORD'S SUPPER.

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*Gentlemen,*

I am glad that the cursory observations which you inserted in your number for July, on the "Proper Administrator of the Lord's Supper," have drawn forth the strictures of J. W. in your last Miscellany. As the question may increase the perplexities of a destitute church, it deserves consideration.

Without occupying your scanty columns with an inquiry whether the obscurity in my remarks arose from want of words or lack of sense, which would tend little to edification, permit me to make one or two general observations.

J. W. has totally misconceived my design. From the tenor of his letter, he appears to take it for granted that I either disapprove or lightly esteem ordination to the pastoral office. Now the fact is, that I highly approve regular ordination to the pastoral office; and deeply lament the neglect of it in several of our churches, as a symptom of laxity and disorder, that prognosticates no good either to the respectability or prosperity of the Connection. One would be apt too to suppose from some of his reasonings, that I was an advocate for the administration of the ordinance by an unordained person, even when the church had a pastor; or, at least when the services of an ordained minister might easily be obtained. I thought I had already been sufficiently explicit on this point. "When a church has a pastor," I observed: "he is certainly by virtue of his

office, the *only* proper administrator and it would be highly indecent and disorderly for another to take the chair, on these occasions, when he is able to fill it:” and, afterwards I said, “There are many weighty reasons that render it very desirable, if not absolutely requisite, that pastors should, as often as possible, be employed in this sacred work.” How your correspondent should so far mistake my views, with these plain declarations before him, “is,” to adopt his own phrase, “wonderful.” It must arise from my incapacity to make myself understood: for it would be presumptuous to surmise, that it could spring from any misapprehension or inattention on his part. All that I design to vindicate is that, in cases where the services of a regular pastor could not be obtained, without great difficulty and inconvenience, a destitute church may employ an unordained minister, who is “competent to the office both by his abilities and his character,” to administer the Lord’s supper to them. This seems to have been the opinion of the Association, in 1810; and this is precisely what I intended.

Your correspondent, however, seems to think it unscriptural for an unordained person to administer this ordinance, under any circumstances. This opinion he builds chiefly on the instances of this ordinance being administered by our blessed Saviour and his servant Paul. But, our Saviour, as the great Shepherd and Bishop of his church, and Paul, as the divinely commissioned apostle of the gentiles, were authorized, in virtue of their offices, to perform many important and various duties. They declared doctrines, made laws, and regulated the modes of discipline in the churches. But, it is presumed, that no modern pastor would assume a right to do these things, merely because they were done by the Redeemer and his faithful servant; unless they can prove, from some other considerations, that they belong to the pastoral office. Nor can they, as it appears to me, claim an exclusive right to administer the Lord’s supper, merely because it was administered by Jesus and Paul; unless they can shew, from other arguments, that the administration is confined to the pastoral office.

It may also be properly urged against J. W.’s opinion, that the adorable Head of the church has made it the duty as well as the privilege of his disciples to commemorate regularly his dying love, at his table. But circumstances may

occur in which a destitute church may be unable to obtain the assistance of an ordained minister. If therefore it is not lawful, on any occasion, to employ an unordained administrator, these christians would be compelled to omit or postpone a positive duty and deprive themselves of a valuable privilege. But the prohibition should be very explicit and the case very clear, that would justify such neglect and disobedience. Whether J. W. has made out such a case, is not for me to determine.

As I have no ambition to carry a point, I shall here take my leave of the subject. The question, like all other practical questions, must occasionally be determined; and if the hints that have been dropped on both sides assist a destitute church in deciding the question, when it occurs, with more accuracy or satisfaction, the design of both your correspondents will, I persuade myself, be so far accomplished. Neither of us, I believe, have any wish to impose our decision on our brethren. Let every man be fully persuaded in his own mind; and act in that manner which he believes to be most agreeable to the will of Him to whom alone he is responsible. “To his own Master he standeth or falleth.”

Yours,

CRISPUS.

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### QUERY.

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If any of your kind correspondents will favour me, through the medium of your valuable Repository, with a few explanatory remarks on John xx. 23. he would much oblige

AN INQUIRER.

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### OBITUARY.

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Among the mysterious dispensations of Providence, may be reckoned the apparently premature removal of relatives, whose example might have been a benefit to many, and whose piety, affection and prudence, might have greatly assisted the mourning survivors, in discharging the duties and bearing the burdens of life. Among these painful occurrences, was the removal of Mrs. JANE WALLIS, from

her station in society and in the church, who died March 10, 1827, aged forty-four years. She was the daughter of the late Rev. D. Taylor, the venerated founder of the New Connection; and inherited, in no small degree, the qualities both of intellect and disposition by which he was distinguished.

Though blest with religious instruction and example, it was not till 1807, that her mind became seriously affected with the importance of divine things. Hearing a discourse by her father from Prov. iii. 17. "Her ways are ways of pleasantness, and all her paths are peace," she was led to see the folly of sin and the wisdom and blessedness of serving God. She became earnest in her inquiries how to attain this happiness; and soon found that safety and peace could only be enjoyed through faith in a dying Saviour. After a season of doubt, she was encouraged to lay hold on the hope set before her in the gospel, by the powerful application of that precious text, "He is able to save to the uttermost all that come to God by him." From this time, she had a comfortable persuasion that she was accepted in the beloved; and with her characteristic promptness and decision, having offered herself to her father's church as a candidate for fellowship, she was accepted and baptized, Dec. 14. 1807.

During many succeeding years, Miss T. was a cheerful, active and useful member of the church and of society. Blessed with considerable strength both of mind and body, and possessing great decision and promptitude of character, tempered by a sound judgment, and animated by ardent love to her Redeemer and his cause, and a tender sympathy with the sorrows of others, she always stood ready to devote her labour, her influence and her property to promote the glory of God and the present and eternal welfare of her fellow-creatures. She was a diligent, affectionate and discreet teacher in the Sunday school; and a tender, punctual judicious and liberal visitor for the Friendly Society for visiting the sick, which has been long supported by that church. And when any extraordinary sacrifice of labour or money was necessary to support either the cause of religion or of humanity, she was uniformly willing cheerfully to bear her full share of the burden. A conversation thus adorning the doctrine of God our Saviour, seldom fails of being duly appreciated; and Miss T. deservedly gained the affectionate regard of her friends, both in her own church, and

throughout the Connection at large; in which she was generally known and highly esteemed.

In May, 1822, she became the wife of Mr. J. Wallis, the successor of her revered father, in the pastoral office. In that relation, she displayed the same decided and affectionate temper and character as in her former condition. Her grateful and affected partner had good cause to exclaim, as he did when called upon to resign her to the grave: "She looked well to the way of her household. The heart of her husband safely trusted in her; for she did him good and not evil all the days of her life."

About two years after her marriage, symptoms of a disease were perceived, which at first excited little attention; but too soon assumed a formidable appearance, and terminated in cancerous tumours in both breasts. Various medicines were tried and means used to arrest the progress of the complaint; but the symptoms became more decided and alarming. The best medical advice was procured, without any permanent benefit. The rapidity of the progress of the disorder externally was probably checked in some measure; but the disease was driven inwards and deeply affected the whole system. Violent spasmodic attacks in the head, neck and back frequently seized her; and after racking her, for a day together, with the most excruciating pains, left her in a state of debility, that prevented her, sometimes for several successive weeks, from moving herself or being moved by others. At length, the complaint reached her lungs, and caused a most distressing difficulty of breathing. The windows of the room were obliged to be kept constantly open; and her exertions in drawing breath were sometimes so violent, as to shake her whole frame with strong convulsions, and resemble the effects of an internal tempest.

In this deplorable state, she lay for many tedious months; with short occasional intervals of ease, or rather, of less agonizing pain. Her sympathizing friends could only pity her distress, and point her to the consolations of the gospel. These consolations and supports she enjoyed through the whole trying scene; and her uniform conduct and experience evinced their strength and efficacy. The kindness of her heavenly Father, who "knoweth our frame, and remembereth that we are but dust," was conspicuous in the gradual manner in which the danger of her case was disclosed to herself and her anxious friends. At the commencement of her ill-

ness, a slight suspicion arose of the dangerous nature of the disorder, which ripened very slowly into probability; and, when the dreadful certainty became too apparent, circumstances occurred which were graciously adapted to diminish the shock. After receiving an intimation from an eminent physician, that the disorder would probably soon issue in dissolution, she returned homewards, involved in distress and darkness of mind: but, calling on a friend, she was told of a medicine that, as she was assured, had never failed in cases like hers. This unexpected information, though it did not perhaps obtain her full credit, had a happy effect in soothing her mental agony and dissipating the gloom which oppressed her soul. Thus was she favoured with an opportunity of renewed exercises of faith and resignation, which enabled her to walk through the dark valley with a firm step.

Through every stage of her severe indisposition, her faith, patience and resignation, afford her friends full evidence that she was prepared for death, and is now rejoicing in the presence of her Saviour. Her faith had ripened into assurance long before she was called to exemplify its power in suffering. According to her own account of her experience, her eternal hopes were built on Jesus—she had no other foundation but him—and she enjoyed perfect confidence in his power and willingness to save her. One Lord's day, when confined to her dying bed, her husband informed her, that he had delivered a discourse on 'the assurance of hope;' and repeated some of the ideas that had been advanced. In reply, she observed, "I have often enjoyed assurance. The pleasures I have felt in religion have led me to think that nothing could alienate my affections from it. But," she added, "assurance is not gained by direct efforts to obtain it. It rather grows on the character by experience and steadiness in duty."

Yet, though her faith was firm and lively, it was combined with a deep sense of her guilt and imperfection, under which she was often greatly humbled. Her godly sorrow drove her afresh to the blood of Christ; and there she obtained pardon and peace. Her gratitude to Him who had laid down his life to procure these blessings, caused her to take a sacred delight in doing any thing for his honour, or for his cause: nor would she allow herself to call such services by the cold term of labours; she found them frequently the most exquisite enjoyments.

She was always ready to forgive those who had either injured or offended her. Indeed there was something in her natural disposition that raised her above either remembering or resenting offences. Christianity refined and enobled this sentiment. A few days previous to her dissolution, being asked, whether she felt any difficulty in freely forgiving all who had offended her, she replied, "No, indeed; I wish nothing was harder than exercising forgiveness. I forgive every one with more ease than I forgive myself."

Her patience and pious acquiescence in the divine will in all his dispensations was exemplary. The length and severity of her last affliction called these virtues into daily exercise; and they shone with no common splendour. Her illness continued for nearly three years: and, for a considerable portion of that long period, she suffered frequently the most agonizing pains. No one will be surprised, if in these seasons of distress, she sometimes spoke hastily to those around her. Her words were evidently excited by the agony she endured; and when the pain subsided, her usual calmness returned. Nor was she ever heard, in the most trying season, to utter one murmuring word against God. Once indeed, after having been somewhat better for two days, and her pain and restlessness returning, she found her resignation give way; and said "I am much tried. It seems as if I had only enjoyed a short amendment to prepare me for a renewed sense of pain." The gracious declaration of the mournful prophet was repeated to her, "He does not afflict willingly, nor grieve the children of men," and a little explanation given; when she immediately resumed her composure, and said "Thank you: I was losing sight of those considerations." In the midst of her sufferings, she often blessed the name of the Lord, and praised him for "staying his rough wind in the day of his east wind:" noticing his goodness, that when her pains were most violent, she was released from sickness; and when the sickness returned, she felt much less acute pain. One day she observed, "I reproach myself for having felt this morning a tendency to impatience; but now I feel much more desirous to bear my affliction properly, than to be delivered from it." She tenderly loved her dear children; and, at the commencement of her illness, felt much at the prospect of leaving them. At length faith prevailed, and she calmly said, "I can now give them up; for I am persuaded that God can take care of

them, without my instrumentality as well as with it." Much more might be added; but, it is presumed that these few hints will convince the candid reader, that in a good measure she had imbibed the spirit of her Saviour, and could say to her God, "Not my will but thine be done."

Her attachment to the house of God and to the means of grace was sincere and strong. This was manifested, during her health, by a constant and punctual attendance on them; and, when sickness prevented her from going up to the courts of her God, she mourned over this as one of the most painful of its effects. One Lord's day morning, when her husband was preparing for public worship, she looked at him with tears in her eyes. On his inquiring the reason, she said, "Nothing in my affliction grieves me so much as my inability to enjoy the public means of grace, and the probability of never accompanying you any more. I do feel the these things most sensibly." Being reminded of the communion she might enjoy in private with her Maker; and the prospect she had of soon joining in a purer and more noble worship; the cloud was dissipated; and she cheerfully replied, "I shall not complain of the want of streams, when I am privileged to drink at the fountain-head."

At length, exhausted nature sinking under the weight of her sufferings, she was released from all her troubles; and her mourning friends have every reason confidently to believe that she is now drinking at the fountain-head of bliss, in that blessed state, where "God has wiped away all tears from her eyes; where there is no more death, neither sorrow, nor crying, neither is there any more pain."—Her remains were interred, Mar. 17, at Bunhill Fields burying ground, in the grave of her much esteemed father; when Mr. Pissill of Sutterton, her brother-in-law, delivered an appropriate address. On the following day, the same respected minister improved the affecting event, in her husband's pulpit, from 1 Thess. iv. 13—18, to a crowded and deeply affected audience; by whom it is hoped, the word was not heard in vain.

The following very affecting instance of the ravages of death, in a worthy and respectable family, who have for many years been the steady friends and supporters of the G. B. interest in their neighbourhood, are recorded, as a caution to pious parents not to fix their affections too strongly, even on the most promising

of their offspring; as it sometimes pleases the Sovereign of the universe, doubtless for wise and good purposes, to take them to himself in the full bloom of youth; and as a striking admonition to the young to "remember their Creator in the days of their youth," lest they should be called to his bar before they arrive at riper years.

Oct. 1, 1821, died, in his nineteenth year, WILLIAM HIND, third son of *Mr. Hind, Crowle, Lincolnshire*. He was a promising youth, and highly esteemed by those who knew him. At the period of his death, a dreadful fever raged in the town; and a distant relative being seized by the disorder, he very kindly offered his assistance in attending the patient. He paid him a visit; and on returning home, said to his mother, "Oh, mother, I think that I have taken the fever at C—'s." His fears were too soon painfully verified. On the next day, his indisposition increasing, he became delirious. In that state he continued, except at short intervals, till his departure; which took place about twelve days after he caught the infection. When in health, he was of a lively disposition, and took great delight in singing psalms, &c. and during his illness, when visited by a minister, in his more recollected seasons, he took great interest in the prayers offered for him; adding to every sentence a hearty "Amen."—The day previous to his dissolution, when his afflicted mother was praying with him, he said, "I shall die, mother." The observation pierced her to the heart; but she inquired, "Do you believe in Jesus?" He replied, "Yes;" but could utter no more. The severity of his affliction and the almost constant wandering of his reason prevented him from leaving that explicit and full evidence of his acceptance with God, which would have been so grateful to the feelings of a christian parent. This preyed much on her spirits, at the time; but "the Lord's ways are not our ways nor his thoughts our thoughts." Her heart had also other sorrows; for, at the same time, her youngest daughter was afflicted with the awful complaint, so severely that her death was hourly expected. She however, after a long illness, recovered; as did also the relative from whom W. H. took the contagion.

JOHN HIND, the second son of the same parents, died, Nov. 8, 1824, aged twenty-one years. He was seized with the fever, about a week after the death of his brother William, and continued ill for five weeks; during which his sufferings were indeed great. For the first fortnight,

hopes were entertained of his recovery ; and he was permitted to leave his room ; but, alas ! the gleam was transient ; and his disorder soon renewed its attack with increased strength. Yet, as the intervals were longer than in his brother's case, he was enabled by the blessing of God, to give a more satisfactory evidence of the pardoning love of his Saviour. He said to his mother, " I have often wondered how the minister could recollect and repeat so many texts of scripture as he sometimes did ; but now I have them all in my own mind almost at once, and feel all their sweetness." He frequently spoke of the vanity and uncertainty of human life, and the bliss of heaven. One night, when his minister and several other kind friends were watching by his bed, expecting every moment that he would breath his last, he brake out in an ecstasy of holy joy ; and desired that his parents, his brothers and his sisters should be called into his room, that he might tell them all what a blessed Saviour he had found. For a short time, he appeared easier, but his sufferings returned. He however retained his hope and confidence in Christ to the last ; and his weeping mother and pious relatives had the unspeakable satisfaction to see him calmly expire, rejoicing in Jesus. Thus was he removed from a state of severe suffering to one of complete felicity ; and his decease was improved, by Mr. Cheesman, to a numerous and deeply affected auditory, from Isa. xxxvii. 4. " Wherefore lift up thy prayer for the remnant that is left."

Dec. 16, 1826, died SARAH HIND, aged seventeen, the eldest daughter of these afflicted parents, and sister to the youths mentioned above. Soon after the death of her brothers, she was seized with a rheumatic fever in her limbs, to which she had been occasionally subject. She was naturally of a lively, cheerful temper ; but this was checked by the afflictions in her family, and the consequent grief of her bereaved mother. She gave early proofs of her love to Jesus and her attachment to this cause. She was a zealous advocate and an active friend to missionary exertions, a laborious and affectionate teacher in the G. B. Sunday school, and a regular and serious attendant on their ministry. She sometimes said, that she would rather die than see that cause neglected by the young people. It is not surprizing therefore that her friends should look forwards to her, as the future ornament and support of the church.

But the great Head of the church had

otherwise determined, and " who can say unto him What dost Thou?" About six months after its commencement, the disorder settled on her lungs, and soon became very afflictive. She bore it with patience and resignation. When it was proposed to call in a physician, she expressed her satisfaction with the medical attendants she had : adding " It will be of no use." On the same day, she observed to one of her consins, " I shall die ; let them do what they will." Indeed, she often, when in good health expressed a presentiment that she should die at an early age. One day, after her mother had prayed with her, she asked her daughter, " Are you happy ? " " Yes," she replied, " for though my sins are many, they are all forgiven through Christ. I have good hope of my peace with God, though I do not always feel alike. If I have a wish to recover, it is only that I may be a comfort to my dear mother." In this happy state, she continued, till she gently resigned her spirit into his hands who gave it. Her death was improved, by Mr. Cheesman, from 1 Thess. iv. 14, " I would not have you ignorant, brethren, concerning them which are asleep : that ye sorrow not as others who have no hope."

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## LIBRARY

OF

## USEFUL KNOWLEDGE.

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AMONG the many laudable Institutions that adorn and benefit the present age, one has lately been established, which deserves to be universally known and encouraged. A number of scientific and patriotic gentlemen, who are mostly connected with the proposed New University of London, have formed themselves into a " Society for the Diffusion of Useful Knowledge"; the object of which is, " to impart useful information to all classes of the community, particularly to such as are unable to avail themselves of experienced teachers, or may prefer learning by themselves." The plan proposed for the attainment of this object is the periodical publication of Treatises, under the direction and with the sanction of a superintending Committee. Each scientific Treatise will contain an exposition of the fundamental principles of some branch of science—their proofs and

Illustrations—and their application to practical uses and the explanations of facts or appearances. The intended series will comprehend Elementary Astronomy—Mechanical Powers—Application of these to Machinery—Hydrostatics—Hydraulics—Pneumatics—Optics—Electricity—Magnetism—Intellectual, Ethical, and Political Philosophy,—the History of Sciences, of Arts, of Nations, and of Individuals, &c.

Each Treatise will comprise about thirty-two pages, octavo; and contain the quantity of above one hundred ordinary pages. It will be sold for sixpence; and one will appear on the 1st and 15th of each month, illustrated by neat Engravings on wood, and useful Tables.

The first publication, being a "Preliminary Treatise on the Objects, Advantages, and Pleasures of Science," was published, March 1, 1827; and is attributed to the pen of Mr. Brougham. It is indeed a masterly performance; and cannot be attentively read without exciting a feeling of admiration and surprize, that a mind, so much engrossed by business of a political and professional nature, should have elasticity and leisure sufficient to cultivate that accurate and extensive acquaintance with general literature which this Essay discovers.

It is a fundamental principle of this laudable Institution, that, "as numerous Societies already exist for the dissemination of Religious Instruction, and as it is the object of this Society to aid the progress of those branches of general knowledge which can be diffused among all classes of the community, no Treatise published with the sanction of the Committee shall contain any matter of Controversial Divinity, or interfere with the principles of revealed Religion." This resolution we cordially approve; as it opens an unobstructed way for their valuable publications to professors of every denomination. The literary acquisitions of the gentlemen who compose the superintending Committee afford a satisfactory security that much valuable information, on the most useful subjects, will be conveyed in the best possible manner; and the known and avowed religious principles of several of them are a perfect guarantee, that the claims and truths of christianity will be jealously guarded against either secret treachery or open attack. Their object is strictly a literary one; yet, if successfully and judiciously pursued, it may, by illuminating the understanding and exercising the in-

tellectual powers, prepare the mind for the reception of moral and religious instruction.

Treatises have already been published on Hydrostatics, Hydraulics, Pneumatics, Mechanics, Heat, &c. We have looked over several of them with great satisfaction. They are simple yet comprehensive; exhibiting, in a very perspicuous manner, the fundamental principles or theory of each science, and the application of those principles to useful purposes. To each Treatise is added a list of the most approved Authors who have written on the subject; for the benefit of such readers as may have either inclination or occasion to extend their investigations. We cordially recommend these cheap and instructive publications to the attention of those of our young readers who wish to improve their minds, and to lay up a stock of mental treasure which will promote their happiness, usefulness and profit in future life.

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## REVIEW.

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THE IMPORTANCE OF CHRISTIAN CHARACTER IN THE DISCHARGE OF PASTORAL DUTIES. *A Sermon, delivered at the Ordination of the Rev. W. Humphries to the Pastoral Care of the Baptist Church at Braintree, Essex, March 1827, by ISAAC MANN. A. M.*

8vo. pp. 40, price 1s. 6d.

Wightman and Camp, London.

THIS is an affectionate, faithful and judicious discourse; and, if the young man to whom it was delivered be enabled to reduce the advices and cautions which it contains to practice, he may hope, under the blessing of God, to become a good minister of Jesus and wise to win souls. From the apostolic admonition, 1 Cor. iv. 1. Mr. M. takes occasion to remind his brother—of the estimation in which, as a minister of Christ, he should desire to be held—of the means to secure that estimation—and, of the encouragement in his work. Under each of these heads, many important and seasonable remarks are introduced; clothed in language at once perspicuous and energetic; and highly honourable to the good sense, piety and affection of the worthy preacher. It would give us pleasure to make large



Extracts did our limits permit; but we can only give one, which, though short, is full of instruction; and will enable the reader to form a correct idea of the spirit of the whole.

"You must aim at popularity. Be not startled by the remark. It must be your concern by all means which can lawfully contribute to such an object, to bring as many persons as possible under your ministry. I say lawful means; but it will not be lawful to attempt to rob other places of worship to fill your own. Nor must we, by any act of proselyting, attempt to draw from other denominations, those whom we suppose might build up our own. He who should suffer from such an attempt might justly remind the aggressor of a neglected, but divine precept, 'Thou shalt not steal.' Piteable and deplorable is his state of mind, who can exult in numbers drawn away from other communities, as a proof of the prosperity of his own. If the members of other societies will as volunteers come to us; if they avow a change of sentiments as the result of a careful examination of the sacred records; then, if we believe them to be christians, we are bound to receive them gladly. But the materials on which our labour is to be bestowed, are those unhappy individuals who are living 'without hope, and without God in the world.' You are to make proselytes from the kingdom of satan. You cannot there commit a robbery. Go into the regions of ignorance, wickedness and wretchedness. Go into the highways and hedges, there seek recruits for the Captain of salvation. To such, exhibit the mercy and grace of the Redeemer. To such, preach all the terrors of the Lord. Yea wrap yourself in the thunders and lightnings of Sinai, nor forbear the pursuit of the rebel, till you have brought him to the foot of the cross, supplicating divine mercy. You are for Christ's sake to attach to yourself all you can influence, till your meeting-house is crowded and overflowing."

There is one passage which pleases us greatly. Having noticed the timid and cautious manner in which some preachers introduce doctrines which are controverted or unfashionable, the author proceeds thus: "You will state with clearness and precision the doctrines of Christ, and present to your audience the authority on which they rest. These discoveries of an infinite understanding do not require human prudence to guard them. Present them to others as God presents them to you; and then leave Him whose

words they are to take care of results and consequences. To guard the truth, as the word is frequently employed, signifies nothing less than to dilute it, and to attempt by garbling and mutilating it to render it acceptable to the vitiated taste and pride of pharisaical professors and self righteous men."—Though we should probably differ from the worthy preacher respecting the doctrines to which this advice should be applied; yet we are persuaded that it is founded on truth and a proper respect for divine authority, and would be attended with the happiest effects. If every minister would always state with clearness and precision what he believes to be the doctrines of Christ, and present to his audience the authority on which he supposes they rest, without any attempt, by explanation or concession, to guard them from the imputation of heresy, or to reconcile them with human systems or popular creeds, the real sentiments of differing parties would be more accurately known; and error, being stated more distinctly, would be more easily detected and refuted. Much misapprehension and misrepresentation also would be avoided; and good men would better understand each other. It is believed, that, in this case as well as in all others, the homely but important adage, would be verified; and honesty be found to be the best policy.

THE PROTESTANT DISSENTERS' CATECHISM: containing, 1. *A Brief History of the Dissenters*; 2. *The Reasons of their Dissent from the National Church.* The nineteenth Edition: with an Appendix and a Preface, by W. NEWMAN, D. D.

12mo. pp. 86, price, in stiff covers, 1s.  
Holdsworth, London.

At the present season, it is important, that the principles of nonconformity should be well understood and generally known. A pledge has been given, that the subject of the Repeal of the Corporation and Test Acts shall be brought before the legislature during the course of the approaching session of parliament, and renewed every year till the object be gained. If the knowledge of the real grounds of dissent were more universally diffused, it would greatly facilitate the success of this measure. Dissenters themselves would then feel the value and importance of their principles; and be

more firm, intelligent and persevering in the defence of them: and conformists, in this age of candour and liberality, would surely feel a strong inclination to admit them to a full participation of the rights of Britons, when they found them able and willing to urge such cogent arguments in vindication of their conduct. We therefore feel ourselves, as Dissenters, much obliged to Dr. Newman for the perseverance which he has displayed in bringing forwards, at this juncture, this valuable compendium into public notice, as well as for the judicious alterations and additions with which he has enriched it. The work is too well known and too justly appreciated to need our commendation; we are sincerely pleased that another edition is so soon called for, and hope that many more will speedily be wanted.

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#### LITERARY NEWS.

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A Sermon preached before the London Missionary Society, May 11th, 1827, by the Rev. R. W. Sibthorp, B. D. 1s. 6d.

The Gentiles gathered to the Fold of Christ: a Sermon preached to the Juvenile Societies in Connection with the London Missionary Society, by the Rev. T. Raffles, L. L. D. 1s. 6d.

The Village in an Uproar: or the Thrashers' Visit to the Missionary Meeting, sixth Edition, 18vo. 1s. 6d.

A Chart of Health and Domestic Medical Guide, on one large sheet.

A Catechism; or Instructions for Children and Youth in the Fundamental Doctrines of Christianity, the thirteenth Edition, corrected. By the late Rev. D. Taylor. In stiff covers, 6d. with the usual allowance to Sunday Schools.

*Shortly will be Published.*

Memoirs of the late Rev. David Bogue, D. D. by the Rev. James Bennet, D. D.

A second Series of the Bible Story Book, by the Rev. B. H. Draper.

\* \* The third Edition of the First Series just published.

The Christian Father's Present to his Children, by the Rev. J. A. James, fourth Edition.

The *Amulet* for 1827-8 will appear in November, on a scale of greater excellence than either of its predecessors. Several of the most distinguished painters of the age have contributed to the illustrations; and nearly sixty of our most celebrated writers have employed their pens to supply the literary portion. Several improvements of a novel and valuable character will be adopted and the volume will be contained in a case, and splendidly bound in rich watered silk.

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#### UNIVERSAL PRAISE TO JEHOVAH.

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TAKE up the tuneful reed,  
And join the solemn lays;  
Let universal nature bring  
Her humble meed of praise.  
Come, all ye painted flowers,  
That bloom on hill or vale,  
Ye scented shrubs, and shady bowers,  
O! let your praise prevail.  
Ye warblers of the grove,  
Adorn'd with plumage fine;  
And every creeping thing on earth;  
Come praise the Lord divine.  
Ye wide extended vales,  
Ye hills and mountains high;  
Ye cedars strong, and woody dales,  
Speak forth His majesty.  
Ye herds of ev'ry kind,  
That in the valleys graze;  
And ye that thro' the forest range;  
Come sound your Maker's praise.

Join, all ye flowing streams  
That murmur glide along;  
Brooks, rivers, springs, vast seas and lakes,  
Assist the sacred song.  
Ye caves and caverns deep,  
With ev'ry min'ral spring;  
Frost, hail and rain, white mists and snow,  
Your grateful tribute bring.  
Ye gentle breeze's kind;  
Or sweeping gales more strong;  
Ye dreads simoons, and stiff monsoons,  
O bear His praise along.  
In sounding peals on high,  
Ye thunders speak his praise;  
Ye lightnings dart his glories forth,  
In bright and vivid rays.  
Thou moon, with thy pale beam;  
Thou sun, with stronger light;  
Things visible, and things unseen,  
Adore the God of might. E. B.

# Missionary Observer.

SEPTEMBER 1st, 1827.

## London Missionary Society.

### ACCOUNT OF THE CHANGE PRODUCED AMONG THE HOTTENTOTS AT PACALTSDORP IN SOUTH AFRICA.

MANY of our readers, when referring to the triumphs of the Saviour, have sung,

“ His doctrine is Almighty love,  
There’s virtue in his name,  
To turn the raven to a dove,  
The lion to a lamb.”

When uncivilized people are brought to feel the influence of the Gospel, its triumphs are eminently conspicuous. Among the many illustrative proofs that might be adduced in support of this assertion, one is to be found in an account recently published by Mr. Campbell, respecting the change effected by the Gospel at Hooge Kraal or Pacaltsdorp, in South Africa. This is one of the stations belonging to the London Missionary Society. Mr. Campbell gives the following account of what it was at the time of his first visit to Africa.—

About 250 miles from Cape Town, my waggons encamped in the vicinity of George, a town then just commencing. Soon after my arrival there, I was visited by Dikkop, or “Thickhead,” the Hottentot Chief of

Hooge Kraal, situated about three miles distant, together with about sixty of his people, who expressed an earnest desire that a Missionary might be stationed at his residence. On asking his reason for desiring a Missionary, he answered, it was that he and his people might be taught the same things that were taught to white people, but he could not tell what things these were. I then requested him to stay with us till sunset, when he would hear some of those things related by Cupido, who was a countryman of his, and my waggon driver. Dikkop and all his people readily agreed to stay till evening.

At sunset the ordinary signal for worship was given, which was by a Hottentot calling out with a loud voice the word “Ikkakoo;” in a few minutes the tent was crowded with Hottentots; and many were seated on the outside, opposite to the tent door. Cupido, seated upon a stool, gave out a Psalm in Dutch, which all the Hottentots understand; and he with his fellow Hottentots who were attached to the waggons sang it with much solemnity, to the astonishment of the strangers. Cupido then, with his usual gravity, put on his spectacles, opened his Testament and read a chapter, from which he addressed his audience; after which, all the company knelt down, and united in prayer to the God of Heaven.

The Hooge-Kraal Hottentots, hearing that Cupido would speak again to them next morning at sun rise, wrapt themselves up in their sheep-skin cloaks, and slept soundly,

under and around my waggons, till the morning, when they had another opportunity of hearing their countryman expound the Scriptures.

In the afternoon I accompanied a few of them on a visit to their Kraal. When almost within a quarter of a mile of it, I could hardly distinguish the town when pointed to by the Hottentots, on account of the lowness of the wretched huts which composed it. I found the hut of the Chief rather larger than the rest; so that in the centre of it I could stand upright: it was constructed of branches of trees, covered with reeds. I observed no other furniture than two low roughly-made stools, and two or three wooden pails for containing water. One of the stools was placed for me in the middle of the hut, surrounded by the Hottentots who were closely seated on the floor, all anxious to learn the result of the conference.

I then inquired whether they were all desirous of having a Missionary to settle among them, which was answered unanimously in the affirmative; but, like their Chief, they could not assign any reason, except to be taught the same things which were taught the white people.

A very miserable-looking-man coming into the hut during the conference, with scarcely a rag to cover him, excited my attention: he came and took a seat by my side, kissed my hands and legs, and, by most significant gestures, expressed his extreme joy in the prospect of a Missionary coming among them. His conduct having deeply interested me, I asked him whether he knew any thing about Jesus Christ. His answer was truly affecting—"I know no more about any thing than a beast."

Every eye and ear were directed toward me, to learn whether a Missionary would be sent to the Kraal; and when I told them that an excellent Missionary, I had no doubt, would be soon with them, they expressed by signs a degree of joy and delight which I cannot possibly describe.

I then wrote a letter in the midst of the Hottentots to Mr. Pacalt, our Missionary, who was at that time stationed at Zwelendam, about 100 miles nearer to Cape Town; and gave it to the Chief, assuring him that if he would take it to Zwelendam, and shew it to the first white person he should find in the street, he would be directed to the house where the Missionary resided, to which he should then go and present the letter to him; and I was persuaded that he would speedily come with his waggons to Hooge Kraal, and teach them the Word of God. The Chief believed me; for I afterwards found

that he visited Zwelendam shortly after, and every thing turned out as I had said.

On leaving the Chief's hut, I collected together all the young people, under twenty years of age, to the number of about forty, (many of whom had an interesting appearance), and arranged them before me. They all expressed a desire to be taught to read, and promised to attend the Missionary from sunrise to sunset, pointing with their fingers to the east and west.

I then walked with the Chief to a rising ground behind the Kraal, called the Sandhill, that I might take a view of the grounds which belonged to them, all appeared in a state of nature; so that I marvelled how the people could subsist on so barren a spot. Very few of them wore any other dress than what was composed of old sheep-skins, and many of their bodies were extremely filthy.

Mr. Pacalt, the Missionary from Zwelendam, arriving soon after my departure, immediately began to teach them, both by his counsel and his example: for he did not content himself with merely exhorting them to relinquish their idle habits and to become industrious, but he accompanied them to their work, with his spade on his shoulder; and laboured along with them in building their houses, digging their gardens, and surrounding them with walls.

In June, 1819, Mr. Campbell paid a second visit to this place. The Missionary had finished his labours and was gone to his eternal rest; but let the Christian mark with holy pleasure the change that had been effected.

As we advanced towards Hooge Kraal, the Boors, or Dutch Farmers, who had known me on my former journey in that part of Africa, would frequently assure me, that such a change had been produced on the place and people of Hooge Kraal since I left it, that I should not know it again. The nearer we approached the settlement, the reports concerning its rapid improvement increased; till at length we arrived on the spot, on the evening of June 2nd.

Next morning, when the sun arose, I viewed, from my waggon the surrounding scene with great interest. Instead of bare, unproductive ground, I saw two long streets with square-built houses on each side, placed at equal distances from one another, so as to allow a sufficient extent of ground to each house for a good garden: a well-built wall, six feet high was in front of each row of houses, with a gate to each house. On ap-

proaching one of them, I found a Hottentot, dressed like a European, standing at his door to receive me with a smile. "This house is mine!" said he, "and all that garden!" in which I observed there were peach and apricot trees, decked with their delightful blossoms, fig trees, cabbages, potatoes, pumpkins, water-melons, &c.

I then went across the street to the house of a person known by the name of Old Simeon—the very man who sat in such a wretched plight, at my side, in the hut, when I first visited the place, who then said he knew no more about any thing than a brute. I was informed he was become a Christian, had been baptized, and named Simeon; and, because of his great age, they called him Old Simeon. I found him sitting alone in the house, deaf and blind with age. When they told him who I was, he instantly embraced me with both hands, while streams of tears ran down his sable cheeks. "I have done," said he, "with the world now!" I am waiting till Jesus Christ says to me, Come! I am just waiting till Jesus Christ says to me, Come!"

The case of this singular monument of the grace of God was very well described by a Missionary who visited Hooge Kraal, on his way to Bethelsdorp, soon after his conversion. He relates it thus—

On Tuesday evening, April 8th, 1817, before we left Hooge Kraal, an old man, about ninety years of age, prayed. He expressed great gratitude to God for sending His Gospel to his nation, and that in His days; and particularly for making it efficacious to his own conversion.

In his youthful days he was the leader of every kind of iniquity. He was a great elephant and buffalo hunter, and had some wonderful escapes from the jaws of death. Once, while hunting, he fell under an elephant, which endeavoured to crush him to death; but he escaped. At another time, he was tossed into the air by a buffalo several times, and was severely bruised: the animal then fell upon him; but he escaped with life. A few years ago, he was for some time to appearance dead; and was carried to his grave soon after, as is the custom in hot climates: but, while the people were in the act of throwing the earth over him, he revived, and soon entirely recovered. The second time that Mr. Pacalt preached at Hooge Kraal, he went from the meeting rejoicing; and saying, that the Lord had raised him from the dead three times, that he might hear the Word of God, and believe in Jesus Christ, before he "died the fourth time."

He was baptized last New-Year's Day, and was named Simeon. Mr. Pacalt told us that it was impossible to describe the old

man's happiness on that occasion. Heavenly joy had so filled his heart and strengthened his weak frame, that he appeared as lively as a youth, although ninety years of age. He said, "Now I am willing to die. Yes, I would rather die than live, that I may go and live for ever and ever with my precious Saviour. Before, I was afraid to die: Oh yes, the thoughts of it made my very heart to tremble; but I did not know God and Jesus Christ then. Now, I have no desire to live any longer. I am too old to be able to do any thing here on earth, in glorifying God my Saviour, or doing good to my fellow Hottentots. I served the devil upward of eighty years, and was ready to go to everlasting fire; but, though a black Hottentot, through infinite mercy, I shall go to everlasting happiness.—Wonderful love! Wonderful grace! Astonishing mercy!"

No human being, whom I ever saw, seemed to have been sunk into a lower state of degradation than Simeon was, when I first saw him, both as to mind and body. The change effected by means of the glorious Gospel of Christ was truly marvellous. He was, indeed a *new man*, in every sense: *old things had passed away, and all things were become new*. In His case, the importance and advantage of sending the Gospel to savage tribes of men most distinctly appear; for it is, in truth, the power of God unto salvation to EVERY one that believeth, whether he be Jew or Heathen, Barbarian or Scythian, bondman or freeman: it dispels his ignorance, destroys his prejudices, subdues his corruptions; in short, it changes the lion into a lamb, and humanizes the most brutal character.

The next thing which attracted my attention was the wall which surrounded the whole settlement, for the protection of their gardens from the intrusion of their cattle and the wild beasts. It was substantially built of excellent sods, cut into the shape of large bricks, which soon become hard by exposure to the sun. This wall was six feet high, four feet wide at the bottom, and two feet at the top: the extent of it was 11,101 feet, when we had it measured; but several thousand feet were added to it before I finally left the settlement. They had formed three extensive enclosures, of the same kind of wall, for keeping their oxen, cows, horses, and sheep, in the night-time. They had also formed two large tanks, or ponds, for preserving a stock of water for the cattle in the dry season.

A place of worship had also been erected, capable of seating 200 persons. On the Lord's Day, I was delighted to see the females coming into it, clothed neatly in white and printed cottons; and the men dressed

like Europeans, carrying their Bibles or Testaments under their arms—sitting upon benches, instead of the ground as formerly—and singing the praises of God, with solemnity and harmony, from their Psalm-books—turning in their Bibles to the text that was given out—and listening to the sermon with serious attention. I also found a Church of Christ, consisting of about five-and-forty believing Hottentots, with whom I had several times an opportunity of commemorating the death of our Lord.

On the week-days, I found a School, consisting of seventy children, regularly taught in the Place of Worship. The Teacher was a Hottentot Lad, who was actually a young savage when I first visited the kraal, and who, perhaps, had never seen a printed work in his life: when I first looked in at the door of the school, this lad was mending a pen, which a girl had brought him for that purpose: this action was such a proof of civilization, that, reflecting at the moment on his former savage condition, I was almost overwhelmed. On entering the school, I first visited a row of classes composed of little Hottentot Girls, arranged along the right-hand wall; each class having a printed sheet of paper hanging on the wall before them, and each class furnished with a Monitor to instruct them: the little Monitors seemed to feel a degree of confidence, by finding that they knew more than any in the classes which they taught: it was delightful to me to see them pointing to letters with their rod, and requiring of each scholar their several names. Along the opposite wall were arranged classes of little Hottentot Boys, drawn up and employed in a similar manner: the Master was hearing the elder boys and girls read the New Testament in Dutch: these read very well: some were writing in paper books; while others, less advanced, were writing on sand or slates.

Such employments must tend greatly to promote civilized habits among the children, to improve their mental powers, and to render them more industrious; for, in their former state, they had nothing to do but to play and to sleep, the latter of which must have occupied the greater portion of their existence.

I found a considerable extent of cultivated land outside the wall, which the Hottentots plow and sow with wheat every year; though a portion of it is destroyed annually by their cattle getting into it while the herd-boys are fast asleep, and from which no punishment could altogether deter them. An officer of the Hottentot Regiment told me, that had they shot all the Hottentot Soldiers who were found sleeping upon guard, they must

have shot the whole regiment: “and what would have been the use of Officers THEN?” said he.

The Hottentots were, at the recommendation of the Missionary, about to surround their fields with a wall, like that which enclosed their houses and gardens; but, whether this has been effected, I have not yet learned.

Indolence, and procrastination of labour from indolence, are almost universal among Hottentots. At all our stations, they endeavour to put off digging their gardens, and plowing their fields, as long as possible, with this apology, “IT IS TIME ENOUGH YET!”

Mr. Pacalt had much of this temper to contend with; but his fervent zeal, his persevering application, his affectionate counsels, and his personal example, so powerfully counteracted this prevailing disposition, that they actually performed wonders.

All the Hottentots are still on a level with one another: there are yet no distinctions of rank among them. Some dress better than others: some have a waggon, and more oxen than others; and, it may be, a better house: but these things produce no elevation of rank. They will as readily comply with the advice or injunction of the poorest as the richest. The operation of this state of things was severely experienced during the period that elapsed between the death of Mr. Pacalt and the arrival of his successor, which I think was about four months. The Hottentots were like an army without a commander: every improvement ceased. Some of the Hottentots were for going on with the improvements which were included in the plan of their deceased Teacher and Friend; but the rest of the people would not attend to their advice, but desired that every thing should remain in the same state until the arrival of another Missionary. They then began to labour with the same activity as before.

Since the time that Mr. Campbell visited this place, a new House of Prayer has been built; which was opened in June, 1825. Mr. Philip, who attended at the opening, states—

It is neat, plain, and yet handsome. It is not too large, nor, in other respects, unsuitable to the Congregation; and yet it is by far the first building of the kind in the Colony, out of Cape Town. It furnishes admirable accommodation for the people, and adds to the means of perpetuating the preaching of the Gospel. While Mr. Edwards and Mr.

Clarke were employed in conducting this work, they have found some good stone-masons among the Hottentots, and instructed them in the first principles of carpentry work. We calculated that the people present at the opening amounted to 500: of these about 400 were Hottentots, and the rest Colonists.

It was an affecting sight to observe such a number of human beings, who were a few years ago *not reckoned as a people*, without houses, living in holes of the earth, with no clothing but the filthy "kaross" (a sheep-skin thrown loosely over the shoulders), without books, without the worship or knowledge of God—now worshipping in such an edifice, clothed in British manufactures, without a single kaross in the whole assembly, with Bibles and Hymn-Books in their hands; listening eagerly to the words dropping from the lips of the preacher, and evincing a spirit of intelligent and animated devotion which would have done credit to any Christian Assembly in Great Britain.

For the first time, I observed, on this occasion, the Farmers mingled with the Hottentots on the same seats.

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## NEW ZEALAND.

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### Church and Wesleyan Missions.

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A variety of painful circumstances, in this interesting but savage island, have rendered the suspension of the Wesleyan Mission imperiously necessary; and there seems reason to apprehend would also suspend the operations of the Church Missionary Society. The narrative of the trials of the Wesleyan Missionaries is interesting though painful; and pleasingly displays the care of the Lord over his servants in the midst of all their dangers.

The Wesleyan Mission in New Zealand was commenced in June 1823. It was established in a beautiful and fertile valley,

now denominated Wesleydale, and situate about seven miles from the mouth of a river which empties itself into the harbour of Whangarooma, and about twenty west from Kiddeekiddee, the nearest settlement of the Church Missionary Society, in the Bay of Islands. A substantial and commodious dwelling-house, together with a barn, carpenter's shop, and various other out-buildings, had been erected. An excellent and productive garden had been formed; which, with a plat, cultivated for wheat, comprised about four acres. The whole premises were surrounded by a good fence; and constituted a respectable specimen of English Civilization, in the midst of a barbarous people,

The Natives who resided in the valley amounted to near 200, and were called the Ngathuru Tribe: they were headed by several Chiefs, of whom the principle was Tepui. At a distance of five miles dwelt another tribe called the Ngatepo; which contained 600 or 700 souls. To these two tribes the Missionaries directed their labours. Having made some proficiency in the language, they regularly employed the Sabbath, and as much of their time on the other days of the week as could be spared from other occupations, in communicating to them Christian Instruction. A school was also established, which was attended daily by about Twenty Youths: eight of these had learned to read and write their vernacular tongue; and on their minds, as well as on the minds of many of the adult population, the truths of God had been assiduously inculcated, and in some cases received with much apparent interest.

We began to be greatly encouraged in our work: a good deal of the most fatiguing and disagreeable part of our undertaking had been accomplished, and we entertained lively hopes of increasing and permanent prosperity. This cheering prospect has, however, by a mysterious dispensation of Providence, been suddenly darkened, and our pleasing anticipations, at least for the present, blighted.

For some time, various rumours were circulated through the valley, as to some project, which the celebrated Chief, Shunghee, had in view. It was stated by some, that he had sent to Tepui, commanding him to remove to some other part of the country, to make room for him, as he intended to take possession of our valley; by others, that he determined to fix his residence among the Ngatepo. Though these vague reports could not be depended upon, it was evident that Shunghee was preparing for some important movement; and, from his well-known character, the most sagacious suspected that his designs were mischievous.

This singular man has been driven almost to a state of desperation by some recent domestic occurrences. His eldest son a young man of great promise, and in whom all his hopes centred, was slain in battle. His eldest daughter died of a consumption; and while she was lying sick, her husband was detected in incestuous intercourse with Shunghee's favourite wife: this woman hung herself; and was assisted in this act by Shunghee's sister, who, for this crime, nearly forfeited her own life, as her enraged brother shot at her twice, but happened to miss her both times. Another of his wives was killed, contrary to his desire, as a satisfaction for the death of the adulteress; and the guilty paramour put an end to his own existence, by shooting himself through the body. These heavy calamities greatly oppressed the heart of Shunghee; and some of the Natives according to their universal custom, which is TO KEEP A MAN DOWN WHEN HE IS DOWN, took advantage of his distresses, by plundering him of his property.

Under these circumstances, his mind was wound up to a high pitch of exasperation; and he resolved to abandon the spot which had been the scene of so many misfortunes, and where he was perpetually reminded of them. Thus chafed and irritated, however, there was much reason to dread, that wherever he might remove, there war and bloodshed would accompany him. Even the uncertain intimations that had reached us, of his intention to visit our neighbourhood, spread general alarm and consternation.

At length we received intelligence of his being actually on his way to Whangaroo Harbour; but that he had been compelled, by adverse winds, to put in at Rangeehoo, a Settlement of the Church Mission, occupied by Messrs. King and Shepherd. It was also stated, that, while the expedition was lying there, some of the party expressed a design to plunder our premises: our fears were of course somewhat excited; and, though we did not give entire credence to all that we heard, we could not help feeling that our situation was one of painful suspense.

On Thursday Evening, the 4th of January 1827, while engaged in Divine Worship with our native domestics, we were disturbed by the long-expected announcement of Shunghee's arrival in the harbour. The father of a native lad, belonging to the Mission Family, delivered the tidings; and requested his son to join him, as he said he was fleeing for his life. All now was commotion and anxiety, as Shunghee's intentions were yet involved in mystery. The night following, the whole Settlement rung with the cries of the Natives; and Tepui with his brother and several other principal men, ac-

companied by their slaves, fled to Shukean-gha, a place about 40 miles distant.

On Sunday Morning, the daughter of Shunghee, and the wife of Tarria, one of his chief allies, with several attendants, came up the river, to inform us that he did not intend to visit our village, though he was angry with Tepui for running away; and to request that some of our fighting men would go and assist him in an attack upon the Ngatepo; which he intended to make the same day; urging upon them, as an inducement, the duty of taking revenge on that tribe, for having murdered some of their friends a few years ago. The men readily complied with this request, and immediately proceeded down the river; rejoicing that the storm which wore so black an aspect towards them, was about to burst on the heads of their neighbours.

On Monday we were informed that a skirmish had taken place between Shunghee's party and the Ngatepo, in which two or three were killed; that Shunghee had been repulsed from the Pa, or fastness, on the summit of a high and almost inaccessible hill, on which the Ngatepo had taken their position; and that a general and more serious engagement was fixed for the morrow.

Our fighting men returned to-day from the scene of war, to fetch their wives and children; and stating, as the reason of their removal, that if any of their enemies should hear of their being left in a defenceless condition, they would come and destroy them; and that they had particular reason to entertain such apprehensions as to the Rarawa Tribe, who would seek "hutu" or satisfaction, for their hostility towards the Ngatepo. Accordingly, in the evening, all the Natives embarked in their canoes, taking with them their property; and dropped down the river to join the fighting party in the harbour. They left us with much apparent kindness, and with seeming concern for our safety; apprising us that we might expect to be robbed, though they hoped we should not lose our lives.

Being now left alone, and entirely at the mercy of any marauding party that might be disposed to take advantage of our situation, we determined on Tuesday Morning, to acquaint our friends at the Bay of Islands with our affairs, and to solicit their help. But, about noon, while employed in writing a Letter to them, ten or twelve armed men, of the Ngapui, that is Shunghee's Tribe, landed from a canoe, in which they had come up from the harbour; and having got over our fence, proceeded towards the house. We went out to meet them, and inquired what they wanted: they replied, "We are come to take away your things, and burn down your premises; for your place is deserted; and



you are a broken people." Happily for us, several of the party were known to Miss Davis, a young lady of the Church Mission, who was then on a visit with us: when they saw her they were evidently intimidated, fearing that if they were to commit any violence, some of the Chiefs would take up our cause, and punish them for it, especially as their leader was but a captive, and therefore had no right to engage in an enterprize of this kind: they were however, very troublesome, and robbed us of several pigs. Finding that they could not elude our vigilance, they went to the native plantations, where they found a quantity of sweet potatoes, which they took away. On their return, they again visited us, and were more annoying than before: they broke into one of the out-houses, and attempted to pilfer every thing that lay in their way. Before they departed, they intimated to us, that we might expect a general plunder to-morrow; and a native lad, who had continued with us, overheard them saying, that the party was too small to rob us, as, if they were to do so, they should become conspicuous, and run the risk of being killed; but that if they were more numerous, so that many might share in the blame as well as in the spoil, they would strip us of every thing without delay.

At ten o'clock P. M. Mr. Stack started for Kiddeekiddee, bearing a Letter to our Brethren of the Church Establishment, in which we informed them of these occurrences, and requested their assistance. About eleven o'clock, as we were on the eve of retiring to rest, two of our female domestics, who had been taken away by their parents on the preceding day, came to the door: they had just arrived from the harbour; and informed us that the Ngatepo had abandoned the Pa, and that a division of Shunghee's party had gone in pursuit of the fugitives; that, in the Pa, two old women were found, who were instantly despatched; and that the body of a young female slave, who was killed at the same time, was roasted and eaten.

At day-break, on Wednesday morning, the 10th of January, Luke Wade, our European servant, descried a few Natives coming in a direction toward us. He immediately apprised us of it; and, by the time that we had put on our clothes and come out, about twenty savages, armed with muskets, spears, hatchets, &c. had entered the Mission Ground, and were hastening towards the house. We demanded their business: they said, "We are come to make a fight." "But why do you wish to do this?" we asked. They replied, "Your chief has fled, and all your people have left the place, and you will be stripped of all your property before noon;

therefore instantly begone." Oro, the Chief, who made this declaration, and whose residence is at Wyematee, gave orders in the same moment to the rest, to break open a small house that was occupied by Luke Wade. This mandate was promptly obeyed; and, in a quarter of an hour, they had broken not only into that building, but also into the potatoe and tool-house, into the outer kitchen, the upper store, and the carpenter's shop, carrying away every thing that they found. As soon as this work of spoliation was commenced, several guns were fired; which appears to have been a signal to others at a distance; for, in a few minutes, a considerable number joined this lawless band.

Convinced of the impossibility of arresting their violent proceedings, we locked ourselves up in the dwelling-house; and determined to prepare for quitting the place, expecting that this step would become necessary. At this juncture, several boys, who had been under our care, came and expressed their grief at witnessing our circumstances, and offered to go with us: we very gladly accepted this proposal; considering that their assistance in carrying the children would be very serviceable. We hastily partook of a little refreshment, and got a few things ready for our journey still resolved, however, not to leave, until driven to the last extremity.

While in this very distressing state of suspense, the robbers having emptied all the out-buildings, began to break through the windows and doors of the dwelling-house; flocking into every room, and carrying off every thing that we possessed. The Native Youths, who were to accompany us, evinced great alarm; and urged us to be gone, assuring us that if we remained a little longer we should escape with "our skins only," by which they meant that we should be divested of the very clothes that we wore. But, though our situation was exceedingly perilous, we still lingered, feeling the strongest reluctance to abandon the spot, on which we had bestowed so much care and labour, and which had become endeared to us by many interesting associations. At length, however, the last shadow of hope disappeared; and we were fully satisfied that the awful crisis had arrived, in which it was our imperative duty to flee for our lives. About six o'clock, therefore, when the work of pillage and devastation had been proceeding with uninterrupted and resistless fury for upwards of an hour, we took our departure; and, with heavy hearts, directed our course toward Kiddeekiddee, the nearest Station belonging to the Church Mission.

Our party consisted of two Missionaries, Messrs. Turner and Hobbs; Mrs. Turner, who had been confined only five weeks, and was still very weak; three small children; Miss

DAVIS; Luke Wade, an English servant, and his Wife, who had been for several weeks extremely ill, and hardly able to move at all; five Native Boys, and two Native Girls: in all, sixteen persons. We had before us a journey of twenty miles, over a most rugged and mountainous country; of which some of the hills are so steep, that, but for the roots of the trees, which form a sort of steps, they would be almost inaccessible.

With much painful solicitude as to the possibility of our travelling so far, we set forward; the strong supporting the weak, and all depending on the aid of Divine Providence. The road at first leads up a valley, through which a river pursues its winding course, which it is necessary frequently to cross: over this stream we had to bear the females upon our arms. After having proceeded about a mile, we were met by three of the men, who left the valley in which we had resided, on the preceding Friday: they informed us that a large company, consisting of a thousand fighting men, were on their march from Shukeangha, and close at hand—that they were accompanied by Tepui and several of his people, and that their object was to rescue Tepui's wife and children from the danger apprehended from Shunghee, and to take them to a place of safety: they also strongly urged us to turn out of the road and conceal ourselves; declaring, that if this party met us, they would most certainly kill us. We had no reason to doubt the information which they gave us; but we had much reason to suspect their advice, as we knew them to be bad characters: one of them had attempted, about two years before, to take away Mr. Turner's life; and another was known to be the man who treacherously conducted two individuals, belonging to the crew of the Boyd, to a place where they were killed and eaten. We were perplexed as to what we should do; but, as no time was to be lost, we turned aside for the purpose of hiding ourselves. We had not gone far, when the men requested us to sit down: this revived our suspicions, as in that place we could be clearly seen from the road; and these suspicions being heightened by the singular behaviour of these men in other respects, we were led to believe that their intentions were mischievous: we therefore determined to return to the road; and, at all hazards, to pursue our journey. Before we reached the path, we were glad to meet two other Natives, in whom we could more safely confide: they confirmed the statement as to the approach of the Shukeangha Party, and recommended us to stay till they had passed: however, we resolved to proceed; and we prevailed on one of them, Warreenui, a friendly Chief from the Bay of Islands, to accompany us. We now went

forward with less hesitation, though our minds were still agitated by distressing fears. In a short time, as we were turning a sharp corner of the road, we found ourselves close upon the war-party, of which we had been apprised: though not so numerous as they had been represented, they had a most formidable appearance: they amounted to several hundreds; and were coming down in one dense mass, with the utmost silence and order, and armed with muskets, bayonets, and long-handled hatchets. This was to us a solemn moment: as we were doubtful whether they would prove friends or foes: Warreenui cried out to them to stop, which they instantly did: he then informed the Chiefs, who marched at the head of the body, of our circumstances; on which they spoke to us with kindness, and requested us to place ourselves close together, near the edge of the water, and to sit or kneel down: we did so; expecting, we must confess, that they intended to slaughter us there: however, to our inexpressible joy, they formed themselves into a circular line around us, and commanded their followers to pass on, thus protecting us from those who were disposed to injure us; and, fearing that we should be exposed to dangers from some stragglers who were at a distance behind, one of these friendly Chiefs joined our party and accompanied us till we had passed them. When about seven miles from Wesleydale, we were met by Mr. Stack and Mr. Clarke; who, with about twelve Natives, were hastening to our assistance: Mr. Stack had arrived at Kiddeekiddee between four and five o'clock in the morning: Messrs Kemp and Clarke, having perused our letter, evinced the kindest sympathy for us, and prepared to render us immediate succour: they lost no time in despatching a messenger to Pyhea, another Church Missionary Station, fifteen miles from Kiddeekiddee; to apprise the Brethren there of what had transpired, and to solicit their assistance: in the mean time, the party which we had now the pleasure of meeting, set off without delay towards Whangaroo. The narrative of our losses and dangers filled the minds of our friends with the greatest concern; and our meeting them was to us a source of great consolation, as we thus obtained that aid of which we greatly felt the necessity. Before we arrived at Kiddeekiddee, the Pyhea friends came up, consisting of the Rev. Henry Williams, Mr. Richard Davis, and Mr. W. Puckey; accompanied by Mr. Hamlin, and upward of twenty Natives: we were astonished at the expedition with which our kind and excellent friends had hastened to our relief; as only about eighteen hours had yet elapsed since Mr. Stack left Wesleydale with our communications, and Pyhea is little short

of forty miles distant. The remainder of the way, about six miles, we travelled with comparative ease; as the Natives carried Mrs. Turner, Mrs. Davis, and Mrs. Wade, who were quite exhausted with fatigue, the latter having fainted twice on the road: and thus, about seven o'clock in the evening, after a day spent in excessive toil and most appalling danger, we reached a friendly assylum; thankful to God for our miraculous preservation, and feeling deeply indebted to our Brethren of the Church Mission for their tender sympathy and generous assistance.

Such are the circumstances connected with the demolition of our Mission; to which it may be proper to add some particulars that came to our knowledge while at the Bay of Islands, respecting what took place at Whangaroa after our departure, as to the present aspect of affairs in general in the northern part of New Zealand.

On Thursday the 11th of January, we removed to Pyhea; and here we found the minds of the Brethren so impressed by the unsettled and warlike spirit which prevails throughout the country, and especially by some alarming threats which have been thrown out as to an attack on the Pyhea Tribe which, if put in force would inevitably expose them to precisely the same disasters which had befallen us, that they immediately commenced packing up their disposable goods, with a view to send them to Sydney, lest they should fall into the hands of the Natives.

On Friday, a Note was received from Messrs. Clarke and Kemp, of Kiddeekiddee, stating that tidings had reached them of a severe wound, received by Shunghee, in pursuing the fugitive Ngatopo—that this news had produced considerable commotion among the Natives at their Station, many of them have gone to succour the wounded Chief, and others preparing to follow them—that two of the principal men, before their departure, had assured them, that, in case of Shunghee's death or of his being dangerously wounded, they would certainly be plundered—and that, as they should then have enough to do to defend themselves, they could hold out no promise of protection to the Missionaries. This intelligence was accompanied by a request that two boats might be instantly despatched for the most valuable part of the Mission Property.

On Sunday, a letter was brought from the Brethren of Kiddeekiddee, informing us that a messenger from Shukeangha had announced to them the intelligence of Shunghee's death; and that they were in momentary expectation of the arrival of a party, which, it was stated, was coming to plunder them; and requesting a boat to be sent with-

out delay for Mrs. Clarke, which was accordingly done. At day-break on Monday Morning, the boat, which had been sent the preceding evening for Mrs. Clarke, hove in sight, having a red flag at the mast-head; it had been agreed upon, that this signal should be hoisted, if, upon the arrival of the boat at Kiddeekiddee, the news of Shunghee's death appeared to be authentic. A strong sensation was produced when the signal was discovered; and the utmost diligence was employed to ship the Mission Property, with all possible expedition.

On Wednesday the 17th, we went to Rangheehoo; where we met with some men who had just returned from Whangaroa, where they had been on an expedition, commanded by the Chiefs Whykato and Warreepork; the object of which was to obtain potatoes, as a satisfaction for what they had lost by Shunghee's party, while it was encamped in their neighbourhood: from these men we learnt, that, on the arrival at our Mission Settlement of the Shukeangha Party, whom we met on the 10th when we were flying to Kiddeekiddee, they had driven away the first plunderers, who belonged to Shunghee's Party and who were able to carry off only the more portable part of the booty, and that they had seized the remainder themselves—that they had returned to Shukeangha the following morning, loaded with the spoils—that the Mission Premises, together with about 100 bushels of wheat in the straw which we had just before deposited in the barn, were completely burnt to ashes—that the cattle, of which there were eight head, the goats, poultry, &c., were all killed—that the heads and feet and other parts of the stock were lying strewed upon the ground, mixed with other articles which the robbers did not think it worth their while to carry away—that, not content with what they found above ground, these barbarians had dug up the body of Mr. Turner's child, which had been interred a few months before, merely for the sake of the blanket, in which they supposed it to be enveloped; and that they had left the corpse of the tender babe to moulder on the surface of the earth, a monument of their relentless cruelty. These men also informed us that Shunghee was not dead, but that he had been shot through the body—that the ball, having broken his collar bone and passed in an oblique direction through the right breast, had come out a little below the shoulder-blade, close to the spine—that after his return from pursuing the Ngatopo, his principal wife Turi, whose heroism and judgment were much admired, and whose abilities in war were so surprising that notwithstanding her blindness and other infirmities of age she ab-

ways accompanied her Husband in his fighting enterprises, had died at Whangarooa.

On the 19th, some Natives arrived at Kiddeekiddee, in a canoe, from the south-east part of the Island; who reported that the news of Shunghee's misfortunes was received there with every expression of joy and triumph, such as singing and dancing, which were kept up without intermission night and day; and that in case of his death, a very large body might be expected at the bay of Islands, to revenge the atrocious injuries which he has inflicted upon them. This evening a Letter was received by the Rev. Henry Williams, from Captain Hurd, of the New-Zealand Company's ship the Rosanna, then lying at Shukeangia, in which the Captain very kindly expressed the deep concern that he felt on hearing of our disasters, and generously offered to accommodate us with a passage to Sydney, and to render us any other assistance that lay in his power: such kindness, manifested by a stranger, under circumstances so peculiarly trying as ours were, excited in our bosoms the liveliest emotions of gratitude and respect.

On the 21st, a Chief of Wytanghee stated that Shunghee was very likely to die; that they expected a party to come on the morrow to cut them off, but that they intended to fight in their own defence, and have the satisfaction of killing some of their enemies before they themselves should be slaughtered; adding that the Whangarooa Natives had taken great satisfaction for their deaths, in having slain so formidable a foe as Shunghee.

On Monday the 22nd, the Natives assembled in considerable numbers around the Mission Premises at Pyhea: the Brethren were very suspicious as to their intentions, but they suddenly dispersed on the following day. Whykato and Warreepork, the two friendly Chiefs of Rangheehoo, said, that if Shunghee should die, they should undoubtedly be attacked by hostile parties, but that they and the white people should fall together.

The Church Missionaries considered their situation in New-Zealand as so precarious, that they shipped about twenty tons of goods on board the Sisters, to be conveyed to Sydney; and, of the rest, what was of any value, and not required for immediate use, they either buried under ground, or deposited on board a vessel in the harbour. They adopted these precautionary measures, to secure what might be requisite for their voyage: deeming it not improbable that they should be compelled to flee to Port Jackson; and fearing that, if the Natives should suddenly come upon them, they would, like us, be stripped of every thing.

On Wednesday the 24th, a Letter was received from Mr. Clarke of Kiddeekiddee, stating that some messengers, who had been sent to Shunghee, had brought intelligence of his being likely to recover, and of his having almost utterly destroyed the Kaitungata Tribe, who resided on the Western side of Whangarooa Harbour: their statement was, that only ten of the unhappy Tribe were supposed to have escaped—that old Matapo, the Chief, who was the principal actor in plundering the Brig Mercury, was among the slain—that Shunghee's advice to the Missionaries at Kiddeekiddee was, to remain on their Station while he lives, but to flee to their own country as soon as he dies—that the contest in that quarter had been brought to a close, and that the Natives were dispersing to their respective places of abode. The head of Matapo was, a few days afterward, exhibited on a pole, at the Bay of Islands, as a trophy of Shunghee's success.

When we left New Zealand, which was on the 28th of January, a very large party, led by the Chief Tarria, was lying in Kororadika Bay, which is on the east side of the Bay of Islands. This was so formidable a body, that when they were making toward the Sisters, Captain Duke thought it expedient to fire two six-pounders over their heads, to deter them from approaching. Their real views were not known; but their leader, Tarria, is one of those Chiefs who threatened the Pyhea Tribe: considerable alarm was, therefore, felt in that quarter.

We forbear to express our opinions as to what may be the result of this tumultuous state of things; though we cannot but fear that the immediate consequences will be disastrous. However, we beg it to be distinctly understood, that our Mission to New Zealand, though suspended, is by no means abandoned. While we are not blind to the difficulties which at present obstruct its progress, we are convinced that it may yet be prosecuted, with rational hope of extensive and lasting usefulness.

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## JAMAICA.

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### General Baptist Missionary Society.

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MANY of our friends are aware that on Mr. Bromley's first appli-

cation for a licence for Savanna-la-Mar, he met with a refusal. It is probable, however, that before this time he has obtained a licence, as it was expected he would do so in July. Some extracts from his last letter may interest the friends of the cause of Christ in Jamaica. Nor will they be less gratified by some pleasing information in letters written by Mr. Burchell and Mr. Hudson. From Mr. Hudson's letter it appears that he was about to change his residence to a house of a more healthful description.

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#### EXTRACTS OF A LETTER FROM MR. BROMLEY.

I went over to Savanna, accompanied by Mr. Hudson, on Monday last. Mr. H. returned early on Tuesday morning to attend the Quarter Sessions here, leaving me to apply for Licence at the Savanna Sessions.

I wrote the following to the Clerk of the Peace, who scarcely treated me with civility after he perceived my object in attending the Sessions.

“Savanna-la-Mar,  
“April 10, 1827.

“To J. M——, Esq., Clerk of the Peace, &c.

“Sir.

“Having been sent out from England, by the General Baptist Society there, as a Missionary to this Island, and having had particular instructions from the Society to fix on Savanna-la-Mar, in which to open a Mission; I take the liberty of soliciting you this day to move to the acting authorities of this Parish, that permission be

granted me to take and to make the usual Oaths and Declaration established by Law. My Instructions and Certificates can be examined if expedient. As early an attention to my business as convenient, will greatly oblige,

“Sir,

“Your most obedient Servant,  
“SAMUEL BROMLEY.”

The Clerk of the Peace could do no less than lay my application before the Magistrates. When they had all read it over, I was called up to the Bench and had my documents examined. Every thing was found regular, so that I had unexceptionable claims for licence. The most polite and learned Magistrate on the Bench gave it as his opinion that the Court could not legally refuse granting me a licence; and that if I had to write to the Attorney-General, and was obliged to take measures to compel them to grant me what I could so legally claim, it would lower them considerably as a Bench of Magistrates in the opinion of their superiors. But he was but one man. Another, who sat at his left hand, said, that they had already *one* Church and *two* Parsons, how many more in the world did they want? As if *one* Church and *two* Parsons (they call us all Parsons here if we preach) were sufficient for the instruction of 30,000 souls, the least number there can be in that extensive Parish. All, but the one Magistrate who sanctioned my claims, said, they were ignorant of the good old English Law by which I was tolerated to preach. I was very near saying something not to their credit, but kept silent. When, however, they refused to grant me a licence, I told them that I came with proper credentials to that

Court, and that I could ultimately compel them to do what they so unjustly refused to consent to be done there.

I do not fear soon obtaining leave to preach; but you know what breaks a Missionary's heart here, is, the expense that drawbacks put him to.

A word about Mr. Hudson. He is yet very poorly; but I am happy to hope he is better than when I first came. He will probably tell you that I have supplied his place at Lucea the few last Sabbaths. I have been pleased with his congregations: they are crowded and attentive. He has had the intermittent fever, perhaps, half-a-dozen times since I have been with him. It was brought on, and has, no doubt, been aggravated by anxiety. The \_\_\_\_\_ has nearly broken his poor heart. Ought not such a cruel man as he has been, without any thing like provocation, to feel some of the miseries he has inflicted on so good a Missionary as my good brother Hudson? The Judge of all the earth will do right.

Allow me a line about my Poem. If you have published it, send me over fifty or sixty copies. Whatever profits arise from the sale of it, shall be given towards building chapels at Lucea and Savanna. I am in Jamaica, and here I want to do all the good I can;—good cannot be done unless chapels are built.

If you can turn the Minister\* into any thing like money, to assist us, do: we want all we can get for the building chapels and other purposes.

Mrs. Bromley is quite well. I hope Jamaica will suit us both. We pray for all our friends in England, night and morning; more particularly for our church, the

\* The Poem referred to.

Committee and Secretary. Never forget to pray for us. God bless you. Mrs. B. joins me in love to all friends.

Your sincere friend and  
humble servant,

S. BROMLEY.

P.S. I should not forget to tell you that brother Hudson has been very useful at Lucea, notwithstanding the Magistrates give him a good deal of trouble. In the first place he has good congregations, and will have very good ones when he inhabits a house on a more elevated situation. If he lives in this house in the rainy season, he can neither preach nor the people hear; for they cannot get to the house as it will be quite surrounded with water. He has a congregation, often, at family prayer, that would shame some of your Missionary Prayer-Meetings in England. Four nice brown youths applied last night for tickets. I am happy to assure you he has a prospect of doing much good, if his life is spared, which I do sincerely hope may be the case.

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### EXTRACTS FROM A LETTER FROM MR. BURCHELL

TO THE SECRETARY,

(Dated May 4, 1827.)

My dear Sir,

I am sorry I have not been able to reply earlier to your kind letter, brought me by brother Bromley; but really since my arrival here, my time has been so thoroughly occupied arranging church books, attending to inquirers, receiving the experience of candidates for baptism, commencing a Mission at Falmouth, a town

twenty-two miles east of the Bay, and travelling, &c., &c., that I have not been able to read a single volume; you will therefore, I am sure forgive my apparent neglect.

Our Mission at Montego Bay and Crooked Spring, I am happy to say, continues to receive the smiles of our gracious Redeemer; so that during my absence in England out of 600 members, we had only *one* instance of disorderly conduct; and since my return we have baptized twice. On the 18th of March I administered the ordinance to seventy-five persons, who had previously given the most pleasing and most satisfactory evidence of their true conversion to God; and on the 15th of April, brother Mann baptized sixty-four more. Many others are waiting, and desirous to follow their example: and every Lord's-day the word of the Lord seems to be owned, so that sinners are pricked in their hearts and cry out, "men and brethren what shall we do?" Our labours are severe, and our fatigue excessive, but we are wonderfully supported, and abundantly recompensed by our success.

On Lord's-day, April 22nd, after considerable difficulty in procuring a house; (for I assure you, no stone is left unturned in keeping Missionaries out of a Town as long as possible,) we opened a place for the worship of God at Falmouth. The poor Negroes had long been soliciting us to come and preach to them, so that the attendance was exceedingly encouraging: The room measuring forty feet by thirty-five, was crowded to excess, and many were unable to gain admittance; last Sabbath I preached there and afterwards formed the church and administered the Sacrament of the Lord's-supper. During the

different services of the day, numbers were in tears: there appeared to be a great shaking among the dry bones; so that several at the close of the day, came to me for conversation, resolving, "Let others do as they will, we will serve the Lord." My dear Sir, we have much to encourage us, yea, all we can desire, for God is for us. At the same time, we have much, very much, to try us, and contend with; yet not more than it is natural to expect.

Of the state of your Mission at Lucea, you must be well acquainted. Mr. Hudson is a truly excellent man, and, in my opinion, every way suited for a Missionary, and perhaps excellently adapted for the Station he occupies. He has met with much opposition and abuse, but these things were to be expected, and time will overcome them. It is quite natural for the Enemy of Souls to exercise all his malice, and excite his emissaries to the most violent opposition, where he hears the messengers of peace lifting up their voice, and preaching salvation by the blood of Christ to his benighted and degraded subjects. Brother H. has also met with considerable encouragement. On the Sabbath his house is crowded; and, I understand, is far too small to accommodate those who are anxious to attend. A goodly number have given in their names as inquirers; and the time, I trust is not far distant, when a Church of Christ will be planted in that parish.

He has met with more encouragement at Lucea, the most benighted town in the Island, than I did in the same space of time at Montego Bay; and now we have a church of between 400 and 500 members; so that there is every

room for gratitude, encouragement, and perseverance.

The house brother H. occupies at present, is very undesirable, it being unhealthily and inconveniently situated, and also much too small. However, it was the only one he could procure at the time. He is looking out for another, and is in prospect of one much better suited; but there is scarcely a house in the town that is well adapted for the purpose; so that if the cause prospers he will be obliged to go to considerable expense in making room for a congregation.

We were much rejoiced on the arrival of brother and sister Bromley the 18th of March, and the pleasing intelligence they brought that more were likely soon to follow. You will probably be discouraged at his being refused a licence at Savanna-la-Mar: it certainly is very vexatious; but it is what the Magistrates of every parish will do in hopes they may prevent any further application, and must therefore be expected by Societies. In the present case considering brother H.'s health, Mr. B. may still be useful in assisting him, and thus allow him opportunity to recover his strength, so that there may be no disadvantage. I think brother B. an excellent young man, and calculated to be useful here by prudent, zealous, and persevering means. He preached for us at the Bay, and I think was well understood by all.

At Savanna-la-Mar the prospects are pleasing: many Negroes attend our chapel at Montego Bay from the parish, although thirty miles distance; and one of our members called upon me this morning from the town, giving the most encouraging account of the desire of many to have the Gospel

brought among them. I think there is every prospect of success, and there is a population of 24,000 *Slaves WITHOUT A MISSIONARY.* I certainly have felt anxious to introduce the Gospel into the parish, and therefore rejoiced in brother B.'s arrival, and I have no doubt, he will reap if he faint not. A licence must be granted him, and I trust you will soon receive good news from him, as also from Lucea, of which I have no doubt. I only hope this restrictive law will not be enforced, then I would say "send out more help," with confidence, attempt great things; expect great things.

And now my dear Sir, I have written you unreservedly, and have expressed my opinion freely on every subject. Our aim is one; and my heart's desire is, by any means, by every means, to promote the cause of our common Lord; and therefore I repeat it, if I can render you any assistance, consider me at your command.

Please present my Christian regards to Mrs. Pike and family, and Mr. and Mrs. Peggs. I thank Mr. P. for his kind note, I shall always be happy to hear from him. A few lines from you will be esteemed a favour. My Christian regards to the friends at Loughborough, &c.; Rev. Mr. Stevenson, &c.

That the Lord may prosper your efforts abundantly, is the sincere desire and prayer of yours most respectfully,

THOMAS BURCHELL.



EXTRACT FROM A LETTER  
OF MR. HUDSON'S,  
(Dated June 5, 1827.)

To refer now to Lucea. I hope we are going on as well as we could reasonably expect for the time. The house which I was obliged to take at first, or none, is in a low and unhealthy situation, if there be any of that description in Lucea. Houses at all suitable for our purpose are really scarce; indeed I know of none that would do well without considerable alteration. We have taken one for three years, with the refusal of purchasing the whole premises. The size of it is 30 by 27. It will hold many more, I suppose, than our present place. Brother Burchell has seen it, and he thinks the situation as good as any, and the rent reasonable. I thought of having pews and a pulpit. A carpenter has given me an estimate for the wood and work, which amounts to £130. This I think is quite extortionate, and therefore have come to the conclusion that I will superintend the work myself, and get a few Carpenters to do it. The most important inquiry with me is, "Where is the money to come from?" I was almost distressed with this question for some time. The people have come to our place, and, for want of room, they have been obliged to go away. I sought out another place, a little larger and more healthful, but I had not power to make it comfortable for a congregation, and the people at present cannot be expected to do much. Unexpectedly I received a Bill of Exchange for £50 from G. \_\_\_\_\_, Esqr., who had some money at his disposal from the "New England Corporation." It is but justice to say, that this came

to me principally through the advice of brother Burchell. I shall now be able, with what little I can get here, to make the place comfortable for the present. It will, however, soon be far too small, and I expect I shall be obliged to make an enlargement, which may cost some hundred pounds. When I am likely to do this, I will give you a particular statement, and then you must help us in this respect.

I am grieved when I cannot accommodate the people, and when I see them going away from the chapel because we have not room: I could sit me down and weep. By the next Packet I shall be able to tell you more about our new residence. The Doctor tells me it will be a great means of restoring my health.

My health is a little better, but I am sometimes but so so. I have been up to Montego Bay for two weeks, which, I hope, has been useful.

Brother Bromley is with us at present, and he is permitted to preach for me.

LETTER  
FROM MR. CROPPER.

*Clyde, June 24, 1827.*

My dear Brother,

A little recovered from sea sickness, I take up my pen to commence writing something in the form of a Journal.—On *Saturday, June 9th* I went aboard.—found several passengers there bound for Madras, and one, a female, for Calcutta. Having found out the other Missionary, I soon told him who I was; and then begun to endeavour to find out who and what he was. I had not been in his company long before I dis-

covered that he was a German Lutheran, (not as I had been given to understand, a Church-of-England Clergyman), sent out under the patronage of the "Church Missionary Society." I have the very great happiness to inform you that he is a humble and devoted disciple of the Lord Jesus Christ. After I had put my cabin in a little order, I soon retired to rest, considering that it was the first time aboard a ship, I slept tolerably well. In the morning, what a different scene was presented to my view than I ever before witnessed—every hand aboard as busy as if there never had been such a thing as a Sabbath instituted: being a leisure day they consider it the best day to sail, as the sailors have a proverb, "a Sunday's sail will never fail." I soon begun to feel the effects of the ship's motion. Any thing like public worship was impracticable. Mr. Schafter (the name of the other Missionary) the Surgeon, the Lady bound for Calcutta, and myself, held a meeting in Mr. Schafter's cabin. I first read a chapter and made some remarks upon it; Mr. S. engaged in prayer; then he read a chapter &c., and I engaged in prayer, and concluded by singing,

"Come ye that love the Lord, &c."

This done, we entered into an agreement respecting social worship, morning and evening. From Monday till Saturday I continued very ill. They considered my illness the severest felt by the passengers. Mr. Schafter said to me on Friday, "I wonder how you do to afford so much? I would be killed, that I would." I could not help smiling at his English. But he is a good fellow.

17th.—This morning being Sab-

bath, of course every thing was a little stiller than usual. Yet what a contrast to a Sabbath in happy England, surrounded by Christian friends, godly Ministers, and places of worship. In the former part of the week the Captain granted us the privilege of preaching if we would read a part of the Church Service, the whole of it being too long. If we could not conscientiously read it he purposed reading it himself. After serious consideration and prayer, we thought it best to comply with the Captain's wishes; taking the example of the Apostle Paul, who became all things to all men. At half-past ten congregation assembled, consisting of two captains proceeding to India, five Cadets, two Surgeons, a married Lady and her two daughters, besides the Officers and Sailors of the ship. After the prayers, which occupied about twenty minutes, I offered up a prayer for the passengers and crew, and then preached, with some perturbation of mind, on the Love of God to ruined man. The greatest decorum was manifested. May the Lord give his blessing! We had no other service. In the evening went on the fore-castle and talked to the Sailors with very great comfort. They smiled when I began to speak in their terms, and talked about different parts of the ship by way of illustration: their smiles wore the smiles of joyous feelings. I assure you it did me good.

#### Missionary Meetings for Sep.

Sep. 3rd. and following days—MANCHESTER and YORKSHIRE Meetings. The arrangement not yet received by the Editor.

23rd & 24th.—MELBOURN.

Arrangements proposed for others, but not finally adjusted.

THE  
GENERAL BAPTIST REPOSITORY

AND

**Missionary Observer.**

No. 70.

OCTOBER 1, 1827.

VOL. VI.

AN  
ACCOUNT  
OF  
THE INQUISITION.

(Continued from Page 318.)

WHEN the holy office of the Inquisition was in full operation, it was soon discovered what an efficient engine it might be made to increase the dominion and influence of the church. It therefore became a principal object of the ecclesiastics to secure its stability, extend its influence, and regulate its proceedings; so as to reap from its exertions the utmost advantage. With this view, councils were frequently held, to form statutes and rules respecting the discovery of heretics, the manner of conducting their examinations, the crimes which constituted heresy, and the punishments to be inflicted on the guilty. In about ten years, before the middle of the thirteenth century, there were three councils held, for this purpose, in the south of France. At the same period, the court of Rome issued numerous bulls confirming and explaining the decrees of the councils: and Frederick II.

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emperor of Germany, in order to ingratiate himself with the pope, with whom he had frequent disputes, published several violent edicts against heresy, and greatly strengthened the power of the inquisition.

Thus supported, this dreadful scourge of humanity spread itself rapidly through almost every part of the christian world, which acknowledged the pope's authority. In the year 1231, it was discovered, that the Albigenses, who had fled from the sword of their persecutors in their own country, had sought an asylum in the adjoining provinces of Spain; where they had successfully disseminated their distinguishing tenets. The fury of the catholics was roused, and the civil authorities joined in the oppression of these unhappy professors. The most vigorous measures were adopted against them; and, in the following year, the inquisition was, at the desire of the king of Spain, introduced into his dominions; where it has ever since tyrannized over the consciences and liberties of the bigotted inhabitants. And so devoted to the interests of Rome was another monarch of this country, three centuries afterwards, that,

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having occasion to collect a numerous fleet, which was manned from different nations; and fearing that the poison of heresy might be diffused among the seamen; he requested the pope to depute a proper person to discharge the office of inquisitor of the navy. His holiness readily complied with so agreeable a request: and a marine tribunal was appointed, which exercised its jurisdiction with so much diligence, that, when the fleet anchored at Messina, many heretics were taken on shore and suffered divers punishments. This zealous son of the church, Philip king of Spain, extended his care of her interests beyond the confines of Europe; and established independent offices of the inquisition in the Canary Islands, at Lima in Peru, in South America and at Mexico on the same continent; all which were then subject to Spain.

The Portuguese also, who were equally attached to the catholic church as their neighbours the Spaniards, not only established tribunals of the holy office, with most unlimited powers, in their native country, but introduced them into their colonies. In 1560, they carried the inquisition to the East Indies, and fixed its chief tribunal at Goa; where it still continues to spread desolation and dismay among both the native and European inhabitants.--So early as 1291, the tribunals of the holy office were employed in Syria and Palestine, by the christians who had wrested that country from the Saracens; and who exercised great cruelties against such heretics and Jews as, in the confusion of the crusades, had mingled with the catholics. But these horrid courts, as well as their cruel supporters, were happily soon driven out of those regions by the Saracens.

About the same period, Italy, the metropolis of the catholic religion, was found to be deeply imbued with opinions contrary to the faith and derogatory to the power of the papal hierarchy. The pope summoned the inquisitors to check the dangerous schism; who, emboldened by his protection and support, made dreadful havoc among the heretics; burning, hanging, and imprisoning them without mercy.

We cannot however trace in detail the gradual progress of this horrid institution. Suffice it to say that, in less than a century, it had obtained full establishment in the various states into which France, Spain and Italy were then divided; in Sicily, the Netherlands, Germany, &c. and had, as we have seen, extended itself beyond the bounds of Europe. The Roman Pontiff found it so profitable a system, that he seized every opportunity of persuading and compelling the political authorities to sanction and support it in their respective territories. In some instances, the governments, notwithstanding their blind attachment to the church of Rome, were so convinced of its cruel, tyrannical and dangerous tendency, that they refused, as long as they could, their sanction to its introduction among their subjects. In many places, the populace were decided in their opposition to it. Insurrections were raised against it, which, in some cases, were of a very formidable character. Several active inquisitors fell victims to the popular resentment; and some of the buildings occupied by their tribunals were levelled with the ground and all their effects and papers burnt. In a few instances, when the opposition of the people was seconded by the magistrates, the pope was obliged either

to suspend his endeavours to introduce the inquisition, or so to modify its constitution as to deprive it of some of its most obnoxious powers. But, in general, the influence of the church, which was then almost incredibly powerful, aided by the bigotry of the multitude and their rulers, overcame all obstacles, and riveted this heavy chain on the necks of the degraded nations. The potent monarch and the petty chief were equally held in abject servitude, by the haughty priests; and the most refractory were at last obliged to yield; and often to atone for their tardy compliance by increased sacrifices. Thus Raymond VII, count of Toulouse, after a long and gallant contest, having no means left of continuing his resistance, was driven to the necessity of humbly soliciting that heretical pravity might be wholly extirpated from his estates; and the pope, to oblige him as he professed, sent the inquisitors again into Toulouse, from whence they had already been ignominiously expelled. The zealous friars proceeded with great activity in the desired reformation; and soon afterwards Raymond ordered eighty of his subjects to be burnt at once; because they refused to renounce the doctrines which they had learnt from the scriptures of truth.

The principal design of the inquisition, at its first establishment, was to search out and bring to punishment those individuals who dared to entertain sentiments differing from the catholic faith, or to dispute the authority assumed by the Roman hierarchy; but, as its efficacy became more evident, its application was extended to other objects. Cases of witchcraft, magic, bigamy and incest were placed under its jurisdiction; and the Jews,

in almost every country, experienced the full weight of its power. These unhappy men were persecuted by the holy office, wherever they were found, with unfeeling rancour. They were imprisoned, tortured, and murdered; their children were torn from them; their property was confiscated, and their dwellings demolished. Crowds sought an asylum in foreign countries; and great numbers saved their lives, though seldom their estates, by professing the christian religion. Yet in Spain and Portugal, where the Jews chiefly resided, and where the inquisition reigned with most despotic sway, these converts were distinguished by the degrading appellation of "new christians, the sincerity of their profession was doubted, their movements watched, and their most innocent actions misrepresented. Thus they passed their lives in fear and suspense; and often suffered the most unjust persecutions. Spain too had been conquered by the Mahometans; and for seven centuries governed by princes of that faith. These invaders were gradually subdued by the christian warriors, and various petty states formed, which, in 1475, were united under Ferdinand and Isabella. Under their auspices, the conquest of the Moors, as the Mahometans were styled, was completed; and they were obliged either to embrace christianity or to leave the kingdom. Above one hundred and seventy families, amongst whom were many Jews, departed; but numbers remained and renounced their former faith. These and their descendants were subjected to the same harrassing persecution as the Jews with whom they were commonly identified; and furnished the lords inquisitors with sufficient employment for several ages.

This horrid tribunal did not always confine its operations to the enemies of the church, whether secret or open; it sometimes turned them against its most zealous friends. When any bishop or clergyman shewed a disposition to act contrary to the decisions of the court of Rome, or even to hesitate in promptly obeying the first intimations of its pleasure, they were accused of favouring heresy, and delivered over to the inquisition; which soon found proofs of their guilt sufficient to justify the burning or imprisonment of their persons and the confiscation of their property. The Templars, a sort of religious knights, the champions of the church, were thus treated, because their riches were large enough to tempt the avarice of their superiors: and the Beguins, an order of the Franciscan Monks, were persecuted, because, though zealous votaries of the catholic faith, they refused to conform to the dictates of the pope, respecting the degree of poverty which the rules of their founder, St. Francis, enjoined.

Too often indeed the dreadful powers of the holy office have been employed to gratify the jealousy or revenge of those in whose hands they were placed. Of this, the case of father Ephraim was a notable instance. This man was a capuchin friar, of a noble family, of good character, of great abilities and learning, and a zealous catholic. He travelled to the East Indies; and, being patronized by some English merchants, built a church at a place near the Portuguese settlements. His learning and piety induced some of the Portuguese to leave their own preachers and attend his ministry. This preference excited the jealousy of the inquisitors, who having, by a stratagem, seized their rival, bound him hand

and foot, hurried him on board a vessel prepared for the purpose, and carried him to Goa; where he was immured in the prison of the holy office. All men were astonished at the rashness and injustice of the proceeding; his friends remonstrated and entreated; his noble relatives obtained a peremptory order from the king of Portugal for his release; and even the pope himself sent letters to Goa, ordering him to be immediately set at liberty on pain of excommunication; but it was not till the king of Golconda, an Indian prince, whom Ephraim had instructed in the mathematics, ordered the city of St. Thomas, at that time the principal seat of the Portuguese, to be besieged and destroyed, and put his troops in motion for that purpose, that the inquisitors yielded. They then sent the prisoner word, that the gates were open, and he might depart. But the honest friar replied, with the apostle at Philippi, "Nay, verily; but let them come themselves and fetch us out:" and the terrified inquisitors brought him out in a solemn procession of all the ecclesiastics at Goa. But though the iniquity and insolence of the whole proceedings were so gross, it was thought better to let them pass unnoticed, than to expose the ministers of the holy office to censure.\*

\* During the protectorate of Oliver Cromwell, Thomas Maynard, the English consul at Lisbon, was thrown into the prison of the inquisition, on a charge of having said something against the Roman religion. No sooner was Oliver informed of this fact, than he directed Mr. Meadows, the English resident at the court of Portugal, to require an audience of the king, and in his name demand the immediate release of the consul. The Portuguese monarch replied, "It is not in my power to comply with the request. The consul is detained by the inquisition."

Each distinct tribunal of Inquisition was at first under the care of one or more inquisitors, appointed by the pope, amenable only to him, and neither controulable nor removable by any other power ecclesiastical or civil. They assumed the title of lords, were addressed by the style of most reverend, claimed an equality with bishops, and took the precedence of all other ecclesiastical dignitaries. Afterwards the pope constituted certain cardinals at Rome inquisitors-general over the whole of christendom; by whom all other inquisitors were appointed and to whom alone they were responsible. They were wholly independent, in all things relating to their office, on every other court; and could command, under the severest penalties, the assistance of all other authorities and of all ranks of society, in the discharge of their official duties. Each principal inquisitor might appoint vicars to officiate for him when he was absent, or assist him when necessary. They had also assessors or counsellors, who were well skilled in the canon and civil laws, whose advice they took in cases of difficulty. There was also attached to their court, an officer called the promoter-fiscal, whose duty it was to collect the facts, arrange the proofs, prepare the indictment, lay it before the tribunal, and to act as the prosecutor. Two notaries or secretaries were employed to take down all the particulars of the processes, the examinations of the prisoners, &c. And, as the

over which I have no authority." The resident transmitted this answer to London, and soon received Cromwell's reply. He immediately demanded a second audience of the king, whom he addressed; "Your majesty has declared, that you have no power over the inquisition; I am therefore commanded by the lord protector to declare war against the in-

holy office, though doubtless very zealous for the purity of the faith in all, most frequently detected the symptoms of heresy in such as had something to lose, and the consequence of an accusation before that court, whatever the issue might be, being almost necessarily the confiscation of the property of the accused, it became expedient to have a distinct officer, in whose care all such property should be placed, and who should be responsible for it. He was styled the treasurer or receiver of the inquisition, and his station was considered important and honourable. There was also a judge to examine and determine all disputed claims respecting the effects of heretics; from whose decision there lay no appeal except to the senate.

These were the superior officers; but there were many others of an inferior order, yet equally necessary. The first was the executor, who carried into effect the decisions of the inquisition; whether they respected the apprehension and confinement of persons suspected or accused, or the execution of the sentences on those who were convicted. He was assisted in his duties by a number of inferiors who were styled the officials and familiars of the holy office. These were properly the police officers of the tribunals. In all criminal courts, this office is esteemed disreputable, and is generally filled by such as have no other means of support; but so profound was the respect paid to the inquisition amongst the Portuguese, that it was esteem-

quished." This declaration so terrified all the parties, that the doors of the prisons were thrown open; and the prisoner, refusing to escape privately, was honourably conducted out by the inquisitors, and lived afterwards in Lisbon, as consul, unmolested through the reigns of Charles II. and James II.

ed an honour to be employed in its service. There was scarcely a nobleman in the kingdom who was not enrolled amongst its officials and familiars, and frequently called upon to assist in the apprehension or execution of criminals. For, every person connected with this institution was esteemed sacred, and entitled to many valuable privileges and immunities. Its lowest servants not only enjoyed full pardon for all their sins and a title to heaven, but were exempt from various civil burthens. While engaged in the duties of their offices, they were protected from interruption from any inferior authority; and could command, under severe penalties, the assistance of all magistrates in executing the orders of their superiors.

These officials and familiars were spread over all the countries where the inquisition was established; and acted as spies and informers, as well as bailiffs. In every city, town and village throughout Spain, a number of these officers were stationed, proportioned to its population, its exposedness to the contagion of heresy, or its being already suspected of heretical depravity. Fifty familiars of the holy office were stationed in each of the cities of Toledo, Seville and Granada; forty, in Corduba, Cuence and Valladolid; thirty, in Murcia; and twenty-five, at Calabone and Irena. In every town of five hundred burgesses, there were six; in those of three hundred, four; in less towns, two; and in every seaport or frontier town, four. The familiars throughout the whole empire were under the immediate controul of the inquisitors, and in regular correspondence with them. They acquainted their employers with every thing that passed in the most remote parts, and communicated the circumstances that occurred even in the most

private parties. The domestic affairs of families were discovered; and the whole community exposed to the jealous scrutiny of these inspectors, who were unknown to all except the magistrates. So admirably was the system organized, that the orders of the inquisitors were obeyed with a promptness and secrecy almost incredible. When these tribunals thought fit to seize any individual of whatever rank, an order was dispatched to a familiar, in the following terms:—"By the command of the rev. father A. B. an inquisitor of heretical pravity, let C. D. of the city of E. be apprehended and committed to the prisons of this holy office; and not be released out of them, but by the express order of the said rev. inquisitor." This order was no sooner received, than the capture was effected, without noise or parade; as no one durst resist or even dispute it. Indeed, with such secrecy and stillness were the arrests made, that when several persons of one family were arrested together, they seldom knew of each other's misfortune. On one occasion, a gentleman, and his three daughters and three sons, who all lived together in one house, were apprehended at the same time, and lodged in the prison of the inquisition; where they were confined seven years, without knowing any thing of each other's arrest or confinement. Dreadful must have been the state of society when these panders of tyranny and bigotry debased every company and polluted every house.

The privileges and immunities which all the officers of the holy tribunals enjoyed above their fellow subjects; the general respect which was shewn to their persons, the influence which they possessed, over all ranks of society, and the emolu-



ments of their offices, made their stations highly desirable to the proud the aspiring and the avaricious : while the court of Rome with great dexterity contrived to keep them all under its complete controul, and make them subservient to its own aggrandizement,

(To be continued.)

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ON THE  
STUDY OF PROPHECY.

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OUTLINES of a Lecture, delivered  
by the late Mr. D. TAYLOR to  
his PUPILS.

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1. Consider well the nature of the prophecy under investigation. Does the prophet speak of himself or some other? If of another; of whom? Does the prophecy refer to the time when it was delivered? or, to some period soon to arrive? or, to some distant time? Examine whether the language be proper and literal, or mystical and figurative, Acts viii. 34. Deliberate slowly on all these questions; and then proceed to consider the sense of the prophecy itself.

2. In order to do this safely, endeavour to ascertain the subject of the prophecy. Sometimes this is distinctly stated in the prophecy, and there can be no doubt respecting it. When it is not, which is frequently the case, if the predictions are supposed to refer to Christ, to whom indeed many of the Old Testament prophets directed their views, then examine what other scriptures, especially other prophecies, say of the attributes and characters of Christ; whether these

characters and attributes are found in the passage before you; and whether they are ascribed to any other, or can apply fairly to him. Thus you may generally ascertain, with a satisfactory degree of confidence, the person or subject of which the inspired servant of God spoke or wrote.

3. Never depart from the *literal* sense of the subject, if all the attributes, or even the greatest part of the most remarkable of them, will apply to the subject of the prophecy, literally understood. This is a sure rule, and of great use in explaining these, sometimes obscure, parts of revelation. The prophecies respecting Judah, Israel, Babylon, Egypt, Tyre, &c. &c. in the Old Testament, are, in general, literal, and the things predicted of them must be literally understood; but there are some in the book of Revelations, a book professedly figurative, and in a few of the Psalms, which must be mystically understood.

4. Some instances are thought to be partly literal and partly figurative: such as *Psa. lxxii.* and *Psa. lxxxix.* The title of *Psa. lxxii.* refers it to Solomon. Ask therefore, Is it to Solomon literally and individually, considered, or to Solomon as a type of Christ? and examine how far it can be wholly applied to Christ the Peaceable, the spiritual antitype of Solomon.

5. If the attributes in the prophecy do not all agree to the subject literally understood and expressed by name in the prophecy, seek for another object which will agree with the prophecy when understood figuratively, as type and antitype: as *Elijah*, *Mal. iv. 5;* *David*, *Jer. xxx. 9.* *Edom*, *Isa. lxiii. 1,* &c. &c.

6. Some learned divines have

thought that certain prophecies have both a literal and a figurative sense ; while others dispute this opinion. I only mention this, and leave it to your more mature consideration. Consult, under this head, Isa. xiv. 12, 13 ; lii. 1—4 ; Jer. iii. 14—16. Rev. xi. 8 ; xiv. 8 ; xviii. 17, &c.

7. Carefully observe the beginning and end of the prophetic discourses. Thus the discourse, recorded in Isa. xl. and xli. begins with John the Baptist, and goes on to speak of the love of Christ his great Master. And the prophecies, which predict the commencement and the end of the Redeemer's kingdom, may probably foretel some of the events that should take place in that kingdom during its continuance. Examine, with this view, Isa. xi. 1—12 ; Psa. lxxviii. 1—36 ; Isa. liv. 1,—lx. 20. Read the whole prophecy attentively, and then consider the events deliberately.

8. Some prophecies suspend the subject to make retrospective glances to occurrences of previous date, and then resume the principal object. These suspensions and resummptions, when duly noticed, tend greatly to illustrate the predictions. See Rev. xi. 1, 2 ; xv. xvi. Psa. lxxviii. 19. Zech. xiii. 7 ; Isa. xl. xlii. &c. And sometimes the prophets make digressions to address and admonish their hearers or readers ; and then resume the thread of their prophecies. Joel iii. 4—9, &c. Attend to these digressions.

9. Some prophecies are delivered in strong and energetic language ; and the energy and emphasis of the terms throw great light on the sense. Read Isa. xi. 4 ; and compare Luke xix. 27. Mat. iv. 6 ; 2 Thess. ii. 8 ; Deut. xxxii. 6, 13, 14, &c.

10. It is of great advantage in studying the scriptures, especially the prophecies, to have a clear view

of the person, work and kingdom of Christ : and a good knowledge of these subjects drawn from other parts of scripture, will often furnish an excellent key to the prophecies. Luke xxxiv. 44 ; John vi. 39 ; Acts iii. 24 ; xxvi. 22, 23, &c.

11. Examine carefully the times and occasions of every prophet's writing ; which may often be learnt from the commencement of their several books. Read the histories of those reigns which correspond to the times of the prophets. As, for instance, when you read Isaiah, read also, with the utmost care, the history of the reigns of Uzziah, Jotham, Ahaz and Hezekiah ; and so of the rest. This will often tend greatly to elucidate the sense of the predictions.

12. As there are many prophecies, especially in the Revelations, which evidently delineate the general method of the divine proceedings, and fortel a train of particular events both in the church and in the world, a knowledge of history, especially of sacred and ecclesiastical history, is very useful in studying prophecy. Endeavour therefore to obtain a good acquaintance with history.

13. Labour also to familiarize the terms and images used by the prophets ; and to ascertain the sense in which they use them, and the purposes for which they introduce them. A careful comparison of the language of those prophecies which have been already fulfilled with those which remain unaccomplished will greatly assist you in this inquiry.

14. But always remember that the interpretation of prophecy given by Christ, and his apostles in the new Testament affords, as far as it goes, an infallible guide in the exposition of these parts of divine Revelation. Study these invaluable explanations with great attention ; and it will much aid you in understand-

ing, those predictions which remain unexplained. Thus Isa. lxi. 1, 2, is illustrated by Luke iv. 18, &c. &c.

15. Be not too positive in pronouncing on the meaning of the prophecies which are not yet fulfilled. It is a maxim that prophecies are not intended to be completely understood till they be accomplished.

16. Remember that prophecies, as well as all other parts of the divine word, are adapted to humble the sinner—to exalt the Saviour—and to promote holiness. Keep these three ends always in view. Study, pray and labour to accomplish them in all you undertake. Especially pray earnestly for the illumination of the same Spirit, which illuminated and guided the prophets; that you may rightly understand and properly apply their valuable writings.

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## THOUGHTS

ON A

DUE PREPARATION

FOR

RELIGIOUS SERVICES.

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THE following observations were written above forty years ago. If the faults on which they animadvert have entirely disappeared from amongst professors of the present day, our readers may congratulate themselves on their superiority over their imperfect ancestors. But, if conscience should suggest to any one into whose hands these pages may fall, that he has been guilty of similar improprieties, and he be led to repentance and reformation, the design of their insertion will be much more fully accomplished.

“A few weeks ago,” says the writer, “I happened to arrive at the place of worship at which I usually attend, about half an hour

before the minister began the service. Instead of going into my seat, as I generally do, on such occasions, I walked about in the yard, in order to observe the conduct of the auditory, before the worship commenced: for I had often observed, that a considerable part of the congregation were in the habit of standing at the door and conversing together, before they entered the house of God. I hoped that amongst so many religious people, I might gather up something that might be profitable to my own mind, and prepare me for the sacred exercises in which I was going to engage. For, what candid person could imagine that, on such a solemn occasion, they could be discoursing on any subjects except religious ones? As I paced up and down the yard, I observed three or four persons who, as they entered the gates, after the customary salutations to their friends, passed forwards, took their seats immediately, and either sat in serious meditation, or took up their Bibles and read some part of the word of truth. I was much pleased to perceive this conduct; and thought it was a very proper mode of preparing for approaching into the presence of the great God; and a behaviour at once reverend and becoming.”

“I next turned my attention on those who continued at the door. A little group had soon collected on one side of the yard; and after, ‘How do you do? friend;’ and ‘Good morning to you, Sir,’ &c. one addressed his companions on the seasons, the weather, and such like topics. This introduced observations on the corn they had sown,—the herbage that they had for their cattle,—and the good or ill situation of their stock. Ano-

ther inquired, 'How went the last market at——?' 'How did the sheep and oxen sell?' A third asked, if his friend knew on what day such a fair would be held. The price of several commodities were next discussed, and appropriate observations made upon them. Others, also who moved in a different sphere of life, found fit subjects of discourse. Some talked of trade, and the rise and fall of prices; while their associates explained and settled various pecuniary concerns. And not a few, I observed, had hardly time enough to make remarks on the conduct of some of their brethren, or to relate certain unpleasant circumstances which had occurred in the preceding week."

"Thus they employed their time till the minister arose in the pulpit, and began the service by solemn prayer to God; when they all thronged into the house and took their places. For nearly half an hour, the clattering of the doors, the noise of their feet, and the constant dropping in of others who had arrived too late, interrupted the service, disturbed the minister and incommoded the serious worshipper. I hurried in among the rest; and composed my mind, as well as I could, for the duties I had to perform. After the service was concluded, I could not forget the scenes which I had noticed before its commencement; and, on my way from the house of God, I indulged myself in meditating on the painful subject."

"Surely, thought I, such conduct requires only to be properly described, and the irreverence and indecency of it must strike every pious mind. But the force of habit is almost incredible. When any practice has become customary, it soon feels natural; it sits easily on

the mind, and its turpitude is overlooked. It is therefore very difficult to reclaim persons who have been accustomed to act improperly; or even to convince them that they are wrong. Yet, if we would seriously reflect on the nature of the work, in which we are ready to engage when we are preparing to enter on the public worship of the Almighty—how different it is from every thing worldly and temporal; so totally distinct indeed that it ought to have no connection with the common concerns of this life, but to engross the whole of the heart and soul of all who engage in it; we should perceive the mischievous tendency of a habit which naturally dissipates the mind and unfits it for so sacred an employment; and for our own sakes avoid it."

"Further. If we reflect that, when we are waiting for the commencement of public worship, we are preparing to enter into the more immediate presence of the eternal Jehovah, and to prostrate ourselves before his awful throne, in the most solemn act that mortals can perform, that of prayer to a heart-searching God, in whom we live, move and have our being; we shall feel the inconsistency of employing our thoughts and our tongues about the common affairs of life, when we expect to stand, the very next moment, as humble and guilty dependants before God, in prayer and supplication for the good things of the gospel."

"Lastly. When we consider the goodness of God in favouring us with one day in seven for his worship—his condescension in visiting us himself on that day—and his unmerited bounty in liberally bestowing all the spiritual mercies we need for the salvation and edification of our immortal souls, we are

certainly under the highest obligations of gratitude and justice to devote as much as possible of that sacred day to his service. And the various temptations to which human nature is exposed—the propensity of our fallen hearts to turn aside from every thing spiritual and divine—and the difficulty that every true christian experiences in keeping his mind composed and fixt on heavenly and eternal objects—all render it necessary to avoid, with the greatest diligence and care, every thing that is calculated to dissipate the thoughts and prevent that composedness and preparation of soul which is so greatly to be desired, when we present ourselves before a God who is a consuming fire; and who justly requires to be worshipped with reverence and godly fear.”

“Let us all then who bear the name of Christ take every possible care, in the early part of the sacred day that is devoted to the service of our Maker, to prepare our minds for his worship, by reading, meditation and prayer—to order our temporal affairs so as not to be prevented from the appropriate duties of religion or interrupted in them—to be always soon enough at the place of public worship—to avoid all unnecessary conversation when we arrive there—to take our places early in the house of God—and seriously compose our minds for the ensuing solemnities. In order to animate us to this laudable conduct, let us consider—the sacred importance and awful grandeur of the duties we have to perform—the infinite majesty and glory of the adorable Being, in whose presence we stand and to whom our devotions are addressed—the magnitude of the blessings which we expect to receive—the

bounty of our gracious Lord who is waiting on such occasions, to make us happy—the impropriety, indecency and irreverence of a contrary behaviour, and the unspeakable injury we shall sustain, if we indulge ourselves in acting so inconsistently and so ungratefully. Let these reflections have their proper weight; and, if we possess real piety or a due regard to our own eternal interests, we shall see the necessity of constantly and earnestly supplicating divine assistance, to enable us rightly, profitably and acceptably to worship ‘God, who is greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are about him.’ ”

*Lincolshire, 1784.*

S. S.

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## CORRESPONDENCE.

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### ON CLERICAL ABSOLUTION FROM SIN.

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*In Reply to a Query.*

*Gentlemen,*

THE text, John xx. 23, on which your correspondent “An Inquirer,” at page 329, of your last number, requests a few explanatory remarks, has caused considerable debate amongst commentators. As it is one of the main props by which the churches of Rome and England, support their favourite doctrine of the power of the priests to absolve their fellow mortals from sin, it deserves attention. If you think the following remarks adapted to elucidate it, they are at your service.

We have an account of our blessed Saviour’s appearing to his disciples, on the evening of the day of his resurrection, given by three of the evangelists. Mark xvi. 14—18, Luke xxiv. 33—48, and John xx. 19—23. Two of these historians inform us expressly that the persons who were favoured with this sacred interview were the *eleven apostles*. John says the *disciples* were assembled on this occasion; and it

is probable, that several of the followers of Christ might be present. It is certain however, that the apostles were the persons to whom the discourse of their divine Master was addressed; both from the particular manner in which they are mentioned, and from the conversation which took place.

On this memorable evening, the blessed Redeemer appears to have fully instructed his servants in the nature, the object, and the evidences of his divine mission into this sinful world; and to have confirmed them to be his accredited agents, in the establishment of that spiritual kingdom which he was about to introduce. With this view, he expounded to them "all things that were written in Moses and in the prophets, and in the Psalms concerning himself;" and "opened their understanding that they might understand the scriptures." Having thus prepared them, he gave them their commission, in these remarkable words; "As my Father hath sent me, even so send I you:" that is, As my Father hath commissioned me to erect the kingdom of grace among men; so I depute you to be my apostles and agents in carrying forward, in my name, under my authority, and by my assistance, the great work, when I am ascended to glory. To fit them for this grand undertaking, he imparted to them an extraordinary portion of the Holy Spirit, to enlighten their minds, to guide them infallibly in the right path, and to enable them to perform such miracles as might give unanswerable proof of the truth of their doctrines. "When he had said this," observes the sacred writer, "he breathed on them, and said, 'Receive ye the Holy Ghost.'" It was to these apostles, thus prepared for the unspeakably important enterprise, that the Lord Jesus addressed the words to which the "Inquirer" refers, "Whose soever sins ye remit, and those are remitted unto them; and whose soever sins ye retain, they are retained."

These words were therefore addressed to the apostles, as extraordinary officers, appointed, qualified and authorised to establish the religion of Jesus in the world, and to organize the constitution, the doctrines and the discipline of his church. Considered as exclusively applying to these highly favoured men, this important declaration may refer to three particulars in the work assigned them by their risen Saviour.

They had authority, in the first place, under the infallible guidance of the Holy Spirit, to declare on what terms, the re-

mission of sins should be obtained in the covenant of grace; and to denounce eternal misery on those who refused to comply with those terms. These declarations of mercy and denunciations of penalties, thus made, by the infallible teachers of christianity, the Lord assures them shall be ratified by him, in the final distributions of rewards and punishments. The promulgation of the remission of sins through repentance and faith, and the declaration of the infliction of the punishment of sin on unbelievers, form the two grand doctrines of that gospel, which the apostles were empowered to establish.

These words might also refer to the authority with which the inspired ambassadors of Christ were invested, to give laws for the exercise of the discipline of christian churches throughout all succeeding ages. They could determine, without appeal and without error, what description of persons should be admitted into a christian society, and who should be excluded from it; how backsliders, who had been cut off from the communion of the faithful, should be restored, &c. &c. These exercises of discipline, in the Jewish synagogues, were usually expressed by terms denoting the remitting or the retaining of sin; and when they are performed by a christian society, in the fear of God, under the guidance of his Spirit, and conformably to the direction left by these apostles in their writings, the authority given to them, in the text before us, is virtually exercised by them, through every period of the church; and will be sanctioned by the approbation of the King in Zion.

Lastly, the apostles also enjoyed the gift of discerning spirits, which enabled them to discover infallibly the true characters of men; and to decide with certainty whether their sins were pardoned through faith, or they still remained in the bonds of iniquity. This ability to discern spirits, enabled them safely to exercise another miraculous power, in the infliction of temporal punishments on such as had justly deserved them, delivering offenders to satan, &c. This was, in a very important sense, remitting and retaining sins, and was probably included in the design of this celebrated text.

Such was, it is presumed, the meaning of the adorable Jesus in these words. They were addressed to his chosen apostles; and to them alone could they, in any sense, be applied, who acted under the unerring influence of the Holy Spirit, and by the immediate authority of their heavenly Master. And for any man or body

of men to assume the power of remitting and retaining sins, unless they can prove that they are guided by the same infallible influence of the Holy Spirit and acting under the same special authority, is impious and absurd. Reason, as well as scripture teaches us, that to forgive sins is the sole and incommunicable prerogative of the Sovereign of the universe, against whom they have been committed. When, therefore, we hear the catholic priest, or even the pope himself, pretend to grant remission to sinners of all their crimes, past, present, and to come; or the minister of a protestant church say to a sick person, "By the authority of the Lord Jesus Christ committed to me, I absolve thee from all thy sins; in the name of the Father, and of the Son, and of the Holy Ghost," we may naturally inquire, with the rational though misapplied feelings of the ancient pharisees, "Who is this that forgiveth sins also?" "Who can forgive sins but God only?" **RESPONSOR.**

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THE  
PROPER ADMINISTRATOR  
OF THE  
LORD'S SUPPER.

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*Gentlemen,*

I AM sorry that your correspondents Crispus and J. W. have paid so little attention to the question which occasioned their remarks. It was not, whether an unordained person may not, in extreme cases, administer the ordinance; but whether "a minister on probation, when requested by his people to administer the ordinance to them, cannot with propriety comply with their wishes." These are two different questions, and of very unequal practical importance. Extreme cases are rarely met with; but the circumstances supposed by the querist are daily occurring, and must be determined. Had either of the worthy disputants fairly met the original query; and given a minister, thus situated, some plain and scriptural directions how to act, it might have been very acceptable and useful.

Crispus indeed observes, in his first letter that he sees no scripture grounds that should prevent an unordained minister, in such a case, from complying with

the wishes of his friends; and that as our divine directory has not determined the point, every church is at liberty to employ any member, whether minister or not, on these occasions. But then he immediately adds, that there are many weighty reasons that render it highly desirable, if not absolutely necessary, that pastors should be employed: and soon afterwards approves of the advice of the Association which asserts that "in general the order, discipline and credit of churches render ordination highly expedient and desirable." Now this seems to me a little paradoxical: for how should a christian society be at liberty to act in a manner inconsistent with its own order, discipline and credit? Probably the writer means that, as the question is not determined in scripture, either by express precept or precedent, every church is at liberty to determine it for itself, according to its own judgment, by the application of general principles; and that, in his opinion, such a decision ought generally to be in favour of employing an ordained minister, as many things are lawful that are not expedient. If this is his meaning, it is to be lamented that it was not more clearly expressed.

Nor does the argument of J. W. founded on the administration of the ordinance by our blessed Redeemer and the apostle Paul, convince me that it is unlawful for an unordained minister to administer it; because I do not see how the conclusion follows from the premises. The argument from the practice of our Saviour might be urged to prove that none but the Institutor should be the administrator. And Paul, as an apostle, did many things, which it would be improper for a mere pastor to attempt. Had we one example of the pastor of a church, as such, who bore no higher office, being employed on this occasion, it would have more weight in deciding the question, than many such instances as those I have just mentioned.

The case seems to stand thus. Though the scriptures are silent on the subject, yet there are many conclusive arguments why ordained pastors should be generally employed in the administration of this ordinance. Crispus has hinted at some of them, and the Association has declared that the order, discipline and credit of churches require it. This is strong language; but I think it might be justified. When a church has a pastor, every principle of decency and propriety point to him as the proper person. His office is to feed the flock; and the edifying administration of this ordinance is an impor-

tant part of this duty. When a church is destitute of a pastor, many considerations will make it advisable to obtain the assistance of a regular pastor, when they can. For churches to continue to employ unordained ministers to act as pastor among them, from year to year, has long appeared to me inconsistent with the precepts of the New Testament and the practice of the apostolic churches; injurious to the order and real prosperity of the cause of Christ; and pregnant with disorder and disadvantage to both ministers and people. I am pleased to observe that several judicious ministers are requested by the late Association to favour the Connection, through the medium of your Miscellany, with their thoughts on the subject of ordination to the pastoral office; and I hope they will not slight the request. Were the importance, propriety and advantage of pastoral ordination more universally acknowledged, all doubt on the present subject would, I am persuaded, be soon removed.

Wishing every success to your undertaking, I am

Yours, &c. ELIPHAZ.

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## WELSH GENERAL BAPTISTS.

A REPORT OF MR. J. GOADBY'S VISIT  
TO SOUTH WALES.

Dear Sirs,

You will undoubtedly recollect, that I was requested by the last Association at Derby, to visit the G. B. churches in Wales, to observe the condition and circumstances of our brethren there, and to make my report to the next Association. In order, if possible, to advance the interest of the printing office at Loughborough, Mr. Winks, on his own account, seemed desirous to accompany me. As soon therefore as we conveniently could, we took our journey into the principality; and through mercy have returned in safety to our families and friends. As so much was said concerning Wales at the Association, perhaps it may not be unacceptable to your readers, if I state a few particulars concerning our journey, through the medium of your useful Miscellany. A more detailed account, if

required, may be given at some future public opportunity.

As it respects the circumstances and condition of our Welsh brethren, we found them very few, and very poor; unable to afford us those humble accommodations which as strangers we needed. Though poor, they were kind and affectionate; and many of them did every thing they could to render our visit agreeable. The manners and customs of the common people are not very congenial with ours in England; they seem to be a century or two behind us; but in these respects, I hope, time will improve them.

There are many dissenters and methodists, whom they call Wesleyans, in the principality; But the dissenters far outnumber the Wesleyans. If there be any predilection as it respects sentiment among the Welsh, it seems to be in favor of hypercalvinism. There are swarms of these, who are principally Baptists, in almost every place we visited. These are very hostile to others; and especially to those of their own denomination, who do not veer round so far as they do. "They have an implacable hatred against me," said good Mr. Thomas, the tutor of the Baptist Academy at Abergavenny; "and, if they could, they would crucify me."

I felt sorry to find our friends so much below other professors, not only as it respects their numbers and circumstances, but also their places of worship. At *Abersychan*, the meeting house that Mr. Richard Evans has built, is very small. Two or three years ago, there were not more than a single cottage or two in the neighbourhood; but, since the British Iron Company have commenced the erection of their extensive Iron Works, it is estimated, that the population falls little short of ten thousand inhabitants. The Wesleyans and the high calvinistic Baptists have each of them a good place of worship; and the moderate particular Baptists are also erecting one; so that our friend Evans will be far behind them. He has a debt of one hundred and sixty pounds upon his place; and his members, about twenty in number, are very poor, and I fear not very well united. He greatly needs some pecuniary assistance.

At *Coaddun*, or in English, Blackwood, the members are only fourteen; and in general the preaching is but thinly attended. Almost all the inhabitants here are high calvinistic Baptists. Our few friends meet in a large club-room adjoining the public house, belonging to T. Moggridge, Esq. which is lent to all parties.



So that when our friends have occupied the place in the morning, the calvinistic party preach down what they advanced in the forenoon: &c. Thomas Phillips and Morrice Owen are the preachers; who, as well as Richard Evans of Abersychan, are common labourers in the coal mines. Sometimes they have preaching at Argod.

*Dowlia* is another populous neighbourhood, about sixteen miles distant. The G. Baptists occupy a chapel here, which is the property of one of the members at Merthyr-tydvil. The owner of this chapel was formerly a preacher amongst the particular Baptists; and, it is said, was disowned by them because he did not give up his accounts after he had been in England collecting monies. He offers them the place on sale; but the congregation will hardly be able to purchase it.

The oldest General Baptist chapel in Wales is at *Craigyfarre*, 2, or the Rock of short wood. Some years ago this was a very flourishing interest, but it is now in a low state. There was formerly an endowment belonging to this place. One Thomas Jenkins of Bedlynog, left two pounds per annum to be paid out of an estate at Merthyr-tydvil. But this money has not been paid during the last forty years. Mrs. Williams of Gwerllivin left forty pounds to be paid out of her estate. But her son and executor, said there were not sufficient effects in hand to pay her bequest. However he paid the minister, one pound per annum for eighteen years; when an unhappy division took place, after which he refused to pay any more. Mrs. Ward the sister of Mrs. Williams left forty pounds in cash to Craigfargod Church. Of this sum twenty nine pounds were expended in building a house for Henry Evans at Craigfargod; and the remainder, after causing Mr. Evans a great deal of trouble and expence, was embezzled by a person who almost entirely ruined the interest here. He was put away for lewdness: this so incensed him, that, being a trustee, he caused the chapel to be shut, except when he could obtain a preacher of his own providing. He kept Mr. Evans, the regular minister, out of the place for ten years, during which time the members frittered away to two or three. About this time the trustee died, when Mr. Evans regained possession of the place, and has retained it ever since: but he now receives little or no remuneration. Mr. Evans is a good natured man; but never possessed much energy. He was educated at the Bristol

Academy under Dr. Caleb Evans. Soon after he left the Academy, he also left the particular Baptists, on account of his embracing the general scheme. His views he says approximate to our own. He believes the divinity and atonement of Christ.

*Merthyr-tydvil* is a large and populous town. Henry Evans came to reside here, when he left Bristol. The people he then served erected a new place of worship, but it seems he was soon thrown adrift by them. He has preached at Merthyr and Craigfargod upwards of six-and-thirty years. But the cause, in his hands, is evidently low. He and one or two occasional speakers, preach at Craigfargod one part of the day, and at Merthyr and Dowlia the other. He has only a room to preach in at Merthyr, and that in a public-house-yard. Strictly speaking Richos, Merthyr-tydvil, Craigfargod, Dowlia and Blackwood are but one church; as no formal division of it has ever taken place. I fear their discipline is low. The members at Merthyr are but few; though some have lately been added to their number. About twenty four miles below Merthyr, is *Aberavon*; where the G. Baptists are now erecting a new chapel. They have obtained the ground on a lease of ninety nine years. The members are but few and generally poor. The minister's name is David Reece. He has been with them about two years.

*Swansea* is another large and populous town; a seaport; and a considerable place for sea-bathing; lying about fifteen miles from Aberavon. Messrs. David Jones and Philip Richards are the ministers of the G. B. chapel here. The place is an old one, and out of repair. It is on a lease; thirty three years of which are yet to run. The place and people here are most unhappily circumstanced. The former minister, accords with many of our sentiments; the latter is a socinian. One preaches one Lord's Day; and the other, the other, &c. Mr. Jones, though equally poor with his brethren, is by far the most intelligent of the G. B. ministers in Wales; and perhaps the most unhappy in his situation. The members at Swansea are not more than twenty, the greater part of whom are attached to Mr. Jones; but the power and influence are with the minority. An old socinian trustee holds up Richards and keeps him in his place as preacher. If this trustee should die, it is thought that the other preacher would entirely decline. There is an endowment of eight pounds per

num, belonging to this place, which is divided between the two ministers.

In the hamlet, or parish of *Lan-Samlad* adjoining Swansea, Mr. Jones has a good school-room, in which he preaches. And about five miles lower down, on the strand, is the village of *Clydach*; where he has another meeting-house, and about forty members. The Socinian party have nothing to do with these two places, and of course their pernicious tenets are unknown among the people.

Our visit to Swansea, as a seaport, and a bathing place, we had anticipated with some pleasure; but when we arrived and saw and heard what has been related, we felt not a little mortified, and left the place sooner than we intended.—I trust, I felt sincerely thankful, that the New Connection of General Baptists, in England, are not infected, in their churches, with the noxious leaven of Socinianism. And may the Lord in mercy ever preserve us from it. Amen. I am yours', in the bonds of the gospel,

JOSEPH GOADBY.

*Asby de la Zouch,*

Augst. 31, 1827.

P. S. Since writing the above, I have re-perused the communications inserted in the Repository of last March, page 92. The impression made by reading that statement, is certainly more favourable to the Welsh churches than that produced by this letter. But if I am to make a fair report of the state of things amongst them as they really are, I do not know how to alter what I have written. I sincerely wish poor R. Evans may speedily have some assistance afforded him; or he will be in danger of getting into trouble. But the application for assistance from Dowlias, in the Repository for March, page 93. I should receive with caution.

\* \* We sincerely thank our esteemed friend for this interesting Report. We have compared it with the statements in the Repository; and are pleased, when we consider the authors of the two accounts, that no more important difference appears. The one was furnished by our Welsh brethren themselves; who probably are not exempt from the enthusiasm and sanguine disposition for which their countrymen are noted. The other is the representation of a stranger, who can view matters more deliberately, and has witnessed too many vicissitudes to be over confident as to futurity. This sensible letter will, we doubt not, be very useful in correcting the extravagant expectations of the thought-

less, and in supplying the Connection with a candid, judicious and faithful view of the state of our friends in the principality. They are evidently, what we always thought them to be, few and poor; and the cause in their hands is low. But, "Who has despised the day of small things?" They require instruction, encouragement and support; which, we trust, will be prudently, but liberally imparted. EDIT.

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## VARIETIES :

INCLUDING  
*HINTS, ANECDOTES, &c.*

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NEW CHEROKEE ALPHABET.—We lately conversed with a reverend gentleman, who has, for some-time laboured as a missionary in the territories of the Cherokee Indians; and who, from the station he lately held, was able to give us some information respecting an interesting instance of aboriginal improvement. An illiterate Cherokee, unacquainted both with the English language, and the powers and system of the English alphabet, has invented a New Alphabet for his native language. The language of the tribe, though perhaps the most copious of any Indian dialect on the continent, is wholly composed of the various combinations of about sixty monosyllables. The ingenious savage, after a persevering labour of two years, having ascertained the certain number of those radical particles of his native tongue, invented for each a representative character; and thus formed a complete, and perhaps the only syllabic alphabet in the world. The accomplishment of this, among a people so little addicted to inventive study as the savages of our country, is truly astonishing; and proclaims the author of it to be a person of no ordinary mind. During the course of his labour, it is said, his fellow savages often remarked the singularity of his behaviour; in generally sitting apart from his companions, apparently deep in thought and employed in making marks on the ground. He, however, with true Indian taciturnity, declined speaking to any one of the object of his study, till his work was finished. He then took one of his brethren aside, and explained to him his new invention, and ended it by saying, "We can now

have speaking papers, as well as white men."

The newly discovered art was seized with avidity by the people of the tribe; and, from the extreme simplicity of the plan, the use of it soon became general. Any one, on fixing in his memory the names and forms of the letters, immediately possessed the art of reading and writing; and the whole could be acquired in one day. It is now but two or three years since this discovery was made; and reading and writing has already become so general among the Cherokees, that they not only carry on a correspondence by letter between the different parts of their territory; but are also in the habit of taking receipts and giving promissory notes in the affairs of trade. The gentleman from whom we received this information told us, that it is now common, in travelling in the lands of the tribes, to see directions for the different paths, inscribed on the trees. The inventor of the alphabet adopted a few of our manuscript letters. Those were probably the only ones he knew of; and it is certain that he was unacquainted with their power. Of this he gives proof, by applying them to sounds wholly different from those they stood for in English. Nearly all his characters, however, are of his own invention: they are of irregular shape, with sharp and circular turns; and in a body have an appearance some what similar to that of short-hand writing. This spontaneous advancement of science will probably effect more towards the civilization of the Cherokee nation, than all the efforts which our countrymen have made; and may be the means of rescuing at least one branch of our aboriginal population, from the state of annihilation to which they have long seemed approaching.

*Free-will Baptist Morning Star.*

**THE POWER OF GRACE.**—A young man who had lived with several tradesmen; and, through the depravity of his heart, had robbed them all, about seventeen years ago became shopman to a gentleman in S—. Here he again gave way to his dishonest propensity, was detected, convicted, and sentenced to a term of imprisonment. During his confinement, he was led to serious thoughts on the guilt and danger of his wicked courses, and became earnestly concerned for the salvation of his immortal soul. His penitence was sincere; and at last he found peace in believing. After his release

from prison, he gave satisfactory proofs of the sincerity and reality of his conversion; and turning his mind to the ministry, was sent, after due approbation, as a missionary to a distant country.—A few weeks since, one of his employers received from thence a sum of money; at which he was surprised, not knowing that any person in that place was indebted to him. This however was remitted by his former unfaithful servant, and was the amount of the property of which he had defrauded him. Several other persons have also received remittances from him on the same account; and it is supposed he has now made full restitution. This is bringing forth fruits meet for repentance.

**THE HONEYCOMB.**—The following interesting description of the structure of the cells in which *Bees* deposit their honey in the hive, is abstracted from the "Preliminary Treatise to the Library of Useful Knowledge," ascribed to the pen of Mr. Brougham.—"If you have a certain space, as a room, to build up with closets or little cells; all of the same size and shape, there are only three figures which will enable you to fill the room without losing any space between the cells; they must either be squares, or figures of three equal sides, or figures of six equal sides. With any other figure whatever, space would be lost. The six-sided figure is by far the most convenient of these three; because its corners are flatter, and any round body placed in it has therefore more space, there being less room lost in the corners. This figure too is the strongest of the three; any pressure either from without or from within will hurt it less; as it has something of the strength of an arch. A round figure would be still stronger; but then room would be lost between the circles, whereas none at all is lost with the six-sided figure. Now it is a most remarkable fact, that *Bees* build their cells exactly in this shape; and thereby save both room and wax, beyond what they could save if they built in any other shape whatever."

"So far as to the shape of the walls of each cell; but the roof and floor, or top and bottom, are built on equally true principles. It is proved by mathematicians, that, to give the greatest strength and save the most room, the roof and floor must be made of three square planes meeting in a point; and they have further proved, by a demonstration belonging to the highest parts of algebra, that there is one particular angle or inclination of

those planes to each other where they meet, which makes a greater saving of materials and of work, than any other inclination whatever could possibly do. Now the Bees actually make the tops and bottoms of their cells of three planes meeting in a point; and the inclination or angle at which they meet is precisely the one found out by calculation to be the best possible. Who would dream, for an instant, of the bee knowing the highest branches of mathematics—the fruits of Newton's most wonderful discovery—a result, too, of which he was himself ignorant; one of his most celebrated followers having found it out? This little insect works with a truth and correctness which are quite perfect, and according to the principles at which man has only arrived, after ages of slow improvement in the most difficult branch of the most difficult science. But to the mighty and all-wise Creator, who made the insect and the philosopher, bestowing reason on the latter, and giving the former to work without it—to Him all truths are known from all eternity, with an intuition that mocks even the conceptions of the sagest of human kind."

**BENEFIT OF SUNDAY SCHOOLS.**—The "Sunday School Visitant," an American publication, gives the following anecdote, related by a superintendent of a Sabbath School:—

"I was (says he) one Sunday afternoon about to close the school in which I was engaged, when a well-dressed, genteel person, who presented himself as a visitor, requested me to allow him (if it would not be deemed an intrusion) to speak to the children; this being readily granted, he addressed them nearly to the following effect:—

"There was once a poor lad, who was noted, even among his sinful companions, for his wickedness, but especially for his swearing and sabbath-breaking. He, along with some others, resolved one Sunday to follow and pelt some steady boys who were going to their school. However, it so happened, that the lads, on being attacked, took to their heels; this lad followed them to the very door of the school, which, when opened (they were then singing) such a sound came from the place as seemed to stun him. He wondered what they could be doing in the inside; and a teacher at that moment admitting the other boys, invited him in. A new scene now opened itself upon him,—near three hundred boys, seated with

their teachers. They all appeared so neat and clean, and in such order, that he wished he was 'one of them.' He stood for some time a spectacle for the whole school, dirty and ragged, and with his wooden clogs on, which, whenever he stirred, made him the subject of laughter to every person, to his great shame and mortification. After some consultation, he being a stout, good-looking lad, it was resolved to admit him into the A B C class. Every thing was new to him. The next Sunday he appeared; his hair combed, his face washed, but his clogs still remained to mortify him; his particular case was taken into consideration, and a pair of shoes was given him. He now found himself so much behind the other boys, that he resolved to strain every nerve to get up to them. This determination was the means of his rising to the very first class, when his conduct being approved of, he was chosen a teacher. He now felt he had something more to do than to teach; he had a soul to save. In a little time he was enabled, after much prayer, to "believe on the Lord Jesus Christ," and to rejoice in his salvation. The Lord then called him to preach these glad tidings; and happening some time after to officiate within twenty miles of his old much beloved school, he rode hard after his morning's labours, and reached the place just in time to see the poor lads in his own, his very own school; and here he is now speaking to you!"

"The scene now became truly affecting; he burst into tears, as did several others around him: at last he sobbed out,—'O my dear lads be in right good earnest to make the most of your very great Sunday-School privileges. I have kept you too long; God bless you all!' He then concluded with a most affecting prayer."

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## ANNUAL ASSOCIATION.

THE ANNUAL ASSOCIATION of the New Connection of General Baptists was held at Derby, June 26—29, 1827. This meeting was attended by upwards of one hundred and twenty ministers and representatives from churches composing this union. Mr. R. Ingham of Heptonstall Slack was chairman; Mr. James Taylor of Hinckley, deputy chairman; and Messrs. W. Taylor of Boston and T. Stevenson of Loughborough, moderators. The Reports of the state of religion in the various

churches were, as usual, adapted to excite mingled emotions of gratitude and regret. In many places, the symptoms of prosperity, unity and zeal are very encouraging; but, in others, the cause of the blessed Redeemer is injured and its success greatly retarded by indifference, division and disaffection: and a few instances occur, in which the interest seems to be rapidly declining, and ready to expire. But, on the whole, there is great reason to rejoice in the success that has crowned the exertions of the friends of religion during the past year. In that period, it appears, that six hundred and seventy members were added to the churches by baptism: being one hundred and sixty more than in the year preceding it. Fifty-eight persons, who had been excluded, were also happily restored to their places in the house of God. On the other side, one hundred and fifteen had been excluded from fellowship, and one hundred and twenty had withdrawn themselves; most of whom, it is feared, are lost to the Connection. Death also had removed no fewer than one hundred and eighty-nine members from the churches, in the short space of one year. The present number of members in the whole Connection, as far as returns were made to this meeting, amount to nine thousand five hundred and ten; being an increase over the last year's total of two hundred and fifty-nine; though the clear increase, computed from a comparison of the additions and losses, is three hundred and nineteen. The Connection now consists of one hundred and three churches: of which, the churches at Ashbourne in Derbyshire; at Boughton in Nottinghamshire, and at Mersham near Norwich, were added to the union this year. The first of these has been raised by the efforts of our Derby friends, under the auspices of the Home Missionary Society; the second has separated amicably from the church at Gamston and Retford; and the third was formerly a branch of the church at Norwich.

At this Association, the public service on Wednesday morning was opened in prayer by Mr. Bissil; and a sermon was preached by Mr. E. Sexton of Chesham, from Eph. iii. 8.—In the afternoon, the Annual meeting of the Foreign Mission was held; and on Thursday Evening, Mr. Hoe of Hove prayed, and Mr. Everard of Spalding preached, from Col. i. 18.—The next Association to be at Wisbeach; to commence on the last Tuesday in June 1828, at six in the evening.

THE  
BUILDING FUND.

THIS plan, which has been so long under consideration, was introduced early into the last Association. It appeared, on a reference to the representatives, that very few of the churches disapproved of the principle of the proposed measure; but many hesitated respecting joining it, because they did not understand its mode of operation. The plan of collecting the fund met with little opposition; while many wished to have a more simple and intelligible method of distribution. After considerable discussion, a Committee was appointed "to devise some practical scheme of operation," which made a report on the following day; when the Association, having largely considered its suggestions, adopted the following Resolutions.—viz.

1. That we earnestly recommend to the churches to raise an annual sum for the Building Fund, which shall equal, if possible, one shilling for each member.

2. That three-fourths of the money subscribed by the respective churches be returned them, if they have any debt on their chapels and desire the return.

3. That the remainder or surplus be distributed amongst the burdened churches, at the discretion of the Association.

4. That no church hereafter shall enjoy the benefits of this fund, whose case has not been sanctioned by the Association, or by the district Conference to which it belongs.

5. That the churches be earnestly requested to act on this plan *immediately*, and remit the money to the *next* Annual Association.

Such are the principles adopted by the late numerous Association, with much cordiality and very few dissenting voices; and it is hoped that they will meet with the warm approbation and hearty concurrence of every church in the Connection. It is high time, that the state of suspense, in which the discussion of this important subject has kept the denomination, should cease; and that the friends of religion should know in what mode their liberality is to flow. Much evil, it is greatly to be feared, has already been caused by the delay that has occurred, and therefore the churches are most earnestly solicited to attend to the fifth resolution, and *commence immediate operations*.

As we propose resuming this subject more at large, in an early number, we

shall now only make one short statement, with a view to prevent or remove the impression that, on this plan, there will be little to divide, after the three-fourths of the subscriptions are returned to those churches which are in debt. This idea has, we know, been already entertained; and may have a tendency to relax the efforts of the churches. But an easy calculation will shew the fallacy of the assumption. If the recommendation of the Association be complied with, the sum of £475. 10s. will be raised annually. To avoid fractions say £480. Now supposing one half of the churches are burdened with debts, and would be disposed to claim the returns, then three-fourths of one-half of this sum, or £180. would be remitted to them; and the remaining £300 would be left to be distributed at the discretion of the Association, amongst those churches whose cases were most urgent. Such a sum, distributed judiciously every year, would soon produce a most happy effect, in lightening the burdens of those who have long been sinking under them, without a prospect of effectual relief. Even if we suppose that three-fourths of the churches claimed the returns, yet the sum of £210 would still remain to be divided. Let the plan be fairly tried for a few years, and its practicability and usefulness will secure its permanency.

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## REVIEW.

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**THEOLOGY; or an Attempt towards a consistent view of the Whole Counsel of God.**  
—With a preliminary Essay on the Practicability and Importance of this attainment. By J. H. Hinton A. M.

12mo. pp. 238. price bound, 4s.  
Wightman and Co. London.

THE work before us was originally published as an Article on Theology, in the Oxford Encyclopædia; and is now republished, by the Author, in a distinct form and with considerable additions and corrections. It professes to contemplate God, first as he is himself; next, in the station he fills; and lastly, in the works which he performs. In the former parts, there is very little that rises above mediocrity. The subjects are rather announced than

discussed; and the statements are trite and uninteresting. But, when he undertakes to treat of the ways of God towards man, especially of the dispensation of mercy to a fallen world, which occupies nearly two thirds of his volume, Mr. H. gives full evidence, that the subject has been well studied, by a mind obviously of no common strength. His declared object is to exhibit a consistent system of those doctrines which are usually denominated, and which he calls, *Moderate Calvinism*. As this is the most laboured, connected and complete modern exposition of that class of doctrines, which has fallen under our notice; and, as we have frequently promised to describe a scheme, which appears to be rapidly gaining ground among the religious professors of the present day; we shall take this opportunity of laying the system of our author before our readers; and follow it with a few animadversions. We are aware that a few, who include themselves in the class of moderate calvinists, would not subscribe to all Mr. Hinton's opinions; but, we have reason to believe that, in most of the leading and important points, he expresses the sentiments of the most numerous and respectable of their number.

Moral agency, according to our author, consists in a capacity of discerning the good and evil qualities of things—of being moved by these qualities.—and of choosing any thing on the ground of its moral qualities.—The ultimate power in this agency is what he terms “moral sensibility,” or, in common language, the *heart*. This is the centre to which all perceptions are transmitted; and the source from whence the impulses emanate, which induce choice and determine its direction. In this moral sensibility, the moral character is to be found; to be susceptible of the attractions of what is good, is to be a good man; to be capable of being engaged by what is evil, is to be a bad man.

A free agent is one who chooses what he pleases; and does what he chooses; and this free agency is requisite to constitute man a responsible creature.

Man was originally made in the image of God; in rectitude of character, in righteousness and true holiness: the friend of God, as his Father; and the subject of God, as his moral Governor. His moral powers were wholly inclined to fulfil the duties of these relations; and to enjoy all the happiness both corporal and spiritual, which would naturally result from a proper discharge of them. But by his

fall, he became subject to death in all its senses; exposed to the indignation and wrath, tribulation and anguish, which the moral law denounces against every soul that doeth evil; lost his friendship with God; and forfeited all interest in his favour. The nature of man became depraved, and he lost the moral image of God. This corruption affected the heart; which became averse to God, and depraved all the other powers of the soul.

It is not indeed easy to ascertain the precise extent to which our Author would carry his idea of human depravity. In one place, he says, "Every man is able to do all that God requires of him. He is able, in the very same sense, to take care of his eternal, as of his temporal interest; being no more, nor otherwise, unable to believe in the Lord Jesus Christ, than he is to exercise prudence, patience or diligence. In fact, God's treatment of men, in reference to both worlds, proceeds upon the same system." (p. 135) Language, still more explicit, is frequently employed to convey the idea that man, even in his fallen state, can and therefore ought to exercise faith and repentance, and to comply with the requirements of the gospel. He is endowed with proper powers and supplied with sufficient motives to do this; and therefore he is justly responsible for not doing it. But, on other occasions, he represents man, in a natural state, as so totally depraved, so entirely averse to God that, if left to the exercise of his own powers, he never can, or as Mr. H. would express it, he never *will* embrace the offered terms of salvation. "Means are indeed adapted to operate on the heart, and doubtless would do so in the case before us, were it not that it is so desperately wicked as to be placed, not beyond their proper application, but beyond their actual prevalence. There is, in a word, a total absence of love to God, an entire contrariety to him, infallibly rendering the use of means ineffectual, though not absurd." (p. 159) Indeed so complete is this depravity, that, before any man can repent and believe, his disposition must be changed, by an immediate influence of the Holy Spirit, under the operation of which he is *wholly passive*, and the gracious energy of which is *irresistible*. (p. 156) We must, at present, leave the author to explain this apparent inconsistency; and proceed with his system.

The Son of God appeared on earth to remove the evils of the fall;—to stand in the sinner's place, to bear the consequences

of his crimes—to die in his stead—to fulfil the moral law which he had broken—and to restore him to the forfeited friendship of his Creator. "The work of Jesus not only removes the consequences of sin, but affords a sufficient basis for whatever of superabounding grace the Father may be pleased to exercise. But the system, thus introduced, does not operate to the production of these benefits, necessarily or of itself. The actual enjoyment of them is connected with the exercise of certain specified dispositions, on the part of man; namely, repentance towards God, and faith towards our Lord Jesus Christ. Repentance is a change of mind from enmity to friendship with God; and faith is the acquiescence of a sinner in the way of salvation by Christ, or the cordial belief of the divine testimony." "The idea which seems important to maintain," says Mr. H. "is, that, as Christ exhibited in the gospel is the object of faith, so faith, in its essential nature, is the right disposition of a sinner towards him. It is a state of the heart. The facts of the gospel are presented to us, like many other facts, for the purpose of affecting the heart; and, either properly or improperly, they inevitably do so. They are designed and adapted to produce a corresponding impression; and this also they will effect, unless, on our part, there is criminal resistance or neglect." (p. 115) "Such," concludes this writer, "appears to be the true nature of the dispensation of mercy. It established a new state of probation; in which deliverance from the consequences of sin and the attainment of forfeited happiness were placed within the reach of man, and made to depend upon his voluntary determination." p. 117.

This state of probation, according to our divine, comprehends the whole of mankind, except those who never become capable of moral agency, such as infants and idiots. "It, (universal probation) however it may bear on doctrinal views," he asserts "is the grand and prominent attitude in which the Almighty has placed himself in his word; declaring, in the most affecting terms, his loving kindness towards all men; issuing warnings, invitations, encouragements and commands, without exception; and, equally without exception, denouncing vengeance, no less just than aggravated, on those who do not repent. All which, and much more is utterly unintelligible and altogether inconsistent upon any other principle than that we have laid down. But we proceed to exhibit the basis on which it rests. It

is established on two grounds; the love of God and the death of Christ" (p. 146.)

We could not refrain from sincerely pitying a man who could utter such sentiments as these; and then be compelled, by his system, to proceed in the subsequent strain. "The love of God is universal, though not equal. It is unquestionably discriminating."—"But the discriminating character of divine love proves nothing on this occasion, unless it can be shewn that this feature belongs to all its exercises; which is not the case. It is on the other hand, undeniable that some aspects of divine benevolence are universal, while others are discriminating; that, while more kind to some, the Lord is good to all; his tender mercies being over all his works. The peculiar favour he may have bestowed upon the election of grace, therefore, tends not at all to disprove his kindness, though inferior yet glorious, to the rest of mankind," &c. (p. 147.) Surely this cold and guarded mode of describing the benevolence of that *God who is love*, is neither warranted by reason nor scripture.

When Mr. H. turns his attention to the other ground of universal probation, the death of Christ, he is still more embarrassed. Constrained by his system to suppose that it has an universal influence on the condition of mankind, and yet fearful of injuring his favourite doctrine of discriminating grace, he hardly knows how to explain it. "Is it not a fact," he inquires, "that every man, without exception, feels the influence of the death of Christ? Without it how could he even have been born into the world? And how comes it to pass that men sin with impunity, through a course often of many years? Upon what is the patient long-suffering of God founded? Is this strict justice?"—"Mercy, then, for, of whatever amount it is still mercy, is exercised towards all men; and can mercy be exercised without a basis? or upon any other basis than the work of the Lord Jesus Christ? Surely not. It follows inevitably, therefore, that the work of Christ has an universal aspect and influence. To what extent this reaches, is another question." In order to elude the difficulty, he imagines that the Saviour may be said to have died for men in very different senses. "To die for a person," he asserts, "is by no means a phrase so definite as to be worth contention. There are more senses than one in which it may be used; and, in different senses, it may be true both of the elect and of the whole world."—"It will be seen hereafter, that we decidedly maintain the vicarious nature

of Christ's death in reference to one part of his operations; but we certainly do not imagine this feature of it to be the basis of its universal influence. It appears to wear another aspect also; viz. that of a grand operation of the divine government, a satisfaction to law and justice as such; laying a foundation for the absolution of sinners upon repentance, and thus for an unlimited probationary system." The last idea we highly approve: but we cannot perceive how the death of Christ could satisfy law and justice, and lay a foundation for the absolution of sinners upon repentance, and thus for an unlimited probationary system, if it were not of a vicarious nature in reference to all mankind. This however we leave until some other opportunity.

These are the grounds that, as the author considers, firmly support his system of universal probation; which "places every one of mankind in a situation of individual trial, with his present and future welfare as truly in his own hands, as Adam's were in his, and as though he had never borne any federal relation to him." The attentive reader will be better able to judge as he proceeds whether every one of mankind is, on the author's plan, placed in this situation.

The dispensation of mercy, according to Mr. H. is both universal and particular. Its universality, we have just noticed; and we now consider its particularity. Certain and total impenitence, through the obduracy of man's heart, was foreseen to be the issue of the grand experiment of mercy, if man had been left to his own operations. "It is in this posture of affairs," observes Mr. H. "then, that the sacred scriptures introduce to us the Holy Spirit of God as taking an official part in the work of redemption."—"It is his office to effect in the hearts of men the great and blessed change so necessary to salvation"—"to turn them from darkness to light, and from the power of satan to God."—"A right disposition constituted the original excellence of man and of all his powers; and the present depravity of man and of all his powers consists in a wrong one. It is here, therefore, that the work of the Holy Spirit must begin. His first operation is to change the disposition. This can be done only in one of two ways: either by persuasion, which we have seen, though wisely adapted, to be unavailing; or by direct influence. Now there is no doubt at all, that the Almighty is able to exert such an influence on the heart, as shall immediately effect that change. It is as little to be doubted that he does so;



and it is plain that in such an operation, we must be *wholly passive*, and his gracious energy *irresistible*." "The particular operation of the Spirit," he adds, "which we have just described, we hold to be regeneration, the quickening of a dead soul, the new creation of spiritual being."—"The immediate consequences of regeneration are to be traced in the exercise of repentance and faith; and its further practical result is conversion or turning to God; which, though under the same influence, is altogether active and voluntary." (pp. 154—158.)

This change of the heart is absolutely necessary to enable a man to repent and believe; and without this direct, regenerating influence of the Holy Spirit, this change can never be produced. Are all men then in this state of universal probation, partakers of this indispensable influence? Let Mr. H. answer. "Such an influence as this, while on the one hand absolutely necessary, on the other is altogether adequate, to the effectual relief of man; and it is exhibited with the utmost freeness, the promise of it being attached to the proclamation of divine mercy, and the gift assured to all that seek it: 'Turn ye at my reproof; behold, I will pour out my Spirit unto you.' We cannot disguise from ourselves, however, that, though here is another and an invaluable privilege put into the hands of man, the disposition which induces him to reject the Lord Jesus must be expected equally to lead to the neglect of the Holy Spirit. What then remains? Or how is the salvation of any to be effected? By a farther arrangement of recovering mercy, according to which the blessed Spirit is sent into the hearts of those that seek him not, unsought to effect the great and needful change. This, in point of fact, he does in some, in others he does not produce; and hence arises a new feature in the work of redemption. In much that we have hitherto contemplated, there has been an universality; here is a peculiarity. That is done for some which is not done for all. Nor is the difference to be ascribed to man, but by denying the universal and total depravity of his nature; which we apprehend cannot be done. And, if this difference be not of man but of God, here is discrimination, or sovereignty. The nature of his conduct always indicates that of his purpose, without which, he never acts; and hence therefore we argue a sovereign and discriminating purpose, or an election of grace; an appointment, not to outward privile-

ges, but to spiritual blessings and eternal life. It is obvious also that, if the mission of the Holy Spirit into the heart of an individual be the precise object of discriminating grace, the divine purpose must have individual reference to the persons whom it comprehends. Such an election is frequently asserted in the sacred scriptures." (p. 160, 161.)

"The object then of the discriminating exercise of divine love—is the unsought gift and administration of the Holy Spirit. It appears reasonable, however, as all divine operations have a real and adequate foundation, that this also should have an appropriate basis, superadded to that on which the state of universal probation is founded; here accordingly we advert more particularly to the vicarious nature of the death of Christ, which appears in many passages of the divine word to be unequivocally asserted. We gather from such declarations that, for a portion of mankind, the sheep, the chosen, Christ died, as a personal, actual substitute; thus laying the foundation of their certain salvation, and of the peculiar administration of the Spirit by which it is effected." (p. 174)—"In this view, salvation is unconditional. Wheresoever it is actually enjoyed, it results from covenant engagements and gracious operations of the blessed trinity, the fulfilment of which was not suspended upon any thing to be performed by man: the object of them being in fact, and of necessity if they were to be successful, to work in men to will and do whatever is requisite to the attainment of eternal life." (p. 175.)

Here we pause. These extracts will give the intelligent reader a tolerably accurate idea of Mr. Hinton's "Theology." The rest will be easily conceived. Final perseverance is secured to the elect; and everlasting happiness is the certain result. Thus, this boasted state of universal probation "in which deliverance from the consequences of sin, and the attainment of forfeited happiness, were placed within the reach of man, and made to depend on his own voluntary determination"; and "which places every one of mankind in a situation of individual trial, with his present and future welfare as truly in his own hands, as Adam's were in his," proves, when duly explained, to be a state in which all those who are saved are brought into a state of salvation by an irresistible influence, under which they are wholly passive; and the rest are left to certain ruin, without a Saviour and denied that influence which alone would enable them

to embrace him.—Truly this laboured  
“Attempt towards a *consistent* view of  
the whole counsel of God” appears very  
*inconsistent*.

(*To be resumed.*)

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### LITERARY NEWS.

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*Just Published.* Confessions, Congratu-  
lations, and Counsels, on the Forma-  
tion of a New Christian Society. A Ser-  
mon preached at the opening of Marlbo-  
rough Chapel, Kent Road; by the Rev.  
James Bennett, D. D. 1s.

*In the Press.* A new Edition of Mr.  
James Taylor's Brief Supplement to Dr  
Watts' Psalms and Hymns; with a Re-  
commendatory Preface by the late Dr.  
Fawcett Bound 1s. 6d.

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### LINES

On the *BIRTH* of the Author's Child,

CHARLOTTE ELIZABETH B—;

Feb. 4th, 1827.

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AND art thou come, dear little girl,  
Into this world of sin and woe ?  
Alas ! for thee, no tongue can tell,  
What thou mayst have to undergo.

Thy course thro' life may clouded be,  
And sorrows keen thy breast assail ;  
Yon sun may shine, but not for thee,  
To light thy passage thro' the vale.

Unconscious now of future ill,  
Of brooding cares or heavy woes,  
No dreams like these thy bosom fill,  
Or e'er disturb thy sweet repose.

Thou, great Eternal; Source of light !  
Upon this little infant shine :  
Direct thro' life its footsteps right ;  
That it may be a child of thine.

Should it be spar'd for many days,  
O may it early know thy will ;  
Enjoy thy love—proclaim thy praise—  
And onward press to Zion's hill.

Then late or early be its doom,  
To rest among the quiet dead ;  
Its soul in never dying bloom,  
Will live with Christ its living head.

ON

### THE DEATH OF THE SAME.

June 14th, 1827.

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FAREWELL ! dear babe—a long farewell,  
Thy stay was short, thy visit's o'er ;  
“Tis well ;” says faith, 'tis passing well,  
Thou'rt landed on the blissful shore.

That playful smile which deck'd thy cheek,  
That sparkling eye which brightly shone,  
No more will o'er thy features break :  
The smile is past, the sparkling's gone.

Thy pliant limbs now stiff in death,  
No more will move in active play ;  
But sleep beneath the clay cold earth  
Until the resurrection day.

How oft before the nipping blast,  
The tender bud does captive yield !  
Its beauty gone, its fragrance lost,  
Its fragments scatter'd o'er the field !

Thus we have seen, upon the spray,  
An hopeful scion cease to shoot ;  
It daily sicken'd to decay,  
For lo ! a worm had sapp'd the root.

So, like a flower, our infant grew,  
And promis'd us to flourish fair ;  
'Twas nurtur'd as with morning dew,  
And tended with peculiar care.

But soon 'twas cropt, and borne away  
To Eden's clime of bliss on high ;  
To grow, and bloom and ne'er decay,  
A cherub in the upper sky.

Nor would we wish it back again,  
In this poor world of sin and woe ;  
But in the stroke submit to Him,  
Whose righteous will decreed it so.

May this event be sanctified  
To both our souls' eternal good :  
That we may cleave to him who died, &  
And wash'd us in his precious blood.

So, when our race on earth is o'er,  
And to our Jesus we ascend ;  
There meet our babe to part no more,  
And praise with it our Saviour—Friend.

E. B.

# Missionary Observer.

OCTOBER 1st, 1827.

## BRITISH AND FOREIGN BIBLE SOCIETY.

INFORMATION respecting the proceedings of this noble Institution is diffused so widely, and our limits are so narrow, that we seldom employ our pages in narrating its proceedings. The twenty-third Report, lately published, contains a mass of important information. It appears that nearly eight millions and a half of copies of the Scriptures, in whole or in part, have been printed by this and kindred Societies. In the year ending March 31, 1827, this Society issued 294,000 copies. From its Report we shall make two extracts.

*Want of the Sacred Scriptures in South America and Mexico, as described by an Agent of the American Bible Society.*

“WHAT do we behold! What do we behold, calculated to interest this noble Society? We behold, Sir, 15,000,000 of human beings—beings, too, professedly Christians, believing in Revelation, baptized in the name of the Trinity, and yet almost entirely without the Bible! By the efforts of this Society, and that of England, they have, it is true, within a few years, received 7,000 or 8,000 copies of this holy book. But what are these among so great a multitude? Scarcely a sin-

gle copy to 2,000 souls! Throughout the long road from Buenos Ayres to Chili, excepting a very few in Mendoza, not a solitary copy of the book of God was found; and I more than once presented copies to aged priests tottering over the grave, who told me they had never before seen it in their native tongue. North of this road, in the great towns of Cordova, Tucuman, Salta, Potosi, La Paz, Santa Cruz, Charcas, Cuzco, Arequipa, and many others, I learned that scarcely a single Bible in their own tongue had yet found its way; and coming down the coast of Chili, Peru, Colombia, and Mexico, a few copies were met with in the large towns on the Pacific, and were useful; but the great mass, even there, are yet destitute; and, generally, in the interior, they never saw, and in some instances told me they never before knew, that the Scriptures existed in their own language! Even in the capital of Mexico, a city more populous, and in some respects more magnificent, than this great metropolis (New York), I have reason to believe there is not one Bible to 200 families; and that the other great cities of that republic, cities containing from 30,000 to 80,000 inhabitants, are still

more destitute. But what gives such a peculiar interest to this subject is, Sir, that now, under their new liberal systems, the way is open to supply this lamentable deficiency of the word of life. The Bible is there no longer excluded by royal mandates and papal bulls; the houses of inquisition have lost their terrors, for they are converted into the peaceful halls of legislation, and into school-houses, where the Bible itself may be daily read. Those new governments are not only willing, but in some cases anxious, that the Scriptures should have a general circulation. Some of their most intelligent statesmen and influential clergy are ready to lend their personal aid towards so desirable an object. In one instance a dignitary of the church came and purchased of me thirty Testaments, for a school of which he was a director; and then requested me to present him with as many more for another school of poor children."

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*Conversion of two Buddhist Priests in Ceylon, by reading the Scriptures, narrated by Mr. Clough.*

"WE have lately had the happiness to witness some most cheering triumphs of the Sacred Scriptures over Heathenism, and its vile perverting records. About a fortnight since, our Missionary brother, Mr. Sutherland, stationed at Matura, baptized a priest of Buddha, whose conversion may be chiefly traced to the effects of reading the New Testament, and is one of the most interesting conversions to Christianity ever witnessed. The district of Matura, I would just observe, is the most famed of any part of Ceylon, or perhaps of

the world, for being the chief seat of Buddhism. The Chief Priest resides there, and there also is their chief College. I have been told, by a Missionary who had access to the public records of the district, that it contains 1,300 Priests: in fact, they nearly people the district; and almost every inch of ground is considered sacred to Buddha. About six years ago, our assistant Missionary, Mr. Salmon, met this priest in the prison at Matura, visiting a native man condemned to die. The one had gone to impart the consolations of Heathenism to the poor man; the other to recommend Christ, the Saviour of the World. A little controversy took place between them, in the cell, on the great question of a Saviour. The Missionary, at length, challenged the Priest to produce a single proof, from any of their sacred books, that such a character was to be found in them for man. The Priest, although young at that time, was a man of rising eminence, a most notorious opposer of the truth, and laboured in every possible way to thwart the operations of the Missionaries. On this occasion, he felt highly indignant at the challenge of the native Missionary; and went to his temple with a resolution to examine their books for proofs to contradict him, and continued his search for two years, in vain. About this time he went to a village in the Galle district, to meet the High Priest of Kandy, who had come down to perform some great ceremony on an important occasion. Here he met with another Missionary, who presented him with a copy of the New Testament in Singhalese; this he took to his temple and read; but it was four years before the pride of his heart would allow him to divulge

the struggle that was going on in his mind. The rank he held in the priesthood (being now second in the island), the high reputation he bore for his learning and acquaintance with their religion, and the influence he had among the people, were circumstances which induced him long to resist that light and conviction which the reading of the Scriptures had conveyed to his mind. He ventured, however, at length, to go to our Missionary, Mr. Salmon, and make a complete disclosure of the workings of his mind; but, on repeating his visits, the thing was soon discovered, and an alarm raised; and he was compelled to fly from his temple, and take refuge in the house of the Missionary. As his intentions remained no longer a secret, every means were used to frustrate his design of becoming a Christian. The Priests wrote a letter to him, which was signed by them all, stating the disgrace that would befall them all if he became a Christian; and were such a calamity to happen, their religion would receive an incurable wound, and the Priests would be exposed to the contempt and ridicule of the populace. To this he paid no regard. A second document then came from them, making him an offer of certain temples and emoluments, provided he would abandon the idea of becoming a Christian. This produced no effect; when a third came, in which they declared, that if he became a Christian they would by some means or other, deprive him of life. This, at first, rather startled him; but, on advising with the Missionary, he resolved to be firm to his purpose, and soon gave them a public proof of it, running all hazards of the consequences. After remaining

some time, learning the way of the Lord more perfectly from the Missionaries, he became the subject of still more important convictions than those that affect the mind and judgment—namely; convictions of his sinfulness, and need of a Saviour to pardon. Being thus prepared, the Missionaries thought him a fit subject for Christian baptism. It happened to be the time for preaching the Mission Anniversary Sermons for that station. On these occasions, large crowds of natives come together; and it is usual for all the native chiefs, headmen, and principal native inhabitants, to be present: this, therefore, was the time he chose, that he might have an opportunity of witnessing a more public confession in the name of Jesus. In order that no tumult might take place before the congregation had assembled, his intended baptism was kept a profound secret, and one of the largest and most respectable congregations assembled that had ever been seen in the place; when, after the liturgy had been read, the Priest advanced towards the font at the upper end of the church, in the presence of the people, disrobed of his priestly garment. Mr. Sutherland then asked a few most appropriate questions, to which he gave very satisfactory answers; after which, he stood forward and addressed the congregation, giving, in detail, his reason for renouncing Buddhism and the priesthood, and for embracing Christianity. As may be expected, this produced a wonderful effect; for it is well known that the greater part of the people already referred to, although nominal Christians, are yet Buddhists in their hearts, and rigid supporters of their religion. Many of them, however, not only were af-

fectured by this unexpected event, but approved it; and one of them, after the whole was over, came to the Missionary, and requested that the King of England might be informed of it. The conversion of this man is so glorious an event, that it rewards us more than a thousand fold for all the toils we have had in translating and publishing the Scriptures in Singhalese.

But the good effects of distributing the Scriptures do not rest for proof on a solitary case. I could multiply instances that have come under my own observation; and I am thankful to say that my colleagues and coadjutors are witnessing the same. I will just refer to another case, equally if not more striking than the former; for in this instance, the Word of God, and that alone, led to the change. About a month ago, a very interesting Priest was introduced to me; we were perfect strangers to each other, and this brought an apology for his abruptness in calling on me. I first made inquiry respecting his residence, &c. and found he came from a place about sixty miles from Colombo, quite away from all Missionary stations. His errand to Colombo was, he told me, to perform, by special request and invitations of the inhabitants, a ceremony which is called *Wasalakirima*, which is one of great importance, and requires about three months to perform it; but, from his conversation, I could evidently perceive there was something working on his mind which he wished to divulge. While in conversation, he received a message from his entertainers, but he requested permission to visit me again. He came according to appointment. And as it would tire you to hear the whole disclosure of this interesting cha-

acter, I will give you merely the substance of it. Some years ago, he met with a copy of the New Testament in Singhalese; and knowing it to be some part of the Christian's sacred books, and the style of it such as he greatly relished, curiosity prompted him to take it with him to his temple, for the purpose of giving it a careful private reading. The perusal of this book so filled his mind with light, that he soon discovered the glorious superiority of the Christian system over that of his own: the more he read, the more he became convinced of its truth, and alarmed at his own situation. But, in this state of mind, he had no one to fly to for direction, being remote from all Missionary stations. No Philip was sent to this Ethiopian. He was afraid to quit his temple in search of instruction, lest, being discovered, he should thereby bring upon himself persecution, with the loss of all worldly good. He continued in this conflicting state of mind for several years; when at length he received the invitation to Colombo, to perform the ceremony already mentioned, which he immediately accepted, with the hope that his journey would bring him in the way of some Christian teacher. When he had arrived within two miles of Colombo, one of our Schoolmasters met him on the high road, and put a slip of paper in his hand. We print such slips of paper, containing a passage of Scripture, or some short sentence or paragraph, that when our pious natives go along the road, they may give them to travellers, but chiefly to those who are on their way to *poojara* at the temples. The one put into the hand of this Priest was entitled 'News from Heaven;' and the passage under

t, 'God so loved the world, that he gave his only begotten Son,' &c. &c. On reading this, his heart began to beat, and he asked the Schoolmaster who published it. The Schoolmaster replied, 'The Minister, Mr. Clough.' The Priest asked to be directed to me. Hence our first interview, as above mentioned. In short you will rejoice to hear that he has already thrown off his robes, having publicly renounced the priesthood. The three months' ceremony he came to perform is abandoned; and this intelligent man is now a candidate for Christian baptism! He is, I am happy to say, under the instruction of my esteemed friend and coadjutor in the Translating Room, Mr. Chater, the Baptist Missionary, and I doubt not but he will do well, and prove a valuable auxiliary to us in our important labours."

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### General Baptist Missionary Society.

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#### EXTRACTS FROM THE JOURNAL OF MR. BAMPTON.

*May 13th.*—Went to day to Munglepore market, and on the way saw four or five birds of the hawk kind lie by the road side, with their legs tied: so I inquired about them, and was told that the man with them had caught them, and was exhibiting them there in order that somebody might, as an act of holiness, give him money to liberate them. He seemed to have some hopes that I should be holy enough, but he was mistaken. I had a good many people at the market, and was, in a good measure, master of them in disputation; but was, I think, exhausted sooner than I should have been if I had not written two letters in the morning.

*15th.*—Spent yesterday and to day in this place.

*16th.*—Went to Munglepore market: and as I anticipate markets on three successive days, I rode part of the way on horseback

before the sun got high. About noon the market had declined a good deal, and I was weary, and could not lie down without dirtying my clothes, which, as I have but few with me, I could not afford to do; so I set off and walked to my tent (about four miles). The sun was vertical, so that I had no shadow but that of my chattach and one hand swinging beyond the circle. Most of my English friends here will think this very venturesome, but I hope that I have taken no harm, except that one of my arms is scorched. Taking the advantage of a little grass by the road side, I walked part of the way without my shoes, which, when I can do it, I prefer, but the heat sometimes obliged me to get off the ground very quick when the grass failed. This evening I did a little among the people at Pipplu. I think some of the people begin to be afraid of avowing themselves the worshippers of Juggernaut, not because they are not so, but because they know that I can puzzle them, by quoting their shastras against them. I continue to like the people here better than in most places. It is common for them to offer me a bit of tobacco: and the Darogah (who is, I think, the principal man in the place) sent a fine dish of fruit (mangoes) to my tent a day or two ago.

*20th.*—Most of my work has been done to day at Munglepore market. The walk to my tent was very hot, and I outwalked the young man who attended me. I did a little here in the evening; and, as might be expected, after the people had heard so much of the Gospel as these people have, the devil appears in some places to be awake. I have hired a young man of this town (of the barber cast) to go with me from place to place and carry my stool and books: I am also in the habit of giving him charge of a cheroot. When I reached my tent this evening, he represented that he had no objection to take charge of a fresh cheroot, but that his cast would be endangered if I continued to give him charge of one I had partially smoked, and in that case he could not stay with me. I took but little notice of him; but soon after his father came, and requested that I would not give his son charge of a cheroot partially smoked; and I told him that I would not make them uneasy, and he went away satisfied. Just at the same time I desired the young man to pour water on my feet while I washed them, and he not only complied very readily, but offered to wash my feet into the bargain: such are some of the Hindoo notions of what is degrading and what is not.

As it looked very likely, I asked my servant if he thought it would rain to night: to which he replied, he did not know. it

would do as it liked; i. e. according to talar mon (its mind). So I inquired whose mind? and he said, the mind of the clouds and wind. I then asked if they had a mind, and he replied, "Yes: it appears that they have a mind from its raining at one time and not at another. If they had no mind it would rain always."

22nd.—Yesterday (Lord's-day) I spent in Pipplu. One man told me, that as to salvation, if he did but get something to eat that was all the salvation he cared about: and similar expressions are not uncommon. When I was out in the evening the people told me that the moon would be eclipsed during the night; an event which they ascribe to a certain being trying to swallow that orb: and I had to explain the matter to them. During an eclipse the Hindoos fast, and after it is over bathe and give something to the Brahmins. The eclipse here was total; and though it was not a clear night, a good deal of it was seen. As I was bathing this morning, a man asked me if I ate fish; and his neighbour replied, by telling him that I lived almost entirely as the Hindoos do. Probably he had learnt this from my servant: and so far as a thing of this sort has any effect it pleases the people.

The Darogah of this place is a very polite man (a Bengalee). He, this evening, furnished me with half a dozen good new pegs for my tent, and refused to take any thing for them. I afterwards sent my man to buy some mangoes near the Darogah's house, and he sent the servant back to say that he would send me some mangoes, and he shortly after sent me ten fine ones; which is the second present he has made me of the same kind since I have been here. Thus, a kind Providence can furnish friends in a strange land. I leave this place to-morrow.

23rd.—I have been employed to day at Munglepore market, for the fifth time since I left home. I was enabled to manage opposers very well in general. Some came up, as is usual, out of mere mischief; and seeing that such was the case, I told them that it would be soon enough to ridicule me when they had answered what I had to say; so I proposed objections to their shastras, and desired the company to observe how wisely they would dispose of them; and then, as they could not dispose of them, I declined conversation with them. I was enabled, sometimes, to address the people with considerable feeling.

Last night a storm unpitched my tent, owing probably to my people having pitched it so badly, but happily there was shelter at hand. After the market I came to Bullungo to attend the market here to-morrow; and on examining my tent found that it was

ill pitched again, and had but just time to prepare for it before another storm came, and I had some difficulty in keeping myself dry. I can do much better with the heat than I can with rain.

I said to a brahmin near my tent this evening, "Your shastras say that he who knows Brumha is a brahmin: pray do you know him?" And as he did not pretend to know much, I said to him, "You may learn something of God by attending to his works. There is much wisdom displayed in them; and wisdom is consequently one of the Divine attributes. They display great power; and God must therefore possess it. There are also in them abundant marks of kindness, which prove the goodness of God. Further," said I, "nothing can produce nothing; the Creator therefore cannot have had a beginning. Again: God inflicts punishment on a world confessedly wicked; from which we learn his hatred to sin. And once more: as the spirituality of God is admitted, we perceive that images cannot represent him." I advised the man to fasten all this in his mind, and teach those who were ignorant: but he did not seem to relish it much.

24th.—I have in this excursion spent eleven days in markets, in which and in the neighbourhood our books have been freely distributed, and have only seen, I think, in three or four instances, of one or two pages being used for mercantile purposes; examples are also as rare in Pooree; and it is extremely seldom that a single line is seen thrown about as waste paper. I have no fear of being confronted in this matter, as I always keep my eyes about me with reference to it.

26th.—I have been to day to Jagra market, and had some good opportunities, but was much interrupted by rain, and to avoid it I ran hastily into a mud building, which I saw several persons enter for the same purpose; and when I got inside I perceived it was the abode of an idol. One man remonstrated against my continuance, but I complained that it was hard that other people might be sheltered and I might not; and the man replied that I was the king, so there could be no harm in my continuance; and I jocosely said, "Certainly!" and no other person said a word against it.—I had some talk about the way of peace in the presence of the stone. I did a little more out-of-doors, and finally left the market, after staying about three hours and a half. I have had some people at my tent since my return.

June 16th.—Pooree. Since my return the people have sometimes been exceedingly hard to deal with. Going through the streets of Pooree is often something like running the gauntlet, in which case every individual, cle-



vated or abject, smites the culprit. When the soul and spirits are in a good state all this is like the waves dashing on the rocks; but in a low state, is not easily borne.

One evening, when my head was turned another way, the people tried to push a cow upon me, and soon after a poor old man: The man fell, but the jar was not sufficient to take me off my legs. After this feat, a number of the people ran away; and one man, who was very forward, I have not seen since. Other things, besides this, tend to persuade me that the people are afraid to be seen, or even suspected of offering personal violence to us, on account of our being Englishmen.

I was glad to hear on my arrival that our inquirer had been four or five times during my absence; and since my return he has been every day; and I have, every day, except one, read suitable portions of Scripture with him, and explained them in conversation. We all still think him sincere, though perhaps not so forward as we once hoped. Before I went out he represented that his owing five rupees to a person in the town obliged him to spend a good deal of time doing, perhaps, little services for his creditor, besides giving 37 per cent interest. So I gave him five rupees to pay the debt, which he in a few days returned, and said, that he could not at present become a Christian, and that he did not wish to take the money. On which I with as much kindness as usual, told him that no force would be used to make him a Christian; that we should only state facts, and leave him quite at liberty to act as he pleased. Well, a few days ago he again mentioned a pressing want of money. The rent of the family farm, which is occupied by three or four brothers, is forty rupees a year. This, we understand, is paid to the larger farmer or zemindar, who rents it of Government; and it is paid at four different times, The first instalment of ten rupees to be paid when the corn is a certain height, the second when the grain is formed in the ear, the third when it is cut, and the fourth two or three months afterwards. Now this last instalment they know not how to raise; and the zemindar threatens to sell two out of their four bullocks, in which case they could not get their land ploughed.

Lacey and I talked the business over, and at length concluded that it would be better to lend the money on proper security than to give it: so I directed him to obtain the necessary stamp for a note. For a day or two he deferred doing this; and I at length learnt (what I had never thought of before) that Abraham had given him to understand that, in consequence of this loan, we should

expect him eventually to be baptized. But he says that, though it *might* be at a distance, it is impossible for him to become a Christian in this neighbourhood, where he is known. On hearing this, I sent for the man, and told him that we by no means wished to buy him: that the loan was offered merely because he was in distress; and that with respect to his becoming a Christian, he was left quite at liberty to do as he pleased. So he obtained the note, and is to have the money to day. All this tends to persuade me that the man is sincere; for I think I never before saw a mere Hindoo who would refuse to grasp such a sum of money, as was of consequence to him, if it could be obtained by a little lying. Not many evenings ago I told the man that I intended to visit his native village, of which he approved; and told me that if I went twenty miles farther, to a neighbourhood within ten miles of Cuttack, I should find some people who cared so little about the gods, that he thought they would listen to me. Last night Lacey and I talking to him, told him, that notwithstanding all the reproach cast up against us, we should still retain our attachment to Jesus Christ. He said that we were bolder than he was: but I hope that he will yet become bolder in time. Yesterday I was considerably indisposed, and staid at home in consequence.

*July 17th.*—The following are the most important occurrences which have taken place since I wrote here last. The Rut Jattree commenced on Friday, July 7th, and is thinly attended this year compared with what it has been the last two years, and may be expected to be the two next; but the town has notwithstanding been very thronged ever since. My dear Mrs. B. has had a fever, from which she is now, through mercy, recovering; but it was serious enough to confine me closely at home for seven or eight days before the commencement of the festival. A little before Mrs. B.'s illness commenced, Sutton unhappily received a severe kick on his head from Lacey's horse. We brought him home in a state similar to that of a dying man, and horrid to say, some of the people shouted. I must however do them the justice to add, that the next day several inquired after him kindly: but since that time we have heard enough of it.

Whether I speak or hold my peace I am abused in every part of the town. Three or four expressions which I recollect having heard are "Worship Juggernaut and you will be saved: worship Jesus Christ and you will go to hell. Beat Jesus Christ. Jesus Christ is false and Juggernaut is the Lord. Worship Juggernaut and you will be

safe, worship Jesus Christ and a horse will kick you." Such expressions as the above, in great number and variety, are vociferated every where and every day; besides epithets being applied to me the most vulgar, disgusting, and abusive (as I suppose) that the language contains.

This evening considerably dispirited I began to address a crowd about as follows—"I come to you with a message from God, and whether you will attend to it or not is not my concern. To despise, and mock, and ridicule, is easy but not wise: you might mock a messenger from the magistrate, but, when you got into prison, you would mock no longer; so you may despise a message from God, but death and judgment will give you very different views of the subject. In brief then I have to tell you, "that Jesus Christ came into the world to save sinners." So far I got, but soon after a shout, which I can scarcely think of without horror, made me determine to come home.

I think that before I got on board the Abberton, I told brother Peggs that I thought a stationary mission unscriptural, and that we ought not to stay long where there is not a good prospect of usefulness; and I have not yet either seen or heard anything to alter my opinion. Where is the use of spending time and strength when the Gospel is manifestly rejected, especially, while there are people speaking the same language who have never heard it?

I think that if the climate were more favourable I would almost determine to be a wanderer in the interior of Orissa for life. In the cold season and the hot I could live in a tent, but in the wet season, so far as I can see, it will not do, so that one must have a house somewhere.

One circumstance has occurred during the festival which is perhaps cheering: after I had been preaching one evening, a brahmin accompanied me a considerable part of the way home, manifesting a good deal of affection. He said he was come to see Juggernaut because it was customary: but that he believed it all to be mere child's play. I invited him to accompany me home and stay all night; but he replied, "What will my companions say?" He also told me that some women of his family were with him, and that the whole company had agreed to go off home the next morning; but he said that he and some other person would visit me in a month. He lives perhaps forty miles off. I intend, when I can, to visit his town and neighbourhood.

Our former inquirer went to his own village some time before the Rhut Jattree, and has not yet returned.

During this festival I have seen two persons who perished (voluntarily, as survivors inform me,) under the wheels of the car; the one a man and the other a woman. The car wheel went over the man's loins, propelling his bowels before it, and, I suppose, breaking his back. The woman received the wheel upon her neck, and it also broke her arms; but her clothes were put on in such a way as to prevent my seeing particularly the effect produced. Two of the cars have got back to the temple; and, I suppose, that the other will arrive, at latest, to-morrow; and then, for this year, this scene of impiety terminates; but, alas! at this place sin and Satan reign triumphantly all the year round.

*August 2nd.*—A few days ago I was glad to see our inquirer return. He stated, as the reason of his not coming sooner, that he and some of his family had been ill. I am in the habit of instructing him, by reading, as a general rule, every day such a portion of Scripture as I think suited to his state, sometimes trying to operate on his hopes, and others on his fears. I read to him part of John ix. and after making him understand the fears of the man's parents who is the subject of that chapter, I inquired how he would reply to a question from any of Juggernaut's principal men respecting his attachment to Jesus Christ, to which he said that he should be afraid to avow any attachment. This is in one point of view discouraging; but in another it can scarcely be called so to a person who knows how much the Hindoos are addicted to lying; but, perhaps, he is very backward at best, though I think a man would require no ordinary degree of courage who made the first profession of Christianity here. The English government is, perhaps, humanly speaking, the only reason such a man would have to hope for safety. When Lacey's pundit was here, he was told, that under their own government, he would lose his right hand for what he was doing. The people are not quite so bad as they were at the last Jattrra, but still bad enough. I think the last time I said any thing about my preaching, I mentioned reading portions of Scripture, but that did not last long. Sometimes since then I have endeavoured to keep in view a very simple arrangement of ideas; but whether I lead or follow, depends upon circumstances. I have lately employed myself in collecting and arranging whatever I can meet with quite indefensible in Hindooism, and I take my notes out with me for use. I also took with me large notes on the subject of Christ's sufferings, their design. The nature of faith, with obligation to it, and the means of obtaining it; also on justification, and the

influence of the Holy Spirit; on the *resurrection, judgment, heaven and hell*, with the evidences of Christianity from miracles. I have lately acted more on the offensive than usual; perhaps my situation partly renders it necessary; and so far as I can learn from private sources, Chamberlain set the example of not sparing the gods and the brahmins. Amidst the great obloquy thrown upon me here, I was one afternoon going to the people a little encouraged by a byraggee from the punjab saying to me, "You say where there is much worship, there is much sin; how is sin to be got rid of? As he does not speak Oreah, we understood less of each other than we otherwise should, but I encouraged him to visit me, and talk with Abraham, which he engaged to do. What will become of him no mortal tongue can tell, but he does not seem to be a hypocrite. I have since that time seen him two or three times among persons I was addressing, and he looks very attentive. He said he had been to my house, but that I was not at home. This may be true; but one can scarcely ever be sure that the servants do not send such persons away when they ought not. I have been annoyed several times lately, when among the people, by an insane man. I previously suspected it; and I have received information that the people set him on. Sometimes he has thrown things at my horse; and a day or two since he approached me, in a menacing attitude, with a stick, and as soon as I saw him, ran away. Soon after I saw him in the neighbourhood of the prison, and desired the officers to take him in, which they did. The native officers who have the disposal of those little matters, promised to keep the man a few days, to try if it would intimidate him; though, I confess, I had my fears that he was too foolish, but I was not much displeased at the opportunity it gave me of intimidating other mischievous persons on either side. I called at the prison the next morning, and got the man liberated, on his promise to behave well in future.

A few mornings ago I was alarmed with the cause of sleeping too long. The sun rose before I awoke; and, just rising, shone full in my face. I have heard, from pretty good authority, of paralysis produced by the moon shining in the face whilst asleep, but had not heard of similar effects produced by the sun. It, however, made me feel very uncomfortable, and considerably altered, for a little while, the appearance of my countenance. I hope it is all gone off; but am not quite sure.

Mrs. B. I am happy to say, has nearly regained her usual strength.

I shall just fill up the small remainder of the sheet, by noticing a way of catching and killing birds which I have not seen elsewhere. The bird-catcher has a number of light sticks, six or seven feet long each. They are made to fasten on the ends of each other. The upper one is armed with a barbed iron. He introduces this among the boughs of the tree on which the bird he wants is, and raises it silently by the addition of as many sticks as are necessary, till he reaches the bird, and pierces it with the iron. You will probably have heard of the bishop's death, and of a favourable peace with the Birmese.

*August 23rd.*—Ganjam. I arrived here yesterday with Mrs. B. During our journey we slept three nights in places built for the accommodation of travellers. Their exterior looks much better than most buildings in the country, but their interior is not half so desirable as a share of an English barn; but they were the best lodgings we could get: and it being the rainy season I could not trust to my tent. These places are called Dhurma Salas, or Holy Houses; and the reason, I suppose, is that they are built for a benevolent purpose. Their roofs are flat, and are supported by pillars withinside. Some of them have walls, with many arched doors. The tops of some are arched, and others have the tops laid on rafters which are supported by pillars. They stand on the surface of the ground, and are higher than English cellars; but otherwise, their interior has a very cellar-like appearance. The walls are generally about three feet thick. Some of them have a small court in the centre, and they cover a deal of ground. Travellers both sleep and cook in these places, making the fires just where it suits them, so that they are smoked almost all over. Dogs and other animals go in and out just when they please, and nobody clears the place he has occupied when he goes away, so that they are exceedingly dirty. And in one of them, where we spent two nights because we reached it on Saturday, the rats came on our beds. I suppose these places are only to be found on a few of the thoroughfares of the country, and the remarks apply only to those between Juggunnauth and Ganjam, (at least, these are all that I have examined). They were built by a wealthy Mussalman, and must have cost a great sum of money. The descendants of the erector are still persons of property in the province, but they do not seem disposed to keep up what their ancestor has reared; so that one of the Dhurma Salis is quite in ruins, and one or two more, out of five, going very fast to decay. The Hindoos have inclosed a part of one; and I am told that they have got some gods in it. I did

my horse at the god's door, and the people did not like it as they wanted to go and feed the blocks: so I told them that whenever the gods wanted feeding I would order my horse to be taken away that they might have free access; but after the gods were satisfied he must come back again, as it was necessary that he should eat and drink too, and there was not another convenient place for him. I talked a little with some people at this place, Nursingpatam, which was our first stage on Thursday.

Yesterday morning I reached Ganjam, after a very laborious walk of seven or eight miles in the dirt and wet; and the saddle having hurt my horse's back, Mrs. B. also walked except that she mounted to pass through the water when we came to any. It rained part of the way, and we were very weary. The difference between walking a few miles here and in England is very great. I did intend to go among the people in the evening, but I fell asleep in the afternoon and slept till it was too late. I came hither in the rainy season because the Hon. Company's servants having left the place when it was unhealthy some years ago, I hoped to get into one of their houses, and have succeeded in obtaining a comfortable room. I went out this morning after breakfast, and was employed for some time in three different places, and the people heard pretty well: they disputed, but I had the advantage. The people here seem much more ready to admit that an argument is forcible than the people about Pooree. I said to one man, "Pray what gods do you serve?" and he replied, "I serve them all." "Why," said I, "how many are there of them? are there not thirty millions?" and he said, "Yes." "Do you know the names of them all?" "No, I do not." "Pray how can you serve Gods of whom you know so little as to be unacquainted with their names?" Answer, "He who serves some serves them all." "No: the gods are not thus united; for the shastras tell us that some of them have quarrelled, and fought, and cut off each other's head: they have been at war with each other, and may go to war again; and then, if the gods you serve should be beaten, and the others offended at being neglected, how are you to be saved? and if there should be any contest about your salvation, the gods you serve are not likely to have the advantage, because they constitute so small a proportion of the whole." One man entered so much into the spirit of this argument as to take pains to make the others understand it clearly; and it opened the way for me to shew them that there is but one God—that his favour is of vast importance to us—and how it is to be obtained. I was

also engaged again in the evening.

24th.—Yesterday afternoon, I got a person to go with me and shew me the house in which Brother Lee lived, and the chapel in which he preached. The house is going fast to ruin, but the chapel is not; and it was the opinion of my companion (in which I also concurred.) that 50 rupees would put it into complete repair. The pulpit is a brick one, and still standing. The dimensions of the chapel are, I think, 16 yards by 13. I understand that the English, then in the place, subscribed to build the chapel, but my attendant thought that the house was the property of the London Missionary Society. These places were not a little interesting to my feelings. I should have said that my evening's engagement was with five men, who came to talk with me; they were Telingas, but understood Oriya. They heard a good deal pretty well, but tried to puzzle me by inquiring "what the soul is." To which I replied, that, like many other things, we know more of the soul's properties than of its essence; and that to explain the essence of the soul was not my business. If a house was on fire, I said, and the inhabitants in danger of being consumed, it would not be proper to stand and discuss the subjects of skin, and bone, and blood, and flesh, but rather we ought to do all we could to get them out, lest, whilst we were philosophizing, they should be burnt to death. As the uncertainty of the weather will render it unsafe to go far from Ganjam, I brought books with me to go on with my studies, but I find that going out after breakfast when it gets hot, and preaching three or four times a day, leave little ability to do any thing else.

26th. Yesterday, in the afternoon, I said within doors to study, and in the afternoon was visited by two men and two boys. One of the men called himself a Gossoo, and the boys were said to be his disciples. The Gossoo was only eighteen years old, but very proud. I inquired what gods he worshipped, and he answered, all the popular idols at once. I further inquired how he thought salvation was to be obtained; and, I think, his first reply was, "By abstaining from sin." I then said that our hearts were so bad that we could not abstain from sin, they wished to know what a man must do who had already sinned, and he said that such a man might be saved by meditating on the name of God. My answer was, that if my servants disobeyed my orders, and neglected my business, I should by no means be satisfied with their meditating on my name; but as he taught the doctrine of salvation by meditating on the name of God, I begged to

be informed how salvation was to be obtained in this way; and he said, that it was taught in the shastras. To which I replied, that the shastras were such a composition of wickedness, that they positively enjoined a number of great crimes; and that they were, consequently, wretched authority. I produced ample proof of what I said; but neither the Gossou, nor his companion, would admit this to be the character of their holy books. They, however, condescended to ask what way of salvation I taught, and I stated it, with its evidence.

This morning I went to a place called Old Ganjam, where, I suppose, when I was here before, there were two thousand persons, but was not able to find a single individual; and the fact is, I find, that the place is favourable for the ships to approach, and when the ships come there is plenty of people; but, I suppose, they chiefly come in the cooler season, after the harvest is got, to take off the corn. So I was forced to retrace my steps, and was afterwards engaged in two different places in the new town, having had a two miles' walk in the sun for nothing. As I was talking about the folly of giving food to the idols, one man said that he had seen such things done in the Roman Catholic chapel. I cannot say whether what he said was true or not; but I felt myself obliged to disclaim all connection with the Catholics, and said, that I worshipped God as he was worshipped by Mr. Lee when he was here, mentioning the place where his chapel stood, and I found they knew it. It, perhaps, deserves to be mentioned, that one of my servants brought a letter to a family here, and they told him, if I would insure them something to eat, they would all become Christians; and I, of course, tried to reprove the hypocrisy of such a profession of Christianity as this would be. If this intimated any thing as to the general state of the people, it would intimate, that the people care less about cast than in the neighbourhood of Juggernaut, as I certainly should not expect such an offer from a family of their cast there; but it may be recollected, in this connection, that I could have had a *brahmin* in Poore itself, if he had had any reason to think that it would be worth his while.

I have seen in Ganjam, a Mussalman, whom I also saw on the road. He states himself to be a Fakur, or religious beggar, but one of my servants says, that though he professes to be a beggar, yet he asks for nothing, and that he is, in fact, a merchant, who has been transacting business at a distance; that he has, probably, a good deal of money about him, and assumes this character to prevent his being robbed or murdered. This, I am

told, is a very common device; and, I think, my man said that he should not think himself safe on a journey, if it were known that he had twenty rupees about him. Yet, strange as it seems, it is a fact, that Englishmen, however they travel, are very seldom molested, though the robber and murderer of a native would fare no better than the robber and murderer of an Englishman, if he could only be caught.

27th.—Yesterday being Lord's Day, as there were here in Ganjam two Protestants from Cuttack, and one from Burhampore, who understood English, we had an English review in the morning, after which I went out among the natives. I had also a little tiff with one of my old enemies, Juggernaut's Pundas; and as he had not a number of his brethren to assist him in railing when he could not reason, he walked away crying "Juggernaut, Juggernaut," just as a wild beast may be supposed to go growling away when he does not think it prudent to do any thing more. I told the people that by Juggernaut! Juggernaut! he meant rupees! rupees! and they seemed to be of the same mind. One of them told me that he had been to Juggernaut a few days ago, that his personal expences on the road were about two rupees, but that the journey cost him about ten. The tax was two rupees six anas. Two rupees were for food for the blocks. Three rupees were taken by the punda, besides two pise here and two pise there in different parts of the temple. Another man in another place told me that he did not pay the tax, and that his last journey cost him about five rupees. The expences differed, he said, according to people's circumstances. The same journey would cost some fifty rupees. Knowing that the Hindoos like to save their money, if they can, I inquired how the pundas knew what to expect, and he said that some of them would come and stay two or three months in such a place as Ganjam, by which means they became acquainted with different person's circumstances, and they subsist by bringing mahapresad, i. e. Juggernaut's food, which they give to different persons, and for what they can get of them in return. I recollect some one saying, with reference to the bad ones, "What a curse to Christendom are the priests of Christendom;" and, surely, one may properly say, what a curse to Orissa, and to a much greater extent of country, are the pundas and priests of Juggernaut!

31st.—To day it rained; I sallied out, however, in the middle of the day, but found so few persons about, that I did nothing but walk to look about me; and it being very close and hot, I did that till I was very tired.

In one place I saw, by the way-side, perhaps six or eight very little temples, and asked a man who was near, "If I might see the idols," and he said yes; so I desired him to proceed and shew me the way; but my principal reason was, that I might be pretty sure I was right, by having pretty unequivocal Hindoo authority for going on consecrated ground. One of the temples had fallen down, and the idol was exposed; so I asked the man if he would give it me, and he said that if I wished to serve it, I might have it; but I answered him that I had not the slightest intention of that sort. Then, said he, what do you want it for? and I replied, I want to send it to my own country for my friends to see. Well, Sir, said he, you may take it, but I cannot put it into your hands. I told him if he would bring it to my lodgings, I would make him a present; but he said he should get into great trouble, if he took it up. As it was worshipped, he said the people would reproach him; and, besides, he said it would eat up his wife and children. He added, however, that I could send to fetch it; but I well knew that it would not do to take it on such slender authority, as I might, by that means, have brought the town about my ears. Yesterday I had the pleasure of seeing two brahmins at work as labouring bricklayers. Surely, they were much better employed than multitudes of their brethren who live by deceiving the people.

*Sept. 2nd. — Saturday.* — On Thursday evening a man being very disputatious, I asked whether he would undertake to prove the Gospel untrue; and he said he would. So I proffered my willingness to hear him, but begged first to inquire whether he knew anything about what he was going to confute; and he said, that having but just heard of it, he could not know anything about it; and, after this confession, I positively declined the controversy. I have been much disposed to reason with the people, in order to convince them that my religion is true and good, and that their's is the contrary; to prove both which points there are plenty of unanswerable arguments. But it has lately struck me, with considerable force that arguments are commonly useless, or as little, but provoke, even by their very strength, for want of a mind fair, candid, and open to conviction. If, therefore, prejudices could be previously disarmed by the exhibition of such truths as are calculated to affect the feelings, a fairer way would be opened for those arguments which, I am sure, must inevitably convince every honest inquirer. Yesterday morning was rainy; and after the rain was over, I did not choose

to go out till the evening; partly because I am somewhat indisposed by a cold, and partly because it would have been so very fatiguing, and the day before I got no hearers; but in the evening I had a very good opportunity. I exhibited the mercy of God in Jesus Christ, at considerable length; and mildly, but solidly, refuted such objections as were produced. I think several people seem to feel that it is of little use producing their objections, and some are amused at the facility with which they are disposed of. Some of the brahmins, indeed, do not like it, but they have not the habit of loading me with abuse, like their brethren at Jugger-naut; and altogether there is at present something much more pleasant amongst the people here than there. One brahmin last night, towards the close of the opportunity, expressed considerable dissatisfaction, because, he said, the gods were blasphemed; so I told him that I had no wish but to make truth appear, and was ready to hear him in defence of his idols; and as he did not come forward, I went to him for the purpose. Now, said I, will you admit, that one prisoner cannot liberate another; to which he said "yes." Then, said I, will you admit, that one sinner cannot save another, and he admitted that too. I then added, I shall now proceed to prove your gods sinners. You comprehend them in these three, Brumha, Vishnoo, and Mahaiswur. Then, first, as to Brumha, he is charged with drunkenness. This was admitted. Then, said I, his business is done. Well, then, said a bystander, you now go on to Vishnoo. Then, said I, Krishnoo was one of his incarnations, and he took another man's wife; so he is finished. The next, said the before-mentioned person, is Mahaiswur. And as for him, said I, all the pictures of him shew that he intoxicated himself with Gunga. The brahmin was sitting in a hole in the wall, but he went through it, and disappeared, and the bystander I have mentioned, with two others, came to my lodgings with me. On the way they told me that the brahmins found plenty to say behind my back, but very little before my face. And they said that they had said to some of the brahmins that Sahib wished to have all open and clear; why don't you meet him and talk to him. The men sat, perhaps, an hour with me, during which, we had a good deal of conversation, and we finally smoked part of a cheroot together. These three men are carpenters, who despise a good deal of the popular superstition, and have been, they say, abused by their brethren on that account. They seem to despise the distinction of casts, but still to be kept in the observation of them by the

tyrant fashion. And one of them mentioned (what either he or some other person has mentioned to me before,) his having been talked to about religion by a Mr. Dalby, who lived in the house I am now in, but is now dead. Mr. Dalby's conversation seems to have produced some favourable impression on his mind. This forenoon I was engaged in three places, and pretty well.

After talking a good while to some people yesterday, they introduced their gooroo, and I was not glad to see him, as I did not expect that I should do any good, except by attempting to expose his pretensions, which is very commonly a very unpleasant part of our work; but, perhaps, necessary; for, unworthy as they are of it, these men are treated by their disciples with much reverence, and very well paid for doing (so far as I can learn) nothing more than teaching them, once in their life-time, to repeat some sentence which, perhaps, does not contain a dozen words: and, afterwards very much, perhaps, most of the disciples' religion consists in repeating this sentence, and reverencing the impostor who gave it them. Different disciples have, I think, different muntas, and, I think, they do not profane the mystic sentence, by making any body else acquainted with it.

After we had talked some time the fellow asserted that he could see a spirit. So I inquired of the company whether their powers of vision were equal to their gooroo's, and they assured me that they were not: but I think it likely that they thought he could see a spirit either by virtue of his superior knowledge or holiness; so I was obliged to tell him pretty flatly that he told this to deceive the people, and get maintained in idleness. But he asserted that they gave him nothing, and they said the same. The man having stepped out, they told me that they durst not say so in his presence, but that I was quite right as to his taking their money, for he got two or three rupees a year from each of them. Without saying what information I had received, I bored the fellow pretty well with his covetousness and laziness when he returned. But before I went, one man put me to his test of covetousness by laying hold of my pocket-handkerchief, but I refused to let him have it; telling him, that if I gave way to claims of that sort other people had as much right to make them as he had, and I perhaps should be sent home naked; and the event occasioned me to leave in apparently worse credit than I had previously expected to leave in.

The people sometimes ask me what wages the Company give me, and I of course tell them I am not the Company's servant. This generally leads to a relation of the way in

which I was sent out. Then they inquire "What do your brethren give you?" and I reply, "Just what I can eat, and drink, and wear;" for I do not believe that I could do any thing but harm by reproving their inquisitiveness. And one day, when I had been exposing some of their pretended holy men, a man tried to exhibit me in a similar light, by inquiring what I would do in case of my brethren refusing to support me any longer? to which I replied, I would try to obtain some employment by which to maintain myself; and I would preach whenever I had leisure and opportunity. To avoid dispute among the Heathen is not to be expected nor scarcely desired; but certainly the people hear in these parts, I was going to say, a thousand times better than in the neighbourhood of Pooree: and a Protestant who is here, from Cuttack, told me, one day, that two men had been talking with him, in whom he thought there was a leaning towards Christianity.

I did not see so much of it when I was here before, but I now perceive that this is only the shadow of a town compared with what it was before its depopulation by disease and flight ten or twelve years ago; and it is truly melancholy to see the place where whole streets have stood, and now perhaps there are one or two houses left, or perhaps none at all.

There is a report that there is a Collector and Magistrate coming to reside here again soon, and to which will be added two companies of Seapoys and a military Officer or two. Should this report prove correct Ganjam will still be of more consequence than it is now in a missionary point of view, as there will be a greater concourse of natives, whether chiefly Telingas or Oriyas I cannot be sure, as this district takes in, I think, as far as Cicacole, but I suspect the increase will be principally Oriyas.

9th.—Last night I had a good deal of disputing in the bazar; but after I got home, some men were announced as desirous of seeing me; so I desired them to be introduced; and they proved to be the three carpenters I have mentioned before, accompanied by another man, a byraggee, who is as far from being dissatisfied with Hindooism, apparently, as anybody can be; but the old man has taken it into his head to be fond of me in spite of my opposition to Hindooism generally, or to his way of life in particular. We each of us took a cheroot, and had a deal of conversation. The men are naturally pleased with the friendly reception they meet with, especially as it is so uncommon for Englishmen to meet Hindoos on anything like equal terms. They are considerably dissatisfied with their own way;

they seem to be inquiring; and one of them positively expressed an inclination (if they could find anything preferable) to give up Hindooism altogether. What it will come to, the omniscient God alone knows; but at present I think meeting with them well worth the journey.

I have for some time thought it probable that there may be persons scattered here and there in some such way as this prepared for the kingdom of God; and while travelling about, affords an opportunity of hearing to much greater numbers: it also renders it more probable that we should meet with such persons.

15th.—The three carpenters have been again; and I have heard from another quarter of three carpenters who have a wish to become Christians; but it is said they are afraid of their cast; and I suppose it is these three men. I have also heard the following report which, if true, is likely to increase their fears.—It is said that a Hindoo preferring Roman Catholicism to his own religion, manifested a wish to join the few Catholics in this place, but the priest, for some reason or other, either refused to perform, or hesitated about performing the initiatory ceremony. In this state of things the man died, considered as belonging to just nobody, neither his own friends nor the Catholics would dispose of his dead body for some time. It is said, that at length his own friends were ashamed of their conduct, and did their duty.

## EXTRACTS FROM A LETTER

(no date)

OF MR. SUTTON'S,

*Containing information respecting his last visit to Berhampore.*

BERHAMPORE.—Last evening and this evening I have had pretty good opportunities with the Oriyas. I rode this evening to a village at a little distance, and was surprised to find so many people. I began by asking one if he could read; in a little time many assembled, to whom I made known the Suttya Aubitar, viz. True Incarnation: and told them pretty well all I knew. The people listened with great attention and seeming approbation;

though I am too well aware of their duplicity to place much dependence on such appearances: yet, I still hope, that some of the seed which is thus scattered with much weakness and trembling, may be raised in power, and bring forth fruit to life everlasting.

Last evening Mr. N——— made me a present of a Telinga Grammar and Dictionary; it is not however very likely that I shall make much use of them, at all events for some time to come: it is quite work enough to get a good knowledge of the Oriya, with our helps, for three or four years.

This morning I have been annoyed for some time by a great noise just outside the compound where I am living; at length there was a crying out like some person being murdered; so that I thought it was time to go and see what was going forward. On my going out, I found a lot of people, principally women, sitting and standing round a large tree, making the most discordant sounds that ever were heard, and occasionally heightening the noise by beating an old tin kettle which supplied the place of a drum. On inquiring what all that noise was about, they said they were at Poojah, and were about to offer a sacrifice of goats and fowls. I inquired for the depta, viz. god, when they pointed me to the foot of the tree round which they were assembled, and said "This is it." "Well what is its name?" they did not know that, but it was the village takoorana, viz. the lady of the village. "Can she hear the entertainment?" two women replied that she could; but a man who was ashamed of his depta said that they worshipped Neraka, viz. the God without form: this most likely was said by knowing what I



taught in the Bazar. After remonstrating with them on their folly and wickedness, I left them. They however seemed to fear me as much as the lady, for they made much less noise afterwards.

This morning I called on Mr. C——, and think there is some good thing in him towards the Lord of hosts: he much wishes for a Missionary to settle at B., and promises himself some spiritual advantage by it. May he have grace to be faithful unto death! he meets with many hard rubs for his attachment to religion. There is this consolation however in such cases, the Lord knoweth them that are his and will provide for them.

I have still charity enough left to think that if our good friends in England knew how refreshing a little news from their happy seagirt isle is to us, they would often indulge us; I should not say, indulge, for it is next to necessary.

Oft I fancy, dearest friends,  
Meeting in the house of pray'r;  
As the fervent cry ascends,  
Drop devotion's burning tear;  
As they pray for  
Those in Christian friendship dear.

Then my tender'st passions rise,  
Then my inmost soul is mov'd,  
Then the tear-drop fills my eyes,  
Then I prize their \*pledged love.  
Then I pray to  
Meet them in the realms above.

I rode this evening to a village about three miles distant, and had a large company to whom I preached Jesus Christ and him crucified; commencing in the usual way by asking them if they were not sinners, and if sin was not taken away how they would get to heaven? An old man, who was spokesman for the rest, was a hard stickler for good works; but he was at length

\* Ordination Day.

silenced by the Saviour's argument, "A corrupt tree bringeth forth evil fruit." They well understand this simile. I gave them several books to speak, after I am gone—perhaps to the grave. This is a large village, in which probably was never heard any thing of the Gospel before, —Many women were in the crowd.

Mr. N. arrived last night, and behaved very friendly. He is very anxious for a Missionary to be stationed here: he views it as a connecting link, so that there would be a chain of communication between Calcutta and Madras; and attaches much importance to a Missionary being stationed here. I certainly do not view its importance in this light; but his opinion and knowledge of the place are valuable: upon the whole I think it ought to be occupied by us if we had more help—if brother Peggs had been able to keep his post I should have felt it my duty to stay. O for more labourers and faith and prayer! Surely we shall not be allowed to make a breach in the strong hold of Satan, and then die and lose the victory, for want of some one to succeed us and plant the standard of Immanuel.

Mr. N. told me this evening that suttees are very common in this district, and that one of his servants had prevented several merely by his persuasion. I think generally, if a native of any authority were to interfere and persuade, very few suttees would occur. He also said that he feared human sacrifices were frequent. He mentioned that a little while ago, when the cholera raged here, that several of the people said that Kallee had appeared to them, and said if they would sacrifice a man to her she would prevent it. He afterwards mentioned another circumstance,

with which he appeared to be well acquainted—During the Ganjam fever, the servants of a Mr. M——, who was often in the habit of giving them money for their ceremonies, asked him for 500 rupees, which he gave them; but another servant, a Mussalman I suppose, who was jealous of their obtaining so much, went to Mr. M. and told him they were about to offer a human sacrifice. He immediately called them back, and told them he thought they were about to attend to some *innocent* ceremonies, but he would be no party in murder; and of course made them return the money.

I left Berhampore on Wednesday, for Pooree; and, as I was riding through a jungle surrounded by high mountains, I came to a place where there was an immense quantity of pots, and every appearance of some great poojah having been performed. I said to my size, "What have they been doing here?" He replied, "A poojah, Sahib." I said, "What kind of poojah? Cutting a man's head off I suppose." "Yes, Sahib," he said, "that is true; they have."

In a work professing to contain an account of all the benevolent Institutions in Calcutta, it is admitted, that notwithstanding the erroneous methods which have been adopted, the natives of this country have been, by Missionary efforts, so far enlightened, that a return to their former ignorant degraded condition may be pronounced impossible. Let then these happy effects be accomplished, and as long as our method of proceeding comports with the Word of God we care little about the opinions of men as to the propriety of our plans. It is enough for us to know that it pleases God by the foolishness of

preaching to save them that believe.

This is the quietest day we have enjoyed for some time past: the dissipating scenes of the Mohur-run\* closed yesterday, and tranquillity is again restored. My thoughts rush forward to the time when violence shall no more be heard in the land, wasting nor destruction within our borders; but when "worthy is the Lamb" shall be the universal song. When the proud Mahometan and the lewd superstitious Hindoo shall swell the general chorus, with "Worthy's the Lamb our lips reply, For he he was slain for us." Yes, I believe that a secret motion has been excited, analagous to that which prevailed among the jarring elements of the original chaos when the Spirit of God began to move on the abyss, a commotion that will not subside till the present confused and shapeless materials shall form new heavens and a new earth wherein dwelleth righteousness. The Lord hasten it in due time! Amen.

#### MISSIONARY MEETINGS FOR OCTOBER.

- |         |     |  |
|---------|-----|--|
| October | 1.  | Sawley.  |
|         | 2.  | Polesworth   |
|         | 3.  | Austrey.   |
|         | 4.  | Netherseal.  |
|         | 4.  | Whittlesea.  |
|         | 7.  | Wirksworth and Shottle,<br>Sermons by Mr. Peggs.       |
|         | 8.  | Wirksworth Meeting.                                    |
|         | 9.  | Shottle.   |
|         | 16. | Tidd St. Giles.  |
|         | 17. | Proposed, Long Sutton.                                 |
|         | 18. | Boston.  |
|         | 19. | Gosberton, or on 17th if no<br>Meeting at Long Sutton. |
|         | 22. | Warsop.  |
|         | 23. | Mansfield.   |
|         | 28. | Ilkiston. Sermons by Mr.<br>Pike.                      |
|         | 29. | Ilkiston Meeting.                                      |

\* An annual Mahomedan festival.

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ACCOUNT  
OF  
THE INQUISITION.

(Continued from Page 359.)

NOTHING more strikingly displayed the iniquity of the Holy Office, than the arbitrary and inhuman method in which its processes were conducted. Of this we shall now attempt to give a succinct description.

When the pope thought proper to introduce this horrid tribunal into any nation, province or city, and had obtained the permission of the civil rulers, he appointed proper persons to act as inquisitors for the devoted place. On their arrival at the scene of their operations, they promulgated what they termed an "Edict of Faith." They summoned the inhabitants to a solemn assembly, to be held, on a certain sabbath, at one of the most capacious churches; and, to secure a full attendance, all other churches were shut up on the occasion; and an indulgence of forty day's pardon of

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sin was promised to every true catholic that attended. When the day arrived, the inquisitor expatiated on the excellency of the Romish faith, and the duty and merit of defending it; explaining, at the same time, the wickedness and danger of heresy, and the sacred obligations by which every true son of the holy church was bound to discover and extirpate it. He then caused official letters from the papal court to be read, which commanded all persons of whatever condition or estate, under pain of excommunication, to discover to the inquisitor, within a stated time, any heretic or persons suspected of heresy of whom they had any knowledge. In order to insure obedience to these commands, it was usual, especially in Spain, to oblige all the inhabitants, by a public oath, strictly to comply with them. As a farther inducement, three years' indulgence was promised to those who aided the holy office in the discharge of its duties; and an additional three years to those who discovered an heretic and bore witness against him. And, to enlist all the passions of the soul at once in its service, the inquisition shared the proceeds of the confiscations between the informer and the

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judge. While, to remove the fear of infamy or retaliation which might have prevented the cautious from yielding to these powerful excitements, it was an essential and invariable rule of their system, that the names and persons of accusers and witnesses should be kept inviolably secret from the party accused; and indeed from every other person except the inquisitors and their assistants. The inquisitors also, on these occasions, offered pardon and favor to all heretics and their abettors who, within a month, repaired to them and voluntarily confessed their guilt. This granting of pardon however, was made only when the inquisition was first introduced into any place; but the other parts of the Edict of Faith was ordered to be published every year.

There were generally two inquisitors presided over each tribunal: one of which remained at the seat of judgment to carry on the processes; while the other traversed the country to search out criminals and receive accusations. A commissary was likewise appointed in every bishopric to collect informations and transmit them to the holy office.

Inducements like these could not fail of producing the desired effects amongst people so blindly bigotted to the Romish church. Wherever the inquisition was established, informations and denunciations were easily obtained. The inquisitors selected, from among the numbers accused or suspected, such individuals as they judged most proper for their purposes; and sent orders to their officials to apprehend them and lodge them in their prisons. Having secured the persons of their victims, they began to collect evidence, on which to form their accusations. They summoned every

person whom they suspected to be in any way privy to the facts they wished to establish, and examined them strictly; always under an oath of secrecy. Such was the terror inspired by these tribunals, that none durst refuse to obey their summons or to give all the information in their power. The closest ties of nature were not permitted as an excuse. The brother was bound, under the severest penalties, to accuse his brother; the wife, her husband, and the husband, his wife; and the child, his parent. Nor did the most exalted rank exempt its possessor from the power of the inquisitors. The daughter of the emperor of Germany, Charles V. was summoned by them to be examined against a person accused of heresy. She consulted her royal father, who advised her to make her deposition without delay, lest she should incur excommunication. The princess followed the advice; immediately appeared before the inquisitor general, and submitted to examination.

The immoral character of the witnesses did not render their testimony inadmissible in this court. Those who were avowed mortal enemies to the supposed criminal, were indeed prohibited from being examined as witnesses against him; but they might accuse or denounce him; and their depositions were carefully preserved, to be used when opportunity offered. Jews and infidels were esteemed good witnesses, and were sworn on their own sacred books. Servants were frequently put to the torture to force them to accuse their masters. The vilest of characters, such as prostitutes, pickpockets, blasphemers, gamesters and traitors were admitted as legal evidence in the court of the inquisition. Two witnesses were deemed suffi-

cient to convict any one of heresy ; and it would have been singular, if with all the encouragements and incitements we have enumerated, two persons could not have been found to traduce the best of men : especially when they were certain that their interference would never be known to the parties whom they injured. These witnesses were examined with great circumspection, and every caution used that they should not recognize one another. After all this preparation, an act of accusation, or an indictment, was drawn up, which was handed to the public prosecutor, who was directed to conduct the process.

When an individual was apprehended by order of the inquisitors, he was usually detained, for weeks or months previous to his examination, in solitary confinement, which was designedly rendered disagreeable and irksome, that his spirits might be broken and his desire to regain his liberty heightened. After a due interval, he was brought before the lord inquisitor for a private hearing ; no one being present besides the judge and the notary ; the one to conduct the examination, and the other to note down carefully the questions and answers. The prisoner was first sworn that he would speak the truth, and preserve total secrecy with regard to what passed ; and then the inquisitor, instead of informing him what crimes were laid to his charge and who were his accusers ; generally began by asking " Do you know why you are apprehended ? or have you been informed of the reason by others ?" If he replied that he knew nothing of it, they inquired, " Can not you guess at the reason ?" If he answered that he could not conjecture the cause of his confinement ; the judge proceeded, " Do you not know to

what prison you are committed ? and upon what account persons are detained there ?" The prisoner naturally answered, that he knew he was in the prisons of the holy office, where persons suspected of heresy were usually lodged. He was then told, " Since you know that persons are sent there for their crimes against the faith, you ought to conclude that you are confined for the same reason." If the prisoner persisted in avowing his innocence he was admonished to be careful of what he said ; and reminded of the lenity of the court towards those who voluntarily confessed their errors, and of its rigour towards those who were obstinate. He was also informed that the ministers of the inquisition never apprehended any one without just cause ; and therefore they earnestly besought and enjoined him to recollect diligently all his actions ; and to examine carefully his conscience and purge it from all those offences and errors under which it laboured, and of which they had certain information. After continuing this mode of interrogation as long as the judge deemed necessary, the accused was remanded to his cell, to give him an opportunity of recollection.

These ensnaring examinations were frequently repeated at considerable intervals, and every art was used to allure or terrify the unhappy prisoner into a confession of guilt. Sometimes persons were suborned by the inquisitors, whom they knew to be respected by the accused, to visit him ; and by pretending to commiserate his case, and even to be secretly favourable to the tenets of the heretics, to draw him into an acknowledgement of his own sentiments ; which they immediately reported to their employers. And, if these and various

similar methods proved ineffectual, and the prisoner at length refused to answer these perplexing interrogatories, or answered them with hesitation and uncertainty, the most cruel tortures were frequently employed to compel him to be more explicit.

During all this interval of painful suspense, the unhappy man was kept in perfect ignorance of the real crimes with which he was charged, and of those by whom he was accused. But, when the inquisitors had gained all the information they could from these previous investigations, and the prisoner persisted in denying his guilt, the court ordered the trial to proceed. A copy of the charges was then delivered to him; and an advocate and solicitor was appointed to assist him in making his defence. He was not however at liberty to choose his own defenders; but obliged to employ those who were appointed by the court. In order to maintain an appearance of equity, a copy of the depositions of the witnesses who had been examined against him was also given to his advocate; but without their names, or any clue by which to discover them. On the contrary, various arts were practised to confound and mislead him, if he made the attempt. A few days were allowed him to prepare his defence; and he had nominally the privilege of proposing in writing any questions on which he might wish the witnesses to be re-examined. But the inquisitor had a power to set aside these questions, if he thought them to be impertinent or deceitful; or to have a tendency to discover the informers, to entangle or puzzle the witnesses, or to conceal the truth. And, in Spain, that deluded country, where the inhabitants are, at the present, in open rebellion for the

restoration of the inquisition, the prisoner was not allowed to put any questions, through his judge, to the witnesses; because the judge himself was presumed to be counsel for the prisoner, and to make every proper investigation into their testimony. Indeed, so important did the ecclesiastics esteem the concealment of the witnesses, that the Spanish monarch, Charles, at the instigation of the president of the holy office, refused the sum of eighty thousand pieces of gold, which was offered him by the converts from Judaism and Mahometanism, to induce him to order that the names of the witnesses, examined in processes before the inquisition, should always be made public.

We shall not however weary our readers with a detail of the mockery of trial which succeeded; nor agonize their feelings at present, by a description of the horrible tortures which were inflicted on these unhappy victims of cruelty and bigotry; but, after a few notices respecting the prisons in which they were confined, close this paper; reserving for a future number an account of the "Acts of Faith," or public executions which concluded these atrocious tragedies.

The prisons of the inquisition were large, and could contain a great number of individuals. They consisted of several porticos or galleries, divided into small square cells; each side measuring about ten feet. There were two rows of them, one built above the other. The upper ones were lighted by iron grates, placed above the height of a tall man; but the lower ones were dark, narrow, and under ground. The walls were five feet in thickness; and each cell had two doors: The inner door was massy and covered with iron; having in the lower part

an iron grate, and towards the top, a little window, through which they gave the prisoner his meat and other necessaries, and which was secured with two strong bolts. The outer door was entire, without any aperture; and was generally set open daily, from six to eleven o'clock in the morning.

The prisoners who were confined for slight offences, and likely to be condemned only to a fine, might provide themselves with such provisions and other comforts as their property enabled them to procure. But those who were charged with crimes that involved the confiscation of their estates, had only a small daily allowance of money for their subsistence; which was furnished to the rich out of their own incomes, and to the poor from the royal treasury. In some inquisitions, this allowance was only three vintems, or three pence three farthings of English money, a day; which, small as it was, had to pass through the hands of three or four officers of the prison, who doubtless, each made his profit by it. Every prisoner had two pots of water daily, one to wash in, and another to drink; a broom to cleanse his cell; a mat made of rushes to lie upon; and a larger vessel for other uses, which was changed every four days. Those who were confined in the lower cells generally sat in darkness; and were sometimes kept there for several years, without any one being allowed to speak to them, except their jailors, at certain hours when they gave them their victuals. They were prohibited from having any books, either to comfort or amuse them. If, when the inquisitor paid his stated visit to the cells, which he did twice every month, any one intreated permission to have the bible or some good book for his edification; he

was answered, that the best means of edification was to discover the truth; and that his conscience was the book which he ought most diligently to study, in order to recover the remembrance of his faults, and discover them to their lordships; who would immediately apply a remedy to his languishing soul.

Not the lowest murmur nor the least noise was permitted in these prisons; but the most profound silence was maintained. If any prisoner bemoaned himself, or bewailed his misfortunes, or prayed to God with an audible voice, or sung a psalm, the jail-keepers, who continually watched in the porches and could hear the least sound, came to him and admonished him that silence must be preserved in that house. If the prisoner did not obey, they admonished him again; and if, after that, he persisted, the keeper compelled silence by severely beating him with a stick; both to punish his disobedience and to deter others from similar conduct. No one of the officers, not even the inquisitor himself, was allowed to converse with the prisoners on any subject except the process before the tribunal, nor to enter the cells alone, nor to speak with the inmates, unless in the presence of one or more witnesses. All the officers were sworn to observe these regulations; and no one presumed to speak at all to the prisoners, except the person who furnished his provisions, without a previous order from the inquisitors. Secrecy, they said was the strength of the inquisition; and in order to preserve it, they carried their precautions to an extravagant length. One of the prisoners was afflicted with a cough, which disturbed the silence of the dread abode. The keepers admonished him to forbear; because it was unlawful to make any

noise in the holy office. He replied, it was not in his power. They gave him a second admonition; which however did not remove his cough. They then stripped him naked, and beat him cruelly. This increased the complaint, and procured him such repeated and heavy punishment, that at length he died under their hands. Nor were these unhappy prisoners made acquainted with any thing that passed out of the inquisition. On one occasion, there had been an alarm of fire; and a prisoner inquired of his keeper, where it had happened, and what damage it had occasioned. He was told, that the prisoners of the inquisition were not to busy themselves with any thing that happened out of doors. Another time, he asked whether it was a day of business or a holy-day at the tribunal, as he wished to solicit an audience; and the answer was, that he could not be informed. If he wished for an audience, he might request one; and if convenient, he would probably obtain it.

This silence and reserve was so strictly observed, not only to cut off every degree of comfort from the miserable inhabitants of these prisons, but also to prevent them from discovering who were their fellow captives. And so completely did they succeed in this design, that it frequently happened that the most intimate friends and nearest relatives were confined, in the same prison, at the same time, for many successive years, without knowing of each others' imprisonment, till they met at an *Auto de Fe*, or Act of Faith; and were led together to the stake\*.

(To be continued.)

## MINISTERS OF THE GOSPEL CONSIDERED AS STARS.

*The seven Stars are the Angels of the seven churches.—REV. i. 20.*

WHEN the blessed Jesus appeared to his favoured disciple John, in the isle of Patmos, he "had in his right hand seven stars;" and he thus explained the allegorical meaning of this emblem. "The seven stars which thou sawest in my right hand are the angels," or ministers, "of the seven churches." Let us contemplate a little on this instructive figure.

1. Ministers of the gospel and pastors of churches may be represented under the emblem of stars; because, like stars in the firmament they are placed in a *high situation* in the church. Eliphaz says "Behold the height of the stars, how high they are." The sacred office is the highest that men can occupy, both in point of rank and importance; and therefore the views, dispositions and deportment of ministers should accord with it. They should not be sordid in their attachments nor groveling in their pursuits. A predilection for lucrative places and worldly honours is inconsistent with the sanctity of their character and the dignity of their profession. As they are in a station above others, so their minds should have a high elevation; contemplating spiritual and divine things, with intense application and holy delight. The glories of the New Jerusalem and the felicities of the ecclesiastical Paradise are subjects, which should engross their thoughts and be exli-

\* ERRATUM at page 355, line 41, for "one hundred and seventy families," read "one hundred and seventy thousand."



bited in their official ministrations. They should look on all debasing pleasures, fleeting honours, and perishing riches, as things vastly below the elevation of their character and contrary to the objects of their professional engagements. They have higher considerations to excite their solicitude, and more important affairs to employ their powers, than to spend their time in things which neither can afford them any rational satisfaction nor are of long duration. James calls their attention to what is of most interest to them, when he says, that "he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Success is their most valuable remuneration, and should animate ministers, both in their private studies and their public labours.

2. Gospel ministers are called stars, because of the *beneficial effects* of their ministerial labours; being useful to men, in affording them light, direction and comfort. They are as necessary in the moral world, during the present state of things, as the sun, moon, and stars are in the natural. A church, without such helps, would be like a firmament deprived of luminaries. Ministers, with the bright rays of heavenly doctrine, dispel the darkness of ignorance, chase away the clouds of error, scatter the mists of prejudice, and disperse the fogs of vice from the human mind. As stars engage the attention, and draw the eyes of persons toward heaven; presenting in themselves astonishing displays of the infinite perfections of wisdom, power, and goodness; so ought ministers to endeavour to excite people to the contemplation of divine things—to behold, through the medium of the sacred writings, the mediatorial character of Christ, the results of

his passion, the prevalence of his intercession, the happiness of his subjects, and the glories of his kingdom. As the stars serve for guides to seafaring men, while traversing the untrodden paths of the swelling ocean; so these symbolical stars are guides to those who embark in the vessel of the church, directing her course through the inconstant sea of this tumultuous and fluctuating world, to the harbour of everlasting rest. And, as an extraordinary star in the east directed the wise men to Bethlehem, where Christ was born, it devolves upon ministers, as stars of the church, to conduct inquiring sinners to Jesus, who is able and willing to save them from their sins, and bless them with holiness and eternal life.

3. All the light that ministers communicate to mankind, or to the members of the church, is *derived from Christ, the Sun of Righteousness*, as the light of the planets is from the natural sun. The pastors of the church have neither light, nor grace of themselves; they receive all from the "Father of lights," in whose light only they can see light; and it pleased him that "in Christ should all fulness dwell." Both ministers and people must be enlightened with emanations from him, or remain in darkness. Paul frankly acknowledges, "By the grace of God, I am what I am." Without him, the most eminent minister would be like a dark lamp. Hence they have no reason to be proud of their qualifications; for they have received all their gifts and graces from Christ. Their fitness for the ministerial work is not to be ascribed either to their natural powers, the force of a superior genius, a liberal education, intense study, or even to goodness and piety, but to the gratuitous bounty of God only. So

likewise, whatever success in the exercise of those gifts and graces they may have had, it flowed not from such sources, but from Christ. "I have planted," says Paul, "and Apollos watered; but God gave the increase." The largest planets are inconsiderable in comparison of the sun, which is the great natural fountain of light and heat. The holy prophets are nothing when brought into contrast with Jesus Christ; and John the Baptist, though superior to all his predecessors, conscious of his own vast inferiority, confessed, "He that cometh after me is preferred before me, the latchet of whose shoes I am not worthy to unloose."—As the planets shine with no other light than that derived from the sun; so ministers are to be resplendent only with the radiance of divine truth, received from the eternal Fountain of illumination. They are not to shine with the glimmering light of fallible reason, the sparks of human wisdom, the glow-worm rays of vain philosophy; but with the correct and comprehensive knowledge of the scripture which is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works." In a lower sense, it must be acknowledged, that human learning is of considerable use, and may very much assist ministers to discover and defend the truth; and to refute its adversaries with their own weapons. But they must derive all their peculiar lustre and excellence from the volume of divine inspiration; which only can enable them to make their hearers wise unto salvation.

4. Ministers resemble the stars of heaven, on account of the *differ-*

*ence* that is among them in respect of gifts and graces. "One star differeth from another star in glory." Some are so dazzling that they appear with a peculiar splendour among the shining beauties of the night: others are obscure and cloudy; and there are many which can only be seen with the help of a telescope. And the stars of the moral hemisphere are not all enlightened, by the Day-spring from on high, with the same degree of intellectual and divine radiance. They have not all the same gifts in an equal portion. Profound knowledge, excellency of speech, solidity and firmness of judgment, prudence and dexterity of conduct, are not usually the endowments of one minister, but distributed among several. One excels in a talent for preaching; another is eminent for utterance and power in prayer; and a third is distinguished for wisdom and stability in government. In the largest assembly of ministers, there are not two alike, far less equal in all things. Some, like stars of the first magnitude, shine with great brilliancy: others, like stars of an inferior order have rays which are weak and obscure. Some are prudent, but not eloquent: others have the gift of preaching; but are not remarkable for prudence and moderation. Some have the art of affecting the passions; others the skill of enlightning the mind and informing the judgment. Some are sons of thunder, while others are sons of consolation. Thus "there are diversities of gifts, but the same Spirit." And God, in diversifying his gifts, makes his manifold wisdom appear: divine agency can render the meanest instrument useful.

5. While some stars *disappear*, others *arise* that were not previously

observed. "Your fathers, where are they? and the prophets, do they live for ever?" Many of whom the world was not worthy, who were bold to suffer, for the name of Christ, not only the spoiling of their goods, the loss of their liberty, and banishment from their native country, but even death itself, have rested from their labours, and are now enjoying a glorious reward. When the world was overwhelmed in the black clouds of ignorance and error, and the interests of true religion amongst men was rapidly sinking, the Almighty has frequently sent extraordinary lights to diffuse the beams of truth. Thus Moses, Joshua, Elijah and John the Baptist appeared; and spread the light of righteousness on all around them. These moral luminaries shone with benign lustre for their appointed seasons; and then quitted our firmament, to adorn, with increased splendour, a higher sphere. After they had set, the apostles of Christ arose, who illuminated, with the cheering beams of the gospel a great part of the known world. And, when papal tyranny had again involved all christendom in more than Egyptian darkness, Wickliff, Luther, and their pious associates ascended high in the religious hemisphere; and darted the rays of scriptural truth over the benighted nations. These have long since disappeared from our view; but He who holds the stars in his right hand has graciously commissioned other luminaries, of bright, though perhaps inferior, lustre, to enlighten and animate his church and to irradiate countries which were wholly unknown to their predecessors. Nor will the moral hemisphere be deprived of the reviving influence of these gospel stars till their rays have penetrated into the remotest lands and enlightened

the whole human race. The mouth of the Lord hath spoken it, and he will surely bring it to pass.

6. Ministers, as stars in the moral firmament, should shine with purity of doctrine, fervency of zeal, and holiness of life, both in the summer of prosperity and in the winter of adversity. They should exhibit to all around them the sanctity and splendour which shines in their great and heavenly Saviour's life and conversation. In the solemn assemblies of the saints, in their more private intercourse with their friends, and in their families, they especially should be anxiously careful to "let their light so shine before men that all may see their good works and glorify their Father who is in heaven." It is their peculiar duty to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom they ought to shine with superior splendour, as lights in the world. And if, through the gracious influence of the Holy Spirit, their labours and their example should be crowned with success, and they be made the honoured instruments of turning many to righteousness, they have the animating prospect of "shining as stars for ever and ever."

W. M. H.

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THE  
 COMMAND OF GOD  
 A  
 WARRANT FOR EXERTION  
 AND A  
 PLEDGE OF SUCCESS.

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WHEN Moses, the servant of the Lord was dead, Joshua, his minister, was appointed by the Almighty to

govern the people of Israel, and to give them possession of the land promised to their fathers. This was an arduous and difficult enterprise; and the mind of the good man appears to have been deeply affected with the prospect of undertaking it. He had witnessed the strength of the cities, the warlike disposition, and the gigantic stature of the men whom he had to encounter. He knew, that "the people were strong that dwelt in the land, that the cities were walled and very great, and moreover that the children of Anak were there." He was also well acquainted, from painful and repeated experience, with the stiff-necked, rebellious and disobedient temper of the tribes, whom he was to lead to the attack of this formidable enemy; and recollected how often they had forfeited the favour and assistance of that God by whose aid alone he could hope for success. He had seen the dismay and consternation which had seized the whole camp, when the disheartened spies made their report of the countries they had examined; and had heard their insulting, disobedient language towards their venerable leader Moses, who had delivered them from the bondage of Egypt, and by whom the Lord had wrought so many signal miracles in their favour; and had himself been threatened with death, by the whole congregation, for venturing to remonstrate against their groundless and impious alarms. How then could he hope that they would be obedient to his authority, or submit to his directions? Surely he might have said, with more reason than his master Moses did, on a similar occasion, "Who am I that I should bring the children of Israel into this land?" These considerations, and probably many others equally discouraging, seem to have

deeply affected the mind of the venerable chief, and depressed his naturally valiant and pious soul. His all-wise and gracious Lord, who knows our frame and remembers that we are but dust, saw the dejection and despondency of his servant; and graciously appeared to him to re-animate his drooping spirits. On this important occasion, the Lord, after directing him to prosecute the undertaking; describing the extent of the country to be possessed; and promising him prosperity and success, as long as he kept his statutes and obeyed his laws, concluded his animating and condescending communication in these instructive words: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest:" that is, "Proceed in the prosecution of the grand design to which I have called thee; without hesitation as to its propriety or fear for the result. My command is a sufficient authority for the attempt, and a certain security for its success."—Let us endeavour to confirm, illustrate and improve this important doctrine.

The commands of a governor, placed over others, justly demand the obedience of those who are under his controul, in all cases except when one of superior authority forbids compliance. "Where the word of a king is there is power." But "God is King of kings and Lord of lords;" the sovereign Ruler of the universe, whose "kingdom ruleth over all." He has no superior whose claims are above his; nor can any absolve his subjects from their allegiance to him. Every intelligent being, who is capable of receiving his laws and of understanding them, is not only

justified in acting in strict conformity to them, but is under the strongest obligations to yield implicit obedience to their requirements.—The Almighty is also perfectly qualified to make laws for the regulation of the conduct of his intelligent creatures. Human legislators, through ignorance may enjoin things that are wrong and unjust; or, through some improper motive, may issue orders which would be injurious to the real interests of their subjects. But the infinite wisdom of God enables him to discover what is just, proper and beneficial without any danger of error. And his goodness and benevolence, which shine so conspicuously in all his works, and distinguish so gloriously his transactions towards all his subjects, forbid the suspicion that his statutes are not suited to the circumstances of those to whom they are given; and fitted to promote their best interests. His commands must be, like his nature, holy, just and good; and, as such, claim the obedience of all who receive them.

But the Lord is not only a wise and good king over all intelligent beings, He is also their Creator. They are the work of his hands, and therefore the subjects of his government. Has not a parent a natural right to the obedience of his child? And has not the great Father of all a sovereign claim to the homage of his creatures? "Shall the clay say to him that fashioneth it, What makest thou? Woe to him that striveth with his Maker." The attempt is as unreasonable and impious as it is vain and hopeless.

The upright christian, then, who is conscientiously endeavouring to obey the commands of his Maker may dismiss every doubt from his mind, and in the most perfect conviction that he is acting right, may proceed

with unhesitating satisfaction, in the course of duty; knowing that every principle of justice and equity vindicate the unreserved obedience of a creature to a holy, wise and good Creator and Lord. And, should the laws or injunctions of the highest of his fellow-creatures interfere with the precepts of his Maker, he may safely appeal to the common sense of his superiors, and say, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

Again. The command of God is a certain security for ultimate success; and therefore a strong support under the trials and difficulties which christians may experience in the conscientious discharge of duty. When they reflect that the Being, who has given the command under which they are acting, and has all power in heaven and earth, and is endowed with infinite wisdom to direct his power, is always present with them and has promised to support them and to prosper their efforts, they may bid holy defiance to the greatest obstacles and smile at the violent and malicious attempts of their most potent and artful enemies. The darkest prospects ought not to dishearten them, nor need a sense of their own impotence damp their exertions or slacken their zeal. The all-wise and Almighty Jehovah will never suffer any of his servants, who are sincerely, though perhaps very feebly and imperfectly, labouring to perform his will, to sink in the attempt. He is able to remove every difficulty, to conquer all opposition, and to make the feeblest of his saints more than conquerors through him that loved them; and he will assuredly protect and assist those who are in simplicity and godly sincerity seeking his glory. This might reasonably be

inferred from the benevolence of his nature and the zeal he hath for his own glory, even if he had not bound himself by the most solemn engagements to perform it. But, blessed be his name! every page of his word abounds with great and precious promises, all confirming the gracious declaration which he made to his servant Joshua. "The Lord thy God is with thee whithersoever thou goest; therefore, be strong and of good courage."

How important it is then that christians should obtain a knowledge of the precepts of the Lord, in order that they may observe them: for it is only in keeping them that we can expect his protection and favour. But the laws of God are contained in his sacred word, which "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Let those then who wish to enjoy the blessings promised to such as keep his commandments, labour with prayer and diligence to procure an extensive acquaintance with the holy scriptures, that they may understand what those commandments are. Let them often recollect and endeavour to reduce to practice the exhortation given to the pious Israelitish leader, in connection with the promise under consideration: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

The commandments of God may be considered as general and particular. There are many important duties which are incumbent on all

men to whom the gospel is offered. Repentance towards God, and faith towards our Lord Jesus Christ are testified both to the Jews and also to the Greeks; and are positively enjoined on all men, of every rank and condition. Supreme love to God and a proper regard to his neighbour are the duty of every human being, required both by reason and scripture. Many other precepts, respecting both our temporal and spiritual concerns, are equally binding and universal. But there are other duties which are enjoined on persons in certain circumstances and relations. Parents, for instance, are commanded "to bring up their children in the nurture and admonition of the Lord;" and children, to be "obedient to their parents, in all things." Pastors are directed to "take heed to all the flock over which the Holy Ghost hath made them overseers;" and their people, "to esteem them very highly in love for their works' sake." Such indeed are all the relative duties, which belong to the various stations that christians occupy in the church and in society. Now all these duties, both general and particular, are enjoined by the authority of God himself on christians. They are called, therefore, by the regard which they owe to their Creator, to examine conscientiously and diligently the revelation which he has made of his will, to learn what are the injunctions that belong to them in common with others, and what are those that rise from the particular relations in which providence has placed them; and, when they have ascertained them, to determine by divine assistance to perform them. And, though believers have not, at present, to dread the opposition of the sons of Anak nor cities walled up to heaven; yet their own de-

prayed natures and the depravity of their fellow men will present difficulties in their progress, which are far above their own strength and wisdom to overcome. They need not however despair. That Almighty Being who has commanded these duties is as well able to crown their efforts with ultimate success, as he was to give Joshua possession of the promised land. And he has assured those that commit their works unto him, and acknowledge him in all their ways, that he will direct their paths and establish their thoughts.

But, if this be the happy and secure state of such as are humbly endeavouring to keep the commandments of God, what an awful situation are those in, who wilfully neglect or oppose them? Instead of being the favoured objects of his approbation and protection, they are daily exposed to his just indignation. And, if any of these unhappy mortals should glance over these pages let them seriously reflect, that God, who is almighty to support and bless his friends, is also almighty to overthrow and punish his enemies. Let them "kiss the Son lest he be angry and they perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

ALIQUIS.

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INDEPENDENCY  
OF  
CHURCHES.

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Gentlemen,

Two queries have been proposed in your Miscellany, which, like too many others, hitherto remain unanswered. The one is in your number for May last, page 168, and signed "a Lover of Order:" the other in your number for August, page

280, signed "Scrutator." They relate to cases in the intercourse of sister churches, which frequently occur, and sometimes occasion irritation and dissatisfaction. It may not be unedifying therefore to offer a few remarks on them; though perhaps they do not admit of decisive answers that would suit all circumstances.—The former regards the propriety of one church employing a person, as a preacher, who has been forbidden to preach by another church of the same denomination, on account of immoral conduct; and the impropriety of a person in these circumstances complying with such a request, as long as the censure of his own church remains unremoved. The latter complains of churches receiving persons into fellowship who have previously applied to other churches, and are suspended on account of full satisfaction not having been received; and of persuading approved candidates to leave the church with which they intended to unite, to join another church of the same denomination.

The independency of churches on each other, respecting matters of discipline, is a principle of the New Testament, fully recognized, it is presumed, in the constitution of our Connection. There is not the slightest hint, in the sacred volume, of any church having authority to dictate to another in the admission of its members or the choice of its officers. This is a part of christian liberty which cannot be too highly valued nor too jealously defended. No one therefore can blame any church as exercising an unwarranted power in employing whom it chooses to preach for it: however it may have been deficient in prudence, or in respect to others, in making that choice. For, certainly there is a degree of respectful attention which churches owe to one another, especially when united in one Connection, which ought to regulate their intercourse. And, as no specific directions are left in scripture to regulate this intercourse, perhaps the proper application of the golden rule of their glorious Head: "All things whatsoever ye would that men should do to you, do ye even so to them:" would in most cases, effectually supply the silence of the law and the prophets. This rule requires that we should allow the same liberty of judging and acting to others which we claim for ourselves.

Now in considering the first query, it may be remarked in general that, when immoral conduct has been proved against any man and sufficient evidence of repentance has not been given, it must

be highly wrong for any church to retain him as a member, and more so to employ him as a preacher. But though, in some instances, the fact is so plain and the evidence so decisive, that there can hardly exist a difference of opinion; yet it frequently occurs, that the guilt of the party is not so clear and the proof so complete, as to establish the fact beyond all dispute. There may be strong evidence and yet not absolute certainty: and persons will judge differently of the nature of that evidence. While one may consider it to be decisive, another may esteem it very inconclusive. The proofs of repentance too may not always be viewed by two churches in the same light. What may appear to one as sufficient and satisfactory, may be thought very equivocal and inadequate by the other. Each church has an undoubted right to act according to its own judgment; nor has the other any just cause of complaint against it for so doing. Churches, as well as individuals may honestly differ in their opinions on particular subjects, and yet incur no blame. But, if any church were to employ a person as a preacher, who had been suspended by a sister church for immoral conduct, without previously making proper inquiry of the society by which he had been censured, paying a candid attention to their statements, and weighing the reasons assigned for passing the censure very maturely, it would treat that church with an inattention and disrespect, and shew a contempt to its opinions and decisions extremely inconsistent with the relative situation in which they stand to each other. It is probable however that this improper conduct would produce its own punishment; and the church thus acting would soon have occasion to bewail its precipitation and folly.

It may perhaps be pleaded by a church acting in this manner, "We admit the party was justly censured by the church with which he was connected; but we believe he has repented of his sin and is restored to divine favour." Be it so. Every true christian would rejoice at the happy event. Yet it certainly would be most regular, when circumstances permit, for the penitent to apply, in the first place, to the church by which he was censured, and obtain reconciliation with it. His former brethren are acquainted with all the circumstances of his case, and would be best able to judge correctly of the evidence of his repentance. They too inflicted the censure; and they alone can regularly remove it. And surely no real church of Christ would be backward,

in promoting so pleasing a work; for what could give it greater satisfaction than to perceive sufficient reason to believe, and declare, that a brother, who had fallen into the snares of sin, had through divine grace recovered the favour of God, and was fit to be restored to his place among his people?

But if, after mature deliberation, the church to which the offender had belonged, should refuse him re-admission into its communion, it certainly then becomes the duty of any other church to whom he may subsequently apply, to consider well all the circumstances, and to confer mildly and patiently with his former connections, before they admit him to fellowship, and more especially before they employ him as a preacher. Yet if, after the best consideration which they can give to the subject and a prayerful application of the precepts of the New Testament, they are convinced of the propriety of admitting and employing him, there does not appear to be just cause given to his former friends to complain. Both parties have acted honestly, it is presumed, according to their own views of the subject; and neither lays any claim to infallibility. Each ought to give the other credit for uprightness: and no feelings of dissatisfaction should arise in either.

The same observations will apply, in a good measure, to the first case supposed by Scrutator in the second query. If a candidate think proper to apply to a second church, after his case has been suspended by a former for want of sufficient satisfaction, the church to which he applies has certainly a right to exercise its own judgment respecting his application. And if they should come to a different decision than their friends had done, who has any right to complain? To take offence at such a circumstance would betray a spirit very inconsistent with the religion of the meek and lowly Jesus.—But "to persuade approved candidates to leave the church with which they intended to unite, and to join with another church of the same denomination," is a very different affair. It is inconsistent with the golden rule of the Saviour, and a violation of the sacred precept, "Thou shalt not steal." When an individual has applied for admission into a christian society and is approved, he becomes virtually a member of that society; and all "persuasion" to induce him to forsake it and join another, is an invasion of property condemned both by scripture and reason.—But, it is hoped, that such dishonest practises are not frequent. NESTOR.



## QUERY.

*Gentlemen,*

HAVING heard and read lately of certain ministers *dissolving Churches*, I beg permission, through the medium of your miscellany, very respectfully to ask those gentlemen, "By what authority do you these things? And who gave you that authority?" A plain and scriptural answer, as soon as convenient, would, it is presumed, be satisfactory to many, and confer a peculiar obligation on

A DOUBTER.

## VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

**MORNING EXERCISES.**—The late Mr. Robert Robinson of Cambridge, concluded one of his early addresses to his neighbouring Villagers in this instructive manner—"I hasten to a close by remarking another source of devotion, which I called *foresight*. An ill chosen term, say you, for we know not what a day shall bring forth. True. Let your ignorance of the events of the day, then, engage you every morning to commit yourself and all your affairs by acts of humble adoration to God. Profess your confidence in his good providence. Confess and bemoan your imperfection and sin. Pray him to give you grace to help in time of need. Fill your heart brim full of just sentiments, and so prepare for whatever may come to pass in the day."

"Amidst all our ignorance of the next hour, there are some things which we foresee conditionally, and others absolutely. It is absolutely certain, that some day we must die. Perhaps this may be the day. Let us then this morning behave, as if this were the day. It is absolutely certain that some day we must be judged. Perhaps this may be the day. Let us examine this morning then, whether our accounts be ready to put into the hand of the Lord, whose stewards only we are. On condition that we live through the day, we shall live, as we have done, supported by God for ends of his glory. Shall we not say in the morning, "Our Father, who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven?" If we live, we shall live as we have lived, preserved

alive by eating, drinking, clothing, and so on. Shall we not then say to the preserver of men, "Give us this day our daily bread?" If we live, we shall offend God, and others will offend us. Let us pray in the morning, then, "Forgive us our trespasses, as we forgive them that trespass against us." If we live, we shall live depraved creatures, in a depraved world, full of temptations to induce us to do wrong. Let us foresee this, and say to our heavenly Father, "Lead us not into temptation, but deliver us from evil." Let us rejoice that there is such a being as God; and let us say to him, "Thine is the kingdom of nature, providence, grace, and glory: thine is the power of upholding and regulating each; and to thee be the glory and the honour of the whole for ever and ever. Amen."

"In this manner let us begin each day, ever remembering that the morning gives the day its turn, either to devotion or sin. Now, let us depart in peace with God, with our own consciences and with all mankind. Let us go in the name of the Lord, one to his farm, another to his merchandize, and all to some labour useful to society. Grace be with you all. Amen."

**THE GOOD BOY.**—The son of a minister, now living, had by some means excited the displeasure of his father; who thought it right to be reserved for an hour or two; and when asked a question about the business of the day, he was very short in his answers to his son. An hour or more elapsed; and the time was nearly arrived when the youth was to repeat his lessons. He came into his father's study, and said: "Papa, I cannot learn my lessons, except you are reconciled! I am very sorry I have offended you, I hope you will forgive me. I think I shall never offend again." His father replied, "All I wish is to make you sensible of your fault; when you acknowledge it, you know all is easily reconciled with me?" "Then papa," says he, "give me the token of reconciliation, seal it with a kiss." The hand was given, and the seal most heartily exchanged, on each side. "Now" exclaimed the dear boy, "I will learn latin and greek with any body;" and fled to his little study. "Stop, stop," exclaimed his father, "have you not a heavenly Father? If what you have done has been evil, He is displeased, and you must apply to Him for forgiveness." With tears starting in his eyes, he said, "Papa, I went to him first; I knew, except he was reconciled, I could do nothing;" and with tears now

fast rolling he said. "I hope, I hope He has forgiven me, and now I am happy." His father never had occasion to look at him with a shade of disapprobation, from that time till his death.

**CHRISTIAN FORGIVENESS.**—Mr. Edward Lawrance, a worthy friend of the excellent Philip Henry, once going with some of his sons by the house of a gentleman that had been injurious to him, gave them a charge to this effect—"Never think or speak amiss of that gentleman, for the sake of any thing he has done against me; but whenever you go by his house, lift up your hearts in prayer to God for him and his family." Let all parents go and do likewise.

## OBITUARY.

SEPT. 17, 1827, died MARY WILDERS, the only surviving daughter of Wm. Wilders of Sutton Bonington, within five days of completing her twenty-first year. Though young, she had not like many, neglected the concerns of her soul and eternity. Having been the subject of both public and private instructions from her childhood, she appears, at a very early period, to have received impressions of a religious nature. According to the account she gave of her experience a fortnight before her death, she was under deep convictions when eleven years of age. Having obtained a knowledge of the way of salvation through faith in Christ, she was enabled to commit herself to his care. She then commenced the practice of retiring, twice in the day, for the purpose of pouring out her soul unto God, and found great comfort in the exercise. Without opening her mind to any one, she went on in this way, with various experience, till she was about fifteen years of age. At this time, by the influence of certain acquaintances, she became cold in her affections, and in the end was led totally to neglect her closet devotions. She found, however, that she had exchanged the paths of peace and pleasure for those of painful distress. Yet she continued in this state, often suffering greatly from inward convictions, for nearly three years. About that time, she heard a preacher urge his hearers to examine themselves, whether they were in the faith, and determined to take his advice. At the conclusion of the service, she entered upon the work, and discovered that, when weighed in the balances, she

was found wanting. Her sorrow became extreme; and though she sought relief, it was some time before she found it. She knew the way of salvation, but how, in her circumstances, to apply to Christ, she knew not. While in this sorrowful condition, she one day met with the following lines, which were blest to her soul, and afforded her great relief.

"Why droops my soul with grief oppress'd?  
Whence these wild tumults in my breast?  
Is there no balm to heal my wound,  
No kind physician to be found?  
Raise to the cross thy tearful eyes,  
Behold the Prince of glory dies;  
He dies, extended on the tree,  
Thence sheds a sovereign balm for me."

The following year, she offered herself to the G. B. church at Sutton; and was received with unanimity and cordiality.

Though her religious course was short, it was honourable to her profession. She felt a lively interest in the prosperity of the Redeemer's cause, and was diligent in filling up her place, both at public and private opportunities. She occupied a prominent place as a singer, was active as a Sunday school teacher, and as a Missionary collector. Hence her friends indulged in fond expectation respecting her piety and usefulness in future years. But "God's thoughts are not as our thoughts nor his ways as our ways."

In the winter of 1825, she had a severe fit of illness, and though she recovered her health, yet she never attained her former strength and vigour. Towards the close of last winter, she was again seized with afflictions, still more severe. However, by the aid of medicine, in the course of a few months, she appeared to be gradually but slowly improving. When a fatal slip one morning, which precipitated her down stairs, gave her frame a shock which she never recovered. Perceiving the probable approach of her latter end, she gave herself up to the will of God. She said she was willing to recover or she was willing to go, as the Lord should order. "How glad I am that I have not my religion now to seek," said she, "if I had I could not attend to it." Happy it was for her, the great work was done; and she could say "I have nothing to do but to die."

Her afflictions were long and very severe, but no murmuring impatient language escaped her. "If the Lord see proper I should suffer," was her language, "I will try to bear it." Often she wished to be gone. "If there be a crown for me," said she, "would you not have me

go and wear it? "A measure of darkness however sometimes attended her; and though she did not question her interest in Christ, still, as she expressed herself, she could not feel as she wished. But a few days before her death, all doubt was removed. After lying in a state of great debility some hours, she sunk so low that her medical attendant and all about her pronounced her to be dying. Here, where infidelity is filled with horror, Christ often gives his people to experience the reality of their hope. It was so in the present case. Though nature appeared quite exhausted, her joy rose to raptures. She exclaimed, "O how sweet my Jesus is to me now; how sweet, he is to me now! I never felt him so sweet before." Though contrary to all expectation, she revived again, yet her happy frame had not left her the following day. "I have been in darkness," said she, "but it is all gone now." With as much emphasis as her feeble frame admitted, she repeated the lines—

"Jesus! to multitudes unknown, O name divinely sweet;  
Jesus, in thee, in thee alone, wealth, honour, pleasure meet."

Her state of body exciting thirst, this led her to look for her better supplies above; "I want," says she, "heavenly waters; I shall soon be drinking at chrysal fountains." These raptures somewhat abated; but a firm and peaceful hope remained to the last. Her feeble frame being quite exhausted, as her friends, in silent sorrow, watched the last struggles of expiring nature, she calmly resigned her soul into the hands of her Saviour.

Her remains were conveyed to the G. Baptist burying-ground in Sutton; where Mr. Smith of that place addressed a mournful congregation from Luke x. 42. "One thing is needful; and Mary hath chosen that good part which shall not be taken away from her."—May her example provoke very many. W. W.

We have given an account of the death of Mrs. Liggins, in our Repository, Vol. IV. page 180th; and are now called upon to record the decease of her younger daughter, Miss ELIZABETH LIGGINS, who died Oct. 2d, 1827, in her seventeenth year. She left school half a year before, on account of her health. For several months, hopes were entertained of her recovery; but her disorder, a consumption, was then gaining ground; and within a few weeks of her death, proceeded rapidly to her dissolution. Like most young persons,

she was backward to speak on religious subjects; but as her end approached, her timidity fled, and she expressed much resignation, and strong confidence in her Saviour. She had no desire to live; but to depart and be with Jesus which is far better. At her request, Psa. ciii. 13. was made the subject of her funeral Sermon; and it appears most likely that she had been led to think of this encouraging passage, which she had learnt at school, from the kindness of her own indulgent parents.

Whilst we have seen the above young woman cut off like a flower just opening to the view, we have to notice a very different instance of mortality. A few days previous to Miss E. Liggins' death, Mrs. FRANCES BALL died at the advanced age of ninety years. More than sixty of these years, she had been a very honourable though poor member of the G. B. Church at Hinckley. It does not appear possible to ascertain the exact date of her baptism; but, as she said, it took place before the building of the old Meeting-house; and this was about sixty years ago. She has had a large share of health, and seemed to die merely of old age. Her faculties of mind were gradually but not greatly impaired. Her experience was even and comfortable. In conversation with her friends, whatever she forgot, she remembered Jesus, and had a steady dependence on him to the last. Her funeral text was Prov. xxii. 2. "The rich and the poor meet together, the Lord is the Maker of them all." J. T.

Sept. 18th, 1827, THOMAS WARD, a member of the G. B. Church, at Rothley, departed this life, in the forty third year of his age. He lived without any particular concern about his soul's welfare for nearly thirty years: when a zealous member of the Rothley church spoke to him, on the importance and necessity of religion. This led him to serious reflection, and ultimately to Christ for salvation.—He had, at his decease, been an honourable member of this church about thirteen years; and had shewn himself to be an affectionate husband and a tender parent. As a labourer among a great many others in the Switland slate-pits, he was esteemed both by his employer and his fellow workmen.

On Lord's day, Sept. 9th, he attended public worship as usual, and took his part in the singing. When he returned home after evening service, he sung a hymn with his family; but afterwards com-

plained of being poorly. His affliction was accompanied with an inflammation, which speedily terminated his life. He has left a wife and five children to lament their loss—He was followed by many of his fellow workmen and neighbours, from his place of residence to Rothley chapel; though it is the distance of about three miles. At his interment, his minister endeavoured to improve the opportunity by exhorting the audience to submit themselves to the Lord; James iv. 7. May the Lord add his blessing, and make such solemn occasions beneficial to all who attend them. S. T.

Sept. 22nd, 1827, ELIZABETH WADE, an honourable member of Rothley church departed this life.—About forty six-years ago, Mr. B. Pollard went to Rothley to preach; and on his second visit our departed friend went to hear him, and continued to attend his ministry whenever she had an opportunity. She was soon convinced of her lost estate: being without Christ and having no hope of salvation. Her distress was such, that she could scarcely rest by day or night; till one morning, as she was dressing herself, she thought "What can I do to be saved? Why, I can do nothing. It is Christ alone my soul can save." By believing on this sufficient Saviour, she soon obtained peace; and was not long afterwards baptized by Mr. Grimley. She has been enabled, through divine grace, to adorn her profession for nearly forty six years.

Before her conversion she was naturally hasty in temper; but afterwards she became gentle and mild: ever ready to give instruction and encouragement to any one in distress. She delighted to tell her neighbours that Christ was made unto the believer wisdom, righteousness, sanctification and redemption: usually adding, "And this is all we want, you know." It is well known, that after her hard day's work, she used to take care to read less or more of the sacred scriptures before she retired to rest. She was loving to her husband, tender and affectionate to her children, and remarkably peaceable. A neighbour who dwelt near her for more than thirty years, asserts boldly, that she cannot remember having heard an angry word from her lips.

She died, in the full assurance of faith in her Lord and Saviour, in the eighty-fifth year of her age—She was followed to the grave by her husband, supported by two sticks, in his eighty-seventh year, with whom she lived in the married state

sixty years. Though poor their neighbours and brethren highly respected them, which they strongly evinced at the funeral. On Lord's day evening following—her minister preached her funeral sermon from Psa. xxxiv. 4: a text chosen by the deceased. The place of worship was filled to excess. Many seemed much affected: may the impression be lasting.

S. T.

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## CONFERENCES.

SEPTEMBER 25, 1827.—THE MIDLAND CONFERENCE assembled at *Castle Donington*. The states of the churches in this district presented, as usual, a chequered scene; several, however, enjoy a pleasing degree of harmony and prosperity; and the good effects of Tract distribution, on the loan system, begin to be pleasingly evident.

Messrs. Soar and Stocks received the thanks of the meeting for their past services as Treasurer and Secretary for the Home Mission, in the midland district, and were requested to fill the same offices for the ensuing year.—Mr. Winks resigned his office of Secretary to the Midland Conference, and Mr. Stocks was requested to supply his place.—The Conference voted fifteen pounds from the Home Mission to assist the infant cause at Ashbourn in the ensuing year.—Messrs. Pike, Soar, Stocks and Dean, were appointed a committee to examine the financial accounts of Burton-upon-Trent: and to allow, if need be, for the carrying on of the cause there, a sum not exceeding the rate of fifteen pounds per annum, till next Conference.—Ten pounds were voted to assist the cause at Mansfield, during the ensuing year.—Mr. Pike was requested to write to the friends at Mansfield an affectionate letter, on the necessity of zealous and self-denying exertions, to promote the interests of religion in that town and neighbourhood.—Supplies were arranged for Coventry till Christmas: and the deputation appointed by the Association to manage the concerns of Coventry, were desired to visit the churches in their respective neighbourhoods, in order to augment the contributions already come to hand for that object; and then, with as little delay as possible, to proceed to Coventry and, to spend a day or two in going from house to house

collecting for that very pressing case.—Arrangements were made for the supply of Macclesfield till the next Conference.—The case of Preston being presented to this meeting, it was agreed that, as the accounts from Preston are of an encouraging nature, it is desirable to keep the place if possible; and as the £200 upon the chapel are imperiously demanded, we engage to endeavour to raise £100 by borrowing in small sums in this district, if the friends in Yorkshire will do the same in their neighbourhood. Mr. John Miller engaged to see to this business.—The very distressing case of Lineholm having £350 debt upon the chapel, was presented to this meeting; when it was agreed, earnestly to recommend those churches that have not collected for Lineholm, to take up the case as an extra case, and render it immediate assistance; and to transmit the moneys they may collect, either to Mr. Dean of Lineholm or to Mr. R. Stocks of Castle Donington. *Immediate attention to this subject will very materially strengthen the hands of our brethren at Lineholm.*—A case from Abersychan, Wales, requesting assistance in paying off the debt incurred in building their small chapel, was postponed till further information be obtained.

Mr. Pike preached in the morning, from Mark ix. 24, and Mr. Goadby, sen. in the evening, from Mat. v. 14, 15. The next conference to be held at Diseworth, on the last Tuesday in December: Mr. Smith of Nottingham, and Mr. Hoe of Broughton to preach; and, in case of failure, Mr. Goadby of Asiby, and Mr. Scott of Quorndon.

The LONDON CONFERENCE was held at *Sevenoaks*, Sept. 12, 1827.—The states of the churches composing this conference were read; and in general were encouraging.—The friends at Ford were advised to invite Mr. Norris to remove to them; and he was requested to preach as often as possible at Aylesbury.—Mr. Sexton was requested to write the letter, mentioned at the last conference, within two months; and send it to Mr. A. Taylor for publication.—Lineholm case was again introduced, and the conference greatly regretted that it had been so long postponed; but, as it had been presented and accepted before the Building Fund was contemplated, the meeting considered the churches as pledged to support it, and earnestly advised that a liberal collection might be made for it without delay.—The friends at Chesham were desired to com-

plete the business respecting Amersham meeting-house, as speedily as possible.—A plan was proposed and adopted for forming a New Conference Fund.—It was agreed that the Reports to these Meetings, respecting the state of the churches, should be esteemed the reports of the respective churches, and be sanctioned by them.—It was resolved that, at each of these conferences, a person should be appointed to draw up a letter, on a given subject, to be read at the ensuing meeting; and, that Mr. Sexton be requested to prepare one for the next conference, on the question, "What can be done to interest and benefit the members of our churches who attend these Conferences to witness our proceedings?"—It was also unanimously agreed that Tract Societies are calculated for general usefulness; but, at the same time, it was strongly recommended that, in conducting them, strict attention should be paid to the apostolic precept, "Let every thing be done decently and in order."

The next conference to be at *Berkhamstead*, on the Wednesday in Easter Week, 1828: preachers Messrs. Rofe and Brown; or, in case of failure, Messrs. Wallis and Sexton.

Dec. 25, 1826, the YORKSHIRE CONFERENCE was held at *Birchcliff*. Mr. R. Ingham opened the meeting by prayer, and Mr. G. Dean preached from 2 Cor. vi. 4.—An application was made to this meeting, by Mr. Winks, for permission to collect in this district, for the Home Mission, which was granted. A supply was arranged for Allerton.—Application was made from Queenshead for ministerial assistance, should Mr. Hurley's removal take place.—Mr. T. Smith desired advice as to complying with the request of the people at Staley Bridge to continue with them.—Messrs. Hollinrake, Akroyd and Hodgson were appointed to revise the order of these Conferences.

On April 16, 1827, the same Conference assembled at *Queenshead*. Mr. R. Ingham opened the public service in the morning by prayer; and Mr. H. Hollinrake preached, from Prov. xi. 31. The revision of these Conferences was communicated, and agreed to. Arrangement of supplies were again made for Allerton.—On a case from Birchcliff, the church there was advised to write to the churches in this district, to collect for them at their earliest convenience.—The church at Lineholm produced to the Conference a statement of their financial distress. It was

resolved to give the church at Lineholm, five pounds from the money collected for the Home Mission, in the Yorkshire district. Mr. J. Hodgson was desired also to write to the Committee for the Home Mission to recommend to place Lineholm on the list of churches which receive annual relief from that fund. In addition to the above, the Conference advised the church at Lineholm to get Mr. R. Stocks to collect for them, in those churches which will admit him. The church at Lineholm to send circulars to the churches and obtain answers, previously to Mr. Stocks engaging in this business.—On the advice of a friend, Messrs. W. Hurley and J. Ingham were desired to visit Keighley, preach there, and learn what prospect there is of introducing the G. B. interest into that town; and to bring their report to the next meeting.

June 4. 1827, this Conference was again held, at *Halifax*. Mr. G. Dean opened the meeting by prayer; and Mr. R. Ingham preached from Phil. i. 27.—An arrangement of ministerial supplies was made for Allerton. Messrs. J. Ingham and W. Hurley reported their visit to Keighley. The meeting advised our friend who resides there, to invite any of our ministers who may be at liberty to preach; and it was recommended to the ministers present to visit Keighley as often as convenient.

On Sept. 10, 1827, this Conference met again at *Lineholm*. Mr. W. Hurley opened the meeting by prayer; and Mr. H. Hollinrake preached from Psa. cxxxiii. 1. The friends at Allerton presented their thanks to those ministers who had kindly assisted them; and requested a continuance of their generous labours. Arrangements were accordingly made to supply them as heretofore: and they were desired to turn their attention to some minister who is likely to serve them, and report their proceedings to the next Conference. A case on church discipline was received from the friends at Lineholm. After much conversation, Messrs. H. Hollinrake, John Midgley, W. Hurley, and J. Hodgson, were appointed to write on the subject, and read their thoughts to the next Conference.

The next meeting to be at *Heptonstall-Slack*, on Dec. 25, 1827, Mr. W. Hurley to preach; the Lun, the White Swan, Heptonstall.

## RE-OPENING OF A MEETING-HOUSE.

ON Lord's day, Sep. 2, 1827, the G. B. Chapel, *Castle Dowington*, was re-opened for divine worship, after a considerable enlargement. Mr. Pike of Derby preached in the morning, from Luke xiv. 14. "For thou shalt be recompensed at the resurrection of the just." Mr. Goadby of Ashby-de-la-zouch, delivered a discourse, in the afternoon, from Psalm cii. 16. "When the Lord shall build up Zion, he shall appear in his glory:" and Mr. Stevenson, of Loughborough, in the evening, from Daniel xii. 4, "Many shall run to and fro and knowledge shall be increased."—The day was one of a very pleasing and interesting description. Great numbers of people assembled from all the neighbouring towns and villages; so that the chapel was very much crowded, especially in the afternoon and evening; at the latter season, though there were upwards of a thousand persons within, numbers remained on the outside, who could not gain admittance.—The collections on the occasion, with a few sums that came in, in the course of a day or two afterwards, amounted to £100. 5s. 6d. This is recorded to the honour of the friends and neighbours who contributed so liberally; and with gratitude to that God who has the hearts of all men in his own hand, for disposing the people to offer willingly.

The original meeting-house was built in the year 1774, and enlarged in 1807. The present building is a neat substantial structure, thirty-four feet by fifty within, having galleries on three sides, and capable of seating from six to seven hundred people.—May the walls resound with the harmonious notes of redeeming love! and, when God shall number the people, may it be said of thousands that they were born there! "O Lord, we beseech thee, send now prosperity." R. S.

## REVIEW.

*THEOLOGY: or, an Attempt towards a consistent View of the whole counsel of God.* By J. H. HINTON.

(Continued from page 376.)

IN resuming our consideration of this sin-

gular pamphlet, we are at a loss how to proceed. We had marked so many passages as requiring animadversion, that to notice them all, or even the principal of them, would far exceed our narrow limits. We can therefore only glance at a few particulars; and refer the reader who desires further information to the work itself.

It is to be regretted that, in treating on a subject of which we can know nothing except by divine revelation, Mr. H. should have made so sparing an use of the volume of inspiration and have drawn his conclusions, almost exclusively, from metaphysical reasonings. He does indeed tell us, that such an election as he has described is frequently asserted in the sacred scriptures; and that his readers need not be told to how many passages of scripture he might refer for the most direct and decisive confirmation of his opinion on human depravity. But here he stops, without referring to a single text on either subject. Yet one plain testimony from the Word of God would have more weight, with a pious mind, than the ablest arguments of the most expert logician.

The great object of our author is evidently to reconcile the doctrine of personal, unconditional election with the character of God, as the just and merciful moral Governor of the universe. This is certainly an arduous enterprise, in which, many great men have failed, as the present champion cheerfully acknowledges. Not deterred however by their failure, he has ventured to undertake the task, and appears to be perfectly satisfied with the success of his own attempts. We are sorry that we cannot share in his satisfaction.

Man, to be the proper subject of that state of probation in which the dispensation of mercy through Christ has placed him, must be a responsible creature. "None but a free agent," says Mr. H. "can be held accountable for his actions; but nothing besides free agency is wanting to the equity of such a condition: and free agency is as truly a property of our nature in its corruption as in its purity." Human depravity, he contends, consists in a bad disposition. But that disposition does not incapacitate man from feeling the force of moral motives and religious incitements, and acting upon them. Every man, he asserts, is able to do all that God requires of him; being no more nor otherwise unable to love God and believe in the Lord Jesus Christ, than he is to exercise prudence, patience and diligence in his temporal concerns "I am required," he ob-

serves, "to have a good disposition; and I am endowed with an apparatus which enables me to have one, namely a power of discerning truths which, if duly regarded, will infallibly produce one. We should unhesitatingly say, therefore, that even fallen man labours under no inability whatever for moral actions. Every faculty necessary to it remains." A bad heart is, he allows, an impediment; but it requires no otherwise to be taken into consideration, than in determining the nature and force of the motives to be employed; and he contends, at large, that the motives addressed, to him in the gospel are both suitable and sufficient. In this part of his system, therefore, Mr. H. asserts that man, in his fallen state, has power to repent, believe and obey the gospel. If this be the fact, man is indeed placed in a state of universal probation, with his final happiness or misery in his own hands. Surely the rankest Arminian, in the most offensive sense of that ill-understood term, could say no more,

But let us attend Mr. H. a little further, and we shall behold a very different prospect. Man's heart, he says, is become so desperately wicked as to be placed beyond the actual prevalence of the motives addressed to it; a total absence of love to God, an entire contrariety to him, infallibly rendering the use of means ineffectual. This proposition, he repeats, illustrates and confirms in numerous passages. He asserts also that no man will ever embrace the gospel without a radical change in the heart; which can only be effected by the irresistible influence of the Holy Spirit, under which man is wholly passive. This influence which is so absolutely requisite, is exercised only on a part of mankind unsought by them and undesired. Its bestowment "is wholly unconditional: the blessed Spirit proceeding to his purpose whether men will or not, and making them willing in the day of his power." p. 176. And, to complete the contrast, the Saviour died as a personal substitute only for this "more privileged portion of mankind," as he styles them: so that if the rest of the human race could be induced to yield to the motives, which he so frequently describes as suitable and sufficient, yet no atonement being offered for their sins, there is no provision made for their salvation.

We confess that we admire the intrepidity of this spirited theologian. He takes two of the most directly opposed systems, and boldly uniting them, without any previous modification, into one scheme,

fearlessly exhibits it as a "consistent view of the whole counsel of God." A state of universal probation where every man is furnished with suitable powers and supplied with sufficient motives, to secure his own salvation, is represented as perfectly consistent with a state of total discrimination, in which one portion of the fallen sons of Adam are saved "whether they will or not," by an irresistible operation of the Holy Spirit, and the rest left to hopeless, inevitable ruin, without the regenerating influence of the Spirit, or the atoning blood of the Redeemer. If this ingenious author can reconcile these discordant statements, we acknowledge his superior skill.—To our plain understanding it appears evident, that the latter part of the system destroys the former; and that, instead of the gospel dispensation placing men in a state of universal probation, it cuts off all kinds of probation whatever. To constitute a state of universal probation, every man must either have power of himself to choose or refuse the grace offered, or every one must be favoured with such an influence of the Holy Spirit as, if duly improved, would enable him to accept it. If one be refused the grace requisite to enable him to obey, and another compelled by an irresistible energy to obedience, neither of them is placed in a state of probation.

Mr. H. very justly observes that, "the responsibility of man arises from his being endowed with proper powers and supplied with sufficient motives. If these two conditions are fulfilled, he is justly responsible, whatever may be the result, or whether that result may or may not be foreseen or foretold." Granted. But are these two conditions fulfilled on his scheme? Can those powers be proper, and those motives sufficient which never can nor ever will succeed? Surely not. And what power does man exert, or of what motive does he feel the force, in the grand operation on which alone depends his eternal happiness or misery, when he is wholly passive under an irresistible influence? To talk of free agency, probation, or responsibility under such circumstances, is an insult to common sense.

As the author seems to value himself on the consistency of his scheme, it was thought proper to notice that excellency more at large; but our readers will probably think enough has been said upon it. We shall therefore proceed to offer a few brief remarks of a nature more miscellaneous.

It is quite unintelligible to this author "Why the doctrine of election should be

unpleasing, when the same system is acted upon without complaint in other concerns. The ways of providence exhibit as decisive marks of special favour, added in sovereignty to universal kindness, as those of redemption; nor can any other reason be given, why all men are not equally rich and happy." Now Mr. H. must allow, that there is an essential difference between the enjoying a greater or less degree of riches or pleasure for the few years of mortal life, and the being consigned to an unchangeable state of unspeakable bliss or woe through eternity. Our life below is but a preparation for future existence; and the joys and griefs with which it is affected, as far as they are the dispensation of divine providence, are designed to correct or try us; and thus to prepare us for greater enjoyments when they are all passed away. This renders it necessary to unite, in our estimate, both the present and future state; when the severest afflictions of a temporal nature which we have endured, may prove to have been the greatest mercies that could have been bestowed on us, and the sources of our most exalted and enduring happiness. But a state of eternal and irreversible misery admits of no beneficial results. It is irremediable affliction, and can operate neither as salutary correction nor necessary trial. The sorrows or privations of a mortal in this probationary state which may, if properly improved, produce the happiest effects to the party who sustains them, and the eternal, unalterable and inconceivable torments of a soul consigned to endless woe, where the worm dieth not and the fire is not quenched, do not admit of comparison; nor can they belong to the same system of acting in the moral Governor. No argument can be drawn from one to the other.

This author, undesignedly we believe, misrepresents the objection to his theory, just stated, as assuming that the unequal distribution of ultimate and eternal good is improper; and as demanding that no man however criminal should perish, but that all men, of whatever character, should be possessed of equal felicity. This is wholly a perversion of their sentiments. They maintain, that all men to whom the gospel comes are placed in a state in which they may believe and embrace it; that the decision of their everlasting state will depend on their embracing or rejecting it; and, that every man will be judged according to his works. This they suppose the Saviour warrants them in



believing, when he says "He that believeth on him is not condemned, but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God."

Throughout the whole scripture, the condemnation of those who perish is ascribed to their neglecting the salvation which was freely offered. Having refused the condition on which mercy was proposed, they are justly exposed to the punishment of their sins; and their guilt is greatly aggravated by the wickedness and ingratitude of their unbelief. Thus the Almighty will judge the world in righteousness, and every mouth will be stopped. His infinite mercy will shine conspicuous in the salvation of believers; and unbelievers will suffer the just consequence of refusing the grace that was provided for them, and offered to their acceptance. The great Parent of the universe will give most glorious evidence that he is no respecter of persons; but that he is "good to all, and his tender mercies are over all his works." This is the endearing character which the Lord challenges to himself in every part of his word; and which is confirmed by all his works. And he resents, with holy indignation, the unjust suspicion which some of old entertained of the partiality of his decisions on the final states of men. "Yet, saith the house of Israel, the way of the Lord is not equal. O house of Israel are not my ways equal? are not your ways unequal? Therefore will I judge you, O house of Israel, according to your ways, saith the Lord God. Repent and turn yourselves from your transgressions, so iniquity shall not be your ruin." But, if one part of the human race are placed in circumstances, in which they are constrained by an irresistible energy, whether they will or not, to accept the terms of the gospel, and thus obtain eternal bliss; while the other part are denied that influence by which alone they could escape everlasting ruin, and no provision is made for their salvation, we would speak with reverence, yet we confess that if this be the case, the equality of God's ways in the treatment of his creatures does not appear. To the one, all is mercy and irresistible grace though he is wholly passive under its operation; to the other stern justice alone appears to be exercised. Surely we ought to have good evidence of the truth of this system, before we venture to charge a Being essentially good and just with such conduct.

Mr. Hinton, like many other moderate Calvinists heartily dislikes the term re-

probation and would willingly banish it out of his theology." "It has often been said," he observes, "chiefly by those who wished to rid themselves of the doctrine by putting it into bad company, that election and reprobation are necessarily connected, and must stand or fall together. But this is fallacious." "That God determined originally to punish any man, purely of his sovereign pleasure, is a fiction which we hold in detestation." Let us then briefly contemplate his own system in this view. According to him, the whole of mankind were exposed to eternal ruin by their sin, and their nature was so awfully depraved, that they could not of themselves embrace the offers of mercy. The Almighty, from all eternity, for election, he says, must be held to be eternal, foresaw the whole human race lying in this ruined state, and selected a certain portion of them as the objects of his peculiar favour. For these Christ died; and in consequence, the Holy Spirit, unsought by them, operates on their hearts with irresistible power, and by this operation they are enabled to repent and believe, and thus obtain eternal felicity. The rest of mankind, the Almighty entirely omitted in this election and they were left to perish. For them Christ did not die; to them no influence of the Spirit was given: they remained exposed to certain and inevitable destruction. This is our author's scheme. Now God could have included those whom he passed over in the number of the elect, had it been his good pleasure; nothing restrained him in the exercise of his mercy. Yet he omitted them; and by omitting them in those awful circumstances, left them to certain perdition. But a God of infinite knowledge, could not be ignorant of the effects of this omission; and a God of infinite wisdom cannot be supposed to act at random without a determinate purpose and a known design. The supposition would be impious; and this author himself asserts, that "the nature of God's conduct always indicates that of his purpose, without which he never acts." It must then follow that the Almighty *designedly* omitted these unhappy beings, and *purposely* consigned them to eternal torments. This conclusion is necessarily connected with Mr. H's system, and they must stand or fall together. Whether he will call it reprobation or not, is of little moment. He may give it what name he pleases, it is the unavoidable consequence of his own theology—a consequence so degrading to the blessed God and so portentous to sinful man,

that we dare not trust our feelings to dwell any longer on the horrid subject.

This work has been highly applauded by many of the author's friends; and he has been represented as a clear-thinker, a powerful reasoner, and a person of Goliath-like intellect. We have not, however, often seen a production in which the inconsistencies were more numerous and glaring, and the arguments in general less conclusive. But we excuse the worthy divine, who evidently possesses considerable ability, and has thought much on the subject. No man can perform impossibilities; and such we honestly consider the reconciling of the doctrine of personal, unconditional election, under any form, either with the divine revelation or the divine attributes.

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THE EARLY LIFE OF CHRIST *an Example to the Young*; by HENRY MARCH, Author of "*Sabbaths at Home*." 12mo. pp. 187. Price boards 4s.

Holdsworth, London.

WE noticed with approbation this author's former publication, and are pleased to meet him again. The subject which he has selected is both interesting and instructive. That fragment of the early life of the Saviour, which it has pleased the Holy Spirit to record, is pregnant with lessons of the highest import to christians in every stage of their course; but should especially be studied and conscientiously improved, by all young persons who aspire at the honour and happiness of being his disciples. Mr. M. fully convinced of this truth, has presented the youthful believer with a series of well-written and very appropriate reflections, on that beautiful picture of early excellence, portrayed by the evangelist, in Luke ii. 40—52.

After some pertinent and useful prefatory observations, he contemplates, in distinct chapters, the bodily, mental, and spiritual endowments of Christ—his attention to the duties of religion—his thirst after knowledge and extraordinary acquisitions—his supreme devotedness to the chief end—his submission to his parents—and the estimation with which he was regarded both by God and man.

This hasty outline will afford the youthful reader a pretty correct idea of the entertainment and edification, which he may expect from a careful perusal of this valuable pamphlet. The sentiments, though not very original, are correct and useful, natu-

aturally arising from the subject, and expressed in clear and easy language. In some instances, the reflections are perhaps too prolix for the volatile dispositions of youth; but, on the whole, the work is creditable to the talents and piety of the writer, and well adapted to afford amusement and edification to those for whose improvement it is peculiarly designed. We cordially recommend it to the self-applicatory attention of the young disciples of that Saviour, whose excellencies it so ably exhibits.

As a specimen of the spirit and style of the author, we copy one short extract, chiefly on account of its brevity. After noticing the too common partiality for genteel professions, which is usually indulged by young persons, and sometimes by their parents, he proceeds thus: "But what is this *gentility*, before which the millions bow down and worship? The thing, according to the derivation of its name, relates to ancestry, and imports the condition of being well descended. But to this distinction a large majority of those who pay such homage can lay no claim. Yet something of more worth is also signified by this name; softness of manners, ease and gracefulness of demeanour. Who will avow himself the foe of these? Not the true disciple, who fulfils the injunction, "Be courteous;" not the lowly Jesus, whose hearers "wondered at the gracious words which proceeded out of his mouth," and by whom the apostle when he would persuade to heavenly dispositions and demeanour, intreats, saying, "I beseech you, by the meekness and gentleness of Christ." And yet it was of him that the fancied genteel said in contempt, "Is not this the carpenter?" Yes, it was the carpenter, or rather, the Lord from heaven, exhibiting the most beautiful example of all that is lovely in temper and dignified in conduct, displayed amid the labours of one of the humblest conditions of life. Oh, what shame has he cast on pride! What honour has he reflected on virtuous industry and holy poverty! When shall mankind be recovered from their folly, and account every man honourable or dishonourable, not according to his occupation, but according to the spirit and the conduct with which he fills it?"

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*Just Published.*

THE Life of the late Mr. S. Deacon of Barton Pabis, with a Portrait.—2s.

Discourses Explanatory and Practical on the ninth Chapter of the epistle to the Romans, by J. Jarrold.—4s. 6d.

# Missionary Observer.

NOVEMBER 1st, 1827.

## JAMAICA.

### General Baptist Missionary Society.

FROM A COMMUNICATION OF MR. HUDSON'S THE FOLLOWING  
PASSAGES ARE EXTRACTED.

#### VISIT TO A NEGRO HUT.

Mrs. Hudson and I took a walk up one of the mountains. We found two Negro huts; we entered one of them:—ground floor—no chairs—no furniture—no light. I called them together, as they were just come from their labour, and went to prayer. How glad they seemed! The fervent expressions of their gratitude were quite affecting. Just after we had done prayer, the Negro's wife in whose hut we had been praying, came home from the field. I spoke to her twice, but she made no reply. I felt surprised at her obstinacy. The husband said, she must bow down before she could speak. I watched her proceedings. She went into her hut, kneeled down, and I suppose said a short prayer, she then came and spoke to me. These two, I could understand, had been brought to some concern about their souls, through the exhortations of a black man upon the estate. This is but a trifling simple thing, but it shows that these Negroes have a regard for God, and a desire to serve him. The Lord rapidly increases the number of those who really fear him!

*Taking shelter in a hut (as the Editor supposes) of a free Negro or man of colour.*

Being overtaken in a heavy shower, I entered a small house on the top of a little mountain, quite alone. I put my horse in the shed, and a man brought an umbrella to

conduct me into his dwelling out of the storm. Here I found his woman and three children, two he had by another woman still living, but at some distance, the other one by the woman living with him, two of them were nearly black, but the other tolerably fair. I said, "this seems very curious to me." "Yes," said he, "but we have left off having two or three wives now, we begin to know this is wrong." They had a mud floor, and but little furniture, and apparently just enough from hand to mouth! However he offered me a glass of wine and water, saying, "if the rain obliges you to stay all night, we hope to find a bed." In some respects I almost envied this little family at the top of this mountain, with their coffee, pimento, fowls, fruits &c., but in other respects I pitied these as without the blessings and comforts of religion. I sat me down and read part of a tract to them, and pointed them to Christ, to which they paid much attention. "Now" said I "let me pray with you, that the Lord may pour mercy upon you and your children: when all kneeled down, and I prayed. Poor things, they were almost speechless, did not know which way to look, or what to say. "Many" said the woman "have called at our house during a storm, but none have ever done like you before." Though they could not read I left them the tract; telling them they might ask persons, who called, to read it to them. This was to me a comfortable

visit. The Lord make it a blessing to the family! I envy not the prince his throne or the nobleman his palace, or the hero his sounding name, if the Lord will spare my life for the purpose of visiting these lost souls, and guiding them to Christ and heaven.

#### *Ignorance of the Negroes.*

Spoke to three Negroes separately. None of them, according to their own account, had done very bad thing; they were quite good. Poor things, they think if they murder no one, break open no house, steal no very great good thing, they do no harm. They will live with a woman unmarried, have three or four women besides, whom they call sweethearts, as their concubines; will steal rum, sugar, eggs, fowls, almost anything they can lay their hands upon, and yet poor creatures, they will say, "me no bad Massa, me do no one no harm." O the ignorance of these people! They have souls but they are quite uncultivated. What real happiness can they enjoy! How vain it is to talk about the real happiness of an ignorant un-sanctified slave! Were he merely ignorant in theory, even of many things in religion, some hopes might be entertained of his safety; but he is ignorant of all the essential truths of the Gospel; and, alas! his ignorance is attended with so many crimes, and the source of so many dreadful impurities. What can we think of his present state of existence? A state of ignorance, guilt, and wretchedness almost from the cradle to the grave. With a Christian's views of the Bible and heaven, what can be our hopes as to their future condition? Let those who feel disposed, plead for the everlasting safety of these poor Negroes in consequence of their want of knowledge, but I cannot in my conscience, suppose they can enter heaven unless they have some degree of saving acquaintance with Jesus Christ "the way, the truth, and the life."

#### *Superstitious practices of some of the untaught Negroes, and desire for instruction.*

A man called to ask me what the children must break their fast with.\* Upon inquiry he described to me in the following manner their fast: Mondays, Wednesdays and Fridays they never eat any thing till the sun is set. After dark, in the evening, a large table is set in the middle of a place in which they meet. A large dish or bowl is kept for the purpose and filled with coffee or tea; cups

\* By children is meant those who are beginning to pray, or who meet in class, by peace is understood their fast, the table which they use to break their fast, and the house in which this ceremony takes place, is called the peace house, peace table, &c.

are set round the table for every one: plantains and other kinds of bread fruit are laid for each in his place: they approach the table and ask a blessing. They all eat or break their fast as they call it. They then sing a psalm, all kneel down round the table, and return thanks. Thus, according to their own description, do they attend to this ceremony.\*

This is attended to by numbers who know nothing of religion. It is attended to regularly, except at seasons of very hard labour. Those who have been under the particular instruction and inspection of Missionaries have been taught better; but even then it is difficult to eradicate their attachment to this ceremony, and remove the practice of it from among them. Those who violate this duty are thought unworthy of the class to which they properly belong, and are considered not good Christians. This man then came to inquire how the Minister would advise them to break their fast, and with what they must break it. Of course I told him to eat when he was hungry, and break his fast by eating such things as he had: and told him to tell the rest the same. I said, I eat every day at proper times, such as morning, noon, and night. I further observed, I thought it was injurious to their own health and comfort in weakening their constitution, and in rendering them unable to work it was hurtful to their employers. "No Massa" said they "we feel lighter and better with fasting; and when we break our peace we feel refreshed and comfortable." "Well" said I "but does not going without food so long make you very weak and feeble, and almost unable to work?" Yes Massa, but we feel light in our minds." One of them once said: when I was conversing with him on this subject, "We are bad sinners, should we not do something to punish ourselves?" Such is the difficulty of leading these precious souls from themselves to Christ—from their useless ceremonies to real religion. One of them who had for some time felt it a burden, came to inquire of me what to do upon the subject. He said that he and some of the rest of them could not keep fast so much, it made them feel unwell. In consequence of this, the class-people would not look upon them. It had occasioned them to leave off praying, and caused them to do badness again. "Me come to you Massa," said he "to know what to do." "God" said I, "does not require you to do any thing that either impairs your soul or your body; if you feel concerned about your soul look to Christ, believe in

\* I have heard another description of it. It is said that in some cases they attend to it as the sacrament of the Lord's Supper. One presides on the occasion, breaks the bread and carries round the element to each of his brothers and sisters.

Christ who died for your sins, his blood will cleanse from all sin without fasting." "Thank you Massa," was his affectionate reply. I encourage the Negroes and others to ask me any questions about religion they may wish to propose. By these inquires I become acquainted with the Negro character, and know better how to instruct them.

About fifteen slaves called upon me after church time. Several of them were very desirous of becoming Christians. I made a few general observations upon the importance of religion, and then spoke to every one of them separately. I find this method a good one, and mean, God willing, to adopt it pretty generally. In general their answers were to me as follows,—“ Me like to hear good word, but me no good yet. Me beginning to try, through de assistance of God. Me wish you to teach me Massa.” In the conclusion, I sang and prayed with them, and O how glad they were.

ARRIVAL OF MR. AND MRS.  
ALLSOP.

*Kingston 3rd Sep. 1827.*

My dear Brother,

Through the good hand of our God upon us, we have reached Jamaica in safety and in health. Blessed be the name of the Lord for the great mercy he has shown to us! When I reflect upon the care which has been exercised over us, the benefits which have been conferred upon us, I am astonished, and see cause for greater love and gratitude to our Heavenly Father than I can possibly indulge, and far greater devotedness to his glory than I can possibly display. May I and my dear partner be his more fully both *in heart and in life!*

A packet sails to-morrow, the post for which will be closed in a few hours, I cannot therefore write a long letter now.

Our voyage was a truly eventful one. We had three narrow escapes from threatening danger. We sailed from Liverpool the day I last wrote you. On the next Tuesday a very serious leak was providentially discovered in the vessel, underneath my bed. The captain at first expected we must put into Waterford for a repair, but our carpenter, being a clever workman managed to prevent our doing so. Afterwards, we had nothing out of the common routine of voyage occurrences until we had nearly reached Antigua. We were then (August 17th) overtaken by a most tremendous hurricane, which carried away both our masts. We expected to find a watery grave. We committed ourselves to God for eternity. But he delivered us.

Again, on our arrival at Morant Bay we struck upon the rocks, and had it not been for the renewed goodness of the Lord to us we should never have reached the shore. On our landing, after breakfasting at a lodging-house to which we were conducted, I, Mrs. A. and family took up our abode, during our stay at the Bay, with Mr. Parkins Methodist Missionary, who showed us much kindness. On Saturday we reached Kingston, and are now at the Particular Baptist Mission-house. We hope soon to set off for Lucea, but such is the distance and the season, that our departure hence is uncertain.

I have written to brother Hudson, and hope soon to see him. Excuse further length as you will again hear from us soon, God willing, I am, my dear brother

Yours in our common Lord,

JOHN ALLSOP.

**SANDWICH ISLANDS.**

LONDON AND AMERICAN MIS-  
SIONARY SOCIETY.

It is well known that Hawaii (or Owhyee), appears to be of volcanic origin. Besides other craters, there is one of considerable dimensions. The volcano connected with which is still burning; it is surrounded by a sunken plain, and superstition has represented this volcano as the abode of various idol divinities. The following instance of female decision, in the cause of religion, related in Byron's voyage of the Blonde, cannot be uninteresting.

Kapiolani, the wife of Nahi, a female chief of the highest rank, had recently embraced Christianity. Desirous to propagate it and to undeceive the natives as to their false gods, she determined to climb the mountain, descend into the crater, and by thus braving the volcanic deities in their homes convince the inhabitants of the Island that God is God alone, and that the false subordinate deities existed only in the fancies of their weak adorers. Thus determined and accompanied by a Missionary, she, with part of her family, and a number of followers, both of her own vassals and those of other chiefs, ascended Peli. At the edge of the first precipice that bounds the sunken plain, many of her followers and companions lost courage and

turned back; at the second the rest earnestly entreated her to desist from the dangerous enterprise, and forbear to tempt the destroying god of the fires. But she proceeded, and on the very verge of the crater caused the hut we were sheltered in to be constructed for herself and people. Here she was again assailed by their entreaties to return home, and their assurances that if she persisted in violating the houses of the goddess she would draw on herself and those with her certain destruction. Her answer was noble "I will descend into the crater, and if I do not return safe then continue to worship Peli: but if I come back unharmed, you must learn to adore the God who created Peli." She accordingly went down the steep and difficult side of the crater, accompanied by a Missionary, and some whom love or duty induced to follow her. Arrived at the bottom she pushed a stick into the liquid lava and stirred the ashes of the burning lake. The charm of superstition was in that moment broken. Those who had expected to see the goddess armed with flame and smoke, burst forth and destroy the daring heroine who thus braved her in her sanctuary, were awe struck when they saw the fire remain innocuous and the flames roll harmless as though none were present. They acknowledged the greatness of the God of Kapiolina, and from that time few indeed have been the offerings and little the reverence offered to the fires of Peli.

## General Baptist Missionary Society.

### ORISSA.

#### BRIEF EXTRACTS FROM MR. LACEY'S JOURNAL,

From June 2, to Nov, 12, 1826.

*June 2nd.*—My journal has been neglected for four months.

*Pooree.*—Last evening the Maha Raja's gooroo (or Rhaj gooroo) with his brethren and attendants, spiritual and temporal, made a part of my congregation, and entered into conversation with me. The people were as still as possible, waiting to hear the result of our argument against so learned and influential a man. I proposed to him some plain evidences of the truth of the Gospel, and required his answers; but proofs were not things with which he chose to interfere, as he knew very well to answer them would be to expose the weakness of his own system by which he maintained his character and for-

tune, and so he wisely declined; and began to exclaim about the glory of Juggernaut. I appealed to the people that he had not answered my questions, which among the Hindoos is a sign of a weak cause; some appeared vexed that a great man should be plainly dealt with, and others were surprised: but he himself appeared pleasant, and after some mutual inquiries and salams he departed. One inquiry was "Why do you come here to disturb us in the peaceable worship of our gods?" I said, "True, but you are asleep in danger, and we are come to awake you, and we come in love." The inquirer plainly told me that was a lie, and that being broken down and destitute at home we were come here to teach the people for a little bread. "You had better desist," said he, "the people will hurt and abuse you, and you will do no good. If I speak they regard, but they will never regard you." This was rather rough usage; however, as I had spoken of the covetousness of the brahmins I seemed to bear it tolerably.

*3rd.*—This afternoon I could do nothing to good effect among the people, owing to the folly and rage of the brahmins and interested individuals. Two men, without shame or fear, instigated the rest, and raised them to such a pitch that I had nothing but shouting and abuse all the time. To leave them I was afraid, lest I should offer encouragement to them in future, and to move about to other places would only have spread confusion and have added to the number; I therefore read to the wind, and the multitude formed a ring at some distance, laughing and making all kind of impudent postures, and some pelted with sand. I stood in these circumstances about three-quarters of an hour, in vain endeavouring to obtain a hearing, and then departed, amidst the cries of "Juggernaut swameyku joy! Hurree bol! Hurree bol!"

*4th.*—Obtained a better hearing this afternoon than I did yesterday, and spent the former part of the opportunity comfortably, and was enabled to speak with some feeling. Several old persecutors stood in the back ground, and endeavoured to stir up the multitude, but were not much regarded, and so they left me after a while. I read and explained to the congregation a verse of a Poem by Chamberlain, with which their attention appeared much engaged: it is something as follows—

"(Jesus) is our surety cleansing our debts.  
(He) Himself sacrificing made an atonement.  
Jesus is very pitiful, bearing our chastisement.  
To give us eternal life (He) our substitute died."  
I find it very improving and instructive to read and explain Chamberlain's poetry to them. He not only preached but sung of the cross of Christ.

26th.—The other evening the Raj Gooroo paid us another visit while preaching in the street. He remonstrated with us upon the fruitless nature of our attempt, and said, we were wearying ourselves for no purpose. I proposed several questions to him, but he came not to argue but to ridicule, and said little besides "Juggernaut is all! Juggernaut is all!" I repeated to him a verse of his own poorhanus, and pressed him to give the meaning, but he knew it too well to do that before so many hearers. I did it for him somewhat to the confusion of the learned man and his attendants. This verse is very hard upon idolatry, and few know how to dispose of it. The following is the substance of it, "He who regards images as God shall obtain bodily pain, but shall not go into supreme felicity." His spiritual attendants were surprised that I should pay so little regard to a man that the Maha Raj worshipped. I felt much pleasure at the surprise of the people that the head man in the place should not be able to give answers to the Padree Sahibs, and I did not fail to improve the event.

27th.—One influential man told my obadan that had it not been under the English Government he would have his right hand cut off, and his eyes put out for writing our books: I exhorted him to be careful while he remained here. The man declares this would have been done; and even now seems somewhat afraid, and wishes to sleep and eat upon brother B.'s premises while I remain at Pooree.

July 2nd.—This afternoon I met with a Bengallee brahmin, who seemed disposed to defend his system by argument. I proposed to him the following evidences of the Bible, and requested his answers.—The Bible, like the sun, seeks to enlighten all mankind; but the Hindoo shastras only seek to instruct a few.—The works of God, as revealed in the Bible, are exceedingly holy; but the Hindoo shastras say that Brumah being in love committed adultery with his own daughter:—that Indru committed adultery with his gooroo's wife;—that Kristnoo committed adultery with sixteen thousand milk maids, and killed Rajakock to steal his clothes.—That in the Bible holiness and sincerity are required in the worship of God; but according to the Hindoo shastras, filthy songs and unclean gestures form a part of worship.—That all the commands of the Bible were holy; but the Hindoo shastras allow falsehood and lies.—That the Bible held out an atonement for sin; but that the atonement of the Hindoo shastras was like cleansing an infinite debt by giving a single cowry as an atonement. We canvassed these evidences of truth and falsehood before a good and very attentive congregation for an hour. The

man endeavoured to excuse the sins charged upon his gods but was much confused, for Brumah and Indru are acknowledged to have sinned and to have been punished; but to worship such beings as gods was what puzzled the man. Truth, I trust, made some advancement this evening.

4th.—Half my time was tolerably spent this evening: towards dusk the crowd became unmanageable, pushing each other about, forcing cows and oxen upon me, and throwing dust and dirt about. Before I dismounted, the people came towards me in a string from among the cars, headed by several rough fellows, but were restrained for some time. I returned home much discouraged by the behaviour of the people, but happy that I escaped from among them without injury, which I once scarcely expected to have done: a number of rough ignorant brahmins surrounded me, with the multitude under their direction, and began to pour out their abuse in a shocking manner. Some snatched away the books I held in my hand, others pulled my clothes backwards, and several men were engaged in pelting with stones and pots brought for the purpose, which they had concealed under their clothes. Several handfulls came with great force, and had almost determined me to run. I got a piece of broken pot in my mouth while speaking, which had well nigh choked me. It was vain to remonstrate upon their usage of a gentleman. If I would worship Juggernaut and say no more about Jesus Christ they would be quiet they said.

7th.—To day the Rhut Jattrra commenced. We were out rather sooner than usual. The great demand for tracts rendered the crowd quite ungovernable, and I had much ado to keep on my feet. The first lot of books which I brought out with me was distributed to tolerable advantage. I sent home and obtained some hundreds more, and mounted a narrow veranda about six feet high, from whence I distributed them as well as I was able, looking out for brahmins and the most intelligent-looking men. After all was over, and the books all distributed, a poor old man came and touched my shoe, and said, "O great king, there is salvation in reading your books; but I, a poor old man have not obtained one; Sir, let there be an order in my favour."

12th.—Left Pooree last evening about five o'clock, and arrived home at Cuttack this morning. The good hand of God being with us, all is well and safe. I saw very little sickness or death on the way, which is pleasing at this time, though it must not be attributed to the influence of Christianity.

August 1st.—Since my return from Pooree I have continued to visit Chowdry, where

I have spent my evenings, and have uniformly met with tolerably candid and attentive audiences. Some old offenders from Pooree gave me some abuse this evening, but became ashamed. Many Jhattrées pass me daily from Pooree, and observe to their companions, "See, that is one of the Padrees who preached Jesus Christ at Excellent-Pooree." "Many shall go to and fro and knowledge shall be increased;" and it is very encouraging to reflect, that by our labours at Pooree perhaps thousands will carry away with them the name of Christ who never heard that name before and who never may again, into every remote province, and many remote towns and villages, where otherwise the sound could not at present reach.

*September 3rd.*—Attended at the Lord's Table to day with some revivings of pleasure. In the evening had a most important and interesting discussion of the truths and principal evidences of Christianity with the most reasonable and intelligent native I think I ever met with. He despises the popular system of idolatry, but worships his religious guide.

*8th.*—Visited Boolaboodrapoor this afternoon with Mrs. Lacey. Collected the children of the school round me, and explained to them the Catechism: numbers of villagers sat round about and heard attentively. This is a tolerable way of preaching the Gospel. I had some warm conversation with our two pundits upon the folly and extravagance of their books. The first impression of this kind struck them very forcibly. Said they, "We never thought of questioning the authority of the shastras, or the truth of their relations." These poor people thus need light to discover to them their own darkness.—As soon as brought to the test of reason their books sufficiently expose themselves.

*24th. (Lord's-day.)*—A good English congregation this morning, and some enjoyment in preaching from, "The eyes of the Lord are over the righteous, and his ears are open to their cry," &c. Over us for protection and safety—as a token of love—over us in the bazar when surrounded by enemies and blasphemers—over us when despised and rejected by men—when in dejection, darkness, and distress—over us to watch and mark down how we discharge the trust committed to our care—quickening thought! may I ever act under its influence!—over us like a captain or commander of an army, whose eye watches how every soldier acts his part, so watches Christ in every part of his field of contest. I felt my own mind much quickened by some of these considerations. In the afternoon had a service in the native chapel, with a congregation of forty persons.

*27th.*—The man I have correcting tract 4

daily makes many inquiries about the Gospel. Yesterday he said, "Sir, you said Jesus Christ offered his blood a sacrifice unto God for our sins, how could God, who is without substance, receive his blood?" The pundit also begged a Testament from me, that he might read it at home and show it to his teacher.

*October 10th.*—My visits to the bazars have been of a discouraging nature through the folly and levity of the people. Hence I have more pleasure in visiting a school several times where numbers of spectators have surrounded to hear. Nymsey school gives us much encouragement, I saw it the other evening and found twenty-two boys who could read the Gospels well. I had them upon the grass in the open air, and heard them read the parable of the Lost Sheep and Prodigal Son. These afforded room for observation and application. The boys understood their meaning well, and the bystanders caught it from them. Surely these instructions will not be lost. After reading, more than forty of the children united their voices in singing a poem exposing the folly and falsehood of Hindooism, and setting forth the salvation of Christ; this poem they have committed to memory, and will probably remember it while they live. This is an encouraging thought and seems to say, extend your instructions to as many as possible.

*18th.*—A pleasant day spent with inquirers and particularly Goongadhore; reading and explaining our account of the creation—the fall—its consequences—history of Moses and the deliverance of the Children of Israel from Egypt, with some other things. In the evening two boistnobs came to see me, and hear my instructions they said; several persons accompanied them, who, with my weekly beggars, made a good congregation, and I spent the evening at home among them. After preaching conversed with one of the holy-men, but he could not talk or dispute, he said, except in Sanscrit slokes, I repeated one forbidding idol worship, but he only wanted to display his own wisdom, and I soon told him he might go. I had much more pleasure with Goongadhore on prayer, about which he expressed much feeling. Surely the Lord has performed a good work in this man's soul, O that it may go forward: we are agitated between hopes and fears.

The boistnobs called again this morning, but a little plain and faithful dealing soon offended him, and he went away in a terrible rage, calling me a pig, a mater, &c., &c., and pointing to the sun said "that so far from being a sinner" as I had insinuated, "he was the son of that pure fire. The Hindoos around me were ashamed of their devotee. Goongadhore and several others called this



evening, and I felt justified in spending the evening with them; as five or six candid attentive hearers are better than twenty who are light and vain. The boisthob called again this evening, to make an apology for his abuse in the morning, and appeared somewhat ashamed; but the truth again offended him, as he could not endure to be stript of his pretended holiness.

24th.—Goongadhor preached in the chowdry this afternoon, to many hearers with much earnestness and feeling. Some brahmins became enraged against him, and charged him with doing it for wages; they called him a Haree: and he said “yes I am one.” His exertions created a great stir. I preached yesterday from Romans i. 16. with some enjoyment. In the evening accompanied Goongadhor to the China Choke, where he sung a poem and then preached to the people. In the afternoon we explained to him Romans xii. and the judgement, and had a profitable time. In prayer he audibly repeated word for word after me lying with his forehead on the floor.

31st.—Visited our old byragee again, in company with brother Sutton; who was surprised at our unexpected appearance: had much talk with him, in the course of which he plainly denied the divinity of the human soul, and the plurality of births: he also expressed himself regarding Jesus Christ in a manner that gave us pleasure and hope, and evinced his feeling and conviction concerning his love in dying for the world. He would have eaten with us without hesitation, and he did lay hold of my hand, in which I held food, and called upon all to witness his violation of cast; the people seemed thunder-struck. He promised to come to Cuttack. Our hopes regarding this old gentleman are fully supported by this visit.

November 12th.—Have this month altered the plan of examining our schools, and instead of having the children here, we go to the schools ourselves, and examine one or two each day as we may be able; we have found that this plan has many advantages over the old one, but principally as it allows us more time to instruct and examine the children. Two of the schools encourage us much, and I believe brother Sutton's give them encouragement.

#### ON THE NECESSITY AND UTILITY OF A HUMANE FUND FOR INDIA.

WHILE residing in India and being an eye witness of the state of its inhabitants, I have been frequently reminded of the sentiment of Mr. Thomas the colleague of Dr.

Carey—“Don't send men to India without feeling, for they will do no good: don't send men of feeling, for they will soon die.” One cause of this singular dilemma of the humane and pious in India, is the frequent scenes of wretchedness that are witnessed. For the moral miseries of the people, the Missionary has an antidote in the Gospel. But from their temporal, miseries he must often turn away and steel the tender visitings of nature. It would be important for each mission to India to have a *humane fund*, the appropriation of which would gladden the heart of the Missionary and give him “the blessing of him that was ready to perish.”

*The necessity of such a fund is very apparent.* Mr. Sutton writes from Pooree, June, 1825, “We have relieved many a child of misery by administering medicine to the sick, clothing to the naked, food to the hungry, and money to the destitute; but what we have been able to do falls short indeed of the wants of the miserable. Many a poor creature we have dismissed with partial assistance, under a full persuasion they would soon want again and die! We have turned away with a heavy overflowing heart from many a dying fellow creature, ‘without God, and without hope,’—the victims of a wretched superstition.”

This distribution was from funds humanely applied by Government\* to alleviate the miseries of the pilgrims at the car festival. The supply arrived too late, and but little could be done for the people. It is highly desirable that Missionaries should be able to do something to alleviate the distress they witness, that both temporally and spiritually, like their Lord, whom they represent and whom they preach, they may “go about doing good.”

*The manner of applying the proceeds of this fund, may be easily conceived.* Resources are wanted relative to the Natives, to, “entertain strangers,” clothe the naked, feed the famished dying pilgrim, apply medicine to the sick, (especially when the cholera morbus prevails in the town or district,) and to relieve the beggars, (aged, lame, blind, leprous,) whose subsistence is very precarious. Can a Missionary do all these without assistance from his humane and liberal friends in Britain, and can these claims be neglected by him without a poignancy of regret, alike injurious to body and mind. Brother Bampton received the following note in English, from a Native: “Most worth Sir I have the honor to acquaint you that I am sick by the fever, this for cannot stand nor walk, neither rise from slip, but pass yesterday evening

\* This was done through a suggestion of the Missionaries.

here did you order, if will you go to morrow then I will give you some physic. And I cannot go for my misfortunes, and did not cure, therefore I pray before you I am very poor man and orphan, so gracious grant me grace to aboid from the fever and always to be nourished as (in) any room, I am Sir your most obedient humble servant Fakerchunder Doss." How grateful, the relief of such applicants. Brother Lacey writes, Pooree, June 1825, a great majority of the sick that I relieved were females almost without exception deserted by their friends. I was frequently obliged to clothe the helpless female with my own hands. The bystanders would generally say "how holy is this!" In the following November, he says, "The cholera morbus is raging in the country: I have sent the Pundit with medicine,\* and to day he returned. He says they inquired who had sent him, and being told the Padre Sahab, they pronounced many blessings and called it a holy work. O may it prove to the furtherance of the Gospel and may they be led to the Physician of souls and live."

The utility of such a fund is evident. The wise man says, "Every man is a friend to him that giveth gifts." How amiable the character of the great man in the east, Job—"When the ear heard me it blessed me, because I delivered the poor that cried, and the fatherless, and him that had none to help him." A native servant recovered from a violent attack of cholera by the pills given him, showed his gratitude by saying, "*Ha Sahab amba aur junmar paelu*" (O Sir, I have obtained another birth!). Mr. Reicardt, a Missionary in Calcutta, in a letter to a friend, stated that sixty persons were restored to health by his medicines, and that but one case had failed, the sufferer having received some native medicine which was injurious. Mr. Trawin, a laborious Missionary in the vicinity of Calcutta said to me, "You see that poor woman. She was taken to the Ganges to die, but was restored by some medicines we administered." The Friend of India for Sep. 1825, says, "Within the last few week of the number of sick brought to some Ghauts at Serampore, about three fourths have been restored and sent back to their families; by the timely application of cholera medicine." In Orissa, a few years since 3000 cholera pills were sent by Government, for the relief of the salt manufacturers, then suffering from the Cholera, and several hundred lives were saved. But it must be evident that the

\* This was generally a pill of seven grains of Calomel, and one grain of opium. A single pill taken early is often sufficient, at other times a second, third or fourth at intervals of half an hour, was requisite; when the disorder was cured an aperient was given. In England less calomel would probably be necessary.

Fewer pages than usual are contained in this number, that the next may contain more pages to allow room for the Report.

Government in India cannot do all that humanity requires; and hence the importance of the humane exertions here advocated.

Brother Lacey, speaking of a school examination Jan. 1826 says, "At our last examination the whole of the boys who could read the Scriptures, read and repeated the whole of Watts' Catechism (in Oreeh), were rewarded with cloths and the next class with a few pice; from a donation by a friend in England.\* *If any friend could be induced to contribute a little to be spent in such rewards he would render a most effectual help to our Mission; and bestow a great blessing upon many poor indigent children and parents.*" Surely this appeal will not be in vain. Another of our brethren in Orissa writes, "When endeavouring to do something for the sick, those around will exclaim "*Ha durma Aubitar; Sutyia Aubitar!*" &c. "O holy incarnation! True incarnation!" Some would fain worship us, and bowed their foreheads to the very dirt; of course we objected to this, and taught them to look to God and give him all the praise. Some observed *this would occasion our religion to be talked about far and wide!* It certainly has given us favour in the sight of the people, and they often manifested an expression of it." The state of the heathen among whom our brethren are labouring, has doubtless excited the commiseration of many friends of the Mission. A lady at St. Ives was so deeply affected in reading the Report of 1826, that she sent £10 for the relief of the unhappy pilgrims. The Scriptures are very explicit in their injunctions of mercy—"Blessed are the merciful, for they shall obtain mercy." "The merciful man doth good to his own soul." "Mercy shall be built up for ever." Let Britain commiserate the spiritual and temporal woes of India, and she will be instructed and animated to promote the spread of the knowledge of Christ, and the exercise of every humane and Christian qualification that adorn the followers of Christ.

Derby, Oct. 12, 1827.

J. PEGGS.

#### MISSIONARY MEETINGS FOR NOVEMBER.

- 4th Proposed for Mr. Peggs to preach at Southampton.  
4th Ashby, Measham, and Packington Sermons by Mr. Thomas Stevenson.  
5th Measham Meeting.  
6th Ashby.—Downton.—7th Packington.—Salisbury.—25th—26th Shardlow Sermons and Meeting.

Several other Meetings proposed, but decisive arrangements not made.

\* A present of £5, from the late Dr. Cox of Wisbeach.

THE  
GENERAL BAPTIST REPOSITORY

AND

**Missionary Observer.**

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VOL. VI.

AN  
ACCOUNT  
OF  
THE INQUISITION.

(Concluded from Page 398.)

THOUGH many of the victims of this dreadful tribunal perished without any peculiar ostentation, yet it was usual, in Spain and Portugal especially, to defer the execution of their sentences, till a sufficient number of prisoners had accumulated; and then to celebrate a magnificent religious solemnity, which concluded by the public burning of those unhappy mortals, whom the bigotry or avarice of their judges had condemned to the flames. This was a high festival; in which the catholics of all ranks, from the monarch to the peasant, took an active and a delighted part. It was esteemed a triumph of truth over error, in which every true son of the church was personally interested; and was called in their language an "Auto de Fe," or "Act of Faith." Detailed accounts of these pompous, though tragical, exhibitions have been published by

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various eye-witnesses, both papists and protestants; but our limits confine us to a hasty glance at the leading circumstances, without descending to particulars.

To assist our young readers in understanding some parts of this description, it may be proper to observe, that the holy office claimed a jurisdiction over the dead as well as the living. If a person died during the course of his trial, or committed suicide in prison, the prosecution against him was continued without taking any notice of his decease. Witnesses were examined and sentence passed; and, if his remains were within the reach of its officers, they were subject to the same ignominy as the living culprits. This claim was carried yet further. Though forty years might have elapsed since the death of a person, yet, if these inquisitors discovered any evidence that he died an heretic, or had been a favourer of heretics, they summoned him before their tribunal, instituted a process against him, and after a formal investigation, pronounced him guilty. By this singular procedure, they not only defamed the memory of the deceased, but acquired a right to confiscate his property, and to dig

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up his bones, which they preserved in chests, to be consumed at an *Auto de Fe*. In a similar manner, when any one escaped out of their hands, or fled before apprehension, they proceeded with his trial and condemnation, as if he had been present. They also prepared an image or statue of the deceased or fugitive party, on which were inscribed his name, his crime and his sentence; which after having been carried in procession, was delivered over to the civil magistrate, and by him committed to the flames with all proper solemnity.

When the inquisitors had determined to celebrate an Act of the Faith, they sent notice to the most distant parts of the country, ordering all other churches to be closed, and promising liberal indulgences to all who should attend. The members of the civil government, as well as the monarch and his family, when the exhibition took place in the metropolis, were also invited to sanction the spectacle with their presence. The cathedral in which the solemnity was to be celebrated was fitted up with thrones, stages, galleries and seats; and information was forwarded to the officers of the secular courts to be in attendance, to receive those whom the holy office should deliver into their hands.

When the awful day arrived, all the prisoners in the dungeons of the inquisition, whose trials had terminated, were early prepared for the exhibition; and dressed in garments indicating the punishments that awaited them. Those who were to escape with their lives and only to suffer fines and imprisonments, were clothed in a black garment striped with white, and trowsers of the same colour, which reached to their ancles. They

were conducted into a long gallery, and arranged in regular order against the wall; where none were permitted to move a limb or utter a word. A long piece of cloth, of a yellow colour, with an aperture in the middle through which the head passed, was then put on each; and hung down before and behind almost as far as the knees. This was called the *Sambenito*, or holy sackcloth; and had a large red cross painted on the back and breast. An extinguished taper was also put into his hand and a rope round his neck. About four in the morning, bread and figs were distributed to the prisoners: a scanty provision for the painful and tedious solemnities of the approaching day.—Those unhappy persons whom the holy office had condemned to the flames, were placed in a separate apartment. They were clothed in the holy sackcloth; but it was black, and instead of the cross, adorned with painted flames and devils, in the midst of which was the picture of the wearer, tormented at once by fire and evil spirits. A mitre, adorned in a similar manner, was placed on the head of each, and a lighted taper in his hand. He was permitted to walk about with the priests who attended him assiduously; and were earnest in their exertions to induce him to recant.

About sunrise, the public were informed, by the tolling of a certain bell, of the commencement of the *Auto de Fe*; and all the most respectable inhabitants of the city repaired to the holy office. The inquisitor placed himself near the door, attended by a notary with a list of the prisoners, arranged according to the degrees of their guilt; those whose offences were slight being placed first. The notary having called the name of

the first prisoner on his list, he was conducted out of the gates; when the same officer announced the name of a respectable citizen, who immediately placed himself by the side of the accused, and became his surety, or, as they styled it, his godfather, through the whole proceedings. To be thus employed, on this occasion, was esteemed no small honour by the Spanish and Portuguese catholics; and persons of the first rank in society eagerly sought for the distinction. These sureties however were not allowed to hold any conversation with their guides. Each criminal in his turn was thus called over, received his godfather, and took his station in the procession. In this order, they set out, barefooted, and clothed as before described; preceded by the standard of the inquisition, carried by the Dominican monks. When those prisoners who were convicted of slighter errors, or had confessed and recanted their heresies and thus saved their lives, had passed, a crucifix followed, borne with its face towards those who preceded it, as a token of the favour they had received, and its back towards those who were to expect no mercy. These hopeless victims walked in due order, each attended by his godfather and two monks, who incessantly exhorted him to confess and recant. The statues of those who had been condemned after their death or had escaped from the power of the inquisition, dressed in the same manner as the living criminals, and accompanied by men carrying the trunks which contained the bones of the deceased, closed the melancholy train. The familiars of the holy office followed the accused on horseback; and preceded the superior officers of that tribunal. And, in the rear of all, rode the

inquisitor-general, mounted on a white horse, led by two men and escorted by all the nobility and gentry of the city who were not engaged as godfathers in conducting the prisoners. Nearly the whole population of the adjacent region attended this spectacle, with the most lively enthusiasm and profound devotion.

In this order, the procession paraded the principal streets, till it arrived at the church prepared for its reception. Here the inquisitor and his counsellors seated themselves on a throne placed on the right side of the altar; while the royal family, if present, or the highest civil authorities, occupied the left hand throne. The altar was covered with a sumptuous cloth, and supported six massy silver candlesticks with lighted tapers. The prisoners and their sureties placed themselves on benches in the gallery which was erected from the altar to the door of the church. When all arrangements were duly made, one of the monks ascended the pulpit, and delivered a discourse in praise of the inquisition and its proceedings. After he had concluded, a reader took his place and recited the sentences of all the criminals, and the punishments to which they were condemned. Each prisoner, during the reading of his sentence stood in the middle of the gallery; and then retiring to his former place, was succeeded by another. When all those who were convicted of crimes not affecting their lives had heard their sentences, a confession of faith was read, to which they were exhorted to give their hearty consent; and the inquisitor, leaving his throne, and putting on the sacred vestments, descended into the gallery, and after divers prayers, absolved the penitents, as they were then denomi-

nated, from the excommunication which all were supposed to have incurred who were arraigned by the holy office. He then sprinkled them with holy water and hyssop to secure them from the temptations of the flesh and the devil, by which they might be in danger of relapsing into their former errors.

The inquisitor having returned to his throne, the sentences of those who were appointed to die, were recited. These invariably concluded in terms importing that the inquisition, on account of their impenitence and obstinacy, could shew them no mercy; and therefore delivered them over to the arm of the secular court, which they earnestly intreated to so moderate its punishments as to prevent the effusion of blood and danger of death.\* As soon as the inquisitor had finished this sentence, one of his officers gave the prisoner a slight blow on the breast, by which he intimated that the holy office renounced all further concern with him; and a servant of the secular court immediately stepping forwards, seized him and loaded him with chains, in the presence of the ecclesiastical judges. The proceedings of the Act

\* Perhaps there was nothing in the abominable process more disgusting, to an ingenuous mind, than this hypocritical and insulting recommendation of mercy from these iron-hearted monks. If they did not intend their victims to suffer death, why did they compel them to parade the streets dressed in those symbols of their destination? And why did they never resent the contempt with which the civil magistrate invariably treated their intercession, by consigning the prisoners to the flames, within a few hours after they received them? The fact is, the inquisitors were empowered and required by several papal bulls to compel the secular authorities, under pain of the heaviest censures, to execute the sentences pronounced by the inquisition against heretics, that is to burn them.

of Faith then concluded, by reading the sentences of those who were dead or had escaped from their hand; whose images, which had been borne in the procession, were now delivered to the civil officers, together with the bones of such as they could disinter. These were burnt on the pile with the living victims; while the property of the persons they presented was generally confiscated.

The prisoners who were thus abandoned by the inquisition were immediately conveyed before the secular magistrate, who demanded of each, in what religion he desired to die. Their crimes were never inquired into, nor the nature of the evidence on which they had been convicted. The lay judges were only the executioners of the ecclesiastical sentence, and were bound to presume that it was just. If the condemned person said that he wished to die a catholic, he was strangled before he was consumed; but, if he persisted in declaring himself a Jew or a heretic, he was burnt alive. The mode of execution, which always took place on the close of the day of the Act of Faith, and was considered a part of the solemnity, has been minutely described by several eye-witnesses. As many stakes were set up as there were prisoners to be burnt, with a quantity of dry furze about them. The stakes were about four yards high and had a small board, whereon the sufferer was to be seated, within half a yard of the top. He was then conducted up a ladder between the two monks who had attended him all the day; and, when he reached the board, was turned about to the spectators, while the monks spent about a quarter of an hour in exhorting him to be reconciled to the church of Rome. If he conti-

nued to refuse, the monks left him, and the executioner ascended the ladder; and, having placed him on the seat, chained his body close to the stake. The monks again went up and renewed their persuasions; but, if the accused still remained steadfast, they told him that they left him to the devil, who was waiting to receive his soul, and carry it into hell, as soon as it was out of his body. When the monks had taken this unfeeling leave of the unhappy victims, the mob began to insult and torment them with the most wanton and unfeeling barbarity. They thrust burning furze into their faces till they were literally burnt to a cinder; which they jocosely termed, "trimming their beards." At length, fire was put to the furze at the bottom of the stake; but, on account of the height at which the sufferer was seated, the top of the flame seldom rose higher than the board on which he sat; and on a windy day it scarcely reached his knees. If the weather was calm, death terminated the agonies of the martyrs in about half an hour; but, if there was a breeze, their torments continued for an hour and a half, or two hours; and they were actually roasted, not burnt to death. Yet this most lamentable spectacle of human woe was witnessed by the spectators of all ranks, every age, and both sexes, with the most savage transports of joy and satisfaction. So far had bigotry brutalized the very disposition of these slaves to superstition, that, though all other malefactors except heretics, when brought to public execution, even when there was nothing cruel in the mode of their deaths, met with much sympathy and pity, yet the agonies of heretics, especially of the victims of the inquisition, were

beheld, not merely without commiseration, but with exultation and delight.

Incredibly barbarous and inhuman as these accounts are, they are too well authenticated to permit us to enjoy the consolation of doubting their accuracy. One testimony only, amongst numerous others equally explicit, we shall produce. Mr. Wilcox, an English clergyman then resident at Lisbon, wrote thus to Bishop Burnett, in a letter dated, Lisbon, January 6, 1706. "I saw the whole process of the last *Auto de Fe*, which was agreeable to what is published by Limborch and others upon that subject. Of the five persons condemned, only four were burnt: one, by an unusual reprieve, being saved after the procession. Heytor Dias and Maria Pinteyra were burnt alive; and the other two were first strangled. The execution was very cruel. The woman was alive in the flames half an hour, and the man above an hour. The present king and his brothers were seated at a window so near as to be addressed, for a considerable time, in very moving terms, by the man as he was burning. But, though the favour he begged was only a few more faggots, he was not able to obtain it. Those who are burnt here are seated on a bench twelve feet high, fastened to a pole, above six feet higher than the faggots. The wind being a little fresh, the man's hinder parts were perfectly wasted; and, as he turned himself, his ribs opened before he left speaking. The fire was recruited when necessary to keep it at the same degree of heat. But all his intreaties could not procure him a larger allowance of wood to shorten his torture and despatch him."

Notwithstanding the shew of

mercy and reconciliation, exhibited towards the penitents during the Act of Faith, they were all remanded, in the evening, to their former cells. On the following day, being assembled in the great hall of the inquisition, in order to be disposed of according to their several sentences, when the inquisitor entered, they were instructed to fall on their knees before him, to receive his blessing, and to kiss the ground on which he walked. They were then sent off to their different destinations, to suffer the various punishments assigned them. Besides the loss of property, which almost invariably followed a prosecution in the holy office, some were sent into banishment, others to hard labour in the galleys and public works; while others were whipped, and many were doomed to appear in the disgraceful garments worn at the Act of Faith, on all public occasions, for several years. In addition to which, they were enjoined various religious penances; such as hearing a certain number of masses, confessing themselves, repeating pater-nosters and ave-marias, avoiding heretics, &c. But especially they were all solemnly sworn to keep inviolably secret all that they had heard and seen in the inquisition.\*

Such was this horrid tribunal which, for many centuries, held in worse than Egyptian bondage some of the most interesting realms of Europe. It is impossible to

\* In these concise statements, we have not attempted to give a regular description of any particular celebration of this singular exhibition; but to collect such circumstances as usually took place. In distant countries and under different inquisitors, the place of the solemnity, the order of the procession, &c. varied considerably. It would far exceed our limits to enter into the detail.

make a probable conjecture at the number of human beings who have, directly or indirectly, fallen beneath its tyranny. Hundreds of thousands of Jews and Moors, and countless myriads of christians have doubtless been its victims. At some Acts of Faith, from one hundred and fifty to two hundred prisoners walked in the melancholy procession; and from twenty to thirty individuals were sometimes committed at once to the flames. Yet the re-establishment of this horrible institution, in its worst forms, is one principal object for which the infatuated inhabitants of Spain and Portugal are, at present, struggling, in opposition to the enlightened spirit of the age, and the benevolent endeavours of their more civilized neighbours.

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THE  
INHERITANCE  
OF THE  
SAINTS.

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*Abridged from* THOMAS GRANTHAM'S  
CHRISTIANISMUS PRIMITIVUS.

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THE hope of the promise made to the fathers, which Paul expounds of the effects of Christ's resurrection, Acts xxvi. 6—8, we have also in its most glorious sense; as the anchor of the soul both sure and steadfast, against the winds of error and the fear of man. Both these would rob us of the inheritance of the saints in light, which in these days is little valued; but is esteemed an idle tale by the men of this world. We shall, however, endeavour to set forth the blessed inheritance of the children of God, and shew that



they are not so insolvent as they are generally thought to be. Indeed, they have the richest inheritance of all others, whether we regard their present or their future state: for they are joint-heirs with Christ, "who is appointed Heir of all things." And, because this inheritance is composed of many blessings, let us contemplate its various parts; that we may affect our own souls and the souls of our readers with a sense of its excellence and a desire to possess it.

1. The saints inherit *the righteousness of God*. God's righteousness is the first thing which his children inherit from him; and without which nothing else can be inherited. By nature we are all children of wrath, and far from righteousness. "As is the earthy, such are they that are earthy." None are, by their descent from Adam, heirs of eternal life; but must attain it by another parentage, even by the adoption of grace; and thus, through Christ become heirs of God, and inheritors of his righteousness. This is the blessing which Noah received, who "became heir of the righteousness which is by faith." This is the blessing which Abraham received, when righteousness was imputed to him: which was written for our sakes, to whom also it shall be imputed, if we believe on him that justifieth the ungodly. God's righteousness to be manifested without the law was, in the estimation of Paul, the great grace of the gospel. (Rom. iii. 21, 22.) Yea it is that to which both the law and the prophets bore witness. This righteousness being not acquired but imputed, is said to be attained by them that followed not after righteousness; while those who followed after righteousness attained not to it. And the reason is given,

"because they sought it not by faith, but, as it were, by the works of the law." The Jews were said to be ignorant of God's righteousness; but they were no more ignorant of moral righteousness than other men; and they were skilful in the righteousness of the law. God's righteousness then, according to which men are made heirs of eternal life, is distinct both from moral and legal righteousness. Christ is "the end of the law for righteousness to every one that believeth." Yea. He is "the Lord our righteousness." He is made of God unto us righteousness. In Him we freely inherit what belongs to us as heirs of God; and therefore we are "heirs of righteousness by Him; even of that righteousness which is by faith."

2. The children of God inherit their *Father's name*. By name here, we do not intend so much any peculiar epithet, as that blessed distinction in point of quality which God makes between his people and those that are without. Yet Isaiah prophesies that, when the gentiles shall be converted, his servants shall "be called by a name which the mouth of the Lord shall name." It was God's way to put his name upon his people in old time. Hence they plead their right to inheritance: "We are thine; thou never barest rule over them; they were not called by thy name." If we may refer the appellation of God's people to any particular term, that of *christian* may be chosen, as befitting the gospel state. It is a name of blessed import, both to distinguish them from the Jewish state, and to set forth the graces wherewith they are enriched in the gospel. Christian being derived from that worthy name *Christ*, or the Anointed one; and signifying that holy unction or

anointing which they have with the Holy Spirit. It is also a name of consecration; importing that the people so denominated are set apart to holy matters. To this Peter alludes when he says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." Our Lord is said to have by inheritance a more excellent name than the angels: and believers therefore, being joint-heirs with him, have that honourable appellation "the sons of God:" at which the apostle justly admires. "Behold!" says he, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

It is a matter of weighty consideration that in christian baptism the name of the Father, Son and Holy Spirit should so solemnly be named: as if God thereby declared, that he owns those who are thus baptized for his children. And thus indeed he made a public declaration from heaven, when Christ was baptized, that he was his beloved Son. Surely the name of christians or sons of God is now made too common; and very improperly imposed upon men generally. It cannot be rightly applied where the graces signified by it are wanting. It is a name of important signification; and to affix it to a blank or to an improper subject is highly injurious. We must be sons before we can inherit the name of sons. "If children, then heirs: heirs of God and joint-heirs with Christ."

3. The children of God inherit *his Spirit*. As the earnest is a part of the whole; so the gift of the Spirit is a part of the inheritance of God's people. "After ye believed,

ye were sealed with that holy Spirit of promise; which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory." The promise of the Spirit, to be received through grace, is one great part of the blessing of Abraham, which was to be upon the gentiles through Jesus Christ. It is one grand design of the great and precious promises which are given to christians, that they "might be made partakers of the divine nature." By it we taste of heavenly gifts while in this world; and are fitted for an inseparable union with Christ to all eternity. It is very evident that without the influence of God's Spirit, illuminating our judgments and heightening our affections, and so evidencing with our spirits that we are the sons of God, we may talk much, but we truly possess very little of those virtues of which we speak. This is that deceitful state which the apostle compares to sounding brass and a tinkling cymbal. We may have the tongues of men and of angels; and yet be strangers to the fruit of the Spirit of promise, which seals the sons of God to the day of redemption. When Paul says, "No man can say that Jesus is Christ, but by the Spirit of God," he evidently means, that no man can make a profession of Christ sincerely, heartily, and to his comfort here and hereafter, as God hath ordained, but by the Spirit of God. For unless a man be, in this respect, led by the Spirit of God, he is no child of God and therefore no heir of God.

4. The children of God inherit *all the privileges of the house of God*. For to whom pertains the adoption or sonship, to them pertains the glory; or the most glorious of God's ordinances by which he proves his presence in his church. Thus the

Ark of the covenant was called the glory of God. To them pertains the covenants, the giving of the law, the service of God and the promises. Rom. ix. 4. What is said of the Israelites may be applied to the church of God. Those only are to be, indeed those only can be, taught to observe or put in practice whatsoever Christ has commanded. Those only could, and only did, continue steadfastly in the apostles' doctrines and fellowship, who were first added to the church. While the gentiles were not the sons of God, they were strangers to the privileges of the church of God; but being made the sons of God by faith, they became heirs of eternal life, fellow-citizens of the saints, and of the household of God.

5. The children of God are *heirs of this world*. It is theirs by promise. "Blessed are the meek; for they shall inherit the earth." "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Whoever attends to the design of our Saviour in the latter passage, will perceive that he is labouring to tranquillize the minds of his servants, respecting temporal blessings; lest, being overpowered with such cares, they should be rendered unfit to pursue the concerns of their souls. Therefore, that the heirs of salvation might have some consolation on this subject, our blessed Saviour makes them a solemn and absolute promise that all these things should be added as an overplus into the bargain. "For," says he, "your heavenly Father knoweth that ye have need of these things." And that we may the better feel the certainty of this promise, he points us to the care and providence of God in matters of far less moment; to his feeding the

fowls of heaven, and clothing the grass of the field. From these instances we safely conclude, that he will not be unmindful of his people; who, could they live more by faith in his word, would feel less the evil of the cares of this life.

The holy apostle delivers the same doctrine; assuring us that godliness "has the promise of the life that now is, and of that which is to come;" and avers it to be the only profitable exercise which intitles us to all things. And, when David says, "They that seek the Lord shall not want any good thing;" it is evident that he intends particularly common sustenance. He shews that the way to live and see good is to avoid the ways of iniquity and to do good: "for the eyes of the Lord are over the righteous," to preserve and protect them. The holy scriptures abound with passages to the same purport; and with examples, not only of common but special favors of this nature bestowed on the people of God. Jacob was fed by the providence of God all his life long; who sent his agent into Egypt to provide for his sustenance, in a time of famine. It was God that fed his people in the wilderness, "in a land that was not sown." It was God that turned the hearts of those that had led his people captive, to shew them kindness according as they remembered him. The same God hath preserved the followers of his dear Son, so that none of them have ever been forsaken. Paul hath not only left to posterity his experience of God's providence in this way, but has asserted the saints' interest in all temporal as well as spiritual things. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are

yours." As far as these things will conduce to the real benefit of the sons of God, they have a certain pledge of enjoying them. But, it must be recollected, that these general promises admit of intervening emergencies, for the trial of the faith and patience of christians. They must be sometimes spoiled of their estates and reduced to great necessities: partly to discover the wickedness of the wicked, and partly to manifest the excellency of the graces of the children of God, in being willing to follow Christ in such trials with joyfulness. Yet, in these very trials, God has the sovereign disposal of all things; and causes them to work together for good to them that love him. The experience of many can and will testify the truth of this; who have had the honour, in these days, to try the nature and consequence of these light afflictions, which are but for a moment. The saying of the wise man always holds true: "Though a sinner do evil a hundred times, and his life be prolonged, yet surely I know it shall be well with them that fear God, that fear before him: but it shall not be well with the wicked, neither shall he prolong his days, because he feareth not God."

6. The children of God shall inherit *eternal glory in the world to come*. But we may better admire than describe the eternal inheritance of the saints. Were all that we have hitherto said the whole that could be said of the inheritance of christians, though it far surpasses the glory of the greatest earthly monarch, yet it would be but of mean consideration. Though Enoch was translated to inconceivable bliss and glory; and has enjoyed that state for upwards of four thousand years; yet, were that blessed state now to terminate, what would it

amount to? It would even appear as if it had not been. Nothing but a state of eternity in bliss can make us truly happy: and such is the inheritance of the saints. Christ is said to bring light and immortality to light by the gospel; and hath assured his followers of an everlasting life, and a kingdom which shall have no end. In addition to the favours they shall enjoy in this life, for their faithfulness to him, he promised that they should inherit everlasting life. This is the grand blessing which all believers enjoy through faith. "He that believeth on me, hath everlasting life," is the encouraging declaration of the Saviour, frequently repeated in the sacred scriptures. If his children give diligence to make their calling and election sure, "an entrance shall be ministered unto them abundantly into the everlasting kingdom of their Lord and Saviour, Jesus Christ."

Again. When we say that this inheritance shall be received in the world to come, we intend that heavenly mansion or dwelling place, where the Most High with his holy angels most gloriously resides, above the starry heavens. "The Lord hath prepared his throne in the heavens." The "angels do always behold the face of my Father who is in heaven." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." In this glorious state, the spirits of just men made perfect, even in a separate existence, enjoy unmingled happiness in the society of an innumerable company of angels, of the general assembly of the church of the first-born which are written in heaven, of God the Judge of all, and of Jesus the Mediator of the new covenant. In this blissful intercourse, they are

waiting for that state of more perfect felicity which they will receive by the redemption of their bodies, at the resurrection of the just. Then their happy souls, united to their glorified bodies, shall enter into full and everlasting possession of that inheritance which is incorruptible, and undefiled, and which fadeth not away, but is reserved in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

Let us then examine ourselves whether we have scripture evidence that we are the children of God. If we have not, we have no right to hope for any part in the glorious inheritance, which we have just surveyed. We are, like all our unregenerate brethren of mankind, by nature, children of wrath; and justly exposed to that indignation and wrath, tribulation and anguish, which the righteous Judge, who will render to every man according to his works, will pour out on every soul of man that doeth evil, and obeyeth not the truth. May this awful reflection lead us to flee to the hope set before us in the gospel, and to that Saviour who alone can make us meet to be partakers of the inheritance of the saints in light.

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## OBITUARY.

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MARCH 1, 1827, Mrs. ELIZABETH ARNOLD, of *Barrowden*, departed this life, in her eightieth year; having been a member of the G. B. church at *Morcott* for fifty-three years. She was the widow of *Mr. John Arnold*, who had been for many years a valuable deacon, and an occasional preacher in the same church; and the only daughter of *Abraham and Mary Sapcote* of *Pilton*, a small village

in *Rutlandshire*; where she was born April 29, 1747. Her parents, who were members at *Morcott*, were very careful to bring up their children in the nurture and admonition of the Lord; and their care was blessed with success in the early attention of their daughter to the concerns of her soul. While very young she displayed considerable strength of intellect, soundness of judgment, and quickness of perception. At the early age of fifteen, she became the housekeeper of one of her brothers in an extensive line of business at *Leicester*. Her steady and able conduct in this station recommended her to the wife of a respectable merchant in *London*; who earnestly solicited her friends to permit her to remove with her to town, and fill the same station in her family: to which, after much deliberation and prayer, they consented.

Being placed in this important station, when only seventeen years of age, she was exposed to numerous and powerful temptations. The family was large and wealthy; and the servants numerous and of various characters. Having the superintendance of all the domestic concerns, her responsibility was great. She was frequently invited to attend her mistress to places of public amusement; but was enabled uniformly to decline the request. The dangers which surrounded her roused her to great watchfulness, and self-examination and prayer; but she had very little opportunity of enjoying the means of grace to her edification. Though much approved and encouraged by her kind employers, she felt uncomfortable; and frequently prayed earnestly that providence would open a way for her return to the house of her pious parents. Her prayer was answered. When she had been about two years in *London*, she caught the small pox; which proved so severe, that her friends, for some time, despaired of her recovery. This affliction was made a great blessing to her soul; and she determined, on her recovery, to return to her friends. The family parted with her very reluctantly: and requested that she would soon return. Her family received her with an affectionate welcome: and she found home and the means of grace peculiarly sweet, after having, for a season, been absent from both. She attended public worship with her parents at *Morcott*; and though they had nearly three miles to travel; yet nothing prevented their attendance when health permitted.

In 1768, she married *Mr. John Arnold*,

a respectable tradesman at Barrowden, one mile from Marcott. In 1774, she and her husband were baptized, and joined the church. Her beloved father was removed by death in the same year: and, though his departure was remarkably peaceful, yet the stroke made a deep impression on her mind. Soon afterwards, her mother also resigned her breath in the same happy frame; and their daughter, in the midst of her grief, frequently ejaculated a prayer that her death might be like theirs.

The Lord blessed her with one son and three daughters; and she was anxiously careful to train them up in the way they should go. She began early to form them to habits of self-denial, regularity, sobriety and industry; frequently impressing on their minds the awful nature and consequences of sin. When they turned aside from the paths of virtue, her whole soul seemed to be in an agony till they gave signs of repentance. In a way peculiar to herself, she would reprove, exhort, and solicit the offenders, with tears and prayers, till she made them sensible of their folly and guilt. "It was at these times," says one of her surviving daughters, "that I witnessed the yearnings of a pious mother's heart over her erring children, in a way that is indescribable." Her cares and prayers were crowned with great success; and she had the unspeakable satisfaction of seeing all her dear offspring, in early life, devoted to the Lord.

In June 1788, death deprived this good mother of a most amiable and engaging daughter, at the interesting age of ten years; who was admired and beloved by all that knew her, and the idol of her parents. The Lord, therefore, as the afflicted mother afterwards confessed, in great mercy, took her to himself. This dispensation was rendered very useful to both the parents. They had succeeded well in business, and were gaining an acquaintance with the fashionable families in the neighbourhood. Their religious zeal and devotional feelings had much declined; and they were sinking fast into a lukewarm formality. This affecting bereavement, however, roused them to serious reflection, close examination and earnest prayer. They were greatly humbled under a sense of their declension. They set out afresh in the divine life, renewed their covenant with God, and never afterwards sought the great things of this world; but were rather anxious to promote the welfare of the cause of their

Saviour. Mr. A. opened his house on the Lord's-day evening for prayer and reading the scriptures; and Mrs. A., assisted by her daughter, commenced a Sunday school. These attempts were successful; and, in 1791, a house was licensed in the village for public worship; in which preaching was obtained, as often as possible; and when ministers could not be procured, Mr. A. himself endeavoured to expound the scriptures to his neighbours. Mrs. A. also persevered in her attention to the Sunday school, in visiting her ignorant neighbours, and in administering comfort and relief to the distressed. In this useful and happy course, she continued till 1809; when she was again called to drink the cup of affliction, in the loss of her daughter Sarah, who had been married only a few years to a gentleman of Lynn. She had been a most dutiful and affectionate child; and her death was happy. In the following year, her husband was seized by a paralytic stroke; the effects of which often rendered him quite helpless, and frequently insensible. This affliction continued till 1816; when it pleased the Lord to remove him to that land where the weary are at rest.

Her affectionate anxiety to alleviate the sufferings of her afflicted partner suspended, in some degree, her active exertions for the cause of Christ; but she was even then preparing schemes of usefulness. It had long been the desire of her husband to fit up a place on his own premises for the worship of God. This had been a favourite subject of conversation with the good man during his last affliction; and he often prayed that an effectual door to preach the gospel might be opened in the village. His wife, willing to afford him an agreeable surprize, had a room fitted up, capable of holding one hundred and twenty persons. This she did unknown to him; and designed to take him, in one of his hours of ease, to see that accomplished, which was so evidently the object of his ardent wishes. Her design, however, was frustrated. His complaint increased; and he was removed to the church above.

This little chapel, which was intended both for public worship and a school-room, was opened in the following July; and Mrs. A., then in her seventieth year, recommenced a Sunday school, with all the vigour and diligence of youth. She rose early on Lord's-day mornings, that she might be ready to attend it at the appointed hour: for, in every thing she undertook, she was exemplary for punctu-

ality and faithfulness. She watched over her charge with maternal anxiety; instructed and exhorted them with affection and assiduity; and earnestly prayed with them and for them. Her gifts in prayer were considerable; and her fervency in pleading with God, especially for the prosperity of his own cause, was sometimes peculiarly striking. Her influence and example contributed much to the success of the attempt; and the place she had built was soon filled with attentive hearers. In 1817, preaching, both on Lord's days and week days, was regularly maintained; and great interest was excited in the neighbourhood.

The place soon became too small to accommodate the increasing attendants; and numbers frequently could not gain admittance. Mrs. A. was requested to enlarge the building; but she replied, "No. Let us exert ourselves to obtain a new one, on a larger scale, and in a more eligible situation. It will then be your own when I am gone; and will remain for the advantage of future generations." Her friends asked, how this was to be accomplished. "O! let us try," she answered. "We do not know what we can do, until we try. Now is the time. I will propose, for a beginning, twenty pounds, and raise as much more as I possibly can." Another, animated by her example, offered the same sum: several others, ten pounds; and many, five. The work was begun, and a new chapel erected, chiefly through the influence of this pious female. It was opened on Sept. 1819; and the greater part of it was paid for before it was completed. The day on which it was opened was a day of peculiar pleasure to Mrs. A. "O!" she observed to a friend, "this is the best day of my life. How wonderfully has the Lord answered my prayers, and those of my dear husband! I never thought that I should live to see this glorious sight. I am almost ready to say, with good old Simeon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'" "But the time drew near, that this useful christian, like the patriarch of old, must die. She had long felt the infirmities of age; but was enabled, by sparing herself at other times, to attend the public means of grace once, and sometimes twice, on the Lord's day, till within three weeks of her decease. Thus the Lord graciously answered a prayer, which she had frequently presented to him; that she might not be long on a dying bed, and that she might retain her mental faculties to the last. During her short indisposition, she was peculiarly happy, lived much in earnest prayer, and enjoyed sweet communion with her God: frequently repeating, 'Christ is precious to my soul: he is all my hope: I have no other refuge.'" On a friend's observing to her, 'It must be a great source of comfort to you now, to re-

spiritual wants of all her neighbours. She had acquired some skill in the application of medicines; and, for many years, had applied her knowledge successfully: being made the instrument of effecting several remarkable cures. To the poor she gave medicines gratis, or at very low prices; and what she obtained from the more opulent, she usually devoted to charitable purposes. Her success she constantly ascribed to the blessing of God, which she was in the regular habit of imploring on all her endeavours. Whether those who sought her advice were poor or rich, she generally inquired into the state of the soul, and endeavoured to benefit it as well as the body: and frequently prayed with her patients for the divine blessing on both. Her heart and her house were always open for the entertainment and refreshment of the friends of the Saviour; and many, both ministers and others, will long remember her hospitality. Her disposition was naturally bold, firm and persevering, raised altogether above the fear of man; yet she was the most faithful of friends, both to rich and poor, and always ready to do good. Some of her survivors will recollect with what earnestness and with how many tears and prayers, she would admonish, warn and intreat them, when she thought they were wandering from the right path. The admonitory and friendly letters which she wrote to others will, now she is no more, be read with double interest. She had certain seasons which she set apart to pray for her ungodly neighbours and friends; and other times appropriated to intercession for the poor, the afflicted and the destitute.—Many have cause to lament the loss of her earnest and affectionate prayers.

But the time drew near, that this useful christian, like the patriarch of old, must die. She had long felt the infirmities of age; but was enabled, by sparing herself at other times, to attend the public means of grace once, and sometimes twice, on the Lord's day, till within three weeks of her decease. Thus the Lord graciously answered a prayer, which she had frequently presented to him; that she might not be long on a dying bed, and that she might retain her mental faculties to the last. During her short indisposition, she was peculiarly happy, lived much in earnest prayer, and enjoyed sweet communion with her God: frequently repeating, "Christ is precious to my soul: he is all my hope: I have no other refuge." On a friend's observing to her, 'It must be a great source of comfort to you now, to re-

It appeared to be the chief desire of Mrs. A. to do good. The cause of Christ lay near her heart; and she thought no sacrifice of personal comfort too great to be made to promote its prosperity. Her habits of self-denial were remarkable; and when she sustained any disappointment or loss in her temporal affairs, her greatest concern was, that it might render her less able to support religion. But her benevolence was not confined to one object:—it extended to the temporal and

flect, that you have been so active and useful in the cause of Christ; she eagerly answered, "O! do not mention that. I wish now that I had been more faithful. O that I had prayed more; lived nearer to God; and loved my dear Lord more. My sole dependance for eternal life is wholly upon the merits of Christ. My prayer must be now, as it ever has been since I knew my sinful state, 'God be merciful to me, a sinner.'" An affectionate daughter, who waited on her with filial piety to the last, observed to her, 'Mother, your trust is in Christ alone;' and the dying saint replied, with great earnestness, "Yes, all my trust is in him. He is my only Friend and Refuge. O! that I may be made fit to see his face in glory! But God is so holy, and I am so sinful. Yet, blessed be his name, I have a good hope through the blood of the Lord Jesus Christ." About an hour before her dissolution, her daughter prayed with her; and she joined in the exercise as sensibly and fervently as she had ever been known to do in health. She afterwards seemed, for a short time, to lose her recollection; but on her daughter enquiring, 'Is the dear Saviour still precious?' she said, "O, yes. 'Jesus I love thy charming name';" and, with a little assistance, repeated the whole of that hymn: dwelling with great delight on the line, 'And gold is sordid dust;' saying several times, with much satisfaction, "Yes; to thee, dear Jesus, gold is sordid dust." Her daughter having occasion to leave the room for a short time, Mrs. A., during her absence, earnestly requested her attendant to pray with her; adding, with peculiar emphasis, "And now"—and instantly expired, in the most calm and peaceful manner.

Her remains were interred, Mar. 6, in the G. B. burying ground at Barrowden, in the presence of an affected crowd of spectators from the adjacent villages, who assembled to pay their last tribute of respect to one, who had been so long and so deservedly esteemed. On the following Lord's day, two sermons were preached for her, from texts which she had many years previously chosen. The one, from Acts ii. 28; and the other, from Psal. lxxii. 7, 8. The congregations were numerous and respectable; and there is reason to hope, that some good may be the result. May her place be soon filled up in the church—her prayers for its peace and prosperity be answered—and her christian advice and judicious directions be duly regarded—

E. P.

IN August, 1827, died at Derby, ANNE BAILEY, aged thirty-three, after being, for several years, an honourable member of the church in that town. Her father was a member of the baptized church at Smalley, and she early felt the importance of spiritual blessings. She was peculiarly impressed, on one occasion, under the ministry of Mr. Brand. He appears to have been supplying at Smalley; and, before the close of the sermon, particularly addressed the children in the sabbath school. She felt what was addressed to her companions and herself. Her father, soon after this circumstance, finished his course; and, a little before his death, conversed with her very seriously on the all important subjects of religion. Her serious impressions continued; but, for a length of time, she found no lasting peace. After passing two or three years in this state, she obtained the grace she sought. In November, 1812, she was baptizad, and received into communion with the church at Derby.

Her subsequent course was one of consistent and honourable piety. She was, in various ways, the subject of affliction. Under one trial, which occurred a few years after her admission into the church, she thus, in December, 1819, expressed her feelings to a female friend. "By the grace and assistance of my God, none of these things shall move me from my steadfastness in the Lord; neither will I count my life dear unto myself, so that I may but finish my course with joy, and be found in Christ at last. I hope that I shall come off more than conqueror, through him who hath died for me, and who is now pleading my cause on high. I will look upon this trial, as being the will of my heavenly Father, for a further trial of my faith. Many, many, my dear M—, are the trials I am called to encounter daily; but that time is not far distant, at the longest, when I shall have done with trials; and then I shall be for ever at rest. Though every earthly friend should forsake me, I have a friend in Christ, that will not: and there is still a way of access to the throne of grace, and the ears of the Lord are still open to my prayers. I hope the prosperity of Zion will ever be near my heart. Much should I like to see you; but if not permitted in this world, I hope we shall meet in that world, where our employment will be praise to him who hath washed us from our sins in his own blood."

A few months after the date of this



letter, she was attacked with an illness from which she never recovered; and which, with a few intervals of less severe suffering, confined her principally to her bed, for upwards of six successive years. During this long period of affliction, her patience, resignation and peace were exemplary. Instead of repining at what she suffered, she often expressed her gratitude for what she enjoyed; and her comfort from what she anticipated. Many cheering expressions of the peace that filled her soul dropped from her lips during these wearisome years. Her resignation appeared entire. "It is enough for me," she observed, "to know that I am suffering the will of God." Her countenance frequently beamed with benignity and sacred composure. The Saviour she loved was her hope: and, as eternal scenes drew near, her hope retained all its cheering power. A friend observed to her, that her hope was worth the world. "More than the world, to me, sir," was the expressive reply. When her last day approached apace, nothing like a wish to stay longer was visible. Not "one longing, lingering look" did she seem to cast behind on the world she was about to leave. She said, "I desire to depart and be with Christ: I long to be with my Saviour." She observed, that she would not change places with any of her christian friends, who were in health around her; and spoke in her last hours of being "very happy." Her desires at length were accomplished: and her Lord took her to her endless home.

Let the younger readers of this short narrative learn two lessons especially from it:—the one is, that years of distress while seeking salvation, may be followed by years of settled peace—of peace so rich and firm, that death itself shall not disturb its reign. The other is, that early piety is indeed a precious blessing, since it can cheer a sufferer, that possesses it, through successive years of illness; can shed the comforts of heavenly tranquillity around the bed of pain; and render death, usually the king of terrors, more desirable than life, with all its attractions.

P.

CONFERENCE.

THE SOUTH LINCOLNSHIRE CONFERENCE was held at *Whittlesea*, Oct. 4, 1827.—The discussion of a plan for supplying *Whittlesea* with ministers and obtaining a suitable place for public worship occupied the principal time of the meet-

ing; and it was recommended to the consideration of the next conference, how far it would be proper to apply the funds of the Home Mission, for this district, or a portion of them, to the object of stationing a minister here for a season.—On the previous evening, Mr. Payne preached, from James ii. 26. In the afternoon, a missionary meeting was held; and, in the evening, Mr. Everard preached, from Isa. xlix. 6.—The next conference to be at *Chatteris*, on Thursday, the 27th of Dec. in the forenoon. The latter parts of the day are expected to be occupied with a missionary meeting; or, if that should not take place, Mr. Lilley is requested to preach on the Improvement of Time.

OPENING

OF A

MEETING-HOUSE.

SEPTEMBER 18, 1827, a new place of worship was opened by the G. B. church at *Louth*, Lincolnshire; when three very appropriate discourses were delivered. In the morning, Mr. Jarrom of *Wisbeach* preached, from Luke xv. 10; in the afternoon, Mr. Rogers of *Fleet*, from *Psa.* xxvii. 4; and Mr. Bissill of *Sutterton*, in the evening, from *John* vi. 12. The devotional parts of the services were conducted by Messrs. Pain and Sloper, Independents; and Messrs. Jackson and Nicholson, Wesleyan Methodists. Many concurred to acknowledge that the presence and blessing of God were enjoyed, in a very considerable degree, throughout the day. The collections amounted to upwards of fifty pounds. But, though the friends at *Louth* have succeeded, far beyond their first expectations, in raising money, yet they find that a much larger debt than they anticipated will remain upon the building.—May this be speedily liquidated!—and may the blessing of God render this edifice an everlasting blessing to immortal souls for ages to come!

REVIEW.

THE AMULET; or *Christian and Literary Remembrancer*, for 1828. 18mo. pp.

426, elegantly bound, price 12s.

Baynes and Son, and Wightman and Co. London.

We feel gratified in again introducing this

interesting publication to the notice of our readers. This is the third annual volume which has been presented to the public; and we perceive a regular improvement in each succeeding year. This result might, indeed, be naturally expected, from the taste, diligence and zeal of the Editor, and the munificence of the Proprietors: the former evidently sparing no pains, and the latter no expense, to render it worthy of the very extensive patronage which, we are happy to learn, it has obtained. We could willingly expatiate on its various excellencies; but our limits forbid the attempt. We can only state, in general, that it contains ninety-four distinct compositions in prose and verse, by some of the most eminent literary characters of the age; and is illustrated with fourteen exquisite engravings, by artists of the first celebrity, who seem to have emulated each other in giving to their works the most perfect finish. It is elegantly and firmly bound in watered silk, and inclosed in a case. Altogether it forms a most elegant volume; and is peculiarly adapted to be presented as a token of affection, respect or gratitude.

But it would be unjust to stop at externals. In such a variety of pieces, by so many different writers, and on subjects

so greatly diversified, there must be various degrees of merit. Many of the articles, both prosaic and poetic, rank high in the scale of literary productions; and are both instructive and entertaining. Dr. Walsh's "Brief Notice of Ancient Coins and Medals, as illustrating the Progress of Christianity," contains much valuable and curious information. The "Brief Account of the Gunpowder Plot, compiled from original and unpublished Documents," furnishes some important particulars of that singular event, not generally known. This piece is illustrated with the autographs of the principal conspirators; which will be very interesting to the young readers, who doubtless will be gratified at seeing the hand-writing of their old acquaintance, Guy Fawkes, and of his associates. There is also a plate of the autographs of the principal naval officers employed against the Spanish Armada; which will be no less acceptable to our aspiring young sailors. On the whole, the Editor has, we think, commendably maintained what he states to be the peculiar character of this publication, "which aims to blend religious instruction with literary amusement and a taste for the fine arts."—We hope, in our next number, to find room for a specimen of these delightful compositions.

### THE CHRISTIAN'S FELICITY.

How happy are they who feel in their breast  
That God is their stay, their portion and rest!  
Their sins he forgives them, his name be ador'd;  
"How happy that people whose God is the Lord!"

Access to his throne, through Jesus they find;  
When they are cast down, he comforts their mind;  
He hearkens and hears them; their joy is restor'd;  
"How happy that people whose God is the Lord!"

In times of distress, to him they resort  
For strength and for grace, to help and support;  
He kindly receives them, relief does afford:  
"How happy that people whose God is the Lord!"

When tempted and weak upon him they stay,  
Then for their escape he opens a way;  
His aid and assistance he still will afford:  
"How happy that people whose God is the Lord!"

When death draweth nigh, his presence is near;  
He hears when they cry, dispels ev'ry fear;  
He says he'll not leave them, and firm is his word,  
"How happy that people whose God is the Lord!"

# Missionary Observer.

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DECEMBER 1st, 1827.

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## Report of the General Baptist Missionary Society,

FOR THE YEAR 1827.



**M**ANY are the ties which bind England to a British heart; many the excellencies which make her appear “the pearl of the ocean—the gem of the earth.” To the Christian, however, the dearest attraction of his native land springs from the fact, that Britain appears appointed to lead the van, in preparing the way for the final and universal triumph of the PRINCE OF PEACE. Was the Gospel to be diffused through the countless Islands of the vast Pacific? England by her Colonies in Australasia prepared the way.—Did One Hundred Millions of Hindoos need that inestimable treasure? England has Hindostan committed, almost miraculously to her care.—Did Birma reject the messages of Gospel Mercy? much of Birma is given to England; and a wide and effectual door is opened for introducing the rejected Religion of the Cross.—Do nations, whose coasts extend through a space of many thousand miles, dwell around the Mediterranean, enveloped in superstition’s darkest night—has the light of truth been extinguished in their dwellings, and death and darkness overspread their once favoured abodes? England has Malta given to her, whence that light has again begun to shine, which at length shall shine on every child of man. Feeble and inadequate indeed are all the exertions as yet employed to diffuse that light; yet in them British Christians have the happiness of taking the lead. While the followers of the Saviour in the United American States recount their numbers, their liberty, and their freedom from heavy taxation, yet few and feeble are their efforts compared with those of the followers of Immanuel in this favoured Island. Your Connexion, numbering in its Churches scarcely ten thousand members, it is be-

lieved employs a greater number of Foreign Missionaries than the whole body of American Baptists, numbering probably few, if any, less than 300,000 members. Yet you have not done all you can in sending forth, and supporting those disinterested servants of God, who resign, for his cause, kindred, and country, and friends. To aid, with increasing energy, the sacred cause in which they have embarked, is not more a duty than a privilege. So truly benevolent are missionary labours, that even a heathen, with admiration, said to one of your Missionaries, "Ah! while the great Sahibs live in state, and go about attended with authority, you go, and collecting fifteen or twenty people, explain to them the true Word of God."

The past year has been to your Society a year of mercy. The goodness of God we now devoutly recognize. The Eastern Mission has received many favours from His hands; and a new, important, and peculiarly interesting field of labour has been opened to your Society's labourers in the West Indies.

In tracing the progress of the Mission, it may be proper on this as on former occasions, to commence with Cuttack, as the station first occupied by your Society. Here several pleasing events have occurred. At this station Messrs. Lacey and Sutton have continued their exertions to benefit eternally the benighted myriads of Orissa. In reference to his own labours Mr. Lacey observes, "I have continued to make it my invariable rule to be out among the natives every evening, nor could I easily satisfy my conscience to devote the evening to any other purpose than native instruction, as this I consider our prime business. The work that is nearest our hearts is the instruction and conversion of the poor Ooreahs by the preaching of the everlasting Gospel." In a communication received subsequently to your last annual meeting, Mr. Lacey states, that a knowledge of Christ as dying for the sins of mankind, and of the truths of the Gospel in general, had, during the previous year, been spread abroad to a pleasing extent.

"Perhaps," he observes, "in no like period of the Mission have the Missionaries been able to do more by public labours than the last year, whether you regard their proficiency in the language, or opportunities for labour. Thousands of idolators have seen the folly of idols, and the excellency of the Religion of the Cross; and among these many have had their judgments convinced of the truth of what they heard, so that when the Great Head of the Church shall please to change their hearts, the way is open. Your Missionaries have not confined themselves to their stations exclusively, but many places in the dark jungle around have heard the good news of salvation by the sacrifice of Christ; and the season for these labours is not yet past if the Lord should spare us. Surely now that the tidings are spread abroad, we may expect the desired result—the salvation of their souls. A great number of Tracts and Scriptures have been distributed in

every direction; and, allowing for the ignorance and negligence of the natives, a great deal of knowledge of the way of salvation must necessarily thereby be communicated, which will operate as a leaven wherever it exists."

The God of grace and glory has declared, that his Word shall not return unto him void, but shall accomplish that which he pleases. Of this truth, during the past year, the Missionaries at Cuttack have been favoured with a peculiarly pleasing illustration. From an obscure village they have been repeatedly visited by several inquirers of a hopeful description, whose attention was directed to Christianity by means of some portions of the sacred Scriptures. The accounts furnished by the Missionaries respecting these inquirers are so truly interesting, that it will be gratifying to the friends of the Mission to have them embodied in this report.

Mr. Sutton writes,—

"October 10, 1826.—The last three days have been the most interesting I have passed in India. On Saturday brother Lacey sent for me to come and see some people respecting whom we have, for the last eight or nine months, been interested. It appears that about that time ago they met with a Tract containing the Ten Commandments, which arrested their attention, more especially the attention of an old man, who, like many others in India, is a gooroo, or spiritual guide to a number of people who call him their dharma peta, or religious father, and themselves his dharma pootremana, or religious sons. They came to Cuttack, at least some of them, and made some interesting inquiries and obtained other Tracts; and in some of their visits a Gospel and Testament. During brother L.'s visit to Pooree for three months, they made one or two calls, and soon after his return another, which excited more interest in them than had been felt before; and brother L. and myself determined on paying them a visit, to see and converse with the old man their gooroo. We had determined visiting them on the 9th instant, but on Saturday they came to brother L., and he having sent for me as mentioned above, we talked to them (nine in number) for about three hours. It appears that they have read the books with very great attention, and understood, to a surprising degree, their meaning: a brahmin in particular is extraordinarily acquainted with them, and quoted, in the course of our conversation, many very striking and appropriate passages, such as, 'Not every one that saith unto me Lord, Lord,' &c., and the different characters that should enter heaven;—the necessity of a new heart, and others too numerous to write in detail: but the Ten Commandments to which they are wonderfully attached, and which they make the standard of their moral conduct, and refer to incessantly, they all seem to have at their tongue's end. One principal object of their present visit was to ask our advice in a pleasing and surprising affair. It appears that in addition to their keeping the Sabbath, and assembling on that day to read the dharma shastras, (which they learn from their favourite Dos Agea, or Ten Commandments), the dharma peta thought it their duty to spread the knowledge they had obtained through other villages, and accordingly sent some of his disciples for that purpose; but the brahmins, in perfect consistency with what the friends of religion have always experienced, were filled with enmity, and assembling and incensing the villagers, loaded the disciples with abuse, and beat two of them unmercifully; and they wanted our advice as to what course was best to pursue. We pointed out to them that such treatment they must certainly expect if they loved the

Saviour, and chose the way of Life ; and that it was what the friends of Jesus had ever met with. We read to them the tenth and eleventh verses of the fifth chapter of Matt. and other similar passages, and recommended patient suffering under their persecutions. In this they seemed to have anticipated our advice, and were quite willing to abide by it ; but as we had already determined on visiting them and their dhurma peta on Monday, we proposed a further consideration of the subject at that time. On the next day (Lord's day) eleven of their number came down to my house during our English service ; and after that was over, we had another long interesting conversation of several hours ; when it was agreed that most of them should return, and one remain and accompany us in the morning. I accordingly went to brother L.'s to sleep, in order to be ready to start early in the morning ; and just as we were going to have worship, three of them came in and joined us, one a messenger from the old man. It was exceedingly interesting to see them bow with their faces to the ground, and in that position remain and join with us in the worship of the blessed and glorious God, to whom all flesh shall assuredly come. We seemed transported back to the times of Abraham, and Isaac, and Jacob. After worship two departed, and our messenger alone remained to be our guide. In the morning, we were up about four and between five and six, after a short prayer for our heavenly Father's blessing and presence, we set off. The place appeared to be about six or seven miles distant, in a very retired situation, which we reached about nine o'clock. On our arrival we found some coarse clothes spread on the ground, beneath a wide spreading tree, which was the spot prepared for our conference. Several of the disciples and villagers were assembled. The old gentleman soon made his appearance, and a striking one it was. He appeared to be about fifty years of age, rather below the middle stature, and inclining to corpulency. Round his waist he wore an iron chain, to which was attached a small piece of cloth, which passed through the legs and fastened or tucked up behind. Over his shoulders was thrown his capara, or mantle, and his head was quite bare and shaved close. On approaching us, he saluted us by prostrating himself on the ground, and knocking the earth with his forehead. We of course did not let him remain long in that position, but raising him up, saluted him in return, in our European style, by a shake of the hand. He expressed himself much pleased at our visiting him. And after some preliminaries, we seated ourselves, tailor fashion, on the cloth. Our conversation, of course, soon turned upon religion ; but although it appeared that the old man could not read, yet, we were frequently surprised at the correct scriptural knowledge he possessed on many subjects. The brahmin, to whom I formerly alluded, it seems had read over to him attentively the books we had given them ; and by the help of a strong mind and retentive memory, the old gentleman had acquired much information. Although we found that he still was in error on several important points of doctrine, yet the correctness of his ideas on others, and his peculiar method of conveying them, often drew forth tears, and smiles, and wonder, and gratitude. Altogether, we spent the day with him, with the exception of about an hour, when the old gentleman went to eat, and brother L. and myself partook of a meal of rice and milk, and spent the remainder of the time in talking to the people, who, it seemed, would not leave us for a moment. When the old man returned, and we again seated ourselves on the cloth, and the disciples around us, the old gentleman's instructions, and generally his replies, were delivered in the form of parables or fables, which were generally very striking. He often referred to the Dos Agea, or Ten Commandments, which were his standard. In referring to the death of Christ, he illustrated it by supposing the case of a criminal condemned to die, for whom another offers himself as a substitute. In speaking of the folly of the distinctions of cast, he pointed first to some clothes of a bearer in one place, which were spread out to dry, in another

place to some clothes belonging to other casts, and lastly to some maitres' clothes, the lowest cast, and said, they would be defiled if they touched each other; but pointing to the sun, said, it dried them all. His observations were generally introduced by hear! hear! children, attend. Not thinking of returning that night, we did not bid the old gentleman farewell when we parted; but afterwards thinking it better to go home that night and come again another day, we followed him to his little hut, where we found the old man at prayer. We waited until he had finished, and then took an opportunity of looking into his house, but could see nothing in the shape of an idol. We then parted with mutual good wishes, and after some trouble in breaking away from the people, we reached home in safety, and found all well. God be praised! We have seen several of the disciples, at different times, since, and have tried to give them more correct notions respecting the individuality of the soul, an idea which seems almost if not entirely unknown in Hindooism."

Sometime afterwards he writes,—

"Paid another visit to the old Gooroo, but found it was rather an unfavourable time, as most of his disciples were absent on various occasions. We talked with the old gentleman five or six hours on religious subjects, and was better pleased with him than on our first visit. We proposed establishing a school in the village if he would superintend it. He seemed to approve of the plan, but it was not quite decided upon, he was to send the brahmin about it. He proposed our building a small bungalow in the village, and paying it occasional visits, for a month or so together. The plan is not a bad one, and will have our serious consideration."

Of what passed at the first interview of the Missionaries with these interesting inquirers, Mr. Lacey's journal furnishes some additional information. The old Gooroo's remarks on the New Testament are worthy of being long remembered.

"The Gooroo said to his disciples, 'My children there is truth, and there is great truth. This is the great truth. There are gifts of rice, of clothing, and of wisdom, this is wisdom, the highest gift:—rice decays, clothing perishes, but wisdom never dies. Take this my children, and let this be your guide; all the silver and gold in the world cannot purchase this.' He said many more things that gave us pleasure: and would have eaten or done any thing else with us that would take his cast, but this we forbore at present. About four we left the place; he took a most affectionate leave of us, which created in our minds a love for him, and a regret at leaving him. Certainly he is a very hopeful person, and has much knowledge of the sacred Scriptures. We distributed books and tracts among the inhabitants, and came away rejoicing for this encouraging intimation. These people are already suffering persecution, for Christ's sake. We rejoice, but with trembling, knowing the deception of the human heart, the many failures in like instances, and the many discouragements and obstacles to the profession of Christ by natives. We leave our cause in the hands of the Lord, with ardent desires and fervent prayers. To the residence of this man our way was through a rocky wilderness covered with jungle, but we here and there observed a beautiful flower: a true picture of the moral world in heathen lands.—Among the millions of idolators, there is here and there a disciple of Jesus, but when shall the wilderness become like the garden of the Lord, be full of flowers with here and there a weed."

At a subsequent interview, the Gooroo would have eaten with the Missionaries, and laying hold on Mr. Lacey's hand, in which was

some food, called upon the thunderstruck bystanders to witness his violation of cast. At this interview the Missionaries' hopes regarding the aged inquirer were fully supported.

In the same journal Mr. Lacey furnishes some further information concerning the brahmin, Gungadhor, respecting whom their hopes were much raised;—

“On saturday evening I invited Gungadhor, our brahminical inquirer, to accompany me to the bazar, and he gladly acceded. He sung a geet called the ‘Jewel of Salvation,’ to a great number of people, who were astonished to hear such things from a brahmin. This piece exposes the ten incarnations of the Hindoos, and introduces Jesus Christ, as the Saviour of sinners; and speaks very feelingly of his sufferings and death. I have had it written on the tall potna for distribution, and was much benefited while putting it into Oreah from the Bengallee. Gungadhor dwelt particularly on some parts which mark his sense of their importance. Having finished the poem I put the catechism into his hand, when he read over the Ten Commandments, and made some severe remarks, from them upon the moral conduct of the Hindoos, as, ‘God here commands you to worship himself alone and you have all worshipped wood and stone;—not to commit adultery, but you have all committed uncleanness with your neighbours’ wives;—not to steal, but you have all stolen;—not to covet, but you are all full of covetousness, &c., &c. Will God endure this disregard of his commandments? nay, but he will not my brethren; and we all have sinned. But hear, Jesus Christ died to deliver us from the wrath of God, and let us believe on him: his is the true salvation.’ While we stood and heard these things from an Oreah brahmin with such feeling and effect, we could not withhold the tear of pleasure, but tears involuntarily flowed from our eyes. We have experienced feelings not known before, and surely angels have; and if ever they weep for pleasure, it must be to witness scenes like these. O that this dear man may have grace to continue steadfast even unto death:—should he do so, there is no doubt of his abilities as a preacher, and that of an acceptable kind. After this opportunity the people were almost mad for books: ‘Give me the Ten Commandments, Give me the Ten Commandments,’ was the cry from all sides.”

Another time he writes,—

“Gungadhor has returned to us from a visit to his family. Went out with us boldly in the evening, and preached the Gospel. Sat with him afterwards till about eleven o’clock, talking upon a variety of subjects. Giving up his cast and connections is a most serious obstacle, and it requires no little prudence to lead him. I could not encourage him to do so till he is better established in his mind, for in the event of his forsaking us afterwards, the loss of his cast would produce a most unfavourable effect on the mind of the public.”

Should the hopes indulged respecting these inquirers be realized, their conversion will furnish additional motives for pursuing with increasing zeal the diffusion of the glorious Gospel, through the benighted woods, and plains, and jungles of Orissa; but should these hopes be disappointed, still such circumstances, as those now detailed, have a most encouraging tendency. They resemble the first beams of light struggling with what has been *universal* darkness, faintly visi-



ble—then lost in overwhelming night—then reappearing, and surely foretelling that brighter beams are about to follow—that night is beginning to vanish, and the effulgence of irresistible day approaching.

Another pleasing event connected with the Cuttack Station has been, the erection of a Meeting-house for English Worship. In reference to this Mr. Lacey states, that they had been long convinced that it was their duty to raise a chapel, that their hearers had become increasingly importunate for the erection of one, and after much prayer and deliberation they began. He adds,—

“ A circular has been addressed and sent round to all who are willing to help, and we have raised already a sum of 400 rupees, and have several friends who have not yet declared their intention. So we hope to be able to erect a small bungalow chapel, with little or no expense to the Society. The ground has been given by Mr. ——— one of our hearers; the situation is good, being just off the thoroughfare road from the native town to cantonments. We shall have it secured to the General Baptist Missionary Society.”

This first house of prayer, erected exclusively for the service of the God of heaven in Orissa, was opened on Nov. 6, 1826. It is forty feet long, and twenty-two wide, exclusive of the vestry, and is described as a neat respectable building. It stands on the ground on which an idol temple, dedicated to one of the most impure of the Hindoo idols, once stood. How changed the scenes that pass upon that spot of ground! Once it witnessed the abominable and untold impurities of Hindoo worship, now the voice of prayer is there heard, the accents of praise rise there to the ear of the Eternal, the heart feels his love, and the aspiring soul exults in his salvation. Surely in the circumstances connected with this house, the friends of the Mission may behold an earnest and an emblem of that mightier and more glorious change, which shall one day be effected, and for which the efforts of this Society are, as far as Orissa is concerned, preparing the way:—the change that will be visible on that rapturous day, when the last idol shall be hurled from his seat, and the last idolator renouncing former abominations, shall bow in penitence at the Redeemer's feet. The day on which this Meeting-house was opened is represented as one to be remembered with gratitude. Messrs. Sutton and Lacey preached: a few more than usual were present; but the happy and enlivening influences of the Divine Spirit were more than usually enjoyed. Besides what was raised in the province towards the expense of this erection, Mr. Sutton, when on a visit to Calcutta, collected 620 rupees. The Deputation of the London Missionary Society presented him generously with 100, Mr. P——— presented for the service of the chapel a handsome set of wall-shades, worth at least 100 rupees.

After referring to the baptism of Mr. De Santos, mentioned in the last Report, Mr. Lacey writes in reference to the congregation that attend English worship,—

“ There are others whose minds are under serious impressions, and who seem hesitating and halting between two opinions; who, from the improvement in their deportment and particularly as it respects feasting, the observance of the Lord’s-day, and their own observations, are evidently the subjects of a work of grace, and we hope we shall soon have the pleasure of informing you of their union with us. Among all those to whom we have access improvement is apparent. The Sabbath, till now broken and neglected by them through the example of superiors and the imperious commands of men, is now generally regarded; and, if broken through the above causes, it is with much expostulation and difficulty, which will increase in proportion as the sense of obligation to God appears above that to man; and the natives themselves have observed the change.”

The value and importance of religion to this class of persons is strikingly displayed in one brief statement of Mr. Lacey’s; he observes, that subsequent to the preceding January, about half their congregation that attended English worship, had been committed to the grave.

The death of Mr. Baptist, one of the individuals forming the English congregation, was solemnly impressive: he was exceedingly anxious to have a house erected for the service of God, and superintended the building of the chapel. He kept the accounts during the whole time, and greatly assisted the Missionaries by his kind exertions. He lived to see the building completed, but worshipped in it for two Sabbaths only. On the Monday following the second, he was taken ill, and in ten days removed, the brethren hoped, to the Church Triumphant. Though not a member of the church, he was from its commencement at Cuttack a friend to the Mission. Mr. Sutton observes,—

“ He has always been the most steady attendant on all the means of grace we have had. But, till a short time before his death, he was far from seeing himself to be poor, and wretched, and blind, and naked, without Christ. As a servant of the Company he was faithful and laborious; his conduct was very moral, and his disposition to help others was often too generous for his means. Latterly, he has felt more the power of the Gospel, and rested upon it alone for his salvation. On his death-bed he expressed his conviction of the entire insufficiency of all that he had done or could do, and added, ‘but Christ died, and I rest all my hopes on his atoning blood.’ Brother L. attended him during his illness, and talked with him freely on the state of his soul, though in the time of health he could never get him to speak on the subject: he appeared to regret that he had not been baptized. On the Sunday morning brother L. preached a funeral sermon from these words, ‘The last enemy that shall be destroyed is death;’ and in the evening I endeavoured to follow up his discourse by some remarks on ‘Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it.’ May the Father of the fatherless provide for a large destitute orphan family. It is astonishing how fast the world passeth away in India. The number of deaths in our

little community seems incredible. I suppose there has not a month passed without our having to perform the last offices for some one."

During the past year an interesting addition has been made to the little church at Cuttack. On Dec. 24, 1826, three persons were baptized, in one of the rivers that skirt the city. One of these was the wife of Abraham the native assistant. Mr. Sutton writes,—

"Her experience seemed plain and satisfactory. Her mind has been convinced of her sinfulness for some time, and that the Lord Jesus Christ was the only Saviour, but within these last four months, from reading the third chapter of John her convictions have been much deepened, and she has fled in earnest to the blood of Christ. On being asked her reasons for wishing to be baptized, she said, that when a seapoy enlisted in the Company's service he put on the badge belonging to their army, and she wished in the same way to enter into the service of the Lord Jesus Christ. She is by birth a daughter of Abraham, and does not speak English."

Another is the mother of Sunder, a native of Arracan, she had become a Roman Catholic,—

"And as Catholics are in general, was ignorant of herself and her God and Saviour; but after her son became acquainted with the way of life, he used to talk to her and read to her on the great subject of salvation and eternity. At length the old lady threw away altar and images, and built upon the only foundation for a sinner's hope. About seven or eight months before her offering herself for Christian baptism, she was visited with sickness, and while contemplating death as standing at the door, she felt that she had nothing wherein to appear before God, she said that she went to Jesus with her sins and found peace in believing; and now she is desirous of being baptized in his name, and to trust to him (according to her own figure) as the branch pilot who is to guide her bark into the creek of salvation."

The third candidate baptized at that time was a steady youth, the brother of Sunder.

An important addition has been made, in the course of the year, to the number of the Society's female Missionaries in India, by the marriage of Mr. Sutton to Mrs. Colman. This lady is an American; she was the widow of an American Baptist Missionary to Birma, whose course and labours soon terminated, he dying in Arracan. After his death, she continued her exertions to benefit the benighted natives of the East, by acting as the Superintendent of Female Schools in Bengal, under the direction of the Independent and Baptist Brethren. By those who knew her in Bengal, Mrs. Sutton was much esteemed: she is represented by Missionaries, who have come from India, as a truly estimable woman.

Besides their exertions in Cuttack and its vicinity, the Missionaries stationed there have endeavoured to diffuse an acquaintance with the Gospel over a considerable extent of Country, by journies and other means. In January, 1826, Mr. Lacey set out on a missionary journey on foot.—

"I felt encouraged," he observes, "to do so from the example of one of my European missionary brethren, who has been exposed to the blazing sun, on foot, for the last six weeks, without sustaining any injury."

He soon however found the burning sun more than he could endure; and writes,—

"One of my brethren has been exposed to the sun for six weeks, and appears all the better for it; while two hours in it produced a fever in my case, and perhaps two more would have killed me."

He pursued his journey, but with more caution, for several days, and met with various encouraging circumstances. At Newagnam he writes,—

"I received a most flattering reception. The people were very kind, and I felt that I

loved them for it. The palanquin I had left a long way behind me, and had had no breakfast, except a sugar-cane that I had got out of a field on the way, so that I was very hungry. The people soon fetched some straw for a seat, and some dried rice with sugar to eat, and a coco-nut to drink; and this done, I was soon refreshed and happy. I afterwards had water brought, and bathed, and felt much renewed and invigorated. As soon as they heard of my arrival, they came from the field, which was some mark of affection, as their curiosity had been before satiated. We sat down under a large banian, and sung and talked about Jesus Christ till about four o'clock. They wrote out a copy of my poem, as I had but one; and when speaking of the uselessness of beads, &c., three or four of them pulled off their Malas, and gave them to me. They also wrote down the names and works of the twelve Apostles of our Lord, and pressed me hard to remain with them to give them further instruction; but I left them at four. Thirty of them accompanied me a mile from the village, and then we parted with seeming mutual regard and mutual regret. Soon after I left this place, I found it impossible to walk any further in shoes and stockings, as my feet were already full of blisters and very hot; so I was obliged to walk several coss barefoot, which, though cooler, was very painful on such rough, dry ground as is found in travelling from village to village. However, through mercy, I reached my peaceful habitation about half-past nine."

In the latter part of the year he commenced another journey, in company with Mrs. Lacey; designing to be out, scattering the sacred seed, for three months; but was obliged to return sooner than intended, in consequence of Mrs. Lacey being attacked with illness.

Mr. Sutton has pursued the same mode for publishing the tidings of salvation. In the early part of 1826 he paid a second visit to Berhampore, when some represented to him that such transient visits were of little use, and that he should go and live among them. In November he was out on a missionary excursion for nearly three weeks, accompanied by Mrs. Sutton and their hopeful brahmin inquirer, Gungador. In this journey he made known the truth in a number of villages, and proceeded as far as Kontiloo, which he found would be an important missionary station.—

"*Tuesday, 14th.*—Arrived at Kontiloo. It appears to be a large and populous village. The approach to it is beautifully picturesque, and calculated to raise the soul to the most sublime admiration of the great Creator. The stream here spreads itself so as to resemble a broad and beautifully clear lake. The mountain scenery, which is of the grandest description, entirely surrounds it; while the verdant exuberance of the trees, and the variety of curious objects, all contribute to heighten the effect. As we drew near the town, different feelings were produced. The principal temple is built upon a hill, which is ascended by a long flight of steps. It being akados, the eleventh day of the moon's increase, the inhabitants of the neighbouring villages are flocking to pay their respects to Mahadave, and the idol music is welcoming their approach and entertaining their stone deity. The first view brought powerfully to my mind the language of prophecy, "The mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and many nations shall say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob." &c. If the object of worship here had been the living God, this inspiring description would be here realized; but, alas! it is not the God of Jacob, it is an abominable stone image, the work of men's hands, whose character is obscenity, and whose worship an abomination. My principal reason for visiting this place is, because Colonel Moxon said a good deal about it, under the name of Cooloo; at least, I suppose this must be the same place as it answers the description entirely.

As soon as we had pitched our tent in a convenient situation, many people began to assemble around us, wondering at every thing they saw. Gungador was busy enough in talking and reading to them till I had fixed our temporary dwelling and eaten my dinner, when I had full employment in talking and distributing books among the crowd till dark. Among the numbers who attended (for we had no occasion to go into the town) were two or three vile pundas from Pooree. I went up to them with a Testament, and addressed them as politely as I could, but they would not take my book at the time, though they wished for it afterwards; but I gave it to a better disposed solicitor. They were full of malice and hatred, and will doubtless do their best to poison the minds of the people. Oh! these wretched enemies of the truth! Satan has no better friends to his

dark dominions than the pundas of Juggernaut. I am informed there are forty of these missionarys of idolatry in Kontiloo. The situation of Elijah seemed to revive in my case, 'Baal's prophets are four hundred and fifty men, but I, even I only remain a prophet of the Lord, and they seek my life to take it away.' But the same truth remains to comfort me with which Elisha comforted his servant, 'Fear not, for they that be with us are more than they that be with them.' Gungador has stood his ground well, and explained and read the books to day with great boldness and liberty. He is a promising character; and if the work of God is going forward in his soul, as I hope it is, he will be a great comfort to us. His natural disposition is a very obliging and mild one; and heightened by Divine grace, he will shine bright in this dark, awfully dark, hemisphere. Much seed has been scattered abroad during this journey. Oh that much of it may fall into good ground, and be nourished by the dew of Heaven, that it may bring forth much fruit.

"15th.—Wednesday.—This has been a busy day indeed. I have been engaged, with very little intermission, from morning till night. I suppose I have not been ten minutes without a very considerable congregation, and need not have been that time if I had greater strength of lungs. I was obliged to retire once or twice to recover myself and moisten my throat. The Ooriya is a hard language to speak, and shouting to a large company for two or three hours together in it, is very hard labour. But though I get tired in the work, I am not tired of it. The importance and benignity of it seem to increase, as the truth that I must soon cease to labour is vigorously impressed on the mind. Some hundreds have been shown their sinfulness to day, and their inability to help themselves, and of the idols to help them; and have been directed to seek salvation in the death of Christ as the only propitiation for sin, and the means appointed by Divine Mercy. These solemn truths must one day produce the effects their importance demands, and who can say that the words which have fallen from this stammering tongue to day may not be powerful, through God, to the salvation of some of these poor Ooriyas. With God all things are possible."

When referring to his departure from this place he adds,—

"I had a good company of people for the last time and left them with much regret. Upon the whole, I think that this has been the best opportunity I have ever had in making known the Gospel, I felt much more at home in the Gospel, than I did at Berhampore, though I find that I have still enough to learn. During the eight days I have been here, I have had no occasion to leave the tent or go into the town once, in order to get people to talk to, and have only been away once, one morning before breakfast, to a neighbouring village, in the whole time. We have had plenty of enemies to the truth, but have also had many interesting and apparently sincere inquirers after it, (that is as far as Hindoos can be sincere;) and whom, should I be spared to see another year in India, I hope to visit again. The seed has been sown, but whether it shall perish or flourish, remains with Him whose prerogative it is to give the increase."

#### POOREE OR JUGGERNAUT.

At this interesting, but peculiarly difficult station, Mr. Bampton has continued his indefatigable labours. Here where Satan's seat is, the horrors of his reign are dreadfully apparent. The last Rut Jatra was not attended by desolation and death so extensively appalling as the festival of the preceding year, yet it presented some horrid scenes. Among other victims was a brahmin, apparently a respectable man, who threw himself from the front of Juggernaut's murderous car, to be crushed beneath its wheels. Under date of July 9, Mr. Lacey states,—

"This afternoon I had an awful subject for the foundation of my discourse, the body of a poor man crushed to pieces by the car of Juggernaut. The massy wheel had passed just over his loins, and had nearly severed his upper from his lower parts, his bowels and blood had gushed out, and presented a sight too shocking to look upon. It was one of the most horrid spectacles I ever beheld; and while standing by it, I became quite ill with sickness, and every limb shivered with horror. The wheels for these cars are made for this work of death most effectually, as the spokes project three or four inches beyond the felloe. The poor wretch threw himself from the front of the car, and so became a voluntary sacrifice. He seemed a respectable man, apparently an Hindoostanee and a brahmin.—I felt myself very much indisposed this evening, but could not lose this opportunity of witnessing against the system, which produced such effects: I felt my own mind

in a serious frame, took my stand over the body, and spoke with some feeling of the nature of the Hindoo religion, and compared it with that of Christ;—and, perhaps, I never had a more serious congregation. Some hardened wretches said ‘See, Sir, the glory of Juggernaut!’ pointing to the mangled body.—Concluded with recommending them to look to Jesus Christ for mercy and salvation, which Juggernaut could never give.”

To this appalling narrative Mr. Sutton adds,—

“The people who assembled while we stopped to look at him, exclaimed with approbation, ‘burra bockte!’ viz. great devotedness. Methinks that one scene like this would be sufficient to awaken the whole Christian world could they but witness it, but is it less real because they cannot? Oh how long shall the blood, and skulls, and murders at Pooree exclaim, with a voice that should almost harrow up our soul and make our flesh crawl upon our bones, against that heartlessness and indifference which England manifests.”

A circumstance incidentally mentioned by Mr. Sutton suggests the most appalling ideas respecting the woe and desolation, caused by this infernal system of idolatry—the wretchedness felt in this world and the more dreadful wretchedness to which multitudes dying in all the guilt of their idolatrous abomination, must plunge in the world to come. He states,—

“Saw in my walk home from the town this evening, nearly a waggon load of skulls and bones, which a man had collected on a place where he intended to make a garden; these bones are the remains of pilgrims principally, who died while visiting Juggernaut, and were thrown out upon the sands. I suppose the place they were picked off could not be anything like half an acre. If all the bones had been collected off the neighbouring four or five acres, I do not know what sort of an heap they would have made, and yet it is astonishing how fast they decay.”

The profit resulting to the deceiving priests, connected with the impure temple, renders their opposition to the Gospel at times violent; with this is connected an awful degree of apathy respecting things of eternal moment. Mr. Bampton’s statements on these subjects deserve to be known to the friends of the Mission, as they must commend him in a peculiar degree to the sympathy and prayers of his brethren in Christ. In reference to their frivolous arguments against the truth he observes,—

“It is common with the people to say that they cannot believe in Jesus Christ because they have not seen him; to which I am in the habit of replying, by asking them whether they do not acknowledge his Lordship the Governor General’s authority, submit themselves to him, and honour him? To this they reply in the affirmative; but then I say, ‘you have not seen him.’—Sometimes they will say; ‘True we have not seen the Governor General, but we have heard of him;’ and I rejoin, ‘well if you will listen to me you shall hear of Jesus Christ.’”

Of their indifference to the most solemn truths, and their opposition to the Gospel, his journals furnish many affecting illustrations. He writes,—

“I asked a money changer how he would obtain wealth in another world? to which he replied that he did not concern himself about that, if he got his belly filled that was all he minded, and he cared for neither Jesus Christ nor Juggernaut. I reminded him that he must die, but he said, no he should not die. Now so far as this man’s reply manifested a determination not to attend to anything, I could say it is a specimen of the people’s disposition here in general; and I should think it likely, that nine out of ten, if not the whole ten, who might be addressed by way of trial, would show just the same temper, and many of them show it without being spoken to; and when neither sense nor sophistry, nor anything else will furnish anything better by way of reply, they not uncommonly cry, Juggernaut! Juggernaut! Juggernaut! with an aspect and tone, of which my friends in England can form no idea.”

Mr. Lacey furnishes some interesting information on the opposition which *sometimes* is expressed:—

“On Sunday afternoon the people were extremely violent, shouting ‘A lie! a lie!’ at every word spoken. Some called aloud to drown my voice, others made impudent postures, and excited a loud filthy laugh, and in short, all means of diverting the attention

of the hearers were resorted to. Some few, I observed, more backward in the crowd, more serious, and who seemed to feel the force of truth; these encouraged me to proceed. Upon others, persecution seemed to make a favourable impression; these came and complained of the folly and ignorance of the mob, but soon had their mouths stopped by hearing, 'Ah are you of this caste, to blaspheme the *mara poboo*?—It is blasphemy to hear this idiot's words; come away.' The epithets, fool, thief, liar, and adulterer, were liberally bestowed this evening. Brother B—— came up, followed by a mob shouting him away. We both retired together, amidst the shouts and hisses of the multitude, and a shower of dust and broken pots."

Who does not, in these scenes of noisy opposition, behold acted as it were over again, the scenes through which the Apostles passed! Our thoughts may be led back to Ephesus, to the maddened crowd that filled the theatre, and shouted through successive hours "Great is Diana of the Ephesians?" That crowd soon passed away.—The praises of Diana ceased for ever.—The famous temple lost its worshippers and mouldered into ruins. Where myriads shouted, "Great is Diana" not one appeared to do her homage; but Christianity so triumphed over every foe, that that once popular system of idolatry, is now known only in the records of departed times.—Thus doubtless, and probably with greater speed, will Juggernaut's temples fall, and no Hindoo voice ever again be raised to advocate his claims.

Notwithstanding the opposition to the truth thus encountered, the Missionaries have zealously continued to publish the glad tidings of Heaven's love by public labours, and the distribution of religious Tracts. These will, doubtless, in many instances, be carried into the remotest parts of India, while the results are known only to God. The tracts are received with the utmost eagerness. Under date July 7 and 8 Mr. Lacey writes,—

"To day the Rhut Jattrra commenced; we were out rather sooner than usual. The great demand for Tracts rendered the crowd quite unmanageable, and I had much ado to keep on my feet. The first lot of books I brought out with me was distributed to tolerable advantage.—Sent home and obtained some hundreds more, and mounted a narrow veranda, about six feet high, from whence I distributed them as well as I was able, looking out for brahmins and the most intelligent looking men. A poor man unfortunately dropped his bag of cowries which were trampled under foot, and it was in vain that I attempted to assist him, however he fell down upon them and kept them together as well as he could, till all should be over. After all was over and the books all distributed a poor old man came and touched my shoe, and said, '*O great king there is salvation in reading your books, but I, a poor old man, have not obtained one: Sir, let there be an order in my favour.*' Prevented by rain from being out in the morning; in the evening I was stirring early, and soon surrounded by hundreds and thousands for books. Being unsale upon level ground, I mounted a high mud wall, but the people followed, and we were all in danger, and several actually fell to the bottom; I however had good reason for wishing to avoid a fall, as Juggernaut was just by, and it would be attributed to his anger, hence I decamped, and mounted another wall seven feet high, where the people could not molest me: from thence I distributed a large quantity of books, to as much advantage as I could, my stock was soon exhausted, and so I no longer feared the press. I descended and took my stand near the Car of Soobudra which was near, and preached for some time with some pleasure and obtained good attention."

Two of the Missionaries have given some interesting information respecting one of those weary wanderers after rest, that exist in Hindostan. This brief history shows how helpless and unhappy is man without the cheering light of the Gospel of Salvation. Mr. Sutton states,—

"He appears to have been concerned about his soul for some time, so anxious indeed was he that he left his farm, and went a pilgrimage to Saugur Island, but found no cure for the sting of sin. He returned disappointed. He then wandered to a place called Brindaban, several hundred miles on the Madras coast; but there also he saw that all

was vanity and lies. In this agitated state, about two years ago he heard the Gospel at Pooree, I suppose from brother B., and seems to have felt its power, but had not courage to make known his case till about ten days since. Brother Lacey and myself were talking to the people on the road near Juggernaut's temple, when he listened attentively, and on some opposing he came forward, joined his hands together, and with eyes just ready to overflow exclaimed 'This is the truth' with an appearance of earnestness and fear united, which excited our attention. At first we thought him deranged, but by his pertinent replies he soon convinced us we were mistaken, and led us to think what we thought derangement was anxiety for his soul's salvation."

To these particulars Mr. Lacey adds,—

"He expressed very feelingly his conviction, that the world with him would soon be at an end; that he was a sinner, and so unfit to die; that he had this impression on his mind, and had in vain sought relief among the incarnations of the Hindoo gods—that he had been no more successful in his application to the devotees who profess the worship of one God, as he said they required him to cleanse himself from sin, and forsake entirely the pursuits of life before he could be introduced to the manner of their worship, which he found himself unable to do—that he had sometime since heard the Gospel, but had feared (we being Sahibs) to open his mind to us, but that being much concerned he had done so to night. We rejoiced in what we heard, which was marked with much earnestness of expression, and spoke as encouragingly to him as we could, and advised him to persevere, promising him our advice. Since that to the present time he has continued a very encouraging inquirer."

Though Pooree is to be considered as Mr. Bampton's station, yet he by no means confines himself to it, but travels about spreading the tidings of the Gospel, during several months of the year. In the early part of 1826 he finished an excursion of three months, during which he had left Mrs. Bampton at Pooree. In some later journies he has been accompanied by Mrs. Bampton. Of his views on the subject of such excursions to make known the Gospel, and of his assiduity to become increasingly qualified for the great work he so laboriously pursues, some information from one of his journals must be gratifying.—

"Some people talk of staying and persevering and cultivating a small spot well, and so on: for my part, I think that a town containing thirty or forty thousands is nothing like large enough for any one healthy active Missionary. And I think travelling a great deal the plainer path of duty; and the difficulties of it are the greatest hindrance.

"*Aug. 23rd.*—Gangam. I arrived here with Mrs. B. yesterday, having spent six days on the road. Previously to leaving Pooree I had filled three sheets of paper with objections to Hindooism, under the following heads:—1st Idolatry is contrary to the shastras. 2nd. It is contrary to reason. 3rd. A number of actions connected with Hindooism are ridiculous. 4th. Many of the Hindoo religious sentiments and practices are very grossly wicked. 5th. Many others are chargeable with having a very wicked tendency. 6th. The examples of the gods have a tendency to encourage sin. 7th. The shastras have also a wicked tendency. 8th. The shastras contradict one another. 9th. Hindooism exposes its adherents to much pain and expense when they have been guilty of any faults. 10th. There is much in it, which renders it probable that it was invented by brahmins for their own advantage. The first of these heads contains ten sections. The second, five. The third, four. The fourth, five. The fifth, four. The sixth, fifteen. The seventh, thirteen. The eighth, three. The ninth, eight or ten particulars; and the tenth, forty-five. Perhaps several of these heads will be enlarged, and I have more matter which wants arranging. I continually carry my notes with me, when I go among the people, and read them, sometimes among my very perverse hearers at Pooree, with considerable advantage. Beside them, I carry with me five sheets of notes on evangelical subjects. I walked the greater part of the way hither, and Mrs. B. rode my horse. I hope to be out a good deal, and think that there is nothing either very reasonable or scriptural in my wife spending a deal of time alone at Pooree, while I am wandering alone about the country. Peter and some others of the Apostles led about their wives, and I am at present favourable to modern Missionaries doing the same. During our journey we slept three nights in places built for the accommodation of travellers. Their exterior looks better than most buildings in the country, but their interior is not half so desirable as those of an English barn, but they were the best lodgings we could get, as it being the rainy season I dare not trust to my tent.



In October Mr. Bampton was about to commence a Missionary excursion, which he expected to finish in the beginning of March. Referring to this excursion, Mrs. Sutton writes to a female friend,—

“Within a few days I have received a long interesting letter from Mrs. Bampton: she has lately turned gipsy, and travels from village to village with Mr. Bampton on his preaching excursions. I am happy to say, that notwithstanding all the fatigue and exposure to the sun which she has endured within these last few months, her health and spirits appear to remain good, as well as those of our worthy Mr. B. They travel by means of two horses and a tent; and I am sure you would be quite interested with a detailed account of their perambulations.”

An account which Mrs. Bampton has furnished to a female friend, of their mode of proceeding in one of these truly missionary journies, cannot but be interesting to the supporters of the Mission. She states,—

“We have been out a month next Tuesday. We travel by land. We have with us two small tents, one for our bed and another for our boxes; two chairs; a camp table about a yard long and little more than half a yard wide; a soldier's bedstead with the patee bed on it for Mr. B.'s couch, and a great number of Ooriya books. Our tent is about three yards wide and four long. Our carpet is straw, which the natives very reluctantly give us in every place we go; they will not sell it. We have three or four rupees worth of biscuit, a few fowls, and some table rice, but the latter is nearly done as Mr. B. will not eat anything but boiled rice for his breakfast, except when the hens are so good as to come in and give us a few eggs; for dinner he eats dal bhat; in the evening he will sometimes eat a little biscuit with his coffee. We had not tea enough left to take with us. We cannot get milk for our coffee, and it is with difficulty our people can get rice to eat. We have the curtains tied to the top of the tent, and as the weather is cool we sleep comfortably. This is the third place we have removed to. I travel with the luggage; Mr. B. always preaches his way after. It is exceedingly bad travelling; we often meet with watery places where the horses sink in very deep; and often the banks round the rice fields are so high and narrow, that it is with difficulty the horses can keep upon their feet. We were going over one narrow bad place, and Mr. B.'s horse slipped with his legs on each side; and with trying to recover himself he slipped into the water which came half way up his sides. When I travel I ride Mr. B.'s horse. Mr. B. almost always goes on foot, for he can get on much faster. When I can ride I do, but very often I am obliged to walk. Removing is the worst part of the business. The first time I set off about seven o'clock, and arrived at the place where we were to stop about three in the afternoon, almost worn out, but I overgot it in a day or two, and the sun did me no harm. The next time I started about half-past six in the morning, and arrived about twelve at noon. The way is so bad that I cannot think of being out before it is light, and another thing I am not fond of the tigers and bears which frequent many places where we go. But Mr. B. says, do I think that the people are not to have the Gospel preached to them because there are a few tigers and bears near? I do not feel quite so much afraid of them as I did. At the last place we left, two tigers came within five minutes walk of our tent. The people say they very seldom eat men, they sometimes take cows.”

In these journies it must be supposed that much fatigue and privation are endured. At one time Mr. B. observes, when referring to his wearing the native dress,—

“Few persons approve of my native dress, but unless a man would run the hazard of his health by riding in the sun, the native dress seems essential to visiting such places as I visit; for a man might as well put on pumps and silk stockings to clean out an English ditch, as go to these places in an English dress; for I am from my ancles to my knees, and sometimes considerably higher in mud and water, perhaps fifty times a day; but I have much reason to be thankful that nothing of the sort hurts me.”

The Committee commend these devoted labourers to the esteem, the sympathy, and the prayers of their Christian friends. Theirs is truly missionary labour. The willingness with which Mr. Bampton rushes into these privations and labours, displays, in no common degree, the strength of Christian principle and the fervours of its holy zeal; and that the same privations and trials are cheerfully encountered by a female friend, formerly accustomed to the polished and refined society of genteel life, manifests in the most pleasing view, the

fervour of her attachment to the cause of God, and the powerfully constraining influence which the love of Christ has upon her heart.

#### BERHAMPORE.

In the last Report it was stated that Mr. Sutton had some intention of fixing at this place. From subsequent communications it appears that he did not remove thither, but judged it needful to remain at Cuttack till further help was obtained from England. In one of his latest letters he writes, "How is missionary feeling? We want help. I am off from Cuttack immediately it arrives."

One efficient mode adopted by the Missionaries for spreading the knowledge of divine Truth is, the circulation of the sacred Scriptures and of religious Tracts. On this subject Mr. Peggs furnishes the following subject:—

"To show the necessity of this department of missionary labour, it may be interesting to the friends of the Mission to know the whole number of printed Books and Tracts in the Ooreah language in 1822. It appears to have been as follows:—1. The Ooreah Bible, by Dr. Carey, in five vols. 8vo. 2. A Vocabulary, Ooreah and English, by a Native. 3. A Poem of 100 pages on the Christian religion, written by a Bengalee Christian. 4. A Tract on the stopping of Juggernaut's car at Serampore, by Mr. Ward. Written to prevent human sacrifice for the car to proceed. 5. Another Tract upon the folly of the worship of Juggernaut. 6. Scripture Extracts. (One leaf). A copy or two of another Tract has been found in Orissa. Behold, dear brethren, *the whole of a Christian Ooreah Library* on the arrival of your Missionaries in Orissa. In addition to several pieces, in different degrees of preparation for the press, the following have been printed at Serampore and Calcutta:—1. Elementary Tables of the Ooreah language. Printed at the expense of the School Book Society, Calcutta. 2. On the Law and Gospel. (Scripture extracts). 3. Half-a-dozen Hymns, from the Bengalee. 4. The Word of God concerning Idolatry. (Scripture language relative to its nature, absurdity, wickedness, &c.) 5. A Catechism from one in Bengalee. 6. A Word for Christianity. (One leaf). Thousands printed. 7. Death and Resurrection of Jesus Christ. 8. Serampore Copy-Books, partly printed." To this list of Mr. Peggs' may be added, 9. A Harmony of the Gospels, in verse.

To promote still more extensively the circulation of religious Tracts, Mr. Lacey has adopted a mode of providing them, which appears to have been but little attended to by other Missionaries; but which, in the infancy of missionary exertions, in an untaught part of India, appears to possess various advantages. He states,—

"I have adopted a method, which I think has been overlooked by most or all Indian Missionaries (at least as far as my knowledge extends) of circulating knowledge, which is by getting Tracts, or Poems, or portions of Scripture, written on the Tall leaf, which is used among the people. The advantage of this plan is, that these leaves are more easily read than the books which contain the printed characters. As the latter is quite new to the people, it is not to be supposed that it should be understood better than writing is in England by the mass of the people; whereas, the written character which is used universally, is read with as much facility as the printed in England. I have witnessed the ease and facility with which the natives read these leaves, and feel encouraged to proceed with them. The expense is just about the same as the same Tracts (including paper) would cost us printing. Besides, unless we furnish our schools with the written character ourselves, we cannot with justice refuse the use of their own books; for the written character is the only medium among the natives themselves, and I have found the parents satisfied with this arrangement. I am therefore circulating these leaves in good numbers, and I believe brother Sutton is having some written."

To the British and Foreign Bible Society the Missionaries have been considerably indebted for supplies of the sacred Scriptures. Besides copies in the languages of India, on one occasion they received a grant of Portuguese Scriptures, which had a beneficial tendency, and awakened inquiry in the minds of several Roman Catholics; even the Priest at Visagapatam requested a Copy of the whole Scriptures, which was forwarded to him.

The Society is indebted to the Committee of the Religious Tract Society, for their kindness in voting twenty reams of English paper to be forwarded to India, to furnish Tracts for distribution among the innumerable pilgrims to Juggernaut. On these means of diffusing divine knowledge, and especially on circulating the Scriptures, Mr. Sutton makes some striking remarks, when narrating his proceedings at Kontiloo.—

“We had many pleasing opportunities of sending the Gospel into many places which perhaps will not be visited by a living Missionary till many years have rolled away. When dismissing people with the *undying* Word to these distant and secluded villages, I have often felt sensations which I have no language to describe; and have often mourned over the little share of instruction, the time or my ability would allow me to impart. Oh! who is sufficient for these things! Oh! ye thousands of benighted Ooriyas, when shall the Spirit be poured out from on high on your dark souls! When shall the voice be heard in the land, ‘Let there be light!’ Come, O come, thou Sun of Righteousness with healing in thy wings!”

A letter of Mr. Lacey’s furnishes an affecting statement respecting the effect of a Tract upon a heathen’s mind, which incidentally came to his knowledge.—

“Soon after I returned from the Rhut Jattrra, one evening while surrounded with near 100 hearers, speaking about the blessings that would result from believing in Christ, a very respectable brahmin came up to me, and said, that what I had said about being joyful in Christ could not be true; and he would relate a circumstance that he had himself seen in proof of it. He then related the following, to me very interesting, account, which has afforded me much encouragement.—‘I came from my house at Kidnapoor the other day, and near my house I observed a wise man, a brahmin, who had been to the Rhut Jattrra, and had there heard your preaching and doctrine, and had received a small book from you which he had read and understood; but reading it had made him mad. At one time he sat down by the road side and read, and then jumped up and ran about like a wild man: none of his companions came near him, and he was left alone. I saw him do so several times; his mind was much afflicted, and I was sorry for him as he was a garna bunt, (a wise man). One time, after he had sat and read the book with much attention, without looking at anything for a long time, he suddenly arose, tore off his clothes, and beat his own flesh. We all pitied him, but none dared to speak to him, and he spoke to none. There you see that reading and hearing your books, instead of creating happiness and joy in the mind, as you have just said, will make people mad, for this man was quite mad.’ You will readily conceive that this relation gave me much pleasure, and particularly as it bears marks of truth—it is just the effect the Truth might be expected to have upon first discovering itself in the mind of a poor idolator. I trust we or others shall hear more of this poor man; if, however, this is not the case, it will not follow that he never was awakened, as it is probable as soon as his friends discovered his uneasiness and its cause, they would secure him from making his circumstances known, thus may our efforts be extensively blest while we remain ignorant.”

### SCHOOLS.

Since our last Report, no full account has been received respecting the whole of the Schools then stated to have been formed. A variety of information has nevertheless been received. It appears that the Missionaries found it absolutely necessary to discontinue such village schools as they could not themselves superintend. In Cuttack their prospects in reference to schools were much more pleasing; an increase had taken place in the number of scholars, and the proficiency of many of the scholars was gratifying. Referring to these schools Mr. Lacey writes,—

“The higher classes in all these schools can read the Scriptures well, as well as repeat some parts of them by heart; and all these can repeat Watts’ Catechism, as well as answer many plain questions about the way of salvation as revealed in the books they read, such as, Who is Jesus Christ? What did he come for? and what did he do for man’s salvation? Mrs. L. spends generally upwards of half an hour in each school, explaining to the children the way of life and truth. These teachings, under the Divine

blessing, cannot fail to produce good effects, which will be seen, if not by us by our successors. The children in one of our schools are all of low cast, but have made surprising progress: about twelve of them can read the Gospels very nicely, repeat several chapters by heart, as well as the whole of Watts' Catechism, and answer many questions. This kind of school promises more good than the other, and we are now endeavouring to establish others."

Previously to the arrival of Mrs. Sutton, to whose care some of the schools have been committed, Mrs. Lacey visited the Cuttack Schools daily. After that time she appears to have had the care of five or six schools, and was a good deal employed among the children morning and evening. At these visits Mr. Lacey observes,—

"She generally spends from sixty to ninety minutes at each school, hearing and explaining to them what they read; and you would be much gratified to hear with what clearness and propriety some of the children answer some questions."

Referring, in a journal not long since received, to the progress made by the children in one of the schools, Mr. Lacey states,—

"Some of our schools encourage us: the boys improve in learning and scriptural knowledge. I became almost transported the other evening, while hearing forty of Nymcel boys unite in singing a poem composed by Chamberlain, which we have got written on the Tall leaf in Oreah for them. This Poem exposes the falsehood of serving gooroos, making pilgrimages, and worshipping the debtas; and points to the death of Christ as the only remedy for sin. Oh that these dear children may grow up with the knowledge they now imbibe!"

On another occasion he observes, that after the boys had been examined and had sung a poem, displaying the folly of Hindooism, and salvation through the Lord Jesus, some little girls afforded him much delight:—

"Seven or eight little girls, who can but just manage to talk, afterwards repeated and sung the first part of the poem, and would have done more had they been permitted. I could scarcely contain the inward emotions of pleasure I felt at the latter scene. To hear such infant voices articulate the glories of Jesus Christ was a spiritual luxury of which few can conceive. To hear this from Christian children is truly pleasing, but how much more so from heathen girls. I felt a satisfaction this moment in having left all for such a cause: and could my Missionary friends in England have enjoyed the sight, they would have felt repaid for all their labours; and could the enemies of the cause of Missions have beheld it, their hearts must have softened, and their feelings must have confessed the goodness of the cause they oppose. Returned much encouraged this evening."—

Mr. Sutton has forwarded some information respecting a monthly examination of the schools under Mrs. Sutton's care. One extract from it as a specimen may interest the supporters of the Mission. It is the account of the first two schools in the list:—

"FIRST. Baptist school, situated in Cuttack, Sep. 1: forty children present at the examination. *Gospel Class*: eighteen boys present, examined in reading the 9th chap. of Luke.—Twelve could read only part of Gospels very well, and six were able to give proof of understanding the subject they were reading. Seventeen of the boys repeated, from memory, perfectly, the whole of a poem called 'The Inquiry after Salvation,' containing thirty-two verses, eight lines in a verse. Two others, who were imperfect in repeating it, were put aside.—Five of this class repeated, from memory, eight verses from the poem called 'Penitent's Prayer.' Fourteen of the boys received a pice each, as a reward, and four of them received two pice for extra proficiency. *Catechism Class*:—ten boys examined in the catechism; they are all able to read any part of it; two could repeat, from memory, eight pages, and the rest from one to four pages. One Girl read pretty well various portions from the Gospels, and could spell words of two syllables; could also repeat, from memory, the poem called 'The Inquiry after Salvation.'—These poems are all written with an iron style upon the palm leaf. The remaining boys are writing the characters and combinations on the ground. This school has been visited nine times by Mrs. S. during the month, and several times by me. The master received for wages seven rupees. This is a long established school, and what is mentioned above is what the present set of children know. They generally leave the school when they become pretty good scholars in the Gospel Class.

"SECOND. Koti, or House School on the Compound, Sep. 4, examination, twenty-nine boys attended. *Gospel Class*:—thirteen boys read and were examined in the 11th chap. of Luke, especially in the Lord's Prayer, and the illustrations of prayer there given:—was pleased with their proficiency and reading. These thirteen boys repeated the 'Inquiry after Salvation,' without making a single blunder. Seven of the same boys repeated a poem on the Miracles of Jesus Christ, and the way to obtain pardon—the thirteen repeated (all these from memory) a paraphrase in verse on the 135 Psalm concerning the vanity of idols and idolaters. It has a very peculiar effect to hear the young idolaters thus repeating the Divine prohibition against idolatry, and the awful folly and wickedness of practising it. The same thirteen repeated the whole of the Catechism without a mistake. I was much pleased with this performance. One clever little fellow stood forward and asked the questions from memory, and the others replied to him in regular order. Four other catechism boys could read any part of it, and repeat the first pages imperfectly. Seventeen boys were examined in the Hindoo system of arithmetic and have made different degrees of progress: nine are able to write the combinations of letters on the ground and call them over by name. Four little boys write the simple Characters or parts of them. Four boys were dismissed to day at the wish of the parents. Two complained that they learned our shastras, the others were wanted to work for the maintenance of the family: they each received a book or two and a few pice to ensure their good feeling toward the school. The master of the school is a Mussulman, a severe fellow, but a good school-master. This school has been sixteen times visited by Mrs. S., and occasional calls from me. It strikingly displays the advantage of vigilant inspection: it is by far the best school we have. The master received six rupees four annas."

Mr. Sutton concludes his account of the Schools, by stating,—

"The introduction of poems into our schools is a new feature in our method of conducting them, but the universal plan of conveying instruction among the natives. We have just introduced a very excellent harmony of the Gospels in verse, which I think will convey the truths of the Gospel in a much more intelligible and interesting form to a native mind. I am just finishing the translation of an excellent little book of Mrs. Sherwood's, entitled 'Little Henry and his Bearer,' adapted to this country.—I am also compiling a little book on Natural Philosophy and Natural History and Geography, in questions and answers, principally selected from the Bengalee school books. Of the importance of a few just ideas on these subjects, it is hardly possible for any one to judge, not intimately acquainted with the habits and faith of the Hindoos. Both these little books. I hope some day to see introduced into our schools. I need scarcely tell you I have a good assistant in this part of the work, in schools, in the person of my dear wife, and her acquaintance with the Bengalee Language forms so good an introduction to the Orah, that it is of vast importance to her."

In reference to the schools first established for girls, the Missionaries give a most painful statement. The horrid nature of the account should, however, impress upon all the supporters of the Mission, the importance of continuing and extending their exertions. Mr. Sutton states that the girls in these schools made considerable progress in reading, but, alas! it was for the worst purposes. The Missionaries discovered that they were all either real, or adopted, children of prostitutes, or purchased by them, and training up for a life of abomination. Their object in attending the schools was, that they might be able to read the abominable songs, with which the country abounds. Hence the Missionaries found it necessary to discontinue several of these schools. Mrs. Sutton, to whose exertions in promoting female education in Bengal an allusion has been made, writes upon this subject to a female friend,—

"I find that the natives here are vastly more prejudiced than those in Calcutta; indeed in the heart of Cuttack it is almost impossible to obtain girls of respectable character; you must be grieved indeed when you come to hear that those were of another stamp whom you collected together, and respecting whom you entertained such pleasing hopes. Sister Lacey on discovering the deception, and the grievous motives that induced the girls to learn to read, broke up all the schools. Indeed their immorality rendered it necessary. But let us not be discouraged, I doubt not but a few years, with persevering efforts, will overcome the difficulties, great as they are; and notwithstanding what I have

written, we have one which may be denominated A Girl's School, as there are in it eleven of our own sex and only seven boys. These, we hope, are all virtuous children: we have been very particular in trying to admit none but such, and banished two of whom we were somewhat suspicious. We also formed a school at Toolsapore, in Oct. It consists of ten girls and about fifteen boys; their improvement is as good as can be expected, and I am much pleased with the prospects of the school. Every time I visit it, a number of women (some the mothers of the children), collect together in an adjoining yard to see me, and hear what I have to say to the children. When I first went, they seemed very shy; used to peep at me very slyly with their caparas half over their faces, and if I addressed myself to them, would run off, apparently half frightened out of their wits; but by degrees I gained their confidence, and we are now very familiar. The last time I visited the school, a mother of one of the girls took me into her house, and a most comfortless hovel it appeared, but I suppose was quite as good as the generality of the natives possess, for it had two rooms, one was all but empty, in which she said she sat and slept, in the other room was her god Krishnoo, which she showed me without the least hesitation: here also she had a large chest and some jars, indeed it appears that the whole of her little property, was deposited in the idol's room. Perhaps this was in order that it might be well protected!"

Notwithstanding the difficulties opposed to female education, Mr. Sutton expresses his confidence in the final triumph of the benevolent exertions of the friends of Hindoo females.—

"I believe they left Cuttack in high hopes respecting female education. We will not yield in our confident anticipations even to them that Hindoo mothers shall, one day, teach their sable daughters the early lessons of redeeming Love, and while themselves travelling on to heaven, directed by the Word of God, shall point their rising daughters to the Words of Eternal Life, and bid them peruse for themselves that sacred book, which is able to make them wise unto salvation. Yes! Orissa shall be thus blessed, but the time is not fully come, though I trust it is fast approaching."

The last communication, respecting the Cuttack English School, which contains much information, is not of a very recent date. It is from the pen of Mr. Lacey.—

"The English Charity School, though not immediately connected with the Mission, may, one day, prove an important auxiliary to it, and so deserves a remark. During the past year it has suffered from the change of its masters, but since friend Sunder has been settled at Cuttack, it has gradually improved. The average attendance is about eighteen, of these four are bengalees and the remainder the children of persons employed by the servants of Government, very poor and destitute. We had the annual examination of the school on the 10th inst. Some of the gentlemen of the station attended and were gratified with the general advancement of the children, and much pleased with the rapid improvement of some who had been more regular in their attendance. The first class exhibited specimens of writing and accounts, read, spelled and exercised in an easy grammar, as well as repeated each an appropriate piece. The lower classes shewed their writing, read, and spelled. The funds of this useful school are in a good state, there being, when all the 1st quarter is collected, a sum of near a thousand rupees in hand. We are looking out for a bungalow and premises for the school more convenient than those now occupied, and if we succeed, several poor indigent children from the out stations, who are in a state worse than heathenism, will be brought in and lodged, boarded, and clothed, at the expense of the funds. In process of time, this school like that at Calcutta, under the fostering hand of God, may be useful, not only in reclaiming many poor children from vice and ruin, but in training up many, who shall, by their example or actual labours, be burning and shining lights where all is now thick darkness. In this view you will feel much interested in this school, and be thankful that it is under the conduct of a pious master, who is with us with all his heart. The older children are required to attend divine worship, and many of them seldom fail to come."

In every country the value of a Christian education is great, but to appreciate it aright in Orissa is impossible. Its value there is to be judged of, not merely by the worth of the truth communicated, but by the malignity of the infamously impure instructions that would otherwise be conveyed into the infant mind. One statement of Mr. Sutton's confirms this remark. When reading the Hindoos' favourite

shastra, Shree Bhyavutte, a shastra which is a frequent object of worship, he observes,—

“Often when inquiring after the meaning of an expression, my pundit, knowing how I feel with respect to such subjects, blushes, and stammers, and equivocates, in giving the necessary interpretation; and this is one of their popular, yea, perhaps, the most popular shastra, containing an account of the most popular debta, Shree Krishnoo, and one which is universally taught the children in the schools. Oh how unworthy of a comparison with the glorious Gospel!”

After the statements that have now being furnished, the friends of the Society may feel the correctness of a remark made by one of the brethren in India, “As a small number of Missionaries never were we doing more, or so much for the spread of truth, as at present.”

#### JAMAICA.

At the last Anniversary of your Society, the Committee were able to make no report, respecting your endeavours to promote the everlasting Gospel among the inhabitants of the West. Mr. and Mrs. Hudson had indeed in safety reached Jamaica, and under the smiles of a kind Providence, had landed in that interesting field for Christian Missions. As is to be expected in the commencement of a new Mission, the ultimate station of your friends was for some time undetermined. After many inquiries, and much thought and prayer, Mr. Hudson determined on fixing at Port Maria, on the northern side of the Island. Here permission to preach was for a while refused him, but after a short interval was granted. Several gentlemen treated him with kindness, and he found much encouragement, and there is reason to believe his labours were blessed to the spiritual and, it is hoped, the eternal welfare of a goodly number. Weighty reasons, however, induced the Committee to think that it would be more advisable for your Missionaries to remove Westward, than to continue at Port Maria. Lucea, in the parish of Hanover, was pointed out as an important station; and on receiving instructions from England, Mr. and Mrs. Hudson removed thither about the end of last year. On arriving there he applied at the Quarter Sessions for a license. This was not granted. A Special Sessions was soon after held. He applied again. The Magistrates again declined; but the Custos of the parish, with a firmness and liberality that did him honour, taking on himself the responsibility, ordered the oaths to be administered, and the license granted. Mr. Hudson then commenced his labours with prospects highly encouraging. A Missionary of another denomination in that Island, who has himself been wonderfully successful, writes,—

“Brother Hudson is a truly excellent man, and in my opinion every way suited for a Missionary. He has met with considerable encouragement. On the Sabbath his house is crowded, and is, I understand, far too small to accommodate those who are anxious to attend. A goodly number (upwards of 160) have given in their names as inquirers; and the time, I trust, is not far distant, when a Church of Christ will be planted in that parish. He has met with more encouragement at Lucea, the most benighted town in the Island, than I did in the same space of time, so that there is every room for gratitude, encouragement, and perseverance.”

Mrs. Hudson, in a letter to a female friend, states that Lucea is a more healthful and pleasant part of the Island than Port Maria; and adds, that it is very encouraging to see the change which the Gospel has made in some of the negroes in so short a time.

In January last Mr. and Mrs. Bromley sailed to strengthen the Jamaica Mission, and a kind Providence seems to have directed their departure from England and arrival in Jamaica. Their arrival was most opportune. Mr. Hudson had been for several months suffering from an intermittent fever. His liberal and truly Christian friend Mr. Burchell advised him to leave his station for a time, and desist from labour; assuring him, that if he did not get free from the disease before the end of May, he would be obliged to leave the Island. Still he persevered in exertion, and often rose to preach burning with the fever: but on Mr. Bromley's providential arrival, he obtained permission for him to officiate in his place; he then desisted from labour; and according to the latest communication had been for a fortnight free from the attacks of fever.

Mr. Bromley was directed to form a second Station at Savanna-la-Mar. He accordingly applied to the Quarter Sessions for a license, but this was refused. He and Mr. Hudson have since written a joint note to the Custos of Westmoreland on the subject. That Gentleman sent a polite answer, and promised attention to the business at the next Sessions. No objection was made to the credentials, but the Magistrates were represented as uninformed upon the subject, having probably never had a similar application. Mr. Hudson states, that it was designed, if a house could be procured, to

commence expounding the Scriptures, and having prayers at stated times. Several interesting accounts have been received from your Missionaries, respecting the desire of the negro population for instruction, their concern, when awakened to feel the importance of divine things, to promote religion among others; and the pleasing effect of the glorious Gospel on their hearts. Of their desire for instruction Mr. Hudson writes,—

“Hundreds of them feel a want of something to satisfy their souls, which no earthly source can supply. Many begin to teach themselves for want of proper instructors, and to hold late meetings in their huts (for which they get punished) for want of more proper places where they might hear the Word of Life. For want of being taught better, they keep fasts for two or three days in the week, which are both an injury to themselves and their masters. In country parts they practice Obeah, a destructive African rite; and have their wakes over the dead, and annual ceremonies over the graves of their relatives. Do we inquire into the origin of all these irregularities and evils among the slaves? we are forced to acknowledge that they originate principally in ignorance.”

An affecting illustration of this desire is furnished in a letter to a female friend by Mrs. Hudson.—

“One day there came a female to me, and kneeled down at my feet. She asked me to teach her how to pray, and what I said when I prayed, and how I prayed. She said ‘me feel my heart troubled, it is bad with sin; me fasted now three days, me no better yet, me would fast more but me know not which days to fast. Missis will you tell me. Many do fast on Fridays, me has done dat for a long time, me no better yet: me wants to live vid you, dat you may teach me lessons every day.’ Dear Jane I will leave you to guess how we feel, when such things as these are almost daily presented to our view; believe me I never felt so much for sinners as I do now, I can scarcely keep myself from preaching.”

Another part of Mr. Hudson’s journal presents an amusing illustration of their ignorance, and yet of their wish for instruction.

“So eager is the desire of the negroes for religion, that nothing in the world can prevent them from meeting together. Teachers among them are numerous. One of them came to me the other day to inform me of a circumstance which had taken place during the week.—At a small pen contiguous to the estate from which this person came, the negroes had begun to pray; a young coloured lad had begun to be their teacher, his pupils however were not satisfied, being afraid he was too young to know much more than themselves, they therefore sent for this old woman who had being professed to be a Christian, to come and teach them the good Word. She complied with their wishes. When she went, she assembled them together. ‘Me begin, said she, with the teacher first.’ ‘What did you say to him?’ ‘Me ask him two questions, me ask him if him pray by the Spirit, him say no, him pray as him heart lead him; den me say him no able to teach if him no pray by the Spirit: me ask him if him know anything about Jesus Christ, him say him dont know noting; den me ask him why him teach!’ She further informed me that the negroes consented to give up their young teacher, and agreed that she should come and teach them.”

Not less amusing than the last statement, are some anecdotes respecting the concern of the negroes to bring their companions under instruction.

“Our meeting was quite interesting to day; while I was speaking a little to them, one of the men came up to me and said ‘Dere be some fresh ones to day, dem will not be good, dem use blasphemy words, me brought dem to you.’ Having asked him which they were, he selected them from among the rest and brought them to stand together before me. I made some general remarks with which several were deeply affected. At another time he writes, a woman from one of the neighbouring estates, brought several of her fellow negroes, for Massa Minister to teach. After meeting was over and the people were gone away, she got them together and then thus addressed me. ‘Massa me bring dem for you to teach, dem no baptized, dem no hear me, dem hear Massa. I began to talk to them, ask them questions, &c.; she interrupted me by saying, ‘Massa, dem two (meaning two of the company) passion, dem no hear good Massa, dem eat plantain and cocoa, but no hear Massa, dem peak bad word, dem fight.’ They made no objection to these charges though they looked very shy toward the old woman. I endeavoured to shew them the evil of sin, and pointed them to Christ for salvation. When we converse with the poor slaves we are ready to cry out, oh what extreme ignorance. But if they have been brought to any degree of concern about their souls we are constrained to say in many cases: Oh what simplicity, what sincerity, what earnest desires to be right!”

One of Mr. Hudson’s statements respecting the experience and desires of a female negro must interest all who feel the worth of an immortal soul and the need of Gospel blessings to cheer that soul in the important hour of death.

“The experience of one was quite interesting, ‘Me feel happier lately, the trouble I told you about is taken away.’ ‘When did you first begin to feel trouble!’ About last February me was taken sick and like to die, all hope gone; thought me



falling into a hole, kept always sinking, dem raise me head up, but me still felt sinking into the hole, me could not raise me heart up; dem tell me turn good, but me no one to teach me; me often wish (this she spoke with great emphasis) for a Minister to teach me; me often cry for one.' 'When the Minister came how did you feel?' 'Me feel quite glad: me long praying for one.' 'When you heard him how did you feel then?' 'Me feel worse, me feel a lump here, (pointing to her breast), something very heavy; me much trouble, me bow down, (meaning she went down upon her knees to prayer), tear come into my eye, (at the same time pointing to her eye); me feel better, but this lump no go.' 'Well, how do you feel now?' 'Me feel more happy since me tell you. Me do as you tell me, me feel more happy.' I talked to her much about the willingness of Christ to save sinners, with which she was deeply affected.

Your Missionaries in Jamaica are greatly indebted to the Committee of the British and Foreign Bible Society for a kind and liberal grant of Bibles and Testaments for gratuitous distribution or for sale.

It must be a source of pure satisfaction to the members of this Society, that in the course of this year five individuals will have gone forth to scenes of important labour. Your valuable young labourer Mr. Cropper, and your esteemed brethren and sisters Mr. and Mrs. Bromley to Jamaica, and Mr. and Mrs. Alsop, who are now about to leave you for the same interesting Island. When this fact is compared with the gloomy forebodings which some friends of religion in the Connexion entertained on the subject of Missions, a few years ago, it should excite the liveliest gratitude to our heavenly Father, and lead us to exclaim, what hath God wrought!

Your Treasurer, this year appears to have received, £. 1621 13s. 0 $\frac{1}{2}$ d. And to have expended £. 2415 2s. 11d. The expenditure thus exceeding the income by upwards of £700: this has made a very material deduction in the balance in hand, possessed at the commencement of the year, and the widening operations of the Society will, it is apprehended, rapidly reduce the remaining balance; the need of continued exertion is therefore abundantly apparent. In many places a laudable spirit of exertion has been displayed, but in some it is to be feared, the spirit of Christian exertion has declined. O let the friends of religion remember the divine admonition, "BE NOT WEARY IN WELL DOING FOR IN DUE SEASON YE SHALL REAP IF YE FAINT NOT."

While your invalid Missionary Mr. Peggs was recruiting his health, the Committee could deem it no other than an act of justice to contribute to his support. A large part however of what was allowed Mr. Peggs, has been returned by him, and forms a donation to the Society.

The travelling expenses this year have necessarily been considerable, in consequence of upwards of eighty Missionary Meetings, besides other public services, having been attended by different agents in behalf of the Society. These expenses in the coming year, it is trusted, will be materially reduced, the Committee having recommended, that, where the distance to be travelled is considerable, but one brother at a time should travel, as the agent of the Society. This, if neighbouring brethren will exert themselves, may, it is apprehended in most cases, be sufficient.

Nearly 500 volumes of different religious books, have this year been sent to the various Missionary Stations. They are forwarded for sale, and occasionally for gratuitous distribution. Both in the East and West Indies religious books are very scarce and dear, yet their diffusion is highly important. In the East indeed they are not generally adapted to the Hindoos, but the promotion of religion among the European Population is of incalculable importance, not merely in reference to themselves, but to the heathen around them. The product of the sale of these books will be accounted for to the Society.

The following has been received from the places named.

Ashbourne	9 15 7 $\frac{1}{2}$	Bourne	5 5 5 $\frac{1}{2}$	Edmonton	11 19 6
Ashby & M	21 0 10 $\frac{1}{2}$	Broughton & Hose	27 6 1 $\frac{1}{2}$	Evington	3 2 7
Austrey	18 12 11	Broadstairs	6 11 4	Fleet	31 0 0
Barrowden	16 1 0	Butterwick	16 0 0	Gedney-Hill	2 1 3
Barton & Bartles- ston	39 15 5 $\frac{1}{2}$	Burton	5 18 9 $\frac{1}{2}$	Gosberton	3 15 6
Barton under- Needwood	1 19 9 $\frac{1}{2}$	Castle Donington	43 19 11 $\frac{1}{2}$	Halifax	5 14 8 $\frac{1}{2}$
Beesley	29 12 3 $\frac{1}{2}$	and Sawley	21 4 10	Heptonstall	14 4 0 $\frac{1}{2}$
Belper & White- field	17 6 3 $\frac{1}{2}$	Cauldwell	10 19 1 $\frac{1}{2}$	Hinckley	12 2 9
Birmingham	21 7 6	Chatteris	7 5 8	Hugglescote	23 0 3 $\frac{1}{2}$
Birmingham	15 19 0	Chesham	46 17 7	Ilkiston	33 15 0
Birmingham	9 0 0	Coningsby	19 0 0	Kegworth	11 14 2 $\frac{1}{2}$
Birmingham	30 0 0	Coventry	3 17 4 $\frac{1}{2}$	Diseworth	6 15 10
Birmingham	44 8 10	Derby	75 0 3 $\frac{1}{2}$	Kirkby Wood- house	4 13 11
		Ditto collection at Association	11 12 4 $\frac{1}{2}$	Kirton	4 9 1
		Duffield	15 5 3		

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Knipton	7	19	8	Queenshead	10	19	5½	Wisbeach	11	11	3
Leake & Wimes-				Quorndon	43	5	6	Wolvey	11	18	6
would	26	1	7½	Retford	13	0	0	Woodhouse	16	10	1½
Leicester, Carley				Rothley	8	1	5½	From the profits			
Street	6	7	7½	Salisbury	2	0	0	of Repository	5	0	0
Archdeacon Lane	19	8	5	Sawley	21	11	10	Interest	20	7	0
Do at Ordination	19	4	0	Seven Oaks	15	2	0*	Sundry Subscrip-			
Dover Street	8	5	10½	Shilton	6	18	3	tions	10	13	0
Lineholm	2	13	9	Smalley	15	1	2½	Miss Barnes' do-			
London, Commer-				Smarden	5	10	9	nation	10	0	0
cial Road	3	10	8	Spalding	25	0	0	For relief of pil-			
Longford	31	3	7	Staley Bridge	3	3	0	grims to Juggen-			
Loughborough	146	3	6	Staplehurst	1	3	6½	naut's temple.			
Lyndhurst	2	15	6	Sutterton	4	2	5	Donation by Mr.			
Manchester	1	3	0	Sutton Ashfield	15	7	6	Peggs	10	0	0
Mansfield	6	0	0	Sutton Bonington	29	12	10	From the profits of			
March	28	0	0	Sutton Coldfield	0	13	0	the Suttée's Cry.			
Melbourne	25	14	2	Syston	4	16	0	Donation by Mr.			
Ticknall	19	11	0	Thurlaston	5	16	11½	Peggs	40	0	0
Newbury	10	3	7½	Tipton	0	16	6	CONTRIBUTED FOR THE SUP-			
Norwich	5	4	6	Tydd St. Giles	9	13	0	PORT OF SCHOOLS.			
Nottingham,				Warsop	6	9	5	Hugglescote			
Broad-Street	41	19	5	Whittlesea	2	0	3½	Friends, by Mrs.			
Stoney-Street	106	4	0	Wirksworth and				Langford, Lon-			
Portsea	26	7	0	Shottle	32	15	11½	don			
								Longford, &c.	35	6	0

After this general statement of the exertions making by the labourers of this society to diffuse the blessings of the Gospel, it may interest the friends of the Mission to hear what are the ideas entertained by one of their devoted labourers respecting the extension of the kingdom of the Saviour, in those benighted regions of the East where he labours.

“My present feelings respecting the great work is, that God is fast accomplishing his gracious purposes, towards mankind, and bringing matters to that ardently longed for crisis when all men shall be blessed in Jesus.—That this great work will be probably introduced by great and extensive preparations made by his faithful people in different parts of the world.—That he has in his providence assigned us Orissa as our portion to cultivate and make ready for his coming.—That we are to labour with unwearied diligence in making known Christianity and undermining idolatry.—That although we ought to expect that some will during our lifetime embrace the Gospel, yet probably that neither ourselves nor our immediate successors ought to view this as the great end of our work, but rather that we are preparing in God's own way and time, the mass of the people for the reception of the truth.—That at all times we should feel that we form the advanced guard of the spiritual army which shall subdue the people under Immanuel, and that consequently we should not be discouraged by any present apparent want of success.—And finally, it is both the duty and privilege of the Church in the present day, to labour and pray with all the earnestness and perseverance she can command, to make the way of Jehovah known upon earth, and his saving health among all nations; thus God, even our own God, shall give us his blessing.”

*We have not room for the remainder of the Report.*

MISSIONARY MEETINGS FOR DECEMBER.

Dec. 2nd. Burton-upon-Trent—Sermons. Smalley—Sermons. 3rd. Burton Meeting. 4th. Smalley Meeting. 23rd. Mr. Peggs to preach at Long-Sutton. 24th. Long-Sutton Meeting. 26th. March Meeting. 27th. Chatteris. Some others not decidedly arranged.

\* This should have been £. 15 12s. 0d. An error in the sum paid the Treasurer was detected after his accounts were audited. The 10s. will be included in next year's account.

ERRATA.

Page 464 (13 line) for subject, read remarks. (20 line) for Ward. Written, read W.